

Catalogue of the Persian Manuscripts in the Library of the Hungarian
Academy of Sciences

Islamic Manuscripts and Books

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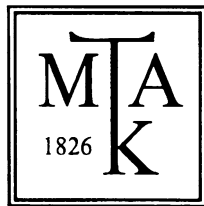
By

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This book is printed on acid-free paper and produced in a sustainable manner.

In fond memory of my father, József Péri (1933–2003)



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The catalogue of the Persian manuscripts preserved in the Oriental Collection of the Hungarian Academy of Sciences is the fifth volume in a series of similar works describing the Collection's Oriental manuscripts. The present volume is the second catalogue jointly published by the Library and Brill showcasing the holdings of a relatively unknown collection. It is the result of a two-year project initiated and stubbornly supported by the library authorities especially by Prof. Dr. István Monok, the director general of the institution who withstood every attempt meant to wreck the undertaking.

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Above all I am grateful to my family for generously tolerating my extremely absentminded and unusually whimsical behaviour throughout the project.

It is needless to say that any errors, deficiencies, or faults in this volume are exclusively mine.

قاریا بر من مکن چندان عتاب / گر خطایی رفته باشد در کتاب
پوش گر بخطایی رسی و طعنه مزین / که هیچ نقش بشر خالی از خطا نبود
نوشته بماند بکاغذ سفید / نویسنده را نیست فردا امید

Benedek Péri

Budapest, 14. 01. 2018

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Transliteration Table

	Persian/Arabic	Turkish
ء	ˆ	ˆ
ا	ā	â
ب	b	b
پ	p	p
ت	t	t
ث	s	s
ج	j	c
چ	č	ç
ح	ḥ	ḥ
خ	ḫ	ḫ
خا	ḫvā	ḫvâ
د	d	d
ذ	z	z
ر	r	r
ز	z	z
ژ	ž	ž
س	s	s
ش	š	ş
ص	ṣ	ş
ض	ẓ	z
ط	ṭ	ṭ
ظ	ẓ	z
ع	‘	‘
غ	ğ	ğ
ف	f	f
ق	q	k
ک	k	k
ل	l	l
م	m	m
ن	n	n
و	v, ū	v, û
ه	h	h
ی	y, ī	y, î

For the transliteration of texts written in Cyrillic, the system of the Library of Congress was adopted. Place names are written in their modern English forms.

Introduction

The present catalogue endeavours to give a detailed description of the Persian manuscripts preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences, the biggest and most prestigious collection of its kind in Hungary.

The Library of the Hungarian Academy of Sciences was founded by Count József Teleki (1790–1855) who gave away his whole library of more than 30.000 volumes to the Learned Society, a predecessor of the Hungarian Academy of Sciences in 1826. For more than a century books and manuscripts written in Oriental languages or dealing with Oriental subjects were not separated from other parts of the collection until 1949 when Lajos Ligeti (1902–1987), a distinguished scholar of Turkic, Mongolian and Tibetan studies initiated the establishment of an Oriental Collection. Manuscripts in Oriental languages are preserved in this collection today.¹

Some Statistics

Contents

The Persian manuscript section of the Oriental Collection contains 170 individually catalogued texts bound into 155 volumes. Some of the volumes contain further works written in the margin. These texts are included in the indices but are not catalogued as independent works. Two of the texts are not in Persian. Perzsa O. 081/2 *Maḥẓan al-asrār* by Ḥaydar Tilbe (fl. late 8th–early 9th/late 14th–early 15th century) is in Central Asian Turkish (Chaghatay) and Perzsa O. 104/3 *Tercümet el-işk* by Süleymân Neş'et Efendi (1148–1222/1735–1807) is in Ottoman Turkish. As far as their content is concerned the texts can be grouped into the following major categories:

1. Religion [1–29] 29 items
Except for two texts on Hinduism and one on Christianity all the others are on various aspects of Islam.

1 For a more detailed history of the library and the Oriental Collection see Dévényi, Kinga et al. 2016. *Catalogue of the Arabic Manuscripts in the Library of the Hungarian Academy of Sciences*. Leiden, 1–5; Apor, Eve (ed.). 1997. *Oriental Collection. Library of the Hungarian Academy of Sciences*. Budapest.

2. History [30–54] 25 items
Four texts are on general Islamic history, one volume deals with the history of the Ottoman Empire, six with the history of various dynasties in Iran, nine with the history of India and four with the history of Central Asia. Among the historical texts there is a copy of a diploma of the Order of the Lion and the Sun.
3. Biography [55–61] 7 items
Five volumes are on the lives of poets and two volumes are on the lives of “friends of God”.
4. Philosophy [62–64] 3 items
5. Medicine [65–68] 4 items
6. Astrology [69] 1 item
7. Arts and crafts [70] 1 item
8. Linguistics [71–80] 10 items
9. Literature [81–170] 90 items
Out of the 50 volumes containing poetical texts 25 contain narrative, 13 lyric and 12 Sufi poetry. There are nine volumes that could be termed anthologies and 31 volumes contain prose works, including 4 manuals on the art of scribal practices.

Authors represented by the most copies of their works are well-known classics of the Persian literary tradition: Jāmī (817–898/1414–1492) with ten items (O. 013, O. 049, O. 076, O. 084, O. 085, O. 090, O. 098, O. 104/2, Qu. 21, Qu. 31); Sa’dī (d. ca. 671/1291–1292) with nine items (Perzsa O. 003, O. 014, O. 033, O. 061, O. 082, O. 101, O. 103, F. 06, F. 21); Ḥāfiẓ (ca. 715–792/1315–1390) with five items (Perzsa O. 002, 052, 068, 102, 105); and Niẓāmī Ganjavī (ca. 535–ca. 605/ca. 1141–ca. 1209) with four items (Perzsa O. 058, O. 073, Qu. 35, F. 19).

Dated Works

Out of the 170 texts 73 are dated.

14th century:	2
15th century:	2
16th century:	9
17th century:	16
18th century:	12
19th century:	32

The oldest manuscript kept in the Oriental Collection is an early 8th/early 14th century copy of Naṣr Allāh Munšī’s (d. between 555–582/1160–1187) *Kalīla va*

Dimna dated 13 Šavvāl 719 [26 November 1319] (Perzsa O. 057) and the most recent one completed in [1313]/1895 is a work on the history of Kashmir titled *Vāqi'āt-i Kašmīr* (Perzsa Qu. 29) written by Muḥammad A'zam Dīdamārī Kašmīrī (1102–1179/1691–1766).

Highlights of the Collection

Illustrated Volumes

Four of the volumes kept in the collection are illustrated. Two of them are undated copies of Firdausī's (329–410 or 416/940–1019 or 1025) epic poem, the *Šāh-nāma*. The earlier copy (Perzsa F. 12), completed possibly in the 9th/15th century in rural Iran or in Central Asia, contains 16 miniatures.² The later one (Perzsa F. 03) containing 33 paintings seems to have been illustrated in the late 12th–early 13th/late 18th–early 19th centuries.³ However, one of the paintings that was left unfinished appears to represent a much earlier style.

An exquisitely executed copy of Niẓāmī Ganjavī's (ca. 535–ca. 605/ca. 1141–ca. 1209) *Ḥamsa* (Perzsa F. 19) with elaborately decorated lacquer binding and nice calligraphy completed perhaps in the late 12th/18th century contains four small paintings.

A copy of Kāšifī's (d. 910/1504–1505) *Anvār-i Suhaylī* (Perzsa F. 05) copied perhaps in the same period contains 41 small paintings of varying quality.

The earliest paintings in the Collection are included in an anthology (Perzsa Qu. 02) containing in its present state only fragments of three late 16th/early 17th century romantic narrative poems, Vaḥšī Bāfqī's (d. 991/1583) *Farhād va Šīrīn*, and Anīsī Šāmlū's (d. 1014/1605) and Zulālī Ḥvānsārī's (d. ca. 1024/ca. 1615) *mašnavīs*, both titled *Maḥmūd va Ayāz*. The ten paintings in the undated volume seem to have been made in the 17th century. Seven of them depict drinking banquets, one shows a scene from a bath, one a scene from a royal camp and one portrays a dervish.

Specimens of Calligraphic Excellence

The undated volume Perzsa F. 07 contains the *Kullīyāt* ('Collected works') of Muḥammad ibn Yūsuf Ahlī Šīrāzī (858–942/1454–1535) a celebrated poet of the Aq Qoyunlu and early Safavid period. Copied by 'Abd al-Rājī Hidāyat

2 The illustrations can be viewed online on the Shahnama Project homepage at <http://shahnama.caret.cam.ac.uk/new/jnama/card/cemanuscript:436680956> [Last accessed on 09. 08. 2017].

3 The illustrations can be viewed online on the Shahnama Project homepage at <http://shahnama.caret.cam.ac.uk/new/jnama/card/cemanuscript:1208024263> [Last accessed on 09. 08. 2017].

from Shiraz the voluminous manuscript with its carefully planned arrangement of the text, elegant calligraphy, lavishly decorated head-pieces (*‘unvāns*) and coloured full leather binding counts as a nice specimen of Safavid book art. The list of the names of well-to-do previous owners with Muḥammad Qulī ibn Faṭḥ ‘Alī Šāh (1203–1289/1789–1872) as the last one in the line indicates that the manuscript was highly valued and appreciated in its native environment.

While the copy of Ahlī’s *Kullīyāt* is a nice example of calligraphic *nasta‘līq*, a small, ‘pocket book’ size copy of the *Dīvān* of Ḥāfiẓ (ca. 715–792/1315–1390) was written in elegant *šikasta-nasta‘līq* by ‘Alī Mīr Allāh Ḥasan Mīrzā, who completed the manuscript on 7 Rabī‘ al-avval 1275 [14 October 1858] in Jarqam, a suburb of the city of Qom (Perzsa O. 102). The volume contains two elaborate double frontispieces with highly intricate floral designs and an elegant title page introducing the *ġazalīyāt* section embellished with painted floral patterns and lavishly decorated with golden paint.

Rare Works

A collected volume (Perzsa O. 081) containing the previously mentioned *Maḥ-zan al-Asrār* by Ḥaydar Tilbe as the second text also preserves an incomplete copy of an erotic *mašnavī* (Perzsa O. 081/1) written in *mutaqārib* metre. Neither the name of the author nor the title of the work have been identified yet. Nevertheless, the name of the two main characters of the poem, two ladies called Alfiya and Šalfiya and the content of the work reminds one of Azraqī Haravī’s (fl. 5th/11th century) erotic poem titled *Alfīya va Šalfīya*, which is mentioned in scholarly literature, but a copy of which has not surfaced yet.⁴

Another collected volume containing two works of linguistics preserves the text of a rhyming dictionary titled *Kanz al-qavāfi* (Perzsa O. 004/1), written by a certain ‘Izz al-Dīn Saraḥsī. A much later copy of the same work preserved in the British Library was described by Reuben Levy, who thought that the work was identical with a now lost rhyming dictionary written in the Ghaznavid period (366–582/977–1186) by Abū l-Ḥasan Saraḥsī Bahrāmī.⁵

The *Zij-i Yamīnī* (Perzsa O. 010) written by Muḥammad ibn ‘Alī ibn Mālik ibn Abī Naṣr al-Ḥaqā‘īq (fl. mid 6th/12th century) is a little-known work on astronomical issues dedicated to the Ghaznavid sultan Bahrām Šāh (r. 512–547/

4 Rypka, Jan. 1969. *History of Iranian Literature*. Dordrecht, 195.

5 Levy, Reuben. 1962. “Kanz al-qāfiyah [or al-Qawāfi] by ‘Alī ‘Izz al-Dīn Bahrāmī-yi Sarakhsi”. In: Henning, Walter Bruno and Yarshater, Ehsan (eds.). 1962. *A Locust’s Leg. Studies in Honour of S.H. Taqizadeh*. London, 135–138.

1117–1157). This quite recently discovered text is known to exist in only two copies, the other one is preserved in Sofia, in the SS Cyril and Methodius National Library.

Volume Perzsa O. 030 contains an unidentified philosophical treatise by Muḥammad ibn Mas‘ūd Mas‘ūdī (d. after 550/1155) that also seems to have been preserved in only two manuscripts. The other one is reported to be in the library of Ayatollah Gulpāyagānī in Qom.

A small booklet (Perzsa O. 031) copied in the early 11th/early 17th century, contains the Persian translation of the Psalms prepared by Father Jerónimo Javier (Xavier) (1549–1617), a Jesuit priest on the request of the Mughal emperor Jahāngīr (r. 1014–1037/1605–1627). Except for another copy preserved in the library of the School of Oriental and African Studies in London, no other copy of this work is known. An interesting feature of the Budapest copy is the colophon written in Armenian by a certain Murād who served as an archer in the Mughal army during the reign of Jahāngīr.

An undated collected volume (Perzsa O. 083) contains the text of a short narrative poem on the virtuous life of Māh Ḥuršīd Bībī, the legendary wife of the venerated Indian Sufi Shaykh Niẓām al-Dīn Auliyyā’ (d. 725/1324). The *maṣnavī* titled *Šādiq al-aṣṣ* (Perzsa O. 083/3) written by a poet who is mentioned only by his penname Ḥaṣṣī appears to be an unknown text.

Though several Persian translations of the *Bhagavad Gītā* are known to exist, the translation prepared by a scholar from Kashmir, Pandit Dayārām Kāčrū Ḥuṣḍil (1155–1225/1743–1811) seems to be unknown in scholarly literature.⁶ The copy kept in the collection (Perzsa O. 075) contains the full text of the translation and a short guide the author wrote to facilitate the interpretation of the transcription system he invented for recording the Sanskrit text in Persian characters.

A hitherto unidentified poet who is known only by his penname Sālīm was the author of an approximately 2700 couplets-long romantic *maṣnavī* titled *Ḥuršīd va Parvāna*. The poem finished in 1254/1838 was dedicated to the Qajar ruler, Muḥammad Šāh (r. 1250–1264/1834–1848). Except for the copy of the Oriental Collection (Perzsa O. 009) completed on 11 Jumādā al-šānī 1254 [1 September 1838] only one other copy of the work seems to have survived which is now kept in the Library of Tehran University.

Mention should also be made here of a short manual on how to compose and decipher chronograms (Perzsa O. 025) written by an unidentified author. The

6 The relevant page on the Perso-Indica project’s homepage does not mention this translation. http://www.perso-indica.net/section/treatises_on_indic_religions [Last accessed 14. 01. 2018].

text contains mainly chronograms on mid-19th century events pertaining to the history of Central Asian cities, Bukhara, Kokand, Farghana, Khujand together with their explanations.

Manuscripts Copied during the Author's Lifetime

The collection has three volumes containing texts copied during their author's lifetime. One of these is a very early copy of 'Abd al-Raḥmān Nūr al-Dīn Jāmī's (817–898/1414–1492) *Dīvān* copied in 875/1470 (Perzsa O. 049). Though the manuscript is incomplete and contains *ġazals* only up to the letter *šīn* it seems to be very rich in content compared to other manuscripts.

Though Luṭf Allāh Ḥalīmī (d. end of 9th/15th century) is an Ottoman author best known for his Persian-Turkish dictionary, as a person trained in medicine he also produced a versified treatise on medical issues titled *Mazbūta* or as it is better known *Gulšan-i zibā* in 862/1458. The volume preserved in the collection (Perzsa O. 018) was completed in 874/1469 only a few years later than the earliest known copy.⁷

The *oeuvre* of Šā'ib Tabrīzī (ca. 1000–1086–1087/1592–1676), one of the most influential poets of his age, is represented by only one copy in the collection. The finely calligraphed volume (Perzsa O. 021), which contains a carefully executed double frontispiece as well, was copied in Tehran in 1063/1652–1653 more than twenty years before the author's death.

Provenance

Places of Origin

Volumes preserved in the collection represent the Persian manuscript production of four major cultural centres of the Persianate world, the Ottoman Empire, Iran, India and Central Asia. Place names appearing in the colophons are the following:

Ottoman Empire: Edirne (Perzsa O. 095), Constantinople (Perzsa O. 008, 104/1–3).

Iran: Fam-i Tafrash (Perzsa F. 10), Isfahan (Perzsa F. 14), Jarqam (Perzsa O. 102), Tabriz (Perzsa O. 101/2–3), Tarkhuran (Perzsa O. 088), Tehran (Perzsa O. 021).

7 Erkan, Mustafa. 1997. "Halīmī, Lutfullah". In: *Türkiye Diyanet Vakfı İslam Ansiklopedisi*. 15. Ankara, 340–341. Available online at <http://www.islamansiklopedisi.info/dia/ayrmetin.php?idno=150341&idno2=c150196#1> [Last accessed on 20. 11. 2017].

India: Brindaban (Qu. 39), Burhanpur (Perzsa Qu. 10), Danapur (Perzsa F. 15), Lahore (Perzsa O. 073), Panipat (Perzsa Qu. 11, 22), Rangpur (Perzsa O. 078), Shahjahanabad (Perzsa O. 082)

Though the place of copying is rarely mentioned in the colophons, a great number of the volumes through their physical characteristics, including the binding, the quality of the paper used, the style of handwriting or in certain cases the language of marginal and other notes, do provide the cataloguer with hints that can facilitate the approximate definition of the area where a given volume was prepared. Judged by these characteristics the greatest number of manuscripts housed in the collection are originally from India, followed by those that arrived from an Ottoman environment.

Donors and Previous Owners

The first Persian manuscript in the Library of the Hungarian Academy of Sciences was the above-mentioned copy of the translation of the Psalms that originally belonged to István Maróthy (1799–1846) who spent two decades (1825–1845) in Iran and in Istanbul working as a physician.⁸ Following his death his brother Mátyás Maróthy donated the volume to the library in 1848.⁹ The first significant batch of Persian manuscripts arrived almost three decades later in 1876 through the gift of Bertalan Ónody (d. 1892).¹⁰

Ónody was a legal expert cum landowner, who inspired by Arminius (Ármin) Vámbéry's (1832–1913) accounts of his journey to Central Asia, decided to travel to the Khanate of Khiva in 1875 with the aim of collecting seeds of herbs, fruits and plants yielding oilseeds for their later production in Hungary. The imminent results of his study trip were a series of articles on his journey and on various aspects of Central Asian agriculture¹¹ and a small batch of books including seven manuscripts in Persian he donated to the library.

8 Bálint Sándor. 1967. "Maróthy István orvos, Vörösmarty diákkori barátja" ('Doctor István Maróthy, a Childhood Friend of Vörösmarty'). *Az Országos Orvostörténeti Könyvtár Közleményei* 43, 113–122.

9 Toldy, Ferencz. 1848. "Akadémiai értesítő ('News from the Academy')". *Társalkodó* 17:21, 167.

10 For an account of his life see Kövér, György. 2008. "Az Ónody fivérek" ('The Ónody Brothers'). In: Oborni Teréz and Á. Varga László. 2008. *Memoria Rerum—Tanulmányok Bán Péter tiszteletére*. Eger, 301.

11 Ónody, Bertalan. 1876. "Vázlatok középázsiai utamból" ('Sketches from My Trip to Central Asia'). *Földrajzi Közlemények*, 121–139, 167–177; Ónody, Bertalan. 1877. "Khiva gazdasági növényeiről". ('On Khiva's Agricultural Plants'). *Természettudományi Közöny* 9, 100–112; Ónody, Bertalan. 1877. *Khiva dinnészete*. ('Melon Production in Khiva'). Budapest.



FIGURE 1 *Dániel Szilágyi (1830–1885)*
 DRAWING BY GÉZA BITZÓ AFTER THE PHOTOGRAPH OF DEHAIN.
 VASÁRNAPI ÚJSÁG [SUNDAY PAPER], 1886, 33:2, 25

The next significant addition to the collection came with Dániel Szilágyi's (1831–1885) bequest in 1886. Dániel Szilágyi took part in the Hungarian War of Independence in 1848–1849 and after the defeat of the Hungarian troops together with many of his comrades he took refuge in the Ottoman Empire.¹² Since he had a talent for languages he learnt Turkish very well and earned his living as a translator and language teacher for Europeans living in Istanbul. Sometime in the mid-1850s he opened a second-hand bookshop and after purchasing the valuable manuscript collection of the deceased French printer Henri Cayol (1805–1856) he started collecting manuscripts primarily focusing on early Turkish texts and historical works relating to the period of Hungary's Ottoman occupation (1541–1686).¹³ During the next three decades he managed to amass a huge collection of Turkish, Persian and Arabic manuscripts. Though several hundred manuscripts were reported to have been stolen on the night Szilágyi passed away, his bequest sold to the library of the Academy in 1886 still counted huge.¹⁴ The majority of the 491 volumes in the collection were in Turkish and only some of them in Persian. Since the original inventory of the 'Collectio Szilágyiana' prepared in Istanbul is lost and not even a list seems to have been compiled on its arrival in Budapest, the exact number of Szilágyi's Persian manuscripts is not known. Arminius Vámbéry (1832–1913) who inspected the collection and submitted a report to the Academy on the subject in 1886 estimated the number of Persian manuscripts "a little bit over 40".¹⁵ Vámbéry's report mentions only one Persian work by title, Idrīs Bidlīsī's (d. 926/1520) chronicle, *Hašt bihišt* (Perzsa Qu. 16). It is not easy to identify the Persian manuscripts that once belonged to Szilágyi as these volumes were catalogued first almost two decades after they were brought to Budapest and none of them bears any special marks that would facilitate its identification. Scholars writing on the subject thought it possible that volumes with Ottoman characteristics and lower call numbers (Perzsa O. 001–32, Qu. 01–04, F. 01–08) were in Szilágyi's possession¹⁶ but the manuscript Perzsa Qu. 08, an early copy of Sulṭān Valad's (623–712/1226–1312) *Rabāb-nāma*

12 For a detailed account of his life see Csorba, György and Sudár, Balázs. 2003. "Egy magyar antikvárius Isztambulban". ('A Hungarian Second-hand Book Dealer in Istanbul: Dániel Szilágyi'). In: Csirkés, Ferenc Péter et al. (ed.). 2003. *Függőkert. Orientalisztikai tanulmányok*. Budapest, 117–136.

13 See Vámbéry's report delivered at the 25 October 1886 session of the Academy in *Akadémiai Értesítő*. 1886, 203.

14 Kúnos Ignác. 1892a. 'Collectio Szilágyiana'. In: *Akadémiai Értesítő*. 1892, 21.

15 Vámbéry's report in *Akadémiai Értesítő*. 1886, 204.

16 Csorba and Sudár. 2003, 133–134.

completed in Šavvāl 743 [March 1343] contradicts this theory, as Ignác Kúnos (1881–1945) in his report on the collection states that it belonged to the Szilágyi bequest.¹⁷

Manuscripts once owned by József Thúry (1861–1906), Vámbéry's former student and successor at the Department of Turkic Studies at the university in Budapest, can easily be recognized as they are marked with the ownership stamp of their previous owner. Thúry as a scholar focusing on Turkic and Ottoman Studies was not really interested in Persian texts. His bequest contained only one Persian manuscript, a late copy of a hitherto unidentified Persian glossary of rare words (Perzsa O. 036).

One of the first pioneers of Oriental studies in Europe, Arminius Vámbéry passed away in 1913 and his son Ruzstem Vámbéry (1872–1948) donated his father's collection of manuscripts to the Academy one year later.¹⁸ As part of the Vámbéry bequest containing manuscripts mainly in Central Asian and Ottoman Turkish, eleven Persian manuscripts were transferred to the library. These volumes (Perzsa O. 017, 47, 49, 50, 52, 53, Qu. 04, 05, 32, 33, F. 14) were partly purchased by Vámbéry and partly gifted to him. The volume Perzsa F. 14 containing a collection of works by Maḥmūd Mīrzā, the son of Faṭḥ 'Alī Šāh Qājār (d. 1250/1834) titled *Majma'-i Maḥmūd* was a gift received from General Károly (Carl) Wagner (d. 1902), a Hungarian general who served in Iran between 1878–1901 and a copy of a collection of stories on the life and deeds of Tīmūr (r. 771–807/1370–1405) was given to him by Maximilian Proskowetz von Proskow und Marstorff (1851–1898) who purchased the book (Perzsa Qu. 33) in Bukhara. Besides this copy of the *Tīmūr-nāma* Vámbéry had several other manuscripts of Central Asian origin which represent the more valuable part of his collection from a scholarly point of view.

The largest contribution to the collection of Persian manuscripts arrived in the library in 1925 after the bequest of Alexander (Sándor) Kégl (1862–1920), a pioneering scholar on the field of Iranian studies, was donated to the library by his heir, János Kégl.¹⁹ The manuscript section of the Kégl-bequest consisted of mainly Persian volumes, though it included several Turkish and Hindustani items as well. Though it is possible that several of the 59 volumes²⁰ in his pos-

17 Kúnos. 1892a.

18 Apor, Eve. 1971. *The Persian Manuscripts of the Vámbéry-Bequest*. Budapest, 3.

19 Apor, Éva. 2001. "Kégl Sándor és az Akadémia Könyvtára". ('Alexander Kégl and the Library of the Academy'). In: Fekete, Gézáné (ed.). 2001. *Örökségünk, élő múltunk. Gyűjtemények a Magyar Tudományos Akadémia Könyvtárában*. Budapest, 276.

20 Perzsa O. 054–065, 068–071, 073–091, Qu. 09–11, 13–15, 18–19, 22–27, 35–37, F. 1–2, 15–16, 20–22.



FIGURE 2 *Arminius Vámbéry (1832–1913)*

session were purchased during Kégl's trip to Iran in 1889,²¹ a great number of his manuscripts seem to have been acquired through various booksellers in England. His chief supplier appears to have been A. Maurice who had branches in London and Paris but he had volumes from Luzac & Co. and Probsthain & Co. as well. Some of the volumes coming from English suppliers also contain the bookplate of a Hungarian bookseller, Leó Révai who was active until the early

21 Sárközy Miklós. 2005 "Egy Vámbéry tanítvány—Kégl Sándor élete és munkássága (1862–1920)". ('A Student of Vámbéry—The Life and Oeuvre of Alexander Kégl, 1862–1920'). In: Dobrovits, Mihály. 2005. *A kísérlet folytatódik. II. Nemzetközi Vámbéry Konferencia*. Dunaszerdahely, 126.

1900s.²² It is thus possible that Kégl first purchased manuscripts through his Hungarian agent and after it closed down, directly from his European sources. The bulk of Kégl's manuscripts purchased from England are from India. Some of the volumes were previously in the possession of British owners who served or lived in India during the late 18th–early 19th centuries. An interesting example of such a volume is Perzsa Qu. 18, a collected volume containing two texts on Islamic law, *Ḥayrat al-fuqahā va ḥajlat al-fuḏalā* by 'Alā' Muftī Buḥārī (d. after 695/1295) and *Majmū'a-yi ḥānī fi 'azz al-ma'ānī* by Kamāl al-Dīn ibn Karīm Nāgaurī (fl. mid-8th/mid-14th century). As an ownership stamp with a Persian inscription indicates the manuscript was once owned by Archibald Swinton "Rustam Jang Bahadur" (1731–1804), a well-known character in late 18th century colonial history. After an adventurous career in India Swinton returned to England in 1766 and apparently took the books he acquired in India with him as not long after his death his collection was auctioned by Sotheby's in 1810. The volume now kept in the Oriental Collection titled *Masail Muṭṭfurekeh* by an English hand appears as item no. 106 in the auction catalogue.²³ The volume arrived in Hungary almost a hundred years later through the bookseller Probsthain & Co. sometime in the early 20th century.

Kégl who was on good terms with many of his contemporaries also received books as gifts. Mention should be made here of the earliest volume in the collection again, an early 8th/early 14th century copy of Naṣr Allāh Munšī's *Kalīla va Dimna* that was gifted to Kégl by Paul Horn (1863–1908), an acknowledged German scholar of Oriental philology sometime between 1906 and 1908.

As far as their subjects are concerned, Kégl's Persian manuscript collection reflects the scholarly interest of its owner. Most of the manuscripts contain literary texts with several volumes on history, linguistics and religion, a translation of the *Bhagavad Gītā* (Perzsa O. 075) and a compilation of fragments from Naqīb Ḥān's (d. 1023/1614) translation of the *Mahābhārata* (Perzsa Qu. 37) among them.

The Persian manuscript section at the Oriental Collections was not subject to further increase until the mid-1940s–1950s when a few new volumes were added. Some of these were purchased others arrived from various other

22 Mészáros, Ildikó. 1997. "Antikváriusok, ódondászok, használt-könyv kereskedők Pesten és Budán". ('Dealers in Antique and Second-hand Books in Pest and Buda'). *Budapesti Negyed* 16–17. Available online at <http://epa.oszk.hu/00000/00003/00014/meszaros.htm> [Last accessed on 11. 01. 2018].

23 *A Catalogue of a Very Valuable Collection of Persian and a Few Arabic Mss, Selected Many Years Ago in the East by Archibald Swinton, Esq.* 1810. London, 17.



FIGURE 3 *Alexander Kégl (1862–1920) in his library, Pusztaszentkirály*

libraries like the two volumes once belonged to the collection of Imre Karácson (1863–1911) an expert on Ottoman history and palaeography who passed away in Istanbul. Both Persian volumes in his possession were copied in an Ottoman environment. One is a late copy of the *Dīvān* of Ḥāfiẓ (Perzsa O. 104) gifted to him by one of his Ottoman acquaintances, the other contains three works by Süleymân Neş’et Efendi (1148–1222/1735–1807) a distinguished teacher of Persian and an acknowledged authority on Persian literature in late 18th century Istanbul. Karácson’s books seem to have been sold to the library of his hometown, Győr in 1914 from where they were transferred to the Oriental Collection sometime in the 1950s.

During this period a contribution to the collection was made by Vladimir Fedorovich Minorsky (1877–1966) an eminent scholar of Iranian history who donated to the library an undated copy of ‘Ināyat Allāh Kanbūh’s (1017–1082/

1608–1671) *Bahār-i dāniš* (Perzsa Qu. 38) in the memory of his son, Fedor Minorsky (1916–1950). An interesting feature of the volume, which was possibly copied in India, is that the usual ‘*unvān*’ is replaced with the painted image of an elephant with the Sanskrit word *kunjara* ‘elephant’ in Devanagari script inscribed at the top.

Sir Aurel Stein (1862–1943) bequeathed his books to the Academy in his will in 1934 but as the world war was raging in Europe at the time when he passed away this part of the will was not executed. After protracted negotiations with various British authorities the Stein-bequest finally arrived in Budapest in 1957. Among the more than two thousand volumes there were six manuscripts, one in Turkish, two in Sanskrit and three in Persian.²⁴ The Persian manuscripts (Perzsa O. 093, Qu. 29, F. 18) are all historical works chronicling significant events in the history of Kashmir.

Due to the lack of adequate financial resources and generous patrons the number of the manuscripts kept in the collection witnessed only a slight increase during the past fifty years. The latest additions came in the 2010s when Gábor Korvin (b. 1942) gifted two volumes (Perzsa O. 033, Qu. 39) to the library.

A History of Cataloguing

Szilágyi’s bequest meant a turning point in the history of the Oriental printed books and manuscripts kept in the library. First of all, because it was the first major addition to the Oriental section and also because the arrival of a huge and valuable collection made it clear that the library needed a reliable catalogue. Vámbéry suggested that in order to make the library’s holdings accessible to foreign scholars as well, a catalogue should be prepared in two languages, Hungarian and French.²⁵ As the library did not have the staff properly trained Vámbéry seems to have volunteered to accomplish the task.²⁶ Nevertheless, the project appears to have come to a standstill for a couple of years until Vámbéry’s

24 Huszághné Kelecsényi Ágnes. 2001. “A Stein-gyűjtemény”. (‘The Stein Collection’). In: Fekete, Gézőné (ed.). 2001. *Örökségünk, élő múltunk. Gyűjtemények a Magyar Tudományos Akadémia Könyvtárában*. Budapest, 306; Rásonyi László. 1960. *Stein Aurél és hagyatéka*. (‘Sir Aurel Stein and his Legacy’). Budapest, 33.

25 Vámbéry’s report in *Akadémiai Értesítő*. 1886, 207.

26 Csorba, György and Sudár, Balázs. 2003. “Szilágyi Dániel és a magyar orientalisztika”. (‘Dániel Szilágyi and Hungarian Oriental Research’). In: Birtalan, Ágnes and Yamaji, Masanori. 2003. *Orientalista nap*. Budapest, 16.

former student Ignác Kúnos started to work on the catalogue of the Szilágyi bequest in 1891.²⁷ The interim report he submitted on the ongoing work in 1892 does not mention any of the Persian manuscripts.

The Persian manuscripts remained in a neglected state until the early 1900s when Alexander Kégl undertook to prepare a detailed card catalogue. He proceeded quite fast and by 1906 he submitted the description of 45 Persian volumes.²⁸ The final version of the catalogue providing the reader with basic bibliographical information and a quite rudimentary codicological description was completed in 1908.²⁹

The card catalogue was continuously expanded and updated with the description of volumes acquired by the library after Kégl's death by Joseph de Somogyi (1898–1976) and Emma Bertalan (b. 1927). Sensing the growing need for a reliable and detailed printed catalogue the library authorities decided to have a catalogue published in English and charged Éva Jeremiás (b. 1944), a budding young scholar of Iranian studies with accomplishing the task in the early 1970s. The volume has never appeared in print but a typewritten manuscript submitted to the Library was made available for the use of the staff at the Oriental Collection.

More than a century after Kégl's initial work on the card catalogue the Library launched a new project of preparing an online catalogue in 2015 in cooperation with The Specialized Library of the Ministry of Foreign Affairs of The Islamic Republic of Iran (LPIS). The project winning the generous financial support of The Islamic Manuscript Association was completed in the early months of 2017. The result is a searchable online database supplying the reader with a detailed bibliographical and codicological description of all the Persian manuscripts preserved in the Oriental Collection. The online catalogue that is accessible through the library's homepage served as a basis for the present catalogue.

27 Minutes of the session of the Academy held on 26 October 1891. *Akadémiai Értesítő*. 1891, 688.

28 Annual report of the Library of the Hungarian Academy of Sciences for 1906. *Akadémiai Értesítő*. 1907, 365.

29 Annual report of the Library of the Hungarian Academy of Sciences for 1908. *Akadémiai Értesítő*. 1909, 233.

A History of Research

Since a catalogue of the collection has never been made available for the general public the Persian section of the Oriental Collection has remained relatively unknown. Nevertheless, a few items now part of the Library's holdings received some scholarly attention during the past almost one and a half centuries.

The first one to mention volumes now kept in the Collection in a scholarly work was Arminius Vámbéry who listed two of his Persian manuscripts among the sources he used for writing his *History of Bokhara* published in 1873.³⁰ He gave a short description of both texts, the *Tāriḥ-i Sayyid Raqīm* (Perzsa O. 017) the historical value of which he highly valued and the "*Dakhme-i-Shahan*". It went unnoticed for a long time that this latter volume, which Vámbéry described as a manuscript containing only one text, includes not only the *Daḥma-yi šāhān*, a narrative poem on the history of Ashtarkhanid rulers from Šubḥān Qulī Ḥān (1091–1114/1680–1702) to ‘Abd al-Mu‘min (1160/1747) by Mīrzā Muḥammad Šādiq Munšī Jāndārī (d. 1235/1819) but several other works as well by the same author.

Sulṭān Valad's *Rabāb-nāma* is available now in the collection in two copies. The older one (Perzsa Qu. 08), the second oldest manuscript in the collection that has already been mentioned as part of the Szilágyi bequest, counts rare as it contains several lines of poetry by the author in Greek (fols. 179^r–180^v).

Vámbéry noticed the Greek verses and mentioned them in one of his short English articles written for *The Athenaeum* in 1888.³¹ His report attracted the attention of Carl Herman Saleman (1849–1916) a distinguished Iranist of his age who was working on an article dealing with Saljuqid poetry. Saleman managed to borrow the manuscript somehow which was sent to him to Saint Petersburg in early 1891. The article Saleman published in 1892 contains a description of the manuscript and a short study on the Greek lines.³²

By the time the 1892 volume of the bulletin of the Hungarian Academy of Sciences was published, the manuscript arrived back to Budapest apparently safe and sound.³³ Inspired perhaps by Saleman's article Kúnos published a paper on

30 Vámbéry, Arminius. 1873. *A History of Bokhara from the Earliest Period Down to the Present*. London.

31 Vámbéry, Arminius. 1888. "A Literary Puzzle". *The Athenaeum* no. 3141, 7 January, 16–17.

32 Salemann, Carl Hermann. 1891–1892. "Noch einmal die seldschukischen Verse". *Bulletin de l'Académie Impériale des Sciences de St. Petersbourg Nouvelle Serie* 2, 293 note 7a, 357–365.

33 Kúnos. 1892a, 21.

the subject of Turkish verses in the *Rabāb-nāma* in Hungarian in 1892 and it was based on the Academy's other, much later undated copy (Perzsa O. 038).³⁴ The manuscript in question is also mentioned in a long paper on pre-15th century Turkish texts published by József Thúry in 1903.³⁵

A volume that has already been mentioned, Perzsa Qu. 33 containing stories on the life and deeds of Tīmūr was the subject of an article Vámbéry published in 1897.³⁶ The paper containing long passages from the text gives only a brief and rather superficial description of the work that makes the reader feel as if Vámbéry had written the article on the spur of the moment without studying the text thoroughly.

A few years later, in 1905 Alexander Kégl published a short note meant as an addition to an entry in Blochet's catalogue of the Persian manuscripts preserved in the Bibliothèque Nationale.³⁷ In this brief study Kégl gave a sketchy description of a volume in his possession (Perzsa F. 02) containing two treatises by Aḥmad-i Rūmī (ca. 668–749/1270–1349).

During the period between 1920s and the early 1970s the Persian manuscripts in the Academy's library fell into oblivion until the early 1970s when Éva Apor published a preliminary report on a manuscript from the Vámbéry bequest (Perzsa F. 14), a copy of Maḥmūd Mīrzā Qājār's (1214–ca. 1271/1799–1854) *Majmaʿ-i Maḥmūd*, a volume that has been mentioned earlier.³⁸ The same period saw the publication of a longer article on the Persian manuscripts of the Vámbéry bequest by the same author.³⁹ Éva Apor's project of studying the *Majmaʿ-i Maḥmūd* resulted in her seminal work on the subject written in the form of a CSc thesis submitted to the Academy in 1991.⁴⁰

34 Kúnos Ignác. 1892b. "Egy ó-török nyelvemlék". ('An Old Turkish Text'). *Nyelvtudományi Közlemények* 22:6, 476–504.

35 Thúry József. 1903. *Török nyelvemlékek a XIV. század végéig*. ('Turkish Texts up to the End of the 14th Century'). Budapest.

36 Vámbéry, Hermann. 1897. "Eine legendäre Geschichte Tīmürs". *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 51, 215–232.

37 Kégl, Alexander. 1906. "Zu Blochet, Catalogue des manuscrits persans. (Bibliothèque National, Paris MDCCCLV)", *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 60, 590–592.

38 Apor, Eve. 1970. "On a Manuscript of the Vámbéry Bequest". *Acta Orientalia Scientiarum Hungaricae* 23/3, 327–334.

39 Apor. 1971.

40 Apor Éva. 1991. *A perzsa felvilágosodás előestéjén: Maḥmūd Mīrzā Qājār és budapesti kézirata*. ('On the Eve of the Persian Enlightenment: a Maḥmūd Mīrzā Qājār Manuscript in Budapest').

A project started at the University of Cambridge in 1999 aimed at preparing an electronic catalogue of paintings in manuscripts of Firdausī's *Šāh-nāma* resulted in a valuable online database containing a short description of most of the volumes studied and electronic images of all the paintings included. The database includes four volumes kept at the Oriental Collection, three of them are copies of the *Šāh-nāma* (Perzsa F. 03, 12, 17)⁴¹ and the fourth one is a 19th century copy of Tavakkul Bīg's (fl. mid-11th/17th. c.) abridged prose rendering of Firdausī's work titled *Tavārīḥ-i Šamšūr Hānī* (Perzsa O. 094).⁴²

At the initiation of the Oriental Collection in 2010 the Library decided to commemorate the 90th death anniversary of Alexander Kégl. Intending to honour the memory of one of its significant donors a memorial volume was published containing scholarly articles on various aspects of Kégl's life.⁴³ One of the articles in the volume written by Iván Szántó deals with Kégl's Persian manuscripts and supplies a list containing the basic bibliographical data of each volume in the Alexander Kégl bequest.⁴⁴ A homepage within the Library's website devoted to Alexander Kégl was also set up for the occasion with a section of Kégl's manuscript collection containing a general description of the Kégl bequest together with a selection of electronic images.⁴⁵

The centenary anniversary of Arminius Vámbéry's death in 2013 was commemorated by the Oriental Collection with a homepage similar to the previous one showcasing various aspects of Vámbéry's life and oeuvre. A section of the homepage was dedicated to Vámbéry's manuscript collection with an introductory essay and images of his Turkish and Persian manuscripts.⁴⁶

41 <http://shahnama.caret.cam.ac.uk/new/jnama/card/cemanuscript:1208024263> [Last accessed on 13. 01. 2018], <http://shahnama.caret.cam.ac.uk/new/jnama/card/cemanuscript:436680956> [Last accessed on 13. 01. 2018], <http://shahnama.caret.cam.ac.uk/new/jnama/card/cemanuscript:1668770893> [Last accessed on 13. 01. 2018].

42 <http://shahnama.caret.cam.ac.uk/new/jnama/card/cemanuscript:428554122> [Last accessed on 13. 01. 2018].

43 Dévényi Kinga (ed). 2010. *Varietas delectat. Tanulmányok Kégl Sándor emlékére*. ('Varietas Delectat. Studies in the Memory of Alexander Kégl'). Budapest.

44 Szántó Iván. 2010. "Kégl Sándor perzsa kéziratái". ('Persian Manuscripts Once Owned by Alexander Kégl'). In: Dévényi Kinga (ed). 2010. *Varietas delectat. Tanulmányok Kégl Sándor emlékére*. ('Varietas Delectat. Studies in the Memory of Alexander Kégl'). Budapest, 165–182.

45 <http://kegl.mtak.hu/hu/17.htm> [Last accessed on 13. 01. 2018].

46 <http://vambery.mtak.hu/hu/14.htm> [Last accessed on 13. 01. 2018].

Organization of This Catalogue

Arrangement

The material is thematically arranged in the catalogue with the intent of facilitating an easier use. It should be stressed however, that in the case of Persian texts it is often difficult to set up a clear and neat system and every classification attempt might appear arbitrary to some observers. In the present case the manuscripts were grouped under the following headings:

A. Religion

It deemed necessary to further divide this category into several sub-categories. 1. Islam; 2. Sufism; 3. Islamic Law; 4. Hinduism; 5. Christianity;

B. History

C. Biography

D. Philosophy

E. Medicine

F. Astrology

G. Arts and Crafts

H. Linguistics

I. Literature

The category is further divided into two sub-categories 1. Poetry with a sub-category: 1.1 Anthologies; 2. Prose with a sub-category: 2.1. Insha.

Entries

It is important to point out that many of the texts could fit into several of the above categories so in some cases their place in the catalogue will appear undeniably arbitrary.

Each category contains the entries in a chronological order according to the authors' biographical data. In case the collection owns more than one copy of the same text, the dated volumes come first arranged into a chronological order followed by the undated manuscripts also arranged into a chronological order according to the estimated date of their copying.

The entries contain the following pieces of information:

1. Name and basic biographical data of the author
2. Title of the work
3. A description of the work. In the case of well-known texts these descriptions were kept short.

4. A detailed description of the contents of the manuscript with further information, if available, on the date and place of copying and the name of the scribe.
5. A physical description of the manuscript (number of folios, size, binding, condition, paper, script, ink).
6. Information on provenience and previous owners.
7. Scholarly literature on the text.
Since the last few decades witnessed a boom in the production of catalogues describing collections of Persian manuscripts all over the world it was thought to be pointless to list only some of them risking the possible omission of potentially important manuscripts.
8. Excerpts from the beginning and the end of the manuscript. The text of the scribe's colophon, if it is available, is also included.

It should be mentioned that all the relevant information considered known was included in the description of the manuscripts, information not known was not indicated as 'unknown' or 'not known' in each case.

Religion

1 Islam

[1] Perzsa O. 101/2

Maḥmūd Šabistārī (d. ca. 740/1340)

محمود شبستری

Ḥaqq al-yaqīn

حق الیقین

A short theosophical treatise in prose divided into eight chapters. The present manuscript, which was finished on 28 Rabīʿ al-ṣānī 1294 [12 May 1877], is complete. Fols. 61^v–62^r contain two medical recipes, and other short notes, some of them might be drafts of letters. Fols. 62^v–63^r are blank. The text is part two of a collected volume also containing Šabistārī's *Gulšan-i rāz* (fols. 1^r–47^r) and the *Gulistān* (fols. 63^v–129^v) of Sa'dī (d. ca. 671/1291–1292).

Fols. 47^v–63^r; 11 lines/page; p. d. 205 × 165 mm, w. s. 145 × 90 mm; full leather binding with almond-shaped centre-piece and two pendants; in good condition; modern European wove paper, dry stamp of a lion and the sun on several folios; script: *šikasta-nasta'līq*; ink: black ink.

Literature: Leaman, Oliver (ed.). 2015. *The Biographical Encyclopedia of Islamic Philosophy*. London, 247.

Edition: Šabistārī, Maḥmūd. 1382/2003. *Ḥaqq al-yaqīn*. Bi-kūšīš-i Javād Nūrbaḡš. Tehran.

Begins (fol. 47^v):

بِسْمِ اللَّهِ. هَذَا كِتَابُ حَقِّ الْيَقِينِ مِنْ جَنَابِ أَعْرَفِ الْعُرَفَاءِ وَأَفْضَلِ الْفُضَلَاءِ... شَيْخِ مُحَمَّدِ شَبْسْتَرِيِّ
... ای پیداترازهر پیدائی و ای آشکارتر از هر هویدائی

Ends (fol. 61^r):

و نقطه در عين وحدت و تجرد منه بداء و الحمد لله الخالق الفرد الودود

Scribe's colophon (fol. 61^r):

قد فرغ من تحرير هذه النسخه الشريفه في ٢٨ شهر ربيع الثاني ١٢٩٤

[2]

Perzsa F. 02/1

Aḥmad-i Rūmī (ca. 668–749/1270–1349)

احمد رومی

Daqā'iq al-ḥaqā'iq

دقائق الحقائق

A popular presentation of Mevlevi doctrines by Aḥmad-i Rūmī, an author on whose life only little is known. It seems to be certain that he was born somewhere in Anatolia, perhaps in Alanya, spent most of his life in Northern India, and was a follower of Maulānā Jalāl al-Dīn Rūmī (d. 672/1273). The *Daqā'iq al-ḥaqā'iq* was written by the author on the request of a few friends (fol. 1^r) seeking religious guidance. The title of the treatise completed in 720/1320 occurs in several versions in the manuscript tradition, in the present manuscript it is *Ḥaqāyiq va daqāyiq* (fol. 1^v/last line). The text is divided into a short introduction and 80 chapters (*faṣl*). Each *faṣl* starts with a Koranic verse or a *ḥadīṣ* in Arabic followed by its Persian translation. Sometimes a few sentences of commentary are also added. The key issues stressed in the Arabic text are illustrated by quotations from the works of Jalāl al-Dīn Rūmī. The entries are closed by the author's poems written in the same form as Rūmī's *Maṣnavī*. The copy was completed by Muẓaffar valad-i Aḥmad Šāh 'Alī valad-i Muḥammad 'Alī Kālī on Wednesday 29 Šafar 1127 [6 March 1715] at an unnamed place. The text is part one of a collected volume also containing *Umm al-kitāb* (fols. 121^r–219^v) written by the same author. A list of contents appears on fols. 3^r–6^v.

II, fols. 1^r–120^v; 17 lines/page; p. d. 310×212 mm, w. s. 240×163 mm; binding: European full leather binding with medallion-shaped centre-piece and two

pendants; in good condition; paper: European laid paper; script: *nasta'liq*, the Arabic text is in *nashū*; ink: black ink, headings and signs are in red.

The volume was previously owned by a British gentleman named William Price. In the late 18th–early 19th century there were two Oriental scholars active with this name. The first William Price (1780–1830) was the assistant secretary and interpreter to the British embassy led by Sir Gore Ouseley to Iran in 1810–1814.¹ The other William Price taught various Indian languages, Sanskrit, Bengali, Marathi and Hindustani at Fort William College in Calcutta from 1813.² Ursula Sims-Williams thinks that the ownership stamp that also appears in a volume preserved in the British Library belonged to the second William Price.³ The book was later purchased by its Hungarian owner through a Hungarian bookseller, “Révai és fia” (the bookseller’s plate is on the inner side of the back cover) who may have bought it from a British bookseller, the cuttings of whose catalogue are still kept in the volume.

The ownership stamp of William Price bearing Persian characters and dated 1236/1820 appears on fol. 2^v. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Yazıcı, Tahsin. 1989. “Ahmed-i Rûmî”. In: *Türkiye Diyanet Vakfı İslam Ansiklopedisi* 2, İstanbul, 131–132. Available online at <http://www.islamansiklopedisi.info/dia/ayrmetin.php?idno=020131> [Last accessed 06. 10. 2017]; Hamer, Alphonse, C.M. 1974. “An Unknown Mavlawî-Poet: Ahmad-i Rûmî”. *Studia Iranica*, 3, 229–249; Gölpınarlı, Abdülbaki. 1971. *Mevlâna Müzesi Kataloğu*. 2. Ankara, 162–163; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part III. Moscow, 1334–1335; von Kégl, Alexander. 1906. “Zu Blochet, Catalogue des manuscrits persans. (Bibliothèque National, Paris MDCCCCV)”, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 60, 590–592.

1 Price, William. 1825. *Journal of the British Embassy to Persia. Embellished with Numerous Views Taken in India and Persia, Also a Dissertation upon the Antiquities of Persepolis*. 1. London.

2 Roebuck, Thomas. 1819. *Annals of the College of Fort William from the Period of its Foundation by His Excellency the Most Noble Richard, Marquis Wellesley, K.P. on 4th May 1800 to the Present Time*. Calcutta, Appendix, 55.

3 Sims-Williams, Ursula 2017: “Some British ‘Islamic’ Style Seals in Persian Manuscripts from India”. Available online at <http://blogs.bl.uk/asian-and-african/2017/02/some-british-islamic-style-seals-in-persian-manuscripts-from-india.html> [Last accessed on 10. 12. 2017].

Edition: Aḥmad-i Rūmī. 1354/1975. *Daqā'iq al-ḥaqā'iq*. Bi-ihtimām-i Muḥammad Rizā Jalālī Nā'inī va Muḥammad Širvānī. Tehran.

Begins (fol. 2^v):

و به نستعين. كتاب حقايق من كلام مولا احمد رومى عليه الرحمة و الرضوان. بسملة. الحمد لله
رب العالمين و العاقبة للمتقين و الصلوة و السلام على ... اى مطالعه کنندگان کتاب و اى منان
الالباب بدانيد که خداوندگار مولانا جلال الملة و الدين

Ends (fol. 120^r):

هزاران درود هزاران ثنا / ز ما بر على آن شه اوليا / صد هزاران هزار رحمت حق / بر پدر و
مادر و معلم ما

Scribe's colophon (fol. 120^r):

تمت الكتاب بعون الملك الوهاب تمام شد کتاب حقايق بتاريخ يوم الاربعاء بيست و نهم شهر
صفر المظفر سنه ١٢٧ [١١٢٧] هذه الكتاب الحقايق و الدقايق آن عاليشان عاليهت مرحوم
مغفور شباب سعيد جنت مکان عليين آشيان حاجى حسين ولد مرحوم ... عابدين دهميانى
تمام شد. بخط الفقير الحقير المجرم مقصر خاك قدم جميع خاق الله مظفر ولد احمد شاه على
ولد محمد على كالى پيامر زاد ايزد اول آنرا / که آمرزش بخوهد همگانرا خط مرا گر بهم بر
زده بينى عيب مكن / که مرا محنت ايام [بهم برزده است] هر که خواند دعا طمع دارم /
زانکه من بنده گنه کارم / غريق رحمت [يزدان كسى باد] / که كاتب را بالحمدى [کند ياد] تم

[3]

Perzsa F. 02/2

Aḥmad-i Rūmī (ca. 668–749/1270–1349)

احمد رومى

Umm al-kitāb

ام الكتاب

A mystical work, forming the second part of a collected volume, the first treatise of which is *Daqā'iq al-ḥaqā'iq* (fols. 1^r–120^v) by the same author. The structure of the treatise completed in 727/1327 resembles the arrangement of the *Daqā'iq al-ḥaqā'iq*. It consists of forty chapters (*faṣl*) and each chapter starts with a Koranic verse or a *ḥadīṣ* or a wise saying by a Sufi shaykh followed by a Persian translation and a longer explanation in prose containing quotations from the poetry of Jalāl al-Dīn Rūmī (d. 672/1273). Each section ends in a short poem imitating Rūmī's *Maṣnavī*. The present copy was prepared by Muẓaffar Aḥmad Šāh.

The date of completion is only partially given in the colophon. Since the two texts included in the volume were copied by the same person who calls himself Muẓaffar Aḥmad Šāh this time and the month mentioned in the colophon is Rabī' al-avval, that is the month following Šafar, when the *Daqā'iq* was completed, it is not without reason to surmise that the *Umm al-kitāb* was copied in the same year as the *Daqā'iq*, and thus the number 12 given for the year stands for 1127. A list of contents is on fols. 122^r–124^v. Besides the finishing sentences of the text and the scribe's colophon, fol. 219^v also contains a few lines from Niẓāmī's (ca. 535–ca. 605/1141–1209) *Maḥzan al-asrār*. Fol. 220^r contains poetic quotations from the works of Sanā'ī (d. ca. 525/1130), Rūmī, Sa'dī (d. ca. 671/1291–1292), Ḥāfiẓ (ca. 715–792/1315–1390), Jāmī (817–898/1414–1492) and also from hitherto unidentified poets.

Fols. 121^r–220^v, II; 17 lines/page; p. d. 310 × 212 mm, w. s. 240 × 163 mm; binding: European full leather binding with medallion-shaped centre-piece and two pendants; in good condition; paper: European paper; script: *nasta'liq*, the Arabic text is in *nashī*; ink: black ink, headings and signs are in red.

The ownership stamp of William Price bearing Persian characters and dated 1236/1820 appears on fol. 2^v.⁴ The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Yazıcı, Tahsin. 1989. "Ahmed-i Rûmî". In: *Türkiye Diyanet Vakfı İslam Ansiklopedisi* 2, İstanbul, 131–132. Available online at <http://www.islamansiklopedisi.info/dia/ayrmetin.php?idno=020131> [Last accessed 06. 10. 2017]; Hamer, Alphonse, C.M. 1974. "An Unknown Mavlawî-Poet: Ahmad-i Rûmî". *Studia Iranica*, 3, 229–249; Gölpınarlı, Abdülbaki. 1971. *Mevlâna Müzesi*

4 On William Price see Perzsa F. 02/1.

Katalogu. 2. Ankara, 162–163; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part III. Moscow, 1334–1335; von Kégl, Alexander. 1906. “Zu Blochet, Catalogue des manuscrits persans. (Bibliothèque National, Paris MDCCCXV)”, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 60, 590–592.

Begins (fol. 121^v):

یا وهاب. کتاب دقایق من کلام مولانا احمد رومی علیه الرحمه والرضوان. بسمله. الحمد لله
رب العالمین والسلام والصلوه علی ... ابتدا کردم بنام آنکه او / گل دهد از تیره گل با رنگ
و بو / گاه آرد از عدم ما را وجود / گه دهد با روح و جسم او تار و پود

Ends (fol. 219^v):

مومنان راه طریقت و حقیقت که اولیاء الله اند چون در نهاد راه روی روشنی بینند که
از آن روشن قرب الله حاصل می آید ایشان را بر آن قرب الله حسد آید و ایشان در آتش آن
حسد درآیند

Scribe's colophon (fol. 219^v):

تمت کتاب بعون الملک الوهاب بتاريخ شهر ربيع الاول سنة ۱۲ [۱۱۲۷] بخط الحقیق الفقیر
المدنّب العاصی خاک قدم جمیع خلق الله مظفر احمد شاه غریق رحمت یزدان کسی باد /
که کاتب را بالحمدی کند یاد

[4]

Perzsa Qu. 09/2

Ḥasan ibn Ḥusayn Šīrī Sabzavārī (alive in 757/1356)

حسن بن حسین شیعی سبزواری

Maṣābiḥ al-qulūb

مصایب القلوب

The *Maṣābīh al-qulūb* is a commentary on fifty-three traditions of the Prophet Muḥammad highlighting various ethical and moral issues. The work, intended for beginners who wished to learn the art of preaching, is divided into fifty-three chapters.

The present manuscript was completed by Ibn Murād Ismaʿīl Kurd Šāmī on 14 Jumādā al-šānī 1061 [4 June 1651] at an unnamed place. It is part two of a collected volume also containing *al-Risāla al-ʿalīya fi l-aḥādīṣ al-nabavīya* (fols. 1^r–110^v) of Kāšifī (d. 910/1504–1505).

Fols. 111^r–272^v, II; 19 lines/page; p. d. 266 270×180 mm, w. s. 180×120 mm; binding: light brown European full leather binding; in good condition; paper: European laid paper; script: *nastaʿlīq*, Arabic quotations are in *nashī*; ink: black ink, headings and signs are in red.

The volume was once owned by Edward Galley (d. 1804).⁵ The manuscript later came into the possession of Alexander Kégl (1862–1920).

Literature: Nazārī, Maḥmūd. 1377–1378/1998–1999 “Nigāhī bi-Maṣābīh al-qulūb”. *Āyina-yi mīrās*. Zimistān–Bahār, 62–63; Valavī, ʿAlī Muḥammad and Sayyida Ruqayya Mīr Abū l-Qāsimī. 1390/2011. “Rūykard-i ʿāṭifi bi-vāqīʿa-yi Karbalā dar mutūn-i Fārsī piš az qarn-i nuhum. Muṭālaʿa-yi mauradī: Āšār-i Ḥasan Šīʿī Sabzavārī”. *Muṭālaʿāt-i tāriḫ-i islām* 3:9, 151–169; Ḥudāyārī, ʿAlī Naqī. 1382/2003. “Mutūn-i hadīṣ-i aḥlāqī-yi imāmiya dar sidda-yi haštum va nuhum-i hijrī”. *Āyina-yi pażūhaš* 14: 83, 83–84.

Edition: Šīʿī Sabzavārī, Abū Saʿīd Ḥasan ibn Ḥusayn. Tehran 1375/1997. *Maṣābīh al-qulūb*, Bi-taṣḥīḥ va taḥqīq-i Muḥammad Sipihī.

Begins (fol. 111^v):

هو الله المستعان بسمه و به نستعين. شكر و ثنا و حمد بي منتها مر خدایى را كه منزه است از ادراك اوهام و افهام ... چون مؤلف این كتاب عبدالراجى الى رحمه الربيه البارى الحسن سبزواری المعروف بسليمى ... خواست كه از برای مبتديان این فن درین كتاب درج كند ... و مفصل گردانيد بر پنجاه و سه فصل و مصابيح القلوب نامش نهاد

5 For more information on him see the description of Qu. 9/1.

Ends (fol. 272^r):

آتشی در خرمن گردون مهر و ماه زن / گر چو موسی شوق داری یک قدم بر کوه نه / گر
چو یوسف حسن داری یک نفس ... / گر همیخواهی کزین چه بر سر آیی بی رسن / دست
در فتراک یا و سین و بسم الله زن

Scribe's colophon (fol. 272^r):

قد فرغ عن تحریر کتاب مصابیح القلوب بعون ملک عالم الغیوب فی تاریخ یوم الاربعاء عشر
شهر جمادی الثانی سنه ۱۰۶۱ فی هجره النبویه المصطفویه ص. کاتب العبد الاقل خلق الله
اضعف عباد الله تراب مقدم آل عبا المحتاج الی ربه الغنی ابن مراد اسمعیل کرد شامی غفر
ذنوبه و ستر عیوبه دل خسته بد و قلم شکسته / اینست خط شکسته بسته / دستم بر زیر خاک
بخواهد شدن تباه / باری بیادگار بماند خط سیاه / گر بهم برزده بینی خط من عیب مکن
/ که مرا محنت ایام بهم برزده است / هر که خواند دعا طمع دارم / زانکه من بنده گنه
کارم

[5]

Perzsa Qu. 14

Mu'īn al-Dīn Farāhī (d. 907/1501–1502)

معین الدین فراهی

Ma'ārij al-nubuwwat fī madārij al-futuvvat

معارج النبوة فی مدارج الفتوة

The *Ma'ārij al-nubuwwat* is a biography of the Prophet Muḥammad divided into a foreword (*muqaddima*), four chapters (*rukṅ*) and an epilogue (*ḥātima*). The first chapter is on prophets preceding Muḥammad, the second deals with events of his first 25 years. The third chapter relates the Prophet's life from the first revelation to the *hijra*, and the last chapter is an account of the period extending from the *hijra* to Muḥammad's funeral. The epilogue is mainly on the Prophet's miracles.

The present manuscript is undated and contains only a fragment of the text. It starts with the list of contents of the second chapter followed by the text of the third chapter which starts abruptly. The whole second chapter and the first folio of the third chapter are missing. The volume is in a bad shape, pages are mixed up and a great number of folios are missing. It seems that the third chapter continues up to fol. 72^r. Fols. 72^r–79^v are from the *ḥātima*. The text from fol. 80^r continues with the fifth and sixth sub-chapters (*bāb*) of the fourth *rukn*. The text stops abruptly on fol. 99^r and from fol. 100^r the text of the third *bāb* of the third *rukn* appears. Fols. 117^v–125^v represent a fragment from the eighth and ninth sub-chapters of the fourth *rukn*. Fols. 133^r–137^v are from the *ḥātima*. The remaining pages have not been identified yet. The text stops abruptly at the beginning of the second sub-chapter of the *ḥātima*. Occasional marginal notes appear on a few pages. On fol. I^v (front) the title of the volume is given as *Rauzat al-ahbāb*. The same page also contains the date 29 Muḥarram 1228 [31 January 1813]. On the inside of the front cover the name of the author is written in Latin characters as *Mu'in-i-Miskin*. On fol. I^v (back) a note in Latin characters gives the title of the volume as *Kitāb-i mauḡyẓāt*. The appearance of the volume, the paper used, and the style of the handwriting suggest that the volume was copied in India.

I, 137, I fols.; 21 lines/page; p. d. 290×160 mm, w. s. 240×104 mm; binding: European dark green cloth binding; in bad condition, worm-eaten; paper: Oriental laid paper, flyleaves are made of a European laid paper with watermarks; script: Indian *nasta'liq*, ink: black ink, headings and signs are written in red, rule borders are drawn in red; Arabic quotations are overlined in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Felek, Özgen. 2010. "Reading the Mi'rāj Account as a Theatrical Performance: The Case of Ma'ārij al-Nubuwwa". In: Christiane Gruber and Frederick Colby (eds.). 2010. *The Prophet's Ascension: Cross-Cultural Encounters with the Islamic Mi'rāj Tales*. Bloomington, 271–296.

Edition: Farāhī, Mu'īn al-Dīn. 1299/1881. *Ma'ārij al-nubuwwat fī madārij al-futuwa*. Lucknow.

Begins (fol. 7^r):

... جبرئیل امین علیہ السلام جان می پرورد ولیکن خود را بان حضرت ظاهر نمیکرد تا چهل
سال با تمام رسانیده

Ends (fol. 137^v):

باب دوم در معجزات حسیه و معجزات حسیه بر سه قسم است ذاتی و صفاتی ... و از
برای هر یک قسم فصلی علاحده ایراد کنیم تا اقسام معجزات مبین گردد قسم اول در بیان
معجزات ...

[6]

Perzsa Qu. 09/1

Kamāl al-Dīn Ḥusayn Vā'iz Kāšifi (d. 910/1504–1505)

کمال الدین حسین واعظ کاشفی

al-Risāla al-'alīya fī l-aḥādīs al-nabavīya

الرساله العلیه فی الاحادیث النبویه

This work is a commentary on forty prophetic traditions grouped according to their topics into eight chapters (*aṣl*). It was finished in 875/1470–1471 and was dedicated to Šams-al-Dīn Abū l-Ma'ālī 'Alī, Muḥtār Nassāba 'Ubaydī, a *sayyid* from Najaf whose name is alluded to in the title of the book and whose name also appears in the dedicatory lines in the introduction (fol. 2^v).

The present manuscript was completed by Ibn Murād Isma'īl Kurd Šāmī on 28 Jumādā al-avval 1062 [9 March 1652] at an unnamed place. Chapter headings are on fols. 2^v, 18^v, 36^r, 45^r, 64^r, 73^v, 85^r, 96^r. There is a short Persian note on fol. 1^r recording the basic data of the two works included in the volume. Fol. 109^v is blank. Fol. 110^r–110^v contains a so-called *Fāl-nāma* of Imām 'Alī. At the bottom of fol. 110^r there is short note in Persian by a certain Muḥammad 'Alī dated 1164/1751 encouraging readers to study the present manuscript. On fol. 110^v the birth of a child called Muḥammad Riżā is mentioned with the date of 17 Zū l-ḥijja 1164 [6 November 1751]. The present text is part of a collected volume also containing *Mašābiḥ al-qulūb* (fols. 111^r–272^v) by Šīrī Sabzavārī (fl. ca. 757/1356).

Fols. II, 1^r–110^v, 19 lines/page; p. d. 266 × 180 mm, w. s. 180 × 120 mm; binding: light brown European full leather binding; in good condition; paper: European laid paper; script: *nasta'liq*, Arabic quotations are in *nashī*; ink: black ink, headings and signs are in red.

The volume was once owned by Edward Galley (d. 1804), an officer of the East India Company who was posted to the Persian Gulf between January 1781 and June 1787⁶ and who later served as the tax collector of Surat from 15th May 1800 until his death.⁷ Galley's name in Latin script and his rectangular stamp with a Persian inscription appear on fol. 1^r in the upper left corner. The manuscript later came into the possession of Alexander Kégl (1862–1920).

Literature: Subtelny, Maria Eva. 2012. "Kāšefi, Kamāl al-Dīn Ḥosayn Wā'ez". In: *Encyclopaedia Iranica*. Available online at http://www.iranicaonline.org/articles/kasefi_kamal [Last accessed on 12. 10. 2017];

Edition: Kāšifi, Kamāl al-Dīn Ḥosayn Vā'iz, 1344/1966. *al-Risāla al-'alīya fi l-aḥādīs al-nabaviya*, Bi-taṣṣiḥ va ta'līq-i Sayyid Jalāl al-Dīn Muḥaddiṣ. Tehran.

Begins (fol. 1^v):

هو الله المستعان. بسمله و به تفتی. الحمد لله زين السماء شرف السیاده بانوار آثار سنین السید
السند الامین ... اما بعد بفحوای این حدیث شریف معتبر و بمضمون این خبر صحیح الاثر
که باسانید صحیحہ از طرق شتی وارد شده کہ من حفظ من اشتی اربعین حدیثا

Ends (fol. 109^r):

دل و دینش آباد دار از کرم / ز جان و تنش دور کن درد و غم / بهر ساعتش دولتی تازه
ده / چو دولت دهی بیش از اندازه ده

6 Rahman, Habibur. 2010. *The Emergence of Qatar: The Turbulent Years 1627–1916*. Abingdon, 267.

7 Eastwick, Edward. 1859. *Handbook for India. Being an Account of the Three Presidencies and of the Overland Route; Intended as a Guide for Travellers, Officers and Civilians; With Vocabularies and Dialogues of the Spoken Languages of India. With Travelling Map and Plans of Towns. Part II. Bombay*. London, 441; Campbell, Lawrence Dundas. 1806. *The Asiatic Annual Register or View of the History of Hindustan and of the Politics, Commerce and Literature of Asia for the Year 1804*. London, 92; Scarre, Chris and Julia Roberts. 2005. "The English Cemetery at Surat: Pre-Colonial Cultural Encounters in Western India". *Antiquaries Journal* 85, 259.

Scribe's colophon (fol. 109^r):

فرغت من تحرير هذه الرسالة الموسومة برساله العليه في التاريخ يوم الثلاثاء ٢٨ شهر جمادى الاول
سنة ١٠٦٢ كاتب العبد اقل خلق الله اضعف عباد الله ابن مراد اسمعيل كردشامى غفر ذنوبه
و ستر عيوبه گر بهم بر زده بينى خط من عيب مكن / که مرا محنت ایام بهم بر زده است
غریق رحمت یزدان کسی باد / که کاتب را بالحمدی کند یاد تم

[7]

Perzsa O. 035/1

[Anonymous]

[مؤلف مجهول]

[*Laṭā'if-i hikāyāt*]

[لطائف حکایات]

The title and the name of the author of the present text focusing on various issues in Sufi teachings are unknown. A short note on fol. II^r attributes the work to Bahā al-Dīn Āmilī (953–1030/1547–1621) and gives its title as *Laṭā'if-i hikāyāt*. However, Šayḥ Bahā'ī does not seem to be the author of the text. The title is also uncertain as a further short note on the same page calls the text *Kitāb-i hikāyāt-i fārsīya*. All this would suggest that the short notes would refer to the content and form of the text rather than give the exact title which the authors of the notes seemed to have been unaware of. The text appears to be a compilation consisting of several parts. The first part (1^v–53^v) contains short stories with moralistic content, with pre-Islamic prophets, the Prophet Muḥammad, early representatives of the Sufi path, and kings as their main characters. The author of the first part has not been identified yet. The second part (fols. 53^v–56^v) contains an excerpt from al-Ġazālī's (450–505/1058–1111) treatise titled *Zād-i āḥirat* (pp. 472–474 in Khismatulin's edition). The third part (fols. 56^v–71^v) starting with the heading *Paydā kardan-i gunāh* contains further excerpt from the same treatise by al-Ġazālī (pp. 464–472, 474–475 in Khismatulin's edition). The fourth section (fols. 72^r–74^v) also contains excerpts from the *Zād-i āḥirat* (Khismatulin, pp. 453–454). The last section (fols. 74^v–93^v) contains further religious stories. The author of this part has not been identified yet. According to the

colophon the “book” was completed on 12 Muḥarram 894 [16 December 1488]. The appearance of the volume, the style of the handwriting and the types of paper used would suggest that this date refers to date of compilation of the text rather than the date of copying. The text represents the first part of a collected volume also containing the prose version of *Ḥusn va dil* (fols. 97^r–114^v) by Fattāḥī Nīšābūrī (d. 851/1448).

Fols. II, 1^r–96^v; 13 lines/page; p. d. 178×128 mm, w. s. 120×80 mm; binding: dark brown, full leather binding with flap, almond-shaped centre-piece with gilded outlines, surrounded by a gilded frame, the binding was conserved in 1986 by Györgyné Szabados; in good condition; paper: Oriental wove and laid paper; script: *nasta‘liq*; ink: black ink, headings are in red.

An ownership note of a certain Ibrāhīm Āġā dated 1085/1674 appears on fol. II^r. Two ownership notes can be seen on fol. 1^r, one by a certain Muḥammad Ṣādiq ibn Maḥmūd dated 1184/1770–1771, and another by a certain al-Sayyid al-Ḥājj ‘Alī dated 1227/1812.

Literature: Khismatulīn, Alexei. 2016. *Sochineniia Imama al-Gazzali*. Saint Petersburg—Moscow.

Begins (fol. 1^v):

الحمد لله رب العالمين و ... حكايت كه موسى صلوات الله عليه روزی در مناجات گفت
الهی این قوم از من چیزی می پرسند كه من از آن می ترسم

Ends (fol. 93^v):

حكايت بو بكر مریم گوید كه ورقای ابن بشر را اندر خواب دیدم بعد از مرگ ... پس ویرا
پرسیدم از كارها كدام بهتر گفت بهشت یافتن بگریستن از بیم خداوند تبارك و تعالی

Scribe’s colophon (93^v):

تمت الكتاب بعون الملك الوهاب في وقت الظهر اليوم الاثنين اثني عشر من شهر المحرم الحرام
عاشورا سنة ٨٩٤

[8]

Perzsa O. 100

Muḥammad Bāqir ibn Muḥammad Taqī Majlisī (ca. 1036–1111/1627–1699)

محمد باقر بن محمد تقی مجلسی

Zād al-ma'ād

زاد المعاد

The *Zād al-ma'ād* of Muḥammad Bāqir Majlisī is a handbook for the adherents of the Twelver Shiite creed enlisting the mandatory and recommended rituals a devotee should observe. The book is divided into fourteen chapters (*bāb*) and an epilogue (*ḥātima*).

The present copy is undated, the name of the scribe and the place of copying are not known. The volume contains only the three first chapters in their entirety, dealing with the rituals in the months of Rajab, Ša'bān and Ramazān. The text stops abruptly at the beginning of the fourth chapter while describing the rituals of 'Īd al-fiṭr. Chapter headings appear on fols. 3^r, 38^r, 72^r, 176^r. A crudely executed *unvān* drawn in golden ink appears on fol. 1^v.

180 fols.; 19–24 lines/page; p. d. 150×90 mm, w. s. 110×57 mm; binding: brown full leather binding, blind tooled, almond-shaped centre-piece, the spine is made of crimson leather; in good condition, paper: Oriental laid paper; script: *nashī* (main text and Arabic quotations), *nasta'liq* (Persian interlinear translation); ink: black ink, headings, signs and the Persian translation of Arabic quotations are in red ink, rule borders are drawn in blue, red and gold.

The volume was purchased in 1955.

Literature: Brunner, Rainer. 2011. "Majlesi, Moḥammad-Bāqer" In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/majlesi-mohammad-baqer> [Last accessed on 20. 10. 2017].

Editions: Majlisī, Muḥammad Bāqir ibn Muḥammad Taqī. 1423/2002–2003. *Zād al-ma'ād*. Ta'rīb va taqlīd-i 'Alā al-Dīn al-'Ilmī. Qom (?).

Begins (fol. 1^v):

بِسْمِ اللَّهِ الَّذِي جَعَلَ الْعِبَادَةَ وَسِيلَهُ لِنَيْلِ السَّعَادَةِ فِي الْآخِرَةِ وَالْأُولَى ... أَمَا بَعْدُ بِنَدِهِ
خَاطِي مُحَمَّد تَقِي

Ends (fol. 180^r):

بِكِ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ / بِتَوَازِ النُّجْمِ بِنَاهِ جَسْتَهْ أَمْ أَرْزَانَ بِنْدِگَانِ خَالِصِ تَو

[9]

Perzsa O. 026

[Anonymous]

[مؤلف مجهول]

[*Bayāẓ*]

[بیاض]

The present manuscript is a 19th century personal anthology or a personal scrap book of Shiite religious texts relating stories of the Ahl al-Bayt, praising Imām ‘Alī, commemorating the tragic events at Kerbela and mourning the deaths of Shiite martyrs. The authors of the texts with the exception of an excerpt (fols. 1^r–2^r) by Bābā Afzal Kāšānī (d. 610/1213–1214) have not been identified yet. As far as the date of copying is concerned the volume seems to have been in the making for a longer period as the two dates appearing towards the end of the volume are 1275/1858–1859 (fol. 82^v) and 1278/1861–1862 (fol. 89^r). Fols. 47^r–48^r are blank.

90 fols.; 3–8 lines/page; p. d. 88×152 mm, w. s. 70–75×130 mm; binding: red full leather binding with almond-shaped centre-piece and two pendants with leather onlay, the inscription on the pendants is illegible; in good condition; paper: Transoxanian laid paper; script: *nasta‘liq*; ink: black ink, headings and signs are in red.

A note in Hungarian attached to the inner side of the front cover records the fact that the manuscript was donated to the Library on 31 May 1876 by Bertalan

Ónody (d. 1892), a Hungarian landowner and agriculturalist, who might have come into its possession during his visit to the area of Khiva in 1875.⁸

Begins (fol. 1^r):

در عین علی هو العلی الاعلی است / در لام علی سر الاهی پیدا است

Ends (fol. 90^v):

از معجز احمدی اثر شد / بر امت خویش راه بر شد / ... / بر هر دو جهان بما پدر شد

[10]

Perzsa O. 070

[Anonymous]

[مؤلف مجهول]

Panj ganj

پنج گنج

The *Panj Ganj* is collection of several treatises divided into five parts used as a primer of Islamic teachings in traditional “*maktab*” education in Turkestan and Afghanistan. The texts included in the collection are four versified texts: *Karīma* by Sa’dī (d. ca. 671/1291–1292), *Nām-i ḥaqq* by Šaraf al-Dīn Buḥārī completed in the first half of Jumādā al-avval 693/April 1294 (the date is given in one of the last couplets), *Maḥmūd-nāma* traditionally ascribed to the Ghaznavid ruler Maḥmūd (r. 388–421/998–1030), *Pand-nāma* by Farīd al-Dīn ‘Aṭṭār (ca. 540–618/1145–1221) and two prose texts, *Šad Pand-i Sūdmand-i Luqmān Ḥakīm* and *Risāla-yi Qāzī Qutb*. The anthology usually finishes with an Arabic text, *Šaš kalima* and several quatrains in Persian.

8 Ónody, Bertalan. 1876. “Vázlatok középázsiai utamból” (‘Sketches from My Trip to Central Asia’). *Földrajzi Közlemények*, 121–139, 167–177; Kövér, György. 2008. “Az Ónody fivérek” (‘The Ónody Brothers’). In: Oborni Teréz and Á. Varga László. 2008. *Memoria Rerum—Tanulmányok Bán Péter tiszteletére*. Eger, 301.

The present volume was copied on 6 Jumādā al-avval 1253 [8 August 1837] by Mīr Šams al-Dīn ibn Mīr Quṭb al-Dīn on the order of Muḥammad Yār Balūj at an unknown place, perhaps somewhere in Northern India. It contains Sa'dī's *Karīma* (fols. 1^v–10^r), *Nām-i ḥaqq* (fols. 10^v–18^v), *Maḥmūd-nāma* (fols. 19^r–28^r), 'Aṭṭār's *Pand-nāma* (fols. 28^v–50^v), and the *Risāla-yi Qāzī Quṭb* (fols. 54^r–59^r). All sections in the volume start with a crudely executed *ʿunvān* painted with the same three colours, red, blue, and yellow. A pencilled note in 19th century European handwriting on fol. 1^r (back) gives the title of the work as “Kareema and Khaleeq Baree + five books”. A short note in Persian dated 6 Jumādā al-avval 1253 [8 August 1837] on fol. 1^r (front) gives the contents of the volume. Though the author of the note states that the volume contains five treatises, he also claims that the *Risāla-yi Maḥmūd Ġaznavī* is missing. According to the note the volume would contain the following texts *Pand-nāma-yi Sa'dī*, *Nām-i ḥaqq dar aḥkām-i namāz va rūza va ḡayrihi*, *Pand-nāma-yi 'Aṭṭār*, *Risāla dar aḥkām-i šarāya'a*. A short note in Persian on fol. 1^v gives the title of the volume as *Panj Ganj*.

I, 59, I fols.; 13 lines/page; p. d. 211 × 130 mm, w. s. 160 × 95 mm; binding: brown European full leather binding; paper: European laid paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in blue, red and yellow.

Bookseller's plates on fol. 1^r (back) indicate that the volume was in the possession of the booksellers A. Maurice, 13 Tavistock Row, London and Leó Révai, Budapest. The book was part of the Alexander Kégl (1862–1920) bequest.

Literature: Sharani, M. Nazif. 1991. “Local Knowledge of Islam and Social Discourse in Afghanistan and Turkistan in the Modern Period”. In: Canfield, Robert (ed.). 1991. *Turko-Persia in Historical Perspective*. Cambridge, 171–172.

Edition: *Majmū'a-yi Panj Kitāb*. 1319/1901. Bombay.

Begins (fol. 1^v):

بسمله. رب یسر و تمم بانخیر کریمما به بخشای بر حال ما / که هستیم اسیر کنند هوا

Ends (fol. 59^r):

این دعا را بخواند الهم اجعله لنا فرطا و اجعله لنا اجرا ... و اگر دخترنا بالغ باشد این دعا را بخواند الهم اجعلنا لنا فرطا و اجعلنا لنا اجرا ... برحمتک یا ارحم الراحمین تمت تمام شد

Scribe's colophon (fol. 59^r):

تمت تمام شد نسخه پنج گنج بتاریخ ششم شهر جمادی الاول سنه ۱۲۵۳ بدست خط فقیر
الحقیر میر شمس الدین ابن سیادت پناه میر قطب الدین فقیر بفرموده و خیر محمد یار بلوچ غفر
الله له و لوالدیه و لجمیع المؤمنین و المؤمنات.

[۱۱]

Perzsa Qu. 34

[Anonymous]

[مؤلف مجهول]

Kayfīyat-i 'arūsī va tašnīf

کیفیت عروسی و تصنیف

The present short treatise contains the description of the wedding ceremonies of a people who are referred to as *turkān* ("Turks") in the text. Azeri folk quatrains (*bayats*) with erotic content on fol. 4^v suggest that the group in question are Azeris living in Iran. The title of the text is given on fol. 1^r.

4 fols.; 9–12 lines/page; p. d. 232×157 mm, w. s. 205–215×110–120 mm; binding: cardboard cover; in fair condition; European laid paper; script: *nasta'liq*, ink: black ink.

Begins (fol. 1^v):

چون ترکان بنای مزاجت گذارند اول بزنهائیکه ینکه گویند خبر دهند که رفته در خانها
بگردند و دختر یازن که شایسته عروسی هستند پیدا کنند آنگاه بخویشان داماد خبر کنند

Ends (fol. 4^r):

و دوستان داماد و عروس برده نشان می دهد تا همه بدانند که دختر باکره بوده است و باید
هر کس آن دستمال خونی چیزی دستمزد بمشاطه بدهد این است رسم عروسی ترکان.

2 Sufism

[12]

Perzsa O. 097

‘Abd Allāh ibn Muḥammad Abū Ismā‘īl Anṣārī Haravī (391–486/1006–1089)

عبدالله بن محمد ابو اسماعيل انصاری هروی

Zād al-‘ārifīn

زاد العارفين

Zād al-‘ārifīn also known as *Kanz al-sālikīn*, is a short work with Sufi content divided into five chapters and traditionally attributed to the author. Nevertheless, as the treatise appears first at a very late date in a manuscript from the middle of the 15th century its authorship is considered uncertain.⁹

The present copy titled *Zād al-‘ārifīn* in the introduction (fol. 1^v/line 2) is undated, the name of the scribe and the place of copying are not known. The paper, however, suggests that the text was copied in the 19th century somewhere in the Ottoman Empire. Chapters start on the following pages: fol. 2^r/line 12, 3^v/line 14, 5^v/line 11, 6^r/line 10; 7^v/line 7. The text is considerably shorter than the version published by Tahsin Yazıcı.

9, I fols.; 17 lines/page; p. d. 210 × 136 mm, w. s. 155 × 75 mm, binding: unbound; in good condition; paper: European wove paper, dry stamp with the text: “*eşer-i cedîd-i ‘ahd-i hümayûn*” in the upper left corner on fols. 2–4; script: *nasta‘lîq*; ink: black ink.

Literature: Ravan Farhadi, A.G. 1996. *Abdullah Ansari of Herat, an Early Sufi Master*. New York, 23; Ritter, Helmut. 1935. “Philologika VIII. Anṣārī Herewī—Senā‘ī Gaznewī”. *Der Islam* 22, 97–99.

9 Yazıcı, Tahsin. 1956. “‘Abdullāh-i Ensārī’nin Kanz as-sālikīn veya Zād al-‘ārifīn’i”. *Şarkîyat Mecmuası* 1, 68.

Edition: Yazıcı, Tahsin. 1956–1964. “Abdullāh-i Ensārī'nin Kanz as-sālikīn veya Zād al-‘ārifīn’i”. *Şarkīyat Macmuası* 1, 59–88; 3, 25–49; 4, 87–96; 5, 31–44.

Begins (fol. 1^v):

بِسْمِ اللَّهِ. الحمد لله رب العالمين والصلوه والسلام على خير خلقه محمد وآله اجمعين وبعد بدانک
این رساله ترتیب داده شد بر پنج باب و نام نهاده شد بزاد العارفين و

Ends (fol. 9^r):

... اگر طالب اقبالی پس چرا فارغ البالی تا بکی در خوابی وقتست که دریابی بمنه وجوده و
الحمد لله رب العالمين تمت الرساله م

[13]

Perzsa F. 15

Abū Ḥāmid Muḥammad ibn Muḥammad al-Ṭūsī al-Ġazālī (450–505/
1058–1111)

ابو حامد محمد بن محمد الطوسی الغزالی

Kīmīyā-yi sa‘ādat

کیمیای سعادت

Completed between 495/1102 and 499/1106, the *Kīmīyā-yi sa‘ādat* is usually considered a slightly modified and abridged version of the author’s more comprehensive book written in Arabic, the *Iḥyā’ ulūm al-dīn*, a compendium on various issues pertaining to theology, philosophy and Sufism. The *Kīmīyā* basically deals with the same questions as the *Iḥyā’*, but since it was intended for ordinary Persian speaking people who were not well-versed in Arabic, it is written in an easily understandable style, free of highly sophisticated and difficult expressions. The work is arranged into four introductory chapters (*‘unvān*) and four main chapters (*rukṅ*).

The present volume was finished by a certain Karīm-baḥš at an unknown date in Danapur (Bihar, India). Though the scribe seems to have intended to give the exact date of copying both according to the Hijri and the Christian calen-

dar and the words ‘month’ and ‘year’ occur twice in the colophon, the blank spaces left for the details are not filled in (fol. 424^v). The manuscript appears to be a copy of a lithographed edition as the scribe writes in the colophon that the book “was transcribed from printed books” (*az kutub-i čhāpa naql bar-dāšta šud*). His claim seems to be confirmed by several facts: 1. The list of contents on fols. 1^r–6^v resembles in style the list of contents included in such editions; 2. Fols. 423^r–424^v contain a list that looks like a list of printing errors. Such lists are usually included in printed editions; 3. The text of the *Kīmīyā* is followed by a colophon titled *Ḥātīmat al-ṭabʿ* (“Colophon to the print”; fols. 422^r–423^r). Such a section is a usual part of printed editions. The edition on which the present copy was based on has not been identified yet. The colophon of the printed version suggests that the manuscript was ready to be put in the printing press on 12 Zū l-ḥijja 1253 [8 March 1838]. Chapter headings appear on fols. 9^v, 22^r, 31^v, 34^v (*ʿunvāns*), 48^r, 97^v, 193^v, 304^r (*rukns*).

I, 425 fols.; 19 lines/page; p. d. 350×260 mm, w. s. 265×160 mm; binding: black European full leather binding, with gilded patterns on both covers and the spine; in excellent condition; paper: European wove paper; script: *nastaʿlīq*, ink: black ink, headings and signs are in red.

The ownership stamp of J. O’Kinealy appears on fol. 424^v. He could be identical with James O’Kinealy (1839–1903) a judge who served in the judicial branch of the Indian Civil Service from 1861 until 1899 in Bengal.¹⁰ After his death his collection of Persian manuscripts seems to have dispersed. Several volumes are in collections in Cambridge,¹¹ three volumes preserved in the Library of the University of Michigan,¹² and one volume surfaced in Leiden.¹³ The volume was part of the Alexander Kégl (1862–1920) bequest.

10 Foster, Joseph. 1885. *Men at the Bar. A Biographical Hand-list of the Members of Various Inns of Court, Including Her Majesty’s Judges*. London, 344; Buckland; Charles Edward. 1906. *Dictionary of Indian Biography*. London, 321–322; *The London Gazette*. Issue 27128, p. 6331. 20 October 1899.

11 Browne, Edward Granville 1922: *A Supplementary Handlist of the Muhammadan Manuscripts in the Libraries of the University and Colleges of Cambridge*. Cambridge, 36, 48, 86, 115, 157.

12 <https://babel.hathitrust.org/cgi/pt?id=mdp.39015079132463>; <https://babel.hathitrust.org/cgi/pt?id=mdp.39015079132679>; <https://babel.hathitrust.org/cgi/pt?id=mdp.39015079132653>; [Last accessed on 11. 06. 2016].

13 Witkam, Jan Just. 2007. *Inventory of the Oriental Manuscripts of the Library of the University of Leiden*. Leiden, 243.

Literature: Khismatulīn, Alexei A. 2005. «The Alchemy of Happiness»: Al-Ghazālī's *Kīmīyā* and the Origins of the Khwājagān-Naqshbandiyya Principles". In: Günther, Sebastian (ed.). 2005. *Ideas, Images and Methods of Portrayal. Insights into Classical Arabic Literature and Islam*. Leiden, 227–271; Daniel, Elton L. 1991. "Preface". In: al-Ghazzālī, Abū Ḥāmid Muḥammad. 1991. *The Alchemy of Happiness*. Translated by Claud Field. Revised and annotated by Elton L. Daniel. Armonk and London, XI–XLIII.

Editions: Ḡazālī, Abū Ḥāmid Imām Muḥammad Ṭūsī. 1380/2001. *Kīmīyā-yi sa'adat*. 2 vols. Bi-kūšīš-i Ḥusayn Ḥadivjam. Tehran.

Begins (fol. 7^v):

یا فتاح هو المولى رب يسر بسمله و تمم بالخیر. شکر و سپاس فراوان بعدد ستاره آسمان و قطره باران و برگ درختان و ریگ بیابان و ذره های زمین و آسمان مرآن خدا ایرا

Ends (fol. 422^r):

و از ثواب این کتاب بی نصیب نکند که هیچ غبن از آن بزرگتر نبود که کسی خلق را به خدا دعوت کند و آنکه بسبب نظر به خلق از خدای تعالی محبوب شود نعوذ بالله منه و نقول فی خاتمه الکتاب انا نعوذ بعفوک من عقابک ... والحمد لله وحده تمام شد

Scribe's colophon (fol. 424^v):

تمت تمام شد کتاب کیمیای سعادت ابدیه من تصنیف امام محمد غزالی رضی الله عنه و فی التاريخ شهر ... سنه من الهجرة نبوی صلعم مطابق ماه ... سنه ... مسیحایی بروز دوشنبه بوقت نماز مغرب از کتب چهاپه نقل برداشته شد بمقام ... داناپور بخط خام کریم بخش عفی الله عنه فی الدارین متوطن موضع هونان ضلع شاه آباد حال مقامی داناپور تحریر یافت من نوشتم صرف کردم روزگار/ من نمانم این بماند یادگار [با خط مشکی همین شعر تکرار شده است] نوشته بماند سیه بر سفید / نویسنده را نیست فردا امید

[14]

Perzsa Qu. 07

Abū Ḥāmid Muḥammad ibn Muḥammad al-Ṭūsī al-Ġazālī (450–505/
1058–1111)

ابو حامد محمد بن محمد الطوسی الغزالی

Kīmīyā-yi saʿadat

کیمیای سعادت

An undated and incomplete copy of the above work. Though the title given on fol. 1^r would suggest that the volume contains the first half of the text (*niṣf al-avval min kitāb-i Kīmīyā-yi saʿadat*), in reality the text stops abruptly in the second-subchapter (*aṣl*) of the second chapter (*rukn*) discussing marriage (vol. 1, p. 307 in Ḥadīvjām's edition).

I, 150, I fols.; 15 lines/page; p. d. 224 × 152 mm, w. s. 172 × 115 mm; binding: modern partial leather binding with flap, marbled paper doublure; in good condition; paper: Oriental laid paper; script: *nashī*; ink: black ink, some of the chapter headings (up to fol. 48^r) may have originally been written in red, but the ink became blackish with age.

Literature: Khismatulīn, Alexei A. 2005. "«The Alchemy of Happiness»: Al-Ghazālī's *Kīmīyā* and the Origins of the Khwājagān-Naqshbandiyya Principles". In: Günther, Sebastian (ed.). 2005. *Ideas, Images and Methods of Portrayal. Insights into Classical Arabic Literature and Islam*. Leiden, 227–271; Daniel, Elton L. 1991. "Preface". In: al-Ghazzālī, Abū Ḥāmid Muḥammad. 1991. *The Alchemy of Happiness*. Translated by Claud Field. Revised and annotated by Elton L. Daniel. Armonk and London, XI–XLIII.

Editions: Ġazālī, Abū Ḥāmid Imām Muḥammad Ṭūsī. 1380/2001. *Kīmīyā-i saʿadat*. 2 vols. Bi-kūšīš-i Ḥusayn Ḥadīvjām. Tehran.

Begins (fol. 1^v):

بِسْمِ اللَّهِ. حمد و سپاس فراوان بعدد ستاره آسمان و قطره باران و برگ درختان و ریگ بیابان
و ذره های زمین و آسمان مرآن خدا ایرا

Ends (fol. 150^v):

و ما ندانستيم و ما را گنج آموختنی بود نياموخت تا جاهل بمانديم پس هر که را میراثی حلال
 نباشد یا سبی [کسی] حلال وی را نباشد نشاید که نکاح کردن الا بدان وقت که یقین
 داند که اگر نکاح نکند در زنا خواهد افتاد

[15]

Perzsa O. 024/1

Amīr Ḥusayn ibn ʿĀlim Ḥusaynī Haravī (d. 718/1318)

امیر حسین بن عالم حسینی هروی

Nuzhat al-arvāḥ

نزهة الارواح

The *Nuzhat al-arvāḥ* is composed by Ḥusayn Ḥusaynī Haravī, a Sufi poet from Herat, on various theoretical and practical issues of Sufi teachings. In Persian Sufi tradition the author is best remembered for his questions that induced Maḥmūd Šabistarī (d. ca. 740/1340) to write his famous narrative poem, *Gulšan-i rāz*. The *Nuzhat*, written in mixed prose and verse, is divided into an introductory part—containing eulogies on God, the Prophet, the first four Caliphs—and twenty-eight chapters.

The present manuscript was copied by Yār Muḥammad Qara ibn Qurbān ʿAlī in 1203/1789 somewhere in Central Asia. Chapter headings are on fols. 11^r, 14^r, 18^v, 20^v, 23^r, 24^v, 30^r, 33^v, 35^r, 38^v, 44^r, 45^v, 49^v, 53^v, 58^r, 62^r, 65^v, 68^v, 72^v, 77^r, 80^v, 83^v, 88^r, 98^r, 101^r, 107^v, 112^v. Though the text seems to be continuous, the second half of the text of Chapter 6 is missing together with the chapter heading for Chapter 7 that starts on fol. 25^v. Scattered marginalia explaining some points in the text appear on a few pages (e.g. fol. 46^v). The *Nuzhat* is part of a collected volume also containing Fattāḥī's (d. 851/1448) *Šabistān-i nikāt va gulistān-i luḡāt* (fols. 117^r–210^v). A small label attached to fol. IV^v records the fact that the volume was donated to the Library by Bertalan Ónody (d. 1892). It gives the contents of the book in Hungarian as “Négy első khalifa etikájja, szufi könyv, Muhammed Dzsahúr Surnak története perzsául” (Ethics of the first four Caliphs, a Sufi book, the history of Muhammed Jahur Šur in Persian). On fol. 1^r

the titles of the two texts included in the volume are given as *Manāqib-i ʿahār yār* and *Nikāt*. Fol. 1^r gives the title of the volume in Central Asian Turkish as *Manāqib-i ʿahār yār kitābi*.

Fols. IV, 1^r–116^v; 15 lines/page; p. d. 195 × 120 mm, w. s. 126 × 60 mm; conserved full leather Central Asian binding, decorated pasteboards of the original binding were retained, blind tooled, red almond-shaped centre-piece and two pendants with the name of the binder, Mīr Fūlād, the background of the central area is black, it is surrounded by painted frames, the inner sides of both pasteboards are also decorated with a blind tooled and painted almond-shaped centre-piece and two pendants, the background of the central area is red, it is surrounded by painted frames; in good condition; paper: European wove paper and European laid paper with watermark (e.g. fol. 27); script: *nastaʿliq*; ink: black ink, headings and signs are in red, rule borders are drawn in red (outer), blue and gold (inner).

On fol. 1^v the dry seal of Nikolai Mikhaïlovich Bekchurin (d. 1902) appears. The volume was donated to the Library by Bertalan Ónody (d. 1892) on 31 May 1876. Ónody may have come into the possession of the volume during his trip to Khiva in 1875.

Literature: Lewisohn, Leonard. 2011 “Haravī, Amīr Ḥusaynī”. In: *Encyclopaedia of Islam* 3. Ed. by: Kate Fleet et al. Available online at http://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-3/*-COM_25692 [Last accessed on 25 October 2017]

Editions: Ḥusaynī Haravī (the author’s name does not appear on the title page). 1320/1902. *Nuzhat al-arvāḥ*. Istanbul.

Begins (fol. 1^v):

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ... نَظْمٌ بِتَوْفِيقِهِشْ چو روشن دیدم آواز سخن را هم بنامش کردم
آغاز

Ends (fol. 115^r):

از صفت و حال ایشان بیان میکند قبولیت یا محرمیت یابنده و از دیده ناپسندیده نحافظ
که یحرفون الکلم عن مواضعه ویرادن الناس ولا یذکروان الله الا قليلا از حال ایشان خبر
میدهد محفوظ مانند انشاء الله تعالی تمت الکتاب تم سنه ۱۲۳۰



FIGURE 4 *Perzsa O. 024. The front cover of a typical Central Asian leather binding*

Scribe's colophon (115^r):

هذه النسخه المباركه الميمونه الشريفه الموسومه بنزهه الارواح على يد الفقير الحقير يار محمد قرا
ابن قربان على غفر ذنوبهما و عيوبهما برحمتك يا ارحم الراحمين

[16]

Perzsa O. 083/1

Maḥmūd Šabistārī (d. ca. 740/1340)

محمود شبستری

Gulšan-i rāz

گلشن راز

The *Gulšan-i rāz* is an approximately 1000 couplets-long didactic narrative poem on various key concepts of Sufism. The text was composed as a versified reply to questions posed by Amīr Ḥusayn Ḥusaynī Haravī (d. 718/1318), a Sufi from Khorasan in Šavvāl 717 [December 1317].

According to the scribe's colophon the present copy was completed on 21 Zū al-qa'da 1076/[25. 5. 1666] by an unnamed scribe at an unnamed place, with all probability in India. It forms a part of a collected volume also containing *Ḥadiqat al-ḥaqīqa* (fols. 8^r–50^v) by Sanā'ī (d. ca. 525/1130) and *Šādiq al-aṣṣ* (fols. 51^r–78^v) by an unidentified Indian poet called Ḥaṣṣī. In the present volume, the text starts as usual, but stops abruptly on fol. 7^v with line 143 in Whinfield's edition (p. 10) and continues on fol. 79^r with line 178 (p. 11). A note on fol. II^r (front) gives the contents of the volume in the following way, indicating the original arrangement of the volume which seems to have got mixed up during rebinding: 1. Choice parts from the closing chapters of Sanā'ī's *Ḥadiqat al-ḥaqīqa*; 2. A treatise on Šayḥ Niẓām al-Dīn Badā'unī (ca. 636–725/1237–1325) and his wife Māh va Ḥūršid Bibī titled *Šādiq al-aṣṣ* by Ḥaṣṣī; 3. *Gulšan-i rāz* by Šabistārī; 4. Another treatise by Šabistārī meant for Sufis. The text continued on the next page adds that the epilogue of the *Gulšan* and the foreword of the *Maḥmūd-nāma* are incomplete. On the spine and fol. IV^r (back) a handwritten note by a European hand gives the contents of the volume as "3 Books and Mahmood Namah in Persian". There are scattered marginal notes on

several pages. Fol. 1^r contains a charm against snakes and scorpions in Arabic. There is a decorated *‘unvān* on fol. 1^v.

IV, 1^r–7^v, 79^r–116^v fols.; IV; 12 lines/page; p. d. 168 × 97 mm, w. s. 117 × 66 mm; binding: European binding, marbled paper doublure; badly worm-eaten; paper: Oriental laid paper; script: *nasta‘līq*; ink: black ink, headings are in red, rule borders are drawn in blue and gold; the text is written in two columns.

There is an illegible ownership stamp dated 1203/1788 on fols. 2^r and 41^r. A bookseller's plate of A. Maurice, 13 Tavistock Square, Covent Garden, London is glued to fol. 11^r (back). The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Algar, Hamid. 2012. "Golšan-e rāz". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/golsan-e-raz> [Last accessed on 09. 03. 2017]; Cengiz, Muammer. 2014. *Bir tasavvuf klasiği olarak Mahmūd Şebüsterî'nin Gülşen-i rāz mesnevisi*. Doktora tezi: Atatürk Üniversitesi. Erzurum.

Edition: Whinfield, Edward Henry (ed. and trans.). 1890. *Gulshan i Raz: The Mystic Rose Garden of Sa'd ud Din Mahmud Shabistari*. Persian Text with an English Translation and Notes, Chiefly from the Commentary of Muhammad bin Yahya Lahiji. London.

Begins (fol. 1^v):

بنام آنکه جان را فکرت آموخت / چراغ دل بنور جان برافروخت / ز فضلش هر دو عالم
گشت روشن / ز فیضش خاک آدم گشت گلشن

Ends (fol. 116^v):

عرض زین جمله آنکه تا کند یاد / عزیزی گویدم رحمت برو باد / بنام خویش کردم ختم و
پایان / الهی عاقبت محمود گردان

Scribe's colophon (fol. 116^v):

تحریرا فی تاریخ بیست و یکم شهر ذی قعدة سنه ۱۰۷۶

[17]

Perzsa O. 101/1

Maḥmūd Šabistarī (d. ca. 740/1340)

محمود شبستری

Gulšan-i rāz

گلشن راز

A complete, late 13th/19th century copy of the above work finished on 15 Rabi' al-avval 1294 [30 March 1877] in Tabriz by an unnamed scribe. The text is part of a collected volume also containing *Ḥaqq al-yaqīn* (fols. 47^v–63^v) by Maḥmūd Šabistarī (d. ca. 740/1340) and *Gulistān* (63^v–129^v) by Sa'dī (d. ca. 671/1291–1292).

On the inner side of the front cover there is a short note dated 1296/1879. Fol. 1^r contains several short notes. 1. a short note dated 15 Muḥarram 1305 [3 October 1887] recording the fact and the conditions of a loan of six *tumans*; 2. a short note bearing the date 1308/1890. A *tarjīh-band* by Raḥmat 'Alī Šāh (d. 1278/1861) a well-known representative of the Ni'mat Allāhī order is written in the margins of fols. 2^r–21^v.¹⁴ The heading erroneously attributes the poem to Nūr 'Alī Šāh (d. 1212/1797). There is a *ġazal* by Ḥāfiẓ (ca. 715–792/1315–1390) in the margin of fols. 21^r–22^r. The margin of fols. 22^v–23^r contains a few couplets of a *qaṣīda* by Manūčihri (d. 432/1040).¹⁵ Šayḥ Bahā'ī's (d. 1031/1622) *maṣnavī* titled *Nān va Ḥalvā* is written in the margin of fols. 23^r–29^v. The title given in the heading is *Kitāb-i Šayḥ Bahā'ī*. The margin of fol. 46^v contains a short note dated 19 Muḥarram 1308 [4 September 1890] expressing the author's sorrow for being home alone and not being able to attend a festive occasion. On the spine the contents of the volume are given in Persian as "*Gulšan-i rāz-i Šayḥ Maḥmūd Šabistarī, Gulistān va Ḥaqq al-yaqīn*".

Fols. 1^v–47^r; 11 lines/ page; p. d. 205×165 mm, w. s. 145×90 mm; binding: full leather binding with almond-shaped centre-piece and two pendants; in good

14 *Ḥazrat Nūr 'Alī Šāh va Rizā 'Alī Šāh va Raḥmat 'Alī Šāh*. s.l., 1375/1996, 145–158.

15 Manūčihri Damġānī. 1338/1959. *Dīvān-i Ustād Manūčihri Damġānī*. Bi-kūšiš-i Muḥammad Dabīr Siyāqī. Tehran, 98–102.

condition; paper: modern wove paper, European style with a dry stamp of a lion and the sun on several folios (e.g. fols. 18^v, 19^r, 22^v, 23^v, 27^r, 28^r, 29^r, 46^v); script: *šikasta-nasta'liq*; ink: black ink.

Ownership notes of Muḥammad Bāqir Munšī and Šādiq Ḥān Munšī appear on fol. 1^r.

Literature: Algar, Hamid. 2012. "Golšan-e rāz". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/golsan-e-raz> [Last accessed on 09. 03. 2017]; Cengiz, Muammer. 2014. *Bir tasavvuf klasiği olarak Mahmūd Şebüsterî'nin Gülşen-i rāz mesnevisi*. Doktora tezi: Atatürk Üniversitesi. Erzurum.

Edition: Whinfield, Edward Henry (ed. and trans.). 1890. *Gulshan i Raz: The Mystic Rose Garden of Sa'd ud Din Mahmud Shabistari*. Persian Text with an English Translation and Notes, Chiefly from the Commentary of Muhammad bin Yahya Lahiji. London.

Begins (fol. 1^v):

بنام آنکه جان را فکرت آموخت / چراغ دل بنور جان برافروخت / زفیضش هر دو عالم
گشت روشن / ز فضلش خاک آدم گشت گلشن

Ends (fol. 47^r):

غرض زین جمله آنکه تا کند یاد / عزیزی گویدم رحمت برو باد / بنام خویش کردم ختم و
پایان / الهی عاقبت محمود گردان

Scribe's colophon (fol. 47^r):

تمام شد گلشن راز شیخ محمود شبستری رحمه الله علیه در شب پنجشنبه پانزدهم شهر ربیع
الاول هزار و دووست و نود و چهار ۱۲۹۴ از هجرت حضرت نبوی صلی الله گذشته در
دارالسلطنه تبریز ... و ... مبادرت ورزید یا علی مدد است

[18]

Perzsa Qu. 13

Kamāl al-Dīn Ḥusayn ibn Ḥasan Ḥvārazmī (d. 839/1436)

کمال الدین حسین بن حسن خوارزمی

Javāhir al-aṣrār va zavāhir al-anvār

جواهر الاسرار وزواهر الانوار

Javāhir al-aṣrār va zavāhir al-anvār by Kamāl al-Dīn Ḥusayn Ḥvārazmī is the first commentary on the *Masnavī-yi ma'navī* of Jalāl al-Dīn Rūmī (d. 672/1273). The author started working on the text in 833/1429 at the request of his friends and disciples and dedicated the book to the Timurid prince Ibrāhīm Sulṭān (d. 838/1435). The second book (*daftar*) and parts of the third one were ready by mid-836/1433. Nevertheless, the whole project was left unfinished due to the author's untimely death. The *Javāhir* in its present form contains a long introduction and the commentary on the *Masnavī*'s three books out of the six. The introduction is divided into ten chapters (*maqāla*) and deals with a wide range of topics extending from the life of famous Sufi Shaykhs to the basic tenets of Sufi teachings.

The present volume was completed on 19 Jumādā al-avval 1066 [16 March 1656] by an unnamed scribe at an unnamed place. It contains the introduction and the commentary on the first book of the *Masnavī*. Marginal notes explaining the difficulties of the text appear quite often in the volume. Fols. 150^r–159^v written by a different hand were added later. On the inside of the front cover there is an English note in pencil giving the title of the text, and a summary of the content. On page III^v the initials “W. F. D” appear. A short note on fol. 1^r, which was crossed out later, attributes the work to Ḥusayn Vā'iz Kāšifī Sabzavārī. The title on the spine reads “Abridgement of the Masnavī–Kāšifī”. There is a decorated *unvān* on fol. 1^v.

III, 204, II fols., 23 lines/page; p. d. 255×155 mm, w. s. 210×110 mm; binding: European half leather binding; in good condition; paper: Oriental laid paper; script: *nasta'liq*, ink: black ink, headings and signs are in red, rule borders are drawn in blue and gold.

In the upper right corner of the inside of the front cover the name “E.H. Palmer” is written in pencil. This former owner is identical with Edward Henry Palmer

(1840–1882), a well-known British scholar.¹⁶ The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Nikḫvāh, Mihrān. 1389/2010. “Nigāhī bi-zindagī va āšār-i Tāj al-Dīn Ḥusayn Ḥvārazmī”. *Āzar* no. 157, 99–101.

Edition: Ḥvārazmī, Kamāl al-Dīn Ḥusayn ibn Ḥasan. 1384/2005. *Javāhir al-aṣrār va zavāhir al-anvār*. 4 vols. Muqaddima, taṣḥīḥ va taḥṣiya-yi Muḥammad Javād Šarī‘at. Tehran.

Begins (fol. 1^v):

رب يسر وتمم بالخير بسمله. حمد بي حد و غايت و ثنای بي عد و نهايت حضرت پادشاهی را
که در سراق لم یزلی بفردانیت معروفست و بر سریر لا یزالی بوحدانیت موصوف

Ends (fol. 204^r):

تمام شد شرح جلد اول از کتاب مثنوی معنوی حضرت مولوی قدس الله روحه و نور مرقدہ
و افاض علی العالمین رحمته الی الیوم الدین برحمتک یا ارحم الراحمین آمین

Scribe’s colophon (fol. 204^r):

تمت مقابله هذا الدقتر من اوله الی آخره تسعه عشر من جمادی الاولى سنة ١٠٦٦ تم تم تم

[19]

Perzsa O. 095

Muḥammad ibn Sulaymān ‘Umarī Muršidī (fl. ca. 850/1450)

محمد بن سلیمان عمری مرشدی

Ma‘dan al-durar fī sīrat al-šayḥ Ḥājjī ‘Umar

معدن الدرر فی سیرة الشیخ حاجی عمر

16 Gail, Marzieh. 2011. *Persia and the Victorians*. Abingdon, 94–96.

The *Ma'dan al-durar* is a hagiographical account of the life of Ḥājjī Nāṣir al-Dīn 'Umar Muršidī (d. 823/1423) a Sufi from Luristan who was the author's paternal uncle and spiritual guide. The book written in 869/1464 is divided into an introductory part, ten chapters (*bāb*) and an epilogue (*ḥātima*).

The present volume was completed by al-Imām Muršid ibn Imām ibn Sulaymān al-Širāzī in Edirne in mid-Šavvāl 917 [early January 1512]. A detailed list of contents is on fols. 9^r–10^v. Chapter headings appear on fols. 10^v, 26^r, 55^r, 76^r, 85^r, 86^v, 100^r, 116^r, 138^v, 197^r (*ḥātima*). The heading for Chapter 2 is missing. Pages are missing between fols. 25^r–26^v. A note on the inner side of the first cover reads: "Moulūd un-nabī fārsī (in Latin characters), Muḥammad ibn Sulaymān ibn Dānyān (sic!) Šams al-Dīn Maulūd al-nabī fārsī". A note on the top of fol. 1^r gives the title as "*Maulūd al-nabī*".

199 fols.; 15 lines/page; p. d. 207×145 mm, w. s. 120×75 mm, binding: brown full leather binding with flap, almond-shaped centre-piece; in good condition, paper: European laid paper with various watermarks (e.g. fols. 31, 107, 174, 197); script: *nasta'liq*, *nasta'liq* without dots from 166^r; ink: black ink, headings and signs are in red.

A stamp with the inscription "Sidq Muḥammad" is on fol. 2^r. The volume belonged to the collection of Népkönyvtári Központ (Centre for People's Libraries) from September 1945 (stamp on fol. 200^v). The volume was transferred to the Library of the Hungarian Academy of Sciences in 1951 (stamp and date on fol. 189^v).

Literature: Monfared, Mahdī Farhānī. 1384/2005. "Bāzkāvi-yi āgāhī-hā-yi tāriḥī dar Ma'dan al-durar". *Āyina-yi mīrās* 3:2, 170–181.

Edition: Muḥammad Ibn Sulaymān 'Umarī Muršidī. 1383/2004. *Ma'dan al-durar fī sīrat al-Šayḥ Ḥājjī 'Umar*. Bi-taṣḥīḥ va bā muqaddima va ta'līqāt-i Mu'in Niẓāmī, 'Arif Naušāhī. Tehran.

Begins (fol. 2^v):

بِسْمِ اللَّهِ. الحمد لله ناصر اوليائيه في سلوك مسالك الزهد و مناهج الرياضية و عامر ذواتهم و صفاتهم باضعاف الطاعة و انواع العبادة

Ends (fol. 198^r):

و از نظر این فقیر غایب شدند بعد از آن هر چند چهارکس فوت کردند ان سنگ را بر نتوانستند و اسب داران محل بدست مبارک یک عدد گردو بنهاد و خاک بر سر آن کرد و بامر الله تعالی سراسر ... در سال اول یک عدد گردکان بداد و در سال دوم دو عدد و همچنین همه ساله بر میداد و انحضرت انرا درخت رحمتی نام نهاد و بالرحمه بختم هذا الكتاب و الله تعالی اعلم بالصواب ... الله الکریم التواب ان یرحمی و یرحم علی قاری هذا الكتاب و ناظر به و مستمعه و علی احوالی و اولادی و ... و جمیع الاصحاب یوم الحشر و الحساب و ان یدخلنا و ایاهم بفضله و کرمه فی الجنة بغير حساب

Scribe's colophon (fol. 198^r):

قد تم الكتاب علی يد الفقیر الاقل الامام مرشد بن امام بن سلیمان الشیرازی فی اواسط شهر شوال ختم بالخیر و الامثال سنه سبعه عشر و تسعمائة الهجره المصطفویه فی دار السلطنه ادرنه حماها الله تعالی عن جمیع الافات بحق محمد و آله علیه افضل الصلوات و التسلیمات تم

[20]

Perzsa O. 091

[Anonymous]

[مؤلف مجهول]

[Majmū'a]

[مجموعه]

The present volume is a collection of Persian and Arabic religious texts and prayers.

1. (Fols. 1^r–29^r) Arabic selections (*muntahab*) entitled *Tarğīb ahl al-sa'ādāt 'alā takšīr al-salawāt* from *Kitāb Jazb al-qulūb ilā diyār al-maḥbūb* by 'Abd al-Ḥaqq ibn Sayf al-Dīn Dihlavī (958–1052/1551–1642) finished in Delhi in 1001/1592–1593, a distinguished member of the Qadiriyya Sufi order about various aspects of the Meccan pilgrimage. The text in the present volume

- is the last (17th) chapter of ‘Abd al-Ḥaqq Dihlavi’s work (pp. 350–390, in the 1263/1847 Calcutta edition);
2. (Fols. 29^v–33^r) Two short anecdotes on the use of prayers said in the proper way. The heroes of the two stories are Muḥammad ibn Usāma (fols. 29^v–32^r) and Maḥmūd, the Ghaznavid ruler (r. 388–421/998–1030; fols. 32^r–33^r). The beginning of the first anecdote seems to be very similar to the text of a treatise titled *Šarḥ-i aurād* preserved in the library of the Āstān-i Quds-i Rizavī in Mashad;¹⁷
 3. (Fols. 33^r–67^r) *Aurād*: thematically selected verses of the Koran, as prayers for various days of the week; the names of the chapters are indicated in the outer margin in red ink. i. fols. 33^r–36^v: *al-Taḥmīdāt min aurād yaum al-jum‘a*; ii. fols. 36^v–40^r: *al-Istīǧfār min aurād yaum al-sabt*; iii. fols. 40^r–46^v: *al-Tasbīḥāt min aurād yaum al-aḥad*; iv. fols. 46^v–50^r: *al-Tavakkulāt min aurād yaum al-isnayn*; v. fols. 50^r–53^v: *al-Taslīmāt min aurād yaum al-salāsā*; vi. fols. 53^v–57^v: *al-Taḥlīlāt min aurād yaum al-arbi‘ā*; vii. fols. 57^v–66^r: *al-Da‘avat min aurād yaum al-ḥamīs*. These are followed by three untitled prayers asking for God’s forgiveness (fols. 66^r–67^r);
 4. (Fols. 67^r–69^r) A short text listing the shaykhs of the Suhrawardi spiritual community;
 5. (Fols. 69^v–109^v) a mystical litany in Arabic written by ‘Alī ibn Sulṭān Muḥammad al-Qārī al-Haravī (d. 1014/1605), titled *al-Ḥizb al-a‘zam va-l-ivḍ al-afḥam*.¹⁸ It ends with a short prayer for the pilgrimage (*Du‘ā talbiya*);
 6. (Fols. 109^v–115^r) On fol. 109^v there is a short prayer meant to be said on Mount Arafat. Fols. 109^v–115^r contain prayers said by ‘Abd al-Qādir Jīlānī (470–561/1077–1166), the founder of the Qadiriyya Sufi order on each day of the week (*Usbu‘ hazrat-i Ġauṣ al-A‘zam*). The text was collected from various shaykhs by a certain Muḥammad Kurdī;
 7. (Fols. 115^v–126^v) a poem in praise of the Prophet Muḥammad written by ‘Abd Allāh ibn As‘ad ibn ‘Alī al-Yāfi‘ī, a Yemeni Shafiite historian, Sufi and poet (698–768/1298–1367). The text is incomplete, pages are missing between fols. 126^v and 127^r;
 8. (Fols. 127^r–135^v) *al-Šalāt al-maššīya*, a famous prayer attributed to the great Moroccan Sufi ‘Abd al-Salām ibn Maššī (559–622/1164–1225);¹⁹

17 <http://icnc.ir/index.aspx?pid=289&metadataId=f65bd9c1-a52a-424c-841d-8bd36f2fbb65>; [Last accessed on 20. 10. 2017].

18 Brockelmann, Carl. 1943–1949. *Geschichte der arabischen Litteratur*. 2. Leiden, 540; Brockelmann, Carl. 1901. *Geschichte der arabischen Litteratur*. 2. Leipzig, 396.

19 Cf. the text of the same prayer in Arab O. 047/3, fol. 81 in the Oriental Collection of the LHAS.

9. (Fols. 135^v–137^v) a prayer (*du'ā*) of Uvays al-Qaranī (d. 37/657), the text of which is incomplete, an unidentifiable number of pages are missing between fol. 137^v and fol. 138^r;
10. (Fols. 138^v–161^v) contain the Arabic text of *Qaṣīdat al-Burda (al-Kavākib al-durrīya fi madḥi ḥayr al-barīya)* composed by Šaraf al-Dīn Muḥammad ibn Sa'īd al-Būšīrī (608–694/1213–1296) with interlinear Persian translation and occasional Persian commentaries in the margin. Fols. 162^r–164^r contain several prayers that are advised to be said after reading the *qaṣīda*. It is preceded by two short texts on fol. 138^r: 1 *Du'ā' Allāhumma lā taj'al baynanā wa-baynaka fi rizqinā aḥadan siwāk* from *Du'ā' ḥatm al-Qur'ān al-Karīm*; 2 a Hadith: *Allāhumma innī a'ūzu bika min zawāl ni'matika*
11. (Fols. 164^v–166^r) contain a short text on the proper ways of reading the 12th Surah (Yūsuf) of the Koran (*Ṭarīq tilāvat Sūrat Yūsuf*) and the text of several prayers;
12. (Fols. 166^v–177^r) Arabic poem in praise of the Prophet Muḥammad, *al-Qaṣīda al-Muḥammadiya* by Ġulām Muḥyī l-Dīn al-Qaṣūrī (1202–1270/1788–1854) a renowned religious and spiritual personality of the Indian subcontinent;²⁰
13. (Fol. 177^v) a prayer recited at the time of ritual ablution;
14. (Fols. 178^r–187^v) invocations (*ibtihālāt*) attributed to the Caliph (Imām) 'Alī, beginning *Yā sāmī' al-du'ā', yā fāṭir al-samā'*. The text is continuous, but the empty squares between the lines lend an unfinished character to this part of the manuscript;
15. (Fol. 188^r–188^v) the 87th sūra of the Koran. fol. 189^r: in the margin (at the top): the names of the *Seven Sleepers (aṣḥāb al-kahf)* and their dog; a mystical/esoteric prayer in Arabic evoking the names of several angels, followed by a magic square;
16. (Fols. 189^v–194^r) various verses from the Koran: Q 2:255; 3:1–6; 3:19, etc. followed by a well-known prayer for gaining knowledge and strengthening the memory;
17. (Fols. 194^v–239^v) the popular prayer book of the Moroccan mystic of the Shadhiliya order, Muḥammad ibn Sulaymān al-Jazūlī (d. 870/1465), entitled *Dalā'il al-ḥayrāt wa-šavāriq al-anvār fi zikr as-ṣalāt 'alā l-nabī al-muḥtār* containing a detailed introduction (fols. 194^v–196^r) about the

20 [http://pu.edu.pk/images/journal/uoc/PDF-FILES/\(1\)%20%20Zia%20oul%20Mustafa.pdf](http://pu.edu.pk/images/journal/uoc/PDF-FILES/(1)%20%20Zia%20oul%20Mustafa.pdf)
[Last accessed on 25. 10. 2017].

- author's life; fol. 202^r: image of the grave of the Prophet Muḥammad (*al-Ravza al-mubāraka*), an unknown number of pages are missing between fols. 239^v–240^r;
18. (Fol. 240^r) contains two short texts in Persian, the first one is a prayer of ‘Abd al-Qādir Jilānī asking for forgiveness, the other one tells how a certain ‘Amīd Samarqandī used to say his prayers;
 19. (Fol. 242^r) contains a list of the Naqshbandi shaykhs (*Silsila-yi šayḥ-hā-yi ḥaẓarāt-i naqšbandīya*);
 20. (Fols. 242^v–274^v) *Tahmīs al-Burda* by Bayādgānī al-Ṭūsī (d. ca. 900/1494) with a stanza by stanza Persian translation in verse. This part of the manuscript was copied in 1158/1745. Fol. 274^v also contains the text of a prayer in Persian;
 21. (Fols. 275^r–287^r) *Du‘ā’ ḥatm al-Qur‘ān* the transmission of which was authorized (*ijāza*) to the scribe by a Meccan Koran reader (*qārī’*);
 22. (Fols. 287^r–289^v) contain a Persian poem (*munājāt*) composed in *masnavī* form, written in praise of the Prophet Muḥammad. Fol. 289^v also contains a hagiographical anecdote on Bābā Naṣīb (977–1047/1569–1637), an important Sufi from Kashmir, an adherent of the Suhrawardi spiritual community;
 23. (Fols. 290^r–296^r) contain selections of different prayers for different occasions: ‘Āšūra, burial, tooth pain, avoiding evil spirits, etc. Fol. 296^v is blank.

On the inner side of the front cover the title of the volume is given in Persian as *Majmū‘a-yi hašt nuṣṣa*. The page also contains a note in German: “Sammelhandschrift arabisch-persisch religiös-erbarmlichen Inhalts u. a. Auszug aus dem *Kitab ḡadb* etc”. On fol. 1^r there are several prayers. On the spine of the manuscript there is an alternative title: *Majmū‘a-yi dalā’il al-ḥayrāt va qaṣīda*. Scattered marginalia can be seen on several pages. Fols. 1^v, 189^v and 194^v are decorated with crudely executed *‘unvāns*. The contents and the appearance of the volume suggest that it was compiled in India.

I, 296 fols.; varying number of lines/page; p. d. 250 × 127 mm, w. s. 145 × 83 mm; brown full leather binding with flap, almond-shaped centre-piece, two pendants with decorated outlines painted in white; in bad condition, worm-eaten, signs of dampness throughout the manuscript; paper: Oriental laid paper; script: *nashī*, *nasta‘līq*; ink: black ink, headings, titles are in red; rule borders are drawn in red, blue and yellow (fols. 2^r–137^v, 240^v–283^v), in blue and red (fols. 138^v–188^v); in blue and gold (fols. 189^v–239^v).

The ownership stamps of a certain Qamar al-Dīn Muḥammad appear on fols. 1^r (twice), 242^r and 274^r (partly effaced). The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: ‘Abd al-Ḥaqq Muḥaddiṣ Dihlavī. 1263/1847. *Jazb al-qulūb ilā diyār al-maḥbūb*. Calcutta; Mustafa, Ziaul. 2014. “Al-Qasida al-Muhammadiya”. *Oriental College Magazine* 89:2, 5–22; Brockelmann, Carl. 1943–1949. *Geschichte der arabischen Litteratur*. 2. Leiden, 540.

Begins (fol. 1^v):

بِسْمِ اللَّهِ. ابْتَدَى وَبِحَمْدِ اللَّهِ الْمَلِكِ الْجَوْدِ الْكَرِيمِ اهْتَدَى اللَّهُمَّ يَا فَارِجَ الْهَمِّ وَيَا كَاشِفَ الْغَمِّ ...
هَذِهِ عَدَهُ وَصُولَ مَنْتَخِبِهِ مِنْ كِتَابِ جَذْبِ الْقُلُوبِ إِلَى دِيَارِ الْمَحْبُوبِ الَّذِي فَهِيَ أَفْقَرُ الْفُقَهَاءِ
الْقَادِرِيهِ عَبْدِ الْحَقِّ بْنِ سَيْفِ الدِّينِ

Ends (fol. 296^r):

الهِى بِحَرَمَتِ شَاهِ شَاهَانِ عَبْدِ الْقَادِرِ جِلْجَلَانِي أَوَّلِ وَأَخْرِيَا زِدَهُ بَارِيَا دَهُ بَارُورِدِ وَشَرِيفِ شَرِيفِ
بِخَوَانِدِ نِيْزِيَا زِدَهُ بَارِ اَيْنِ اسْمَاءِ مَبَارَكِ رَا بَرَايِ قَضَايِ حَاجَاتِ يَا يَا زِدَهُ رُوْزِ وَظِيْفِهِ خُودِ سَاوَدِ
وَ بُوْقْتِ مَعِيْنِ وَ بَا وَضُوْ بَسَا مَجْرَبِ اسْتِ

[21]

Perzsa O. 104/1

Süleymân Neş’et Efendi (1148–1222/1735–1807)

سليمان نشأت أفندی

Ṭūfān-i ma’rifat

طوفان معرفت

Ṭūfān-i ma’rifat is a Sufi work written by Süleymân Neş’et Efendi, a late 18th century Ottoman poet, as a reply to ‘Abd al-Qādir Bidil’s (1054–1133/1644–1721) narrative poem titled *Ṭūr-i ma’rifat*. The prosimetrical text is a summary of the author’s Sufi worldview meant for those who reached an advanced stage on the Sufi path. The present manuscript was copied in Constantinople in 1259/1843.

The name of the author and the title of the work are given in a short note in Hungarian on fol. 1^r. There is a crudely executed *‘unvān* drawn in red ink on fol. 1^v. The text is part of a collected volume containing two other works by the same author: 1. *Tercüme-i Şerh-i dü beyt-i Mullâ Jâmî* (fols. 41^r–76^v); 2. *Tercümet el-‘išk* (fols. 77^r–131^v).

Fols. I, 1^r–40^v; 21 lines/page: p. d. 270×180 mm, w. s. 180×120 mm; binding: unbound with remains from the original leather spine; in good condition; paper: European wove paper with watermark; script: *nasta‘līq*, ink: black ink, headings and signs are in red, rule-borders are in red.

The ownership stamp of a certain Aḥmad ‘Izzī appears on fol. 1^r. A short note and a library stamp indicate that the manuscript later came into the possession of Imre Karácson (1862–1911) a Hungarian Turcologist who made researches in Ottoman libraries between 1907 and 1911. The volume was added to the collection of the City Library of Győr in 1914 from where it was transferred to the Library in the early 1950s.

Literature: Güzelyüz, Ali. 1997. “Hoca Neş’et’in hayatı, eserleri ve Tûfân-ı ma’rifet’teki tasavvuf görüşleri”. *İlmî Araştırmalar* 5, 167–175.

Edition: Güzelyüz, Ali. 1992. *Hvāca Naş’at: Tûfân-i Ma’rifat*. Yayınlanmamış Yüksek Lisans Tezi. İstanbul Üniversitesi. İstanbul.

Begins (fol. 1^v):

هست صلاى سر خوان کریم / بسم الله الرحمن الرحيم / یقین میدان که چندینی عجایب
/ برای یک دل دانا نهادیم / م شمار عیب گذشتگان مگشا زهم لب سر زنان اگر از حیا
نگذشته بفسانه پرده کس مدر

Ends (fol. 39^v):

گریبان دلم آزاده است از سوزن مژگان / گذشتن از جهان حسن دلدار اینچنین باید / نه
پردارم نه پرواز آتش عشق جهان سوزش / نه دل دارم نه دلبر محو دیدار اینچنین باید / جهان
ملکت معنی بود بخشایش احساسش / در اقلیم سخن نشات جهاندار اینچنین باید

Scribe's colophon (fol. 39^v):

تمت الكتاب طوفان معرفت خواجه نشأت بعون العناية الملك العزت صلى على محمد وآله
واصحابه الامجد برحمتك يا ارحم الرحمن سنة ١٢٥٩ في جوار سلطان احمد

[22]

Perzsa O. 104/2

Süleymân Neş'et Efendi (1148–1222/1735–1807)

سليمان نشأت افندى

Tercüme-i Şerh-i dü beyt-i Mullâ Câmi

ترجمة شرح دو بيت ملا جامى

Tercüme-i Şerh-i dü beyt-i Mullâ Câmi is an Ottoman Turkish translation of and commentary on 'Abd al-Raḥmān Jāmī's (817–898/1414–1492) treatise on the first two *bayts* of Jalāl al-Dīn Rūmī's (604–672/1207–1273) *Maṣnavī* initiated by Sa'īd Efendi (d. 1217/1802) Shaykh of the Gulshani spiritual community. The text starts with an introduction relating how the author was requested to write the present work. The Turkish text includes the Persian verses from Jāmī's treatise as well.

The present manuscript is part of a collected volume containing *Tūfān-i ma'rifat* (fols. 1^r–40^v) and *Tercümet el-ışk* (fols. 77^r–131^v) also by Süleymân Neş'et. The present text was completed in 1259/1843 by the same scribe who copied the first and the third work included in the volume. The title of the work is given on fol. 41^v as *Şarḥ-i iftitāḥ-i bayt-i Maṣnavī li-ḥazrat-i Jāmī va tarjuma-yi ān li-janāb Ḥvāja Naş'at afandī*. There is a crudely executed *ıuvnān* on fol. 41^r.

Fols. 41^r–76^v, 21 lines/page; p. d. 270×180 mm, w. s. 180×120 mm; binding: unbound with remains of the original leather spine; in good condition; paper: European wove paper with watermark; script: *nasta'liq*, ink: black ink, headings and signs are in red, rule-borders are in red.

The ownership stamp of a certain Aḥmad 'Izzī appears on fol. 1^r. A short note and a library stamp indicate that the manuscript later came into the possession

of Imre Karácson (1862–1911) a Hungarian Turcologist who made researches in Ottoman libraries between 1907 and 1911. The volume was added to the collection of the City Library of Győr in 1914, from where it was transferred to the Library in the early 1950s.

Literature: İsen, Mustafa. 1998. "Hoca Neş'et". In: *Türkiye Diyanet Vakfı İslam Ansiklopedisi* 18. İstanbul, 191–192.

Begins (fol. 41^v):

هست صلاى سر خوان نعيم / بسم الله الرحمن الرحيم / اى نای قلم بآن سخن سنج نوا شو /
آرایش گلزار گلستان وفا شو نشأت بطفیلی نغمه نال بلبل / در گلشن معنی بر یاران صفا شو

Ends (fol. 76^r):

مقصدى بو گفت شنید ايله بس / خير ايله یاد ايله همان ملتمس / فاتحه لطفى درى اولمزه
باز / رحمت ايله یا دینی ایلر نیاز / کیم ایده بو بنده خير ايله یاد / هر دو جهان کامی ايله اوله
شاد

Scribe's colophon (fol. 76^r):

تمت الکتاب بعون الملك الوهاب م م م ۱۲۵۹

[23]

Perzsa O. 104/3

Süleymân Neş'et Efendi (1148–1222/1735–1807)

سليمان نشأت افندی

Tercümet el-ışk

ترجمة العشق

This work is an Ottoman Turkish translation of a short treatise on the basic tenets of Naqshbandi teachings titled *Maslak al-anvār va manba' al-asrār*. The author of the Persian original was the translator's initiator into Naqshbandi



FIGURE 5 Perzsa O. 104/3, fols. 125^v–126^r. Pages from a work on Naqshbandi teachings

spirituality,²¹ a shaykh from Bursa, Muḥammad Amīn (Meḥmed Emīn) Buḥārī (d. 1228/1813) who wrote the treatise in 1212/1797 and dedicated it to the grand vizier, Muḥammad 'Izzat (Meḥmed 'Izzet) pasha (d. 1227/1812). The present manuscript was copied in 1259/1843 by a member of the Naqshbandi religious community in the Sultan Ahmet district in Constantinople (Qusṭantiṇiyya). There is a crudely executed *ūnvān* drawn in red ink on fol. 77^v. Fols. 125^v, 126^r, 127^v and 128^r contain images illustrating the text. Fols. 76^v–77^r and 131^v–132^v were left blank. The present manuscript is part of a collected volume containing two other works by the same author: 1. *Tūfān-i ma'rīfat* (fols. 1^r–40^v); 2. *Tercüme-i Şerḫ-i dü beyt-i Mullâ Jâmî* (fols. 41^r–76^v).

21 Bektaş, Ekrem. 2011. "Pertev'in Hoca Neş'et Biyografisi". *Sosyal Bilimler Dergisi* 9:2, 190.

Fols. 77^r-131^v, I; 21 lines/page; p. d. 270×180 mm, w. s. 180×120 mm; binding: unbound with remains of the original leather spine; in good condition; paper: European wove paper with watermark; script: *nasta'liq*, ink: black ink, headings and signs are in red, rule-borders are in red.

The ownership stamp of a certain Aḥmad 'Izzī appears on fol. 1^r. A short note and a library stamp indicate that the manuscript later came into the possession of Imre Karácson (1862-1911) a Hungarian Turcologist who made researches in Ottoman libraries between 1907 and 1911. The volume was added to the collection of the City Library of Győr in 1914, from where it was transferred to the Library in the early 1950s.

Literature: Güzelyüz, Ali. 1997. "Hoca Neş'et'in hayatı, eserleri ve Tûfân-ı ma'rifet'teki tasavvuf görüşleri". *İlmî Araştırmalar* 5, 167-175.

Begins (fol. 77^v):

بِسْمِ اللَّهِ بِحَمْدِ اللَّهِ أَوْلَدِمُ مِنَ الْحَمْدِ خَوَانُ / دَلُّ وَجَانِمُ أَوْلَدِي زَبَانُ وَ دِهَانُ / بِتَسْبِيحِ وَ تَهْلِيلِ
سُبُوحِيَانُ / مَلَأَ اِعْلَادِنُ فِزُونُ حَمْدِ وَ سِبَاسِ تَقْدَسِ اَسَاسِ عَرْضِ دَرگَاهِ جَنَابِ كَبْرِيَا جَلِ
وَ عِلَا وَ اَوْرَادِ وَ اذْكَارِ ... نَقْشِ نِگَارِ صَحِيفَهٗ اَثَارِ كَلِكِ عِجْزِ بَارِ نِشَاتِ تَبْهَكَارِ سِيَهٗ وَرُقِّ وَ سِيَهٗ
رُوزْگَارِ بُوْدَرِ كِهٖ

Ends (fol. 131^r):

جَوْهَرِ اَيْلَهٗ جَوْهَرِي حَرْفِي هَمِيْنُ / تَارِيخِ اَيْلَهٗ تَعْمِيَهٗ نَازِنِيْنُ / اِسْمِي اَيْلَهٗ تَارِيخِي گَلْدِي تَمَامُ / تَرْجَمَهٗ
العشق بولفظ بنام

Scribe's colophon (fol. 131^r):

تَمَّتِ الْكُتَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ دَر بِلْدَهٗ قَسْطَنْطِنِيَهٗ دَر جَوَارِ سُلْطَانِ اَحْمَدِ مَرْحُومِ وَ مَغْفُورِ
بِيْدِ الْاَحْقَرِ الْعِبَادِ بَخْرَائِي سَنَهٗ ١٢٥٩ بِيْجَارَهٗ وَ پِيْرِ وَ خَسْتَهٗ اَمِ يَا اَللّٰهُ / سَر تَا بَقْدَمِ شَكْسْتَهٗ اَمِ يَا
اَللّٰهُ / وَ زَجْمَلَهٗ طَمَعِ گَسْسْتَهٗ اَمِ يَا اَللّٰهُ / دَلُّ دَر كَرَمِ تُوْبَسْتَهٗ اَمِ يَا اَللّٰهُ / رِبَاعِي اِي دَر نَفْسِ
صَدْ گَنَهٗ اَز مَا دِيْدَهٗ / وَ زَلْطَفِ وَ كَرَمِ پَرْدَهٗ مَا نَدْرِيْدَهٗ / اِي مِنْ بَتْرَازِ هَر چِهٖ بَعَالَمِ بَتْرَاسْتِ /
وِي عَفُو تُو اَز مِنْ بَتْرَآمْرَزِيْدَهٗ

3 Islamic Law

[24] Perzsa Qu. 18/1

'Alā' Muftī Buḥārī (d. after 695/1295)

علاء مفتی بخاری

Ḥayrat al-fuqahā va ḥajlat al-fuḏalā

حیره الفقها و نجلة الفضلا

Ḥayrat al-fuqahā va ḥajlat al-fuḏalā is a collection of legal opinions by a well-trained Hanafi jurist who was a practising legal expert issuing *fatvās* in Bukhara and Khorasan during his career. The work dedicated to Naurūz Beg (d. 696/1297) son of Argūn Āgā,²² the governor of Khorasan was written in 695/1296.

The present copy was left unfinished and contains only a part of the original text. The manuscript is undated the name of the scribe and the date of copying are not known. The appearance of the volume, the style of handwriting and one of its former owners connect the volume to India. Fol. 1^r contains two notes, one in European characters, the other in Persian, describing the volume as *Masail Mutfurekeh* and *Kitāb dar masā'il-i mutafarriqa* respectively. Fols. 62^v–69^v are left blank. The present text is part of a collected volume also containing *Majmū'a-yi ḥānī fi 'ayn al-ma'ānī* (fols. 70^r–263^v) by Kamāl al-Dīn Nāgaurī (fl. 8th/14th century).

Fols. III, 1^v–69^v fols, 17 lines/page; p. d. 254×158 mm, w. s. 195×110 mm; binding: conserved brown European binding, marbled paper doublure; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings and signs are in red.

²² Atwood, Christopher P. 2004. *Encyclopaedia of Mongolia and the Mongol Empire*. New York, 400–401.

The ownership stamp of Archibald Swinton (1731–1804)²³ appears on fol. 1^r. Swinton who was originally trained as a surgeon made his career in India as a soldier. The Persian inscription on his stamp contains his name and the title Rustam Jang Bahādur which he received in India. The date in the top left corner of the stamp mark is effaced but as the stamp looks exactly like the one that appears in a manuscript preserved in the British Library, the date should read 1174/1760.²⁴ The bookplate of Probsthain & Co., Oriental Booksellers (14, Bury St. Brit. Museum, London, W.C.) is attached to the inside of the first cover. The manuscript was part of the Alexander Kégl (1862–1920) bequest.

Literature: Šafarī Āq-qal‘a, ‘Alī. 1391/2012 “Ḥayrat al-fuḡahā va ḥajlat al-fuṣaḥā matn-i fiqhī-yi fārsī nivišta-yi 695 q. az ‘Alā’ Muftī Buḥārī” *Guzāriš-i Mirās* 6/3–4, 87–94.

Begins (fol. 1^v):

بسمله و تمم بالخیر. الحمد لله رب العالمین و الصلوه و السلام علی رسوله ... اما بعد چون حق سبحانه و تعالی بعد از تاریخ مصطفی صلی الله علیه و آله و سلم بششصد و نود و پنج سال خواست که دین محمدی که بهترین ادیانست و مهجور شده بود بر اهل اسلام مقهور گشته

Ends (fol. 62^v):

مسئله مردی از حمام بیرون آمد جامه او را برده بودند و حامی در خواب بود این مرد از آنجمله بود که مزد حامی داده بود جامه او را تاوان دار شود یا نه جواب آنست که بنگریم اگر حامی پہلو بر زمین نهاده است یا پشت بر دیوار تاوان دار شود زیرا که در حفظ تقصر کرده است اگر همچنان نشسته در خواب رفته است

23 For a detailed description of his career see Cotton, Evan. 1926. “The Journals of Archibald Swinton”. *Bengal Past and Present* 31/1, 13–38.

24 Sims-Williams, Ursula. 2017. “Some British ‘Islamic’ style seals in Persian manuscripts from India” Available online at <http://blogs.bl.uk/asian-and-african/2017/02/some-british-islamic-style-seals-in-persian-manuscripts-from-india.html> [Last accessed on 08. 11. 2017].

[25]

Perzsa Qu. 18/2

Kamāl al-Dīn ibn Karīm Nāgaurī (fl. mid-8th/mid-14th century)

کمال الدین بن کریم ناگوری

Majmū'a-yi ḥānī fi 'azz al-ma'ānī

مجموعه خانی فی عز المعانی

Majmū'a-yi ḥānī fi 'azz al-ma'ānī also known as *Majmū'a-yi ḥānī fi 'ayn al-ma'ānī* is a handbook of various legal issues pertaining to the basic obligation of Muslims such as ablutions, prayers, fasting, alms and pilgrimage. The work written sometime in the 730s–740s/1330s–1340s was dedicated to Bahrām Ḥān addressed as “‘izz al-mulk va al-dīn uluḡ-i a'zam qutluḡ-i mu'azzam”. While praising his patron the author mentions his activities at Deogiri (modern Daulatabad, in Maharashtra, India) which would suggest that the dedicatee is identical with Qutluḡ Ḥān, a Tughluq official who governed the city between 735–745/1335–1345.²⁵

The present copy was completed by shaykh 'Abd al-Jalīl on 29 Jumādā al-sānī 1104 [7 March 1693] at an unnamed place. The manuscript starts with a detailed list of contents (fols. 1^v–2^r). Fols. 262^r–263^v are blank. The text is part of a collected volume also containing *Ḥayrat al-fuqahā va ḥajlat al-fuḡalā* (fols. 1^v–69^v) by 'Alā' Muftī Buḥārī (d. after 695/1295).

Fols. 70^r–263^v, I; 17 lines/page; p. d. 254 × 158 mm, w. s. 195 × 110 mm; binding: conserved brown European binding, marbled paper doublure; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings and signs are in red.

The ownership stamp of Archibald Swinton (1731–1804)²⁶ appears on fol. 1^r. The manuscript was part of the Alexander Kégl (1862–1920) bequest.

25 Mehta, Jaswant Lal. 1986. *Advanced Study in the History of Medieval India*. 1 (1000–1526). New Delhi, 218; Mahdi Husain. 1938. *The Rise and Fall of Muḥammad ibn Tughluq*. London, 178, 177.

26 On Archibald Swinton see Perzsa Qu. 18/1.

Literature: Hadi, Nabi. 1995. *Dictionary of Indo-Persian Literature*. New Delhi, 292–293; Mahdi Husain. 1938. *The Rise and Fall of Muhammad ibn Tughluq*. London, 251–252; Mahdi Husain. 1933. *Tughluq Dynasty*. Calcutta, 575.

Begins (fol. 72^v):

رب يسر بسمله و تمم بانخیر. حمد و سپاس مر پادشاهی را که دار الملک دولت آباد نام نهاد
... اما بعد دعا گو مسلمانان اضعف عباد الله القوی القدییم کمال کریم

Ends (fol. 261^v):

در قوت القلوب میگوید هر که بعد از نماز شام دو رکعت نماز فردوس بگذارد و بخواند
در رکعت اول ... خدای تعالی او را در بهشت عدن هزار شهر در هر شهر هزار قصر یعنی
ده لکه قصر در هر قصری هزار سرای یعنی ده هزار لکه سرای ... در هر خیمه صد هزار
مہانیل کافور بر هر مایده یکہزار یعنی ... ده لون طعام در هر کاسه یکہزار سمند والله أعلم
بالصواب والیہ المرجع والمآب

Scribe's colophon (fol. 261^v):

تمت تمام شد هذا النسخه مجموعه خانی بتاریخ بیست و نهم جمادی الثانی سنه ۱۱۰۴ بوقت
سه بهری روز جمع حق الملک ملک فرخ کاتب الحروف شیخ عبدالجلیل امید از مطالع
کنندگان هذا النسخه انکه هر سهوی و خطایی واقع شده باشد بقلم صحت بصلاح رسانند و
در افضاء جرایم این حقیر نکوشند که بزرگان سهو کاتب معاف فرموده اند ایشان نیز معاف
دارند چنانچه گفته اند قاریا بر من مکن چندان عتاب / گر خطایی رفته باشد در کتاب /
پوش گر بخطایی رسی و طعنه مزین / که هیچ نقش بشر خالی از خطا نبود / نوشته بماند
بکاغذ سفید / نویسنده را نیست فردا امید

[26]

Perzsa Qu. 20

[Anonymous]

[مؤلف مجهول]

Čahār kitāb

چهار کتاب

Čahār kitāb is a religious primer consisting of four texts on the basic tenets of Sunni Islamic teachings. The book is used in Central Asia and Afghanistan in *maktab* and *madrasa* education. There seems to be several redactions of the anthology. One redaction contains the treatises *Nām-i Haqq* by Šaraf al-Dīn Buḥārī (fl. 8th/14th century) completed in the first half of Jumādā al-avval 693/April 1294 (the date is given in one of the last couplets), *Čahār faṣl* by an anonymous author, *Muhimmāt al-muslimīn* by Muḥammad Ḥusayn Buḥārī (d. 1090/1679) and excerpts from Farīd al-Dīn ‘Attār’s (ca. 540–618/1145–1221) *Pand-nāma*.²⁷

The present undated manuscript contains 1. *Nām-i haqq* (fols. 1^v–8^v); 2. *Čahār faṣl* (fols. 9^v–67^v); 3. *Muhimmāt al-muslimīn* (fols. 67^v–128^r); 4. *Pand-nāma* (fols. 128^r–145^v); 5. an untitled treatise in Central Asian Turkish (Chaghatay) on various religious issues (fols. 149^v–158^v). Fols. 146^r–149^r, 159^r–165^v are blank.

IV, 165, I fols.; 15 lines/page; p. d. 246 × 142 mm, w. s. 191 × 86 mm; binding: red full leather binding, almond-shaped centre-piece, two pendants and blind tooled edges; in good condition; paper: Central Asian laid paper; script: *nasta‘liq*; ink: black ink, headings are in red.

An ownership stamp of a possibly Ottoman owner, a certain ‘Abd al-Karīm, *kātib-i dīvān* dated 21 Ramažān 1072 [10 May 1662] appears on fol. 1^r.

Literature: Darāyatī, Muṣṭafā. 1389/2010. *Fihristvāra-yi dastnivištā-yi Fārsī*. 10. Tehran, 404; Bukhorī, Sadriiddin Salim. 1998. “«Chahor kitob»—Haqiqat kitobi”. *Naqshbandiia* 3–4, 1–4; Khalid, Adeeb. 1998. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. Berkeley, 23; Shahrani, Nazif M. 1991. “Local knowledge of Islam and social discourse in Afghanistan and Turkistan in the modern period”. In: Canfield, Robert L. 1991. *Turko-Persia in historical perspective*, Cambridge. 171–173.

27 Khalid, Adeeb. 1998. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. Berkeley, 23.

Edition: *Chahor kitob*. 1990. Bo ehtimom, okhirsukhan, tauzeh, va sharhi lughati Abdunabi Sattorzoda. Dushanbe.

Begins (fol. 1^v):

بسمله. ابتدا میکنم بنام خدا / کزدو حرف آفرید عرض سما / نام حق بر زبان همی رانم / که
بجان دلش همی خوانم

Ends (fol. 158^r):

مستحب توقرائجی مسبوق منتظر بولمغلی مستحب تا امام نماز دن فارغ بولغونجه تمت تمام

4 Hinduism

[27] Perzsa Qu. 37

Naqīb Ḥān (d. 1023/1614) [translator]

نقیب خان [مترجم]

Majmū'a-yi Mahābhārat

مجموعه مهابهارت

The volume contains a collection of several chapters from Naqīb Ḥān's (d. 1023/1614) translation of the *Mahābhārata* titled *Razm-nāma* which was prepared on the order of the Mughal Emperor Akbar (r. 964–1015/1556–1605) in 990/1582.

The present anthology contains chapters 16 (fols. 1^v–14^v), 17 (fols. 15^r–18^r), 18 (fols. 18^v–20^v), 4 (fols. 21^r–42^r), 5 (fol. 43^r–49^v), 6 (50^v–79^r). The table of contents written in Persian script on fol. 1^r (front) lists only Chapters 16, 18, 4, and 6. Chapter 4 starts on fol. 21^r, which also contains the finishing sentences and the scribe's colophon of Chapter 3. Chapter five starts and ends abruptly. The volume is in a bad shape, with pages missing or misplaced. Pages are missing between fols. 29 and 30, 42 and 43, 49 and 50. Fols. 42^v and 50^r are blank. The changes in the style of the handwriting suggest that the copy was transcribed by

several different hands. The colophons in the second part of the manuscript containing Chapters 4–6 suggest that this part was copied by one person, a scribe named Bahrām, who is mentioned twice (fols. 21^r, 79^r). The exact date of copying is not given in any of the three colophons, only the month and the day are mentioned. The title on the spine is given as “Maha Bahar in Persian”. The same title can be read on fol. 1^v (back).

II, 79, I fols.; 21 lines /page; p. d. 241×151 mm, w. s. 216×102 mm; binding: European partial leather binding; badly worm-eaten and though traces of previous attempts of conservation are visible on quite a few pages, the volume is still in a generally bad condition; paper: Indian paper; script: *nasta‘līq*, *nasta‘līq* with traces of *šikasta*, *šikasta*; ink: black ink, the chapter heading of Chapter 4 is in red.

A hardly legible ownership note on fol. 1^r states that the volume was once owned by a certain Jīvan Rām. The manuscript later got into the possession of Alexander Kégl (1862–1920) through a Hungarian bookseller, Leó Révai (bookseller’s plate on the inside of the back cover). The volume was part of the Alexander Kégl bequest.

Literature: Truschke, Audrey. 2016. *Culture of Encounters. Sanskrit at the Mughal Court*. New York, 101–141; Truschke, Audrey. 2011. “The Mughal Book of War: A Persian Translation of the Sanskrit Mahabharata”. *Comparative Studies of South Asia, Africa and the Middle East* 31, 501–520.

Editions: *Mahābhārat-i Fārsī*. Lucknow 1880–1910; Jalali Naini, Sayyid Muhammad Reza–Shukla, N.S. (eds.) 1979–1981. *Mahabharata: The Oldest and Longest Sanskrit Epic. Translated by Mir Ghayasuddin Ali Qazvini Known as Naqib Khan (D. 1023AH)*, 4 vols. Tehran.

Begins (fol. 1^v):

پرب شانزدهم که این را موسل پرب گویند راویان اخبار این داستان چنین آورده اند که
 راجه جدہشتر، بعد از آنکہ بر جرجودهن و لشکر کوروان غالب شد

Ends (fol. 79^r):

کوروان و پاندوان گریان گریان بمنازل خود بازگشتند تمام شد فن ششم کتاب مہابہارت

Scribe's colophon (*Fann-i sivvum*, fol. 21^r):

بتاریخ هفدهم شهر ربیع الاول روز جمعه موازی پنجگهری شب گذشته از دست بنده درگاه
بهرام قلبی یافت آنکه خواند دعا طمع دارم زآنکه من بنده گنہکارم تمت تمام شد کار

Scribe's colophon (*Fann-i čahārum*, fol. 42^r):

بتاریخ چهارم شهر ربیع الثانی روز یکشنبه تحریر یافت تم

Scribe's colophon (*Fann-i šišum*, fol. 79^r):

تمام شد فن ششم از کتاب مہابہارت ... روز پنجشنبه بوقت ... از دست بہرام

[28]

Perzsa O. 075

Pandit Dayārām Kāčrū Ḥuṣḍil (1155–1225/1743–1811) [translator]

پندت دیارام کاچرو خوشدل [مترجم]

Ḥulāṣa-yi asrār-i Šrī Bhagavad Gītājī

خلاصہ اسرار شری بہکوت گیتا جی

The *Ḥulāṣa-yi asrār-i Šrī Bhagavad Gītājī* is a complete Persian translation of the *Bhagavad Gītā*. The translator, Pandit Dayārām Kāčrū hailed from a family of Hindu scholars well-versed in Sanskrit and Persian. He served at various positions during the rule of Afghan governors both in Kashmir and Kabul and wrote several works in Persian: a *dīvān* of Persian poems, a *maṣnavī* on Kashmir, a treatise on music, titled *Tarāna-yi surūr* and the present translation of the *Bhagavad Gītā*.

The present, undated manuscript contains the complete text of the translation. The volume starts with the translator's long introduction (fols. 4^v–13^r), the first *śloka* of the *Bhagavad Gītā*'s Sanskrit text is on fol. 13^r. The Sanskrit verses are written either in red or blue. The original verses written in Persian transliteration are followed by a Persian translation of the text and in some cases (e.g. 3/28, fols. 63^r–65^r) also by a commentary. Chapter headings

are on the following folios: Chapter 1 (fol. 13^r), Chapter 2 (fol. 23^v), Chapter 3 (fol. 41^v), Chapter 4 (fol. 55^r), Chapter 5 (fol. 69^v), Chapter 6 (fol. 77^r), Chapter 7 (fol. 88^r), Chapter 8 (fol. 94^v), Chapter 9 (fol. 101^r), Chapter 10 (fol. 105^r), Chapter 11 (fol. 120^r), Chapter 12 (fol. 135^r), Chapter 13 (fol. 141^r), Chapter 14 (fol. 149^v), Chapter 15 (fol. 156^r), Chapter 16 (fol. 162^r), Chapter 17 (fol. 169^r), Chapter 18 (fol. 176^v). The work ends with a concluding chapter titled *Ḥaḡīqat-i 'alāmāt-i i'rāb* which contains a detailed description of the system the author used for transcribing the Sanskrit text into Persian (fols. 197^r–201^r). Fols. 201^v–204^v are blank.

I, 204 fols. 12 lines/page; p. d. 212×145 mm, w. s. 143×78 mm; binding: brown full leather binding; in good condition; paper: Oriental laid paper; script: *nasta'liq*, ink: black ink, headings and Sanskrit verses transliterated into Persian are either in red or in blue, rule borders are drawn in blue, red, yellow and green.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Zutshi, Chitralkha. 2004. *Languages of Belonging. Islam, Regional Identity and the Making of Kashmir*. London, 36–37; Tikku, Girdhari Lal. 1971. *Persian poetry in Kashmir, 1339–1846; an introduction*. Berkeley, 195–201; Rāšidī, Sayyid Ḥusām al-Dīn. 1967. *Tazkira-yi šu'arā-yi Kašmīr*. 1. Lahore, 23; Daya Ram Kachroo Khushdil. 1962. *Taraana-e Saroor*. [On Music in Kashmir]. Srinagar.

Begins (fol. 4^v):

اوم تت ست کوکه هست درکار اونمسکار بدو کند بهر کار سپاس و حمد یجد خالق راست /
 که از هر ذره واحد هویداست / در این تصویر عالم رو نهفته / برنگ مختلف پنهان و پیداست /
 بهر رنگی که خواهد جامه پوشد / و گر نه قد او از جامه بالاست / جهان آینه دار و مقابل /
 بعکس حسن خود در عشق زیباست / خداوندی که عالم مظهر اوست / ظهور نور او پایین
 و بالاست

Ends (fol. 195^v):

یعنی در پناه او درآی و با پاندوان ترک خصومت سازد از خود رضامند ساخته و همه مال
 و دولت خود را بآنها داده نگهبانی خود و فرزندان خود نما بخوبی

Scribe's colophon (fol. 195^v):

تمام شد ادهیای هژدهم از ترجمه متبرکه شری بهکوت گیتاجی که سمواد شری کرشنه
 مهاراج وارجن دیواست سم پور نم²⁸... بر ضمیر منیر و خاطر خطیر دانشوران زمین و کامل
 خردان نادر فن روشن و مبرهن تواند بود که سبق برین منشیان

(fol. 196^r):

بلاغت نشان هندوستان وحدت بنیان درر مضامین عرفان آئین ترجمه متبرکه شری بهکوت
 گیتاجی در سلک بیان کشیده بودند چون بنظر امعان معاینه کرده شد در توضیح مضامین
 تفاوت بملاحظه رسید از انجا که ترجمه حرفا بحرف لازم و متحتم بود که تا فوت مطلب
 خواننده و شنونده نشود و مورد اعتراض پاری... نگردد بنا بران با وجود قصور عقل و فتور
 فطرت نیازمند درگاه سرمدی منشی دیارام پندت عرف کاپرو المتخلص بخوشدل اشلوک
 باشلوک فقره بفقره بلاکم... بعنایات... شری کرشنه مهاراج که... وحامی و هادی گمراهان
 بادیه دار بی بقاست بآئین خوب و تریق مرغوب جواهر زواهر کلام مسرت آغاز

(fol. 196^v):

فرحت انجام معرفت لفظا بلفظ حرفا بحرف ترجمه نموده درین درج ساخت هرگاه
 در قالب عبارت سهو و خطا رفته باشد خورده نگیرند که الانسان مشتق الانسان گفته اند
 باقی بفضل عمیم و لطف کریم شری کرشنه مهاراج ترجمت سامی جی در مدعا و مطلب سر
 موئی تفاوت نیست سم پور نم شهبم

Ḥaḳīqat begins (197^r):

بعد تمهید تمجید ایزد دانا آنکه علامات اعراب اشلوک های شری بهکوت گیتاجی بر سه
 فصل است... فصل اول در کیفیت حرکات و سکات عربیه اول فته معروف است و
 کسر معروف و ضمه معروف که علاماتشان مشهورند بدین گونه که

28 A few utterances in Sanskrit are added to the Persian text in Persian script in a calligraphic arrangement.

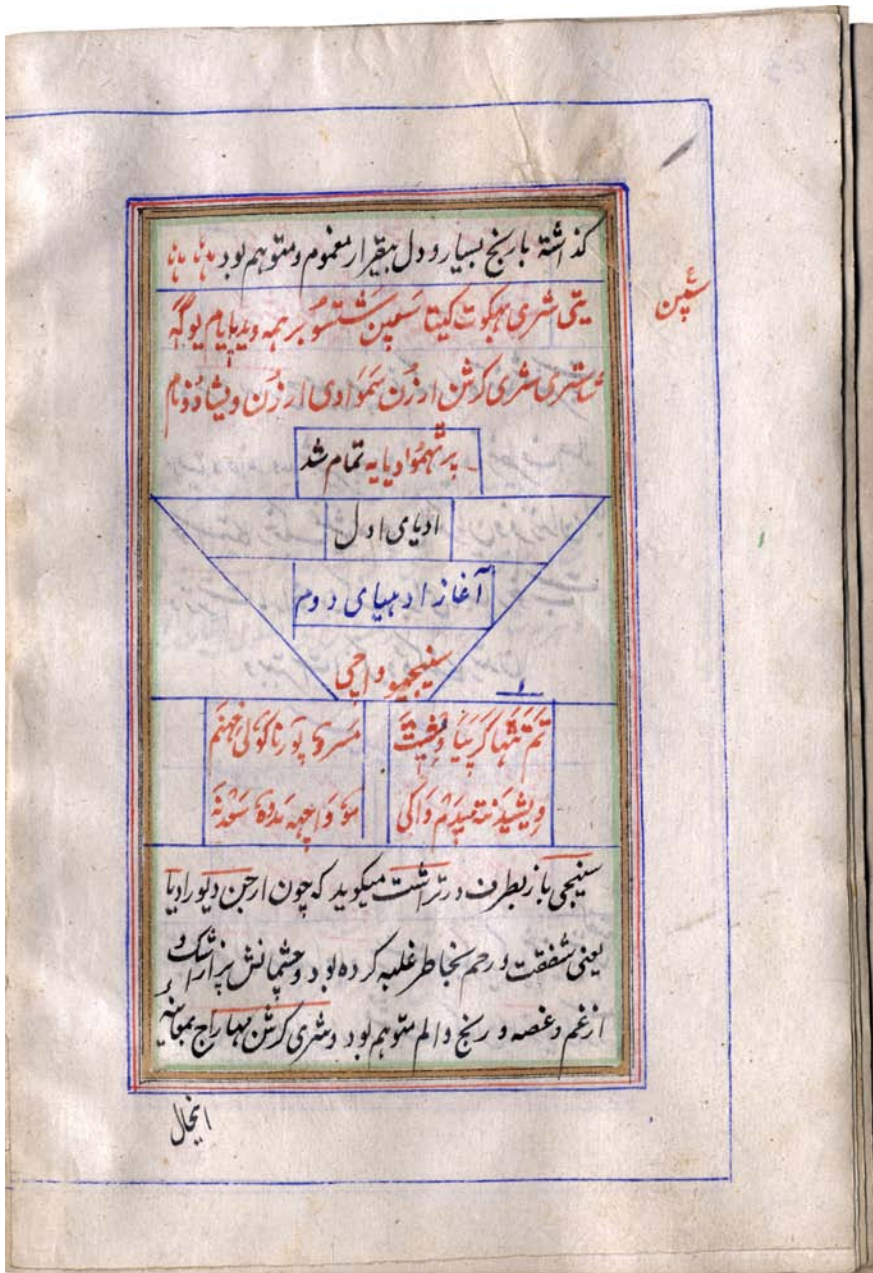


FIGURE 6 Perzsa O. 075, fol. 23v. The beginning of Chapter 2 from the Persian translation of the Bhagavad Gītā, coloured ink was used to highlight the Sanskrit text

Haqīqat ends (201^r):

و پر سالم و صحیح خوانده شد تمته دانای مطلق داناست و شناسای بر حق شناسا که در
کدام جا خطاست و در کدام جا خوب الانسان مشتق من السهو والنسيان است و چه
توان کرد و چه توان یافت

5 Christianity

[29] Perzsa O. 031

Father Jerónimo **Javier** (Xavier) (1549–1617) [translator]

[*Kitāb-i Zabūr*]

[کتاب زبور]

The present undated volume contains the translation of the Psalms of David prepared for the Mughal emperor Jahāngīr (r. 1014–1037/1605–1627). The translator, Father Javier (Xavier) Jerónimo (1549–1617) led the third Jesuit mission to the Mughal capital and stayed at the court for two decades (1595–1614). During his stay he translated a series of works from Latin into Persian on various aspects of Christianity. Except for the present copy, only one other manuscript of Father Jerónimo's translation of the Psalms seems to have survived. It is preserved in the collection of the School of Oriental and African Studies in London.²⁹

The present copy is defective both at the beginning and the end. It starts abruptly, in the middle of Chapter (*fāṣṭ*) 21 and ends with Chapter 150. The last few words of this chapter are missing. The text of the present volume ends with a colophon in Armenian (fols. 263^r–264^v). The colophon dated 1086 according to the Armenian calendar (1637 AD) was written by an archer of Armenian ori-

29 School of Oriental and African Studies, Ms. 12144, <http://digital.soas.ac.uk/LOAA005640/00001>. [Last accessed on 19. 07. 2016].

gin called Murād who was employed at the Mughal court during the reign of Jahāngīr.³⁰ According to Murād the Psalms were translated by Jahāngīr himself. Chapter numbers written in Persian in the title of each chapter are also given in Armenian script in the margin. The volume was conserved by György-né Szabados in 1989.

II, 264, II fols.; 9 lines/page; p. d. 138×70 mm, w. s. 73×42 mm; binding: modern dark brown full leather binding; in good condition; paper: Oriental paper; script: *nasta'liq*; ink: black ink, headings and marks are in red, rule borders are drawn in red.

The manuscript was once in the possession of a Hungarian physician, István Maróthy (1799–1846) who spent two decades in Istanbul and in Iran between 1825–1845.³¹ His ownership note appears on fol. 262^v.

Literature: Carvalho, Pedro Moura. 2012. *Mir'āt al-Quds (Mirror of Holiness). A Life of Christ for Emperor Akbar. A Commentary on Father Jerome Xavier's Text and the Miniatures of Cleveland Museum of Art Acc. No. 2005.145*. Leiden, 9–13; Camps, Arnulf. 2000. *Studies in Asian Mission History, 1956–1998*. Leiden, 41; Maclagan, Edward. 1932. *The Jesuits and the Great Moghul*. London, 211–212.

Begins (fol. 1^r):

همچون موم گداخته در میان شکم خود خشک شد چون سفال قوت من و زبان من چسبید
بکام خود و بربیک مرگ مرا آوردی

Ends (fol. 262^v):

ستایش گوید او را در تارها و ارغنون ستایش گوید او را در چنگ های خوش آواز
ستایش گوید او را در چنگ های

30 I am indebted to Dr. Kornél Nagy for the translation of the Armenian text.

31 Bálint Sándor. 1967. "Maróthy István orvos, Vörösmarty diákkori barátja". *Az Országos Orvostörténeti Könyvtár közleményei* 43, 113–122.

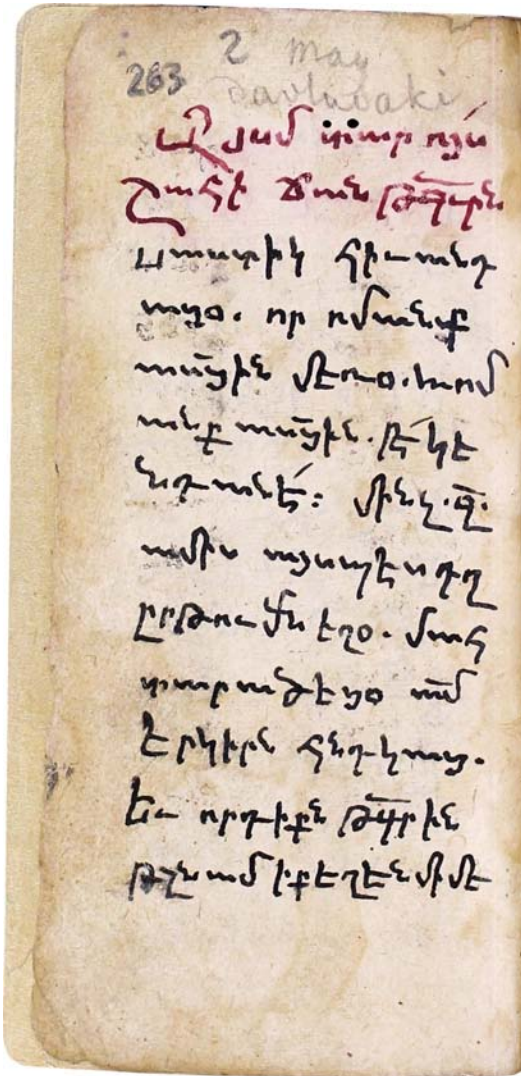


FIGURE 7 Perzsa O. 031, fol. 263r. Beginning of the Armenian colophon at the end of the Persian translation of the Psalms

History

[30]

Perzsa O. 039

[Anonymous]

[مؤلف مجهول]

Tatimma-yi Tārīḥ-i Fīrūz Šāh Ḥalajī

تتمه تاریخ فیروز شاه خلجی

The title of the present manuscript is given on fol. 1^r as *Tatimma-yi Tārīḥ-i Fīrūz Šāh Ḥalajī* and it contains an abridged history of the Delhi sultans from the reign of Fīrūz Šāh Ḥalajī (r. 689–695/1290–1296) to the rule of Fīrūz Šāh Tuḡluq (r. 752790/1351–1388). The text of the anonymous author is largely based on the *Tārīḥ-i Fīrūz Šāhī* of Żiyā' al-Dīn Baranī (fl. 684–758/1285–1357).

This copy is undated, dated watermarks on the paper, however, suggest that it was copied after 1859.

24 fols. in general 11 lines/page; p. d. 201×159 mm, w. s. 139–150×110 mm; binding: unbound, contemporary cloth folder; in good condition; paper: European laid paper with watermark; script: *nasta'liq* with traits of *šikasta*; ink: black ink.

Begins (fol. 1^v):

در ایامی که فیروز شاه نایب سامانه بود برای یک معامله مولانا سراج الدین یک قصیده در مدح او گفته بود

Ends (fol. 24^v):

و از مدت شش سال جهاننداری با کامکاری رو کند و از شاهان گذشته وقت فتح دهلی بجز سلطان معز الدین مسلم هیچ یکی از شاهان سلف و خلف مانند فیروز شاه پیدا نشد اگر حیاتم وفا کند اوصاف حمیده پادشاه بی کم و کاست خواهیم نگاشت ... عجب ... بی نگاه قتل نکرد

[31]

Perzsa Qu. 06/1

Šaraf al-Dīn ‘Alī Yazdī (d. 858/1454)

شرف الدین علی یزدی

Muqaddima

مقدمه

The *Muqaddima* is a rather voluminous historical work covering the period that extends from Adam to the descendants of Čingis Ḥān (d. 624/1227). It is thought to have been intended as a preface to Yazdī's *Tārīḫ-i Jahāngīr* a chronicle the author planned to write on the reign of Tīmūr (r. 771–807/1370–1405) and his son Šāhruḥ (r. 811–850/1409–1447) but never finished.

The present text, copied in 1233/1817 probably in Central Asia, is the first text in a collected volume also containing the *Zafar-nāma* (fols. 115^r–326^v) by the same author. The style of handwriting suggests that both texts were copied by the same, unnamed scribe. The title of the volume is given on fol. 1^r as *Tīmūr-nāma*. Fol. 327^r contains the inventory of the library of a certain Ibrāhīm Ḥān. The note was written by the same person who authored a short note on financial transactions on fol. 1^r. This latter text is partially repeated on the same page and also on fol. 327^r.

Fols. I, 1^r–114^v; 19 lines/page; p. d. 281×165 mm, w. s. 205×100 mm; binding: quarter leather binding, pasteboards are covered with green paper and decorated with inlaid centre-piece and two pendants; in good condition; paper: Transoxanian laid paper; script: *nasta‘liq*; ink: black, headings, marks and signs are in red.

Fol. 1^r contains the ownership note of Mīr Šālīḥ ibn Mīr Salīm Bīk Čūrīn. On fol. 1^r there is a short note in Hungarian dated 31 May 1876 recording the donation of the volume by Bertalan Ónody (d. 1892). Ónody may have come into the possession of the volume during his trip to Khiva in 1875. A dry stamp with a Cyrillic inscription and a five-star crown appears at the top of fol. 1^v with the name of Nikolaï Mikhaïlovich Bekchurin (d. 1902).

Literature: Binbaş, İlker Evrim. 2016. *Intellectual Networks in Timurid Iran. Šaraf al-Dīn ‘Alī Yazdī and the Islamicate Republic of Letters*. Cambridge; Binbaş, İlker Evrim. 2012. “The Histories of Šaraf al-Dīn ‘Alī Yazdī, a Formal Analysis”. *Acta Orientalia Academiae Scientiarum Hung.* 65 (4), 391–417; Monfared, Mahdi Farhani. 2008. “Šaraf al-Dīn ‘Alī Yazdī: Historian and Mathematician”. *Iranian Studies* 41, 537–547.; Woods, John E. 1987. “The Rise of Tīmūrid Historiography”. *Journal of Near Eastern Studies* 46, 81–108; Ando, Shiro 1995. “Die timuridische Historiographie II—Šaraf al-Dīn ‘Alī Yazdī”. *Studia Iranica* 24, 219–246; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 797–808.

Editions: Yazdī, Šaraf al-Dīn ‘Alī. 1972. *Zafar-nāma*. Tahiya va tanzīm az ‘Ašām al-Dīn Urūnbāyif. Tashkent; Yazdī, Šaraf al-Dīn ‘Alī. 1387/2008. *Zafar-nāma*. Tašhīḥ va taḥqīq Sa‘īd Mīr Muḥammad Šādiq and ‘Abd alḤusayn Navā‘ī. Tehran; Yazdī, Šaraf al-Dīn ‘Alī. 1887–1888. *Zafar-nāma*. Bi-tašhīḥ va taḥšiya-yi Maulavī Muḥammad Ilahdād. 2 vols. Calcutta.

Begins (fol. 1^v):

بسمله و به نستعين. افتتاح تاريخ جهاندارى و ابتداء نامه ظفر و بختيارى حمد و سپاس و شكر
و ستايش پادشاهى تواند بود

Ends (fol. 114^r):

که از نسل قیان بود و نسب قیان تا آدم علی نبینا علیه الصلوه و السلام ذکر یافته و چون نسب
عالی که غرض از وضع مقدمه بیان بوضوح پیوست هنگام آن آمد که شروع کرده شود
در اصل تاریخ صاحبقرانی تمم بالخیر و الظفر

Scribe's colophon (fol. 114^r):

تمم بالخیر و الظفر ۱۲۳۳ تمم تمم

[32]

Perzsa Qu. 06/2

Šaraf al-Dīn ‘Alī Yazdī (d. 858/1454)

شرف الدین علی یزدی

Zafar-nāma

ظفرنامه

The *Zafar-nāma* is one of the most important court chronicles on the life and rule of Tīmūr (r. 771–807/1370–1405) completed around 828/1424–1425. Commissioned by Ibrāhīm Sulṭān (d. 838/1435), a Timurid ruler of Shiraz, the work gives a detailed account of the events from the birth of Tīmūr (736/1336) up to 807/1405 the year he passed away.

The present manuscript is undated and it is the second part of a collected volume also containing the *Muqaddima* (fols. 1^r–114^v) by the same author. The text is defective at the end stopping abruptly on fol. 326^v (p. 573 in Vol. I. of the Calcutta edition), the greater part of the chapter on Tīmūr’s second campaign to Fars and Iraq is missing. The style of handwriting would suggest that it was copied together with the *Muqaddima* probably in 1233/1817 somewhere in Central Asia. The text is part of a collected volume also containing the *Muqaddima* (fols. 1^r–114^v).

Fols. 115^r–326^v; 19 lines/page; p. d. 281×165 mm, w. s. 205×100 mm; binding: quarter leather binding, pasteboards are covered with green paper and decorated with inlaid centre-piece and two pendants; in good condition; paper: Transoxanian laid paper; script: *nasta‘līq*; ink: black, headings, marks and signs are in red.

Fol. 1^r contains the ownership note of Mīr Šālīḥ ibn Mīr Salīm Bik Čūrīn. On fol. 1^r there is a short note in Hungarian dated 31 May 1876 recording the donation of the volume by Bertalan Ónody (d. 1892). Ónody may have come into the possession of the volume during his trip to Khiva in 1875. A dry stamp with a Cyrillic inscription and a five-star crown appears at the top of fol. 1^v with the name of Nikolaï Mikhaïlovich Bekchurin (d. 1902).

Literature: Binbaş, İlker Evrim. 2016. *Intellectual Networks in Timurid Iran. Sharaf al-Dīn ‘Alī Yazdī and the Islamicate Republic of Letters*. Cambridge; Binbaş,

İlker Evrim. 2012. "The Histories of Šaraf al-Dīn 'Alī Yazdī, a Formal Analysis". *Acta Orientalia Academiae Scientiarum Hung.* 65 (4), 391–417; Monfared, Mahdi Farhani. 2008. "Šaraf al-Dīn'Alī Yazdī: Historian and Mathematician". *Iranian Studies* 41, 537–547.; Woods, John E. 1987. "The Rise of Tīmūrīd Historiography". *Journal of Near Eastern Studies* 46, 81–108; Ando, Shiro 1995. "Die timuridische Historiographie II—Šaraf al-Dīn'Alī Yazdī". *Studia Iranica* 24, 219–246; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 797–808.

Editions: Yazdī, Šaraf al-Dīn 'Alī. 1972. *Zafar-nāma*. Tahiya va tanzīm az 'Ašām al-Dīn Urūnbāyif. Tashkent; Yazdī, Šaraf al-Dīn 'Alī. 1387/2008. *Zafar-nāma*. Taṣḥīḥ va taḥqīq Sa'īd Mīr Muḥammad Šādiq and 'Abd al-Ḥusayn Navā'ī. Tehran; Yazdī, Šaraf al-Dīn 'Alī. 1887–1888. *Zafar-nāma*. Bi-taṣḥīḥ va taḥṣiya-yi Mau-lavī Muḥammad Ilahdād. 2 vols. Calcutta.

Begins (fol. 115^v):

بِسْمِ اللَّهِ. حمدا كثيرا مبارکاً لمن توبى الملك من نشاء وتنزع الملك ممن نشاء وتعز من نشاء و
تذل من نشاء بیدک الخیر انک علی کل شیء قدير... بنام خدایى که از نام اوست / که ما
را توانایى و گفتگوست

Ends (fol. 326^v):

وامیر یادگار برلاس و جهانشاه بهادر و امیر شمس الدین و حاجی محمد شاه و امیر اووج قرار
اجهت ضبط اغرق و نسق لشکر بازداشت

[33]

Perzsa F. 20

Muḥammad ibn Ḥāvand šāh **Mīrhvānd** (837–903/1434–1498)

محمد بن خاوند شاه میرخواند

Rauzat al-ṣafā fi sīrat al-anbiyā' va'l-mulūk va'l-ḥulafā'

روضه الصفا فی صیرت الانبیا و الملوک و الخلفا

The *Rauzat al-ṣafā fi sīrat al-anbiyā' va'l-mulūk va'l-ḥulafā'* (briefly *Rauzat al-ṣafā*) of Mīrḥvānd is one of the most voluminous and elaborate chronicles ever composed in Persian, comparable to the Arab historical works written by al-Ṭabarī (d. 310/923) and Ibn al-Aṣīr (d. 630/1233). Mīrḥvānd's work is a general world history from the story of Creation, through the history of pre-Islamic Persia, to the history of the Islamic world until the author's time, ending in 902/1497, though additional parts were later added by the author's grandson, Ḥvānd Mīr (ca. 879–941/1475–1535). The work is composed of an introduction, seven volumes and an additional final chapter.

The present manuscript contains only the second volume of the original work, covering the years of the Prophet Muḥammad and the first four caliphs until the clashes with Mu'āviya. The text ends abruptly on fol. 396^v. The copy is undated, the place of copying and the name of the scribe are unknown. The title of the volume is given on fol. 1^r as *Kitāb fārsī al-musammā bi-Rauzat al-ṣafā' 'an tāriḥ al-ḥulafā'* by a later hand. In the margin of fol. 388^v there is a short text of advice on how to cast a love charm. Fol. 397^r contains the recipes of two medical electuaries thought to be useful for two types of eye-disease. On fol. 1^r there is a fragmentary note in Persian mentioning the name of a certain Maḥmūd Qājār.

I, 396, I fols.; 22 lines/page; p. d. 280×168 mm, w. s. 206×106 mm; binding: brown full leather binding with almond-shaped centre-piece, two pendants and tooled edges, leather doublure; in good condition; paper: European laid paper with watermark (e.g. fol. 392); script: *nasta'liq*; ink: black ink, chapter headings are written in red ink; words relating to the Prophet Muḥammad and Koranic quotations are marked by a red line above the text.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part I. Moscow, 361–378; Darāyatī, M. 1392/2013. *Fihristigān-i nuṣṣahā-yi ḥaṭṭī-yi Īrān*, vol. 17. Tehran 160–202.

Edition: Mīrḥvānd, Muḥammad ibn Ḥāvand šāh. 1380/2001. *Rauzat al-ṣafā fi sīrat al-anbiyā' va'l-mulūk va'l-ḥulafā'*. Bi-taṣḥīḥ va taḥṣiya-yi Jamšīd Kiyānfar. Tehran.

Begins (fol. 1^v):

بسمله. کتاب روضه الصفا عنوان صحیفه مرادات و فهرست مجموعه سعادات مبینی از
حکایات ناقدان سیر عظام سلف و متبیین بر روایات ناقلان ... [fol. 2^r] اما بعد چنین گوید
اضعف عباد الله محمد بن خاوند شاه ... که بر صیر فیان عیون جواهر اخبار پوشیده نماند

Ends (fol. 396^v):

یافت که جابر روزی در فلان سرای بوده آن سرا را غارت میکرد تا روز ... عنها که او
شیعه امیر المومنین بود آمده ام سله گفت ای جابر برو و بیعت کن

[34]

Perzsa Qu. 16

Ḥakīm al-Dīn Idrīs Bidlisī (d. 926/1520)

حکیم الدین ادریس بدلیسی

Hašt Bihišt

هشت بهشت

The *Hašt Bihišt* is a comprehensive history of the Ottoman dynasty relating the events of the reign of the first eight Ottoman sultans. Commissioned by Bayezid II (r. 886–918/1481–1512), the work was finished in 912/1506. In its final version the chronicle consists of a preface (*talī'a*), eight chapters (*katība* or *daf-tar*) and an epilogue (*ḥātima*).

The present manuscript contains only the seventh chapter dealing with the reign of Muḥammad (Meḥmed) II (1451–1481). The text is unfinished, the last pages are missing. The colophon added at a later date suggests that the volume was copied before 17 Muḥarram 1057 [22 February 1647]. On fol. 1^r there are two short notes in Ottoman Turkish on the title and the contents of the work. The very same page contains a crossed out note in Arabic providing erroneous information on the work and its author. Fol. 130^r contains three stamps with the same text: *Yā Abā 'Abd Allāh al-Ḥusayn*. At the top of fol. 130^v a few lines of prayer advised to be read against fever can be seen.

130 fols.; 19 lines/page; p. d. 276×172 mm, w. s. 186×102 mm; binding: red full leather binding with flap, almond-shaped centre-piece and two pendants, marbled paper doublure; in good condition; European laid paper with watermark (e.g. fols. 1, 3, 123, 124); script: *nasta'liq*; ink: black ink, headings and signs are in red ink.

There are two ownership notes and an ownership stamp on fol. 1^r. One of the ownership notes dated 1219/1804 belongs to Mîr Muştafâ Behçet efendi (d. 1833/1249), the head physician of the sultan. The volume was part of the Dániel Szilágyi (1831–1885) bequest.

Literature: Yıldırım, Muhammed İbrahim. 2010. *İdris-i Bitlisî'nin Heşt Behişt'ine göre Fatih Sultan Mehmed ve Dönemi*. Doktora tezi. İstanbul: Mimar Sinan Üniversitesi; Fleischer, Cornell H. 1989. "Bedlisî, Hâkîm-al-Dîn Edrîs". *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/bedlisi-mawlana-hakim-al-din-edris-b> [Last accessed 08. 09. 2017]; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 1255–1261. İnalçık, Halil. 1962. "The Rise of Ottoman Historiography". In: Lewis, Bernard and Peter Malcolm Holt. 1962. *Historians of the Middle East*. London, 166–167, Ménage, Victor Louis. 1962. "The Beginnings of Ottoman Historiography". In: Lewis, Bernard and Peter Malcolm Holt. 1962. *Historians of the Middle East*. London, 176–177.

Begins (fol. 1^v):

بسمله و به نستعين. اما ميمنه ميمنت آثار و ميسره مبشر الاثمار از كتيبه هفتم كتاب هشت
بهشت روحانی در ذكر فتوحات و واقعات سلطانی با ملوك كافرى و سلاطين مقيد بدین
مسلمانی

Ends (fol. 129^v):

... چو پایدار نبود بمال و جاه مناز تا آنکه روز پنجشنبه بوقت عصر از شهر ربیع الاول سیوم
روز که نموداری ظاهر از ظهور یوم ساعت بود ... و آفتاب جهانتاب روح قدسی آن سلطان
فلک اقتدار بر آفاق کشور فنا تصاعد و ارتقا نمود و در حین اختفا بشام اقدام و بعد از زوال
[نا تمام]

Scribe's colophon (fol. 129^v):

از نصایح حکمت امین حکماست لطف فرموده بتقدیم فرشید و سرادقات جلال سلطانی
چون کله ماه حرر فی سابع عشر محرم الحرام سنه سبع و خمسين و الف تم

[35]

Perzsa Qu. 01

Ġiyāṣ al-Dīn ibn Humām al-Dīn Ḥvānd Mīr (ca. 879–941/1475–1535)

غیاث الدین بن همام الدین خواند میر

Ḥabīb al-siyar fī aḥbār afrād al-bašar

حبيب السیر فی اخبار افراد البشر

The *Ḥabīb al-siyar fī aḥbār afrād al-bašar* (briefly *Ḥabīb al-siyar*) is a comprehensive historical work written by Ġiyāṣ al-Dīn ibn Humām al-Dīn Ḥvānd Mīr, a grandson of Muḥammad ibn Ḥāvand šāh Mīrḥvānd (837–903/1434–1498) between 927/1521 and 930/1524. The text recounting historical events from the early prophets up to the author's own times is divided into an introduction and three volumes (*mujallad*) which are further divided into four chapters (*juz*) each.

The present undated manuscript contains the first three chapters of the second volume. The name of the scribe and the place of copying are not known. The appearance of the volume and the style of handwriting would however suggest that the volume was copied somewhere in the Ottoman Empire. Scattered marginal notes explaining the text appear on a few pages. Fol. I^v (front) contains one Arabic and several Persian couplets. One of them is from Šaraf al-Dīn 'Alī Yazdī's (d. 858/1454) *Ẓafar-nāma* (*Šūr-baḥtī* ...), another is from the *Jāmi' al-Tamšīl* by Muḥammad 'Alī Hablarūdī (fl. mid-17th century) (*Zi bad-ašl* ...). Fol. 1^r contains a poem praising the Prophet Muḥammad (*na't*) in Arabic.

I, 245, I fols.; 21 lines/page; p. d. 248×172 mm, w. s. 173×100 mm; binding: dark brown full leather binding with oblong centre-piece; in good condition; paper: Oriental laid paper (fols. 1–56), European laid paper with watermark (e.g. fol. 244); script: *nasta'liq*; ink: black ink, headings, marks, signs and names of prominent persons are written in red.

The ownership note of Muṣṭafā ibn al-Ḥājj ‘Alī Āqā appears on fol. 1^r. The same page also contains the ownership stamps and ownership notes of Muṣṭafā Zākā’ī and his son, Ḥasan ‘Azīz. A dated (Ramazān 1149 [January 1737]) ownership note by a person who calls himself Muṣṭafā ibn ‘Alī Istānbūlī appears on fol. 245^v.

Literature: Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part I. Moscow, 383–393;

Editions: Ḥvānd Mīr, Ġiyāš al-Dīn ibn Humām al-Dīn. 1333/1354. *Ḥabīb al-siyar fī aḥbār afrād al-bašar*. Bā-muqaddima bi-qalam-i Jalāl al-Dīn Humā’ī. Tehran; Ḥvānd Mīr, Ġiyāš al-Dīn ibn Humām al-Dīn. 1362/1982. *Ḥabīb al-siyar fī aḥbār afrād al-bašar*. Zīr-i naẓar-i Muḥammad Dabīr Siyāqī, Tehran.

Begins (fol. 1^v):

بِسْمِ اللَّهِ. الحمد لله الذي جعل النبيين لسان صدق عليا... وبعد نموده می شود که این صفحات
فوائد اثر مجلد ثانی است از کتاب حبیب السیر مشتمل و محتوی بر بیان و مناقب و مفاخر ائمه
اثنا عشر

Ends (fol. 245^r):

و هلاکو خان در حل و عقد و قبض و بسط امور ممالک ایران مستقل گردید چنانچه مجلی
از وقایع اوقات سلطنت او در جزو اول از مجلد سیم در سلک بتبین انتظام خواهد یافت و
پرتو بسعی و اهتمام بر تحریر اولاد و احفاد او خواهد تافت و التوفیق من الله العلام... مثنوی
شکر کز مکرمتم لم یزلی / وز مدد کاری فیض ازلی / شد سیم جزو ازین جلد تمام... ظفرش
همدم و اقبال قرین / جزم از مکرمتمش روی زمین تمت تمام

[36]

Perzsa Qu. 11

Ġiyāš al-Dīn ibn Humām al-Dīn Ḥvānd Mīr (ca. 879–941/1475–1535)

غیاث الدین بن هماد الدین خواند میر

Ḥabīb al-sīyar fī aḥbār afrād al-bašar

حبيب السير في اخبار افراد البشر

A 12th/18th century Indian copy of the above work. The present volume was finished on 7 Jumādā al-sānī 1139 [30 January 1727] at Panipat by a scribe named Muḥammad Raḥmat Allāh whose nome de plume was “Bismil-i ḥasta dil”. As the colophon and a short note on fol. II^r (front) indicate, the manuscript contains the second volume of the *Ḥabīb al-sīyar*. A detailed list of contents (fols. 1^r–13^v) precedes the text.

III, 620, II fols.; 19 lines/page; p. d. 246×155 mm, w. s. 200×104 mm, binding: European half leather binding, pasteboards are covered with green sheets of paper with floral designs, marbled paper doublure; in fair condition; paper: Oriental laid paper; script: *nasta‘līq*; ink: black, headings are in red, rule borders are in red.

Fol. II^v (front) contains the ownership note of W. Blane dated 1791. The ownership note of William Blane can also be seen on the inside of the back cover. His initials appear on fol. 14^r together with the date 1790. He might be the same person as William Blane (1750–1835) who worked as a physician for the ruler of Avadh, Navāb Āṣaf al-Daula (r. 1189–1212/1775–1797) and the British Resident in Lucknow until the late 1780s.¹ Dr. Blane, an expert on hunting, attended the ruler’s hunting excursions in 1785–1786 and published an account of his observations in 1788.² He seems to have been interested in Persian as a few manuscripts bearing his authorship statements are preserved in the Satara Historical Museum in Poona.³ He retired from service in 1795⁴ and returned to Eng-

1 *The Bengal Calendar for the Year 1789; Including a List of the Hon. and United East India Company’s Military Servants on the Bengal Establishment*. London, 41.

2 Blane, William. 1788. “An Account of the Hunting Excursions of Asoph ul Daulah Vizier of the Mogul Empire and Nabob of Oudh”. In: Blane, William. 1788. *Cynegetica or Essays on Sporting Consisting of Observations on Hare Hunting*. London, 185–201.

3 Shaikh, C.H. 1942–1943. “A Descriptive Handlist of the Arabic, Persian and Hindusthani Mss Belonging to the Satara-Historical Museum at Present Lodged at the Deccan College Research Institute, Pune/Poona”. *Bulletin of the Deccan College Research Institute* 4, 249, 251, 252, 256.

4 “The I. M. S. and the F. R. S”. 1916. *The Indian Medical Gazette* 51:4, 141.

land where he got married⁵ and settled down in Foliejon Park in Winkfield, Berkshire.⁶ Fol. 14^r also contains the rectangular stamp of a certain Muḥammad valad-i Ḥaidar. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part I. Moscow, 383–393.

Editions: Ḥvānd Mīr, Ġiyāš al-Dīn ibn Humām al-Dīn. 1333/1354. *Ḥabīb al-siyar fī aḥbār afrād al-bašar*. Bā-muqaddima bi-qalam-i Jalāl al-Dīn Humā'ī. Tehran; Ḥvānd Mīr, Ġiyāš al-Dīn ibn Humām al-Dīn. 1362/1982. *Ḥabīb al-siyar fī aḥbār afrād al-bašar*. Zīr-i naẓar-i Muḥammad Dabīr Siyāqī, Tehran.

Begins (fol. 14^v):

رب يسر و تمم بالخیر. بسمله. ربنا آتانا من لدنک رحمة و هی لنا من امرنا رشدا الحمد لله الذی جعل النین [النیین] لسان صدق علیا ... و بعد نموده می شود که این صفحات فواید اثر مجلد ثانی است از کتاب حبیب السیر مشتمل و محتوی بر بیان و مناقب و مفاخر ائمه اثنا عشر

Ends (fol. 620^v):

که سلطان جلال الدین را از نواحی بغداد براند و سلطان الدین از توجه قوشتور [قشون] آگاه شد با وجود عدد اندک پای ثبات پيفشرد و پانصد کس را در کمین نشانده ... بطریق فریب عنان بصوب هزیمت تافت

Scribe's colophon (620^v):

تمت تمام کتاب حبیب السیر جلد ثانی بخط شکسته خاکسار محمد رحمت الله المتخلص بسمل خسته دل بموجب فرمایش خان عالیشان فرید الدین خان در شهر فیض بهر بانی پت حرس الله تعالی عن المکاره و الافت بتاريخ هفتم شهر جمادی الثانی سنه ۱۱۳۹ هجری النبویه مطابق سنه ۹ جلوس میمنت مانوس پادشاه دین پناه محمد شاه خلد الله تعالی ملکه و سلطانه و افاض

5 "Marriages". 1799. *The Edinburgh Magazine or Literary Miscellany*. 12, 396.

6 Lysons, Daniel. 1806. *Magna Britannia Being a Concise Topographical Account of the Several Counties of Great Britain*. 1. London, 437.

على العالمين بره و احسانه صورت انجام گرفت و نهج سرانجام اختتام پذیرفت و السلام و
 الاکرام نوشته بماند سیه بر سفید / نویسنده را نیست فردا امید / هر که خواند دعا طمع
 دارم / زانکه من بنده گنهکارم / بران عاقل که این خط را بخواند / یقین داند که اخر من
 نمانم خط بماند / (در حاشیه راست انجامه با مرکب قرمز) لله الحمد که اتمام گرفت جلد
 ثانی حبیب السیر (در حاشیه چپ انجامه با مرکب قرمز) بسکه از شوق نوشتن بسمل / باد
 مقبول دل اهل نظر

[37]

Perzsa F. 08

Ġiyās al-Dīn ibn Humām al-Dīn Ḥvānd Mīr (ca. 879–941/1475–1535)

غیاث الدین بن همام الدین خواند میر

Ḥabīb al-siyar fī aḥbār afrād al-bašar

حبیب السیر فی اخبار افراد البشر

An undated manuscript of the above work. The place of copying and the name of the scribe are not known. The volume contains parts of the second and the third volumes of the *Ḥabīb al-Siyar* from the Tāhirids (volume 2, p. 342 in Dabīr Siyāqī's edition) until the account on famous *sayyids* and '*ulamā*' of the Timurid period (vol. 4, p. 110 in Dabīr Siyāqī's edition). The volume is divided into two parts (*jild*), both starting with a double frontispiece (fols. 1^v–2^r and 164^v–165^r). Fols. 4–5 are bound in an upside down position. Fols. 163^v–164^r are left blank. A hitherto unidentified Persian couplet can be seen on fol. III^r.

III, 572, I fols.; 23 lines/page; p. d. 365 × 205 mm, w. s. 238 × 125 mm; binding: modern full leather binding made by conservators Németh and [Irén] Vakány in 1959, including the remains of the original leather front cover elaborately decorated by printed and dyed panels; the inner side of the front cover has leather doublure decorated with an inlaid painted almond-shaped centre-piece, two painted pendants and painted panels in the corners; in good condition; paper: Oriental wove paper; script: *nasta'liq*, ink: black ink, headings are in red; rule borders are drawn in claret, green, red and blue lines.

Literature: Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part I. Moscow, 383–393.

Editions: Ḥvānd Mīr, Ġiyāṣ al-Dīn ibn Humām al-Dīn. 1333/1354. *Ḥabīb al-siyar fī aḥbār afrād al-bašar*. Bā-muqaddima bi-qalam-i Jalāl al-Dīn Humā'ī. Tehran; Ḥvānd Mīr, Ġiyāṣ al-Dīn ibn Humām al-Dīn. 1362/1982. *Ḥabīb al-siyar fī aḥbār afrād al-bašar*. Zīr-i naẓar-i Muḥammad Dabīr Siyāqī, Tehran.

Begins (fol. 1^v):

بعد از تمهید قواعد محامد پادشاهی که آیت توتی الملک من تشاء نشانه ثبات و بقاء مملکت
اوست

Ends (fol. 572^r):

ابواب ظفر و فیروزی بر روی روزگار همایون آثارش برگشود چنانچه از ضمن حکایات این
دعوی به ثبوت خواهد رسید و کیفیه فتوحات خاقان پسندیده صفات مشروح و معروض
خواهد گردید و التوفیق من الله تعالی

[38]

Perzsa O. 055

Muḥammad Qāsim Hindū Šāh Astarābādī *Firišta* (ca. 978–1033/1570–1624)

محمد قاسم هندو شاه استرابادی فرشته

Gulšan-i Ibrāhīmī

گلشن ابراهیمی

The *Gulšan-i Ibrāhīmī* or, as it is often mentioned, the *Tārīḫ-i Firišta* contains an account of the history of Indo-Muslim dynasties in India from the Ghaznavids up to the early 11th/17th century. The author, who served at various courts in the Deccan, first in Ahmadnagar at the Nizam Shahi and from 998/1588–1589 in Bijapur at the Adil Shahi court, dedicated his chronicle to Ibrāhīm 'Ādil Šāh II



FIGURE 8 Persa F. o8, fol. 1r. The incipit page with a head-piece of Part 2. The text is written in nasta'liq script in decorative cloud bands.

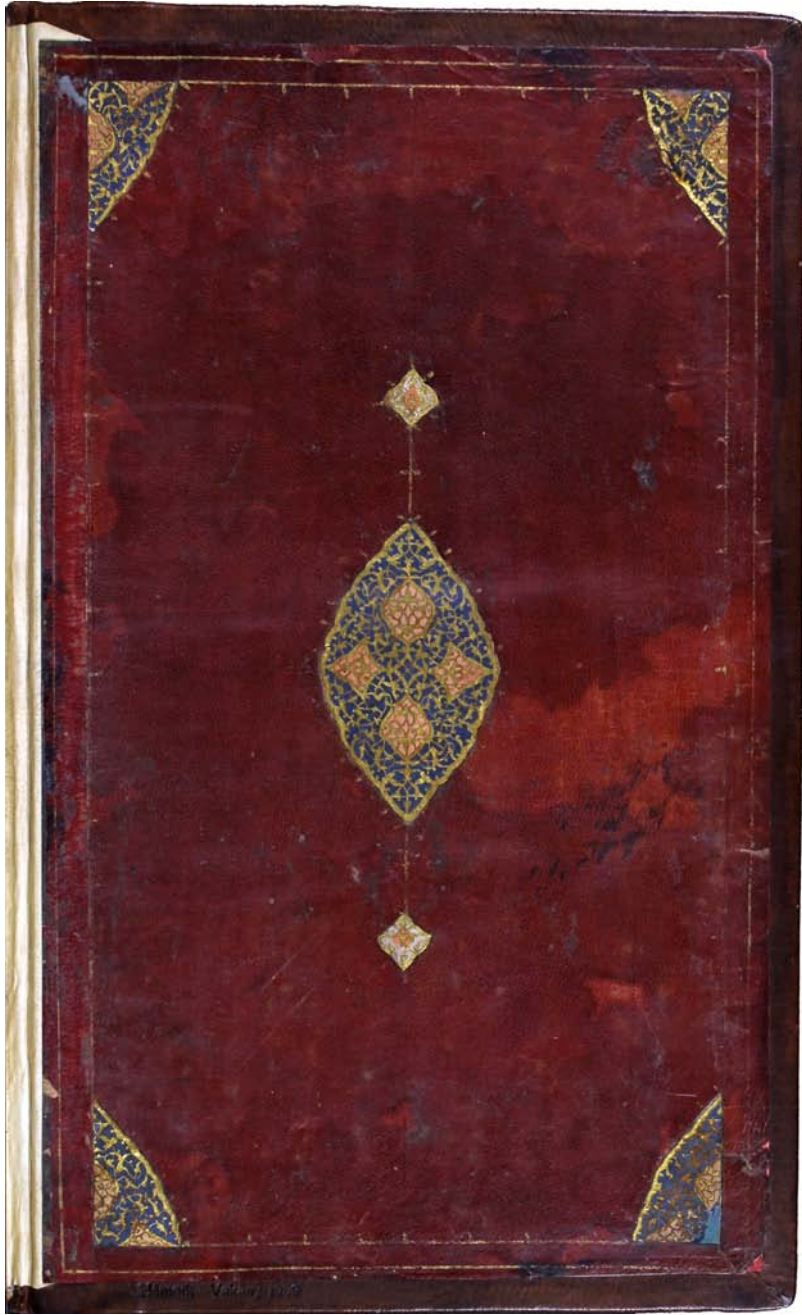


FIGURE 9 *Perzsa F. o8. The leather doublure of the inside front cover decorated with inlays of a painted almond-shaped centre-piece, two painted pendants and painted panels in the corners*

(988–1037/1580–1626). He started working on his chronicle in 1015/1606–1607 and continued to add new parts until 1033/1623–1624.

The title of the work in the present manuscript which is bound into three volumes is given as *Gulšan-i Ibrāhīmī* (vol. 1, fol. 9^r) and also as *Tavārīḫ-i Firišta* (vol. 3, fol. 394^v). The text of the chronicle is divided into a short epilogue (vol. 1, fols. 5^v–10^r), introductory chapter (*muqaddima*), and twelve chapters (*maqāla*) and a conclusion (*ḥātima*) in the following order: A. Introduction on Hinduism, on Hindu rulers and on the advent of Islam (vol. 1, fols. 10^r–33^v); B. *Maqālas* 1. Sultans of Lahore, i.e. Ghaznavids (vol. 1, fols. 33^v–94^r); 2. Sultans who ruled in Delhi, from Muḥammad Ġūrī up to the death of the Mughal emperor Akbar (vol. 1, fols. 94^r–406^v); 3. The Deccan (vol. 2, fols. 5^r–307^r), divided into six sub-chapters (*rauza*) as follows: the Bahmanis of Gulbarga (vol. 2, fols. 5^r–132^r), the Adil Shahis of Bijapur (vol. 2, fols. 132^r–214^r), the Nizam Shahis of Ahmadnagar (vol. 2, fols. 214^r–293^v), the Qutb Shahis of Tilang (vol. 2, fols. 293^v–303^r), the Imad Shahis of Berar (vol. 2, fols. 303^r–305^r), and the Barid Shahis of Bidar (vol. 2, fols. 305^r–307^r); 4. Sultans of Gujarat (vol. 3, fols. 7^v–106^v); 5. Sultans of Malva (vol. 3, fols. 106^v–176^v); 6. Fārūqī rulers of Burhanpur (vol. 3, fols. 176^v–198^r); 7. Rulers of Bengal (vol. 3, fols. 198^r–218^v); 8. Rulers of Sind and Multan (vol. 3, 218^v–228^r); 9. Local rulers of Sind and Thatta (vol. 3, fols. 228^r–248^v); 10. Rulers of Kashmir (vol. 3, fols. 248^v–300^v); 11. Muslims of Yalbar (Malabar; 3/fols. 300^v–310^r); 12. Biographies of eminent religious personalities of Hindustan (vol. 3, fols. 310^r–390^r); 13. *Ḥātima*: a detailed description of Hindustan and the Hindu rulers of the neighbouring lands (vol. 3, fols. 390^r–394^v). All three volumes start with a detailed list of contents. The undated manuscript was with all probability copied in India. Scattered English and Persian marginalia can be seen on quite a few pages especially in the first volume. Volumes 1 and 2 contain a short note in English (on fol. 1^r and on the inside of the front cover respectively) giving the subject of the work as “General History of India”. Volume 3 (on a piece of paper attached to the inside of the front cover) contains a longer note written by the same hand providing the reader with more information on the title and the contents of the book. All the volumes also contain a much later note in French giving the title of the work as “*Gulchen i Ibrahimi. Histoire de l’Inde par Firichta*”.

3 vols. (IV, 408, IV; III, 308, III; I, 394, I fols.); ca. 19 lines/page; p. d. 230×145 mm, w. s. 190×100 mm; binding: red full leather European binding, leather doublure; in good condition; paper: Oriental laid paper, flyleaves: European paper with watermark; script: *nasta’liq*, ink: black ink, headings are in red.

The volumes were part of the Alexander Kégl (1862–1920) bequest.

Literature: Hambly, Gavin R.G. 2012. Ferešta, tārīk-e, In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/ferestatarik-> [Last accessed 16. 09. 2017]; Nazir Ahmad. 1974. "Persian". In: Sherwani, Haroon Khan (ed.), 1974. *History of Medieval Deccan 1295–1724*. Hyderabad, 103–104; Marshall, Dara Nusserwanji. 1967. *Mughals in India. A Bibliographical Survey. 1. Manuscripts*. New Delhi, 145–147; Storey, Charles Ambrose. 1939. *Persian Literature. A Bio-Bibliographical Survey. 2/1*. London, 442–450.

Edition: Muḥammad Qāsim Hindū Šāh Astarābādī Firišta. 1387/2009. *Tārīḫ-i Firišta*. Taṣḥīḥ va ta'līq va tauzīḥ va iẓāfāt Muḥammad Rizā Naṣīrī. 2 vols. Tehran.

Vol. 1 begins (fol. 6^r):

بسمله. نورس بستان کلام قدیم / پیش وجود همه آیندگان. / پیش بقای همه پابندگان

Vol. 1 ends (fol. 406^v):

و هرگاه شخصی شخصی از حضور بجای تعیین میشد باز از جای بدرگاه می آمد مامور بود بر اسپان داکوکی سوار میگشت تمام شد

Vol. 2 begins (fol. 5^r):

مقاله سیم در ذکر سلاطین دکن و این مقاله مشتملست بر شش روضه روضه اول در بیان وقایع پادشاهان گلبرگه

Vol. 2 ends (fol. 307^r):

و عبارات قضایای این دو خانواده را بقلم اصلاح مشرف سازند و در حیات و ممات برین مؤلف منت نهند که داب ارباب کرم همین است مقاله چهارم در ذکر سلاطین گجرات

Vol. 3 begins (fol. 7^v):

مقاله چهارم در ذکر سلاطین گجرات از تاریخ مبارکشاهی و غیره چنین مستفاد می گردد

Vol. 3 ends (fol. 394^v):

تا آنکه رامزاج نامی در سنه نهصد و هفتاد دو با احکام دکن جنگ عظیم کرده به قتل
رسید و فرزندانش دیگر قوت نیافته در آن مملکت ملوک طوایف به هم رسید. تمام شد
تواریخ فرشته

[39]

Perzsa Qu. 24

Abū l-Faẓl ibn Mubārak ‘Allāmī (958–1011/1551–1602)

ابوالفضل بن مبارک علامی

Akbar-nāma

اکبر نامه

The *Akbar-nāma* is the official chronicle of Akbar’s reign (964–1015/1556–1605) commissioned by the Emperor himself. The voluminous work containing the history of the Mughal dynasty up to Akbar’s 46th regnal year (1010/1602) consists of three volumes (*daftar*s). The first two volumes starting with Akbar’s horoscope, a lengthy introduction on astrological issues and the description of the deeds of Akbar’s forefathers give the account of historical events. The first volume, which is subdivided into two parts ends with the 17th regnal year (980/1572). The third volume titled *Ā’in-i Akbarī* is an independent work providing the reader with a snapshot of the Mughal Empire from a statistical administrative perspective.

The present manuscript contains the text of the second part of the first *daftar*, chronicling the events from Akbar’s ascension to the throne (fol. 3^v) to the birth of Prince Dānyāl (2 Jumādā al-avval 980 [10 September 1572]). The volume does not contain the text of the *ḥātima*. A short note on fol. 1^r labels the volume the second book of the *Akbar-nāma* (*daftar-i ṣānī-yi Akbar-nāma*). The manuscript is undated, the name of the scribe and the place of copying are not known. Stamp marks with the inscription “*Muḥammad sulṭān dar ‘arṣa-i ‘ālam*” appear on fols. 1^r and 300^v.

II, 302, II fols.; 17 lines/page; p. d. 284×175 mm, w. s. 240×125 mm; binding: brown full leather binding with decorated covers, with a gilded centre-piece, two pendants, and decorated corners surrounded by three panels filled with gilded patterns, leather doublure; in good condition; paper: Oriental laid paper; script: Indian *nasta'liq*; ink: black ink, headings and signs are in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Eaton, Richard Maxwell. 2011. "Akbar-nāma". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/akbar-nama> [Last accessed on 03. 10. 2017]; Eaton, Richard Maxwell. 2011. "Abu'l-Faẓl 'Allāmi". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/abul-fazl-allami-historian>. [Last accessed on 28. 09. 2017]; Mukhia, Harbans. 1976. *Historians and Historiography during the Reign of Akbar*. New Delhi, 41–88; Rizvi, Saiyid Athar Abbas. 1975. *Religious and Intellectual History of the Muslims in Akbar's Reign*. New Delhi, 262–269; Marshall, Dara Nusserwanji. 1967. *Mughals in India. A Bibliographical Survey. 1. Manuscripts*. New Delhi, 31–33; Storey, Charles Ambrose. 1939. *Persian Literature. A Bio-Bibliographical Survey. 2/1*. London, 541–549.

Edition: Abū l-Faẓl 'Allāmi. 1877–1884. *Akbar-nāma*. 3 vols. Bi-taṣḥīḥ-i Maulavī 'Abd al-Raḥīm. Calcutta; Abū l-Faẓl Mubārak. 1385/2006. *Akbar-nāma*. Bi-kūšīš-i Gulām Riẓā Ṭabāṭabā'ī Majd. Tehran.

Begins (fol. 1^v):

بسم الله الرحمن الرحيم سلسله انتظام کارگاه آفرینش که مظاهر حقیقت نمای شهود و شواهد
قدرت واجب الوجود است وابسته بفرمانروائی بزرگ نهادی باید که بار عالم و عالمین را
ببازوی تائید الهی بر سر تواند گرفت

Ends (fol. 301^r):

بالجملة بعد فراغ از مراسم سپاس گذاری این عطیة کبری روز اسفندارمذ پنجم مهر ماه الهی
موافق چهارشنبه نهم جمادی الاولی نهضت موکب شاهنشاهی شد و ظاهر قصبه ناگور
مضرب خیام معلی گشت تمت

[40]

Perzsa Qu. 27

Abū l-Faẓl ibn Mubārak ‘Allāmī (958–1011/1551–1602)

ابوالفضل بن مبارک علامی

Akbar-nāma

اکبر نامه

Another undated copy of the same text. The present volume, however, contains a few pages from the *ḥātima* as well. The text ends abruptly (Vol. 2, p. 381 in Maulavī ‘Abd al-Raḥīm’s edition), quite a few pages are missing from the end. Scattered marginalia can be seen on several pages. A short note in Persian on fol. 1^r gives the title and the approximate contents of the volume. From fol. 164 each folio is badly damaged around lines 14–18.

I, 214, I fols.; 18–19 lines/page; p. d. 248 × 155 mm, w. s. 180 × 95 mm; binding: modern full leather binding; in fair condition; paper: Oriental laid paper; script: Indian *nasta‘līq* with traces of *šikasta*, ink: black ink, headings and signs are in red.

As the ownership stamps on fols. 1^r and 214^v indicate, the volume was once owned by William Hook Morley (1815–1860) British Orientalist and lawyer who acted as a trustee and librarian to the Royal Asiatic Society. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Eaton, Richard Maxwell. 2011. Akbar-nāma. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/akbar-nama> [Last accessed on 03. 10. 2017]; Eaton, Richard Maxwell. 2011. “Abu’l-Faẓl ‘Allāmī”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/abul-fazl-allami-historian>. [Last accessed on 28. 09. 2017]; Mukhia, Harbans. 1976. *Historians and Historiography during the Reign of Akbar*. New Delhi, 41–88; Rizvi, Saiyid Athar Abbas. 1975. *Religious and Intellectual History of the Muslims in Akbar’s Reign*. New Delhi, 262–269; Marshall, Dara Nusserwanji. 1967. *Mughals in India. A Bibliographical Survey. 1. Manuscripts*. New Delhi, 31–33; Storey, Charles Ambrose. 1939. *Persian Literature. A Bio-Bibliographical Survey. 2/1*. London, 541–549.

Edition: Abū l-Faẓl ‘Allāmī. 1877–1884. *Akbar-nāma*. 3 vols. Bi-taṣḥīḥ-i Maulavī ‘Abd al-Raḥīm. Calcutta; Abū l-Faẓl Mubārak. 1385/2006. *Akbar-nāma*. Bi-kūṣṣ-i i Ġulām Rizā Ṭabāṭabā’ī Majd. Tehran.

Begins (fol. 1^v):

رب الله بسمله و تمم بالخیر. سلسله انتظام کارگاه آفرینش که مظاهر حقیقت نمای شهود
شواهد قدرت واجب الوجود است ... بزرگ نهالی باید که بار عالم و عالمیانرا بازوی تایید
الهی بر سر تواند گرفت

Ends (fol. 214^v):

و تدلیقات خیالی و تخیلات واهی نخچیر آن عرصه پندارند و پیش عبارت و دوری
استعانت که نشان نکوهیدگی شناسندگان صواب اندیش باخود دارد و پیرایه کلام اندیشند
و دشوار فهمی تازه طرح که اکسیر دانائی [ناتمام]

[41]

Perzsa F. 16

‘Abd al-Qādir ibn Mulūkšāh ibn Ḥāmid Badā’ūnī (941–ca. 1023/1540–1615)

عبد القادر بن ملوکشاه بن حامد بداؤنی

Muntaḥab al-tavāriḥ

منتخب التواریخ

The *Muntaḥab al-tavāriḥ* is a voluminous chronicle of Muslim India relating the important events from the rule of the Ghaznavids up to the fortieth regnal year of the Mughal emperor Akbar I (963–1014/1556–1605). The *Muntaḥab*, reflecting the orthodox Sunni worldview and explicit criticism of Badā’ūnī who disapproved of the emperor’s religious policy, was a secret undertaking started in 999/1591 and finished around 1004/1596. The chronicle is divided into three volumes. The first volume is on the period from the Ghaznavids up to the death of Humāyūn. The second volume deals with the first forty years of Akbar’s reign. The third volume is a *tazkira* of eminent religious personalities, physicians and poets of his age.

The present undated manuscript is not complete. The Arabic page numbers suggest that 7 folios are missing from the beginning and the last folio is lost from the end. The text starts abruptly with the last couple of lines of the chapter on the reign of Maḥmūd (p. 14 of the Tehran edition). Forty eight folios are missing between fols. 145 and 146. The missing part covers the years between 961/1553 and 966/1568 (vol. 1, 315–vol. 2, 80 in the Tehran edition.) According to the Arabic numbering forty-nine folios are missing between fols. 225–226 (vol. 2/232–vol. 3/51 in the Tehran edition) and one folio is missing between fols. 251–252. There are scattered marginalia on several pages. Stains of dampness and the traces of previous attempts for conservation can be seen on quite a few pages. There is a short note in Persian giving the name of the author on fol. 1^r. On fol. 1^v there is a brief English note: “History of Iran 1791”.

IV, 310, I fols.; 23 lines/page; p. d. 296×167 mm, w. s. 200×100 mm; binding: restored modern quarter leather binding; in bad condition, slightly worm-eaten; paper: Oriental laid paper; script: *nasta‘līq*; ink: black ink, headings are in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Sengupta, Chandni. 2016. “Badauni as a Source for Interpreting the History of Akbar’s Period: A Critical Review of the Muntakhab-at-Tawarikh and the Najat-ur-Rashid”. *International Journal of Research in Economics and Social Sciences* 6/3, 51–57; Bazmee Ansari, A.S. 2011. “Badā’ūnī, ‘Abd-al-Qāder”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/badauni-abd-al-qader-b> [Last accessed on 10. 09. 2017]; Mukhia, Harbans. 1976. *Historians and Historiography during the Reign of Akbar*. New Delhi, 89–131; Rizvi, Saiyid Athar Abbas. 1975. *Religious and Intellectual History of the Muslims in Akbar’s Reign*. New Delhi, 279–295; Marshall, Dara Nusserwanji. 1967. *Mughals in India. A Bibliographical Survey. 1. Manuscripts*. New Delhi, 17–20; Storey, Charles Ambrose. 1939. *Persian Literature. A Bio-Bibliographical Survey. 2/1*. London, 435–440.

Editions: Badā’ūnī, ‘Abd al-Qādir. 1370/1991. *Muntaḥab al-Tavāriḥ*. Bi-taṣḥīḥ-i Maulavī Aḥmad ‘Alī Ṣāḥib. Bā muqaddima va izāfāt-i Taufiq Subḥānī. Tehran; al-Badāoni, Abd al-Qādir bin-i Malūk Shah. 1864–1869. *The Muntakhab al-Tawāriḥ*. Edited by Captain W.N. Lees and Munshi Ahmad Ali. 3 vols. Calcutta.

Begins (fol. 2^r):

سال و سلطنت او سی و یکسال بود میگویند که وقت نزع فرمود که خزاین و اموال و
نفایس او را در نظر می آوردند و در آن بچشم حسرت می نگریست

Ends (fol. 310^v):

مناجات منظومه سرا پا ز عصیان مرا بیش بین / مبین جرم ما رحمت خویش بین / نگهدار
از من بد روزگار / زهر بد که باشد مرا دور دار / ... مکن بر مرادی مرا کامکار / که نجلت
برم در سرانجام کار

[42]

Perzsa F. 04

Iskandar Munšī Turkamān (ca. 968–1043/1560–1633)

اسکندر منشی ترکمان

Tārīḥ-i 'ālamārāy-i 'Abbāsī

تاریخ عالم آرای عباسی

The *Tārīḥ-i 'ālamārāy-i 'Abbāsī* is a voluminous chronicle of the reign of 'Abbās I (996–1038/1588–1629) and his predecessors up to the death of ruler, written by the personal secretary of the shah. The work is divided into a preface and three books (*ṣaḥīfa*). The present manuscript is an 11th/17th century partial copy of the work finished in Zū l-qa'da 1097 [September 1686]. It only contains the second and the third books beginning on fols. 1^r and 253^v respectively. On fol. 1^r there is a geometric design of a circle with a pattern made of arcs and images of tulips. One of the patterns contains a short text. Previous attempts for conservation can be seen on several pages.

I, 364, I fols.; 21 lines/page; p. d. 347 × 209 mm, w. s. 244 × 140 mm; binding: brown full leather binding with flap, with gilded almond-shaped centre-piece, two pendants and corner-pieces, leather doublure; in fair condition; paper: Oriental laid paper; European laid paper with watermark used for restoring several pages; script: *nasta'liq*; ink: black ink, headings and signs are in red ink, rule borders are drawn with simple blue and red line.

Above the text on fol. 1^v, there is a short note containing poetic quotations. The note was scribbled by a certain Allāhvārdī Šāmlū in Isfahan in 1154/1741.

Literature: Savory, Roger. 2011. "Ālamārā-ye 'Abbāsī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/alamara-ye-abbasi-a-safavid-chronicle-written-by-eskandar-beg-monsi-b> [Last accessed 09. 09. 2017]; Əfəndiyəv, Oqtay and Musali, Namiq. 2009. "Önsöz". In: İsgəndər Bəy Münşi Türkman. 2009. *Tarix-i Ālamara-yi Abbasi (Abbasın Dünyanı Bəzəyən Tarixi)*. Fars dilindən tərcümənin, ön sözü, şərhlərin və göstəricilərin müəllifləri Oqtay Əfəndiyəv, Namiq Musali. Baku, 3–22; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 873–881.

Edition: Iskandar Munši Turkamān. 1335/1956. *Tārīḥ-i 'ālamārā-yi 'Abbāsī*. Muqaddima va fihristhā bi-kūšiš-i Īrāj Afšār. Tehran; Iskandar Bīg Turkamān, 1377/1998. *Tārīḥ-i 'ālamārā-yi 'Abbāsī*, Bi-tašḥīḥ-i Muḥammad Ismā'īl Rizvānī. 3 vols.

Begins (fol. 1^v):

صحيفه دويم تاريخ عالم آرای عباسی وفق الله تعالى باتمامه و صيانت عن الشر و ... بسمله.
عنوان صحيفه سلطنت و عالم آرای پادشاهان کامکار و ديباچه ديوان خلافت و کشور خدای
[شهریاران گردون] اقتدار که بر حسب الملک و الدين توامان ناظمان مناظم دين و دولت
و مسند آریان محافل [ملک و ملت اند]

Ends (fol. 324^r):

ای بسا آرزو که خاک شده امید که این شگرف نامه اقبال از اعتراض بوالفضولان ارباب
حقد و حسد دور بوده اگر بسهو و خطایی مطلع گردند در اصلاح آن کوشند و چشم از
عیب آن پوشند پذیرای خوبی شواین نامه را مکن کرم در عیب هنگامه را

Scribe's colophon of *Ṣaḥīfa* II (fol. 253^r):

تمه بتوفیق الله تعالی فی ۷ شهر شعبان المعظم سنه ۱۰۹۷

Scribe's colophon of *Şahīfa* III (fol. 324^r):

تمه الكتاب بعون الله تعالى و حسن توفيقه بتاريخ يوم الاثنين شهر ذى قعدة الحرام سنه ١٠٩٧

[43]

Perzsa Qu. 05

Iskandar Munšī Turkamān (ca. 968–1043/1560–1633)

اسکندر منشی ترکمان

Tārīḥ-i 'ālamārāy-i 'Abbāsī

تاریخ عالم آرای عباسی

An undated and partial copy of the above work containing fragments of the second book relating the events of the reign of 'Abbās I (995–1038/1587–1629). The text starts abruptly in the middle of the chapter on the death of Biktaš Ḥān in 998/1590 and ends with the story of expelling the Ottomans from Tabriz in 1012/1603. A short note in Hungarian on fol. 1^r at the top of the page erroneously attributes the text to Mīrḥvānd. Fols. 12^r–19^v are bound upside down.

I, 147, I fols., 19 lines/page; p. d. 241 × 182 mm, w. s. 180 × 130 mm; binding: brown European full leather binding, soft pasteboards; in fairly good condition, paper: Oriental laid paper; script: *nasta'liq*, ink: black ink, headings are in red ink.

Fol. 32 contains an ownership stamp by a certain Muḥammad 'Alī. A note on fol. 1 records the fact that Arminius Vámbéry deposited the present volume at the library. The volume was part of the Arminius Vámbéry (1832–1913) bequest.

Literature: Savory, Roger. 2011. "Ālamārā-ye 'Abbāsī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/alamara-ye-abbasi-a-safavid-chronicle-written-by-eskandar-beg-monsi-b> [Last accessed 09. 09. 2017]; Əfəndiyəv, Oqtay and Musali, Namiq. 2009. "Önsöz". In: İsgəndər Bəy Münşi Türkman. 2009. *Tarix-i Aləmara-yi Abbasi (Abbasi Dünyanı Bəzəyən Tarixi)*. Fars dilindən tərcümənin, ön sözü, şərhlərin və göstəricilərin müəllifləri Oqtay Əfəndiyəv, Namiq Musali. Baku, 3–22; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 873–881.

Edition: Iskandar Munšī Turkamān. 1335/1956. *Tārīḥ-i ʿālamārāy-i ʿAbbāsī*. Muqaddima va fihristhā bi-kūšiš-i Īrāj Afšār. Tehran; Iskandar Bīg Turkamān, 1377/1998. *Tārīḥ-i ʿālamārāy-i ʿAbbāsī*, Bi-taṣḥīḥ-i Muḥammad Ismāʿīl Rizvānī. 3 vols.

Begins (fol. 1^r):

شب بود که این واقعه روی نموده مرده قتل او به یعقوب خان رسیده او را مسرت بی اندازه می نموده کلاه گوشه عظمت و اقتدارش باوج آسمان رسید ...

Ends (fol. 147^v):

و عرض نمودند که اگر عهد و شرطی بمیان آید که وثوقی بر آن باشد قلعه بملازمان رکاب اشرف می سپاریم حضرت اعلی بنا بر ترفیه حال خلائق و حفظ دماء ... [ناتمام]

[44]

Perzsa F. 11

Munšī Muḥammad Kāzīm Ḥān ibn Muḥammad Amīn (d. 1092/1681)

منشی محمد کاظم خان بن محمد امین

ʿĀlamgīr-nāma

عالمگیرنامه

The *ʿĀlamgīr-nāma* of Muḥammad Kāzīm Munšī covers the first ten years of Aurangzīb ʿĀlamgīr's reign (r. 1658–1707).

The present, undated volume lacks the first few chapters of the Calcutta edition and starts with the chapter *Ibtidā-yi suvāri-yi Abū Muẓaffar Muḥyī l-Dīn Muḥammad Aurangzīb bahādūr ʿĀlamgīr pādšāh gāzī az Dakkan bi-samt-i Hind* (p. 25 in the Calcutta edition).

436 fols.; 17 lines/page; p. d. 322 × 200 mm, w. s. 250 × 120 mm 255 × 130 mm; binding: light brown full leather binding with almond-shaped centre-piece, two horizontally and two vertically placed pendants and corner-pieces; in bad condition; traces of humidity in the margin of each folio; paper: Oriental laid paper, script: *nastaʿlīq*; ink: black ink, headings are in red.

There is an ownership note on fol. 1^r dated Şafar 1237 [October–November 1821]. The page also contains another, partially illegible note dated Ramażān 1238 [December 1823], and the ownership stamp of a certain Muḥammad ‘Aṭā dated 1222/1807. The same stamp can be seen on fol. 436^r. The ownership note of a certain Abū ‘Abbās ibn Ḥasan Muḥammad dated 1236 [1820–1821] appears on fol. 1^v.

Literature: Marshall, Dara Nusserwanji. 1967. *Mughals in India. A Bibliographical Survey. 1. Manuscripts*. New Delhi, 325; Storey, Charles Ambrose. 1939. *Persian Literature. A Bio-Bibliographical Survey. 1/2*. London, 585–587.

Editions: Muḥammad Kāzīm ibn Muḥammad Amīn. 1868. *Ālamgīr-nāma*. Bi-taṣḥīḥ-i Maulavī Ḥādīm Ḥusayn va Maulavī ‘Abd al-Ḥayy. Calcutta.

Begins (fol. 1^v):

رب یسر بسمله و تمم بالخیر. حکمت طراز کارخانه امکان که وقوع حوادث عالم کون
بتوسط اسباب و وسایل صوری ربط داده

Ends (fol. 436^r):

صورت طراز نگار خانه امکان است نقش بدیع دولت این اورنگ نشین کشور عظمت و
استقلال بر روی کار باشد زین دعاها بر اجابت منت بسیار باد تمت تمام شد کار من نظام
شد.

[45]

Perzsa O. 017

Şaraf al-Dīn A’lam ibn Nūr al-Dīn (fl. 11th–12th century/17th–18th century)

شرف الدین اعلم بن نور الدین

Tārīḥ-i Sayyid Raqīm

تاریخ سید رقیم

The work is a collection of chronograms on events the author deemed important in Central Asian history, covering a period from the early 8th/14th century up to the year 1055/1645 when the Ashtarkhanid ruler, ‘Abd al-Azīz ascended the throne. Though Semenov’s theory of the identification of the author remained unquestioned for a long time, Abuseitova and Baranova claim that the question has not been resolved yet. According to them, the author of the *Tārīḥ-i Sayyid Raqīm* was Amīr Sayyid Šarīf Samarqandī who wrote poems under the pen-name “Raqīm”. The present volume was copied by a scribe named Šīr Muḥammad at an unknown place, perhaps in Central Asia, in 1172/1758.

The volume contains a small leaflet with an index of personal names titled “*Fihrist kitāb-i Tārīḥ-i Sayyid Rāqīm*” (*sic*). The inside of the front cover contains a few lines by a European hand. The first note is in German and concerns the period covered by the chronograms (700–1055/1300–1645). The second is also in German and it is perhaps meant to give the basic dates of the supposed author’s life. The third one is in Hungarian, perhaps by Arminius Vámbéry and it summarizes the contents of the volume as “török kronológia (chronology in Turkish)”. Fol. 1^r contains a few illegible lines in Persian and an effaced text in Arabic together with many instances of meaningless scribbles. There is a short note in German in the margin of fol. 73^r. The last two unnumbered folios contain a short text in Arabic. Pages seem to be missing between fols. 5^v–6^r, 56^v–57^r, 64^v–65^r.

271, II fols.; 15 lines/page; p. d. 197×116 mm, w. s. 155×72 mm; red full leather Central Asian binding with almond-shaped golden centre-piece and two black pendants with the inscription “*‘amal Mullā Muḥammad ‘Ālim ṣaḥḥāf*”; in good condition; paper: Central Asian laid paper; script: *nasta‘līq*; ink: black ink, headings and signs are in red.

The volume was part of the Arminius Vámbéry (1832–1913) bequest. His ownership stamp appears on fol. 1^v.

Literature: Semenov, Aleksander Aleksandrovich. 1927. “K voprosu, kto byl avtorom *تاریخ سید رقیم*”. In: V.V. Bartol’d. *Turkestanskije druž’ia, učeniki i pochiteli*. Tashkent 48–56; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 1972, 1140–1143; Akhmedov, B.A. 1985. *Istoriko-geograficheskaia literatura Srednej Azii XVI–XVIII vv. Pis’mennye pamiatniki*. Tashkent, 131–134; Akhmedov, B. 2001. *O‘zbekiston tarixi*

manbalari. Qadimgi zamon va o'rta asrlar. Tashkent, 227–231; Abuseitova, M.Kh. and Baranova, Ū.G. 2001. *Pis'mennye istochniki po istorii i kul'ture Kazakhstana i Tsentralnoi Azii v XIII–XVIII. vv.* Almaty, 256–262.

Begins (fol. 1^v):

بر ضمیر ارباب دانش و خواطر اصحاب بینش واضح و لایح باد که در تواریخ حوادث ایام
 علمای عظام و فضلالی کرام ... نظم و جواهر نثر و انموده اند.

Ends (fol. 271^r):

التماس از نظر بازان شاهد پرده نشین تاریخ آنکه پای باغی را از ملک تاریخ که فتح حصار
 دشمنست بیرون ملاحظه نمایند. تمت

Scribe's colophon (fol. 271^r):

زین رقم مقصود یاد آوردن احباب بود / ورنه کی خط من لایق باسم کتاب بود سنه ۱۱۷۲
 کتبه شیر محمد

[46]

Perzsa O. 093

Narāyan Kaul 'Ājiz (late 11th–early 12th/late 17th–early 18th century)

نراین کول عاجز

Tārīḥ-i Kaśmīr

تاریخ کشمیر

Narāyan Kaul's work is a chronicle of Kashmir written at the request of 'Ārif Ḥān the Mughal vice-governor of Kashmir under Šāh 'Ālam I (1118–1124/1707–1712). Based on Sanskrit sources as well as on an earlier Persian historical text Ḥaydar Malik's *Tārīḥ-i Kaśmīr* (written around 1030/1621), the text was composed in 1122/1710–1711. The present manuscript is undated, the place of copying and the name of the scribe are not known. However, as the last chapters seem to be an abridgement of the historical narrative found in Bīrbal Kāčrū's *Majma'*

al-tavārīḥ and contain the description of much later events with 1262/1846 as the last date mentioned, the present manuscript could not have been copied earlier. Another copy of this redaction of the text is preserved in the library of The University of Melbourne (Ms. P 17; <https://digitised-collections.unimelb.edu.au/handle/11343/23258>, Last accessed 20. 09. 2017). The closing chapter (*ḥātima*) containing the geographical description of Kashmir present in the Melbourne manuscript is missing from the present volume. As far as the content and the headings of the last chapters are concerned, the present volume also seems to be very close to Ms Add. 2772 described by Browne in his catalogue of Persian manuscripts preserved in the Cambridge University Library.

At the top of fol. 1^r, there is a short pencilled note saying “... account of Akbar’s reign identical with Narayan Kōl’s chronicle”. Scattered marginalia can be seen throughout the volume, at some places dates written in the text in Persian are transcribed into European digits.

I, 243, I fols.; 12 lines/page; p. d. 217×140 mm, w. s. 160×95 mm; binding: red modern quarter leather library binding; in good condition; paper: Oriental laid paper; script: *nasta‘līq*, ink: black ink, headings are in red, rule borders are drawn in red and gold.

On fol. 1^r the handwritten ownership note of the library of the Christian Vernacular Education Society of Amritsar can be seen. The volume was part of the Aurel Stein (1862–1943) bequest.

Literature: Hadi, Nabi. 1995. *Dictionary of Indo-Persian Literature*. New Delhi, 57; Parmu, Radha Krishan. 1969. *A History of Muslim Rule in Kashmir*. 1320–1829. New Delhi, 13; Marshall, Dara Nusserwanji. 1967. *Mughals in India. A Bibliographical Survey. 1. Manuscripts*. New Delhi, 53; Storey, Charles Ambrose. 1939. *Persian Literature. A Bio-Bibliographical Survey. 1/2*. London, 681–682; Simsar, Muhammed Ahmed. 1937. *Oriental Manuscripts of the John Frederick Lewis Collection in the Free Library of Philadelphia*. Philadelphia, 65–66; Browne, Edward G. 1896. *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*. Cambridge, 177–179.

Begins (fol. 1^v):

سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی که پادشاهی بخش پادشاهان فلک
رخش است

Ends (fol. 243^r):

چند روز بملاحظه اطراف جوانب شهر و دوکاکین شالبافی و تماشای قلعه کوه ماران و
تالاب دل و تالاب اولر و غیره مکانها بسر بردند تحریر یافت

[47]

Perzsa F. 22

Mirzā Muḥammad Mahdī ibn Muḥammad Naṣīr Astarābādī (1100–1181/
1689–1767)

میرزا محمد مهدی بن محمد نصیر استرآبادی

Tārīḥ-i jahānguṣāy-i Nādirī

تاریخ جهانگشای نادری

Muḥammad Mahdī ibn Muḥammad Naṣīr Astarābādī was a secretary and chronicler at the court of Nādir Šāh (r. 1148–1160/1736–1747). The *Tārīḥ-i jahānguṣāy-i Nādirī* or as its author named it, the *Rūz-nāma-yi zafar* (fol. 10^v/line 17) is a historical work focusing on the rule and military campaigns of Nādir Šāh. It also contains valuable information on the events preceding his ascension to the throne. The present volume was finished by ‘Abd al-Raḥīm valad-i Mullā Imām ‘Alī on 15 Muḥarram 1239 [23 September 1823].

I, 156, II fols.; 20 lines/page; p. d. 322 × 195 mm, w. s. 240 × 136 mm; binding: red full leather European binding with gilded decoration; in good condition; paper: European laid paper with watermarks dated 1822; script: *nasta‘līq*; ink: black ink, headings and signs are in red.

A bookplate of the Bibliotheca Sobolewskiana, the library of Sergeï Aleksandrovich Sobolevskii (1803–1870) is glued to fol. II^v. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Parvīn, Nādir. 1383/2004. “Mirzā Mahdī Ḥān Astarābādī va Tārīḥ-i Jihānguṣāy-i Nādirī”. *Kitāb-i Māh. Tārīḥ va Juḡrāfyā*. 86–87, 78–82; Ṣafā, Zabīḥ Allāh. 1370/1991. *Tārīḥ-i adabiyāt dar Īrān*. 5/3. Tehran, 1805–1808; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three*

Parts. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 905–911; Perry, John. R. 2011. “Astarābādī, Mahdī Khān”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/astarabadi-mirza-mohammad-mahdi-khan-b>. [Last accessed 12. 09. 2017]; Lockhart, Laurence. 1938. *Nadir Shah. A Critical Study Based Mainly Upon Contemporary Sources*. London, 292–296; Darāyatī, Muṣṭafā. 1391/2012. *Fihristigān-i nushahā-yi haṭṭī-yi Īrān*. 11. Tehran, 199–208.

Editions: Astarābādī, Mirzā Mahdī Ḥān. 1377/1998. *Jahāngūshāy-i Nādirī*. Bi-ihitimām-i ‘Abd Allāh Anvār. Tehran.

Begins (fol. 1^v):

بسمله. بردانایان رموز آگاهی و دقیقه شناسان حکمت های الهی واضح است که در هر عهد
و اوان که اوضاع جهان منقلب و پریشان و چرخ ستمگر بکام ستم کیشان گردد.

Ends (fol. 155^v):

او و علی شاه مامور گشته بفرمان شاهرخی ابراهیم شاه را در عرض راه هلاک ساخته
نعش او را بارض اقدس آوردند علی شاه نیز در روز ورود بقصاص شاهزادگان با دیده
نایناسر در زیرپا دیده بی روان از عقب برادران روان شد والله اعلم باصواب تمام شد کتب
المسمی بالتاریخ نادر

Scribe's colophon (fol. 155^v):

فی عون مظاهرت حضرت ملک القادر فی ید اقل خلق الله کثیر المعصية و القاصر
عبدالرحیم ولد ملا امامعلی فی یوم یکشنبه فی پانزدهم شهر محرم الحرام مطابق یونت ییل
اسب سنه ۱۲۳۹ تسع ثلاثین و ماتین بعد الف من الهجرة النبوية المصطفوية صلی الله امید
که از مطالعه کنندگان که هرگاه سهو و خطایی درین نسخه عظیم واقع شده باشد قلم عفو بر
جرایم این کمترین کشیده در اصلاح آن کوشند. ای آنکه روندگان اسرار قلم / چون در نظر
آوردند این تازه رقم / هر خط خطا که رفته باشد ز کتب / شویند به آب لطف و باران کرم
/ این نویشتم از برای روزگار / من نمانم خط بماند یادگار / روزی که چرخ بر من مسکین
جفا کند / در زیر خاک بند زبندم جدا کند / یا الله / غرض نقشی است کز ما بازماند /
که هستی را نمی بینم بقایی / مگر صاحببدلی روزی به رحمت / کند در حق درویشان دعایی

[48]

Perzsa Qu. 29

Hvāja Muḥammad A'zam ibn Ḥayr al-Zamān Dīdamarī Kašmīrī (1102–1179/1691–1766)

خواجہ محمد اعظم بن خیر الزمان دیدہ مری کشمیری

Vāqī'āt-i Kašmīr

واقعات کشمیر

Muḥammad A'zam Dīdamarī's *Vāqī'āt-i Kašmīr* is a comprehensive text on the history of Kashmir from the earliest times to 1159/1746. Completed in 1159/1746 it was dedicated to the Mughal ruler Muḥammad Šāh (1131–1161/1719–1748). The title of the work is a chronogram referring to the year 1148/1735 when the author started writing his chronicle (p. 5). The work which is based on earlier Sanskrit and Persian historical sources (their list is on pp. 4–5) is divided into a preface (*muqaddima*), three chapters (*qışm*) and an epilogue (*ḥātima*). The list of contents is on p. 6 in the present volume. The preface (p. 6) gives a general description of the province. The first chapter (p. 16) deals with the history of Kashmir before the advent of Islam, the second one relates the history of the first Muslim sultans (p. 58) and the last *qışm* is on the reign of "Chaghatayid and Timurid" rulers (p. 208). The *ḥātima* gives a description of the "wonders" of Kashmir (p. 581). Besides outlining major political events each chapter contains the biographies of eminent religious personalities, learned men and poets.

The present volume, dated [1 Rajab 1313] 18 December 1895 C.E. was copied letter by letter from an older copy completed in 1159/1746 and owned by a certain Maulavī Ḥayr al-Dīn (p. 598). The word Poh, the name of the month in the Hindu dating (1952) may suggest that the present volume was copied somewhere in Northern India either in Kashmir or in the Punjab.

II, 300, II fols.; 12 lines/page; p. d. 250 × 220 mm, w. s. 145 × 140 mm; binding: red European full leather binding; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings and signs are in red ink; Oriental pagination.

The volume was part of the Aurel Stein (1862–1943) bequest. His book-plate appears on the inner side of the front cover.

Literature: Zutshi, Chitralkha. 2013. "Past as tradition, past as history: The Rajatarangini narratives in Kashmir's Persian historical tradition". *Indian Economic Social History Review* 50:2, 210–212; Hadi, Nabi. 1995. *Dictionary of Indo-Persian Literature*. New Delhi, 373; Parmu, Radha Krishan. 1969. *A History of Muslim Rule in Kashmir*. 1320–1829. New Delhi, 13–14; Marshall, Dara Nusserwanji. 1967. *Mughals in India. A Bibliographical Survey. 1. Manuscripts*. New Delhi, 308; Storey, Charles Ambrose. 1939. *Persian Literature. A Bio-Bibliographical Survey. 2/1*. London, 683.

Begins (p. 1):

الله اکبر زینت صفحات دفتر ابداع و ایجاد زهت طبقات منظر عالم کون و فساد بسپاس
و ثنای مالک الملکی است که دیمومیت بقا لازمه ذات اوست

Ends (p. 597):

قلم در فکر تاریخش روان شد / بسا معنی که ضعفان ز آسمان شد / اگر پرسند تاریخش چنان
یافت / بگو ترتیب ابواب الجنان یافت / بسال اختتامش باز فرمود / که زیب و زینت
کشمیر افزود سنه ۱۱۵۹ تمت تمام شد فی ذی الحجّه

Scribe's colophon (p. 598):

این کتاب مسمی بواقعات کشمیر من تصنیف خواجه محمد دیده مری است تمام شد بتاریخ
پنجم ماه پوه سنه ۱۹۵۲ مطابق ۱۸ ماه دسمبر سنه ۱۸۹۵ع تحریر یافت از کتاب موجوده مولوی
خیر الدین در سموت یکهزار و یکصد و پنجاه و نه نوشته شد. نقل بلا حرفا بحرف کرده شد
فقط تم تمام شد

[49]

Perzsa Qu. 17

Mīrzā Muḥammad Mahdī ibn Muḥammad Naṣīr Astarābādī (1100–1181/
1689–1767)

میرزا محمد مهدی بن محمد نصیر استرآبادی

Durra-yi Nādira

درّه نادره

The *Durra-yi Nādira* relates the history of the reign of Nādir Šāh (1148–1160/1736–1747) in a highly artificial and bombastic style imitating the ornate prose of the 14th century historian, Vaṣṣāf (fl. 728/1328). The historical narrative starts after a longish introduction (fols. 1^v–25^r) with the story of Mīr Vays (d. 1715; fol. 25^r) and ends with rule of Ibrāhīm Ḥān (d. 1750). The present volume is undated, the name of the scribe and the place of copying are not known.

II, 212, II fols.; 18 lines/page; p. d. 268 × 166 mm, w. s. 166 × 85 mm; binding: black full leather binding with flap, gilded star-shaped centre-piece, gilded tooled edges, the spines are restored; in good condition; paper: European wove paper; script: *nasta'liq*; ink: black ink, headings are in red ink.

Literature: Muḥammadiyān, Zuhṛā. 1392/2013. "Nigāhī bi naṣr-i fannī bar mab-nā-i muqā'isa-i Nafsa al-maṣdūr va Durra-yi Nādira". *Sabkšīnāsī-i naẓm va naṣr-i fārsī*. 6/2, 347–361; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 911–914; Perry, John. R. 2011. "Astarābādī, Mahdī Khān". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/astarabadi-mirza-mohammad-mahdi-khan-b>. [Last accessed 12. 09. 2017]; Lockhart, Laurence. 1938. *Nadir Shah. A Critical Study Based Mainly Upon Contemporary Sources*. London, 296.

Edition: Astarābādī, Mīrzā Mahdī. 1341/1962. *Durra-i Nādirī*. Bi-ihtimām-i Say-yid Ja'far Šahīdī. Tehran.

Begins (fol. 1^v):

دیباج دیباچه کتاب کتاب فصاحت قرین مخطوط و مدبج از مدبج و آفرین جهان آفرینی است
که غواص اراده اش دره عقلیه عقل اول را از مغاص عاقول حکمت ژرف و در دور در
خیز قدرت شگرف در یک آن بدو حرف پدید آورد

Ends (fol. 212^v):

و از جفای ایشان تمام ایران شهر زور و ملک بیداد فستدکرون ما اقول لکم در خانه اگر

كسست يكحرف بسست فقل للدهر انت اصبت ... فقد عرضت سوقك للكساد تمت
بعون الله و حسن توفيقه بالخير

[50]

Perzsa Qu. 32

Muḥammad Yūsuf Munšī ibn Ḥvāja Baqā (fl. 12th/18th century)

محمد يوسف منشی بن خواجه بقا

Tārīḥ-i Muqīm Ḥānī

تاریخ مقیم خانی

Tārīḥ-i Muqīm Ḥānī is a chronicle of Ashtarkhanid Bukhara and Balkh from 1009/1601 to 1116/1704 written between 1109/1697 and 1116/1704. The work is divided into an introduction (*muqaddima*) and three chapters (*maqāla*). The list of contents is on fols. 8^v–9^r in the present volume. Chapter headings appear on the following pages: 1. *Muqaddima* on the forefathers of Ashtarkhanid rulers with a special focus on Alānquvā, the legendary progenitor of the dynasty (fol. 9^r); 2. *Maqāla* I covers the reign of Šaybanid rulers (fol. 22^r); 3. *Maqāla* II gives a detailed description of Bukhara and Balkh under Ashtarkhanid rule up to 1114/1702 (fol. 40^r); 4. *Maqāla* III is on the reign of Muḥammad Muqīm Ḥān in Balkh up to 1116/1704 (fol. 137^v). The present volume was copied by Niyāz Muḥammad valad-i Šāh Mardānqul Aqča Takī in 1281/1864. Next to the colophon written in vertical direction the date 1276/1859 appears. The title of the present volume is given on fol. 2^r as “Tārīḥ-i Muqīm Ḥānī and ‘Abd Allāh-nāma”. A short note written on the same page in Hungarian erroneously states that the volume contains an Ottoman historical text. Fol. 3^r–3^v contains a poem in Persian by a hitherto unidentified poet. Fol. 4^r contains three couplets in Persian. Fol. 183^v contains two couplets by ‘Iṣmat Buḥārā’ī (d. 840/1436). There is a chronogram on the completion of the citadel in Kokand dated 1285/1868.

183 fols.; 13 lines/page; p. d. 260×150 mm, w. s. 168×90 mm; binding: Central Asian partial leather binding, red leather spine, pasteboards are covered with green paper, red leather onlays: almond-shaped centre-piece and two pendants, one of the pendants contains the name of the bookbinder Mullā ‘Abd al-Raḥīm ṣaḥḥāf; in good condition; paper: tinted Central Asian laid paper

(pink and yellow paper; fols. 1–79); script: *nasta‘līq*, ink: black ink, headings and signs are in red.

Fol. 4^r contains an ownership note by a Sayyid ‘Uṣmān Ḥvāja. There are several partially legible ownership stamps on fols. 4^v, 55^r, 76^v. The ownership stamp of Arminius Vámbéry appears on fols. 4^r–4^v, 5^r, 180^v, 181^r. He seems to have acquired this volume after the publication of his *History of Bokhara* in 1873, as in the aforementioned book he refers to this work on the basis of the manuscript kept in the Library of the Royal Asiatic Society.

Literature: Geraelikorpi, Mohammad Asgar. 2013. *Traktat Muhammada Iusufa Munshi “Ta’rikhi Mukim Khanī” kak istochnik po istorii Maveraanahra i Khorasana XVI–nachala XVIII vv. Dissertatsiia na soiskanie uchenoi stepeni kandidata istoricheskikh nauk*. Dushanbe; Akhmedov, B.A. 1985. *Istoriko-geograficheskaia literatura Srednei Azii XVI–XVIII vv. Pis’mennye pamiatniki*. Tashkent, 82–87; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 1146–1149; Semenov, Aleksandr Aleksandrovich. 2010. “Predislovie”. In: Mukhammad Iusuf Munshi Mukim Khaniskaia istoriia. “*Tarikh-i Mukim Khanī*”. Tashkent, 4–20; Vámbéry, Arminius. 1873. *A History of Bokhara from the Earliest Period Down to the Present*. London, XV.

Edition: Muḥammad Yūsuf Munši Šaburgānī. 1375/1996. *Tārīḥ-i Muqīm Ḥānī*. Bimuqābala-yi taṣḥīḥ va muqaddima-yi Muḥammad ‘Ālim Labīb. Kabul; Muḥammad Yūsuf Munši. 1379/2000. *Tazkira-yi Muqīm Ḥānī (Sayr-i tāriḥi va farhangī va ijtimā‘i-yi Māvarā’ al-nahr dar ‘ahd-i Aštarḥānīān)*. Muqaddima, taṣḥīḥ, tadqīq Firišta. Šarrāfān, Tehran.

Begins (fol. 4^v):

بسمله. افتتاح مقال بعون حضرت ذوالجلال و واهب متعال تعالی شانہ عما یقال کہ در
مبداء فطرت و منشاء خلقت وجود نوع انسان را بتشریف و لقد کرمننا بنی آدم مشرف و
مکرم فرمود

Ends (fol. 180^v):

حضرت قادر ذوالجلال خورشید سعادت و اقبال و کوکب ابهت و اجلال این پادشاه
معدلت خصال را ازو سمت هبوط و وبال مصون و مامول دارد بحق محمد و آله الامجاد

Scribe's colophon (fol. 180^v):

تمام یافت و اختتام پذیرفت این نسخه شریفه و تذکره لطیفه بتبیان وقایع قبه الاسلام ام البلاد
بلخ ضانها الله تعالی عن الآفات من العزه...السلخ و نواحی آن با بعضی از حوادث که در
بلده

(fol. 181^r):

فخره بخارای شریف از اطراف و اکثاف روی داده بدستخط فقیر حقیر نیاز محمد ولد شاه
مردانقل آنچه تکی و تحریر این کتابت در هنگام طفولیت و ایام حدائت سن راقم که مبتدی
دبستان تعلم و هیچمدان دارالعلم تفهم بود هرگاه سهوی و خطایی ازین جرعه پیمای محفل
طفولیت درین کتاب رفته باشد بقلم عفو تصحیح فرمایند و راقم را بدعا در حین قراءت و
کتابت یاد نمایند سنه قویلی سنه ۱۲۸۱ جمع ورق این کتاب دو صد و هفت ورق

[51]

Perzsa Qu. 33

[Anonymous]

[مؤلف مجهول]

[*Tīmūr-nāma*]

[تیمورنامه]

Collections of tales on the life and heroic deeds of *Tīmūr* (r. 771–807/1370–1405) represent a special genre in Central Asian literatures. *Tīmūr-nāmas* ('Book of *Tīmūr*') relating the adventurous life of Amīr *Tīmūr* in the form of chains of stories, were written both in Persian and in Turkish. Some of the stories are based on the accounts of contemporary historical texts but some of the legendary tales come from local oral traditions.

The present volume, first described by Arminius Vámbéry in 1897, contains a text belonging to the *Tīmūr-nāma* genre. The date of composition and the date when the present manuscript was copied are given in a rather chaotic paragraph (pp. 7–8) that seems to imply that the text was originally compiled in

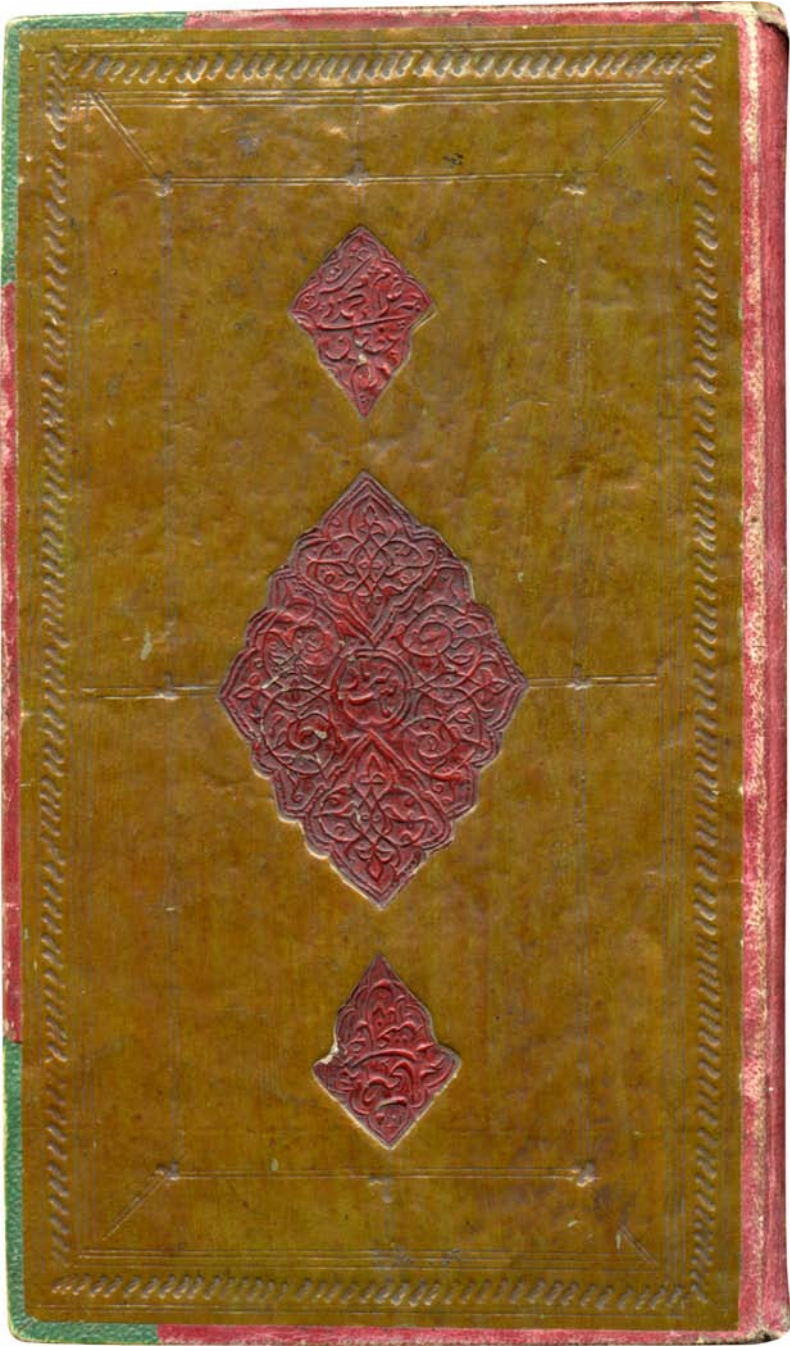


FIGURE 10 *Perzsa Qu. 32. The front cover of a typical Central Asian leather binding containing the names of the patron and the bookbinder*

1024/1615 and the present copy was prepared in the 21th regnal year of Abū l-Ġāzī Muḥammad Bahādur Ḥān, during the regency of Muḥammad Dāniyāl Atāliq in 1192/1778.⁷ The dating of the text and the manuscript is made difficult by several factors. 1. A story on how Manġits captured Mīrzā Šāhruḥ, the son of Tīmūr mentions the Qalmāqs living around Astrakhan (Aštarḥān). The Kalmyks, however, migrated to the Caspian steppes after 1615, in the 1630s;⁸ 2. ‘Abd al-Raḥmān Sīrat’s historical work, which the author mentions as one of his sources, was written between 1124–1126/1714–1716;⁹ 3. The copyist gives the date of copying as 1192 in digits and as 1092 in letters; 4. He states that “399 years has passed since the death of Amīr Tīmūr” which would give the year 1206/1791–1792; 5. the author states in a sentence on p. 352 that “now the date is 1193”. All this would suggest that the text is contemporary with the present copy and it was written in 1192–1193/1778–1779.

The text contains a long chain of stories relating various, often legendary episodes of adventures experienced by Tīmūr during his campaigns against Tūqtamiš Ḥān, the people of Āzāq, Moscow, Šāh Maṣūr, the Ottomans, Yemen, Syria, Egypt or during his pilgrimages to Mecca and Jerusalem. Among the written sources the author used he mentions Hātifi’s *Tīmūr-nāma* (e.g. pp. 104, 115, 118, 119, 311), Bayzāvī’s *Niẓām al-Tavāriḥ* (e.g. p. 112), Ḥāfiẓ-i Abrū’s chronicle (e.g. pp. 165, 175, 240, 246, 318, 321), ‘Abd al-Raḥmān Sīrat’s historical work (e.g. pp. 169, 185), ‘Abd Allāh Mustaufi’s book (e.g. p. 247), unnamed historians, “*arbāb-i tavāriḥ*” (e.g. p. 325), Šaraf al-Dīn ‘Alī Yazdī’s text (e.g. pp. 325, 345). The bulk of the text is written by the same hand, but at certain places for a few paragraphs the style of handwriting changes (e.g. pp. 108, 274, 297, 352, 450). The volume was paginated by a European hand. The first unnumbered page contains chronograms on the death of Tīmūr, on the death of a Persian poet, Kamāl Ḥujandī (d. 803/1400–1401) and Vámbéry’s list of Turkish words he found in the text. Vámbéry scribbled two short notes on top of p. 1. The first gives his impressions of the present text, the second records the fact that he published an article on it. The last unnumbered page contains a Central Asian Turkish *ġazal* by Navā’ī (d. 906/1501). Vámbéry’s marginal notes appear on several pages.

7 Abū l-Ġāzī Muḥammad Bahādur Ḥān ascended to the throne in 1172/1758–1759. Karmīnagī, Muḥammad Qāzī Vafā. 2015. *Tuḥfat al-Khānī or Tārīkh-i Raḥīm Khānī. An Early Manghit Chronicle in Central Asia*. Edited by Mansur Sefatgol. Tokyo, 463.

8 Khodarkowsky, Michael. 1992. *Where Two Worlds Met: The Russian State and the Kalmyk Nomads, 1600–1771*. Ithaca and London, 82.

9 Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 812–815.

I, 496, I pages; 15 lines/page; p. d. 265 × 145 mm, w. s. 180 × 84 mm; binding: conserved green full leather binding, with parts of the original covers decorated with a painted almond-shape centre-piece, two pendants, the central area is painted black and it is surrounded by four frames (yellow, green, red, yellow) decorated with painted patterns; in good condition; paper: Transoxanian laid paper; script: Central Asian *nasta'liq*, ink: black ink, some of the headings and signs are in red.

The volume was gifted to Vámbéry by Maximilian Proskowetz von Proskow und Marstorff (1851–1898), an agriculturist, and diplomat who purchased the book in the bazar of Bukhara in 1889.¹⁰ The volume was part of the Arminius Vámbéry (1832–1913) bequest. His ownership stamp appears on p. 1.

Literature: Vámbéry, Hermann. 1897. "Eine legendäre Geschichte Tīmürs". *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 51, 215–232; Sela, Ron. 2011. *The Legendary Biographies of Tamerlane, Islam and Heroic Apocrypha in Central Asia*. Cambridge.

Begins (p. 1):

بسمله. داستان یورش حضرت صاحبقران بدشت قیچاق بر سر توقتمش خان چون حضرت صاحبقران به یورش دشت قیچاق آماده شد بقلعه ترکستان آمد

Ends (p. 495):

چون این ترجیعات را خواجه در نزد امرا خواندن تمام امرا در گریه آمدند بجای آب از دیده خون می بارید القصه قرا آمده بختم مقید شدند چند روز

(p. 496):

آب طعامها بفقیر و محتاجان دادند بارواح صاحبقران بخشیدند تمت

10 Proskowetz, Max von. 1889. *Vom Newastand nach Samarkand. Durch Russland auf neuen Geleisen nach Inner-Asien*. Wien und Olmütz, 343/note 1. Vámbéry seems to have erroneously identified the volume at first sight.

[52]

Perzsa F. 18

Pandit Bīrbal Kāčrū "Vārasta" (1775–1865)

پندت بیربال کاجرو وارسته

Majma' al-tavāriḥ

مجمع التواريخ

This chronicle finished in 1262/1846 contains the history of Kashmir from the earliest periods up to the author's own times. The name of the author and title of the present, undated manuscript is given on fol. 1^r and also in the colophon (fol. 245^r) as Pandit Bīrbal Kāčrū and *Tāriḥ-i Kašmīr* respectively. Nevertheless, the title is mentioned in the present manuscript also as *Majma' al-tavāriḥ* (fol. 4^v/line 10). This title is met with in scholarly literature as well where the author is mentioned sometimes as Bīrbal Kāčar (e.g. Storey 1939, 685). His nom de plume, however, was Vārasta (cf. Tikku 1967). The sources the author consulted while writing his work are listed on fol. 218^v. The manuscript was copied by several hands, the style of handwriting changes e.g. on fols. 13^v, 20^r, 34^v, 35^v, 198^r, 222^r.

I, 245, I fols.; 21 lines/page; p. d. 176 × 330 mm, w. s. 132 × 290 mm; binding: European half leather binding; in good condition; paper: Oriental laid paper; script: Indian *nasta'liq*; ink: black ink, headings are in violet.

The stamp of the University of Punjab, Lahore is on fol. 1^r (front). The volume was part of the Aurel Stein (1862–1943) bequest. His bookplate is attached to the inside of the back cover.

Literature: Tikku, Girdhari Lal. 1967. "Satīnama of Vārasta". *History of Religions* 7/2, 95–111; Tikku, Girdhari Lal. 1342/1963. *Barguzida-yi az pārsī sarāyān-i Kašmīr*, Tehran, 173; Anūša, Ḥ. 1380/2001. *Dāniš-nāma-yi adab-i fārsī*. 4. Tehran, 2737; Abdul Moid Khan and Iftikharunnisa. 2006. *A Descriptive Catalogue of the Persian Manuscripts. Volume III. History of India*. Tonk, 243; Hadi, Nabi. 1995. *Dictionary of Indo-Persian Literature*. New Delhi, 139; Sayyid 'Abd Allāh. 1992. *Adabiyāt-i Fārsī men hindu'on kā ḥiṣṣa*. New Delhi, 233; Arberry, Arthur John. 1952. *A Second Supplementary Hand-list of the Muḥammadan Manuscripts in the University and Colleges of Cambridge*. Cambridge, 33; Storey, Charles Ambrose. 1939. *Persian Literature. A Bio-Bibliographical Survey*. 2/1. London, 685.

Begins (fol. 1^r):

بسمله. خداوند بی مثل و مانند که ظهور نور ذات بر کمالش در هر شی مساوی و یکسان

Ends (fol. 245^r):

سموت سال رحلتش اینچنین یافته شد شیخ عالی غلام محی الدین / نیک کردار بود و عالی سرشت / بود تا زنده داد زر به سپهر / حاقمی کرد و تخم نیکی کشت / رفت و بدرود کرد دنیا را / جای در تخته ساخت تخت بهشت / از سر گفتگو گذشته بگفت / ملهم غیب شد شیخ به بهشت / تاریخ سنه هجری به این عنوان نگارش پذیرفت / تاریخ شیخ افضل غلام محی الدین / بود بیمثل در سخاوت و داد / کرده بدرود دار دنیا را / سوی عقی چوروی خویش نهاد / ملهم غیب گفت تاریخش / سید المرسلین شفیعش باد

Scribe's colophon (fol. 245^r):

تاریخ کشمیر که پندت بیربل معروف کاپرو تصنیف نموده است بیان حالات تا تاریخ چهار هزار و نهصد و هشت سنه الهی و یکهزار و نهصد و سه سموت بکرماذ تی و یکهزار و دو صد و شصت و دو سنه هجری و یکهزار و هشتصد و چهل و شش سنه عیسوی است— اول کسبیکه در کشمیر راج کرده است راجه آدکوند است— راجه اخیر که در کتاب مذکور است شیخ غلام محی الدین است

[53]

Perzsa O. 042

Diplom d. Ordens d. Löwen u. d. Sonne

[سند نشان شیر و خورشید]

The present manuscript is a 13th/19th century copy of the certificate of the Order of the Lion and the Sun, second class, awarded to Joseph von Hammer-Purgstall (1774–1856) for having translated *The Meditations of Marcus Aurelius* into Persian. Hammer-Purgstall received the Order of the Sun for the first part of his work in 1235/1819 and he was awarded the Order of the Lion and the Sun in 1248/1832 after he published the whole translation the previous year. The text of both certificates appeared in print, the first in 1821 and the second in 1834.

The fact that the unnamed copyist was unable to read Hammer's name in the document suggests that he copied the original text written possibly in elegant *šikasta-nasta'liq* without consulting Hammer's article on the subject. Throughout the text there are interlinear notes in German giving the meaning of the words the copyist was not familiar with.

1 fol.; p. d. 213 × 181 mm, w. s. 169 × 163 mm; binding: modern letter cover; in good condition; paper: European laid paper; script: *nashī*-like Persian script written by a not too skilful European hand; ink: black ink.

Literature: Hammer-Purgstall, Joseph von. 1834. "Diplom des Ordens des Löwen und der Sonne". In: *Jahrbücher der Literatur* 67, Anzeige Blatt 58–59; v. Hammer, Joseph. 1821. "Bemerkenswerthe Ehrenbezeugung". In: *Jahrbücher der Literatur* 15, Anzeige Blatt 43–47.

Begins (fol. 1^r):

بسم الله تعالى العزيز مہر شاہی الملک لله خاتم شاہی ز قدرت ازلی قرار گرفت در کف شاہ
زمان فتحعلی سلطان صاحبقران حکم ہمایون والا شد

Ends (fol. 1^r):

شرح فرمان مبارکرا در دفاتر خلود ثبت نموده از شوائب تغیر و تبدیل مصون و محروس دارند
در عہدہ شناسند تحریرا فی شہر ربیع الثانی سنہ ۱۲۴۸

[54]

Perzsa O. 025

[Anonymous]

[مؤلف مجهول]

Tavāriḥ

تواریخ

The present undated volume contains a collection of chronograms mainly on events pertaining to the history of Central Asian cities, Bukhara, Kokand,

Diplom d. Ordens d. Löwen u. d. Sonne.
 بسم الله تعالی العزیز
 مقرر شد می
 المذکر المذکر خاتمه ثانوی ز قدرت ازلس
 قرار گرفت در کف شاه زوان
 و الا شد که چون عالیله بلند جایگاه
 و طمانت آفتاب اخلاص و ارادت امام زبده الاعیان العبدیة موسی
 که از رجال دولت نمسا و مجزید درایت و انامی از انشاء و اعتدال
 سمت اختصاص حاصل دارد خود را بظهور ارادت در دولت علمیه و
 بواسطه کتاب و صنایع مارکوس از طریق قلم دانای و درایت و
 کمال انکس و وفطانت خود را مشهور حرمت سعادت موصوف
 ادا شده و مورد فراتد نور صیطور انظار خورشید ظهور در نمود
 نشان خاص از توجهات خاطر صف اختصاص در بیان او منظور افتاد
 در هذه السنه اول میل خیمه دلیل او را داعطه نشان مبارک شیر
 خورشید در مرتبه دوم مبارک و بعد در این مقام عفویت نشان مقهور
 و فاخرت لاینده داشته که نشان مبارک پیرایه آپیکر مفاخرت ساخته
 با نهایت اهتمام در تحصیل رسوم بنده که اقدام و عفویت
 و حال قابلیت خود را زیاده مشهور نگاه خاطر عرس و تمام 15 ارد
 عقرا انتم ایجاد و در صنایع کماکان عفت و نکت دستگاران
 و مفاخرت انشاءات عوین ترکان مستویان نظام دیوان عالی شرح
 غروک مبارک در درگاه عالی ثبت نموده از شوائب تغیر و تبدیل
 مضمون و محروس دارند در عهد شناسند تمسیرا فی شخص ربیع الثانی سنه
 1168

FIGURE 11 Persza O. 042. Full text of the copy of the certificate of the Order of the Lion and the Sun, second class, awarded to Joseph von Hammer-Purgstall (1774–1856)

Farghana, Khujand. The treatise is more of a manual on how to compose and decipher chronograms than a historical text. The title of the work is given on fol. 36^v as *al-Tavāriḥ*. Some of the *tāriḥs* are explained in detail giving an idea how the dates should be calculated from the aphoristic phrases. The dates given in the explanations refer to events which occurred in a period extending from 1252–1259/1836–1843. Two chronograms, one composed on the death of the sultan of Rūm (Maḥmūd II) and the ascension of his son to the throne (‘Abd al-Majīd) both dated 1255/1839 coupled with the two Ottoman ownership

notes on fol. 1^r would indicate that the author of the book who, as the traces of editorial work suggest might be the same person as the scribe, stayed for a while on Ottoman soil. Fol. 37^r–37^v contains poems by a hitherto unidentified poet who used the penname Ḥāṭif. Fols. 38^r–42^v are blank.

III, 42, I fols.; 15 lines/page; p. d. 215×138 mm, w. s. 151×75 mm; binding: lacquer binding with a centre-piece and two pendants, all decorated with the image of a bunch of flowers, the inside of both covers is decorated with the painted image of a flower; in good condition; paper: Transoxanian laid paper, European laid paper with watermarks; script: *nasta'liq*, ink: black ink, headings are in red.

The two ownership notes and stamps mentioned previously are that of Ḥadija Ḥānum dated 1275/1858–1859 and Muḥammad Šākir dated 1277/1860–1861.

Begins (fol. 1^v):

قطعهٔ ثانی خان غازی امیر عالیجاه / شاه دارا شکوه ظل آله / خسرو تاج بخش تاج ستان /
یعنی محمد علی بهادر خان

Ends (fol. 36^v):

رقم زد خانهٔ مجبور محزون وفات پیشوای آل احرار تاریخ دیگر زمان رحلتش بنهاد بر سر تاج
جنت را گذشت از افسر سادات ایشان خان مرحومی تمت التواریخ



FIGURE 12 *Perzsa O. 025. Lacquer binding with a centre-piece and two pendants, all decorated with the image of a bunch of flowers*



FIGURE 13 *Perzsa O. 025. Inside front cover decorated with the painted image of a flower*

Biography

[55]

Perzsa Qu. 12

Farīd al-Dīn ‘Attār (ca. 540–618/1145–1221)

فريد الدين عطار

Tazkirat al-auliyā

تذكرة الاوليا

A well-known collection of biographical and hagiographical notices on the life and deeds of early exponents of Islamic mysticism.

The bulk of text in the present volume (fols. 23^r–26^v, 30^r–189^v) comes from an old, probably 14th century copy, which seems to have been supplemented with parts of the text that were missing. The first few folios (fols. 2^r–22^v), pages between fols. 27^r–29^v and the finishing pages of the text (fols. 190^r–191^r) are apparently by a much later hand. The volume is not dated, the name of the scribe and the place of copying are not known. The text starts abruptly at the end of the story of al-Ḥasan al-Baṣrī (21–110/642–728; p. 38, line 20 in Isti‘lāmī’s edition) and it ends with the story of al-Ḥallāj (244–309/858–921). Fol. 1^r contains a short note giving the name of the author and the title of the book. A folio is missing between fols. 9^v and 10^r. On fol. 191^r there are three short notices (two in Persian, one in Arabic) with quotations and hagiographical anecdotes by famous Sufis. Fols. 191^v–194^r contain a version of *Čihil hadīs* (*Forty traditions*) in which the original Arabic sentences are translated and explained in the form of Persian quatrains. Fols. 194^v–195^v contain two texts in Arabic, the shorter one (fol. 194^v) is a *hadīs* going back to ‘Alī, the longer text is on God (fols. 194^v–195^v). Fol. 195^v also contains a *hadīs* and a saying in Arabic and short notices on eminent Sufis in Persian. Fol. 196^r contains a *hadīs* and a short text on al-Ḥasan al-Baṣrī in Arabic. Fols. 196^v–198^v contain several short texts on various religious issues, Sufism, *hadīs* both in Persian and in Arabic. Fol. 197^v also contains a few lines by a 15th century Ottoman poetess, Mihrī Ḥātūn (d. after 917/1512) in Ottoman Turkish. Fol. 200^r contains a few short medical recipes in Ottoman Turkish.

I, 200, I fols.; 21 lines/page; p. d. 240×185 mm, w. s. 155×120 mm; binding: modern quarter leather binding, boards are covered with marbled paper; in good condition; paper: Oriental laid paper (fols. 23^r–26^v, 30^r–189^v), European laid paper with watermark (fols. 1^r–22^v, 27^r–29^v, 190^r–200^v); script: *nashī* (fols. 23^r–26^v, 30^r–189^v), *nasta‘liq* (fols. 1^r–22^v, 27^r–29^v, 190^r–200^v); ink: black ink, headings are in red; rule borders are drawn in a simple red line (fols. 23^r–189^v).

An ownership note by a certain ‘Abd al-Raḥmān al-Ḥusaynī al-Fārūqī, the shaykh of a Naqshbandi convent appears on fol. 1^r.

Literature: Este‘lami, Mohammad. 2004. “Tadkerat al-awliā’”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/tadkerat-al-awlia-2>. [Last accessed on 21. 07. 2017]; Storey, Charles Ambrose. 1953. *Persian Literature. A Bio-bibliographical Survey* 1/2. London, 930–933; Nafisī, Sa‘īd. 1320/1941. *Justujū dar aḥvāl va āšār-i Farīd al-Dīn ‘Aṭṭār Nīšāpūrī*. Tehran, pp. 110–112.

Edition: ‘Aṭṭār, Farīd al-Dīn. 1391/2012. *Tazkirat al-Auliya’*. Barrasī, taṣḥīḥ-i matn, tauzīḥāt va fahāris Muḥammad Isti‘lāmī. Tehran.

Begins (fol. 2^r):

هر که گوید که من مومنم حقا که مومن نیست بیقین قال الله تعالی و لا تزکو انفسکم هو
اعلم بمن اتقی و مومن آنست که آهسته بود و ساکن

Ends (fol. 190^v):

... حسین منصور گفت از آنکه تو انا بدل خود بردی و من انا از خود دور کردم مرا رحمت

(fol. 191^r):

آمد و ترا لعنت تا بدانی که منی کردن نیکو نیست و منی از خود دور کردن بغایت نیکوست
والحمد لله رب العالمین و الصلوه و السلام علی محمد و آله الطیبین الطاهرین و اصحابه اجمعین



FIGURE 14 *Perzsa Qu. 12, fol. 166r. The beginning of a chapter on Abū l-Ḥusayn (sic!) Būšanjī from the Tazkīrat al-auliya'*

[56]

Perzsa O. 050

Daulatšāh Samarqandī ibn ‘Alā’ al-Daula Buḥtišāh (d. 900/1494 or 913/1507)

دولت‌شاه سمرقندی بن علاء الدوله بخت‌شاه

Tazkirat [*al-šū‘arā*]

تذکرة [الشعرا]

A late 16th century, perhaps Safavid copy of the well-known biographical anthology dedicated to Amīr ‘Alī Šīr Navā’ī (844–906/1441–1501). The work completed in 892/1487 is divided into several parts: a preface on the author’s life and on his reasons for compiling his book (begins on fol. 2^v), a foreword (*muqaddima*) on Arab poets (begins on fol. 8^r), seven chronologically arranged chapters (*ṭabaqa*; chapter headings are on fols. 14^v, 39^v, 69^v, 102^v, 141^r, 243^v) and an epilogue (*ḥātima*; begins on fol. 273^v). The copy was made by Muḥammad Qāsim who calls himself a servant of the descendants of ‘Alī and a servant of the shah in the colophon. He finished working on the manuscript on 24 Muḥarram 979 [17 June 1571].

There is a handwritten note on fol. II^r (front) by Arminius Vámbéry (1832–1913) in Hungarian, describing the contents of the volume: “Dovlet Sah híres perzsa költők tára helyesebben irodalom történetének 979 (1571) ben írt példánya”. A Persian *rubā’ī* by an unidentified poet is written on fol. III^r. Ottoman Turkish notes are scribbled in the margins of fols. 3^r, 70^r, 132^v, 187^v. There are marginal notes in Persian commenting on the text on fols. 88^v, 89^r, 107^v, 108^r, 108^v, 111^r–112^v, 113^r, 130^v, 177^v and there is a marginal note in Arabic on fol. 99^r.

III, 299, II fols.; 15 lines/page; p. d. 175 × 110 mm, w. s. 120 × 70 mm; binding: conserved brown partial leather binding with flap; in good condition; paper: Oriental laid paper; ink: black ink, headings and marks are in red; parallel Oriental foliation.

There are illegible ownership stamps on fols. 39^v, 69^v, 102^v, 108^v, 117^v, 185^v, 191^v, 203^v. The volume was part of the Arminius Vámbéry (1832–1913) bequest. His ownership stamp is on fol. 1^r.

Literature: Storey, Charles Ambrose. 1953. *Persian Literature. A Bio-bibliographical Survey* 1/2. London, 784–789; Gulčīn-i Ma‘ānī, Aḥmad. 1348/1969. *Tārīḫ-i tazkira-hā-yi Fārsī*. 1. Tehran, 264–266; Ahmedov, B. 1967. *Davlatshoh Samarqandiy*. Tashkent, 3–15.

Editions: Browne, Edward Granville (ed.). 1901. *The Tadhkiratu 'sh-shu'arā* ("Memoirs of Poets") of Dawlatshāh bin Alā'u 'd-Dawla Bakhtīshāh al-Ghāzī of Samarqand. Leiden; Davlatshāh Samarqandī. 1338/1959. *Tazkirat al-šu'arā*. Bi-ihitimām-i Muḥammad Ramažānī. Tehran.

Begins (fol. 1^v):

بسمله و به نستعين. تحمیدی که شاهباز بلند پرواز اندیشه بسیاحت در فضای کبریای آن
طیران نتواند نمود

Ends (fol. 297^r):

از دیوان نحن قسمنا نصیب این خسرو نجسته لقاباد شعر از آن پیشتر کاوری در ضمیر ولایت
ستان باش و آفاق گیریرحم الله عبدا قال آمین مصلحت آن است که کتاب را بدعای پادشاه
اسلام ختم گردانیم تمت الکتاب و ربنا محمود وله المکارم والعلی و الجود خدم بتالایف هذه
التذکره اقل عباد الله دولتشاه بن علاء الدوله بختیشاه الغازی اصلح الله شأنه فی ۲۵ شوال
سنه اثنتین و تسعین و ثمانیائه

Scribe's colophon (fol. 297^r):

قد فرغ من یسطر هذا الکتاب بتاريخ رابع و عشرین شهر المحرم الحرام سنه تسع و سبعین و
تسعمائنه من الهجره النبویه صلهم. کاتب اولاد علی را خادم چاکر شاه محمد قاسم غفر الله
ذنوبه.

روزی که هر کسی به شفیعی زند دست دست منست و دامن اولاد مصطفی.

[57]

Perzsa Qu. 21

‘Abd al-Raḥmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمان نور الدين جامی

Nafaḥāt al-uns min ḥazarāt al-quds

نفعات الانس من حضرات القدس

The *Nafaḥāt al-uns min ḥazarāt al-quds* completed in 883/1478 is a well-known hagiographical work containing the biographies of almost six hundred Sufis from the 2nd/8th up to the early 9th/15th centuries.

The present manuscript is only partially dated as the date in the colophon is given as “14 Muḥarram, Wednesday (*čahār-dahum-i šahr-i muḥarram al-ḥarām rūz-i čahār-šanba*)”. Nevertheless, a dated colophon written in the margin of fol. 277^r would suggest that the copying of the main text was completed before 1025/1616. The name of the scribe and the place of copying are not known. However, the appearance of the volume, the binding applied, the paper and the style of *nasta‘liq* used suggest that it was copied in India. Besides the text of the *Nafaḥāt* the volume contains three other texts written in the margin. 1. *Hašt bihišt* by Amīr Ḥusrau Dihlavī (651–725/1253–1325; fols. 27^v–142^r); 2. *Ā’ina-yi Sikandarī* (fols. 143^v–277^r) by the same author; 3. *Ḥikāyat-i zan-i zargar bā faqīh va vālī va šaḥna va qāzī va muḥtasib va sanduq kardan-i zan-i zargar išan-rā* (“The tale of the goldsmith’s wife and the jurist, the governor, the regent, the judge, and the *muḥtasib*, and how the wife of the goldsmith closed them up in a chest”, fols. 373^r–380^v).¹ Fols. 372^v–382^r contain a detailed list of contents written by a later hand. The colophon of the list of contents is effaced and illegible. On fol. 1^r a note written in late 18th–early 19th century English handwriting gives the title and the contents of the work as: “The Nufukhat ul oons—a Biographical Account of Distinguished men among the Sufies”. On fol. 1^r there is a short note in Persian giving the title of the main text as “Nafaḥāt-i Jāmī”. An illegible stamp with a Persian inscription dated 1162/1749 appears on the same page. Marginal notes explaining or supplementing the text appear on quite a few pages. On the back cover and the spine the contents of the volume is described as “Soofi Biographies”.

1 Şafā, Zabīḥ Allāh. 1370/1991. *Tarīḫ-i adabiyāt dar Īrān*. 5. Tehran. 1532.

II, 383, I fols., 17 lines/page; p. d. 255 × 155 mm, w. s. 210 × 110 mm; red full leather binding with flap, almond-shaped centre-piece, two pendants, four corner-pieces, all with gilded leather onlays, the central area is surrounded by a frame decorated with blind tooled panels with gilded leather onlays, the silhouettes of the patterns are decorated with white painted lines and floral patterns; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings and signs are in red, rule borders (fols. 1^v–8^r) are drawn in a simple red line.

Literature: Mojaddedi, Jawid A. 2001. *The Biographical Tradition in Sufism. The Tabaqāt Genre from al-Sulamī to Jāmī*. Richmond, 151–176; Anūša, Ḥasan (ed.). 1381/2002. *Dāniš-nāma-yi adab-i Fārsī*. Tehran, 272–274; Storey, Charles Ambrose. 1953. *Persian Literature. A Bio-Bibliographical Survey*. 1/2. London, 954–959; Wahid Mirza, Muhammad. 1935. *The Life and Works of Amir Khusrau*. Thesis Submitted for the Ph.D. Degree of the London University in 1929. Calcutta, 200–203.

Edition: Jāmī, Nūr al-Dīn ‘Abd al-Raḥmān. 1373/1994. *Nafaḥāt al-uns min ḥazarāt al-quds*. Muqaddima, taṣḥīḥ va ta’liqāt-i Maḥmūd ‘Ābidī. Tehran; Jāmī, Nūr al-Dīn ‘Abd al-Raḥmān. 1858. *Nafaḥāt al-uns min ḥazarāt al-quds*. Bi-ihitimām-i Viliyam Nasau Līs. Calcutta; Amīr Khusrau Dihlavī. 1972. *Hasht bihisht*. Sostavlenie teksta i predislovie Dzhafara Eftikhara. Moscow; Amīr Ḥusrau Dihlavī. 1917. *Āīna-yi Sikandarī*. Bi-ihitimām-i Muḥammad Muqtadī Ḥān Šīrvānī. Ali-garh.

Nafaḥāt begins (fol. 1^v):

بِسْمِ اللَّهِ الَّذِي جَعَلَ مِرَائِي قُلُوبَ أَوْلِيَايَه مَحَالِ جَمَالِ وَجْهِهِ الْكَرِيمِ وَالْإِحْ مِنْهَا ... أَمَا
بَعْدَ مِیْگُوید پای شکسته زاویه نَحْمُولِ وَ کَمِ نَامِ عَبْدِ الرَّحْمَنِ ابْنِ أَحْمَدِ الْجَلَامِی

Nafaḥāt ends (fol. 371^r):

این نسخه مقتبس زانفاس کرام / کز وی نفحات آنست آمد بمشام / از هجرت خیر بشر و
نفرانام / در هشتصد و هشتاد و سیوم گشت تمام. والحمد لله على الاتمام والصلوه والسلام
على سيدنا محمد خير الانام وآله البرره والاتقياء والكرام تمت تمام شد

Scribe's colophon of *Nafahāt* (fol. 371^r):

تحریر فی التاریخ چهاردهم شهر محرم الحرام روز چهارشنبه در وقت نماز ظهر بیت هر که
خواند دعا طمع دارم / زانکه من بنده گنه کارم

Hašt bihišt begins (fol. 27^v):

رب یسرو تمم بانخیر بسمله. ای گشاینده خزاین جود / نقش پیوند کارگاه وجود

Hašt bihišt ends (fol. 142^r):

نامه او که حرز جاننش باد / در قیامت خط امانش باد تم

Scribe's colophon of *Hašt bihišt* (fol. 142^r):

تمام شد نسخه هشت بهشت من تصنیف افصح الفصحا بلغ البلاغی طوطی شکر مقال روضه
طریقته بلبل نغمه سرای چمن حقیقت ... دقائق اسرار الوهیت کاشف غوامض ... الوهیت
امیر خسرو دهلوی قدس الله سره العزیز تم

Ātīna-yi Sikandarī begins (fol. 143^r):

رب سیر و تمم بانخیر بسمله. جهان پادشاه خدائی تراست / ازل تا ابد پادشاهی تراست

Ātīna-yi Sikandarī ends (fol. 277^r):

دریغا که دور جوانی گذشت / زمان می و کامرانی گذشت

Scribe's colophon of *Ātīna-yi Sikandarī* (fol. 277^r):

تمت تمام شد نسخه آینه سکندری من کلام حضرت ملک الشعرا صاحب ... اهل فن
زینت ... امیر خسرو دهلوی بروزیکشنبه سنه ۲۵ [۱۰۲۵]

Hikāyet-i zan-i zargar begins (fol. 373^r):

حاجکان حکایت و راویان روایت چنین روایت کنند که در روزگار قدیم زرگری بودست
سخت زیرک و استاد و نعمت بسیار داشت و آن زرگر هیچ فرزند نداشت

Hikāyet-i zan-i zargar ends (fol. 380^v):

و در سرای پادشاه از مقربان شد و آن حکایت از ایشان یادگار بماند تا هر کس بخواند فایده
بگیرد و صد هزار رحمت بر مؤلف و نویسنده و خواننده و صاحب کتاب باد و بر آن موحد
که گوید آمین یا رب العالمین تم

[58]

Perzsa O. 008

Sām Mīrzā (923–974/1517–1566)

سام میرزا

Tuḥfa-yi Sāmī

تحفة سامی

The *Tuḥfa-yi Sāmī* is a collection of biographical notices of Persian poets written around 957/1550. The work is divided into a short introduction and seven chapters (*ṣahīfa*). The present manuscript was completed in 975/1567–1568 in Constantinople (Quṣṭanṭīya) by a scribe called Pīr Meḥmed ibn Aḥmed al-‘Azārī al-Edirnevī (fol. 137^v).

The text starts abruptly (fol. 1^r), in the middle of chapter 1, with the last sentence of the prose section on Sulṭān Ḥusayn Bāyqarā (reigned in Herat 873–911/1469–1506). Chapter headings in the present copy are on fols. 7^v, 27^r, 38^r, 54^v, 120^r, 129^v. On fol. 137^v there is a short notice at the top of the page summarizing the various categories of poets included in the volume. According to the note written by an Ottoman hand in red ink, out of the altogether 690 poets, there are 19 sultans, 119 sayyids, 33 learned men (*‘ulamā*), 34 vezirs (*vuzarā*), 66 scholars (*fuṣṭalā*), 357 professional poets (*šū‘arā*), 39 Turks (*turkān*) and 45 common people (*‘avām*). The page contains a Persian note quoting a few lines of poetry praising God. Fol. 138^r contains several notes and calculations of an Ottoman clerk. A short chronogram appears on top of fol. 138^v. On fol. 139^r–139^v there are several short notes by an Ottoman clerk. There are scattered marginal notes on several pages. On the inner side of the book cover the volume is identified in Arabic characters as “*Tazkirat al-šū‘arā-yi fārsī*” by Sām Mīrzā.

Literature: Storey, Charles Ambrose. 1953. *Persian Literature. A Bio-bibliographical Survey* 1/2 London, 797–800; Gulčīn-i Ma‘ānī, Aḥmad. 1348/1969. *Tārīḫ-i tazkira-hā-yi Fārsī*. Tehran, 155–157.

Editions: Sām Mīrzā Šafavī. 1314/1935. *Tuḥfa-yi Sāmī*. Bā taṣḥīḥ va muqābala-yi Vaḥīd Dastgirdī. Tehran; Sām Mīrzā Šafavī. n.d. *Tuḥfa-yi Sāmī*. Taṣḥīḥ va muqaddima az Rukn al-Dīn Humāyūnfarruḥ. n.p.

I, 139, I fols.; 17 lines/page; p. d. 200×110 mm, w. s. 130×65 mm; binding: conserved brown full leather binding with almond-shaped centre-piece; paper: Oriental laid paper of varying thickness; script: *nasta‘līq*; ink: black, headings are in red.

Begins (fol. 1^r):

میتوان کرد این غزل و چند بیت از جمله اشعار آن پادشاه عدالت شعار ثبت افتاد شعر
از غم عشقت مرا نه تن نه جانی مانده است / این خیالی گشته و زان یک نشانی مانده
است

Ends (fol. 136^v):

محب آل علی باد سرفراز جهان / عدوی آل علی باد پست و زار و نزار

Scribe's colophon (fol. 137^r):

قد وقع الفراغ من كتبت هذه الصحف اللطيفة والتحف المنيفة في يد اضعف عبد الباری
پیر محمد ابن احمد العذارى الادرنوی فی ... قصطنطنیه حفظ الله عن الافات والبلية فی سنه
نحس و سبعین و تسعمائه من الهجرة النبویه

[59]

Perzsa O. 001

‘Abd al-Nabī Faḥr al-Zamānī Qazvīnī (fl. ca. 998–1041/1590–1631)

عبد النبي فخر الزماني قزوینی

Tazkira-yi Mayhāna

تذکره میخانه

The *Tazkira-yi Mayhāna* is a biographical anthology of poets who composed *sāqī-nāmas*, completed in 1028/1619 and dedicated to the Mughal emperor Jahāngīr (r. 1014–1037/1605–1627). The work is divided into three sections. 1. Poets who had already passed away. 2. Poets still living. 3. Poets whom the author personally met.

The present volume is undated, the name of the scribe and the place of copying are not known. The title of the work is given as *Sāqī-nāma-yi Fārsī* on fol. 1^r. An Ottoman Turkish note on fol. 202^v suggests that sometime during its history the manuscript was in the possession of an Ottoman owner. There are four Persian couplets on fol. 202^v: two by Šā'ib Tabrīzī (ca. 1000–1086–1087/1592–1676), one by Anvarī (d. 585/1189–1190) and one by Muḥammad Qulī Salīm Tihrānī (d. 1057/1647).

I, 202, I fols.; 23 lines/page; p. d. 222 × 120 mm, w. s. 158 × 65 mm; binding: dark brown full leather binding, marbled paper doublure; paper: different batches of European laid paper with various types of watermarks; script: *nasta'liq*; ink: black ink, headings in red.

There are two ownership notes on fol. 1^r. One of them is illegible, the other was scribbled by a certain Abū Bakr ibn Muḥammad. There are two ownership notes on fol. 201^v one by a certain Anīs, the other by a Nābī. This latter one contains the chronogram "*May-hāna-yi tāza*" and the date 1119/1707–1708.

Literature: Storey, Charles Ambrose. 1953. *Persian Literature. A Bio-bibliographical Survey* 1/2 London, 811–813; Gulčīn-i Ma'ānī, Aḥmad. 1348/1969. *Tārīḥ-i tazkira-hā-yi Fārsī*. Tehran, 377–380.

Edition: Mullā 'Abd al-Nābī Faḥr al-Zamānī Qazvīnī. 1365/1986. *Tazkira-yi Mayhāna*. Bi-ihitimām-i Aḥmad Gulčīn-i Ma'ānī. Tehran.

Begins (fol. 1^v):

کسی کو شود مست از جام دوست / تراود زهر موی او نام دوست / مرا از تف دل چو
آتش سخن / برون آید از شاهراه دهن

Ends (fol. 201^v):

میخانه من که حاصل عمر منست / مجموعه اخبار و بیاض سخنست / نثرش بجزه همچو کباب
 مزه است / نظمش همه نافع چو شراب کهنست

[60]

Perzsa Qu. 03

Luṭf-ʿAlī Big ibn Āqā Ḥān Bigdīlī Šāmlū Āzar Bigdīlī (fl. 1134–1195/1721–1781)

لطف علی بیگ بن آقا خان بیگدلی شاملو آذر بیگدلی

Ātaškada

آتشکده

The *Ātaškada* is a biographical anthology of Persian poets compiled in 1174/1760 and dedicated to Karīm Ḥān Zand (r. 1163–1193/1750–1779). In its final version the work is divided into three main chapters. The first one titled ‘Flame’ (*Šuʿla*) describes the poetic oeuvre of rulers, princes and noble persons. The second and third main chapters titled ‘Censer’ (*Mijmar* I and *Mijmar* II) contain biographical notices of past and contemporary poets together with extracts from their poems. The main chapters are further divided into subchapters, the first one into three ‘Embers’ (*Aḥgar*) listing past poets according to their places of residence (Iran, Turan, Hindustan) and a ‘Ray’ (*Furūġ*) on poetesses. Each *Aḥgar* is further divided to geographically arranged subchapters. The second main chapter consists of two ‘Beams’ (*Partau*), one on contemporary poets and one on the author’s life. The entries in each subchapter are arranged alphabetically.

The customary arrangement of the text is not followed in the last few chapters of the present manuscript. The first main chapter (*Mijmar* I) starts on fol. 5^r, subchapter headings are on fols. 7^v (*Šuʿla*), 16^v (*Aḥgar* I), 292^v (*Aḥgar* II), 314^v (*Aḥgar* III). The subchapter on poetesses begins on fol. 318^r with the entry on ʿIffatī. It lacks the usual title (*Furūġ*) and the entries included are not arranged into an alphabetical order. The second main chapter (*Mijmar* II) begins on fol. 319^r. The beginning differs from the usual arrangement as it is not mentioned that the chapter is divided into two Beams. The second Beam on the

author's life is titled *Ḥātima* in the present volume and it starts on fol. 352^v. The difference in the structure of the last chapters, the great number of marginal notes by the same hand later incorporated into most manuscripts and printed editions, the missing red headings on fols. 212^r–252^r and the text boxes towards the end of the volume left blank or not properly filled in (e.g. fols. 332^r, 334^r, 335^r, etc.) suggest that the present manuscript represents a non-final version of the text. Several folios (fols. 5^r–7^v, 140^r–149^r, 299^r, 299^v, 334^v, 349^r–351^v) are written by a different hand on a different paper suggesting that these pages were added later. The present volume is not dated, the name of the scribe and the place of copying are not known either. There is a decorated *ʿunvān* of fol. 2^v and a short prose text in Persian on fol. 376^v.

I, 376, I fols., 21 lines/page; p. d. 270 × 180 mm, w. s. 230 × 142 mm; binding: modern quarter leather binding, pasteboards are covered with paper; in good condition; paper: various sorts of European laid paper with watermarks; script: *nastaʿlīq*, *šikasta*; ink: black ink, headings are in red; rule borders are drawn in gold, red and blue.

An ownership note dated Muḥarram 1260 [January 1844] written in Persian (fol. 375^r) indicates that the volume was once in the possession of Sir Joseph Ritchie Lyon Dickson (1820–1887), a physician who worked at the British Embassy in Tehran between 1848–1887.² According to a handwritten note dated November 1894 on fol. 2^r, the manuscript was gifted to Arminius Vámbéry by Narīmān Ḥān, Qivām al-Saṭṭana the ambassador (*vazīr-i muḥtār*) of the Qajar state to the Austro-Hungarian Empire (1296–1321/1878–1903).³

Literature: Bland, Nathaniel. 1843. "Account of the Atesh Kedah, A Biographical Work on the Persian Poets, by Hajji Lutf Ali Beg, of Isfahan". *JRAS* 7, 345–392; Storey, Charles Ambrose. 1953. *Persian Literature. A Bio-bibliographical Survey* 1/2 London, 868–873; Dānišpažūh, Manūčīhr. 1378/1999. "Ātaškada-yi Āzar".

2 On Joseph Ritchie Lyon Dickson see The Week. *The Medical Times and Gazette, A Journal of Medical Science, Literature, Criticism, and News*. Volume II for 1873, 9; Brown, G.H. and Munk, William. 1955. *Lives of Fellows of the Royal College of Physicians of London*. 4. London, 223; Lambton, Ann. K.S. 1993. "Social Change in Persia in the Nineteenth Century". In: Hourani, Albert, Philip S. Khoury and Mary C. Wilson. 1993. *The Modern Middle East: A Reader*. Berkeley and Los Angeles, 152; Ebrahimnejad, Hormoz. 2014. *Medicine in Iran. Profession, Practice and Politics 1800–1925*. New York, 64–65, 104, 121–123, 183, 188.

3 Baḥtīyārī Muḥammad. 2011. "Ravābiṭ-i siyāsī-yi Īrān va Utrīš dar दौरا-yi Nāšīrī (1264–1313 q)". *Tārīḫ-i Īrān* 67/5, 1–16.

Kitāb-i Māh-i Adabiyāt va Falsafa. Āzar 1378, 22–25; Gulčīn-i Ma‘ānī, Aḥmad. 1348/1969. *Tārīḥ-i tazkira-hā-yi Fārsī*. Tehran, 3–17.

Begins (fol. 2^v):

بسمله. در طوف حرم دیدم دی مغیبه ای میگفت / این خانه بدین خوبی آشکده بایستی /
فروغ آشکده دل و زبانه اخگر زبان سپاس بقیاس قدیمی است

Ends (fol. 375^r):

فتاده نخل تو از پا و در ترشح ابر / گل تو ریخت ز باد و در اهتزاز نسیم / نهفته روی تو خورشید
را ضیا از چیدست / تهی ز شخص تو ایوان فلک دوتا از چیدست

[61]

Perzsa F. 09

Muḥammad Fāzil Ḥān “Rāvi” Garrūsī (1198–1252/1784–1836)

محمد فاضل خان راوی گروسی

Anjuman-i ḥāqān

انجمن خاقان

The *Anjuman-i ḥāqān* is an anthology of Qajar-era poets divided into a preface (*muqaddima*), four chapters (*anjuman*) and a concluding chapter (*ḥātima*) completed in 1234/1819. The preface (fol. 1^v) describes why the author decided to compile his work. The present volume was copied in 1254/1838 by an unnamed scribe at an unknown place.

Chapter I (fol. 3^v) provides the reader with a short description of the genealogy of the Qajar dynasty, tells the story how Faṭḥ ‘Alī-šāh Qājār (r. 1212–1250/1797–1834) ascended the throne and gives excerpts from his poetical works. Chapter II (fol. 17^r) is on the life and oeuvre of the members of the Qajar dynasty: Navāb Muḥammad ‘Alī Mīrzā “Daulat”, Navāb Muḥammad Qulī Mīrzā “Ḥus-ravī”, Navāb Ḥusayn‘alī Mīrzā “Farmān-farmā”, Navāb Muḥammad Taqī Mīrzā “Šaukat”, Navāb ‘Alī Šāh, Navāb Šayḥ‘alī Mīrzā Šāpūr, Navāb ‘Abd Allāh Mīrzā “Dārā”, Navāb Imām-wardī Mīrzā, Navāb Maḥmūd Mīrzā, Navāb Muḥammad

Rizā Mirzā “Bāqir”, Navāb Ḥaydar Qulī Mirzā “Ḥāvar”, Navāb Humāyūn Mirzā “Ḥašmat”, Žahīr al-Daula Ibrāhīm Ḥān “Tuğrul”, Amīr al-Umarā Muḥammad Qāsim Ḥān “Šaukat”, Amīr al-Umarā Sulaymān Ḥān “Izzat”, Amīr al-Umarā Allahyār Ḥān “Ḥājib”. Chapter III (fol. 23^v) is on poets attached to the court: Binavā, Banda, Bismil, Bāqī, Bidil, Mirzā Buzurg, Parvāna, Ḥusayn-ḥasrat, Ḥāvar, Ḥāvarī, Sahāb, Sultānī, Saḥā, Šaḥna, Šabā, Šāḥib, Šabūr, Ṭarab, Ṭayir, Žarīf, ‘Išrat, Farruḥ, Fikrat, Kaukab, Maftūn, Mujmir, Maṣūr, Mā’il, Mūnis, Maḥrūm, Muhīṭ, Manzūr, Majnūn, Nišāt, Nadīm, Naṣrullah Ḥān, Nišāṭī, Nušrat, Vafā, Vafāyī, Humā. Chapter IV (fol. 105^r) describes the life and works of other contemporary poets: Āzar, Aḥšar, Asīrī, Anīs, Anvar, Abū l-Qāsim, Akbar, Ātaš, Ulfat, Umīd, Aš‘asa, Bahār, Bīdil, Parīšān, Bīmār, Bīḥud, Bannā, Tasallī, Janāb, Mirzā Jānī, Čamaqlu, Mirzā Javād, Jalālī, Ḥasan, Ḥusaynī, Ḥasrat, Ḥājat, Ḥarīf, Ḥayrān, Ḥazīn, Ḥirad, Ḥāvarī, Ḥurram, Ḥaṣr, Ḥaram, Dāniš, Darviš, Dāmī, Rafīq, Rahī, Rafīqī, Surūš, Sālik, Sāgar, Sā’il, Šaydā, Šu‘la, Šā’iq, Šuhrat, Šarar, Šakīb, Šihāb, Šaḥbā, Šabāhī, Šāfi, Šafālī, Ṭayyib, Ṭal‘at, Ṭūfān, Ṭarab, ‘Alī, ‘Ābid, ‘Āmī, ‘Āriz, ‘Uzrī, ‘Āšiq, Ġayrat, Fitrat, Firdausī, Furūgī, Farūhī, Fidā, Qaṭra, Qazā’ī, Gulšan, Kāmī, Kaukab, Muštāq, Majīd, Maḥram, Mašrab, Mun‘im, Mahdī, Muḥhir, Mušfiq, Miskīn, Muḥliš, Maḥjūr, Mūnis, Mā’il, Nūr ‘Alī Šāh, Nažir, Nušrat, Našīb, Navā, Nišāṭī, Mirzā Našir, Niyāzī, Niyāz, Višāl, Vāmiq, Vāqif, Vālih, Vafā, Humāyūn, Hāfit, Yārī, Yağmā. The concluding chapter (fol. 158^r) relates the author’s life story.

I, 161 fols.; 17 lines/page; p. d. 347×230 mm, w. s. 235×155 mm; binding: brown partial leather *çaharkuše* binding, boards covered with dark green paper printed with floral motifs and gilded frames; in good condition; paper: Oriental laid paper and European laid paper with watermark (e.g. fol. 161); script: *nasta‘līq*; ink: black ink, headings are in red.

Literature: Gulčīn-i Ma‘ānī, Aḥmad. 1348/1969. *Tārīḫ-i tazkira-hā-yi Fārsī*. Tehran, 60–67; Storey, Charles Ambrose. 1953. *Persian Literature. A Bio-bibliographical Survey* 1/2 London, 886–887.

Edition: Garrūsī, Fāzil Ḥān 1376. *Tazkira-yi anjuman-i Ḥāqān*. Bi-muqaddima-yi Taufīq Subḥānī. Tehran.

Begins (fol. 1^v):

بسمله. کتاب انجمن خاقان. زیب انجمن خاقان که زینت بزم زمان باد نام بدیعی است جل
شانه که خیل معانی را مسخر بیان کرد

Ends (fol. 159^v):

خورشيد زمين كه دست او كاه [گاه] نوال / پر گردد تهي جهان و مخزن زلال / هرگاه
شهي سهي است پي رنج محاق / بر تخت مهي خوريست پي ذل زوال

Scribe's colophon (fol. 159^v):

اللهم اغفر الالحاظ و سقطات الالفاظ و شهوات الجنان و هفوات اللسان و صلى و سلم على
سيدنا و خير خلقك محمد و آله صلوات دائمة كثيرة و سلاما متواليه ما كرر الجويدان و اشراق
النيران و السلام على الذين يستمعون القول و يتبعون احسنه سنة ١٢٥٤ تمت الكتاب بعون
الملك الوهاب م م م

Philosophy

[62]

Perzsa O. 030

Muḥammad ibn Mas‘ūd Mas‘ūdī (d. after 550/1155)

محمد بن مسعود مسعودی

[Untitled]

[بدون عنوان]

The untitled text is a philosophical treatise written by the author of the book titled *Kitāb-i Jihān-i dāniš* who is identified as Muḥammad ibn Mas‘ūd Mas‘ūdī by Ḥasan Anṣārī. The work consists of five parts (*maqāla*). Part 1 is on the Being whose existence is without a cause; Part 2 is on simple bodies that cannot be made part of a composite body; Part 3 is on simple bodies that can be made part of a composite body; Part 4 is on composite bodies; Part 5 is on the spiritual beings and the invisible world.

The present undated manuscript is incomplete as the beginning is missing. It starts abruptly with the last pages of the second sub-chapter of the first *maqāla*. A reference to the other work of the author titled *Kitāb-i Jihān-i dāniš* appears on fol. 21^r (line 19). Fol. 1 contains a short prayer in Ottoman Turkish asking for blessings for a certain Muḥammad Amīn. Fols. 46^v–47^v contain a short text summarizing Islamic history from Adam to the Abbasid caliphate. Fol. 47^v also contains a few lines by Abū Naṣr Farāhī (d. 640/1242). A stamp with an illegible tughra shape inscription appears on fol. 46^v. Beside the Budapest manuscript only one other copy of the text seems to be known. It is contained in a collected volume (Ms 1988) preserved in the library of Ayatollah Gulpāyagānī in Qom.

I, 47, I fols.; 20 lines/pages; p. d. 228 280×150 mm, w. s. 170×122 mm; binding: modern quarter leather binding, pasteboards are covered with cloth; in good condition; paper: Oriental wove paper; script: *nashī*; ink: black ink.

Literature: Anṣārī, Ḥasan. *Dunbala-yi taḥqīqāt darbārā-yi Šaraf al-Dīn Mas‘ūdī*. Mas‘ūdī-yi *Jihān-i dāniš* va Mas‘ūdī-yi al-Mabāḥis va l-šukūk. Available online at <http://ansari.kateban.com/post/2220> [Last accessed on 24. 03. 2018].

Begins (fol. 2^r):

را در هستی خویش سببی حاجت آمد و هر چه چنین بود جز خدای تعالی باشد که بیان کرده ایم که ذات خدای عزوجل را در هستی خویش بهیچ سبب حاجت نیست

Ends (fol. 46^v):

و این حالت را وحی خوانند اگر این شخص پیغامبر بود و الهام خوانند اگر این شخص ولی بود پس این سه خاصیت که یاد کردم انبیا را باشد و بس و صلی الله علی محمد و آله اجمعین.

[63]

Perzsa Qu. 10

Nāṣir al-Dīn Muḥammad ibn Muḥammad Ṭūsī (597–672/1201–1274)

نصیرالدین محمد بن محمد طوسی

Aḥlāq-i nāṣirī

اخلاق ناصری

Aḥlāq-i nāṣirī is viewed as one of the most important treatises written in Persian on ethical, economic, and political issues. Composed in 633/1235, it was dedicated to Nāṣir al-Dīn ‘Abd al-Raḥīm (d. 655/1257), the Isma‘ili governor of Quhistan. The work—considered to have been inspired by Ibn Miskawayh’s (d. 421/1030) *Tahzīb al-aḥlāq*—is divided into an introduction and three sections (*maqāla*).

The present copy was completed in Burhanpur (Madhya Pradesh, India) on 23 Rabī‘ al-avval 1093 [2 April 1682] by an unnamed scribe. Sections start on fols. 9^r, 108^v, 136^r. The style of handwriting and the quality of the ink changes between fols. 65^r–84^r. Copious marginal and interlinear notes explaining parts of the text appear on fols. 1^v–65^v. A Persian note on fol. 1^r (front) reads: “*Aḥlāq-i nāṣirī muštamil bar ḥikmat-i ‘ilmī va ‘amali*”. Fol. 1^r contains an illegible text, possibly a prayer in Arabic. Fol. 201 contains a *ḡazal* by a hitherto unidentified poet. The title of the volume is given on the spine.

I, 201, I fols.; 15 lines/page; p. d. 257×147 mm, w. s. 170×85 mm; binding: conserved brown full leather binding, blind tooled almond-shaped centre-piece, two pendants and corner-pieces; in good condition, paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings and rule borders are drawn in black and red.

The name plate of William Blane is glued to the inside of the front cover. He can be identical with William Blane (1750–1835) a surgeon employed by the East India Company from 1778.¹ The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Wickens, George Michael. M. 2011. "Aklāq-e Nāṣerī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/aklaq-e-naseri>. [Last accessed on 01. 11. 2017]; Ražavī, Mudarris. 1354/1975. *Aḥvāl va āsār-i qudva-yi muḥaqqiqīn va sulṭān-i ḥukamā va mutakallimīn, ustād-i bašar va 'aql-i ḥādī-yi 'ašr, Abū Ja'far Muḥammad ibn Muḥammad ibn al-Ḥasan al-Ṭūsī, mulaqqab bi-Našīr al-Dīn*. Tehran, 449–457; Wickens, George Michael. 1964. "Introduction". In: Wickens, George Michael (transl.). 1964. *The Nasirean Ethics by Našīr ad-Dīn Ṭūsī*. London, 9–22.

Editions: Ṭūsī, Našīr al-Dīn. 1354/1975. *Aḥlāq-i nāširī*. Bi-taṣḥīḥ va tauzīḥ-i Mujtabā Minuvī and 'Alīrizā Ḥaydarī. Tehran.

Begins (fol. 1^v):

بسمله. حمد یجدد و مدح یبعد لایق حضرت عزت و مالک الملکی باشد که همچنانکه در بدو فطرت اولی که هو الذی [یبدأ] الخلق حقایق انواع را از مطالع ابداع بر می آورد

Ends (fol. 201^r):

اینست وصایای افلاطون که خواستیم که کتاب بران ختم کنیم و بعد از آن سخن قطع کنیم خدای تعالی همگان را توفیق اکتساب خیرات و اقتناء حسنات کرامت نکاد در طلب مرضات خود حریص گرداناد انه لطیف مجیب و صلی الله علی خیر خلقه محمد وآله و صحبه اجمعین الطیبین الطاهرین والحمد لله رب العالمین

1 For more details on William Blane see the description of Perzsa Qu. 11.

Scribe's colophon (fol. 201^r):

تمام شد در روز چهارشنبه بیست و سوم شهر ربیع الاول سنه ۱۰۹۳ در بلده دار السرور
برهانپور و الله ولی التوفیق ... انجام

[64]

Perzsa F. 01

Kamāl al-Dīn Ḥusayn Vā'iz Kāšifī (d. 910/1504–1505)

کمال الدین حسین واعظ کاشفی

Aḥlāq-i muḥsinī

اخلاق محسنی

The *Aḥlāq-i muḥsinī* is one of the most influential and most widely read texts on ethics in the Persianate world. Completed in 907/1501–1502, the work was dedicated to Ḥusayn Bayqarā, a Timurid prince ruling over Herat (r. 873–911/1469–1506). Nevertheless, as the title of the work indicates the real addressee of the book was the ruler's son, Abū l-Muḥsin Mīrẓā (d. 913/1507). The work is divided into forty chapters (*bāb*) on various issues such as devotion, sincerity, thanksgiving, courage, etc.

The present volume was completed by Muḥammad Ḥasan ibn 'Abd Allāh Šīrāzī on 25 Ramadān 1259 [19 October 1843] and it contains the text of only 37 chapters. Since the chapter heading for Chapter 29 is skipped (fol. 103^v), the last chapter heading is numbered 36 (fol. 147^r). Chapter headings in the present volume are on fols. 15^r, 16^r–16^v, 18^r, 20^r, 21^v, 22^v, 23^v, 26^v, 27^v, 29^r, 31^r, 32^r, 35^r, 36^v, 50^r, 53^r, 56^v, 59^r, 63^r, 67^r, 79^r, 84^r, 87^v, 92^v, 94^v, 96^v, 99^v, 106^r, 116^r, 121^v, 126^r, 134^r, 140^r, 142^r, 147^r. The first ten folios of the volume are blank.

I, 161, II fols.; 12 lines/page; p. d. 303 × 210 mm, w. s. 226 × 130 mm; binding: red European full leather binding, with almond-shaped centre-piece, three medallions and tooled edges; in good condition; paper: Italian paper with watermarks; script: *nasta'liq*; ink: black ink, some of the headings are in red ink.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Avçin, Mehmet. 2012. "Bir siyasetname olarak Ahlak-i Muhsini". *Turkish Studies* 7:2, 145–160; Subtelny, Maria E. 2003. "A Late Medieval Summa on Ethics: Kashifi's Akhlāq-i Muḥsinī". *Iranian Studies* 36:4, 601–614; Wickens, George Michael. 2011. "Aqlāq-e Moḥsenī," *Encyclopædia Iranica*. Available online at <http://www.iranicaonline.org/articles/aklaq-e-mohseni-less-commonly-known-as-jawaher-al-asrar-an-ostensibly-serious-treatise-on-ethics-by-the-prolific-pro> [Last accessed on 06. 10. 2017]; Usmanova, Otunoï Rakhmatovna. 1984. "Akhlaqi Muhsini" Vaiza Kashifi. *Vvedenie v izuchenie pamiatnika XVv. Perevod, istoriko-filologicheskii kommentarii*. 2 vols. Dissertatsiia na soiskanie uchenoi stepeni kandidata filologicheskikh nauk. Tashkent.

Editions: Mullā *Ahlāq-i Muḥsinī*. Bi-kūšiš va vīrāyaš-i Šabnam Hasanpūr. Tehran; Husaïn Voizi Koshifi. 1994. *Futuvvatnomai Sultonī. Akhloqi Muhsinī. Risolai Khotamiia*. Dushanbe, 125–290; Mullā Ḥusayn Vā'iz. 1290/1873. *Ahlāq-i Muḥsinī*. Lucknow; *Akhlaq-i Muḥsinī, or The Morals of the Beneficent, literally translated from the Persian of Husaïn Vāiz Kāshifī*. Ed. by H.G. Keene, Hertford 1850.

Begins (fol. 10^v):

بسمله. حضرت پادشاه علی الاطلاق عزت کلمته و جلت عظمته منشور دولت سلطان
المرسلين و متمم اخلاق المحسنين محمد النبي الامي الامين صلوات الله عليه وآله اجمعين

Ends (fol. 161^v):

بچاره را بخشید و از سر خون او در گذشت بیک لطیفه کریمان هزار جرم بخشند / لثیم نیم
گنه با هزار عذر نه بخشد

Scribe's colophon (fol. 161^v):

تمت الکتاب بعون الملک الوهاب قد فرغ من تسوید الکتاب المستطاب فی ۲۵ شهر رمضان
المبارک من الشهور سنه ۱۲۵۹ بید الاقل عبادالله محمد حسن ابن عبدالله الشیرازی حسب
الفرموده بندگان جلیل الشان بالیوزبیک دارالسلام ... صاحب دام اجلاله نوشته شد امید
که چشم از عیوب ان پوشیده منظور نظر ملاطفت گسترش گردد. هر که خواند دعا طمع
دارم / زانکه من بنده گنه کارم

Medicine

[65]

Perzsa O. 018

Luṭf Allāh Ḥalīmī (d. end of 9th/15th century)

لطف الله حليمي

Mazbūṭa

مضبوطه

Mazbūṭa or as it is better known in scholarly literature, *Gulšan-i zībā* is a comprehensive versified treatise on medicine written in 862/1458 and dedicated to the Ottoman Sultan Muḥammad II (Meḥmed the Conqueror, r. 848–850/1444–1446, 855–886/1451–1481). The original title (*Mazbūṭa*) given in the preface is a chronogram. The work is divided into a very short introduction (*muqaddima*) and two books (*daftar*). Book 1 provides the reader with a theoretical insight into the meaning of the basic concepts of medicine like *arkān* ('elements'), *mizāj* ('temperament'), *aḥlāt* ('humours'), etc. Book 2 is on practical issues like diagnosis, treatment and prevention.

The present manuscript is an early copy completed in the author's lifetime in 874/1469. The name of the scribe and the place of copying are not known. Book 1 starts on fol. 3^v and Book 2 begins on fol. 91^r. The title of the work is given on fol. 1^r as *Mazbūṭa fi l-ṭibb li-l-Ḥalīmī*. A note in French on fol. 329^r describing the author and his main works gives the title as "Menafiq un-nas". Marginal notes explaining the text appear on quite a few pages.

329 fols., 12 lines/page; p. d. 180 × 130 mm, w. s. 120 × 80 mm; binding: brown full leather binding, tooled edges; in good condition; paper: Oriental laid paper; script: *nasta'liq*, ink: black ink, headings are in red.

Literature: Yazici, Tahsin. 2012. "Ḥalimi, Lotf-Allāh". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/halimi-lotf-allah-b-abi-yusof> [Last accessed on 20. 11. 2017], Erkan, Mustafa. 1997. "Ḥalīmî, Lutfulah". In: *Türkiye Diyanet Vakfı İslam Ansiklopedisi*. 15. Ankara, 340–341. Available online at <http://www.islamansiklopedisi.info/dia/ayrmetin.php?idno=150341&>

idno2=c150196#1 [Last accessed on 20. 11. 2017]; Fonahn, Adolf. 1910. *Zur Quellenkunde der persischen Medizin*. Leipzig, 78.

Begins (fol. 1^v):

بسمله. ان من آثار لطف الله في / معظمت الامر تحميدا يفي ... بعد از آن ای پاک دل نیکو
گهر / بشنوا این گفتار نغز و معتبر

Ends (fol. 328^r):

ور بجای کسر و خلع افتد بهم / بر علاج هر دو هست کن اتم / مد کن بر اشتراک و انتجاب
/ جبر کن والله اعلم بالصواب

Scribe's colophon (fol. 328^r):

تم الكتاب الشريف والبستان النظيف بلطف الله الكريم اللطيف سنة ٨٧٤

[66]

Perzsa O. 034

Yūsuf ibn Muḥammad Yūsufi Haravī (d. 949/1544)

یوسف بن محمد یوسفی هروی

Jāmi' al-favā'id

جامع الفوائد

The *Jāmi' al-favā'id* also known as *Ṭibb-i Yūsufi* is a practical guide to diagnosing and treating various health problems. Each entry in the book starts with the name of a disease followed by its Persian translation and a list of its symptoms. A quatrain (*rubā'ī*) gives a short summary of the treatment which is described in detail under the heading *ṣifāt*. The treatise starts with diseases of the head.

The present copy was completed in 1281/1864 by an unnamed scribe at an unknown place. The appearance of the volume, the binding, the paper and the script suggest that it was copied somewhere in Central Asia. The title of the text is given on fol. 1^r as *Ṭib-i (sic!) Yūsufi*. The title in the colophon is given as *Ilāj*

328

باز خسبید بر قفا مرد علیل
 کرده کون بر میخ چو بین و طویل
 بر کشند از پا تو رد کن خلع را
 نه ضاد و بستم دار اورا بسا
خلع انگشتان پا را مدورده
 همچو انگشتان دست آسان بود
 در همه انواع خلع بند کا
 با ملتهای نیک از ادویه
 میرود کن احمد یا اطلیه
 اگر شود آماس کرم اندر محل
 سیاه که اندر اعصاب و عضل
 رد او باشد موده بر سلاک
 کا و فنداز مدرد سوزناک
 پس بکن نسکین نخست آماس کرم
 بعد از آن مدورده شش نرم نرم
 و رجای کسر و خلع افتد بهم
 بر علاج مرد و عمت کن اتم
 مدکن بر استراک و انتجاب
 هر کن واسم اعلم بالصواب

م الکتاب الشریف و البستان النظیم
 بلفظ لیس الکرم اللطیف
 ۱۷۴

FIGURE 15 Perzsa O. 018, fol. 328^r. The colophon dated 874/1469 of Lutf Allāh Halīm's (d. end of 9th/15th century) versified medical treatise, *Maẓbūṭa*

al-amrāz. Scattered marginalia explaining or supplementing the text appear on several pages. Fols. 63^r–64^v are blank. A note in Hungarian attached to the inside of the front cover describes the content of the volume as “Orvostan és receptek ázsiai olvasóktól” (“A book of medicine and recipes by Asian readers”).

112 fols.; 11 lines/page; p. d. 201×128 mm, w. s. 132×75 mm; binding: yellow Central Asian full leather binding; almond-shaped centre-piece and two pendants decorated with dark brown leather onlays, the spine is made of red leather; in good condition; paper: Central Asian laid paper; script: *nasta'liq*; ink: black ink, headings and signs are in red.

According to a note attached to the inner side of the front cover, the volume was donated to the library by Bertalan Ónody (d. 1892) on 31 May 1876. Ónody may have come into the possession of the volume during his trip to Khiva in 1875.

Literature: Storey, Charles Ambrose. 1971. *Persian Literature. A Bio-Bibliographical Survey*. 2/2. London, 237–239; Fonahn, Adolf. 1910. *Zur Quellenkunde der persischen Medizin*. Leipzig, 132.

Edition: Yūsuf ibn Muḥammad. 1285/1868. *Ṭibb-i Yūsufī*. Tehran.

Begins (fol. 1^v):

بِسْمِ اللَّهِ وَبِهِ نَسْتَعِينُ. حمد نامحدود حکیمی را که بقانون حکمت و کامل الصنانه رحمت رافع
انواع امراض و دافع اصناف اعراض است ... اما بعد چنین گویند بنده ضعیف و کمینه
سخیف المستشفی بشفاء النافع المجیب یوسف ابن محمد ابن یوسف الطیب (sic!)

Ends (fol. 112^r):

وده مثقال قند سفید شیرین کرده نیمگرم بیاشامند و غذا اگر شیر گاو خورند نافع باشد انشاء
الله تعالی

Scribe's colophon (fol. 112^r):

خاتمه باتمام و اختتام انجام

(fol. 112^v):

مید تسوید این بیاض و ترشیح این ریاض بسال ۱۲۸۱ سنه از هجرت نبوی صلی الله علیه و سلم و آله تمت هذه الرسالة الشریفه المسمى بعلاج الامراض مولانا یوسف رحمه الله علیه علی يد الضعیف الراجی الی رحمه الله الملك الباری شد بتوفیق خدای لاینام / این کتابت روز چهارشنبه شد تمام / یارب رنگاهی زشت خود منفعلم / وز قول بد و خوی بدی خود در نخلم / فیض بدلم ز عالم قدس بریز / تا محو شود خیال فاسد ز دلم

[67]

Perzsa Qu. 30

Muḥammad Mu'min Ḥusaynī Daylamī Tunakābunī (d. 1109/1698)

محمد مؤمن حسینی دیلمی تنکابنی

Tuḥfat al-mu'minīn

تحفة المؤمنین

The *Tuḥfat al-mu'minīn* is a comprehensive manual on pharmacology dedicated to the Safavid ruler Šāh Sulaymān (r. 1077–1105/1666–1694). The work is divided into two main sections. The first one contains five chapters (*tašḥīṣ*), the second one was planned to consist of three parts (*qism*) but the last one does not seem to have been ever written.¹

The present copy was completed by Ġulām Muḥyī al-Dīn, a resident of Burdwan (today in West Bengal, India) at an unknown date. Chapter headings appear on fols. 3^r, 4^v, 8^v, 328^r, 334^v (*tašḥīṣ*), 336^r, 371^v (*qism*). Fols. 319^v–320^v, 323^v, 325^v–327^v, 364^r–371^r, 534^r–534^v are blank. Scattered marginalia appear throughout the volume. Some of the pages originally left blank also contain notes (e.g. fols. 324^r, 325^r). Changes in the handwriting indicate that the volume was copied by several scribes. A short note by Sir Gore Ouseley (1770–1844) on fol. II^v (front) gives the basic data, the name of the author, the title and the

1 For a detailed description of the contents see Fonahn, Adolf. 1910. *Zur Quellenkunde der per-sischen Medizin*. Leipzig, 89–90.

contents of the work in the following way: “Toḥfetu-l Múminín i.e. A Present for the Faithful. A Dictionary of Materia Medica by Moḥammed Múmin Ḥuseini”. The title of the work is also given in Persian on fol. 1^r. Following the scribe’s colophon fol. 533^r contains two medical recipes written by a different hand.

II, 534, III fols., 21 lines/page; p. d. 233×140 mm, w. s. 245×148 mm 182×100 mm; binding: restored full leather binding; in good condition; paper: Oriental laid paper; script: *nasta’liq*; ink: black ink, headings and signs are in red.

A short note signed by a certain G. C. R. on fol. II^r (front) states that the volume was once in the possession of Sir Gore Ouseley (1770–1844). Ouseley spent almost two decades in India (1787–1805) and visited Iran as Ambassador Extraordinary and Plenipotentiary to the Qajar court (1810–1814).²

Literature: Alakbarli, Farid and Hajiyeva, Esmira. 2011. “Muhammad Mumin and his Famous Work «Tuhfat al-Muminin (The Gift of True Believers)» (17th Century AD)”. *International Journal of the History and Philosophy of Medicine* 1, 1–3; Storey, Charles Ambrose. 1971. *Persian Literature. A Bio-Bibliographical Survey*. 2/2. London, 261–263; Fonahn, Adolf. 1910. *Zur Quellenkunde der persischen Medizin*. Leipzig, 89–91.

Edition: Tunakābunī, Muḥammad Mu’min. 1278/1862. *Tuḥfat al-mu’minin*. Bombay.

Begins (fol. 1^v):

سبحانک اللهم یا قدوس ویا طیب النفس اتمم لنا انوار معرفتک شکر شیرین شربت حیوة
حکیمی را جل شانہ کہ بی نصیبان ذاتی عرصہ روزگار امکان را مایده وجودش رسیده

Ends (fol. 532^v):

طریق صید طیور چون کندم را و بکف دہان شتر مست

2 For a detailed description of his life see Avery, Peter. 2004. “Ouseley, Gore”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/ouseley-sir-gore> [Last accessed on 22. 11. 2017].

(fol. 533^r):

یا بعرق او تر کنند از خوردن او طیور بیپوش گردند و چون دبق با عسل و دوشاب طیبخ بلیغ داده مانند ریسمان بر اشجار و غیر آن گذارند طیوری که بران نشینند پای بست کردند

Scribe's colophon (fol. 533^r):

السلام تعالی من التبع الهدی تمت معوب الله و حسن توفیقه وه كاتب الحروف غلام محی الدین ساکن بردوان.

[68]

Perzsa F. 13

Şāliḥ ibn Muḥammad ibn Muḥammad ibn Şāliḥ Qā'inī Haravī (fl. around 1163–1184/1750–1770)

صالح بن محمد بن محمد بن صالح قائنی هروی

ʿAmal-i Şāliḥ

عمل صالح

The *ʿAmal-i Şāliḥ* is a comprehensive encyclopaedia of *materia medica* divided into a preface and 28 chapters corresponding to the letters of the Arabic alphabet. The preface is a glossary of the basic vocabulary used in pharmacology with terms arranged into subject-oriented sub-chapters. Pharmacological entries are arranged in an alphabetical order. Each entry starts with the name and description of a medicine followed by short instructions on how to prepare it.

The present manuscript copied by a certain Mullā ʿIvaż was completed on 9 Rajab 1274 [23. February 1858] somewhere in Central Asia. The contents of the work is given on fol. 1^r (front) as *Kitāb-i ṭīb* (sic!) and as “Orvostani munka” (“A medical work”) on fol. 1^r. Fol. 1^v contains a table of contents. Scattered marginal notes appear on several pages.

VIII, 419, XV fols.; 21 lines/page; p. d. 316 × 225 mm, w. s. 245 × 148 mm; binding: green Central Asian full leather binding with almond-shaped centre-piece and

two pendants decorated with brown leather onlays, the name of the binder is written in one of the pendants: Mīr Fayz Allāh *ṣahhāf*; in good condition; paper: Central Asian laid paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in blue and red.

The volume was donated to the library by Bertalan Ónody (d. 1892) on 31. May 1876. Ónody may have come into the possession of the volume during his trip to Khiva in 1875.

Literature: Farjadman, Fatemeh and Ardekani, Mohammad Reza Shams and Zargaran, Arman. 2017. Wines as Pharmaceutical Dosage in 'Amal Saleh', the last Persian pharmacopoeia in the Zand Era. *Pharmaceutical Historian* 47:1, 8–10.

Edition: Šāliḥ Qā'īnī Haravī. 1316/1898. *'Amal-i Šāliḥīn*. Kabul.

Begins (fol. 2^v):

شایسته عمل صالح که پسندیده اصحاب صلاح باشد سپاس حکیمست جل جلاله که
ادوی نمونه از حکمت بالغه اوست ... لمؤلفه به قدرت دوا را شفا آفرید/ بحکمت شفا در
دوا آفرید.

Ends (fol. 419^r):

... هر روز نیم مثقال آنرا با نیم مثقال شکر طبرزد بیاشامند همان عمل کند

Scribe's colophon (fol. 419^r):

الحمد لله على الاتمام والصلوة والسلام على خير الانام وآله واصحابه لبررة الكرام والسلام
بأتمام رسید این نسخه طیبیه صالحیه بامر زبده الامراء العظام وعمدة الكبراء الفخام غنی از
تعریف و مستغنی از توصیف از دست محب درویشان و از جان و دل خاک قدم ایشان
ملا عوض بدل با عدم قابلیت محل در نهم رجب المرجب در سال هزار دو صد هفتاد چهار
الهم اغفر لی و لمن نظر فیه بحرمت محمد وآله الطیبین الطاهرین آمین رب العالمین

Astrology

[69]

Perzsa O. 010

Muḥammad ibn ‘Alī ibn Mālik ibn Abī Naṣr al-Ḥaqa’iq (fl. mid-6th/12th century)

محمد بن علی بن مالک بن ابی نصر الحقائق

Zij-i Yamīnī

زیج یمینی

The *Zij-i Yamīnī* is a reference work on astronomical tables written at the court of the Ghaznavid sultan Bahrām Šāh (r. 512–547/1117–1157). The author’s intention was to provide readers who found al-Baṭṭānī’s (d. 317/929) *Zij* too difficult with an easily understandable text. The book is divided into seven parts (*nau’*). Part 1 deals with chronology; Part 2 is on the movement of stars (*ḥarakāt-i sitāragān*); Part 3 is on the great celestial circles (*davā’ir-i a’zām*); Part 4 is on the various divisions of a day (*auqāt-i rūz*); Part 5 is on the various divisions of a night (*auqāt-i šab*); Part 6 deals with visibility of the moon and solar eclipses (*rūyat-i māh va kusūfāt-i nīrīn*); Part 7 is on calculating the beginning of a new year (*taḥvīl-i sāl*).

The present volume dated 24 Rabī‘ al-šānī 919 [29 June 1513] was copied by Faruḥ ibn Ismā‘īl ibn Ibrāhīm. Sections start on fols. 5^r, 17^r, 44^r, 55^r, 63^r, 71^r, 85^v. Another, though later manuscript of the *Zij-i Yamīnī* is preserved in the SS Cyril and Methodius National Library in Sofia, Bulgaria.¹

I, 92, I fols., 15 lines/page; p. d. 209×145 mm, w. s. 160×100 mm; modern quarter leather binding, pasteboards are covered with marbled paper; in fair condition with water stains; paper: European laid paper; script: Ottoman *nashī*; ink: black ink, headings, signs and astronomical tables are in red.

¹ Ms. OP 1750. dated 988/1580–1581.

The ownership stamp of Ḥasan Farīd al-Dīn dated 1241/1825 and the ownership notes of the same person and shaykh Abū l-Ḥasan Amānī Naqšband dated 1243/1827 appear on fol. 1^r.

Literature: Ṣafarī Āq-qal'a, 'Alī. 1393/2014. "Zij-i Yamīnī. Aṣar-i fārsī nigāšta šuda dar 511-i qamarī". In: *Mīrās-i 'ilmī-yi islām va Īrān*, 3:2, 125–139; Kennedy, Edward Stewart. 1956. "A Survey of Islamic Astronomical Tables". *Transactions of the American Philosophical Society* 46:2, 123–177.

Begins (fol. 1^v):

سپاس و منت خدایرا تعالی که آفریدگار دو جهانست و پدید آورنده زمین و زمانست و هست کننده جانورانست آن قادری که بتقدیر او فلکها گردان شد و بتدبیر او ستارگان روانگشت.

Ends (fol. 92^v):

وانزانتار خدمت مجلس اعلیٰ یمنی امینی شرفی ادام الله اشرافه کردم تا همه کس از وی نصیب گیرند و از روزگار دولت این پادشاه بی نظیر بهره مند گردد ... ایزد تعالی تمام کردن این زیج بر مجلس اعلیٰ یمنی امینی شرفی اعلیٰ الله شانه مبارک و همایون گردید و از دولت و مملکت برخوردار بمنه و فضله و حسبنا الله و نعم الوکیل و صلی الله علی سیدنا محمد و آله اجمعین

Scribe's colophon (fol. 92^v):

تمت الکتاب بعون الملک الخلاق من ید الفقیر الحقیر فرخ بن اسماعیل بن ابرهیم غفر الله له ولوالدیهם والة والدیهם و جمیع المومنین و المسلمین آمین یا معین فی اواخر ربیع الاخر اربعة و عشرين یوما من وصول الاربعاء فی وقت الظهر فی تاریخ سنه تسع عشرة و تسعمایه ۹۱۹ مبارک گردد انشاء الله

Arts and Crafts

[70]

Perzsa O. 028

[Anonymous]

[مؤلف مجهول]

[*Risāla dar favā'id-i šikār*]

[رساله در فوائد شکار]

The present volume contains a hitherto unidentified text on the use of hunting written by an unidentified author. The name of the scribe, the date and place of copying are not known. However, the appearance of the volume and the script used would suggest that it was copied by a scribe trained in the Ottoman scribal tradition. The short text is divided into ten chapters (*fā'ida*) each of them starts with a prose text and ends in a short poem summarizing the content in verse.

11 fols; 14 lines/page; p. d. 167×105mm, w. s. 90×50mm; binding: full leather binding with flap, the original leather spine is replaced with a strip of cloth, both pasteboards are damaged; in fair condition; paper: Oriental wove paper; script: *nasta'liq*; ink: black, headings are in red.

Fol. 1^v contains an ownership note by a certain 'Abbās 'Alī ibn Asad Kulāhdūz Daylamaqānī dated 23 Ramazān 1282 [9 February 1866].

Begins (fol. 1^v):

بسمله. الحمد لله الذي احل الصيد وحرم صيد الحرم لحرمته بيته المحرم والصلوة على نبيه المكرم
المحترم وآله وصحبه أولي ايدي الكرم وبعد چون درين زمان سعادت او ان بندگان حضرت
صاحب قران ظل السبحان و خليفه الرحمن الذي

Ends (fol. 10^r):

... و هر طایر دعایی که از آشیانه

(fol. 10^v):

تضرع و ابتهال بندگان اخلاص پناه پرواز گیرد و دست آموز اجابت و قبول گردد انشا الله
العزیز هذا ما اردنا ايراده والحمد لله الذي اصطفاه عباده وسلم تسليما كثيرا تم

Scribe's colophon (fol. 11^r):

قطعه ای فلک رفعت شهنشاهی که در هنگام صید / جدی چرخ نیلگون در دام تسخیر
آوری ... / شاه بازا دولت قربت چویابی در شکار / منشی بیچاره را در نزد شه یادآوری تم

Linguistics

[71]

Perzsa O. 004/1

‘Izz al-Dīn ibn ‘Alī ‘Izz al-Dīn Saraḥsī (fl. 5th/11th century)

عز الدين بن علي عز الدين سرخسي

Kanz al-qavāfi

كنز القوافي

Kanz al-qavāfi is a rhyming dictionary written by ‘Izz al-Dīn Saraḥsī whom Reuben Levy identified with a poet of the Ghaznavid period, Abū l-Ḥasan Saraḥsī Bahrāmī. Levy based his claim on Niẓāmī ‘Arūzī’s (fl. 6th/12th century) statement that Bahrāmī wrote a treatise titled *Kanz al-qāfiya* but his theory has not been confirmed yet. The text described in his article appears to be identical with the first part of the present work.¹

The present manuscript seems to consist of two parts copied by two different scribes. The first undated part contains words of Arabic origin and a section on Persian words. It ends on fol. 45^r. As it is stated in the preface, the author of this part is ‘Izz al-Dīn Saraḥsī (fol. 1^v/line 4) and the title of the work is *Kanz al-Qavāfi* (fol. 3^r/line 2). The second part copied in 950/1543 by Muḥammad ibn Maḥmūd contains a continuation of the section on Persian rhyming words. According to the colophon, this part of the text was copied from a manuscript prepared by a certain Nazar ibn ‘Uṣmān al-Jāfi who completed his copy in Tokat on 20 Ramaẓān 947 [18 January 1541]. The title of the work is given on fol. 1^v as *Kitāb-i Qavāfi-nāma*. Marginal notes containing additions to the text appear on a great number of pages. The text is part of a collected volume also containing [*Šarḥ-i muškilāt-i kitāb-i Gulistān*] (fols. 49^r–78^v) by Darvīš Idrīs ibn Yūsuf.

Fols. I, 1^r–48^v; 8, 11, or 15 lines/page; p. d. 200 × 141 mm, w. s. 130 × 94 mm; binding: modern quarter leather library binding with marbled paper covers; in fairly

1 British Library Ms Delhi Persian1217. The catalogue record is available online at http://www.bl.uk/manuscripts/Viewer.aspx?ref=mss_eur_e20717_f007r [Last accessed on 02. 11. 2017].

good condition; paper: European laid paper with watermark (e.g. fols. 8, 37, 38, 41, 44, 45, 46, 47, 48): script: *nasta'liq*; ink: black ink, headings and signs are in red.

Literature: de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. V. Poetry of the Pre-Mongol Period*. London, 91–92; Nafīsī, Sa'īd. 1344/1965. *Tārīḫ-i naẓm va naṣr dar Īrān va dar zabān-i Fārsī tā pāyān-i qarn-i dahum-i Hijrī*. 1. Tehran, 8; Levy, Reuben. 1962. "Kanz al-qāfiyah [or al-Qawāfī] by 'Alī 'Izz al-Dīn Bahrāmī-yi Sarakhsī". In: Henning, Walter Bruno and Yarshater, Ehsan (eds.). 1962. *A Locust's Leg. Studies in Honour of S.H. Taqizadeh*. London, 135–138.

Begins (fol. 1^v):

بسمله. الحمد لله الذى خلق اللسان فى تركيب الانسان واعطاء بالنطق والبيان ... چنین گوید
مؤلف این تالیف غریب و مرتب این ترتیب عجیب داعی ادیب عزالدین بن عزالدین شیخ
على سرخسى احسن الله عواقبه که بنای شعر بر دانستن قافیه است

Ends (fol. 48^v):

باب الهاء پناه نگاه گواه نگاه گياه ... پایه سایه دایه مایه وایه پویه ... مویه

Scribe's colophon (fol. 48^v):

فرغت بر تحریر هذه القوافى بعون الملك العلى الوافى وانا الفقير نظر بن عثمان الجافى و من
الآلام فى العاجل حافى و من العذاب فى الاجل خافى و المرجو من القوى الكافى ... فوضت
جميع امرى الى الله الشافى نعم النصير و نعم العافى فى يوم الاثنين فى شهر رمضان الذى انزل
فيه القرآن فى اواخر وقت الضحى فى عصر سلطان بايزيد ابن محمد خان فى بلد توقات عنى الله
عن الآفات فى التاريخ سنة سبع و الاربعين و تسعمائه ... حرر هذه اللغة محمد ابن محمود غفرالله
له و لوالديه و لاستاديه و لجميع المومنين و المومنات و المسلمین و المسلمات اجمعين فى اواخر
شهر محرم الحرام سنة خمسین و تسعمائه خدايا بيامرزآن بنده را / که الحمد خواند نویسنده را
/ من نوشتم صرف کردم روزگار / من ثمام این بماند یادگار

[72]

Perzsa O. 099

Abū Naṣr Badr al-Dīn Mas'ūd Farāhī (d. 640/1242)

ابو نصر بدر الدين مسعود فراهي

Niṣāb al-ṣibyān

نصاب الصبيان

The *Niṣāb al-ṣibyān* is a versified Arabic–Persian glossary meant for schoolchildren with the purpose of facilitating the study of Arabic language and prosody. The words contained are explained in the form of *qit'as* composed in various metres.

The present volume is undated, the name of the scribe and the place of copying are not known. A few lines in Ottoman Turkish on fol. 1^r and the Ottoman interlinear translations visible throughout the volume suggest, however, that it was copied or at least used in an Ottoman environment. The volume contains a prose preface mentioning the name of the author (fol. 1^v/line 4) and the title of the work (fol. 2^r/line 4) and thirty-six *qit'as* explaining the meaning of Arabic words.

I, 28, I fols.; varying number of lines/page; p. d. 177 × 125 mm; w. s. 120 × 85 mm; binding: quarter cloth binding with marbled paper covers; in good condition; paper: thick and soft Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red.

The volume was purchased by the Library in 1950.

Literature: Storey, Charles Ambrose. 1984. *Persian Literature. A Bio-Bibliographical Survey*. 3/1 Leiden, 88–89; Dabīrsiāqī, Moḥammad. 1999. “Farāhī, Abū Naṣr Badr-al-Dīn Mas'ūd”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/farahi> [Last accessed on 30. 01. 2017]

Edition: Farāhī, Abū Naṣr. 1384/2005. *Kullīyāt-i Niṣāb al-ṣibyān*. Bi-qalam-i Ḥasan-zāda Āmulī. Tehran.

Begins (fol. 2^v):

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ... اَمَّا بَعْدُ بَعُونَ وَفَضْلٌ وَتَوْفِيقُ الْهَمِيِّ چنين گوید ابو نصر فراهی
... که صبیان را بیش از تعلم لغت عرب رغبت می افتد

Ends (fol. 28^r):

القطعه الاخری. و جیزو ملخص بود مختصر / سوی جز نعم آری الامکر / کای و کای و
کی و کاء / و کاء به معنی کم اندر خبر

Scribe's colophon (fol. 28^r):

هر که خواند دعا طمع دارم / زانکه من بنده گنه کارم / غرض از یادگار نام بود / یادگار
این قدر تمام بود

[73]

Perzsa O. 004/2

Darvīš Idrīs ibn Yūsuf

درویش ادریس بن یوسف

[*Šarḥ-i muškilāt-i kitāb-i Gulistān*]

[شرح مشکلات کتاب گلستان]

The present text is a treatise written by a certain Darvīš Idrīs ibn Yūsuf (fol. 50^r/line 7–8) with the intent to explain or, better to say, translate Arabic quotations included in Sa'dī's (d. ca. 671/1291–1292) *Gulistān*. The text is divided into five sections (*qism*). Section 1 gives the interlinear translation of quotations from the Koran; Section 2 is on *hadīs*; Section 3 deals with the sayings of wise men; Section 4 is on verses in Arabic; Section 5 is an Arabic–Persian vocabulary.

Sections in the present volume start on fols. 50^v, 52^r–52^v, 54^v, and 58^r. The section heading for Section 2 is missing. Fol. 49^r is blank. The present manuscript is undated, the name of the scribe and the place of copying are not known. Nevertheless, the style of writing used for giving the Persian meaning of the Arabic

text suggests that it was copied by an Ottoman scribe. The same text seems to be preserved in Princeton University Library (Islamic Manuscripts, Garrett no. 2101Y) under the title *Dībāčā-yi luġat-i Gulistān*.² The manuscript is part of a collected volume also containing *Qavāfi-nāma* (fols. 1^r–48^v) by ‘Izz al-Dīn ibn Šayḥ ‘Alī ‘Izz al-Dīn Sarahsī (fl. 5th/11th century).

Fols. 49^r–78^v; 8–15 lines/page; p. d. 200 × 141 mm, w. s. 130 × 94 mm; binding: modern quarter leather library binding with marbled paper covers; in fairly good condition; paper: European laid paper with watermarks (e.g. fols. 55, 75); script: *nashī*; ink: black ink, headings and signs are in red.

Literature: Dānišpažūh, Muḥammad Taqī and Ismā‘īl Ḥākīmī. 1362/1983. *Naš-riya-yi nušḥahā-yi ḥaṭṭī-yi kitābhāna-yi markazī-yi dānišgāh-i Tih-rān*. 11–12. Tehran, 957; Nafisī, Sa‘īd. 1344/1965. *Tārīḫ-i nazm va našr dar Īrān va dar zabān-i Fārsī tā pāyān-i qarn-i dahum-i Hijrī*. 1. Tehran, 8.

Begins (fol. 49^v):

بسمله. شکر و سپاس لایق خدای عظیمست که روح انسان را بفصاحت لسان آساید و
حمد بی قیاس سزاوار رهنمای کریمست که زبان آدمیان را بذلاقت بیان آرایید

Ends (fol. 78^r):

هادی رهنمای گروه هدی قربانی که بمکه فرستند و سیرت نیکو داشتن هنی گوارنده

[74]

Perzsa Qu. 04

Ṭālī‘ Īmānī (fl. 9th/15th century)

طالع ایمانی

Badā‘i‘ al-luġat

بدائع اللغت

² <https://pulssearch.princeton.edu/catalog/5242557> [Last accessed on 02. 11. 2017].

The *Badā'ī' al-luġat* is a dictionary explaining select Turkic words included in the poetic works of Mīr 'Alī Šīr Navā'ī (844–906/1441–1501), the founder of the Central Asian (Chaghatay) Turkish literary tradition. The dictionary contains approximately 1000 words arranged in alphabetical order. The work was compiled during the reign of Ḥusayn Bāyqarā (d. 911/1506), a Timurid prince ruling over Herat.

The present copy was prepared by Ismā'īl Tātār in 1168/1754 and it seems to represent an expanded redaction of the text, as on fol. 86^r it includes a reference to the poetry of Fuḏūlī (d. 963/1556), one of the leading figures of 10th/16th century Turkish classical poetry. The volume opens with an illuminated double frontispiece decorated with floral designs and a crudely executed 'unvān (fols. 2^v–3^r). There is a handwritten note in pencil on fol. 1^r with the following text in Hungarian: "Beda'i ul Lugat. 1717. Sah Huszejn uralkodása alatt írt Lugati Newai" (Beda'i ul Lugat. 1717. Lugati Newai written under the reign of Shah Ḥusayn).

I, 114, I fols.; 12 lines/ page; p. d. 258×135 mm, w. s. 175×91 mm; binding: conserved dark red and brown full leather binding of two-pieces technique, gilded almond-shaped centre-piece with four gilded pendants and gilded corner-pieces; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, Turkic headwords are in red, rule borders are drawn in blue, gold and green.

A donor's note by Arminius Vámbéry is attached to the inside of the front cover.

Literature: Storey, Charles Ambrose. 1984. *Persian Literature. A Bio-bibliographical Survey*. 3/1 Leiden, 111.

Edition: Borovkov, Aleksandr Konstantinovich 1961. "*Badā'ī' al-luġat*". *Slovar' Tāli' Īmānī Geratskogo*. Moscow.

Begins (fol. 2^v):

طوطی شیرین مقال سخنی که از آشیان نیشکر قلم بال گشا گردد و بسم الله الرحمن الرحيم
نوی ستایش متعالیست جل شانہ کہ

Ends (fol. 113^v):

ذاتی کہ خلاقه یتاریار فیض آندین / عالم اهلی ایچون سلامت بولسون



FIGURE 17 *Perzsa Qu.* 04, fols. 2^v–3^r. The opening page of an expanded redaction of the *Badā'i' al-luġat*, copied by *Ismā'īl Tātār* in 1168/1754

Scribe's colophon (fol. 113^v):

کتابه الاقل العباد الراجی اسمعیل تاتار سنه ۱۱۶۸

[75]

Perzsa O. 045

Ḥaṭīb Rustam Dede ibn 'Abd Allāh Maulavī (fl. around 903/1498)

خطیب رستم دده بن عبد الله مولوی

Vasīlat al-maqāšid ilā aḥsan al-marāšid

وسيلة المقاصد الى احسن المراصد

Vasīlat al-maqāšid ilā aḥsan al-marāšid is a practical Persian–Ottoman Turkish textbook containing vocabulary items and versified grammatical rules completed in mid-Ša‘bān 903 [April 1498]. The date of composition is given in an Ottoman Turkish couplet at the end of the dictionary that was compiled with the purpose of teaching Persian to children of Maulavī families. The text is divided into an introduction, three chapters (*bāb*) and an epilogue (*ḥātima*). Chapter 1 is on *mašdars*, Chapter 2 deals with verbs, Chapter 3 with nouns and the *ḥātima* with particles.³

The present volume is undated, the name of the scribe and the place of copying are not known. Chapter headings appear on fols. 3^r, 17^r, 45^r, and 100^r. A note written in French on fol. 1^v (back) states that the volume contains 1.105 verbs and 10.000 nouns. Ottoman translation of Persian words is given in the form of interlinear notes. Two notes on fol. 1^r give the title as *Vasīlat al-maqāšid*. Marginal notes appear on several pages.

I, 110, I fols.; 9 lines/page; p. d. 160 × 125 mm, w. s. 120 × 80 mm; binding: quarter leather binding with blind-tooled paper covers; in fairly good condition; paper: Oriental laid paper; script: *nashī*; ink: black ink, headings and signs are in red.

Literature: Özgüdenli, Osman G. 2013. “Kaṭīb Rostam Dede”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/katib-rostam> [Last accessed on 03. 11. 2017]; Öz, Yusuf. 1996. *Tarih Boyunca Farsça–Türkçe Sözlükler*. Doktora Tezi. Ankara Üniversitesi. Ankara, 173–179; Storey, Charles Ambrose. 1984. *Persian Literature. A Bio-Bibliographical Survey*. 3/1 Leiden, 66.

Begins (fol. 1^v):

بسمله. الحمد لله رب الارباب ميسر المسير الصعاب الذى خلق ادم من التراب ... اما بعد
چنين مى گوید اضعف عبادالله القوى خطيب رستم المولوى چون مولوى زادگان بعون
عنايت يزدان حفظ قرآن کردند

3 For a detailed list of contents see Öz, Yusuf. 1996. *Tarih Boyunca Farsça–Türkçe Sözlükler*. Doktora Tezi. Ankara Üniversitesi. Ankara, 173–179.

Ends (fol. 109^v):

تاریخ وسیله المقاصد اول مبارک یلک که اشبو فقیر/ قلدی اچنده لغاته سعی کثیر

(fol. 110^r):

/ کلرندن اوتوز بشیله یوزی/ قلبیشدی که دفترین حقیر/ چون تمام انده نصف شعبانده /
یازدی تاریخنده برات منیر

Scribe's colophon (fol. 110^r):

مفرد هرکه او نیک می کند یا بد/ نیک و بد هرچه می کند یا بد بعون الله الملک الوهاب

[76]

Perzsa O. 089

Ni'mat Allāh ibn Aḥmad ibn Mubārak al-Rūmī (d. 906/1562)

نعمت الله بن احمد بن مبارک الرومی

Luğat-i Ni'mat Allāh

لغت نعمت الله

Luğat-i Ni'mat Allāh is a well-known Persian–Ottoman Turkish dictionary compiled by the author, a member of the Naqshbandi community in 957/1550. The work is divided into a short introduction and three sections. Section 1 is on verbal nouns (*maṣādir*), Section 2 deals with verbal constructions (*qavā'id-i ʿin zabān*), Section 3 is dedicated to nouns (*asmā*). Persian words explained in Ottoman Turkish are sometimes illustrated by poetical quotations mainly from the works of pre-Timurid poets. The bulk of poetic quotations appear in Section 2.

The present volume is undated, the name of the scribe and the place of copying are not known. Section headings appear on fols. 2^r, 10^v, and 15^r. The title of the work is given on fol. 1^r (front) as *Luğat-i kabīr-i Ni'mat Allāh*. On fol. 1^r a short note in Turkish mentions a flooding of Karasu (today Sakarya Province, Turkey) on 26 Ramazān 1230 [1 September 1815]. The same page contains a short

note in Greek characters, a short note in Persian and a Turkish couplet by an unidentified poet. Fol. 1^v (front) contains a couplet in Arabic. Fol. 185^v contains a few hardly legible notes in Turkish, one mentions the name of a settlement, Chirpan (today in Bulgaria) another is a model text of an official decree on property transfer. Fol. 186^v contains three Turkish couplets from a *ğazal* by Isā Mahvī Efendi (1047–1127/1637–1715).

I, 189 fols.; 23 lines/page; p. d. 205 × 139 mm, w. s. 158 × 83 mm; binding: brown full leather binding with flap, almond-shaped centre-piece and two pendants, marbled paper doublure; in good condition; paper: European laid paper; script: *nasḥī*; ink: black ink, headings and signs are in red.

Fol. 1^r (front) contains an effaced ownership note by a certain ‘Abd al-Raḥmān dated 1260/1844. The same page contains a note in German recording the fact that the volume was donated by its German owner to another person. Neither the donor’s nor the recipient’s name is clearly legible. The bookplate of Heinrich Ferdinand Mühlaus (1839–1914), a German Evangelical theologian and expert on Hebrew appears on the inside of the front cover. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Öz, Yusuf. 1996. *Tarih Boyunca Farsça–Türkçe Sözlükler*. Doktora Tezi. Ankara Üniversitesi. Ankara, 231–235; Storey, Charles Ambrose. 1984. *Persian Literature. A Bio-Bibliographical Survey*. 3/1 Leiden, 70–70; Blau, Otto. 1877. “Ueber Ni’met-ullah’s persisch-türkisches Wörterbuch”. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 31, 484–494.

Begins (fol. 1^v):

حمد بی قیاس و شکر با سپاس آن مالک بی همتا را که ملکش بی انبازست و درگاه لطفش
با بندگان مخلص باز غفار الذنوب ذات پاک اوست

Ends (fol. 184^r):

یونان بر مملکت اسمدر معروف و مشهور و بر قومک و بر پادشاهک اسمدر یونیوز الک یاز
آیی یوه و لوجه طغان بعضلر بویملدرددلر و بعضلر قره گوز در ددلر. یوهر مثله یوهه مثله یویو
بویمل یویه آرزومند یهه مثله یهره مثله تم الکتاب بعون الملک الوهاب و الله اعلم بالصواب

[77]

Perzsa O. 056/1

Raušan 'Alī Anṣārī Jaunpūrī (d. ca. 1225/1810)

روشن علی انصاری جونپوری

Qavā'id-i zabān-i fārsī

قواعد زبان فارسی

Qavā'id-i zabān-i fārsī is a short Persian grammar written by the author who later became a member of the staff at Fort William College, Calcutta for his son called Afzal 'Alī sometime in the second half of the 12th/18th century. The treatise is divided into a preface (*muqaddima*), eleven chapters (*bāb*) and an epilogue (*ḥātima*) treating various issues of Persian grammar. Grammatical rules are often illustrated by poetic quotations.

The present copy was completed on 26 Ša'bān 1213 [2 February 1799] by an unnamed scribe at an unnamed place. Chapter headings appear on fols. 3^r, 9^r, 11^v, 12^r–12^v, 13^v, 14^r, 15^v (two chapters), 16^r, 17^r, and 20^r. Though the text seems to be continuous, the heading for Chapter 2 is missing. The name of the author and the title of the text are given on the inside of the front cover in an English, and on fol. 1^r in a Persian note. On fol. 1^r the contents of the volume are described in 18th century round hand as "Persian Grammar". Fol. 2^r contains a short note written by the same hand giving the title of the work and the name of the author. The work is part of a collected volume also containing another treatise on Persian grammar titled *Dastūr al-mubtadī* (fols. 37^v–100^v) by an unidentified author.

Fols. I, 1^r–37^r; 15 lines/page; p. d. 224×143 mm, w. s. 183×95–100 mm; European brown full leather binding; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings and signs are in red ink.

The ownership notes of John Murriel appears on fols. 1^r and 2^r. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Storey, Charles Ambrose. 1984. *Persian Literature. A Bio-Bibliographical Survey*. 3/1 Leiden, 126–127.

Edition: Raušan 'Alī Jaunpūrī. 1270/1853. *Qavā'id-i fārsī*. Kanpur.

Begins (fol. 2^v):

بسمله. بعد حمد حضرت آفریدگار جل جلاله و نعت جناب رسول مختار صلیالله علیه و آله
و سلم آنکه این رساله موسوم بقواعد فارسی متضمن اکثر قواعد و ضوابط اهل فارس

Ends (fol. 36^v):

چون شکافتن و نواختن و شتافتن و هر صیغه که مصدرش

(fol. 37^r):

بانضمام کردن و شدن آید جامد است چون نماز کردن و فکار شدن

Scribe's colophon (fol. 37^v):

تمام شد نسخه قواعد فارسی من تصنیف روشن علی انصاری جون پوری بروز سه شنبه بتاریخ
بیست [و] ششم شهر شعبان المعظم سنه ۱۲۱۳ فصلی باتمام رسید

[78]

Perzsa O. 056/2

[Anonymous]

مؤلف مجهول

Dastūr al-mubtadī

دستور المبتدی

Dastūr al-mubtadī is a treatise on Persian intended to help beginners to appreciate poetical and prose texts. The work written in India in the 12th/18th century by an unidentified author should not be confused with Şafī ibn Naşīr's work bearing the same title and published in Lucknow in 1843. The present *Dastūr* was initiated by friends of the author. The treatise is divided into a short preface and six chapters (*faṣl*). Chapter 1 is on *maṣḍars*; Chapter 2 is on particles and word formation; Chapter 3 explains select set phrases; Chapter 4

gives the explanation of choice couplets deemed difficult by the author; Chapter 5 treats a few rules of Arabic grammar; Chapter 6 deals with astrological issues. Chapters 2–4 contain copious poetical quotations from a large number of poets, among them many Indians from the Mughal period. The most often quoted poets are Sa'dī (d. ca. 671/1291–1292), Ḥāfiẓ (ca. 715–792/1315–1390), Ġanī Kašmīrī (d. 1079/1668) and Šā'ib (ca. 1000–1086–1087/1592–1676). The inclusion of verses by Bīdil (1054–1133/1644–1721), Ḥazīn (1103–1180/1692–1766) and Ḥamīd al-Dīn Kākoravī (1132–1215/1719–1801)⁴ would suggest that the present treatise was written perhaps in the second half of the 12th/18th century.

The present copy is unfinished and undated. Nevertheless, since it is the second work in a collected volume and was copied by the same scribe who copied the first treatise dated 26 Ša'bān 1213 [2 February 1799], it is not without reason to suggest that the present copy was copied after that date. Chapter headings appear on fols. 38^v, 43^r, 67^v, 79^r, 88^r, and 93^r. The copy contains only the first few words of the sixth chapter. Fol. 99^r contains a couplet from Nāẓim Haravī's (d. 1081/1670) *Yūsuf va Zulayḥā*. Fols. 93^v–100^v are left blank. The text is part of a collected volume also containing *Qavā'id-i fārsī* (fols. 2^v–37^r) by Raušan 'Alī Jaunpūrī (d. ca. 1225/1810).

Fols. 37^v–100^v, II; 15 lines/page; p. d. 224×143 mm, w. s. 183×95 mm; binding: European brown full leather binding; in good condition; paper: Oriental laid paper; script: *nasta'liq*; black ink, headings and signs are in red ink, yellow glazed paper.

The ownership notes of John Murriel appears on fols. 1^r and 2^r. The volume was part of the Alexander Kégl (1862–1920) bequest.

Begins (fol. 37^v):

بِسْمِ اللَّهِ. سبحان الله الحمد لله الذي علم بالقلم علم الانسان ما لم يعلم ... راقم اين سطور اصف
الناس عباد الله راجي برحمت الله که چون تکليف بعضی از احباء شفيق

4 For his life see Ḥaydar, Muḥammad 'Alī. 1927. *Tazkira-yi mašāhir-i Kākūrī*. Lucknow, 138–143.

Ends (fol. 93^r):

چون الی سوی هست بیا. ایس نی ثم بعد ازان میدون ثم آنجا و ههنا اینجا فصل ششم در ذکر
قدری از نجوم و تجویز ساعات سعید و نحس آن

[79]

Perzsa O. 088

[Anonymous]

[مؤلف مجهول]

[*Muntaḥab-i luġat-i Surūrī*]

[منتخب لغت سروری]

The present volume contains a hitherto unidentified Persian dictionary. It appears to be an abridgement of Surūrī Kāšānī's (d. after 1036/1626) *Majma' al-furs* as a great number of entries are borrowed verbatim and the arrangement of the original text is closely followed. The text starts with a short preface in which the compiler tells that he was asked by one of his friends, a certain Mirzā Muḥammad Ṣādiq (fol. 2^r/line 14) from Tarkhuran (today Markazi Province, Iran) to compile a short lexicographical work explaining difficult Persian and Arabic words. Though the greater part of fol. 2^v is effaced and thus a great part of the preface is rendered illegible, it is clear that the author admits to have studied Surūrī's dictionary.

The present copy is only partially dated (29 Rajab, a Thursday) as the margin containing the colophon was clipped (fol. 263^r). The name of the scribe and the place of copying are not known. A part of the text starting with the entry *hazīna* (fol. 263^r/line 11) appears to have been added later by a different hand. Poetic quotations and headings written in red are missing from this part. Scattered marginal notes indicating the beginning of entries appear on almost every page. The inside front cover contains a list of titles, perhaps as part of an inventory of books. Fol. 266^v contains a couplet dated 1266/1850. Fols. 264^v–265^r are blank.

I, 266, I fols.; 15 lines/page; p. d. 151×96 mm, w. s. 112×65 mm; binding: brown full leather binding with blind-tooled edges; in fairly good condition; paper: European laid paper with watermark (e.g. fols. 1, 141, 191, 226); script: *nasta'liq*; ink: black ink, headings are in red.

The ownership stamp of a certain Muḥammad Ṣādiq appears on fol. 1^v. He might be identical with the person who is mentioned in the preface as the initiator of the present volume. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Surūri, Muḥammad Qāsim. 1338–1341/1959–1962. *Farhang-i Majma' al-furs*. 3 vols. Bi-kušiš-i Muḥammad Dabīrsiyāqī. Tehran.

Begins (fol. 1^v):

بسمله و به ثقتی. سپاس بیرون از وهم و قیاس و ثنای افزون از فهم و حواس سزای حکیم
ذوالجلال و پادشاه لایزالست جل شانہ

Ends (fol. 266^v):

نافه بوی آنکه همچو بوی مشک دارد و عبارت از گند دهان باشد چه پوست نافه بوی بد
دارد و تمام و سخن چین باشد چنانچه نافه بوی پراکنده کند نهی در نورد یعنی بی نام و نشان
کنی نان کور بخیل و ممسک

Scribe's colophon (fol. 263^r):

در یوم پنجشنبه بیست و نهم شهر رجب المرجب در دولتخانه عالیشان مطاعی میرزا محمد ...
حسب انخواهش عالیشان مخدومی میرزا محمد ... خلف المرحوم حاجی میرزا عسکر ... پذیرفت

[80]

Perzsa O. 036

[Anonymous]

[مؤلف مجهول]

Pānšad va hašt luğat

پانصد و هشت لغت

Pānšad va hašt luğat is a Persian glossary of rare words, idioms and metaphorical meanings compiled by a hitherto unidentified author. The poetic example used to illustrate the word *pažmān* ‘sad’ taken from the *Šāhinšāh-nāma* of Faḥr ‘Alī Ḥān Šabā (1179–1238/1765–1822) suggests that the dictionary was written sometime in the 13th/19th century. Only a few of the entries are illustrated with poetic examples. Except for the above quoted couplet all the verses are from Central Asian Turkish (Chaghatay) works of Mir ‘Alī Šīr Navā’ī (844–906/1441–1501).

The present volume is undated, the name of the scribe and the place of copying are unknown. Nevertheless, the appearance of the *riq‘a* script used for recording the meanings of the words suggests that the manuscript was copied in a 13th/19th century Ottoman environment. A *terminus ante quem* dating is made possible by the fact that József Thúry (1861–1906), a Hungarian Turkologist got into the possession of the volume during his stay in Constantinople in 1884.⁵ The title of the work is given on fol. 1^r. The words included in the glossary are arranged into an alphabetical order with each entry written on the recto side of a single folio. The sole exception is fol. 413^v. Chaghatay quotations are on fols. 275^r, 282^r, 314^r, 408^r, 644^r, 691^r, 788^r, 814^r, and 857^r. A large number of folios are left blank. The title of the manuscript is given on the spine as “Panszad u hest lugat”.

I, 892 fols. 2–11 lines/page (versos are blank); p. d. 196 × 120 mm, w. s. ca. 40–155 × ca. 30–70 mm; binding: modern half leather binding paper covers; in good condition; paper: European laid paper; script: *nashī*, *riq‘a*; ink: black ink.

The ownership stamp of József Thúry appears on fol. 1^r. The volume was part of the József Thúry bequest.

Begins (fol. 1^r):

باب الالف پانصد و هشت لغت است. آب آتش رنگ بمعنی شراب می باشد

5 Thúry József. 1903. *A “Behdset-ül-Lugat” című csagatáj szótár* [The Chaghatay Dictionary Entitled “Behdset-ül-Lugat”]. Budapest, 9, note.

Ends (fol. 881^v):

یلنکینه یک نوع پوششی باشد که از پوست ببر و پلنگ ساخته در روز جنگ پوشند و بر
اسب نیز اندازند

Literature

1 Poetry

[81]

Perzsa F. 12

Abū l-Qāsim Firdausī (329–410 or 416/940–1019 or 1025)

ابو القاسم فردوسی

Šāh-nāma

شاهنامه

The *Šāh-nāma* often termed the Persian national epic was finished by the author in 400/1010. The nearly 60,000 couplets-long poem composed in *masnavī* form narrates the history of Iran from mythical times up to the Islamic conquest.

The present copy is undated, the place of copying and the name of the scribe are unknown. According to a description by Charles Melville the volume might have been copied in the 15th century in rural Iran. A dated note on fol. 312^v confirms that it was copied before 953/1546. The text starts with the prose preface of Abū Maṣṣūr Ma‘marī (d. 350/961) (fols. 1^v–4^r), the poem itself begins on fol. 4^v. The manuscript is illustrated, paintings are on fols. 1^r, 7^v, 31^r, 38^v, 43^v, 60^v, 66^v, 77^v, 89^r, 119^v, 129^v, 133^v, 169^v, 198^v, 215^v, 238^r. There is a double frontispiece on fols. 1^v–2^r. Fols. 4^v, 129^v are decorated with an *‘unvān*. Fol. 129^r is left blank. A new section bearing the title *Lohrāsp-nāma* starts on fol. 129^v. Additional couplets are written in the margins of fols. 311^v–312^r. Fol. 312^v contains several pieces of poetry, one group is written upside down on the top of the page: a *rubā‘ī* by Abū Sa‘īd Abū l-Ḥayr (d. 440/1049); in the manuscript the poem is attributed to a certain Bābā ... Čīlānī, another one by ‘Irāqī (d. 688/1289) and a short poem by an unknown poet. According to a note, these were written on the page in 953/1546. The page also contains several other poetic quotations, among them one by Sa‘dī (d. ca. 671/1291–1292). The manuscript was conserved by Mária Czigler in 2005.

312 fols.; 25 lines/page (inner textbox), 42 lines/page (outer textbox); p. d. 335×222 mm, w. s. 255×162 mm; binding: modern full leather binding; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in gold, the text is written in four columns in the inner textbox, and in a single column in the outer textbox.

The volume was rebound in the 1970s and during the process the original fly-leaves containing ownership notes were discarded. The microfilm made before the rebinding preserved these notes. The first one was on fol. 1^r (front). It recorded the fact in Russian that the volume was gifted by an unknown person to a certain Mr. (Gospodin) Bekchurin as a souvenir on the occasion of his visit to Tashkent on 26 September 1865. The person mentioned in the note may be the same Nikolai Mikhailovich Bekchurin whose ownership note can be seen in other manuscripts of the collection. The other note (on fol. 1^v) recorded the fact that the volume was donated to the Library of the Hungarian Academy of Sciences by Bertalan Ónody (d. 1892) on 31 May 1876. Ónody may have come into the possession of the volume during his trip to Khiva in 1875.

Literature: de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. V. Poetry of the Pre-Mongol Period*. London 100–138; Charles Melville's description at the homepage of the Shahnama project: <http://shahnama.caret.cam.ac.uk/new/jnama/card/cemanuscript:436680956> [Last accessed on 11. 03. 2017]; Khalegi-Motlagh, Dj. 2011. "Abū Maṣṣūr Ma'marī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/abu-mansur-mamari-minister-dastur-of-abu-mansur-b> [Last accessed on 03. 01. 2018].

Edition: Firdausī, Abū l-Qāsim. 1370/1991. *Šāh-nāma-yi Firdausī*. Taṣḥīḥ-i Žūl Mol (Jules Mohl). 7 vols. Tehran.

Begins (Prose preface, fol. 1^r):

سیاس و آفرین خدایرا جل جلاله که این جهان و آن جهان را آفرید و بندگان اندر جهان
پدیدار کرد ... آغاز شاهنامه از گردآورنده ابو منصور عبدالرزاق

Ends (Prose preface, fol. 4^r):

از دشمنان شیرین او را بدایگان سپرد و بکوه فرستاد و چون از شاهان ایران کسی نماند او را
از کوه بیاوردند و پیداشاهی ایران نشانند و آورده اند که بیست سال پادشاهی کرد والله
اعلم



FIGURE 18 *Perzsa F. 12, fol. 119^v. Rostam captures Kāmūs in a miniature painting of a 9th/15th century copy of the Šāh-nāma.*

Begins (*Šāh-nāma*, fol. 4^v):

سخن گوی دهقان چگوید نخست / که نام بزرگی به گیتی که جست / که بود آنکه دهم بر
سر نهاد / ندارد کس آنروزگاران به یاد

Ends (*Šāh-nāma*, fol. 312^r):

خدا یا توئی داور دستگیر / بخشای تقصیر این مرد پیر / روان مرا در مقام صفا / فرود آر در
حضرت مصطفی

Scribe's colophon (fol. 312^r):

هزاران درود هزاران سلام / ز ما بر محمد علیه السلام تمت الکتاب و حسن توفیقه و صلی الله
علی محمد و آله اجمعین

[82]

Perzsa F. 03

Abū l-Qāsim Firdausī (329–410 or 416/940–1019 or 1025)

ابو القاسم فردوسی

Šāh-nāma

شاهنامه

An undated copy of the above work. Neither the place of copying nor the name of the scribe are known. The margins of fols. 275^v–280^r contain the prose preface of Abū Maṣṣūr Maʿmarī (d. 350/961) copied by Ibn ʿAbd Allāh Ibrāhīm al-Ḥusaynī al-Famī Tafrašī in 1208/1794.

The text of the volume is divided into three parts. The first part ends on fol. 230^r, the second one starts with Lohrasp's ascension to the throne on fol. 231^v, the third begins with the rule of Nūšīrvān on fol. 405^v. Compared to Mohl's edition 45 lines are missing between parts I and II (lines 3105–3150). Pages between the two parts are left blank. The space left blank for an *ʿunvān* at the beginning of the second part is unused. The text ends abruptly on fol. 507^v, the catchword at the bottom of the page suggests that the end of the text is missing. Several pages are missing between fols. 187^v and 188^r. The volume contains 33 late 12th–13th/18th–19th century paintings. An unfinished painting depicting the scene of Manīža receiving Bižan in the meadows (fol. 180^r), however, seems to represent a much earlier style. Paintings are on fols. 22^v, 24^r, 39^v, 50^r, 55^v, 62^r, 64^v, 87^v, 95^v, 119^v, 125^r, 137^v, 158^v, 161^r, 165^v, 169^v, 173^v, 175^v, 180^r, 190^r, 198^r, 203^v, 205^v, 218^v, 230^r, 254^r, 266^r, 274^v, 297^v, 305^r, 345^v, 348^v, 378^v. The painting on fol. 198^r does not completely fill the space left for the illustration. On fol. 1^v there is a decorated *ʿunvān* and the margins of fols. 1^v and 2^r are decorated by a floral pattern in gold. On several pages the inner rule borders are missing (fols. 383^v, 385^v, 388^r, 390^r). On fol. 507^r–507^v the inner rule borders are drawn in red. Scattered marginal notes are found throughout the volume. Most of these are explaining vocabulary items quoting Ḥusayn "Burhān" al-Tabrīzī's *Burhān-i qātiʿ* (completed in 1062/1652), and a lexicographical work referred to simply as *Farhang*.

I, 508 fols.; 25 lines/page; p. d. 360×210 mm, w. s. 254×148 mm; binding: black full leather binding with almond-shaped centre-piece, two pendants and tooled margins around the edges; in good condition; paper: thick Oriental laid

paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in red and blue, the text is written in four columns.

There is a note dated 1231/1815–1816 on fol. 1^r by a certain 'Alī Akbar valad-i Ḥājī Mullā Ḥusayn who might have been an owner of the volume.

References: de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. V. Poetry of the Pre-Mongol Period*. London 100–138; Charles Melville's description at the homepage of the Shahnama project <http://shahnama.caret.cam.ac.uk/new/jnama/card/cemanuscript:1208024263> [Last accessed on 09. 08. 2017]

Edition: Firdausī, Abū l-Qāsim. 1370/1991. *Šāh-nāma-yi Firdausī. Taṣḥīḥ-i Žūl Mol* (Jules Mohl). 7 vols. Tehran.

Begins (fol. 1^v):

بسمله. به نام خداوند جان و خرد / کزین برتر اندیشه نگذرد

Prose preface begins (fol. 275^v):

بسمله. افتتاح سخن آن به که کنند اهل کمال / به ثنای ملک الملک خدای متعال ... چنین روایت کرده اند که ابو منصور عبدالرزاق بن عبدالله بن فرخ ... که کتاب سیر الملوک را از ابتداء کیومرث

Ends (fol. 507^v):

بمردند از روزگار دراز / بگفتار من زنده گشتند باز / ... چو از مصطفی من حکایت کنم / چو محمود صد را حمایت کنم

Prose preface ends (fol. 280^r):

فرخزاد یکماه یزدجرد شهریار که آخر ملوک عجم بود بیست سال مجموع سه هزار و هشتصد و سی و شش سال و چهار ماه و بیست و چهار روز بود والله اعلم بالصواب

Scribe's colophon of the prose preface (fol. 280^r):

كتبه العبد المذنب العاصي الحقيير الفقير الراجي الى الله الغني ابن عبد الله ابراهيم الحسيني
القمي التفرشي في سنة ثمان مائتين بعد الف من الهجرة النبويه المصطفويه صلى الله عليه وآله
اين نوشتم تا بماند يادگار تم.

[83]

Perzsa F. 17

Abū l-Qāsim Firdausī (329–410 or 416/940–1019 or 1025)

ابو القاسم فردوسی

Šāh-nāma

شاهنامه

An undated copy of the above work. The place of copying and the name of the scribe are not known. However, it is not without reason to believe that it was copied in India, as there are decorated *‘unvāns* of Indian style on fols. 1^v, 151^r, 304^v.

The volume is divided into three parts. The second part begins on fol. 151^r with the story of Kāmūs-i Kāšānī. The third part starts with the story of Ānūšīrvān. Pages are missing between fols. 3^v–4^r, 23^v–24^r, 45^v–46^r, 62^v–63^r, 81^v–82^r, 103^v–104^r, 119^v–120^r, 136^v–137^r, 155^v–156^r, 171^v–172^r, 176^v–177^r, 195^v–196^r, 211^v–212^r, 241^v–242^r, 262^v–263^r, 281^r–282^v, 297^r–298^v, 309^v–310^r, 320^r–321^v, 327^v–328^r, 347^v–348^r, 361^v–362^r, 382^v–383^r, 397^v–398^r, 399^v–400^r, 406^v–407^r, 415^v–416^r, 417^v–418^r. The text on fol. 4^r–4^v contains more than 80 lines from Asadī Ṭūsī's (d. 465/1072–1073) *Garšāsp-nāma* (Chapter 12, lines 1–83, Asadī Ṭūsī, *Garšāsp-nāma* Yağmā'ī's edition, Tehran, 1354/1975, 21–25). The folio is erroneously placed here as it should follow fol. 7^v. Fols. 8^r–12^v contain further interpolations from the *Garšāsp-nāma* (11^r/line 6 of the same edition) and also from a hitherto unidentified text.

III, 425, IV fols., 25 lines/page; p. d. 372×212 mm, w. s. 270×150 mm; binding: European full leather binding, marbled paper doublure; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in blue, red and gold; the text is written in four columns.



FIGURE 19 *Perzsa F.* 03, fol. 180^r. *Maniža entertains Bižan in the meadows in the only miniature of a Šāh-nāma manuscript painted at the time of its copying.*

The volume was purchased in 1962.

Literature: de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. V. Poetry of the Pre-Mongol Period*. London 100–138.

Edition: Firdausī, Abū l-Qāsim. 1370. *Šāh-nāma-yi Firdausī. Taṣḥīḥ-i Žūl Mol* (Jules Mohl). 7 vols. Tehran.

Begins (fol. 1^v):

رب یسر ولا تعسر. بسمله. به نام خداوند جان و خرد / کز اندیشه برتر آن بگذرد / خداوند نام
و خداوند جای

Ends (fol. 425^v):

مه بهمن و آسمان روز بود / که کلکم بدین نامه خود سر بسود / چو خواهشگری و نیازم نمود
/ برین بر بیستم زبان برگشود تم

[84]

Perzsa O. 023

Nāṣir-i Ḥusrau (394–ca. 481/1004–1088)

ناصر خسرو

[*Muntaḥab-i aš'ār*]

[منتخب اشعار]

The present volume represents a selection of the author's poems and consists of four parts. The first part (fols. 1^v–57^r) contains *qaṣīdas* collected by the compiler from different manuscripts, the second part (fols. 57^v–76^v) contains various poems, a *tarjī-band*, several *qiṭ'as* and a few couplets, and it is closed by a dated colophon (1 Ša'bān 1296 [21 July 1879]). The third part (fols. 77^r–79^r) contains further *qaṣīdas* and the last section consists of *Raušanā'ī-nāma* a narrative poem traditionally ascribed to the author (fols. 79^v–94^r). The volume was finished in the first ten days of Zū l-qa'da in 1296 [mid-October 1879]. The name of the scribe and the place of copying are not known.

VII, 94, X fols.; 15 lines/page; p. d. 214×152 mm; w. s. 150×92 mm; binding: reddish European full leather binding; in good condition; paper: European wove paper; script: *šikasta-nasta'liq*; ink: black ink.

Literature: de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. V. Poetry of the Pre-Mongol Period*. London, 174–177, 179–183.

Editions: Nāšir-i Ḥusrau. 1357. *Dīvān-i aš'ār-i Ḥakīm Nāšir-i Ḥusrau*. Bi-ihitimām-i Muḡtabā Mīnuvī va Mahdī Muḡaqqaq. Tehran; Ethé, Hermann. 1879–1880. “Nāsir Chusrau's Rūšanānāma ... oder Buch der Erleuchtung”. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 33 (1879), 645–664; 34 (1880), 428–464, 617–642.

Qašā'id begins (fol. 1^v):

قصایدیست از دواوین متعدده و نسخ مختلفه از حکیم ناصر خسرو علوی علیه الرحمه جمع گردید جزدیوان وی ثبت و ضبط گشت بعون الله تعالی بسمله. خداوندیکه در وحدت قدیم است از همه اشیا/ نه اندر وحدتش کثرت نه محدث از اوانها / چه گویی از چه عالم را پدید آورد کز اول/ نه مادر بود و نه صورت نه بالا بود و نه پهنا

Qašā'id ends (fol. 76^v):

کسی کو دیگران را برگزیند بر چنین حری / بپرسد روز حشر ایزد از آن بیروی بهتانش

Scribe's colophon (fol. 76^v):

تمت الکتاب بعون الله الملك الوهاب فی غره شهر شعبان المعظم سنه ۱۲۹۶

Raušanāyī-nāma begins (fol. 79^v):

روشنائی نامه ناصر خسرو علوی علیه الرحمه. بسمله. بنام کردگار پاک داور / که هست از وهم و عقل و فکر برتر / هم او اول هم او آخر زمبداء / نه اول بوده و نی آخر او را ...

Raušanāyī-nāma ends (fol. 94^r):

... چو انشا کردم این کتب مطهر / گشادم بردل اهل سخن در / منیر روشنایی نامه نامش / خرد را روشنائی کلامش

Scribe's colophon (fol. 94^r):

تمت الرسالة الشريفة الموسوم بروشنايى نامه من كلام افصح الفصحا حكيم ناصر خسرو علوى
عليه الرحمه در عشر اول شهر ذى قعدة الحرام سنه ١٢٩٦ تحرير شد

[85]

Perzsa O. 081/1

[Anonymous]

[مؤلف مجهول]

[*Alfīya va Šalfīya*]

[الفيه و شلفيه]

The present text is an erotic *mašnavī* composed in the metre *mutaqārib-i mušamman-i maḥzūf*. The two main characters in the poem are a woman called Alfīya and her daughter Šalfīya (fol. 5^r, line 9). Historians of Persian literature mention only one such narrative poem composed by Azraqī Haravī in the 5th/11th century.¹ The title of the present work, however, is given by a later hand as *Unšur-i arbaʿ* on fol. 1^r. It should be mentioned here that the short notice mentioning this title, erroneously attributes the other *mašnavī*, *Maḥzan al-asrār* (fols. 20^r–45^v) by Ḥaydar Tilbe also included in the volume to Mīr ʿAlī Šīr Navāʿī (844–906/1441–1501).

The copy is incomplete and ends abruptly on fol. 19^v. It is undated, the name of the scribe and place of copying are not known, but it is not without reason to believe that the whole volume was copied on Ottoman soil sometime in the 10th/16th century. The margin of fol. 2^r contains a short note with the first *mišrāʿ* of the first *ğazal* by Ḥāfiẓ (ca. 715–792/1315–1390). The margins of fols. 3^v and 4^r contain a few lines in Ottoman Turkish by a hitherto unidentified Ottoman poet named Jamālī Čalabī (Cemālī Čelebi). Several pages (fols. 4^v, 9^r, 14^r, 17^r, 19^v) of the text contain only two couplets, one at the top and one at the bottom, which suggests that the main area of these pages was left blank for an illustration. The empty space is partially occupied by a *mišrāʿ* in Ottoman

1 Rypka, Jan. 1969. *History of Iranian Literature*. Dordrecht, 195.

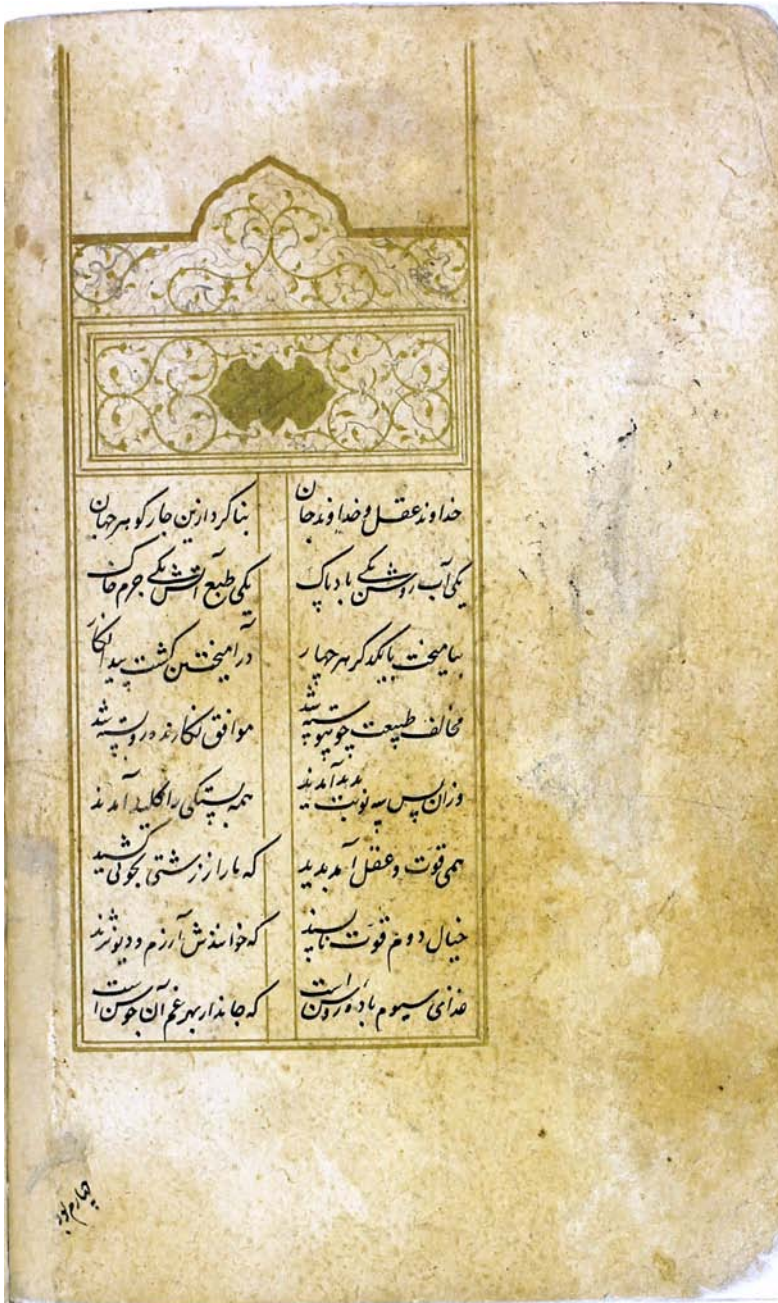


FIGURE 20 *Perzsa O. 081/1, fol. 1r*. The opening page of a rare *maṣnavī* possibly composed by Azraqī Haravī in the 5th/11th century, and copied on Ottoman soil in the 10th/16th century

Turkish on fols. 6^v and 19^v. An unknown number of folios are missing between fols. 3^v–4^r. A short note written by a European hand is attached to the inside of the front cover. It gives the contents of the volume in French as 1. “Kitabi onsor et arba‘ les quatre éléments; poëme persan” 2. “Makzan ul Esrar trésor des secrets en djagatai poëme de Nevaï (Mir Ali Chir)”.

Fols. II, 1^v–19^v; 12 lines/page; p. d. 192×115 mm, w. s. 127×61 mm; binding: conserved full leather binding, the original covers are retained, these are decorated with an almond-shaped centre-piece and two pendants with gilded silhouette and a gilded tooled line at the edge; in good condition; paper: thick Oriental laid paper; script: *nasta‘līq*; ink: black ink; rule borders are drawn in blue and gold.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Maḥjūb, Muḥammad Ja‘far. 1342/1963. “Maṣnavī-sarāyī dar zabān-i fārsī tā pāyān-i qarn-i panjum-i hijrī”. *Našriya-i Dāniškada-yi Adabīyat va ‘Ulūm-i Insānī-yi Dānišgāh-i Tabrīz*. 66, 284–285.

Begins (fol. 1^v):

خداوند عقل و خداوند جان / بنا کرد از این چارگوهر جهان / یکی آب روشن یکی باد
پاک / یکی طبع آتش یکی جرم خاک

Ends (fol. 19^v):

یکی پاسبوراخ رانش کنی / ز خوشی زبان در دهانش کنی / بکس در سپوزی و بیرون کنی
/ بیک زخم تا خایه در کون کنی

[86]

Perzsa O. 083/2

Majdūd ibn Ādam Sanā‘ī Ġaznavī (d. ca. 525/1130)

مجدود بن آدم سنائی غزنوی

Ḥadīqat al-ḥaqīqa

حَدِيقَةُ الْحَقِيقَةِ

The *Ḥadīqat al-ḥaqīqa* is a didactic narrative poem on various religious issues. The poem has various redactions in the manuscript tradition and even its shortest version contains ca. 5000 couplets.

The present undated version contains only selections. The text starts abruptly with a couplet which is on p. 71 in Rażavī's edition. The last couplet in this sub-chapter is on p. 66 in Rażavī's edition. The excerpts do not always seem to follow the original order of the text. E.g. the sub-chapter starting on fol. 17^r is from the sixth chapter (p. 377 in Rażavī's edition), the next sub-chapter starting on the same page is from the seventh chapter (p. 471) but the following sub-chapter (fol. 17^v) is from the fourth chapter (p. 308) of the poem. Pages are missing between fols. 11^v–12^r, 23^v–24^r. Fol. 50^v is blank except for an abbreviated version of a charm against snakes and scorpions (fol. 1^r). The text is part of a collected volume also containing Maḥmūd Šabistarī's (d. ca. 740/1340) *Gulšan-i rāz* (fols. 1^r–7^v, 79^r–116^v) and *Šādiq al-aṣṣ* (fols. 51^r–78^v) by an unidentified Indian poet called Ḥaṣṣī.

Fols. 8^r–50^v; 12 lines/page; p. d. 168 × 97 mm, w. s. 117 × 66 mm; binding: European full leather binding, marble paper doublure; badly worm-eaten; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in blue and gold; the text is written in two columns.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: de Bruijn, J.T.P. 2012. "Ḥadīqat al-ḥaqīqa wa šari'at al-tariqa". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/hadiqat-al-haqiqa-wasariat-al-tariqa> [Last accessed 12. 08. 2017]

Edition: Sanā'ī. 1329/1950. *Ḥadīqat al-ḥaqīqa va šari'at al-ṭariqa*. Bi-taṣḥīḥ-i Muḍarris Rażavī. Tehran.

Begins (fol. 8^r):

همه را بهره قال و قيل آمد / شهر کوران و حال فيل آمد / آنچه پيش توست پيش از آن ره

نیست / غایت علم توسست الله نیست / ذات او نزد عارف و عالم / برتر از ما و کیف و از بل
و لم

Ends (fol. 50^r):

بود نمی گذشته از مرداد / که ازین کفتہبادام داد / پانصد و بیست و چار رفته زعام /
پانصد و بیست و پنج گشته تمام / باد بر مصطفی درود و سلام / ابد الدهر صد هزاران عام.
تمت

[87]

Perzsa O. 086

Auḥad al-Dīn Anvarī (d. 585/1189–1190)

اوحاد الدین انوری

Dīvān-i Anvarī

دیوان انوری

An early 11th/17th century copy of a collection of poems by the most esteemed panegyrist of the 6th/12th century completed by a certain ‘Abd al-Bāqī valad-i ‘Abd al-Karīm on 15 Jumādā al-ṣānī 1023 [22 July 1614]. The place of copying is not known.

The volume contains the following sections: *qaṣā'id* (fols. 1^r–180^v), *muqatta'āt* (fols. 181^r–279^r), *ḡazalīyāt* (fols. 279^r–330^r), *rubā'īyāt* (fols. 330^r–338^v). Poems are not arranged in alphabetical order. The last *rubā'ī* of the volume is not included in Nafisī's edition. An unknown number of pages are missing from the beginning of the volume and also from between fols. 263^v–264^r, 285^v–286^r. There are scattered marginalia on several pages. Most of the marginal notes are readers' comments explaining difficult words, phrases, lines, etc. Several pages, mainly at the beginning and at the end of the volume, are torn. The traces of a previous attempt for conservation with strips of paper glued to the margins can be observed on several pages. There are illegible ownership stamps on fols. 107^r, 338^v.

I, 338, I fols.; 19 lines/page; p. d. 188×100 mm, w. s. 132×55 mm; binding: modern quarter leather binding, cloth covers; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. Vol. V. Poetry of the Pre-Mongol Period*. London, 220–227; Meneghini, Daniela (ed.). 2006. *Studies on the Poetry of Anvari*. Venice.

Edition: Anvarī. 1364/1985. *Dīvān-i Anvarī*. Bi-kūšiš-i Sa'īd Nafisī. Tehran.

Begins (fol. 1^r):

مذکران طیورند بر منا بر باغ / ز نیم شب مترصد نشستہ املی را / چمن مگر سرطان شد که
شاخ نسترنش / طلوع داده به یک شب هزار شعری را

Ends (fol. 338^r):

شب که امید روز در عالم نیست / ... / بدین روز نشاندست مرا / ورنی شب بدین دراز ...

Scribe's colophon (fol. 338^r):

تمت. تمام شد هذا الكتاب دیوان انوری بعون ... بتاریخ پانزدهم شهر جمادی الاخر سنه هزار
و بیست و سه فقیر عبدالباقی ولد عبدالکریم. تم
الهی چنان [کن] که انجام کار / تو خوشنود باشی [و ما رستگار] / الهی پیامرز خواننده
را / گناه عفو کن بر نویسنده را

[88]

Perzsa O. 063

Auḥad al-Dīn Anvarī (d. 585/1189–1190)

اوحد الدین انوری

Dīvān-i Anvarī

دیوان

An undated, possibly 11th/17th century Indian copy of the above work. The volume contains *qaṣīdas* (fols. 1^v–161^v), *qit'as* (fols. 162^r–241^r), a *maṣnavī* (fols. 241^r–241^v), *ġazals* (fols. 242^r–273^v) and *rubā'īs* (fols. 274^r–297^r). Unknown number of pages are missing between fols. 197^v and 198^r. Catchwords written by a different hand on fols. 249^r and 273^v suggest that the volume once fell apart and was rebound in a wrong order. The original order of the *ġazalīyāt* section might have been fols. 250^r–273^v; 242^r–249^r. The volume contains *ġazals* only up to the letter *dāl*. The last three couplets of the *ġazal* starting with the couplet *Dard-am fuzūd va dast bi-darmān na-mī-rasad/Šabr-am rasīd va hijr bi-pāyān na-mī-rasad* and the *ġazals* following this poem are missing. Scattered marginalia can be seen on several pages. There are two short notes by two different English hands on fol. II^r (front). 1. "Dīwān Anvarī, a Collection of highly esteemed Poems". 2. "This illustrious Poet flourished in the Eleventh Century and died in the 1st years of the 12th. (A very rare manuscript.)". Fol. 297^r contains an effaced ownership note bearing the date 1067/1656–1657. The note on fol. I^r (back) reads: "Persian. Poems of Anvarī". On the inside of the back cover there is a handwritten note, perhaps a bookseller's note with an inventory number: "No. 160. Persian. Anvarī. Diwan about 1640". A small patch of the original spine is preserved with the following inscription: "*Kitāb-i Dīvān-i Anvarī. Taṣnīf-i Maulavī Anvār Šāhib raḥmat Allāhu 'alayhi.*"

II, 297, II fols.; 14 lines/page; p. d. 235 × 120 mm, w. s. 155 × 75 mm; binding: brown full leather European binding with a small patch of the original spine containing the title; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. Vol. V. Poetry of the Pre-Mongol Period*. London, 220–227; Meneghini, Daniela (ed.). 2006. *Studies on the Poetry of Anvarī*. Venice.

Edition: Anvarī. 1364/1985. *Dīvān-i Anvarī*. Bi-kūšīš-i Sa'īd Nafīsī. Tehran.

Begins (fol. 1^v):

بسمله. ای عید دین و دولت عیدت نجسته باد / ایامت از حوادث ایام رسته باد / گلهای
باغ چرخ که پژمردگیش نیست / در انتظار مجلس تو دسته دسته باد

Ends (fol. 297^r):

روزی که خرد سرشک رنگین ریزد / اندیشه چگونه رنگ آمیزد / نور از رخ آفتاب هم
بگریزد / چون سایه ایزد از جهان برخیزد

[89]

Perzsa O. 069

Afzal al-Dīn Badīl Ḥāqānī Šīrvānī (ca. 521–between 582 and 595 / 1127–
between 1186 and 1199)

افضل الدين بدیل خاقانی شیروانی

Tuḥfat al-ʿIrāqayn

تحفة العراقین

A 19th century, possibly Indian copy of the author's approximately 3000 couplets long prison poem (*ḥabsīya*). The poem also known as *Ḥatm al-Ġarāʿib* was finished in 552/1157. The *masnavī* composed in the metre *hazaj-i musaddas-i maqbūz-i mahzūf* (- - . | . - . - | . - -) consists of a prose preface, seven chapters (*maqāla*) and a *ḥātima* in the critical edition of Yaḥyā Qarīb.

The present copy lacks the foreword and most of the chapter headings. It was copied by a certain Muḥammad ʿAlī in 1259/1843 at an unknown place, possibly in India. A note written by a European hand on fol. 1^r (front) gives the author and the title of the work as "Khāqānī, Tuḥfat ul irāqain". The name of the author and the subject of the volume are indicated on the spine as "Persian Poetry. Khaqani". The volume contains several damaged pages: fols. 10^v, 11^r, 11^v, 12^v, 13^r, 13^v, 14^r, 48^v, 63^v, 64^r, 65^v, 66^r. Scattered marginal and interlinear notes correcting and/or explaining the text can be found throughout the whole volume, especially on fols. 1^v, 2^r–8^v, 53^r, 58^v, 77^r, 77^v, 99^r, 99^v, 100^r, 100^v, 101^r, 102^v, 103^r, 104^r, 104^v, 105^r, 105^v, 106^v.

I, 140, I fols.; 11 lines/page; p. d. 170×100 mm, w. s. 120×60 mm; binding: European half leather binding, cloth covers; in good condition; paper: European wove paper (dry stampmark of the papermill is visible on several folios, e.g. on fols. 33^r, 41^r); script: *nasta'liq*; ink: black ink, headings are in red.

Ownership stamps on the back flyleaf and the inside of the back cover prove that the copy once belonged to the collection of James O'Kinealy (1839–1903) a judge who served in the judicial branch of the Indian Civil Service from 1861 until 1899 in Bengal.² Three volumes from his Persian collection are preserved in the Library of the University of Michigan.³ The volume formed part of the Alexander Kégl (1862–1920) bequest.

Literature: Beelaert, Anna Livia. 2013. "Katm al-Ġarā'eb". In: *Encyclopaedia Iranica*. Available online at: <http://www.iranicaonline.org/articles/katm-al-garaeb>. [Last accessed on 12. 08. 2017]; de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. Vol. V. Poetry of the Pre-Mongol Period*. London, 320–321, 328–331; Hašimīzād, Sayyid Ḥusayn. 1378/1999. "Nigāhī bi-maṣnavī-yi Tuḥfat al-'Irāqayn: surūd-i āftāb". *Kayhān-i farhangī* 151, 32–38.

Edition: Ḥāqānī Šīrvānī. 1357/1978. *Tuḥfat al-'Irāqayn*. Bi-tašḥīḥ va ihtimām-i Yaḥyā Qarīb. Tehran.

Begins (fol. 1^v):

بسمله. مائیم نظارکان غمناک / زی حقه سبز و مهره خاک / کین مهره و حقه تا بجایند /
سر کیسه عمر می گشایند

Ends (fol. 140^v):

نور الانوار بر سرش باد / رب الارباب یاورش باد / این دعوت را بگاه تهلیل / آمین آمین
کاد جبرئیل

2 Foster, Joseph. 1885. *Man at the Bar. A Biographical Hand-list of the Members of Various Inns of Court, Including Her Majesty's Judges*. London, 344; Buckland, Charles Edward. 1906. *Dictionary of Indian Biography*. London, 321–322; *The London Gazette*. Issue 27128, p. 6331. 20 October 1899.

3 <https://babel.hathitrust.org/cgi/pt?id=mdp.39015079132463>; <https://babel.hathitrust.org/cgi/pt?id=mdp.39015079132679>; <https://babel.hathitrust.org/cgi/pt?id=mdp.39015079132653>; Last accessed 11. 06. 2016.

Scribe's colophon (fol. 140^v):

الحمد لله که در ساعت سعید نسخه بانصرام رسید کتبه گنہکار ازلی امیدوار رحمت رب
قوی محمد علی سنہ ۱۲۵۹ ہجری قدسی ۱۲

[90]

Perzsa O. 074

Afzal al-Dīn Badīl Ḥāqānī Šīrvānī (ca. 521/1127–between 582/1186–1187
and 595/1199)

افضل الدين بدیل خاقانی شیروانی

Tuḥfat al-ʿIrāqayn

تحفة العراقین

A possibly Indian copy of the above work. The present copy lacks the foreword. Chapters begin on fols. 1^v (the chapter heading is missing), 7^v, 31^r (instead of the chapter heading of the third *maqāla*, the section starts with title *Bāz ḥitāb bi-āftāb*), 48^r, 57^r (the chapter heading erroneously states that the fourth *maqāla* is what follows), 61^v (the chapter heading wrongly announces the fifth *maqāla*), 76^v (the chapter heading wrongly announces the sixth *maqāla*), 111^v (the chapter heading is missing). The copy was transcribed by Maulānā Muḥammad Šālīḥ valad-i Miyān Badhū a.k.a. Sahdev Phatar. The part of the colophon where the date of copying is mentioned is damaged and rendered illegible. Personal names mentioned in the colophon suggest that the volume was copied somewhere in Northern India. Two handwritten notes, one on the inside of the back cover and one on fol. 1^r (front), erroneously give the title as *Tuḥfat al-ʿArifīn* and *Tuḥfat al-ʿArifīn. Kitāb-i Sulūk* respectively. A note in French attached to the inside of the front cover and dated 1780 gives the subject of the work as a “poem on the merits of the Prophet and the Ka’ba”. An ownership note scribbled in a European handwriting on the same piece of paper states that the volume once belonged to a certain Abdool Ahud. Throughout the volume there are marginal and interlinear notes explaining the difficulties or correcting the text on almost every page. The text is written by a different hand between fols. 105^r–111^v.

II, 112, I fols., 15 lines/page; p. d. 215 × 145 mm, w. s. 174 × 105 mm; binding: restored half leather binding, paper covers; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, chapter headings are in red, rule border is drawn in black and red; the text is written in two columns.

The ownership note of a certain Abdool Ahud appears on fol. 1^r. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Beelaert, Anna Livia. 2013. "Ḳatm al-Ġarā'eb". In: *Encyclopaedia Iranica*. Available online at: <http://www.iranicaonline.org/articles/katm-al-garaeb>. [Last accessed on 12. 08. 2017]; de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. Vol. V. Poetry of the Pre-Mongol Period*. London, 320–321, 328–331; Hašimīzād, Sayyid Ḥusayn. 1378/1999. "Nigāhī bi-maṣnavī-yi Tuḥfat al-'Irāqayn: surūd-i āftāb". *Kayhān-i farhangī* 151, 32–38.

Edition: Ḥāqānī Šīrvānī. 1357/1978. *Tuḥfat al-'Irāqayn*. Bi-taṣḥīḥ va ihtimām-i Yaḥyā Qarīb. Tehran.

Begins (fol. 1^v):

بسمله. مائیم نظارکان غمناک / زی حقه سبز و مهره خاک / کین مهره و حقه تا بجایند
سر کیسه عمر می گشایند

Ends (fol. 112^v):

نور الانوار بر سرش باد / رب الارباب یاورش باد / این دعوت را بکاه تهلیل / آمین آمین
کاد جبرئیل

Scribe's colophon (fol. 112^v):

الفقییر حقیر کتبه مولانا محمد صالح ولد میان بدھو عرف سہدیو پتھر ساکن ... مولانا حضرت
محمدی و میان عنایت اللہ ایزد سبحانہ و تعالیٰ ... دھد کہ محض فی سبیل اللہ درس فرمودہ
بودند. تم. تحریر شد مطابق ... ہجری جلوس میمنت مانوس تمت تمام شد کار من نظام شد تم
[با مرکب قرمز]—نوشتہ بماند سیہ بر سفید / نویسنده را نیست فردا امید ... بتو مایہ خوبی
است / تو دانی حساب کرد پیش

[91]

Perzsa O. 080

Afzal al-Dīn Badīl Ḥāqānī Šīrvānī (ca. 521–before 595/1127–before 1199)

افضل الدين بدیل خاقانی شیروانی

Tuḥfat al-ʿIrāqayn

تحفة العراقین

An undated, possibly Indian copy of the above work. The present copy lacks the foreword. The chapter headings are on fols. 1^v, 25^r, 27^r, 41^r, 53^r. Chapter headings of *maqālas* 6 and 7 and that of the *ḥātima* are missing. Scattered marginalia and interlinear notes explaining the difficulties of the text can be met with throughout the volume. The title of the volume is given on the spine and on fol. 1^r (front) in Arabic script (*Tuḥfat al-ʿIrāqayn*). The name of the author and the title of the work are also recorded by an English hand on the same page (“Khakani. Tohfut ul Erakain”).

II, 96, II fols., 17 lines; p. d. 195×110 mm, w. s. 145×70 mm; binding: brown full leather binding decorated with slips of grey leather on the edges; in good condition; paper: Oriental laid paper; script: *nastaʿlīq*; ink: black ink, headings are written in red; the text is written in two columns.

An ownership note of W. Blane can be found on fol. 1^v. W. Blane might be the same person as William Blane (1750–1835) a British surgeon who worked in India.⁴ The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Beelaert, Anna Livia. 2013. “Kātm al-Ġarʿeb”. In: *Encyclopaedia Iranica*. Available online at: <http://www.iranicaonline.org/articles/katm-al-garaeb>. [Last accessed on 12. 08. 2017]; de Blois, François. 2004. *Persian Literature. A Bio-Bibliographical Survey. Vol. V. Poetry of the Pre-Mongol Period*. London, 320–321, 328–331; Hašimīzād, Sayyid Ḥusayn. 1378/1999. “Nigāhī bi-maṣnavī-yi Tuḥfat al-ʿIrāqayn: surūd-i āftāb”. *Kayhān-i farhangī* 151, 32–38.

4 For more details on William Blane see the description of Perzsa Qu. 11.

Edition: Ḥāqānī Šīrvānī. 1357/1978. *Tuḥfat al-'Irāqayn*. Bi-taṣḥīḥ va ihtimām-i Yaḥyā Qarīb. Tehran.

Begins (fol. 1^v):

بسمله. مائیم نظارکان غمناک / زی حقه سبز و مهره خاک / کین مهره و حقه تا بجایند /
سر کیسه عمر می گشایند

Ends (fol. 96^r):

نور الانوار بر سرش باد / رب الارباب یاورش باد / این دعوت را بکاه تهلیل / آمین آمین
کژاد جبرئیل

Scribe's colophon (fol. 96^r):

تمام شد نسخه تحفة العراقین بعون الملک الوهاب

[92]

Perzsa O. 073

Abū Muḥammad Jamāl ad-Dīn Ilyās Niẓāmī Ganjavī (ca. 535–ca. 605/
1141–1209)

ابو محمد جمال الدین الیاس نظامی گنجوی

Ḥusrau va Šīrīn

خسرو و شیرین

A 13th/19th century Indian copy of the author's 6150 couplets long epic poem, the second *maṣnavī* in his Ḥamsa ('Quintet'), relating the love story of the Sasanian King Ḥusrau II Parvīz (r. 590–628) and the lovely princess, Šīrīn. The work was composed between the years 573–576/1177–1181 in the metre *hazaj-i musaddas-i maqṣūr* or *maḥzūf* (.---|.---|.---). The present copy was finished in 1242/1826–1827 in Lahore by a scribe bearing the name 'Arab. There are two short notes on fols. 1^r–1^v (front) in Persian recording some of the basic bibliographical data of Niẓāmī's work. Fol. 1^r contains a note recording the name of the scribe, the date and place of copying and a few quatrains written in blue

ink in honour of 'Alī ibn Abī Ṭālib (d. 40/661). The author of the last *rubā'ī* is Abū Sa'īd Abū l-Ḥayr (357–440/967–1049). Fol. 1^v is decorated with an *unvān* based on Indian floral patterns and drawn with grey and black ink. There is a bookseller's plate on the inner side of the back cover (A. Maurice 13, Tavistock Row, Covent Garden, London; 36, Rue de la Huchette, Paris).

I, 200, I fols.; 16 lines/page; p. d. 216×127 mm, w. s. 172×73 mm; binding: full paper binding; worm-eaten, in bad condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red, margins are drawn in black and red ink; the text is written in two columns;

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Orsatti, Paola. 2006. "Kosrow wa Šīrīn", In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/kosrow-o-sirin>. [Last accessed on 07. 06. 2016].

Edition: Niẓāmī Ganjavī. 1313/1934. *Husrau va Šīrīn*. Bā ḥavāšī va taṣḥīḥ va šarḥ-i luġat va abyāt va muqābila bā sī nuṣṣa-yi kuhan sāl ki ḥudūd-i haftšad-i hijrī tā hizār nikāšta šuda; yādġār va armaġān-i Vaḥīd Dastgirdī. Tehran; Niẓāmī Ganjavī. 1960. *Husrau va Šīrīn*. Tartīb dahanda-yi matn-i 'ilmī va intiqādī Lav Alaksandrūvič Hatāqūrūf. Baku.

Begins (fol. 1^v):

رب یسر و تتم بالخیر. بسمله. نستعین. خداوندا در توفیق بگشای / نظامی را ره تحقیق بنای
/ دلی ده کویقینت را بشاید / زبانی کافرینت را سر آید

Ends (fol. 200^v):

سعادت یار او در کامرانی / مساعد با سعادت زندگانی / سخن را بر سعادت ختم کردم /
ورق کانجا رساندم در نوردم

Scribe's colophon (fol. 200^v):

تمت. از آن مختلف رنگ شد روزگار / که دارد پدر هفت و مادر چهار

[93]

Perzsa O. 058

Abū Muḥammad Jamāl ad-Dīn Ilyās Nizāmī Ganjavī (ca. 535–ca. 605/
1141–1209)

ابو محمد جمال الدین الیاس نظامی گنجوی

Ḥusrau va Šīrīn

خسرو و شیرین

A mid-13th/19th century copy of the above work. The present copy was finished on 27 Ša'bān 1255 [4 November 1839] at an unknown place by an unknown scribe. There is a decorated *‘unvān* on fol. 1^v. The front flyleaf contains two short notes written by an English hand. One of them gives the title of the volume as *Khusru wa Shirīn*, the other as *Sheerin va Khosroo, Kissa Farhād*.

I, 198 fols.; 16 lines/page; p. d. 195 × 115 mm, w. s. 148 × 75 mm binding: dark brown full leather soft cover binding with almond-shaped centre-piece, two pendants and tooled edges; in good condition; paper: Oriental laid paper; script: *nasta‘līq*; ink: black ink, headings are in red, rule borders are drawn in red, blue and gold.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Orsatti, Paola. 2006. “Kosrow wa Šīrīn”, In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/kosrow-o-sirin>. [Last accessed on 07. 06. 2016].

Edition: Nizāmī Ganjavī. 1313/1934. *Ḥusrau va Šīrīn*. Bā ḥavāšī va taṣḥīḥ va šarḥ-i luġat va abyāt va muqābila bā si nuṣṣa-yi kuhan sāl ki ḥudūd-i haftšad-i hijrī tā hizār nikāšta šuda; yādgār va armaġān-i Vaḥīd Dastgirdī. Tehran; Nizāmī Ganjavī. 1960. *Ḥusrau va Šīrīn*. Tartīb dahanda-yi matn-i ‘ilmī va intiqādī Lav Alaksandrūvič Hatāqūrūf. Baku.

Begins (fol. 1^v):

خداوندا در توفیق بگشای / نظامی را ره تحقیق بنمای / دلی ده کو یقینت را بشاید / زبانی
کافرینت را سر آید

Ends (fol. 198^r):

سخن را بر سعادت ختم کردم / ورق کلینجا رساندم درنوردم / روانش باد جفت شادکامی
/ که گوید باد رحمت بر نظامی

Scribe's colophon (fol. 198^v):

الهی هرانکسکه این خط نوشت / عفو کن گاهش عطا کن بهشت / تمت الکتاب بتاريخ
۲۷ شهر شعبان المعظم سنه ۱۲۵۵

[94]

Perzsa Qu. 35

Abū Muḥammad Jamāl ad-Dīn Ilyās Nizāmī Ganjavī (ca. 535–ca. 605/
1141–1209)

ابو محمد جمال الدین الیاس نظامی گنجوی

Šaraf-nāma-yi Iskandarī

شرف نامه اسکندری

Nizāmī's *Iskandar-nāma*, an epic poem on the life of Alexander composed in the metre *mutaqārib-i muṣamman-i maḥẓūf* (.-.-|.---|.---|.--) is the fifth poem in the author's *Ḥamsa*. It consists of two independent parts, the *Šaraf-nāma* and the *Iqbāl-nāma*.

The present volume was finished by Nūr Muḥammad Gauhar Tāhūra on 7 Šav-vāl 1074 [3 May 1664] at an unnamed place, possibly somewhere in India. A note in Persian on fol. II^r (front) provides the reader with a short description of Nizāmī's work and gives the name of the scribe and the date of copying. The title of the work is given here as *Šaraf-nāma-yi Iskandarī ma'rūf bi-Sikandar-nāma-yi bahrī*. A short note in red ink on fol. 1^r gives the title of the work as *Sikandar-nāma-yi ḥaẓrat Nizāmī Ganjavī*. Handwritten notes, possibly from the 19th century written by a European hand give the title of the volume as *Seckundurnamah in Persian* (spine and inside of the back cover). There is a book-seller's plate (A. Maurice, 13. Tavistock Row, Covent Garden, London) attached to the inside of the back cover. There are scattered marginalia on

almost every page including explanatory notes and additional couplets written either in black or in red ink. The scribe's colophon includes the date of birth of the scribe's four children which suggests that the volume was originally copied for the scribe himself who, as the last date (24 Jumādā al-avval 1087 [4 August 1676]) indicates, kept it for at least a couple of years.

III, 185, III fols., 17 lines/page; p. d. 232 × 117 mm, w. s. 182 × 77 mm; binding: dark brown European full leather binding with gilded decorations on the spine; worm-eaten; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in red, the text is written in two columns.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: de Blois, François. 2012. "Eskandar-nāma of Neẓāmī". In: *Encyclopaedia Iranica* Available online at <http://www.iranicaonline.org/articles/eskandar-nama-of-nezami> [Last accessed on 01. 03. 2017].

Edition: Niẓāmī Ganjavī. 1380/2001. *Šaraf-nāma-yi Niẓāmī Ganjavī. Matn-i 'ilmī va intiqādi*. Taṣḥiḥ-i Barāt Zanjānī. Tehran.

Begins (fol. 1^v):

بسمله. خدایا جهان پادشاهی تراست / زما خدمت آید خدایی تراست

Ends (fol. 185^r):

بگفتم من این نامه را در جهان / که تا دور آخر بود در زمان / سر سال چارم محرم بدست
/ ز ساعت گذشته چهارم بدست

Scribe's colophon (fol. 185^v):

کاتب این کلام گهر بار شیخ نظام الدین گنجه قدس الله سره العزیز فقیر حقیر کمتزین از
عباد الله الصمد نور محمد گهر تاهوره بخیر و توفیق تمت الکتابت بوقت نماز عصر روز یکشنبه
بتاریخ ۷ شهر شوال سنه ۱۰۷۴ نوشته بماند سیه در سپید / نویسنده را نیست فردا امید.

[95]

Perzsa F. 19

Abū Muḥammad Jamāl ad-Dīn Ilyās Nizāmī Ganjavī (ca. 535–ca. 605/
1141–1209)

ابو محمد جمال الدين الياس نظامى گنجوى

Ḥamsa

حمسه

Nizāmī's collection of five narrative poems containing *Maḥzan al-asrār*, *Ḥusrau va Šīrīn*, *Laylā va Majnūn*, *Haft paykar* and *Iskandar-nāma*.

The present volume was copied on the order of Muḥammad Karīm Ḥān by 'Abd al-Ḥusayn Ḥusaynī al-Anjavī. The date and place of copying are not known. As the quality of the volume would suggest that it was meant for a well-to-do patron, it might be possible that this Muḥammad Karīm Ḥān is identical with the Zand ruler, Muḥammad Karīm Ḥān (1164–1193/1751–1779). In this case the manuscript was copied during his reign, perhaps in Shiraz. The order of the *maṣnavīs* in the present volume is the following: *Maḥzan al-Asrār* (fols. 1^r–27^r), the first page with the *ʿunvān* is missing; *Laylā va Majnūn* (fols. 27^v–78^v), the last page is missing; *Ḥusrau va Šīrīn* (fols. 79^r–148^r), the first page is missing; *Haft paykar* (fols. 149^v–204^v); *Iskandar-nāma* (fols. 205^v–305^v). Originally each *maṣnavī* started with a double frontispiece and a decorated *ʿunvān*. Fols. 177^r, 181^v, 185^v, 190^v are decorated with a small painting each. There are several illegible ownership stamps on fol. 305^v.

I, 305, I fols.; 21 lines/page; p. d. 294 × 188 mm, w. s. 227 × 140 mm; binding: lacquer binding with highly detailed and artistic patterns; in good condition; paper: glazed Oriental wove paper; script: *šikasta-nastaʿlīq*; ink: black ink, headings are in red; the outer rule border is drawn in blue, red and gold, the inner rule border is drawn in blue, gold, green and red; the text is written in four columns.

The volume was transferred from the Library of the Budapest University of Technology to the Oriental Collection in 1981.

Literature: Parrello, Domenico. 2010. "Kamsa of Nezāmī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/kamsa-of-nezami>. [Last accessed on 04. 01. 2017]



FIGURE 21 *Perzsa F. 19. A characteristic lacquer front cover of a well-known collection of narrative poetry copied in the middle of the 12th/18th century in Shiraz*

Edition: Niẓāmī Ganjavī. 1370/1991. *Kulliyāt-i Ḥamsa-yi Niẓāmī*. Muqaddima va šarḥ-i ḥāl Šiblī Nu‘mānī. Bi-ihitimām-i M. Darviš. Tehran.

Begins (fol. 1^r):

در هوس این دو سه ویرانه ده / کار فلک بود گره در گره / تا نگشاد این گره وهم سوز
/ زلف شب ایمن نشد از روی روز

Ends (fol. 305^v):

نظامی بدو عالی آوازه باد/ بنظمی چنین نام او تازه باد / برو باد فرخنده چون نام او / از آغاز
او تا به انجام او

Scribe's colophon (fol. 305^v):

حسب الفرمایش سرکار عالیجاه معلى جایگاه عزت و سعادت بر اقبال همعنان حشمت و
عظمت و اجلال ... معدلت و منقبت امتنان ... شجاعت سخاوت انتساب رفت و ملاطفت
و ادب فروزنده چراغ ... لوای سعادت و اجلال ... کتاب گلشن ایالت و برتری درجه
برومند چمن ابهت سروری رکن السلطنه الهیبه الخاقانی مورد الطاف سلطانی خلد الله ظللال
اقباله و اجلاله محمد کریم خان سرهنگ با فرهنگ تحریر کتاب خمسه شیخ نظامی قدس سره
العزیز و اقل السادات عبدالحسین الحسنی الانجوی امید که چهره معایبش را به
نقاب عفو در پوشند و اگر سر موی غلطی اتفاق افتاد بکرم تعمیم درگذرانند و انشا الله تعالی
قلوب سرکار سرهنگ را با فقرا و ضعفا رؤف و مهربان گرداند

[96]

Perzsa O. 015

Farīd al-Dīn 'Attār (ca. 540–618/ca. 1145–1221)

فرید الدین عطار

Pand-nāma

پند نامه

Pand-nāma is a short, approximately 850 couplets long *maṣnavī* on moral issues traditionally ascribed to ‘Aṭṭār.

The present volume was copied by an unnamed scribe. The date and place of copying are not known. However, the appearance of the volume and the style of handwriting suggest that it was copied on Ottoman soil. The title of the work is given on fol. 2^v as *Kitāb-i pand-i ‘Aṭṭār*. Fol. 1^r (front) contains three couplets from a *tarkīb-band* by Veysī (1561–1628) in Ottoman Turkish, while fol. 1^v (front) contains a short notice written in Arabic, copied twice. There are scattered notes in Arabic on fol. 1^r. Fol. 1^v contains two couplets by an unidentified Ottoman poet in *riq‘a* script, fol. 2^r contains two couplets of an Ottoman Sufi poem written in *riq‘a* script and a short note in Arabic. On fol. 36^v there are three couplets in Ottoman Turkish in *riq‘a* script recording the date (1251/1835) of the death of a certain Niẓām al-Dīn. Fol. 37^v contains a quote from Sura 21 (verses 87–88) of the *Koran*, a couplet and a short prose text in Ottoman Turkish. A short note in Turkish on a detached piece of paper which includes the date 14 Şafar 1200 [16 December 1785] is included in the volume.

II, 37, I fols.; 13 lines/page; p. d. 217×153 mm, w. s. 155×98 mm; binding: modern full marbled paper binding; in restored condition; paper: Oriental laid paper; script: Ottoman *nashī*; ink: black ink, headings in red; simple rule-border drawn in red, text written in two columns.

References: Nafisī, Sa‘īd. 1320/1941. *Justujū dar aḥvāl va āsār-i Farīd al-Dīn ‘Aṭṭār Niṣābūrī*. Tehran. 108–110; Ritter, Helmut. 1961. “Philologika XVI—Farīduddīn ‘Aṭṭār IV”. *Oriens* 13/14.228–232; Sajjādī, Ziyā al-Dīn. 1376/1997. “Pand-nāma-yi ‘Aṭṭār va čand aṣar mansūb bi-ū”. *Kayhān-i Farhangī* no. 120, 56–58.

Editions: ‘Aṭṭār, Farīd al-Dīn. 2010. *Pand-nāma*. Bi-taḥṣiya-yi Maulānā Qāzī Sajjād Ḥusayn. Karāčī. ‘Aṭṭār, Farīd al-Dīn. 1316/1937. *Pand-nāma*. Bā-muqaddima va taṣḥīḥ az rūy-i nusūḥ-i muta‘addida. Bi-ihtimām-i Taqī Ḥātāmī. Tehran.

Begins (fol. 2^v):

حمد بی حد آن خدای پاک را / آنکه ایمان داد مشتی خاک را / آنکه در آدم دمید او روح
را / داد از طوفان نجات او نوح را

Ends (fol. 36^r):

رحمت حق باد بر روح کسی / کین نصایح را بخواند او بسی

Scribe's colophon (fol. 36^r):

این نوشتم تا بماند یادگار / من نمانم این بماند یادگار

[97]

Perzsa O. 006

Maulānā Jalāl ad-Dīn Rūmī (d. 672/1273)

مولانا جلال الدین رومی

Maṣnavī-yi ma'navī

مثنوی معنوی

An approximately 26.000 couplets long didactic narrative poem divided into six books. The work which is one of the most important Sufi texts in Persian contains the essence of Rūmī's views on a wide range of ethical and spiritual issues. The present copy was finished by a scribe of Bosnian origin, Darvīš 'Alī al-Maulāvī in the first days of Muḥarram 1017 [mid-April 1608] at an unnamed place, perhaps somewhere on Ottoman territory. Book beginnings can be found on fols. 2^v, 52^v, 98^v, 157^v, 204^v, 259^v. The first page of each book where narrative poetry begins is decorated with a crudely executed *'unvān* and a double frontispiece. There is an extra *'unvān* on fol. 98^v. On fol. 2^r there are several effaced and thus illegible ownership stamps and notes. A few couplets in Persian can be seen on fol. 1^r. There are scattered occasional marginal notes correcting and supplementing the text.

319 fols; 22 lines/page; p. d. 204×133 mm, w. s. 170×90 mm; binding: brown full leather binding with gilded almond-shaped centre-piece, gilded corner-pieces and green linen cover; in good condition; paper: thick European laid paper with watermark (e.g. on fols. 35, 39, 49, 317) script: *nasta'liq*; ink: black ink, headings are written in red, rule borders are drawn in red; the text is written in four columns.

Literature: Mojaddedi, Jawid. 2004. "Introduction". In: *Rumi, The Masnavi*. Book One. Oxford, xi–xxvi.

Edition: Nicholson, Reynold. 1925–1940. *The Mathnawí of Jalálu'ddín Rúmí*. 8 vols. London.

Begins (fol. 2^v):

بِسْمِ اللَّهِ وَبِهِ. المثنوی. هذا کتاب المثنوی و هو اصول اصول الدین فی کشف اسرار
الوصول والیقین

Ends (fol. 319^r):

من بدانم کو فرستاد آن بمن / از ضمیر چون سهیل اندرین / بر دل من آن سخن زان میمنه
است / زانکه از دل جانب دل روزنه ست

Scribe's colophon (fol. 319^r):

تمت کتاب بعون الله الملك الوهاب مثنوی حضرت مولی پر معنوی که هفت اقلیم از معنی
او معمور است و مانند هشت بهشت پر نور و بی نقصان و قصور علی ید فقیر گنه کار و پریشان
روزگار و امیدوار برحمت پروردگار العبد الضعیف درویش علی المولوی بسنوی الاصل غفر
الله له ولوالديه وجميع المومنین و المومنات فی اوایل شهر محرم الحرام من السبع و عشر بعد
الالف من الهجرة النبویه افضل الصلوات و اشرف التحیه و اسال من مزید احسان من قرا
فیه لا ینسا فی من الفاتحه رضا لوجه الکریم یوم یجزی الله المتصدقین و لا یضیع اجر المحسنین
آمین یا رب العالمین تمام

[98]

Perzsa O. 003

Abū Muḥammad Mušarraf al-Dīn Mušliḥ Sa'dī (d. ca. 671/1291–1292)

ابو محمد مشرف الدین مصلح سعدی

Būstān

بوستان

A didactic and anecdotal narrative poem on select moral and ethical issues completed in 655/1257. The 4100 couplets long work composed in the metre *mutaqārib-i muṣamman-i maḥzūf* (. - - | . - - | . - - | . -), consists of ten chapters. The present, undated copy is incomplete, the end of chapter 9 and the whole chapter 10 are missing. An incomplete ownership note on fol. 1^r suggests that the copy was completed before 1055/1645. A short note written in Ottoman Turkish and dated 1200/1785–1786 on fol. 2^r suggests that it was copied in an Ottoman cultural environment. Chapter headings can be found on fols. 3^v, 31^v, 45^r, 57^v, 78^r, 85^v, 91^r, 106^v, 116^v. Marginal notes scattered throughout the volume (e.g. fols. 33^r–34^r) contain additions to the text. The present manuscript is bound together with parts taken from the printed edition of the selected works (*Muntaḥabāt-i āṣār*. Istanbul, 1874) of Ṣādiq Rif‘at pasha (1807–1857) an Ottoman diplomat. The title of the volume is given on the spine as “Rifat Paca et Bostan”.

124, I fols; 15 lines/page; p. d. 178×130 mm, w. s. 146×75 mm, several folios are larger (fols. 333, 34), these are folded on the edges; binding: red European full leather binding; in good condition; paper: Oriental and European laid paper, partial watermarks are on fols. 26–29, 47, 52, 53, 55, 66, 67, 68, 71; script: *nasta‘liq*; ink: black ink, headings in red, margins drawn in red, text written in two columns.

There are several incomplete ownership notes on fol. 1^r. One of them suggests that the manuscript once belonged to a certain ‘Abd Allāh Asadī.

Literature: Wickens, G. Michael. 1990. “Būstān”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/bustan-sadi> [Last accessed on 27. 11. 2016]

Edition: Sa‘dī, Muṣliḥ al-Dīn. 1385/2006. *Kulliyāt-i Sa‘dī*. Bi-taṣḥīḥ-i Muḥammad ‘Alī Furūḡī. Tehran, 305–513.

Begins (fol. 2^v):

بنام خداوند جان آفرین / حکیم سخن در زبان آفرین / خداوند بخشنده دستگیر / کریم خط
بخش پوزش پذیر

Ends (fol. 124^v):

برآورد سر مرد بسیار دان / چنین گفت با خسرو کاردان / مرا چون بود دامن از جرم
پاک / نیاید ز خبث بد اندیش باک

[99]

Perzsa Qu. 08

Bahā al-Dīn **Sulṭān Valad** (623–712/1226–1312)

بها الدین سلطان ولد

Rabāb-nāma

رباب نامه

An early copy of the author's second *maṣnavī*, a ca. 8000 couplets long didactic poem composed in the metre *ramal-i musaddas maḥẓūf* (- . - . | - . - . | - . - .) on various aspects of Sufism, finished in 700/1301. According to the colophon the scribe, whose name is only partially known, completed the present volume in Šavvāl 743 [March 1343]. Fols. 3^v–7^v are from a much later manuscript. The text blocks of every page of the original volume were cut and pasted on a new sheet of Oriental laid paper. The title of the work is written on the edge of the volume. The title of the work is given as *al-Maṣnavī al-Valadī* in the colophon where only the first part of the scribe's name is visible. It reads Yūsuf. The volume contains a few lines of poetry by the author in Greek (fols. 179^r–180^v). On fol. 1^r there is a short notice in Ottoman Turkish (dated 26 Šafar 1203 [26 November 1788]) relating the story of a dream. On fol. 3^r there is a short note in Ottoman Turkish describing the contents of the work. Fol. 194^r contains several verses in Ottoman Turkish by a hitherto unidentified poet.

194 fols.; 23 lines/page; p. d. 246×167 mm, w. s. 220×146 mm; restored dark brown full leather binding with flap, almond-shaped centre-piece gilded at the

edges and tooled lines also gilded, marbled paper doublure; in restored condition; paper: Oriental laid paper; script: *nashī*; ink: black ink, headings are in red; rule borders are drawn in a simple red line; the text is written in two columns.

Fol. 1^r contains the ownership stamp of a certain Sayyid Ḥamīd al-Dīn Farīd. The volume was part of the Dániel Szilágyi (1831–1885) bequest.

Literature: Kúnos Ignác. 1892. "Egy ó-török nyelvemlék (An Old Turkish text)". *Nyelvtudományi Közlemények* 22:6, 476–504; Salemann, Carl Hermann. 1891–1892. "Noch einmal die seldschukischen Verse". *Bulletin de l'Académie Impériale des Sciences de St. Petersbourg Nouvelle Serie* 2, 293–365; Fomkin, Mikhail, S. 1994. *Sultan Veled i ego tiurkskaia poeziia*. Moscow; Ritter, Helmut. 1942. "Philologika XI. Maulānā Ḡalāluddīn Rūmī und sein Kreis". *Der Islam* 26, 233–234.

Edition: Sulṭān Valad. 1377/1998. *Rabāb-nāma*. Bi-ihtimām-i 'Alī Sulṭānī Gird Farāmurzī. Tehran.

Begins (fol. 3^v):

سبب تالیف این کتاب مثنوی معنوی و اسرار پر انوار آن بود که بزرگی از اهل دل از این
ضعیف بطریق اعتقاد استدعا و التماس کرد که بر وزن الهی نامه خواجه سنایی رحمه الله
انشا فرموده اند توقع آنست که بر وزن مثنوی خداوندگار مولانا نیز قدس سره العزیز جهت
رعایت خواطر دوستان که بر آن وزن از خواندن بسیار خو کرده اند

Ends (fol. 193^v):

[رو] ولد خامش مکن این سر دراز / گرچه داری در درون دریای راز / [شد] تمام از
داد دادار این کتاب / بس کم والله اعلم بالصواب

Scribe's colophon (fol. 193^v):

کتاب مثنوی الولدی علی ید الضعیف المحتاج الی رحمه الله تعالی یوسف ... در شوال ثلث و
اربعین و تسعمائة ...

[100]

Perzsa O. 038

Bahā al-Dīn Sulṭān Valad (623–712/1226–1312)

بها الدين سلطان ولد

Rabāb-nāma

رياب نامه

The volume contains an undated, possibly Ottoman copy of the above work. The title of the work is given on fol. 1^r. Scattered marginalia can be observed throughout the volume. Written by the same hand as the main text, these notes add some of the originally missing parts of the text, especially on fols. 20^r–22^v, 28^r-b, 32^r–33^v, 38^v–56^v, 59^r–62^v, 82^r–85^r, 100^r–102^r, 127^r, 160^v–165^r, 169^v–175^v, 179^r–191^r, 193^v–198^r, 201^r–205^v, 207^v, 208^v–209^r, 211^v–219^v. There are marginal notes in Ottoman Turkish on fols. 15^r, 17^r, 70^r, 121^v and two couplets by ‘Azīz Maḥmūd Ḥudāyī (948–1038/1541–1628) in Ottoman Turkish on fol. 224^r. There is an occult chart at the end of the text on fol. 223^r. Turkish verses included in some of the manuscripts of the *Rabāb-nāma* are to be found on fols. 223^v–228^v. These are followed by Persian lines in the same way as in the St. Petersburg manuscript described by Salemann. There are several couplets on fol. 231^v, a couplet in Ottoman Turkish by a certain Dīvāne efendi, Persian couplets by Sa’dī (d. ca. 671/1291–1292), Jalāl al-Dīn Rūmī (d. 672/1273) and by some unidentified poets.

I, 231, I fols., 15 lines/page; p. d. 151 × 101 mm, w. s. 107 × 50 mm; binding: *çaharkuşe* binding with flap, paper covers; in good condition; paper: Oriental laid paper; script: *nasta‘liq*; ink: black ink, headings are in red, rule borders are drawn in red, the text is written in two columns.

Literature: Kúnos Ignác. 1892. “Egy ó-török nyelvelmlék (An Old Turkish text)”. *Nyelvtudományi Közlemények* 22:6, 476–504; Salemann, Carl Hermann. 1891–1892. “Noch einmal die seldschukischen Verse”. *Bulletin de l’Académie Impériale des Sciences de St. Petersbourg Nouvelle Serie* 2, 293–365; Fomkin, Mikhail, S. 1994. *Sultan Veled i ego tiurkskaia poezüia*. Moscow; Ritter, Helmut. 1942. “Philologica XI. Maulānā Ğalāluddīn Rūmī und sein Kreis”. *Der Islam* 26, 233–234.

Edition: Sultān Valad. 1377/1998. *Rabāb-nāma*. Bi-ihitimām-i 'Alī Sultānī Gird Farāmurzī. Tehran.

Begins (*Rabāb-nāma*; fol. 1^v):

بسمله. سبب تالیف این مثنوی معنوی و اسرار پر انوار آن بود که بزرگی از اهل دل از این ضعیف بطریق اعتقاد استدعا و التماس کرد که بر وزن الهی نامه خواجه سنایی رحمه الله انشا فرموده آید توقعست که بر وزن مثنوی مولانا خداوندگار نیز قدسنا الله جهت رعایت خواطر دوستان که بر آن وزن از خواندن بسیار خو کرده اند

Ends (*Rabāb-nāma*; fol. 223^r):

رو ولد خامش مکن این سر دراز / زانکه کوتاه خوشتر است اسرار راز / شد تمام از داددار
این کتاب / بس کم والله اعلم بالصواب

Begins (Turkish text; fol. 223^v):

مولانا در اولیا قطعی بلک / تا کم اول بیوردیسه آتی قلک / تکریدن رحمت در آنک سوزلری
/ کورلر او قورسه اچیللا کوزلری

Ends (Turkish text; fol. 228^v):

دامله کی اول دکره کردیلر / کندولرین دکره ویردیلر / طامله دیمه آنلره دکره دکل / انلری
طوتغل قلانلری قوغل

Begins (Persian text; fol. 228^v):

قطرهاشان چون دران دریا فتاد / بندگیشان رفت هر یک شد قباد / جزوهاشان چون شد
اندر بحر کل / هر یکی کشتند هادی وسبل

Ends (Persian text; fol. 231^r):

هر که نبود با خدا پیوسته او / مرده خوانش گرچه دارد رنگ و بو / رنگ و بویش نیست
خواهد شد عیان / جنبشش ساکن شود هم بی گمان / چونکه از زنده ندارد او مدد / می رود
در حال چون بیخ بفسرد

[101]

Perzsa O. 071

Nāṣir al-Dīn Abū l-Ḥasan Amīr Ḥusrau Dihlavī (651–725/1253–1325)

ناصر الدین ابو الحسن امیر خسرو دهلوی

Hašt bihišt

هشت بهشت

A late 10th/16th century copy of the author's narrative poem composed in response to Niẓāmī's (ca. 535–ca. 605/ca. 1141–ca. 1209) *Haft paykar* ('Seven beauties') in 701/1301. The *maṣnavī* is the last one in the author's *Ḥamsa* ('Quintet'). The present volume was copied on 25 Rabi' al-avval 990 [19 April 1582] at an unknown place by an unnamed scribe. The title of the work and the name of the author is given in Arabic script on fol. 1^r.

I, 51, I fols.; 17 lines/ page; p. d. 227×175 mm, w. s. 142×122 mm; binding: European quarter leather binding, marbled paper covers; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red; the text is written in four columns.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Wahid Mirza, Muhammad. 1935. *The Life and Works of Amir Khusrau*. Thesis Submitted for the Ph.D. Degree of the London University in 1929. Calcutta, 201–203.

Edition: Amīr Khusrau Dihlavī. 1972. *Hasht bihisht*. Sostavlenie teksta i pre-dislovie Dzhafara Eftikhara. Moscow. Amīr Ḥusrau. 1909. *Hašt bihišt*. Lucknow.

Begins (fol. 1^r):

فتح باب هشت بهشت بکلید نام خداوند مفتح الابواب توحید. ای گشاینده خزانه جود /
نقش پیوند کارگاه وجود / کوکب آرای آسمان بلند / هم زمین ساز و هم فلک پیوند

Ends (fol. 51^v):

یا رب او چون زینچ نامه من / برد بیرون خطای خاء [sic!] من / نامه او که حرز جاننش
باد / در قیامت خط امانش باد

Scribe's colophon (fol. 51^v):

در وفات حضرت سلطان الشعرا امیر خسرو قدس الله سره العزیز که امیر احمد خسرو
فرمود: خسرو شاعرانست ای خواجه این که بینی بخاک خفته کنون هفصد و بیست و
پنج بود تاریخ کابنچین گنج فضل شده مدفون تمت الکتاب فی تاریخ خامس عشرین شهر
ربیع الاول سنه ۹۹۰
اشکر الله علی ما اتانی جنانا کالجنان الانوار و اعطانی بیاننا کالکواثر حتی حلیت هذه
التحبات و حلیتها لروح و الحیوة فمن خدل خلد بهذه الخلد خلد حداث بدارک الخلد
حدله الله
امیر خسرو راست بر گمراهان بود سخن احمقان درست هند و بفال ... [ناخوانا]

[102]

Perzsa O. 065

Našir al-Dīn Abū l-Ḥasan Amīr Ḥusrau Dihlavī (651–725/1253–1325)

ناصر الدین ابو الحسن امیر خسرو دهلوی

Hašt bihišt

هشت بهشت

A possibly 12th/18th century North Indian copy of the above work. The volume is undated, the name of the scribe and the place of copying are not known. The name of the author and the title of the work are given in a Persian note on the inside of the front cover. The title is also given on fols. III^v (front), 1^r, and 2^r. A handwritten note in English on fol. III^v (front) also gives the name of the author and the title of the work as "Hasht bihisht, A Poem of Amir Khosrou". The volume was copied by several different hands.

III, 116, I fols.; 15 lines/page; p. d. 227×122 mm, w. s. 195×90 mm; binding: modern leather binding with a flap; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red; rule borders are drawn in red up to fol. 2^r.

According to an ownership note on fol. 1^v the volume once belonged to a certain Fanny Birch who might be the same person as Frances Jane Birch (d. 1828), the daughter of Jacob Birch, one of the proprietors of the Bengal Bank,⁵ who married Richard Comyns Birch.⁶ R.C. Birch seems to have been active in Bengal from the 1790s, was elected grand master of the Bengal masonic lodge in 1793⁷ and worked as the English Commissioner of Chinsurah from 1795.⁸ In 1803 he was appointed postmaster-general.⁹ He passed away in Calcutta on 28 April 1807.¹⁰ Fanny Birch seems to have been interested in Persian literature as she owned several other Persian manuscripts, most of them copied in the second half of the 18th century. The Bodleian Library in Oxford has five such manuscripts. She bequeathed all her belongings, among them her books to her children.¹¹ The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Wahid Mirza, Muhammad. 1935. *The Life and Works of Amir Khusrau*. Thesis Submitted for the Ph.D. Degree of the London University in 1929. Calcutta, 201–203.

Edition: Amīr Khusrau Dihlavī. 1972. *Hasht bihisht*. Sostavlenie teksta i predislovie Dzhafera Eftikhara. Moscow. Amīr Ḥusrau. 1909. *Hašt bihišt*. Lucknow.

5 Spencer, Alfred (ed.) 1923: *Memoirs of William Hickey*. 3. London, 275, 348.

6 *Asiatic Journal and Monthly Register for British India and its Dependencies* 26 (1828), 239.

7 Firminger, Walter Kelly. 1906. *The Early History of Freemasonry in Bengal and the Punjab*. Calcutta, XXXI, 101.

8 <http://dutchcemeterybengal.com/dutch/node/42>; [Last accessed on 09. 04. 2016]; Fisher, T. "Memoir of the Rev. John Zachariah Kiernander". 1824. *The Gentleman's Magazine And Historical Chronicle. From December to June, 1824*. 94, 109.

9 Campbell, Lawrence Dundas 1807: *The Annual Asiatic Register, or View of the History of Hindustan and of the Politics, Commerce and Literature of Asia for the Year 1805*. London, 136.

10 *The Literary Panorama. Being a Review of Books, Magazine of Varieties and Annual Register* 3 (1808), 847; *The Universal Magazine*. New Series 9 (1808), 179.

11 National Archives PROB 11/1755/469.

Begins (fol. 1^v):

ای گشاینده خزاین جود / نقش پیوند کارگاه وجود / کوب آرای آسمان بلند / هم زمین
ساز و هم فلک پیوند

Ends (fol. 116^v):

یا رب او چون زینج نامه من / برد بیرون خطای خامه من / نامه او که حرز جاننش باد /
در قیامت خط امانش باد

[103]

Perzsa O. 079

Nāṣir al-Dīn Abū l-Ḥasan Amīr Ḥusrau Dihlavī (651–725/1253–1325)

ناصرالدین ابو الحسن امیر خسرو دهلوی

Ḥamsa

خمسه

A collection of five narrative poems (*Matla' al-Anvār*, 698/1298–1299; *Šīrīn va Ḥusrau*, Rajab 698 [April 1299]; *Majnūn va Layla*, 699/1299–1300; *Āīna-yi Sikandarī*, 699/1299–1300; *Hašt bihišt*, 701/1301) modelled on the *Quintet* of Niẓāmī (ca. 535–ca. 605/ca. 1141–ca. 1209). The present manuscript is undated, the name of the scribe and the place of copying are not known. The volume contains the poems in the following order: *Matla' al-Anvār* (fols. 2^v–49^r), *Majnūn Laylā* (fols. 50^v–82^v) *Ḥusrau va Šīrīn* (fols. 83^r–100^r), *Hašt bihišt* (101^v–143^v), *Āīna-yi Iskandarī* (144^v–198^v). The first page of *Matla' al-Anvār* had fallen, the missing text was added later. The same happened to *Majnūn Laylā*. The end of the poem is also missing, the last couplet on fol. 82^v is line 283/85 in Mageramov's Moscow edition. A great part from the beginning of *Ḥusrau va Šīrīn* is missing, the first line is line 250/2861 in Aliev's edition. The original first page of *Hašt bihišt* is missing, the present first page was added later. The text of *Āīna-yi Sikandarī* ends abruptly on fol. 198^v, the last page containing the finishing couplets is missing. There is a mistake in the Arabic pagination as page 78 is followed by 89 but the text is continuous and intact. The first page of *Āīna-yi Sikandarī* is decorated with an *ʿunvān*. A list of contents is pencilled on

fol. 199^v in 19th century British handwriting. Previous attempts for conservation can be seen on several folios.

199 fols.; 19 lines/page (inner text-box), 36 lines/page (outer text-box); p. d. 205 × 120 mm, 170 × 90 mm; binding: dark green European full leather binding, marbled paper doublure; in bad condition; paper: Oriental laid paper; script *nasta'liq*; ink: black ink, headings are written in red; rule borders are drawn in blue and gold; the text in the outer text-box is written diagonally.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Wahid Mirza, Mohammad. 1935. *The Life and Works of Amir Khusrau*. Calcutta, 193–203.

Editions: *Matla' al-Anvār*. Bi-tanqīd va nigirānī-yi Muḥammad Muqtadī Ḥān Šīrvānī. Aligarh, 1926; *Majnūn va Laylī*. Kritičeskii tekst i predislovie. T.A. Mageramov. Moscow, 1964; *Šīrīn va Ḥusrau*. Kritičeskii tekst i predislovie. G. Yu. Aliev. Moscow, 1961; *Hašt bihišt*. See above, Perzsa O. 065, Perzsa O. 071; *Ā'ina-yi Sikandarī*. Bi-ihtimām-i Muḥammad Muqtadī Ḥān Šīrvānī. Aligarh, 1917.

Begins (fol. 2^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ / خطبه قدسست بملک قدیم / رایحه حکمت و توفیق راز / نیست
مگر کین رقم جان نواز

Ends (fol. 198^v):

تواز شربت من شوی زنده نام / من از ذوق آن زنده کردم تمام

[104]

Perzsa O. 102

Šams al-Dīn Muḥammad Ḥāfiẓ (ca. 715–792/1315–1390)

شمس الدین محمد حافظ

Dīvān-i Ḥāfiẓ

دیوان

A collection of poems by Ḥāfiẓ, the most widely acknowledged classical Persian poet. The present volume was finished on 7 Rabī' al-avval 1275 [14 October 1858] in Jarqam, a suburb of the city of Qom by 'Alī Mīr Allāh Ḥasan Mīrzā whose full name is not clearly legible in the colophon. The volume contains Muḥammad Gulandām's (fl. 8th/14th century) preface to the *Dīvān* of Ḥāfiẓ (fols. 1^v–3^v), a section of *qaṣīdas*, *ġazalīyāt* (542 ġazals; fols. 14^r–197^v), *tarkīb-band*, *tarjīḥ-band* (fols. 197^v–202^r), *sāqī-nāma* (fols. 202^r–204^v), *maṣnavīs* (fols. 204^v–212^r), *qit'as* (fols. 212^r–217^r). There is an *ūnvān* and a decorated double frontispiece on fols. 1^v–2^r. The *ġazalīyāt* section starts with an elaborately decorated title page (fol. 14^r) followed by a double frontispiece (fols. 14^v–15^r) executed in a highly detailed and artistic manner.

231 fols.; 15 lines/page; p. d. 177 × 105 mm, w. s. 134 × 65 mm; binding: conserved brown full leather binding; in good condition; paper: glazed Oriental laid paper; script: *ṣikasta-nasta'līq*; ink: black ink, headings are in red; rule borders are drawn in blue, gold and green.

Literature: Meisami, Julie Scott. 2012. "Manuscripts of Hafez". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/hafez-v> [Last accessed on 10. 06. 2017]

Edition: Ḥāfiẓ, Šams al-Dīn Muḥammad. 1382/2003. *Dīvān-i kāmīl-i Ḥāfiẓ*. Bi ihtimām-i Muḥammad Qazvīnī va Qāsim Ġanī. Tehran.

The preface begins (fol. 1^v):

حمد بی حد و ثنای بی عد و سپاس بی قیاس حضرت خداوندی را که جمع دیوان حافظان
ارزاق به پروانه سلطان ارادت اوست

The *ġazalīyāt* section begins (fol. 14^r):

بسمله. الا یا ایها الساقی ادر کاسا و ناوہا / کہ عشق آسان نمود اول ولی افتاد مشکہا / بیوی
نافہ کانخر صبا زانطرہ بگشاید / زتاب جعد مشکینش چه خون افتاده در دلہا

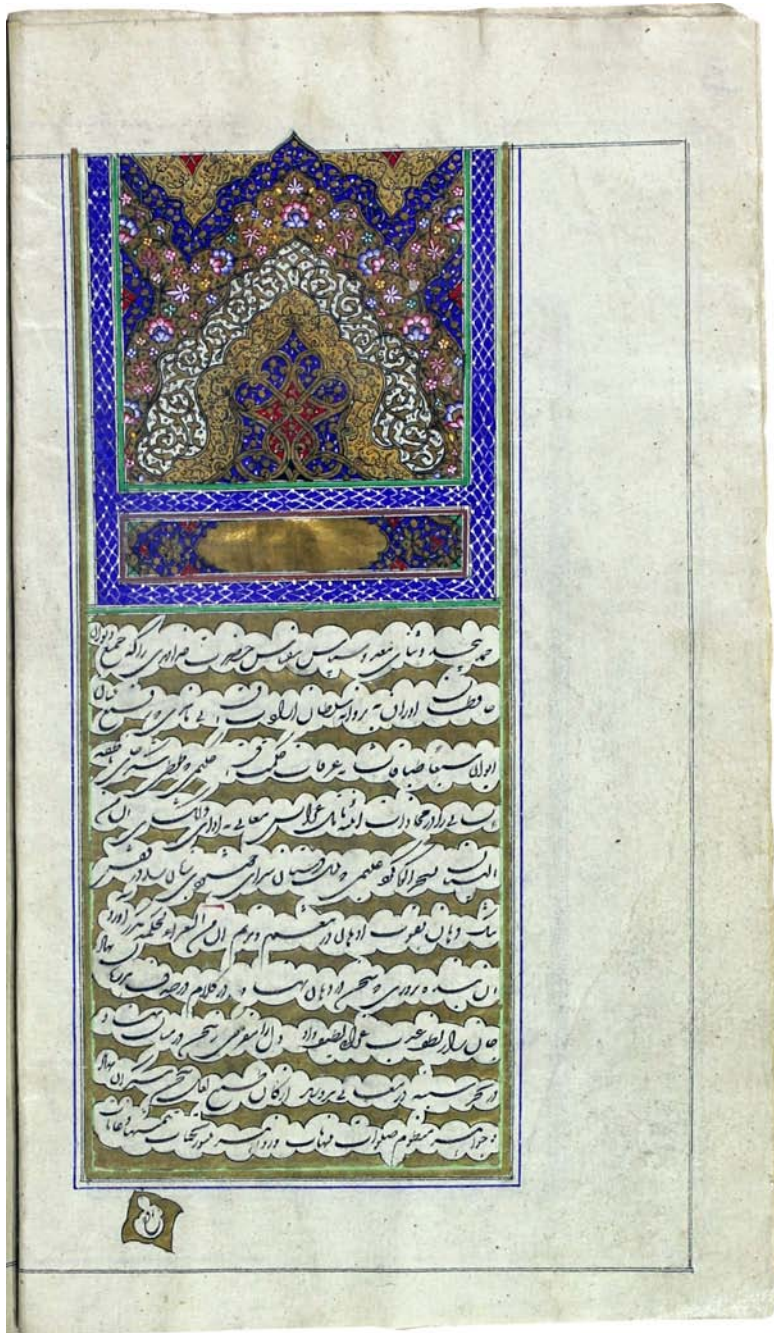


FIGURE 22 *Persza O. 102, fol. 1^r. The incipit page of Gulandām's preface to the Dīvān of Hāfiẓ (ca. 715–792/1315–1390), copied in the mid-19th century in Qom*



FIGURE 23 *Perzsa O. 102, fols. 14^v–15^r. The sumptuous double frontispiece of the Divān of Hāfīz (ca. 715–792/1315–1390)*

Ends (fol. 230^v):

حافظ ورق سخن سرایی طی کن / وینخانه تزویر و ریائی پی کن / خاموش نشین که وقت
خامشی تست / دم درکش و جام پیاله را پر می کن

Scribe's colophon (fol. 231^r):

چراغ اهل معنی خواجه حافظ / که شمعی بود از نور تجلی / چو در خاک مصلی یافت منزل
/ بجو تاریخش از خاک مصلی بتاريخ هفدهم شهر ربیع الاول ۱۲۷۵ باتمام پذیرفت علی میر
الله حسن میرزا ... والسلام جرقام

[105]

Perzsa O. 002

Šams al-Dīn Muḥammad Ḥāfiẓ (ca. 715–792/1315–1390)

شمس الدین محمد حافظ

Dīvān-i Ḥāfiẓ

دیوان

An undated copy of the above work. The manuscript titled *Kulliyāt-i dīvān-i Ḥāfiẓ-i Šīrāzī* (fol. 1^r) copied by Nūr al-Dīn Iṣfahānī (fol. 1^r, 223^v) contains poems written in various genres. *Ġazals* (fols. 3^v–200^v, 472 *ġazals*), *maṣnavī* (fols. 200^v–201^v), *sāqī-nāma* (fols. 201^v–203^v), scattered *ġazals*, *qiṭʿas* and short *maṣnavīs* (fols. 203^v–210^v), *qiṭʿas* (fols. 210^v–217^r), *rubāʿīs* (fols. 217^v–223^v). The date and the place of copying are not known. Fol. 1^r contains a couplet in Persian a version of an invocation quite often found in the copies of the *Dīvān* which reflects the practice of using the text for divination purposes.

ای حافظ شیرازی / تو عاشق هر رازی / یک فال طمع دارم / بر من نظر اندازی

The second *miṣrāʿ* is repeated thrice. Fol. 2^r contains an Ottoman Turkish couplet by an unidentified poet in the top left corner of the page. On fol. 3^r there are several poetic texts in Persian: 1. The same short verses as on fol. 1^r; 2. Muḥammad Golandām's (fl. 8th/14th century) *tārīḫ* on the date of Ḥāfiẓ's death;¹² 3. A couplet by Kātībī (d. 838–839/1434–1436) 4. A *qiṭʿa* by Jāmī (817–898/1414–1492); 5. A couplet by Umīdī (d. ca. 935/1528); 6. A couplet by Āṣafī (d. 923/1517); 7. A couplet by an unidentified poet; 8. A couplet by ʿIsmetī efendi (d. 1075/1665); 8. A short prose text in Ottoman Turkish on astronomical issues. There is a nicely executed *ʿunvān* on fol. 3^v. There are scattered marginal notes throughout the volume explaining and supplementing the text both in Persian and in Ottoman Turkish. Some of the Ottoman Turkish notes are references to Sūdī Bosnavī's (d. 1007/1599) commentary of the *Dīvān*.

II, 225, II fols; 12 lines/page; p. d. 225 × 155 mm, w. s. 155 × 70 mm; binding: brown full leather binding with flap and medallion-shaped centre-piece, the back and

¹² Ḥāfiẓ. 1382/2003. *Dīvān-i kāmīl*, 43.

front covers together with the flap are from an earlier binding; in good condition; paper: Oriental laid paper, the flyleaves are made of European paper, fol. I (front) bears a watermark with the image of a blacksmith; script: *nasta'liq*; ink: black, headings are in gold; rule borders are drawn in blue and gold.

An ownership note in Ottoman Turkish by a certain Seyyid Hâccî Meḥmed Hilmî efendî ibn Şerîf Muşafâ efendî dated 1292/1875 appears on fol. 3^r. There are two illegible ownership stamps on fol. 224^v, one of them appears on fol. 225^r as well.

Literature: Meisami, Julie Scott. 2012. "Manuscripts of Hafez". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/hafez-v> [Last accessed on 10. 06. 2017]

Edition: Hâfiz, Šams al-Dīn Muḥammad. 1382/2003. *Dīvān-i kāmīl-i Hâfiz*. Bi ihtimām-i Muḥammad Qazvīnī va Qāsim Ġanī. Tehran.

Begins (fol. 3^v):

الا يا ايها الساقى ادر كاسا وناولها / كه عشق آسان نمود اول ولى افتاد مشكلها

Ends (fol. 223^v):

غريق رحمت يزدان كسى باد / كه كاتب را بالحمدى كند ياد

Scribe's colophon (fol. 223^v):

تم الكتاب بعون الملك الوهاب و صلى الله على خير خلقه محمد وآله و صحبه اجمعين امين م.
العبد نور الدين

[106]

Perzsa O. 052

Šams al-Dīn Muḥammad Hâfiz (ca. 715–792/1315–1390)

شمس الدين محمد حافظ

Dīvān-i Ḥāfiẓ

دیوان خواجه حافظ

Another copy of the above work. The present volume is undated, the name of the scribe and the place of copying are not known. It contains *ġazals* (fols. 1^v–119^v; 374 *ġazals*), a *muḥammas* (fols. 119^v–120^v), miscellaneous verses (fols. 120^v–122^v), a *maṣnavī* (fols. 122^v–123^v), *sāqī-nāma* (fols. 123^v–128^r), *ġit'as* (fols. 128^r–132^r) and *rubā'īs* (132^r–132^v). The volume must have previously fallen apart and was rebound as *ġazals* ending in -t are contained in two separate sections. The second one is within the chapter containing *ġazals* ending in *mīm*, between fols. 85^r–99^v. A few folios containing *ġazals* ending in *nūn* and *vāv* are missing from between fols. 100^v and 101^r. Fol. 6 containing 4 *ġazals* written by a different hand seems to have been inserted into the volume later. One of these *ġazals* belongs to the next section, to poems ending in *tā*. This *ġazal* occurs on fol. 25^r as well. There are marginal notes throughout the manuscript correcting scribal errors and adding missing couplets.

II, 132 fols. II; 13–14 lines/page; p. d. 150×125 mm, w. s. 100×74 mm; binding: full leather binding with flap, almond-shaped centre-piece and tooled edges, printed paper doublure; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red; rule borders are drawn in blue and golden ink.

On fol. I^v (front) there is a note by Arminius Vámbéry in Hungarian recording the fact that the volume was gifted to him by an Armenian lady. A letter by Marie Drasche, the donor, dated 4 December 1886 is inserted in between the last pages. The volume was part of the Arminius Vámbéry (1832–1913) bequest. His ownership stamps appear on fols. I^r, II^v.

Literature: Meisami, Julie Scott. 2012. "Manuscripts of Hafez". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/hafez-v> [Last accessed on 10. 06. 2017]

Edition: Ḥāfiẓ, Šams al-Dīn Muḥammad. 1382/2003. *Dīvān-i kāmīl-i Ḥāfiẓ*. Bi ihtimām-i Muḥammad Qazvīnī va Qāsim Ġanī. Tehran.

Begins (fol. 1^v):

الا يا ايها الساقى ادر كاسا و ناولها / كه عشق آسان نمود اول ولى افتاد مشكلها

Ends (fol. 132^v):

كو صبر و چه دل آنچه دلش مى خوانى / يك قطره خون است و هزار اندیشه

[107]

Perzsa O. 068

Šams al-Dīn Muḥammad Ḥāfiẓ (ca. 715–792/1315–1390)

شمس الدين محمد حافظ

Dīvān-i Ḥāfiẓ

ديوان

An undated, perhaps Indian copy of the above work. The manuscript contains approximately 460 *gāzals* (fols. 1^v–155^r, 159^r–169^v), several *qit'as* (fols. 155^r–157^r) and a *mašnavī* (fols. 157^v–158^v). The text ends abruptly and an unknown number of pages are missing after fol. 169^v. The folios are mixed up at several places e.g. fol. 70^r should be placed after fol. 59^v, fols. 159^r–169^v should precede the *qit'as*. Pages are missing between fols. 8^v–9^r, 43^v–44^r, 56^v–57^r, 57^v–58^r, 61^v–62^r, 65^v–66^r and from before fol. 159^r. Fols. 1^v–8^v are written by a different hand. Oriental foliation goes upto fol. 149^r. The original order of the pages cannot be reconstructed. Some pages bear the traces of children's writing practice. Traces of previous attempts for conservation are visible at several places. There are illegible ownership stamps on fols. 31^v, 35^r, 71^r, 74^r, 83^r, 100^r, 117^v, 151^v, 164^v. The title of the volume is given on fol. 1^r (back) and on the spine in English handwriting as "Deawon hafaz in Persian". A bookseller's plate is glued to fol. 1^r (back) (A. Maurice, 13 Tavistock Row, Covent Garden London, 36, Rue de la Huchette, Paris) and to the inside of the back cover (Révai Leó Könyvkereskedése Budapest).

I, 169, I fols.; 11–12 lines/page; p. d. 176×110 mm, 144×88 mm; binding: brown European full leather binding; worm-eaten, in a damaged and misused state; paper: various types of Oriental laid paper; script: *nasta'liq*; ink: black ink, rule

borders are drawn in red (fols. 1^v–8^v) or red, blue and gold (9^r–169^v); the text is written in two columns.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Meisami, Julie Scott. 2012. "Manuscripts of Hafez". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/hafez-v> [Last accessed on 10. 06. 2017]

Edition: Ḥāfiẓ, Šams al-Dīn Muḥammad. 1382/2003. *Dīvān-i kāmīl-i Ḥāfiẓ*. Bi ihtimām-i Muḥammad Qazvīnī va Qāsim Ġanī. Tehran.

Begins (fol. 1^v):

بسمله. الا يا ايها الساقى ادر كاسا و ناو لها / كه عشق آسان نمود اول ولى افتاد مشكل ها /
بيوى نافته كانر صبا زانطره بگشايد / زتاب جعد مشكينش چه خون افتاده در دها

Ends (fol. 169^v):

ميشد آن چشم آن كان ابرو و دل / از پيش ميرفت و گم ميكرد پي / امشب از زلف نخواهم
دست داشت / رو موذن بانگ ميزن گو كه حى

[108]

Perzsa O. 105

Šams al-Dīn Muḥammad Ḥāfiẓ (ca. 715–792/1315–1390)

شمس الدين محمد حافظ

Dīvān-i Ḥāfiẓ

ديوان

A probably Ottoman copy of the same work. The volume contains 528 *ġazals* (fols. 1^v–184^v), *qit'as* (fols. 185^r–192^r), *rubā'īs* (192^v–199^v), *masnavīs* (199^v–206^v) and *qaṣīdas* (206^v–213^v). The paper and the handwriting of the first part of the manuscript (fols. 1–8) differs from the remainder of the volume. The outlook and style of these pages are trying to imitate the rest of the manuscript

which looks older and bears the traces of a more carefully done artwork. Fol. 1^r contains several Persian couplets written by an Ottoman hand in *riq'ā* script. The poetical pieces on the page were composed by Ḥāfiẓ, Sa'dī (d. ca. 671/1291–1292), Amīr Ḥusrau (651–725/1253–1325), Sā'ib Tabrīzī (ca. 1000–1086–1087/1592–1676) and several hitherto unidentified poets. Fol. 1^v contains a very poorly executed *'unvān*.

213, II fols.; 15 lines/page; p. d. 174 × 115 mm, w. s. 132 × 70 mm; binding: 19th century red Ottoman full leather binding with flap, the full surface of the cover is richly decorated by imprinted patterns, the oval centre-piece contains the image of the crescent and the star with rays of light emanating from them; in good condition; paper: Oriental wove paper; script: *nasta'liq*; ink: black ink, rule borders are drawn in black and gold (fols. 1^v–8^v) or blue and gold (fols. 9^r–213^v).

The inside of the front cover contains a note in Ottoman Turkish recording the fact that the volume was presented by the donor to the Hungarian historian, Imre Karácson (1863–1911). The note is dated 5 Mayis 1325 [šamsī] 28 Rabī' al-šānī 1327 [qamarī] [19 May 1909] and signed by a certain Selīm Šâbit who might be the same person as Selīm Šâbit efendi (1829–1911), one of the most important characters of the reform movement in Ottoman education. The same page bears the mark of his ownership stamp and the stamp of the City Library of Győr together with a note in Hungarian recording the fact that the volume was previously owned by Karácson and it was acquired by the library through purchase. Fol. 1^r contains the ownership stamps of Ḥalīl Qadrī and Sayyid Ismā'īl Mufid.

Literature: Meisami, Julie Scott. 2012. "Manuscripts of Hafez". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/hafez-v> [Last accessed on 10. 06. 2017]

Edition: Ḥāfiẓ, Šams al-Dīn Muḥammad. 1382/2003. *Dīvān-i kāmīl-i Ḥāfiẓ*. Bi ihtimām-i Muḥammad Qazvīnī va Qāsīm Ġanī. Tehran.

Begins (fol. 1^v):

الا يا ايها الساقى ادر كاسا و ناوها / كه عشق آسان نمود اول ولى افتاد مشكلها / بوى ناهه
كانخر صبا زانطره بگشايد / زتاب جعد مشكينش چه خون افتاده در دها

Ends (fol. 213^v):

از بهر قبولیت ازین کوش / لوء لوی خوشاب گشته لا لا / دررقص تو چرخ آستانی /
کیوان بدر تو پاسبانی تم

[109]

Perzsa O. 081/2

Ḥaydar Tilbe (fl. 8th–9th/14th–15th century)

حیدر تیلبه

Maḥzan al-asrār

مخزن الاسرار

A ca. 550 couplets long narrative poem in Central Asian Turkish (Chaghatay) composed as a poetic reply to Nizāmī's (ca. 535–ca. 605/ca. 1141–ca. 1209) Persian *maṣnavī* bearing the same title. Ḥaydar dedicated his poem to one of Timūr's grandchildren, Mīrzā Iskandar ibn 'Umar Šayḥ (d. 818/1415) who ruled the province of Fārs until (817/1414). The present copy which is part of a collected volume, is undated, the name of the scribe and the place of copying are not known. The text is complete. As far as the sequence of the couplets is concerned, it has a close resemblance to the text of the manuscript preserved in the Süleymaniye Library, Istanbul (Ayasofya 4757/2). Under the text, on fol. 45^v there is a couplet by Šāhī (d. 1453), a Timurid poet who was quite popular among Ottomans in the 16th century. Fol. 20^r erroneously gives the name of the author as Navā'ī (844–906/1441–1501). Two pages (fols. 32^r, 35^r) contain only two couplets, one at the top and one at the bottom, which suggests that these pages were left blank for an illustration. There are two short texts in Arabic written on both sides of the scribe's colophon. The text is part of a collected volume also containing a hitherto unidentified narrative poem by an unidentified author (fols. 1^v–19^v)

Fols. 20^r–45^v, II; 12 lines/page; p. d. 192 × 115 mm, w. s. 149 × 73 mm; binding: conserved full leather binding, the original covers are retained, these are decorated with an almond-shaped centre-piece and two pendants with gilded silhouette and a gilded tooled line at the edge; in good condition; paper: thick

Oriental laid paper; script: *nasta'liq*; ink: black ink; rule borders are drawn in blue and gold.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature and edition: Goca, Ayet Abdülaziz. 2000. *Haydar Tilbe'nin Mahzenü'l Esrar mesnevisi*. Önsöz, giriş, metin ve tercüme, dizin. Doktora tezi. İstanbul: İstanbul Üniversitesi, 2000.

Begins (fol. 20^v):

بسم الله الرحمن الرحيم / فتح و ظفر آیتی و رای حکیم / حقینک آتی بیرله غفور رحیم / باشلا
هر ایشنی ای بیلیگ لیک حکیم

Ends (fol. 45^r):

قور قار ایسانک قیلمه اوزنکا ستم / سونکه باش اوستینده بولور اول حدم /

(fol. 45^v):

یولدا تورور یور یجک امتحان / زخم پرا کنده و نیش نهان

Scribe's colophon (fol. 45^v):

توکاندی مخزن الاسرار تمت هر که خواند طمع دعا دارم / زانکه من بنده گنهارم

[110]

Perzsa O. 013

'Abd al-Rahmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمان نور الدین جامی

Yūsuf va Zulayhā

یوسف و زلیخا

The narrative poem is the author's poetic reworking of the Joseph and Potiphar's wife theme dedicated to Ḥusayn Bāyqarā, the Timurid ruler of Herat, finished in 888/1483. The allegorical romance, which is the fifth *maṣnavī* in the poet's collection of seven epic poems titled *Haft aurang* ('Seven Thrones'), is composed in the metre *hazaj-i musaddas-i maḥzūf* (. - - - | . - - - | . - -). Turkish words (*uğunmak* 'to faint', *muzganmak* 'to take a nap') written according to the Ottoman orthography on fol. 1^r, a marginal note in Ottoman Turkish on fol. 22^v and the types of paper used in the volume suggest that the undated copy was produced on Ottoman soil sometime after the late 16th century. There is a decorated *ʿunvān* and a double frontispiece on fols. 1^v–2^r. The title of the work is given on the spine of the volume. Chapter headings in blue ink were added later by another hand.

I, 123, I fols.; 17 lines/page; p. d. 246 × 115 mm; w. s. 205 × 95 mm; binding: European quarter leather binding, paper covers, marbled paper doublure; in good condition; paper: tinted (pink, yellow) Oriental laid paper, freckled paper (fols. 11, 14, 20, 21), silhouetted paper (fols. 1, 8, 18, 23, 26, 31, 33, 40, 41, 43, 46, 48, 52, 53, 57, 64, 66, 71, 73, 80, 84, 85, 90, 96, 98, 100, 101, 103); script: *nastaʿliq*; ink: black ink, headings are in blue, margins are drawn in blue and gold.

Literature: Ḥikmat, 'Alī. Aṣḡar. 1386/2007. Jāmī: *Mutaḏammin-i taḥqīqāt bar tāriḥ-i aḥvāl-i va āṣār-i manzūm va mansūr-i ḥātīm al-ṣuʿarā Nūr al-Dīn Abd al-Raḥmān Jāmī* 817–898. Tehran, 197–200; Bertel's, Evgenii Eduardovich. 1965. *Navoi i Jamī*. Moscow, 261–262; Ahmadov, Mirzohabib. 2014. "Manobei ilhami Abdurrahmoni Jomī dar taʿlifi dostoni Yusuf va Zulayho". *Vestnik Tadzhijskogo Gosudarstvennogo Universiteta Prava, Biznesa i Politiki. Seria gumanitarnykh nauk*. 59/3, pp. 205–212.

Edition: Jāmī, Nūr al-Dīn 'Abd al-Raḥmān. 1378/1999. *Maṣnavī-yi Haft aurang*. 2. Muqaddima az 'Alāḥān Āṣafzād, taḥqīq va taṣḥīḥ Jābilqādād 'Alīšāh and Aṣḡar Jānfidā and Zāḥir Aḥrārī and Ḥusayn Aḥmad Tarbiyat. Tehran, 17–209.

Begins (fol. 1^v):

الهی غنچه امید بگشای / گلی از روضه جاوید بنمای / بخندان از لب آن غنچه باغم / وز آن
گل عطر پرور کن دماغم

Ends (fol. 123^v):

سیہ کاری مکن چمن خامہ خویش / بشواز چشم پر خون نامہ خویش / درین صحرا جواد
خامہ طی کن / درین سودا سواد نامہ طی کن

[۱۱۱]

Perzsa O. ۰84

‘Abd al-Rahmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمان نور الدین جامی

[Yūsuf va] Zulayḥā

[یوسف و] زلیخا

A possibly early 12th/18th century Indian copy of the above work. The present copy was prepared by Sayyid Ḥusām al-Dīn ibn Sayyid Muḥammad Ṣādiq an inhabitant of Kerbela in Iraq during the time he was employed as a reader of the *Koran* (*qārī-gar*) by a certain Navāb Ja‘far Ḥān Naṣīrī. It is highly possible that Ja‘far Ḥān Naṣīrī mentioned in the colophon was the same person as Muršid Qulī Ḥān (d. 1138/1726) who became the governor of Bengal during the reign of the Mughal Emperor Aurangzīb (1068–1118/1658–1707). The title of Ja‘far Ḥān was conferred upon him by the Emperor Farruḥ-siyar in 1124/1713.¹³ If the identification of the patron is correct the clues in the colophon would suggest that the copy was prepared in Bengal between 1124/1713 and 1138/1726. Since the volume was completed on 14 Muḥarram, a Monday, the year of copying might have been either 1129 [28 December 1716] or 1137 [2 October 1724].

IV, 138 fols., 15 lines/ page; p. d. 225×146 mm, w. s. 175×90 mm; in good condition, modern half leather binding, paper covers; paper: Indian laid paper; script: *nasta‘līq*; ink: black ink, headings are in red; the text is written in two columns.

13 Shāh Nawāz Khān, Samsām-ud-Daula. 1999. *The Maāthir-ul-umarā*. 1. Translated by Henry Beveridge. New Delhi, 719–720; Irvine, William. 1991. *Later Mughals*. New Delhi, 262; Sarkar, Jadunath. 1997. *Fall of the Mughal Empire*. 1. 1739–1754. New Delhi, pp. 35–36.



FIGURE 24 *Persza O. 013, fol. 1r. The incipit page with an embellished head-piece and the beginning of the text of Yūsuf va Zulayḥā by Jāmī (817–898/1414–1492) written in nasta‘liq script in decorative cloud bands*

The first owner of the volume was the scribe himself. His ownership note, under the name of Sayyid Ḥusām al-Dīn, is included in the colophon. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Ḥikmat, 'Alī. Aşğar. 1386/2007. Jāmī: *Mutażammīn-i taḥqīqāt bar tāriḥ-i aḥvāl-i va āşār-i manẓūm va manşūr-i ḥātīm al-şu'arā Nūr al-Dīn 'Abd al-Raḥmān Jāmī* 817–898. Tehran, 197–200; Bertel's, Evgenii Eduardovich. 1965. *Navoi i Jami*. Moscow, 261–262; Ahmadov, Mirzohabib. 2014. "Manobei ilhami Abdurrahmoni Jomī dar ta'lifi dostoni Yusuf va Zulayho". *Vestnik Tadzhikskogo Gosudarstvennogo Universiteta Prava, Biznesa i Politiki. Seriya gumanitarnykh nauk*. 59/3, pp. 205–212.

Edition: Jāmī, Nūr al-Dīn 'Abd al-Raḥmān. 1378/1999. *Maşnavī-yi Haft aurang*. 2. Muqaddima az 'Alāḥān Āsafzād, taḥqīq va taşḥīḥ Jābilqādād 'Alīšāh and Aşğar Jānfidā and Zāhir Aḥrārī and Ḥusayn Aḥmad Tarbiyat. Tehran, 17–209.

Begins (fol. 1^v):

لهی غنچه امید بگشای / گلی از روضه جاوید بنمای / بخندان از لب آن غنچه با غم / وز آن
گل عطر پرور کن دماغم

Ends (fol. 138^v):

از این سجا [sic!] جواد جامه پی کن / وزین سودا سوادى نامه طى کن / زبان را گوشمالی
خاموشی ده / تراز هرچه گویم خاموشی به

Scribe's colophon (fol. 138^v):

تمت تمام شد کار من نظام شد [یوسف و] زلیخا تصنیف مولانا ملا جامی قدس الله سر العزیز
بتاریخ چهاردهم ماه محرم الحرام بروز دوشنبه بوقت نماز ظهر مرتب یافت کاتب الحروف
سید حسام الدین ساکن موضع کربلا ولد سید محمد صادق ... سید امید در هنگامه نوکری
قاری گری نواب معلیقاب [معلی القاب] فلک جناب خان والانسان جعفر خان نصیری
من نوشتم صرف کردم روزگار من نمانم خط بماند یادگار مالک کتاب سید حسام الدین هر
که دعوی کند دعوی باطل گردد. تمت تمام شد

[112]

Perzsa O. 085

‘Abd al-Raḥmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمان نور الدين جامى

Yūsuf va Zulayḥā

يوسف وزليخا

An undated copy of the above work. Neither the name of the scribe nor the place of copying is known. A few folios (fols. 1–3, 8) seem to have been lost, these were later supplemented with new ones imitating the style of the originals. The colour of the paper of these new pages are much lighter and the gold paint used for drawing the rule borders got a greenish tint. The volume is badly worm-eaten and traces of previous attempts for restoring the pages with slips of paper can be observed on a large number of folios. At some places interlinear and marginal notes explaining or supplementing the text can be seen. The appearance of the whole volume would suggest that it was copied somewhere in India. The contents of the volume are given in English handwriting on the spine and fol. 1r (back) as “Eserif Jabekhan in Persian, and Eserif Jabekhan in Persian. In good letters” respectively. There are two bookseller’s plates on the inside of the back cover: 1. A. Maurice 13, Tavistock Row, Covent Garden, London; 36, Rue de la Huchette, Paris; 2. Révai Leó könyvkereskedése Budapesten.

II, 174, I fols.; 12 lines/page; p. d. 185 × 150 mm, 125 × 70 mm; binding: brown European full leather binding; badly worm-eaten; paper: Oriental laid paper of varying thickness; script: *nasta‘līq*; ink: black ink, headings are in red, rule borders are drawn in blue and gold; Oriental foliation.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Hikmat, ‘Alī. Aşğar. 1386/2007. Jāmī: *Mutażammin-i taḥqīqāt bar tāriḥ-i aḥvāl-i va āsār-i manẓūm va mansūr-i ḥātīm al-šū‘arā Nūr al-Dīn ‘Abd al-Raḥman Jāmī 817–898*. Tehran, 197–200; Bertel’s, Evgenii Eduardovich. 1965. *Navoi i Jami*. Moscow, 261–262; Ahmadov, Mirzohabib. 2014. “Manobei ilhami Abdurrahmoni Jomī dar ta’lifi dostoni Yusuf va Zulayho”. *Vestnik Tadzhikskogo Gosudarstvennogo Universiteta Prava, Biznesa i Politiki. Seriya gumanitarnykh nauk*. 59/3, pp. 205–212.

Edition: Jāmī, Nūr al-Dīn ‘Abd al-Raḥmān. 1378/1999. *Maṣnavī-yi Haft aurang*. 2. Muqaddima az ‘Alāḥān Āṣafzād, taḥqīq va taṣḥīḥ Jābilqādād ‘Alīšāh and Aṣḡar Jānfidā and Zāhir Aḥrārī and Ḥusayn Aḥmad Tarbiyat. Tehran, 17–209.

Begins (fol. 1^v):

المی غنچه امید بگشای / گلی از روضه جاوید بنمای / بخندان از لب آنغنچه باغم / وزاین
گل عطر پرور کن دماغم

Ends (fol. 174^v):

ازاین صحرا جواد نامه طی کن / وزین سودا سواد خامه پی کن / زبانرا گوشمال خامشی
ده / که هست از هرچه گوئی خا[مشی به]

[113]

Perzsa O. 090

‘Abd al-Raḥmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمان نور الدین جامی

Tuhfat al-aḥrār

تحفة الاحرار

The third epic poem in the author’s collection of seven *maṣnavīs*, titled *Haft aurang* (‘Seven Thrones’). The poem written in the metre *sarī-i musaddas-i matvī-yi maksūf* (- . . - | - . . - | - .) was inspired by Nizāmī’s (ca. 535–ca. 605/ca. 1141–ca. 1209) *Maḥzan al-Asrār* and Amīr Ḥusrau’s (651–725/1253–1325) *Maṭla‘ al-anvār*. Finished in 886/1481 the poem was dedicated to the Naqshbandi Shaykh, Ḥvāja ‘Ubayd Allāh Aḥrār. It consists of a lengthy introduction divided into several subchapters, twenty chapters (*maqāla*) and an epilogue (*ḥātima*).

The present copy was completed in 961/1554. The place of copying and the name of the scribe are unknown. Chapter headings appear on fols. 26^v, 28^v, 30^r, 32^r, 34^v, 36^r, 38^r, 40^v, 42^v, 44^r, 46^r, 48^r, 50^r, 52^r, 54^r, 56^r, 58^r, 60^r, 62^r, 64^r, 66^v. There are illegible ownership stamps on fols. 1^r, 68^r, 68^v. The fragment of an ownership note can be seen on fol. 1^r: “in kitāb az māl-i Mīrzā ...”. Two couplets

by Šabāhī Bidguli (d. 1207/1792) are written in the margin of fol. 1^v. There is a longer note dated 1234/1818–1819 by an unnamed owner in Persian on fol. 68^r. There is a decorated *ʿunvān* on fol. 1^v. Dampness rendered parts of the text illegible on some pages (e.g. 12^r, 23^v, 24^r, 25^v).

I, 68, I fols., 14 lines/page; p. d. 205 × 115 mm, w. s. 137 × 67 mm; binding: restored brown full leather binding with almond-shaped centre-piece and two pendants; in fair condition; paper: Oriental laid paper; script: *nastaʿliq*; ink: black ink, headings are in red, rule borders are drawn in blue, gold and green; the text is written in two columns.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Nabilū, ʿAlī Rizā. 1388/2009. “Barrasī-yi taṭbīqī va taḥlīlī-yi tašbihāt-i Niẓāmī va Jāmī (Bā taʿkīd bar Maḥẓan al-Asrār va Tuḥfat al-Aḥrār)”. *Faṣl-nāma-yi ʿilmī-pažūhašī Kāvīš-Nāma* 10, 153–191.

Edition: Jāmī, Nūr al-Dīn ʿAbd al-Raḥmān. 1378/1999. *Mašnavī-yi Haft aurang*. 1. Muqaddima az ʿAlāḥān Āsafzād, taḥqīq va tašḥīḥ Jābilqādād ʿAlīšāh and Ašgar Jānfidā and Zāhir Aḥrārī and Ḥusayn Aḥmad Tarbiyat. Tehran, 448–551.

Begins (fol. 1^v):

حامدا [لمن جعل جنان كل عارف مخزن اسرار كماله] ولسان كل واصف مطلع تواز جماله
رباعی
گنجینه اسرار کمالش مایم / آینه انوار جمالش مایم / دور افکن استار جمالش مایم /
دستان زن اوتار نوالش مایم

Ends (fol. 67^v):

شکر که این نامه بیان رسید / بخیه این خرقة بدامان رسید

(fol. 68^r):

مهر نه خاتمه این خطاب / شد رقم خاتم تم الكتاب

Scribe's colophon (fol. 68^r):

تمت الكتاب بعون الملك الوهاب سنة ٩٦١ تم

[114]

Perzsa O. 076

‘Abd al-Raḥmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمان نور الدين جامي

Subḥat al-abrār

سبحة الأبرار

The fourth *maṣnavī* of the author's collection of seven epic poems, titled *Haft aurang* ('The Seven Thrones'). The 2875 couplets long poem dedicated to Ḥusayn Bāyqarā, the Timruid ruler of Herat (d. 1506) was written in 887/1482–1483 in the metre *ramal-i musaddas-i maḥbūn* (. . . - or - . . . | . . . - | . . - or - -). It consists of the usual introductory subchapters, forty chapters (*‘aqd*) and a closing chapter (*ḥātima*).

The present copy is undated, the name of the scribe and the place of copying are not known. However, the appearance of the volume and the Ottoman Turkish notes included in it suggest that the manuscript was copied on Ottoman territory. Chapter headings appear on fols. 12^r (*‘Aqd-i avval*), 14^r, 16^v, 18^v, 21^r, 23^r, 25^r, 27^r, 29^r, 31^r, 33^r, 35^r, 37^r, 39^v, 41^r, 43^r, 45^r, 47^r, 49^r, 51^r, 53^v, 55^r, 57^r, 58^v, 60^r, 62^r, 64^r, 65^v, 67^v, 69^v, 71^r, 73^r, 74^v, 76^r, 78^r, 80^v, 82^v, 84^v, 87^r, 89^r, 91^r. The text of the subchapter "*Munājāt dar iṣārāt bi ānki irādāt-i nuḥust az jānib-i murād ast na murīd ...*" is written in the margin of fol. 29^r. The chapter heading of chapter 9 is missing. The subchapter heading "*Munājāt dar intiḳāl az šukr ...*" was originally missing, the text was added later and now it is written in the margin of fol. 41^r. The subchapter "*Munājāt dar kaf-i tazarru‘ gošādan ...*" is originally missing the text is in the margin on fol. 45^r. There are two *ğazals* in Ottoman Turkish on fol. 2^r, one of them is composed by Maḥmūd Paşa "Adnî" (d. 878/1474),¹⁴ the other by a certain Şevkî who might be identical with Bursâlî Şevkî who

14 Yücel, Bilal. n.d. *Mahmud Paşa Adnî Divanı*. Ankara, 39.

lived in the first half of the 10th/16th century.¹⁵ The metre (*ramal-i muşamman-i maḥzūf*), rhyme (-āb), *radīf* (*durmaz çigzinür*) combination used in Şevkî's poem is very rare and only one poem discovered so far, a 10th/16th century *ğazal* by Germiyânî Yetîmî (fl. 10th/16th century) relies on it which would mean that this poetic framework was "popular" in the 10th/16th century.¹⁶ If Şevkî's identification is correct, the appearance of the above-mentioned two Ottoman poems on one of the originally blank pages of the volume would suggest that the present manuscript was copied sometime in the 10th/16th century. A handwritten note on the letter paper of the Libraire Orientale et Américaine attached to the volume however, puts the date of copying to the 17th century. "Subhet el ébrar, l' un des 5 poemes mystiques de la Khamseh de Nour ed Din Ab der-Rahman Djami. Main turque du XVIIe siècle".

92 fols.; 17 lines/page; p. d. 158×105 mm, w. s. 113×68 mm; binding: restored dark brown full leather binding with flap, almond-shaped centre-piece, two pendants, corner-pieces and tooled edges, marbled paper doublure; in good condition; paper: Oriental laid paper; script: Ottoman *nashî*; ink: black ink, headings and rule borders are in red, the text is written in two columns.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Gök, Taner. 2014. "Şem'î Şem'ullâh ve Şerh-i Subhatü'l-Ebrâr'ı". *The Journal of Social Academic Studies* 25, 411–426. Available online at http://www.jasstudies.com/Makaleler/488334462_27-Ar%C5%9F.%20G%C3%B6k.%20Taner%20G%C3%B6k.pdf [Last accessed on 06. 06. 2016]

Edition: Jāmī, Nūr al-Dīn 'Abd al-Raḥmān. 1378/1999. *Maşnavī-yi Haft aurang*. 1. Muqaddima az 'Alāḥān Āşafzād, taḥqīq va taşhīḥ Jābilqādād 'Alīšāh and Aşgar Jānfidā and Zāhir Aḥrārī and Ḥusayn Aḥmad Tarbiyat. Tehran, 553–700.

Begins (fol. 2^v):

المنة لله كه بخون گر خفتيم / يكچند چو غنچه عاقبت بشكفتيم / از كشمكش چرخ بسى
آشفتيم / كز گوهر راز سبجه وارى سفتيم

15 Āşık Çelebi. 2010. *Meşâ'irü-ş-Şu'arâ*. 3. Hazırlayan Filiz Kılıç. İstanbul, 1450–1451.

16 Kınalı-zade Hasan Çelebi. 1989. *Tezkiretü-ş-suarâ*. Eleştirmeli baskıya hazırlayan İbrahim Kutluk. Ankara. 1076–1077.

Ends (fol. 92^r):

حسن مقطع چو بود رسم کهن / قطع کردیم برین نکته سخن / ختم الله لنا بالحسنى / وهو
مولانا نعم المولى

Scribe's colophon (fol. 92^r):

تمت

[115]

Perzsa O. 049

‘Abd al-Rahmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمان نور الدين جامى

Dīvān-i Jāmī

ديوان جامى

A collection of poems by Jāmī, who edited his own *Dīvān* thrice, first in 867/1463, then in 872/1467 and for the third time in 877–878/1472–1473. The final version of the *Dīvān* was prepared in 896/1491 by the request of ‘Alī Šīr Navā’ī (844–906/1441–1501). Poems included in the collection were arranged into three sections each bearing a title of its own: *Fātiḥat al-šabāb* (*The Beginning of Youth*), *Vāsiṭat al-‘iqd* (*The Central Pearl of the Necklace*), *Ḥātimat al-ḥayāt* (*The End of Life*). The present volume, which was left unfinished, was copied in 875/1470 (fol. 1^r). Contentwise, up to the section ‘*šin*’ where it ends abruptly (fol. 69^r), the present collection is richer than the manuscript of the *Dīvān* dated 869/1464 and preserved in the Kitābhāna, Mūza va Markaz-i Asnād-i Majlis-i Šūrā-yi Islāmī, Tehran (no. 4669). It contains a preface that is not present in the above-mentioned copy and the number of the poems included is higher. *Ġazals* are arranged in alphabetical order. Fol. 1^r contains a note in Arabic, a Persian couplet, and a note in Persian giving the title of the work, the name of the author, and the date of copying. A note in French on fol. 1^v gives the title of the work as “Gazelles de Mollo Giami”. Fol. 69^r–69^v contains *ġazals* by Jāmī written by a different hand. Fol. 70^r contains two couplets in Ottoman Turkish under the heading ‘Aḥmed pasha’. A note in Hungarian on fol. 71^v gives the title as “Mevlānā Dsámí Dívánja”.

چنانچه در آینه زنده عالم
 تا سفلای بحر منور از نور طلوع
 فال چنین بار که بر کعبه زکات
 نقطه بیکه در اوجش بدید سر و پا طلوع
 فانوار این شمع فانیست از کعبه عالم
 که در بیخ عالم از کوفه ایخه طلوع
 ز لفظ سوره اسبی ز کعبه طول او
 صیدی و شش خاک که در روز بیخ طلوع
 دور از چنین بحر و جبار تکیده
 صانع کعبه طلوع
 خدیجه کیم کعبه شیشه
 ز آوازه کعبه طلوع

او
 در کعبه زنده که در میان دور و نزدیک
 طلبا صحنه چرخ کوروی در سرش کعبه
 چشمه فضا در خیال کعبه کعبه و طلوع
 بجز در و این دور و این دور و کعبه
 قطع کو به بارید دور و کعبه کعبه
 کعبه کعبه کعبه کعبه کعبه کعبه
 تا کعبه کعبه کعبه کعبه کعبه کعبه
 کعبه کعبه کعبه کعبه کعبه کعبه

در کعبه کعبه کعبه کعبه کعبه کعبه
 کعبه کعبه کعبه کعبه کعبه کعبه

FIGURE 25 *Perzsa O. 076, fol. 2r. Two gazals in Ottoman Turkish preceding the text of Jāmī's (817–898/1414–1492) Subḥat al-abrār*

72 fols.; 21 lines/page; p. d. 190×117 mm, w. s. 157×75 mm; binding: *çaharkuşe* binding with flap, marbled paper covers; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink.

The volume was part of the Arminius Vámbéry (1832–1913) bequest. His ownership stamp appears on fol. 1^v.

Literature: Losensky, Paul. 2012. "Jāmī. i. Life and Works". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/jami-i> [Last accessed on 12. 08. 2017]; Afšahzād, 'Alāḥān. 1378/1999. "Muqaddima-i muṣaḥḥih". In: Jāmī, Nūr al-Dīn 'Abd al-Raḥmān. 1378/1999. *Dīvān-i Jāmī*. 1. Muqaddima va taṣḥīḥ 'Alāḥān Afšahzād. Tehran 7–26.

Edition: Jāmī, Nūr al-Dīn 'Abd al-Raḥmān 1378/1999. *Dīvān-i Jāmī*. 2 vols. Muqaddima va taṣḥīḥ 'Alāḥān Afšahzād. Tehran.

Begins (fol. 1^v):

موزون ترین کلامی که غزل سرایان انجن انس و محبت و قافیہ سنجان نشیمن عشق و
مودت

Ends (fol. 69^v):

بنای لب که صاحب تسبیح و طیلسان / در وجه نقل و بادہ نهد رخت و پخت خویش /
جامی به شهر عشق مشورہنمون ما / ما آزمودہ ایم درین شهر بخت خویش

[116]

Perzsa O. 098

'Abd al-Raḥmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمان نور الدین جامی

Dīvān-i Jāmī

دیوان جامی

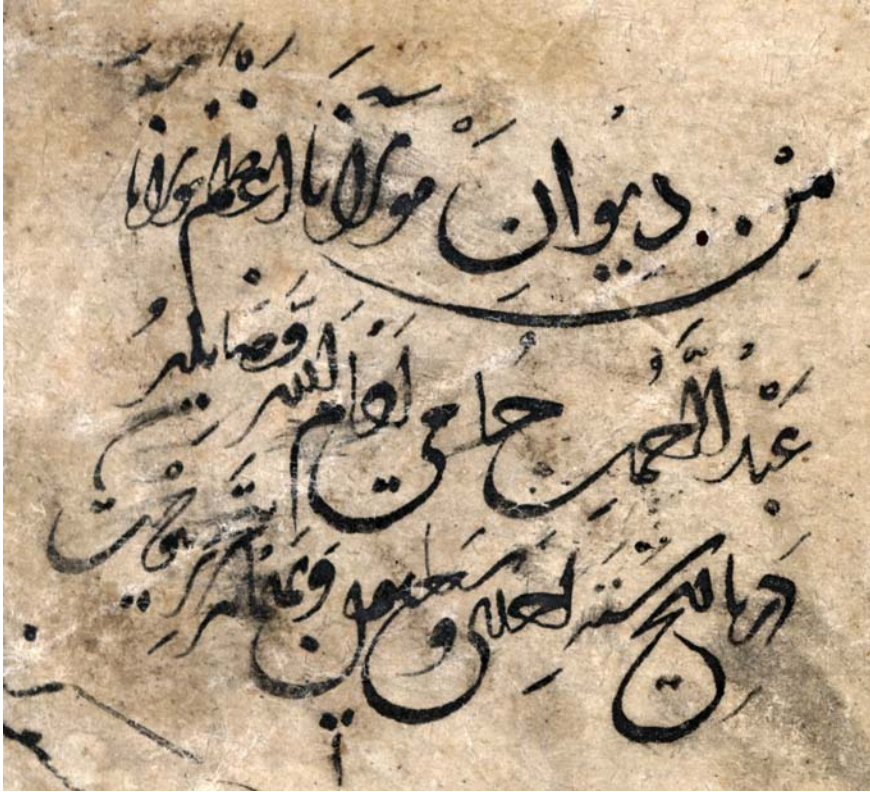


FIGURE 26 *Perzsa O. 049, fol. 1r*. The calligraphic title of Jāmi's (817–898/1414–1492) *Divān*

A 10th/16th century copy of the author's collection of poems. The present copy seems to be a compilation of various redactions of the *Divān* described above. The text in the inner textbox (fols. 1^v–300^r) appears to represent an early redaction of the *Divān* and according to a note on fol. 292^v it contains 973 *ġazals*. A note on fol. 300^r written in red suggests that the inner textbox contains the text of the “first *divān*” i.e. the *Fātiḥat al-šabāb*. Nevertheless, the present volume contains less poems than Afšahzād's critical edition. The outer textboxes appear to have been added later as the text written in them is by a different hand. The horizontal boxes are missing on fols. 2^r–10^r and the vertical boxes are missing on fols. 76^v–104^v. The *ġazaliyāt* section of the second *divān* begins in the outer textbox on fol. 1^v. The *ġazaliyāt* section of the third *divān*, *Ḥātimat al-ḥayāt* starts in the outer vertical textbox on fol. 104^v. Fols. 300^v–303^r contain additional poems from the third *divān*. Fols. 304^v–310^v contain poems collected by the scribe of the outer textboxes from various manuscripts. The section between fols. 312^v–314^v bears the title *Rubā'iyāt-i mašrūḥa*. The contents of the

remaining part of the volume is as follows: fol. 315^r–315^v contains excerpts from Jāmī's commentary on the *Lama'āt* of 'Irāqī (d. 688/1289); fols. 316^r–323^r contain the author's commentary on the wine ode of Ibn al-Fārīz (576–632/1181–1234); fols. 323^v–329^v contain Jāmī's poems collected from his letters; fols. 331^v–332^v contain a short prose text listing Jāmī's works at the end; fols. 334^r–368^v contain the preface and the *qaṣā'id* section of the first *dīvān*; fols. 370^v–385^v contain the *qaṣā'id* section from the second *dīvān*; fol. 391^r–391^v contains a versified treatise by Badr-i Jārajāmī (fl. 7th/13th century) titled *Ihtilājāt-i 'azā*; fol. 392^r–392^v contains excerpts from the preface of Jāmī's *dīvān*; fols. 393^r–396^r contain an Ottoman Turkish translation of 'Alī Šīr Navā'ī's (844–906/1441–1501) account on Jāmī from his *Ḥamsat al-mutaḥayyirīn*. Fol. 292 should be placed between 395^v and 396^r; Fol. 397^r contains a *muḥammas* by Jāmī inspired by a *gazzal* of Amīr Ḥusrau Dihlavī (651–725/1253–1325); fols. 401^v, 404^r–405^v, 408^r contain scattered verses by Jāmī; fol. 409^r–409^v contains Jāmī's commentary on a couplet by Amīr Ḥusrau. The volume was copied by two scribes. The name of Naṣr Allāh ibn Faḥr al-Dīn appears on fol. 300^r together with the date 3 Rabī' al-Maulūd 952 [25 May 1545]. The other copyist, whose name is mentioned in the volume, is Muḥyī (fols. 385^r, 396^r). He seems to be the person who systematically collected Jāmī's poems from manuscripts and supplemented the original text of the *dīvān* with later additions, counted the couplets included and gave the final form to the volume. The only person who used Muḥyī as his nom de plume in a mid-10th/16th century Ottoman environment was Fenârîzâde Muḥyî l-Dīn Çelebi (d. 954/1548) an Ottoman statesman. Since Muḥyî seems to have been an admirer of Jāmī's poetry and wrote quite a few poetic replies to his *gazzals*,¹⁷ it is not without reason to believe that the copyist Muḥyî and the statesman Muḥyî might be the same person. 'Unvāns and decorated panels can be seen on fols. 1^v, 10^v, 104^v, 304^v, 312^v, 334^v, 370^v, 401^v.

I, 409, I fols.; varying number of lines/page; p. d. 165×100 mm, w. s. 115×78 mm; binding: partially new, conserved dark brown full leather binding with gilded almond-shaped centre-piece, pendants and corner-pieces, gilded panels surrounding the central area, the inner side of the pasteboards are covered with dark brown leather decorated with gilded almond-shaped centre-piece and gilded corner-pieces; in good condition; paper: Oriental laid paper; script: Ottoman *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in blue and gold.

17 Arslan, Mustafa. 2006. *Muhyî Hayatı, Edebi Kişiliği ve Divanı*. Basılmamış Doktora Tezi. Ankara Üniversitesi, Ankara, 104.

There is an ownership note of a Ḥusayn ibn Maḥmūd on fol. 1^r. There are illegible ownership stamps on fols. 1^r, 312^r, 334^r, 370^r. The ownership note of a certain al-Ḥājj Husayn ibn Maḥmūd is on fol. 1^r. The volume was purchased in 1959.

Literature: Losensky, Paul. 2012. "Jāmī. Life and Works". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/jami-i> [Last accessed on 12. 08. 2017]; Afṣaḥzād, 'Alāḥān. 1378/1999. "Muqaddima-i muṣaḥḥih". In: Jāmī, Nūr al-Dīn 'Abd al-Raḥmān 1378/1999. *Dīvān-i Jāmī*. 1. Muqaddima va taṣḥīḥ 'Alāḥān Afṣaḥzād. Tehran 7–26.

Edition: Jāmī, Nūr al-Dīn 'Abd al-Raḥmān 1378/1999. *Dīvān-i Jāmī*. 2 vols. Muqaddima va taṣḥīḥ 'Alāḥān Afṣaḥzād. Tehran.

The *Dīvān* begins (fol. 1^v):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ / اعظم اسماء علم حکیم / محترمان حرم انس را / تازه حدیثیست ز
عهد قدیم

The *Dīvān* ends (fol. 300^r):

باز آ که عظیم دردناکم زغمت / پیراهن صبر کرده چاکم زغمت / افتاده میان خون و خاکم
زغمت / القصه بطولها هلاکم زغمت

Scribe's colophon (fol. 300^r):

تم دیوان الثالث افضل الشعرا و افصح المتقدمين و المتأخرين مولانا عبد الرحمن الجامی بعون
الله تعالى و حسن توفيقه على يد العبد الضعيف المحتاج الى الله الملك الغنى نصر الله بن نضر
الدين عفى عنهما في يوم الثلاثاء سلیخ شهر ربیع المولود سنة ٩٥٢ اثنین و خمسين و تسعمائة

[117]

Perzsa O. 011

'Abd Allāh Hātifi (d. 957/1521)

عبد الله هاتفي

Tīmūr-nāma

تیمور نامه

A 4500 couplets long poem composed in the metre *mutaqārib-i muṣamman-i maḥzūf* (. - - | . - - | . - - | . -) relating the epic deeds of Amīr Tīmūr (d. 807/1405). The *maṣnavī* supposedly dedicated to the Timurid ruler of Herat, Ḥusayn Bāyqarā (d. 911/1506) was meant to be the fourth book in the author's *Ḥamsa* ('*Quintet*') inspired by Nizāmī's (ca. 535–ca. 605/ca. 1141–ca. 1209) similar work. The present copy was made by an unknown scribe at an unknown place. Though a date (855/1451) is visible below the scribe's colophon (fol. 137^r), it cannot be the date of copying as Hātifi was born a couple of years later, around 858/1454. Fol. 1^r (front) contains a short note in French describing the contents and the quality of the volume. There is a modestly decorated *ʿunvān* on fol. 1^v.

I, 138, I fols; 15 lines/page; p. d. 210 × 120 mm; w. s. 145 × 69 mm; binding: brown full leather binding with medallion-shaped centre-piece, two pendants, corner-pieces and tooled edges, the volume was rebound, the spine was added later; in good condition; paper: Oriental laid paper; script: *nastaʿlīq*; ink: black; headings in red ink; rule-borders are drawn in gold and blue; the text is written in two columns.

Literature: Bernardini, Michele. 2012. Hātifi. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/hatefi> [Last accessed on 12. 08. 2017]; Şafā, Zabīḥ Allāh. 1324/1945. *Ḥamāsa-sarāyī dar Īrān az qadīmtarīn ʿahd-i tāriḫ tā qarn-i čahārdahum-i hijrī*. Tehran, 341–343.

Editions: Hātifi, ʿAbd Allāh. 1868. *Ẓafar-nāma-yi Hātifi*. Lucknow; Abdullāh Hātifi. 1958. *Tīmūr-nāma*. Ed. A.S. U'sha'. Madras.

Begins (fol. 1^v):

به نام خدایی که فکر خرد / نیارد که تا کنه او پی برد / همین دید ازو عقل چون بنگریست
/ که هست او ولیکن ندانست چيست

Ends (fol. 137^r):

در اندیشه این سواد شگرف / بسی کردم اوقات فرخنده صرف / جگر کرد خون جامه

نقش بند / بنقاشی این همایون پرند / الهی چو این نقش فرخ نهاد / بآخر رسید آخرش خیر
باد (تم)

Scribe's colophon (fol. 137^r):

الهی چنان کن که انجام کار / تو خوشنود باشی و ما رستگار / خدایا بحق بنی فاطمه / که
بر قول ایمان کنی خاتمہ / تاریخ سنہ ۸۵۵

[118]

Perzsa O. 005

Ibrâhîm Gülşenî (d. 940/1534)

ابراہیم گلشنی

Ma'navî

معنوی

The *Ma'navî* is a 40.000 couplets long narrative poem composed as a poetic reply to the *Maṣnavî-yi ma'navî* of Rûmî (d. 672/1273).

The present, undated copy bearing the Ottoman title "*Ma'nevî-yi Ḥazret Gülşenî'nin ibtidâ ve intihâsından*" (front fol. I^v) contains only a fragment of the whole text. It consists of two parts compiled from three different manuscripts. The first, much older part (fols. 1^v–12^v) contains two prefaces in Arabic (the text of the first one is fragmentary) and the first few chapters of the poem. The second part (fols. 13^r–18^r) of the manuscript contains the last chapters of the work. The first part is decorated with painted panels (fols. 1^v, 3^r) and *ʿunvâns* (fols. 3^v, 5^r). Fol. 5 is inserted erroneously into the volume as fol. 5^r contains the beginning of the poem and fol. 5^v contains the end of the second preface. Pages might be missing between fols. 5^v–6^r. Fol. 7 is from a different manuscript. The last two folios (fols. 19, 20) are blank.

I, 18, I fols.; 19 lines/page; p. d. 206 × 150 mm, w. s. 163 × 117 mm; binding: brown full leather binding with flap and medallion-shaped centre-piece completely covered with green cloth; in fair condition; paper: glazed Oriental laid paper (first part), European wove paper (second part); scripts: *nashî* (first part),

nasta'liq (second part); ink: black ink, headings in gold (first part) or red (second part); rule borders are drawn in blue and gold (first part) or red (fol. 7); the text is written in four columns.

Literature: Konur, Himmet. 1998. *İbrâhîm Gülşenî. Hayatı, eserleri, görüşleri*. Doktora tezi. İzmir: Dokuzuncu Eylül Üniversitesi, 191–195; Azamat, Nihat. 2000. İbrâhîm Gülşenî. In: Türkiye Diyanet Vakfı İslam Ansiklopedisi 21. İstanbul, 304. Available online at <http://www.islamansiklopedisi.info/dia/pdf/c21/c210242.pdf> [Last accessed on 12. 08. 2017]

Preface I begins (fol. 1^v):

سبحان من ابدع الكون من العدم كالعدم يتجل خاص من الازل اقدم

Preface I ends (fol. 3^r):

الذين يومنون بالغيب وبالحي موقنين بعين اليقين و من تسليم وجوههم الى الله محسنين وآخر
دعواهم ان الحمد لله رب العالمين تم

Preface II begins (fol. 3^v):

الحمد لله الذى اورثنى العلم بلا شك من اليقين

Preface II ends (fol. 5^v):

رضى الله عنهم ورضوا عنه بمصاحبة محمد جاتم الانبياء وجيد المختار

Text begins (fol. 5^r):

باء بسم اله الرحمن الرحيم / گشت چون مفتاح از وحى علم / گو چو بسم اله مفتاح از لدن
/ گو کلید آمد ز فتاح سخن /

Text ends (fol. 18^r):

زان چون گلشنی در عین حال / از بیان کردم شما ختم مقال / اول آخر آن شان همچون مقام
/ ختم شد از معنوی تم الكلام /

Scribe's colophon (fol. 18^r):

وهذا آخر كتاب المعنوی لمولانا الشيخ ابراهيم الكلشنی قدسنا الله باسرارہ ونفعنا باثارہ آمینان

[119]

Perzsa F. 07

Muḥammad ibn Yūsuf Ahlī Šīrāzī (858–942/1454–1535)

محمد بن یوسف اهلی شیرازی

Kulliyāt-i Ahlī Šīrāzī

کلیات اهلی شیرازی

The manuscript contains the collected works of the author who with all probability spent his whole life in Shiraz and dedicated many of his poems to Aq Qoyunlu and Safavid grandees. The present volume was copied by 'Abd al-Rājī Hidāyat (fol. 471^r), a local scribe. He might be the same person as 'Abd al-Rājī Ardašīr whose ownership stamp appears on several folios. The manuscript is undated. Nevertheless, a short note on fol. 1^r dated 1153/1740 suggests, that it was completed before that date. The list of the works contained in the volume is given in two elaborately decorated circular tables of contents on fols. 1^v and 2^r. The works contained are the following: 1. *Qaṣā'id-i maṣnū'* (fols. 2^v–43^v). The textbox on fol. 3^r–3^v might have been lost as it seems to have been replaced by a plain sheet of thick paper. 2. *Ġazalīyāt* (fols. 44^v–451^r). 3. *Qaṣā'id, tarjīāt, marāṣī, tavārīḫ* (fols. 44^v–168^v, in the outer textbox); 4. *Rubā'īyāt-i Sāqī-nāma* (fols. 168^v–181^v in the outer textbox); 5. *Rubā'īyāt-i ganjifa* (fols. 182^v–194^r in the outer textbox); 6. *Siḥr-i ḥalāl* (fols. 194^r–218^r in the outer textbox); 7. *Šam' va Parvāna* (fols. 218^r–260^r in the outer textbox); 8. *Mihr va Muštari* (fols. 260^v–471^r in the outer textbox); 9. *Muqaṭṭa'āt* (fols. 451^v–463^r); 10. *Rubā'īyāt* (fols. 463^v–481^r); 11. *Favā'id al-'aḡā'id* (fols. 471^v–494^r in the outer textbox); 12. *Luġzīyāt, mu'ammayāt, fardīyāt, rubā'īyāt* (fols. 481^v–494^r). According to a note on fol. 2^r the volume once had 503 folios. In its present state it contains only 494. Folios are missing between fols. 3^v–4^r, 339^v–340^r. A stray textbox belonging to this manuscript (the text contains a part of the first *qaṣīda-yi maṣnū'*) was found in a separate envelope together with other manuscript fragments. The folio with this textbox might have originally been bound between fols. 7^v and 8^r. There are decorated *ūnvāns* on fols. 2^v, 4^v, 16^v, 17^v, 31^v, 43^v. There is a double frontispiece on fols. 43^v–44^r. Fol. 231 is bound upside down.

I, 494, I fols.; ca. 12 lines/page (inner textbox), 23 lines/ page (outer textbox); p. d. 315×185 mm, w. s. 208×123 mm; binding: decorated full leather binding with coloured parts, almond-shaped centre-piece, two pendants in blue, gilded background and coloured pattern around the edges (blue, red and golden); in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink; headings are in red, several headings are in blue; rule borders are drawn in blue, red, gold, brown and green.

A short note on fol. 1^r records the fact that Mīrzā 'Abd al-Ṣamad and Mīrzā 'Abd al-Rasūl purchased the volume from Tīmūr Mīrzā, the son of Malik-ārā in 1153/1740. The oval ownership stamp of Muḥammad Qulī ibn Faṭḥ 'Alī Šāh (1203–1289/1789–1872) can be seen on fol. 3^r and the stamp marks of 'Abd al-Rājī Ardašīr on fols. 1^r and 2^v.

Literature: Rabbānī, Ḥāmid. 1344/1965. "Muqaddima-i muṣaḥḥiḥ". In: *Dīvān-i aš'ār-i Maulānā Ahlī Šīrāzī*. Bi-kūšiš-i Ḥāmid Rabbānī. Tehran, 1–84.

Edition: Ahlī Šīrāzī. 1344/1965. *Dīvān-i aš'ār-i Maulānā Ahlī Šīrāzī*. Bi-kūšiš-i Ḥāmid Rabbānī. Tehran.

Begins (fol. 2^v):

حمدی از حد افزون و سپاسی از قیاس بیرون سزاوار صانع بیچون ...

(fol. 4^v):

نسیم کا کل مشکین کراست چون تو نگار / شمیم سنبل پرچین بکاست مشک نثار

Ends (fol. 494^r):

اهلی تو گهی قبول جانان گردی / کاشفته صفت گرد بیابان گردی / بگریز چو گرد باد از
صحبّت خلق / زان پیش که از جمع پریشان گردی

Scribe's colophon (fol. 494^r):

تمت الکتاب کلیات مولانا اهلی شیرازی غفر الله ذنوبه

[120]

Perzsa O. 043

Ibrāhīm Šāhidī (875–957/1470–1550)

ابراهيم شاهدي

Gulšan-i tauhīd

گلشن توحید

A mid-12th/18th century Ottoman copy of the author's well-known partial commentary of Maulānā Jalāl al-Dīn Rūmī's (672/1273) *Maṣnavī-yi ma'navī* written in 937/1530. The title of the work is mentioned on fol. 1^v in a chapter heading and also in the scribe's colophon (fol. 113^v). The copy was transcribed as a gift to a certain Ḥājj Ḥūršīd efendi by Muṣṭafā Rušdī from Konya, a member of the Halveti spiritual community in 1167/1753–1754. The place of the copying is not known. Fol. I^r (front) contains several pieces of poetry: a Turkish couplet by Arpaemīnizāde Sāmī (d. 1146/1733), a Persian *bayt* by an unidentified poet and several lines in Arabic. There are two Persian couplets on fol. 1^r, one by Ḥāfīz (ca. 715–792/1315–1390) and one by Sa'dī (d. ca. 671/1291–1292). All the couplets are written in *riq'a* script. Fol. 114^v contains a short note in Arabic.

II, 114, III fols.; 17 lines/page; p. d. 220 × 148 mm, w. s. 137 × 100 mm; binding: European quarter leather binding, paper covers; in good condition; paper: various types of European wove paper with watermarks (e.g. fols. 44, 88, 114); script: *nasta'līq*; ink: black ink, headings are in red; the text is written in two columns.

Literature: Çıpan, Mustafa. 2010. "Şāhidī". In: Türkiye Diyanet Vakfı İslam Ansiklopedisi. 38. İstanbul, 273–274. Available on-line at <http://www.islamansiklopedisi.info/dia/ayrmetin.php?idno=380273&idno2=c380161#4> [Last accessed on 12. 08. 2017]; Sultoni, T. 2012. "Gulshan-i tauhid—sharhi manzumi masnavii Maulono". *Uchenniie zapiski Xudzhandskogo Gosudarstvennogo Universiteta im. akademika B. Gafurova*. Gumanitarnyye Nauki 29/1, 9–21; 'Azizī, Ḥayrā. 1384/2005. "Şarḥ-i manzūm-i mufradāt-i Maṣnavī-yi ma'navī". *Payk-i nūr* no. 12, 130–135.

Begins (fol. 1^v):

بسمله. حمد لا یحصی ثناء بی قیاس / بی نهایت منت و بی حد سپاس / بر خدای خالق و
پروردگار / کین جهان را از عدم کرد آشکار

Ends (fol. 113^r):

قطره آلوده ناپاک ما / پاک گردد اندر آن بحر صفا / حق روح پاک نضر انبیا / کن نصیب
ما وصال ای خدا

Scribe's colophon (fol. 113^v):

فیحمد الله تعالی و منه قد تم تحریر هذا الکتاب الشریف اللطیف المسمى بگلشن التوحید
فی سنة سبع و ستین بعد الماتین و الالف تبرعاً و هدیةً لاعز اخوانی و اکرم احبابی الحاج
خورشید افندی و انا الفقیر خادم القرآن قرأةً و کتابةً مصطفی رشدی الحنفی المذهب شریعةً
و انخلوتی ... طریقةً القنوی و طناً و ولادةً المعروف بمحمدی زاده. م

[121]

Perzsa Qu. 28

Muḥammad Qāsim Qāsimī Ḥusaynī Gunābādī (d. 982/1574)

محمد قاسم قاسمی حسینی گونابادی

Šahinšāh-nāma

شهنشاه نامه

The work is an approximately 4000 couplets long epic poem relating the life and deeds of the Safavid ruler Šāh Ismā'īl I (r. 907–930/1501–1524). Composed in 940/1533 it is also known as *Šāh Ismā'īl-nāma* and *Šāh-nāma-yi Qāsimī*. The *maṣnavī* written in the meter of Firdausī's *Šāh-nāma*, *mutaqārib-i muṣamman-i mahzūf* (. - - | . - - | . - - | . -) was commenced on the order of the Safavid ruler, Tahmāsb (r. 929–984/1524–1576).

The present volume is undated, the name of the scribe and the place of copying are not known. The title of the work is given in the *ʿunvān* on fol. 1^v. The title,

together with the name of the author is also recorded in the scribe's colophon on fol. 185^r. In addition to Qāsimī's work written in the main textbox, the present volume also contains Hātifi's (d. 927/1521) *Tīmūr-nāma* in the inner margin of the text frame. The title of this latter work and the name of its author are written in the *ʿunvān* on fol. 2^v. The text of Hātifi's poem ends on fol. 162^r and from that folio onwards it is replaced in the margin by Qāsimī's work. There is a decorated double frontispiece on fols. 1^v–2^r and a decorated *ʿunvān* on fol. 2^v. Effaced ownership stamps are visible on fols. 2^v, 3^r, 26^r, 183^r.

I, 185, I fols.; 10 lines/page (main textbox), 22 lines/page (textbox in the margin); p. d. 236×155 mm, w. s. 174×100 mm; binding: modern quarter leather library binding, cloth covers; in good condition; paper: Oriental laid paper; script: *nastaʿlīq*; ink: black ink, headings are in red, rule borders are drawn in blue, crimson and gold ink.

A note in Hungarian attached to fol. 1^r records the fact that the manuscript was donated to the Library on 31 May 1876 by Bertalan Ónody (d. 1892), a Hungarian landowner and agriculturalist, who might have come into its possession during his visit to the area of Khiva in 1875.

Literature: Bernardini, Michele. 2003. "Hātifi's *Tīmurnāme*h and Qāsimī's *Shāh-nāme*h-yi *Ismāʿīl*: Considerations for a Double Critical Edition". In: *Society and Culture in the Early Modern Middle East: Studies on Iran in the Safavid Period*, ed. Andrew J. Newman. Leiden, 3–19; Keyhānī, Jaʿfar Šujāʿ. 2016. "Qāsemī-e Ḥosaynī-e Gonābādī, a poet and scholar of the Safavid period". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/qasemi-hosayni>. [Last accessed on 04. 07. 2016].

Edition: Qāsimī Ḥusaynī Gunābādī. 1387/2008. *Šāh Ismāʿīl-nāma*. Muqaddima, taṣḥīḥ va taḥṣīya Jaʿfar Šujāʿ Kayhānī. Tehran.

Begins (*Šahinšāh-nāma*, fol. 1^v):

خداوند بیچون خدائی تراست / ز اقلیم جان پادشاهی تراست

Begins (*Tīmūr-nāma*, fol. 2^v):

بنام خدایی که فکر و خرد / نیارد که بر کنه او پی برد / همین دید ازو عقل چون بگریست /
که هست او ولیکن ندانم که چیست

Ends (*Šahinšāh-nāma*, fol. 185^r):

سخن گرچه سنجیده چون گوهر است / ولیکن نحوشی از آن بهتر است / کند چون زبان
 کوتبی شمع را / دهد روشنی بیشتر جمع را / مکن در سخن بیش ازین اهتمام / سخن بر همین
 ختم کن والسلام

Ends (*Tīmūr-nāma*, fol. 162^r):

در اندیشه این سواد شگرف / بسی کردم اوقات فرخنده صرف / جگر کرد خون جامه
 نقش بند / بنقاشی این همایون پرند / الهی چو این نقش فرخ نهاد / بآخر رسید آخرش خیر
 باد

Scribe's colophon (*Šahinšāh-nāma*, fol. 185^r):

تمام شد شهنشاه نامه میرزا قاسم گونابادی الحمد لله رب العالمین

Scribe's colophon (*Tīmūr-nāma*, fol. 162^r):

تمام شد کتاب تمرنامه بعون الملک الوهاب والصلوه والسلام علی محمد وآله الطیبین

[122]

Perzsa Qu. 26

Muḥammad 'Urfi Širāzī (ca. 963–999/1556–1591)

محمد عرفی شیرازی

[*Muntaḥab-i aš'ār-i 'Urfi Širāzī*]

[منتخب اشعار]

The volume contains a collection of select poems by 'Urfi Širāzī, a prolific and acknowledged poet from the late 10th/16th century, who spent most of his adult life at various Indian courts. The volume is undated, the name of the scribe and the place of copying are not known. However, the type of paper used and the style of handwriting suggest that it was copied in India. The collection contains fifty-five *qaṣīdas* (fols. 1^r–70^r, 74^r–86^v), two *ġazals* (fol. 70^r–70^v) and a

tarkīb-band (fols. 70^v–73^v). The volume starts abruptly, the beginning, i. e. the first twenty couplets of the first *qaṣīda* are missing. Several pages are missing between fols. 60^v–61^r and 61^v–62^r. Scattered marginal notes explaining or correcting the text can be seen on quite a few pages.

Fols. I, 87, I; 16 lines/page; p. d. 266 × 205 mm, w. s. 155 × 85 mm; binding: European quarter leather binding, paper covers; slightly worm-eaten, otherwise in good condition; paper: Oriental laid paper; script: Indian style *ṣikasta-nasta'liq*; ink: black ink.

A dated (1123/1711) and only partially legible ownership stamp by a certain Ibn Rāy appears on fol. 86^v. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Losensky, Paul. 2003. "Orfī Šīrāzī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/orfi-of-shiraz> [Last accessed on 05. 03. 2017].

Edition: 'Urfī Šīrāzī. 1377/1998. *Kullīyāt-i 'Urfī Šīrāzī*. 3 vols. Bar asās-i nuṣṣa-hā-yi Abū l-Qāsim Sarājā Iṣfahānī va Muḥammad Ṣādiq Nāẓim Tabrīzī. Bi-kūšīš-i Muḥammadvalī Alḥaqq Anṣārī. Tehran.

Begins (fol. 1^r):

[آ] نجا که سبکروحیش آید به تکلم / زاسیب گرانی بخرد گوش اصم را

Ends (fol. 86^v):

رموز حکمت اسرار قدس جلوه بده / بمدح خویش لب عقل اولین مگشای / نموش عرفی
زین نغمه های شورانگیز / لب ترانه بلبل بافرین مگشای

[123]

Perzsa Qu. 22

Abū l-Fayz Fayzī (954–1004/1547–1595)

ابو الفیض فیضی

Nal va Daman

نل و دامن

A Persian poetic rendition of the story of King Nala and Princess Damayanti which was originally told in the Sanskrit epic *Mahābhārata*. The author finished his work in 1003/1594. According to the preface, the composition of the poem was initiated by the Mughal Emperor Akbar (r. 963–1014/1556–1605). Written in *masnavī* form it was intended to be a poetic reply to Niẓāmī's (ca. 535–ca. 605/1141–1209) *Laylā va Majnūn* and as such it was meant to be part of the author's *Quintet*. The present copy was completed by Sayyid Ālim 'Alī in the Pirzada district of Panipat on 18 Zū l-ḥijja 1238 [25 August 1823]. The text is written in two columns and continues in the margins.

I, 70 fols.; 17 lines/page (inner text area); p. d. 287×165 mm, w. s. 260×125 mm; binding: conserved European full leather binding; in good condition; paper: Oriental laid paper; script: Indian *nasta'liq*; ink: black ink, headings are in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Alam, Muzaffar–Subrahmanyam, Sanjay. 2012. "Faizi's Nal-Daman and its Long Afterlife". In: Alam, Muzaffar–Subrahmanyam, Sanjay. 2012. *Writing the Mughal World. Studies on Culture and Politics*. New York, 204–248; Niyāzī, Šahrzād–Bābāšafari, 'Alī Ašğar. 1390/2011. "Taḥlil-i sāḥtārī-yi dāstān-i Nal va Daman-i Fayzī-yi Dakkanī". *Naqd-i Adabī* 4, 187–217.

Edition: Fayzī. 1831. *Naldaman. Az manzūmāt-i Maulavī Fayzī Fayyāzī-yi Dihlavī ast*. Ed. Tamīz al-Dīn Arzānī. Calcutta, 1831. Fayzī. 1287/1870. *Naldaman-i Fārsī*. Lucknow.

Begins (fols. 1^v):

ای در تنگ و پوی تو ز آغاز / عنقای نظر بلند پرواز / فکر تو بدل خیال بگداخت / اوج تو ز
مرغ بال بگداخت

Ends (fol. 70^r):

فیاضی از این طلسم سازی / تا چند کنی نفس درازی / آن به که فسانه درنوردی / زان

پیش که خود فسانه گردی / ای سوخته ضبط این نفس کن / بس کن ز حدیث عشق
بس کن

Scribe's colophon (fol. 70^v):

تمام شد نسخه نل دمن تصنیف فیضی بن مبارک ... بمقام پانی پت در محله پیرزاده صاحبان
اولاد حضرت جناب معلا القاب جناب مخدوم صاحب شیخ جلال الدین صاحب بر
مکان یکی دوست ... با مغز بی پوست شیخ منور نور حسین و علی اصغر و میان شیخ احمد
و میان کلو و قاضی حسین بخشی عرف ... و قاضی احمد حسن و میان محمد قاسم و میرزا
وزیربیک و جناب فکری معظمی جناب حافظ ضیاء الدین صاحب و میان محبوب و میان
قلندر بخشی متخلص ... که رئیس اینجا هستند بذریعه این صاحبان کتاب نل دمن باتمام
رسید تحریر بتاریخ هیجدهم (۱۸) ماه ذی الحجه سنه ۱۲۳۸ هجری روز پنجشنبه بوقت سهر بقلم
مسکینه رقم کمترین کمتر از خلائق عاصی بر معاصی سید عالم علی ... سهوان که بهیدستی
روزگار بمکان الصاحبان مذکور مقیم بود ... این همه دوستانرا سلامت با کرامت دارد ...
الهی بر آنکس که این جز نوشت / عفو کن گاهش عطا کن بهشت تمام شد بقلم سید عالم
علی

[124]

Perzsa O. 083/3

Ḥaṣṣī

خصی

Ṣādiq al-aṣṣ

صادق الاصل

A short didactic *maṣnāvī* by a hitherto unidentified poet bearing the pen-name Ḥaṣṣī. The narrative poem tells the story of Māh Ḥūršīd Bibī, the legendary wife of Shaykh Niẓām al-Dīn Auliya (d. 725/1324) a venerated Sufi of the Chishti order. The Shaykh on the advice of one of his disciples decides to leave his family in order to go on a journey and find the way leading to God. Before

embarking on his spiritual quest, he asks the advice of the ruler on how to proceed. Finally, he leaves his wife in the care of Kayvān, a boy whom they brought up together. After the Shaykh left, the boy starts behaving in an evil way on the instigation of the devil and, as a consequence, many hardships befall on Māh Ḥūršīd Bibī who manages to survive only because of her piety and her unrelenting belief in God. Eventually she is reunited with her husband. The poem stops abruptly towards the end of the story on fol. 78^v, the end of text is missing. There is a decorated *unvān* on fol. 51^v. The text is part of a collected volume also containing Maḥmūd Šabistarī's (d. ca. 740/1340) *Gulšan-i rāz* (fols. 1^r-7^v, 79^r-116^v) and *Hadīqat al-ḥaqīqa* (fols. 8^r-50^v) by Sanā'ī (d. ca. 525/1130)

Fols. 51^r-78^v; 12 lines/page; p. d. 168×97 mm, w. s. 117×66 mm; binding: European full leather binding, marble paper doublure; badly worm-eaten; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in blue and gold; the text is written in two columns.

The volume was part of the Alexander Kégl (1862-1920) bequest.

Begins (fol. 51^v):

بسمله. حکایت شیخ نظام الدین اولیا و ماه و خورشید بی بی که زن نظام الدین اولیا باشد
 بود پیری نظام الدین نامش / داد ایزد زبندگی کامش / داشت هفصد مرید دل بسته /
 همه در خدمتش کمر بر بسته

Ends (fol. 78^v):

نام این قصه صادق الاصل / کرده خصی که گشته خاص الخالص / حضا کزده در افشانی
 / قصه را سر بسر اگر خوانی / پیر و بی بی شدند با هم جفت / حق تعالی ثنای ایشان گفت

[125]

Perzsa O. 040

Muḥammad Riżā Ḥabūšānī Nau'ī (ca. 970-1019/1563-1610)

محمد رضا خوشانی نوعی

Kullīyāt-i Nauī

کلیات نوعی

An undated copy of the collected works of Nauī, a Persian poet who lived most of his life in India and enjoyed the patronage of high-ranking Mughal personalities such as Prince Dāniāl (980–1012/1572–1604) and ‘Abd al-Raḥīm Ḥān-i Ḥānān (964–1036/1556–1627). The present copy consists of four sections. The first section (fols. 1^v–26^v) contains the poet’s *qaṣīdas*, the second part (fols. 27^v–86^r) his *ġazals*, and the third his *rubāī*s (fols. 86^r–92^v). The last section of the volume is Nauī’s most famous work, a *maṣnavī* titled *Sūz va gudāz* (fols. 93^v–122^r). There are three decorated *‘unvāns* in the volume on fols. 1^r, 27^v, 93^v. On fol. 1^r there are two stamps with inscriptions, one of them is dated 1161/1748. A page seems to be missing between fols. 6^v and 7^r.

I, 123, I fols., 15 lines/page; p. d. 182 × 105 mm, w. s. 122 × 64 mm; binding: European deep purple full leather binding with gilded decorations on both covers and the spine; in good condition; paper: Oriental laid paper; script: *nasta‘līq*; ink: black ink; rule borders are drawn in gold.

The ownership stamp of Muḥammad Karīm (dated 1161/1748), and ownership notes of Anvarizāda Anvarī and Ḥayrī Muḥammad al-Ḥusaynī appear on fol. 1^r. The ownership stamp of Nūr Muḥammad is printed on fol. 122^r.

Literature: Sharma, Sunil. 2014. “Nawī”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/nawi-poet>. [Last accessed on 12. 08. 2017]

Edition: Nauī Ḥabūšānī, Muḥammad Rizā. 1374/1995. *Dīvān-i Nauī*. Girdāvarī va taṣḥīḥ Amīr Ḥusayn Zākīrzāda. Tehran; Nauī Ḥabūšānī. 1347/1968. *Sūz va Gudāz*. Bi-taṣḥīḥ-i Amīr Ḥusayn ‘Ābidī. Tehran.

Begins (fol. 1^v):

سحر ز ناله گرمی که داشت بلبل زار / سپند آبله بر میدمیدش از منقار / پناه بردمی از غم بباغ
و مرغ چمن / از من سراغ قفس میکند بناله زار

Ends (fol. 122^r):

لم را بیک قطره شرمنده کن / بیک جرعه نحمیازه ام خنده کن

[126]

Perzsa O. 037

Vajih al-Dīn Nasaf Āqā Šānī Takallū (ca. 953–1023/1547–1614)

وجیه الدین نسف آقا شانی تکلو

Dīvān-i Šānī

دیوان شانی

A collection of poems by the poet laureate of ‘Abbās I (r. 996–1038/1588–1629). The present volume was copied by a scribe named Muḥammad at an unknown date and place. The title is given on fol. 1^r as *Dīvān-i Šānī*. The colophon labels the text the second *Dīvān* (*Dīvān-i šānī*; fol. 93^v). The volume contains the author's *ġazals* arranged in alphabetical order (fols. 1^v–91^r), some of his short poems (*qiṭ‘as*, *rubā‘īs*, etc.) in a jumbled sequence and individual couplets on fols. 91^r–93^v. A later hand added a *maṣnavī* (fols. 94^r–95^v) which seems not to have been included in the critical edition of Šānī's *dīvān*. The last folios of the volume contain a few poems by poets most of whom were active in the late 10th/16th and/or early 11th/17th century. Fols. 96^v–103^r: five *qasīdas* by Taufī Tabrīzī (fl. during the reign of Šāh Tahmāsp I, 930–984/1524–1576); fols. 103^r–104^r: two *ġazals* by the same poet; fol. 104^r–104^v: two *ġazals* by Aqdasī Mašhadī (d. 1002/1594); fol. 104^v: two *ġazals* by Anīsī Šāmlū (d. 1014/1605); fols. 104^v–105^r: a *ġazal* by a certain Maḥmūd Sālim; fol. 105^r: a *qiṭ‘a* and a *ġazal* by Aqdasī and a *ġazal* by a poet named Muršid; fol. 105^v: a *qiṭ‘a* preceded by a heading: “a nice *qiṭ‘a*”. The direction of the script on fols. 94^r–95^v is arranged diagonally.

105 fols.; 15–17 lines/page; p. d. 197 × 115 mm, w. s. 150 × 75 mm; binding: quarter leather binding, paper covers; in good condition; paper: European laid paper with watermarks (fol. 48, 52, 54, 59, etc.); script: *nasta‘līq*; ink: black ink, headings are in red.

Literature: Gulčīn-i Ma‘ānī, Aḥmad. 1374/1995. *Maktab-i vuqū‘ dar šī‘r-i fārsī*. Tehran, 201–217.

Edition: Šānī-yi Takallū. 1390/2011. *Dīvān-i Šānī-yi Takallū*. Taṣḥīḥ-i Amīr Bānū Karīmī. Tehran.

Begins (fol. 1^v):

ای خیالت حیرت افزای دل حیران ما / خونچکان از شوق رویت دیده گریان ما / نقد صد
جام گرامی صرف این سودا شدی / گر دوایی داشتی اندوه بی پایان ما

Ends (fol. 93^v):

آن نگون خفته را تماشا کن / خرمن جفته را تماشا کن / هیچ حاجت بنوره اش نبود /
خانه رفته را تماشا کن / نوزیدست بادگیر درو / گل نشکفته را تماشا کن

Scribe's colophon (fol. 93^v):

تمام شد دیوان ثانی شانی تکلو در شب جمعه از دست حقیر بر تقصیر محمد غفر الله ولی والدیه

[127]

Perzsa Qu. 25

Muḥammad Jān Qudsī Mašhadī (d. 1056/1646)

محمد جان قدسی مشهدی

Dīvān-i Qudsī

دیوان قدسی

The volume contains a collection of poems by Qudsī Mašhadī who was a celebrated poet at the court of the Mughal emperor Šāhjahān (r. 1037–1068/1628–1658). The present copy is undated, the name of the scribe and the place of copying are not known. The title of the work is given on fol. 1^r (front) as *Dīvān-i Qudsī*. The text starts abruptly with the *mašnavī* titled “*Ta’rīf-i tavakkul va qiṣṣa-yi rahzan-i faqīr šuda va ḥāl-i but-parast-i tārik-dunyā*” in Qahramān’s critical edition (p. 822). The text of the volume does not follow the customary division of chapters according to lyric genres. *Mašnavīs*, *qaṣīdas* and *ġazals* follow one another in a jumbled sequence. The *rubā’īyāt* section starts on fol. 161^r. Text in the main text area is written in two columns and the text continues in one col-

umn in the margins. Several pages may be missing between fols. 15^v and 16^r, 16^o^v and 161^r. The last folio is blank.

II, 166, I fols.; 15 lines/page (main text area), 12–14 lines/page (margin); p. d. 238 × 171 mm, w. s. 175 × 105 mm; binding: modern quarter leather binding, marbled paper covers; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink; catchwords only rarely occur.

The volume formed part of the Alexander Kégl (1862–1920) bequest.

Literature: Gulčīn-i Ma'ānī, Aḥmad. 1369/1990. *Kārvān-i Hind*. 2. Tehran, 1095–1121.

Edition: Qudsī Mašhadī, Muḥammad. 1375/1996. *Dīvān-i Ḥājji Muḥammad Jān Qudsī Mašhadī*. Muqaddima, tašḥīh va ta'liqāt Muḥammad Qahramān. Mašhad.

Begins (fol. 1^r):

زنده دلی بهر تماشای هند / رفت ز کشمیر به اقصای هند / راهزنی دید شده خرقة پوش /
لب به جز از ذکر الهی خموش

Ends (fol. 165^v):

بی رنج نهار کسی بجایم نرسید / بی محنت دهر دل بکامی نرسید / حق سعی ترا وسیلهٔ رزق
تو کرد / بی زحمت چاشت کسی بشادی نرسید

[128]

Perzsa O. 059

Farruḥ Ḥusayn Nāẓim Haravī (d. ca. 1081/1670–1671)

فرخ حسین ناظم هروی

Yūsuf va Zulayḥā

یوسف وزلیخا



FIGURE 27 *Perzsa* O. 059, fols. 74^v–75^r. The leather flap of the binding serving as a bookmark

An epic poem of approximately 5,000 couplets composed as a poetic reply to the *masnavī* of Jāmī (817–898/1414–1492) bearing the same title. The work was dedicated to ‘Abbās Qulī Ḥān, the Safavid governor of Khorasan. The author started writing his work in 1058/1648–1649 and finished it fourteen years later, in 1072/1661–1662. The present copy is undated, the place of copying and the name of the copyist are unknown. There is a decorated *‘unvān* on fol. 1^v. The first five verses are quoted from *Sūrat al-‘Alaq* on fol. 180^v, the text stops abruptly with the first word of the sixth verse. A handwritten note appears on the inside of the back cover with the text: “Persian. Nazim. Yūsuf & Zuleikhā”.

II, 181, II fols., 15 lines/page; p. d. 216 × 127 mm, w. s. 162 × 76 mm; binding: dark brown full leather binding with flap, gilded medallion-shaped centre-piece and corner-pieces embellished with deep purple painted patterns; in good condition; paper: European laid paper; script: *nasta‘liq*; ink: black ink, headings are in red, margins are blue and gold; the text is written in two columns.

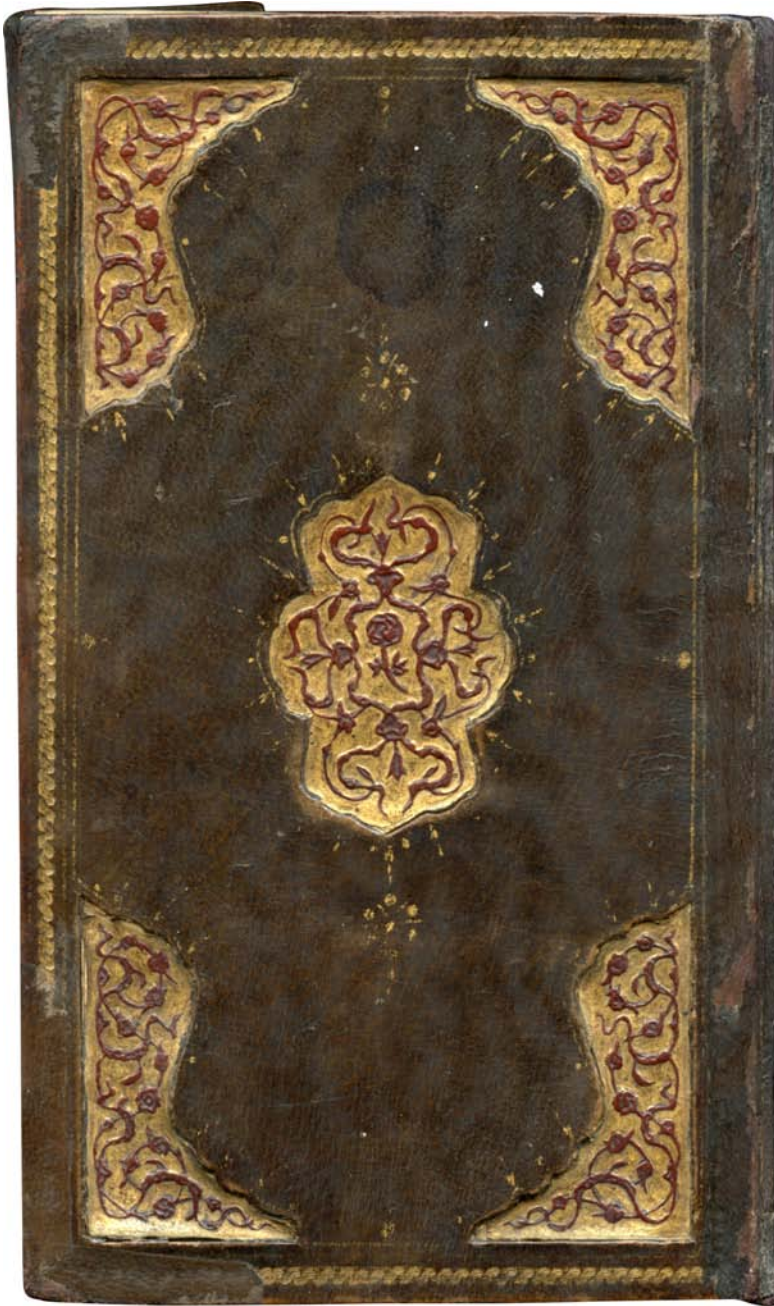


FIGURE 28 *Perzsa O. 059. Dark brown full leather binding with gilded medallion-shaped centre-piece and corner-pieces embellished with deep purple painted patterns*

There is an ownership stamp with the name “Riżā” on fol. 180^v. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Hadi Nabi. 1995. *A Dictionary of Indo-Persian Literature*. New Delhi, 457; Māyil Haravī, Mīr Najīb Allāh. 1357/1978. “Nāẓim Haravī va āṣār-i ū”. *Vahīd* 1357/234–235, 61–68; Hādiyān, Ḥamīd. 1394/2015. “Barrasī-yi vižegihā-yi sabkī-yi Yūsuf va Zulayḥā-yi Nāẓim Haravī”. *Faṣl-nāma-yi taḥaṣṣuṣi-yi sabk-šināsi-yi nazm va naṣr-i fārsī* 7/3, 411–426.

Begins (fol. 1^v):

بسمله. خدايا چون سپهرم سينه بگشای / دلم طوطی کن و آيينه بنمای / که آرايم رخ معنی
چواختر / لب الفاظ را شويم بشکر

Ends (fol. 180^v):

بده جامی که مست باده کام / کنم آغاز حسن شکر انجام

[129]

Perzsa O. 021

Mirzā Muḥammad ‘Alī Ṣā’ib Tabrīzī (ca. 1000–1086–1087/1592–1676)

میرزا محمد علی صائب تبریزی

Dīvān-i Ṣā’ib

دیوان صائب

A collection of poems by Ṣā’ib Tabrīzī, one of the most celebrated poets of the Safavid period. The present volume was copied by Ḥasan ‘Alī ibn Ḥaydar al-Šīrāzī in Tehran in the author’s lifetime in 1063/1653. The decorated ‘*unvān* on fol. 1^v gives the title as “*Ġazalīyāt-i Ṣā’ib bi-nām-i Allāh*”. There is a decorated double frontispiece on fols. 1^v–2^r. The text is arranged into two columns in the inner text area and it is written diagonally in margins between the outer frame and the frame of the inner text area. There is an illegible ownership stamp on fol. 221^v.

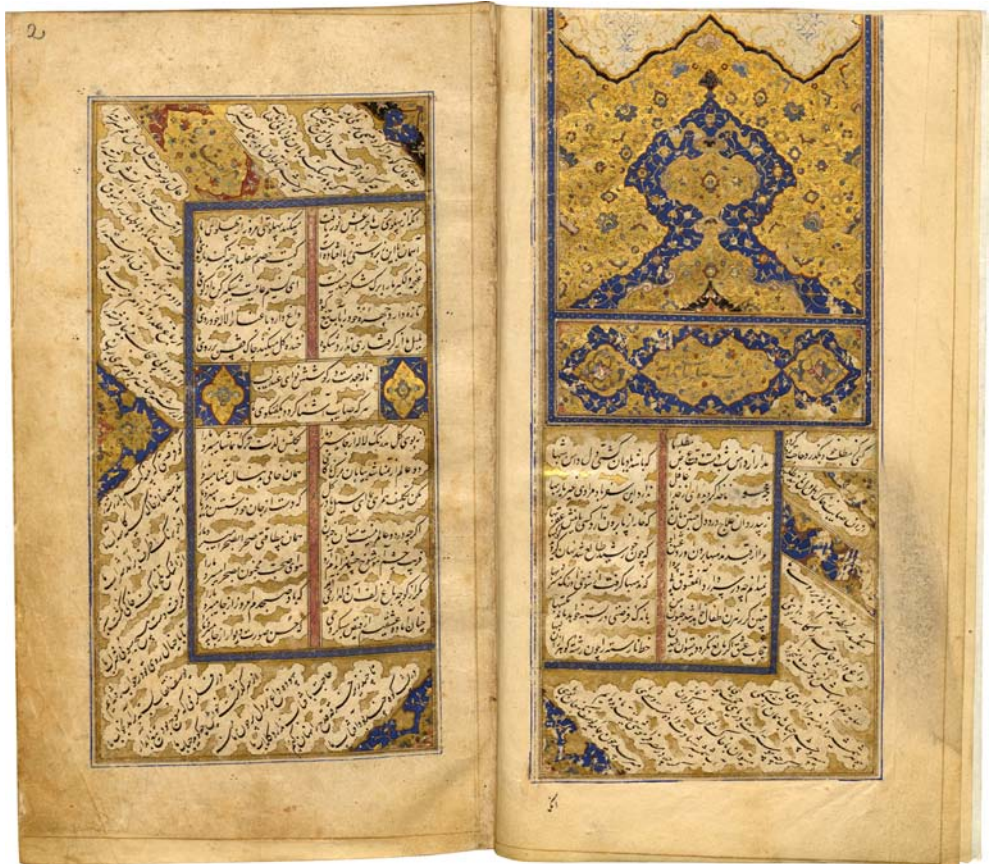


FIGURE 29 *Perzsa O. 021*, fols. 1^r–2^r. The lavishly decorated double frontispiece of the collection of poems of a celebrated Safavid author

II, 221, II fols.; 13 lines/page (inner text area), 23 lines/page (outer text area); p. d. 237 × 135 mm, w. s. 183 × 95 mm; binding: dark brown full leather binding with flap and gilded medallion-shaped centre-piece, two pendants and decorated frame, the gilded patterns are decorated with purple paint, cloth doublure; paper: Oriental laid paper (the second front and black flyleaves are made of watermarked European sheets); script: *nasta'liq*; ink: black ink, rule borders are drawn in gold and blue.

Literature: Losensky, Paul. 2003. "Šā'eb Tabrīzī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/saeb-tabrizi> accessed [Last accessed on 12. 08. 2017]

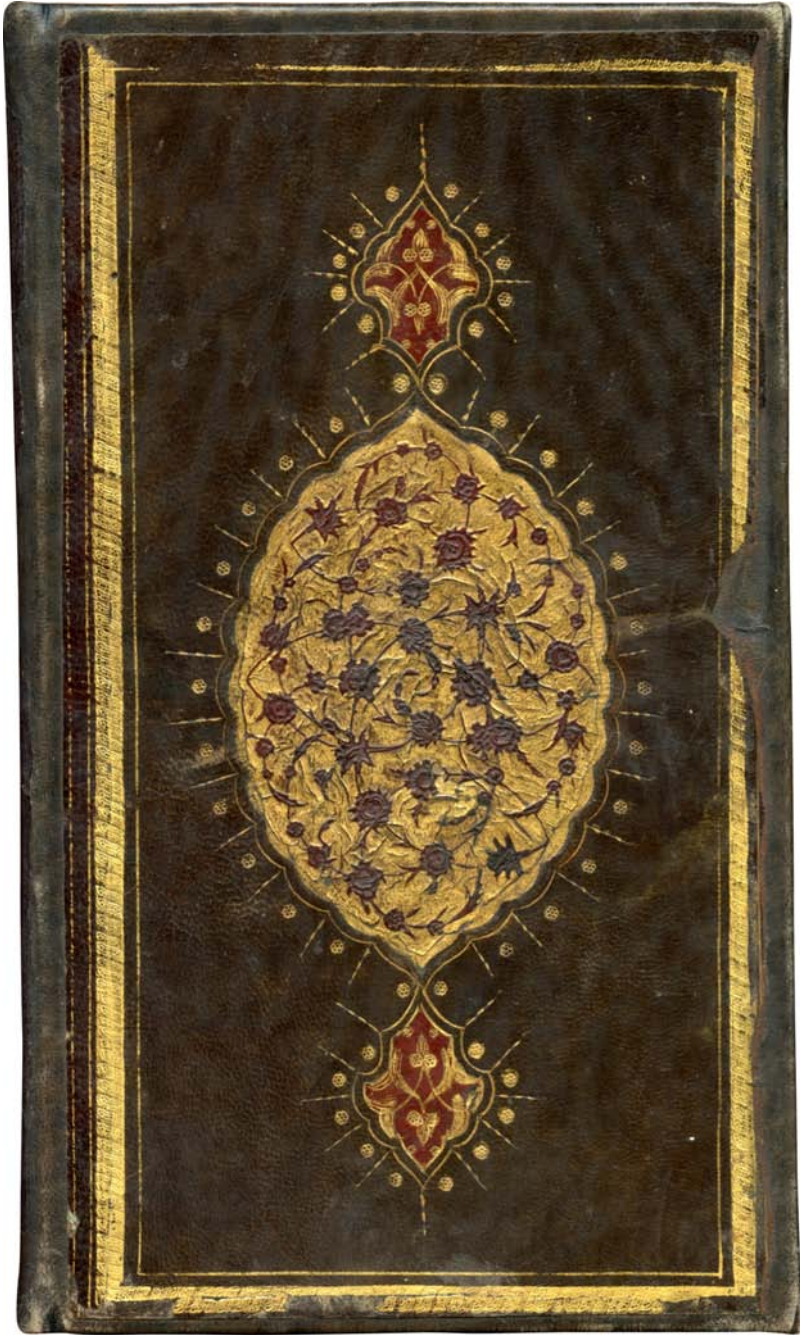


FIGURE 30 *Perzsa O. 021. Delicately decorated dark brown full leather binding of a poetic collection*

Edition: Šā'ib Tabrīzī, 1383/2004. *Dīvān-i aš'ar-i Šā'ib Tabrīzī: muštamil bar ġazalīyāt-i fārsī va turkī va qaṣā'id va masnavī-yi Qandahār-nāma va mutafarriqāt va abyāt-i mansūb bi Šā'ib*. 3 vols. Tehran.

Begins (fol. 1^v):

مدار از دامن شب دست وقت عرض مطلب ها / که باشد بادبان کشتی دل دامن شبها
/ چه محو ناخدا گردیده ای، ای از خدا غافل / ندارد این سفر باد مرادی غیر یا ربها

Ends (fol. 221^r):

عیسی به آسمان چهارم نمی گریخت / می داشت زیر چرخ گرامید همدمی / صائب چو راز
عشق غریب او فتاده ایم / ما را بس است از همه آفاق محرمی

Scribe's colophon (fol. 221^r):

تمام شد دیوان صائب دربلده طهران الفقیر الحقیقیر الراجی حسن علی ابن حیدر شیرازی سنه
۱۰۶۳

[130]

Perzsa O. 009

Sālīm

سالم

Ḥūršīd va Parvāna

خورشید و پروانه

A romantic *masnavī* written in 1254/1838 (fol. 157^v) and dedicated to the Qajar ruler, Muḥammad Šāh (r. 1250–1264/1834–1848). The narrative relates the love story of two couples. Parvāna is the son of Bahrām Šāh, the King of Yaman who after some calamities marries Šam', the daughter of Fīrūz Šāh, the ruler of an imaginary kingdom called Fīrūz, an area close to the river Sayhūn. Ḥūršīd, an intimate friend of Parvāna is the son of Bahrām Šāh's vezir, who at the end of the story weds Māh, the companion of Šam'. The name of the author occurs several

times in the text (e.g. fols. 52^v, 157^v). It seems that only two manuscripts of the present work have survived. The Tehran manuscript is preserved in the Library of Tehran University (Kitāb-ḥāna-yi Markazī-yi Dānišgāh-i Tehran 3374). The present volume was copied on 11 Jumādā al-ṣānī 1254 [1 September 1838], by an unknown scribe at an unknown place. There is a decorated *ʿunvān* on fol. 1^r. Fol. 31 is blank.

II, 161, VII fols (the last four folios are blank); 10 lines/page; p. d. 150×95 mm, w. s. 90×52 mm; binding: brown quarter leather binding with painted pasteboards, almond-shaped centre-piece and two pendants, the central area is green, the frame is red; in good condition; paper: Oriental laid paper; script *šikasta-nastaʿlīq*; ink: black ink, headings are in red; rule borders are drawn in blue, gold and red parallel Oriental pagination.

Literature: Āġā Buzurg Tihriānī. 1983. *al-Zarʿa ilā taṣānīf al-šʿa*. 19. Beirut, 172–173. Available online at http://lib.eshia.ir/71603/19/172/خورشید_پروانه [Last accessed on 12. 08. 2017]; Yalmahā, Aḥmad Rizā. 1392/2013. *Qaṣr-i bī-qarārī. Bar-rasī va taḥlīlī-yi hašt manẓūma-yi ġanāyī-yi nā-šināḥta*. Tehran, 211–235.

Begins (fol. 1^v):

حمد پاک از دلی چو آینه صاف / بخداوند منبع الالطاف / حمد شایسته آنچه می شاید /
شکر نعمت چنانکه می باید

Ends (fol. 157^v):

هان ز هجرت نمود گذار / یکهزار و دوست و پنجاه و چار / بود در عهد خسرو عادل .../

(fol. 158^r):

تاج بخش شهبان محمد شاه ... / نطق بستیم و خامه نشکستیم / لب ز گفت و شنود بر بستیم

Scribe's colophon (fol. 158^r):

تمام شد کتاب بعون و عنایت ملک وهاب در روز یکشنبه یازدهم شهر جمادی الثانی سنه



FIGURE 31 *Perzsa O. 009, fol. 1^r. Incipit page with a simple head-piece of a romantic maṣnavī*

1.1 *Anthologies*

[131]

Perzsa F. 06

Abū Muḥammad Mušarraf al-Dīn Mušliḥ Sa'dī (d. ca. 671/1291–1292)

ابو محمد مشرف الدين مصلح سعدی

Kulliyāt-i Sa'dī

کلیات سعدی

Collected works of Sa'dī. The present volume was copied by Muḥammad Kāzīm ibn Mīrzā Sayyid al-Rizā al-Ḥusaynī al-Tafrāšī who finished his work in Muḥarram 1230 [December 1814]. The volume contains the following works of the author:

1. *Dībāčā-yi 'Alī ibn Aḥmad Bīsūtūn* (fols. 1^v–2^r);
2. *Taqrīr-i dībāčā* (fols. 2^r–3^v);
3. *Majālis-i panjāna* (fols. 3^v–10^v);
4. *Risāla dar su'āl-i šāḥib-dīvān* (fol. 11^r–11^v);
5. *Risāla dar 'aql va 'uṣq* (fols. 11^v–12^r);
6. *Naṣīḥat al-mulūk* (fols. 12^r–15^v; finished in Šavvāl 1218 [January 1804]);
7. *Dāstān-i sulṭān Ābāqā* (fols. 15^v–16^r);
8. *Dar naṣīḥat-i Ankyānū* (fols. 16^r–17^r);
9. *Risāla-yi Šams al-Dīn Tāzīgūy* (fol. 17^r; finished in Šavvāl 1217 [February 1803]);
10. *Gulistān* (fols. 17^r–52^r; finished in 1227/1812);
11. Excerpts from Muḥammad Sādiq's (d. 1170/1756) *maṣnavī* titled *Sūz va Gudāz* (fols. 52^v–54^r, finished in 1231/1816);
12. *Būstān* (fols. 54^v–112^r, finished on 15 Šavvāl 1226 [2 November 1811] by Muḥammad Kāzīm ibn Mīrzā Sayyid al-Rizā al-Ḥusaynī al-Tafrāšī);
13. *Luġzīyāt va mu'ammayāt* (fols. 112^v–114^r, finished on 15 Šavvāl 1226 [2 November 1811]);
14. *Qaṣā'id* (fols. 115^v–133^v);
15. *Mulamma'āt* (fols. 134^r–136^v);
16. *Marāšī* (fols. 137^v–139^r);
17. *Tarjīāt* (fols. 139^v–144^v);

18. *Ṭayyibāt* (fols. 145^r–200^r);
19. *Kitāb-i badā'ī*' (fols. 200^v–225^r);
20. *Kitāb-i ḥavātim va ġazaliyāt-i qadīm* (fols. 225^r–239^r);
21. *Kitāb-i ṣāḥiba* (fols. 239^r–250^v);
22. *Kitāb-i muqatta'āt* (fols. 250^v–253^r);
23. *Kitāb-i muṭā'ibāt va hazlīyāt* (fols. 253^r–261^v);
24. *Rubā'īyāt* (fols. 261^v–267^v);
25. *Fardīyāt* (fols. 267^v–269^v).

Decorated 'unvāns appear on fols. 1^v, 54^v, 115^v, 137^v, and 139^v. Fols. 114^v–115^r, 137^r are blank. There are scattered verses on fols. 1^r and 270. Fol. 270^v also contains an illegible ownership stamp.

270 fols; 19 lines/page (inner textbox), 32 lines/page (outer textbox); p. d. 296×200 mm, w. s. 270×158 mm; binding: lacquer binding with flower motifs, the inside back and front covers are decorated with a painted flower on a crimson background; in good condition; paper: European laid paper; script: *nasta'liq*; ink: black ink, headings are in red; rule borders are drawn in gold (outer rule borders), and in blue and gold (inner rule borders).

Fol. 137^v contains the ownership stamp of Muḥammad Taqī 'Abd Allāh. The ownership stamp of Muṣṭafā Qulī dated 1203/1788 appears on fol. 270^v.

Literature Losensky, Paul. 2012. "Sa'dī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/sadi-sirazi> [Last accessed on 14. 08. 2017]

Edition: Sa'dī. 1385/2006. *Kulliyāt-i Sa'dī*. Bi-taṣḥīḥ-i Muḥammad 'Alī Furūġī. Tehran.

Begins (fol. 1^v):

بسمله. شکر و سپاس معبودی را جلت قدرته که آفریننده مخلوقات عالم است و روزی دهنده
بنین و بنات عالم

Ends (fol. 269^v):

چو نفس آرام میگردد چه در قصری چه در غاری / چه خواب آمد چه بر تختی چه بر پایان
دیواری / هر که زردید سر فرود آورد / ورترازوی آهنین دوش است

Scribe's colophon (fol. 269^v):

تمت الکلیات شیخ سعدی شیرازی رحمه الله علیه این چند کلمه شکسته بسته مرقوم قلم
بشکسته ... اقل السادات ابن میرزا سید رضا محمد کاظم الحسنی تفرشی گردید امیدوارم که
هر که از دوستان صادق و یاران موافق که این کتاب را مطالعه بفرماید این حقیر را یاد نماید
تحریر در شهر محرم الحرام سنه ۱۲۳۰ هر که خواند دعا طمع دارم / زانکه من بنده گنه کارم

[132]

Perzsa F. 21

Abū Muḥammad Mušarraf al-Dīn Mušliḥ Sa'dī (d. ca. 671/1291–1292)

ابو محمد مشرف الدین مصلح سعدی

Kulliyāt-i Sa'dī

کلیات سعدی

The volume contains the collected works of Sa'dī. The texts included were copied at different dates and as the style of the handwriting suggests all are the work of the same scribe. The last item was completed by Sayyid Zakī ibn Sayyid 'Alī Asad-ābādī in 1244/1829 at an unnamed place. The title is given on fol. 1^v as *کیات سعدی* (*sic!*) and as *Kulliyāt-i Šayḥ Mušliḥ al-Dīn Sa'dī* on fol. 20^r. The text is divided into the following sections.

1. *Dibā'ca-yi Bīsutūn va Taqrīr-i dibā'ca* (fols. 1^v–4^r);
2. *Majālis-i panjgāna* (fols. 4^r–12^v);
3. *Risāla-yi šāhib dīvān* (fols. 12^v–13^v);
4. *Risāla dar 'aql va 'ašq* (fols. 13^v–14^r);
5. *Našīhat al-mulūk* (fols. 14^v–18^v);
6. *Risāla-yi Ābāqa* (fols. 18^v–19^r);
7. *Risāla-yi malik Ankyānū* (fols. 19^r–20^r);
8. *Risāla-yi malik Šams al-Dīn* (fols. 20^r);
9. *Gulistān* (fols. 20^v–55^v finished in 1243/1827–1828);
10. *Būstān* (fols. 56^r–115^r, finished in 1243/1827–1828);
11. *Ḥabsiyāt* (fols. 115^v–119^r);
12. *Qašā'id* (fols. 119^v–132^v);



FIGURE 32 *Perzsa F. o6.* The front cover of a characteristic 19th century lacquer binding with elaborate floral design



FIGURE 33 *Perzsa F. o6. The inside front cover decorated with a painted flower on a crimson background*

13. *Tarjīāt* (fols. 132^v–135^r);
14. *Ṭayyibāt* containing Sa'dī's *gazals* (fols. 135^v–220^r, copied in 1244/1828–1829);
15. *Qiṭa'āt* (fols. 220^v–231^v);
16. *Rubā'iyāt* (fols. 231^v–240^r, this section is called *Ṣāhibīya* in the short colophon. It contains *qiṭ'as* as well);
17. *Rubā'iyāt* continued (fols. 240^r–253^r, finished in 1244/1828–1829);
18. *Fardīyāt* (fols. 253^v–259^v). Fol. 191^r is decorated with three painted flowers. There is a short note on fol. 1^r (front) summarizing the contents of the volume as "*Kitāb-i fārsī-yi naṣr-i va aš'ār-i majma'-i nafā'is*". Fol. 1^r contains a short poem by an unidentified poet.

IV, 259, IV fols; 15 lines/page (inner textbox), 37 lines/page (outer textbox); p. d. 285 × 190 mm, w. s. 273 × 165 mm; binding: red quarter leather binding, dark green paper covers; in good condition; paper: European laid paper with watermark (e.g. fols. 1, 257); script: *nasta'līq*; ink: black ink, headings are in red, rule borders are drawn in black, gold and red.

The oval ownership stamp of a certain Muḥammad Rizā can be seen on fol. 259^v. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Losensky, Paul. 2012. "Sa'dī". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/sadi-sirazi> [Last accessed on 14. 08. 2017]

Edition: Sa'dī. 1385/2006. *Kulliyāt-i Sa'dī*. Bi-taṣḥīḥ-i Muḥammad 'Alī Furūgī. Tehran.

Begins (fol. 1^v):

بسمله. شکر و سپاس معبودی را جلت قدرته که آفریننده مخلوقات عالم است و روزی دهند
بنین و بنات بنی آدم

Ends (fol. 259^v):

مرا اگر هنری نیست گر خطایی هست / تواز مکارم اخلاق خویش یاد آور / گر غیر خطائی
کند آن شیوه اوست / باری تو جفا مکن که معشوق و دوست

Scribe's colophon (fol. 259^v):

تمام شد دیوان قدوت العارفين شيخ شرف الدين مصلح السعدى شيرازى رحمه الله تقدس
روحه بعون الملك ... تمت الكتاب كليات بعون الله تعالى اين نوشتم تا بماند يادگار / من بميرم
خط بماند روزگار كتبه عبد الذليل فقير اقل السادات سيد زكى ابن مرحوم سيد على اسد
آباد غفر الله لهما بحق محمد وآله الاطهار الاخير الا برار م م سنه ۱۲۴۴ كتاب كليات شيخ
سعدى عليه الرحمه شيرازى از تحرير عاليجناب سلاله السادات ... سيد زكى بجهه على و
رفيعجاىگاه نتيجه الاعظم محمد رضا خان افشار قاسمى ... شد

[133]

Perzsa O. 022

Ḥvāja Muḥammad Mīrak (fl. early 11th/early 17th century)

خواجه محمد ميرک

Bayāz

بياض

The volume is an edited anthology of Persian poetry, *bayāz* (the genre is given on fol. 2^v) from the late 10th/16th, early 11th/17th century. The name of the editor or compiler is given on fol. 2^v as Ḥvāja Mīrak. The volume consists of a preface and several chapters. Each chapter contains a selection of poems from the same poetical genre. The preface starts abruptly on fol. 1^r, the beginning is missing. The chapters are the following:

1. *Qaṣīdas* (fols. 3^r–28^v). Poets included are Salmān Sāvājī (d. 778/1376), ‘Umīdī ‘Irāqī, Hilālī (d. 936/1529), Bināyī (d. 918/1512), Lisānī (d. 940/1534), Ḥvāja Ḥusayn Šānī, Ibrāhīm Mīrzā (d. 984/1577), Šabūḥī Kābulī, Mīrzā Qulī Maylī (d. ca. 985/1577), Valī Dašt-Bayāzī, Ḥusayn Sanā’ī, Kātibi Niš-āpūrī (d. ca. 839/1436), Ḥakīm Sanā’ī (d. ca. 525/1130), Ḥakīm Sūzanī (d. ca. 562/1166), Tāj al-Dīn Buḥārī, Bū Bakr Zardūz, Mušfiqī, Maulānā Našīr al-Dīn, Ismā’īl ‘Abd al-Razzāq Kāšī;
2. *Maṣnavīs* (fols. 29^v–42^r) including shorter or longer poetical selections from the works of Ḥusrau Dihlavī (651–725/1253–1325), Žamīrī Isfahānī,

- Anīsī Šāmlū (d. 1014/1605), Hātifi (d. 957/1521), Qāsim Gunābādī (d. 982/1574), Suhayli Samarqandī, Hilālī, Mušfiqī, Nāmī Šīrvānī, Salmān Sāvajī, ‘Abd al-Vāsī‘ Jabalī (d. 555/1160), Firdausī (329–410 or 416/940–1019 or 1025);
3. *Ġazals* (fols. 43^v–65^r) composed by Šāhī (d. 857/1453), Jāmī (817–898/1414–1492), Āṣafi (d. 923/1517), ‘Irāqī (d. 688/1289), Maḥvī, Nāmī, Anvarī (d. 585/1189), Šarīf Tabrīzī (d. 955/1548), Mīrzā Ašraf, Vaḥšī (d. 991/1583), Ḥaydar Kalūj (d. 958/1551), Šadiq Ḥalvāyī, Kamāl, Mīrzā Qulī Maylī, Šauqī, Valī Dašt-Bayāzī, Mihrī, Šarīf Tabrīzī, Hāšimī Buḥārī, ‘Ismat Buḥārī (d. ca. 829/1425), Madḥī, Lisānī, Humāyūn ‘Irāqī, Amīr Šāliḥ, Āhī, Nargisī Haravī, Ḥazirī, Sayfī Buḥārī, Mānī ‘Irāqī, Fayzī ‘Irāqī, Ḥvāja Ḥasan, Šabrī, Qāsim Ziyā‘ī, Fānī Buḥārī, Ahli Šīrāzī (858–942/1454–1535), Firāqī Šahri-sabzī, Faḥrī, Vāšili Marvī, Šujā‘ Kāšī (d. ca. 981/1573), Umīdī ‘Irāqī, Šayḥ Auhad al-Dīn, Ġāzī Qalandar, Ḥayratī, Maḥvī ‘Irāqī, Kāmī, Nišārī Tūnī, Šahīdī ‘Irāqī, Mas‘ūd Turkmān, Firāqī, Halākī ‘Irāqī, Kāmran, Suhaylī, Nātiqī, Vāzihī, Nālī Samarqandī, Qāsim-i Arslān (d. 995/1586);
 4. Select couplets (fols. 66^v–92^v) including lines by Jāmī, Vālihī Qumī, Zāmīrī, Bābā Fiḡānī (d. 925/1519), Āṣafi, Maylī, Sa‘dī, Nātiqī, Humāyūn ‘Irāqī, Šayḥ-zāda-yi Lāhijī, Ḥusrau, Āzarī, Maylī, Ahlī, Maḥmūd Big Sālīm, Ġāzī Qalandar, ‘Ismat Buḥārī, Umīdī ‘Irāqī, Malik-zāda-yi Sīstān, ‘Atṭār, Šabrī Isfahānī, Rizāyī Mašhadī, Ḥusayn Sanā‘ī, Muḥtašam Kāšī (d. 996/1587), Hāšim Samarqandī, Tariqī, Sanā‘ī, Kamāl, Malik Qumī, Qilič Muḥammad Ḥān, Ḥayālī Gilānī, Šarīf Kāšī, Tursun Jalā‘ir, Ġiyās al-Dīn, Ḥālī, Raškī, Vuqu‘ī, Valī Dašt-Bayāzī, Nau‘ī, Ṭaumī, Pīr Naẓar, Ḥasan Ġaznavī, Anīsī, Ḥasan Dihlavī, Vaḥšī, Fayzī Hindī (954–1004/1547–1595), Ḥān Aḥmad Gilānī, Muḥammad Mīrak, ‘Urfī Šīrāzī (ca. 963–999/1556–1591), Šan‘atī, Ġazālī Mašhadī, Ḥāqānī, Darviš Big, Šakībī, Mīrzā Muḥammad, Qismī, Ġubārī, Zamānī Yazdī, Sāqī Big, Ḥuzūrī, Qāzī Yahyā, Madḥī, Muḥammad Hāšim Mardumī, Qāmatī Balḥī, Najmī Kašmīrī, Šarḥī Balḥī, Nāzimī, Mīrzā Tursun, Ḥāfiẓ, Salmān Sāvajī, Ḥakīm Nizārī, ‘Aškī, Ya‘qūb Mīrzā, Anvarī, Šulḥī Mašhadī, Bābā Našībī, Sulṭān Muẓaffar Mīrzā, Sulṭān Mas‘ūd Sabzavārī, Fāriḡī, Yatīmī, Qāzī Nūrī, Maẓharī Kašmīrī, Ġayratī, Ḥān Mīrzā, Ḥuznī, Afzal Turk, Sām Mīrzā (923–974/1517–1566), Qāmatī Balḥī, Qāsim ‘Alī, Šujā‘, Mīrzā Bābur, Zulālī (d. ca. 1024/1615), Razmī Buḥārī, Sulṭān Muḥammad Kukaltāš, Šī‘rī, Maẓharī, Amīr Humāyūn Isfaraynī (d. 902/1496), Qabūlī, ‘Abd al-Vāsī‘ Jabalī, Šaraf al-Dīn, Fiḡārī, Āzarī, Rafiqī, Mīrzā Maḥdūm, Ḥālī, Nahyī, Zauqī, Muḥammad Mu‘min Mīrzā, Muḥammad Mu‘in Mīrzā.
 5. Riddles (*luḡaz*) (fols. 94^v–103^v);
 6. *Rubā‘īs* (fols. 104^v–113^r);

7. *Qit'as* (fols. 114^v–121^r);
8. *Tārīḥs* recording the date of death of eminent persons (fols. 122^v–124^v).

Fol. I^r (front) contains a few couplets in Persian, while fol. I^v (front) contains a crudely executed *ʿunvān* and rule borders. The sentence "*Ḥazā Dīvān-i Jāmī*" is scribbled above the *ʿunvān*. A short note on fol. 126^r also gives the title of the work as *Dīvān-i Jāmī*. Fols. 42^v–43^r contain a few *rubāʿī*s, fol. 125^r contains three historical anecdotes. Several of the pages are dated. Fol. 2^v contains a chronogram recording the date when the author finished the compilation of his anthology. The year is given as 1006/1597–1598. Fols. 28^r, 38^v, 103^v, 113^r also contain the same date. The volume contains several illegible ownership stamps on fols. I^r and 95^r.

I, 126 fols.; varying number of lines/page; p. d. 230×150 mm, w. s. 196×112 mm; binding: brown full leather binding with almond-shaped centre-piece and two pendants decorated with red leather onlay, leather doublure; in bad condition; paper: Oriental laid paper; script: *nastaʿliq*; ink: black ink, headings are written in red, rule borders are drawn in blue and gold; the direction of the script and the arrangement of the pages often change.

A certain Muḥammad Bāqir's ownership note is recorded on fol. I^v (front) together with an illegible stamp.

Begins (fol. 1^r):

فردوس برین باشکوفه زاریست پر گل ویاسمین و بنفشه زاریست پر نسترن و نسرين نظم ز
جدول کرد او جوها کشند / گل صوری بر اطراف دمید

Ends (fol. 125^r):

... مولانا نور مرد ساده و ابدال بوده روزی در مجلسی مذکور شده که حکما ... شانه را در
پیشگاه دباغ قرار داده اند بعد از استماع این سخن مشمومات را در میان دو ابرو نهاده بوی
می کرده این مطلع ازوست ترا نیلوفری پیراهن دمن مانده حیرانش / که ... میزند هر روز
خورشید از گریانش

[134]

Perzsa Qu. 02

[Anonymous]

[مؤلف مجهول]

[Majmū'a]

[مجموعه]

This collection of texts contains excerpts from three romantic narrative poems, all of them composed in the late 10th/16th, early 11th/17th century. The unknown compiler of the undated volume included select chapters containing couplets from Vaḥṣī Bāfqī's (d. 991/1583) *Farhād va Šīrīn*, and Anīsī Šāmlū's (d. 1014/1605) and Zulālī Ḥvānsārī's (d. ca. 1024/1615) *maṣnavīs*, both titled *Maḥmūd va Ayāz*. The volume went through a modern restoration process, several badly damaged pages were conserved and the whole volume was rebound. The folios are in a jumbled order. Due to the missing pages and the lack of catchwords, it is not easy to ascertain their original place. The few remaining catchwords can also be misleading. The text on folio 57^r-57^v is from Zulālī's poem (pp. 104-111 in the Lucknow edition). The catchword at the bottom would suggest that the next folio is from the same text. Nevertheless, the text on fol. 58^r-58^v is from Vaḥṣī's *Farhād va Šīrīn* (pp. 446-447 in Sa'īd Nafīsī's edition). There are two decorated *ūnvāns* and two double frontispieces on fols. 1^v-2^r (Anīsī) and 63^r-63^v (Vaḥṣī) respectively. A similar beginning for Zulālī's work is missing. The contents of the volume in its present state is the following: fols. 1^v-6^v: Anīsī, *Maḥmūd va Ayāz* (pp. 154-162 in Šābir Imāmī's edition); fols. 7^r-11^v: Zulālī, *Maḥmūd va Ayāz*; fols. 12^r-28^v: Vaḥṣī, *Farhād va Šīrīn* (pp. 449-473 in Sa'īd Nafīsī's edition); fols. 29^r-57^v: Zulālī; the folios are mixed up, e.g. fol. 32 contains text which is on pp. 130-135 in the Lucknow edition while the select couplets on fol. 57 can be found on pp. 104-111; fol. 58^r-58^v: Vaḥṣī (pp. 446-447); fols. 59^r-62^r: unidentified; fols. 63^r-65^v: Vaḥṣī (pp. 436-440); fols. 66^r-77^v: Zulālī; the folios are mixed up, e.g. the text on fol. 72 can be found on pp. 73-77 in the Lucknow edition, while the text on fol. 73 belongs to a much earlier chapter of the poem (pp. 15-20); fol. 78^r-78^v: Vaḥṣī. The manuscript is illustrated and the style of the paintings suggests that they were made in the early 11th/17th century Safavid Iran. The paintings can be found on fols. 3^v, 30^r, 34^r, 37^r, 39^r, 40^r, 41^v, 69^v, 70^v, 72^v.

I, 78, I fols.; 16 lines/ page; p. d. 259×205 mm, w. s. 145×86 mm; binding: soft, black restored full leather binding with simple tooled pattern in the centre and at the edges; conserved but shows traces of heavy damage; paper: Oriental wove paper; script: *nasta'liq*; ink: black ink, rule borders are drawn in blue and gold, the text is written in two columns.

The volume was conserved by Györgyné Szabados in 1986.

Editions: Vaḥṣī Bāfqī. 1392/2013. *Dīvān-i Vaḥṣī Bāfqī*. Bā-muqaddima-yi Sa'īd Nafīsī. Tehran; Anīsī Šāmlū. 1379/2000. "Maḥmūd va Ayāz. Surūda-yi Anīsī Šāmlū". Bi-kūšiš-i Šābir Imāmī. In: *Ganjīna-yi Bahāristān. Majmū'ayī az 16 risāla dar adabiyāt-i Fārsī*. Bi-kūšiš-i Bihrūz Īmānī. Tehran, 140–166; Zulālī. 1874. *Masnavī-yi Zulālī*. Lucknow.

Begins (fol. 1^v):

بسمله. چو گردد صید گاه عشق بنیاد / نه صید آنجا امان یابد نه صیاد

Ends (fol. 78^v):

سخن طی میشد از نسبت به نسبت / چنین با صنعت و ارباب صنعت / ... صنعت با که یارید
/ ز صنعت پیشگان با خود که دارید / ... / دو صنعت پیشه آوردیم همراه

[135]

Perzsa O. 053

'Abd al-Qādir ibn Afandī (12th/18th century)

عبد القادر بن افندی

Bayāz

بیاض

A personal anthology of Persian poetry compiled between 1168–1172/1755–1759 (dated fols. are 3^r, 42^r, 82^v) by a possibly Ottoman author, 'Abd al-Qādir ibn Afandī ('Abd al-Kādir Efendi), who seems to have been a poet himself and used the pen-name "Afandī". The anthology, reflecting the taste and poetic inclina-



FIGURE 34 *Perzsa Qu. 02, fol. 30r*. A miniature painting depicting Maḥmūd surrounded by his young pages in Zulālī's (d. ca. 1024/1615) Maḥmūd va Ayāz



FIGURE 35 *Perzsa Qu. 02, fol. 37r*. Ayāz dressed in red offers wine to Maḥmūd in Zulālī's (*d. ca. 1024/1615*) *Maḥmūd va Ayāz*.

tions of the author, includes select couplets as well as full poems by a number of authors. Fols. 1–2 were originally flyleaves bound to the volume. These pages contain autobiographic verses by Afandī. The anthology starts on fol. 3^r and contains verses composed among others by Afandī, Tajallī Širāzī (d. 1088/1667; his poem titled *Mi'rāj al-Ḥayāl* is on fols. 3^v–9^v), Mullā Niẓām Astarābādī (d. 925/1519), Firdausī (329–410 or 416/940–1019 or 1025), Kamāl Ismā'īl (d. ca. 635/1237), Amīr Ḥusrau (651–725/1253–1325), Fayyāz (d. 1072/1661–1662), Šā'ib (ca. 1000–1086–1087/1592–1676), Mīr Humāyūn (d. 902/1496), Sulṭān 'Alī Beg, Vahīd, Naẓīrī (d. ca. 1021–1023/1612–1614), Muḥtašam (d. 996/1587), Ḥaydarī, 'Urfī (ca. 963–999/1556–1591), Fiğānī (d. 925/1519), Ḥāmil, Mīrzā Šādiq, Šayḥ Bahā al-Dīn Muḥammad, Šānī (d. 1023/1614), Mašhūr, Mīrzā Malik, Šaukatī, Furṣat, Fağfūr, Auji, Rāzī, Šauqī, Ḥān Aḥmad Ḥān, Mīrzā Bāqir, Kalīm (d. ca. 1061/1651), Furūğī, Mīrzā Ṭāhir, Masīḥā, Nāṣuḥī Tabrīzī, Rafī'ī, Suhrāb, Šāpūr (fl. 10th/17th century), Vahīd, Sanā'ī (d. ca. 525/1130), Ḥāfiẓ (ca. 715–792/1315–1390), Jāmī (817–898/1414–1492). Fols. 43^v–81^v contain poems by Šaukat Buḥārī (d. ca. 1107/1696). The last folios (fols. 82^r–84^v) contain poems by Šā'ib (ca. 1000–1086–1087/1592–1676) and Afandī. On fol. 3^r there is a short note in Persian recording the fact that the possibly empty copybook was donated to an unnamed owner, who might have been identical with Afandī, by a certain Mullā Ḥusaynī on 13 Rajab 1168 [25 April 1755].

85 fols.; varying number of lines/page; p. d. 205 × 120 mm, w. s. 157 × 90 mm; binding: red, soft, full leather binding with tooled edges; in good condition; paper: freckled laid paper (fols. 3^r–81^v), Oriental laid paper (fols. 2; 81^v–84^v), European paper with watermark (fols. 1, 85); script: various styles of *nasta'liq*; ink: black ink; rule borders drawn in gold;

The volume belonged to the Arminius Vámbéry (1832–1913) bequest. His ownership stamp appears on fol. 1^r.

Begins (fol. 3^r):

افندی فرماید. شدم اسیر سر زلف عنبرین مویی / کشیده قامت شیرین لب سمن بویی ...

Ends (fol. 84^v):

من بنده ام ز بندگی عارم نیست / جز عجز نیاز نزد رب کارم نیست / بر حال من شکسته دل
رحمی کن / غیر از تو کسی رهبر و غمخوارم نیست

[136]

Perzsa O. 087

[Anonymous]

[مؤلف مجهول]

[Majmū'a]

[مجموعه]

A collection of Persian and Turkic prose and poetic texts compiled in India. The first date appearing in the volume is 24 Jumādā al-avval 1170 [14 February 1757] (fol. 295^v), the last one is Muḥarram 1175 [August 1761] (fol. 324^v). Only one scribe is mentioned in the colophons, a person named Sa'd Allāh whose name appears twice (fols. 73^v, 295^v). The style of handwriting suggests that the greatest part of the volume was copied by him.

The contents of the volume is given on fol. III^r (front) as "*niṣāb-i Turkī va aš'ār-i šu'arā* ('a Turkish versified grammar and [selected] verses by [various] poets')". Fol. II^r (front) contains chronograms on the Mughal emperor, Aurangzib's (r. 1068–1118/1658–1707) birth, ascension to the throne, death. Fol. II^v (front) contains a short text on medical issues. Fol. IV^v (front) contains an illegible note in French dated 1783.

The major textual units in the volume are the following:

1. an anthology of choice verses arranged more or less in alphabetical order according to the name of their authors. The anthology is preceded by a short preface. This section of the volume was finished by Mīr Sa'd Allāh on 5 Ša'bān 1172 [3 April 1759]. The poets whose lines are included in the anthology are: Umīdī (d. 935/1519), Aḥmad Ḥān Gilānī (d. 1005/1596), Kāmī, Šāh Muḥammad Unsī Qandahārī, Sulṭān Muḥammad, Amānī Isfahānī, Mīr Amānī Kānī, Adāyī Isfahānī, Aškī Qumī, Adham Biḡ Qazvīnī, Abtarī Badaḥšī Maulānā Qāsim-i Arslan (d. 995/1586), Mīrzā Aṣḡar Mašhadī, Naẓrī, Qilič Muḥammad Ḥān, Adham Kāšī, Ulfatī (d. 1022/1613), Ḥaydar Biḡ Anīsī Tabrizī, Mīrzā Mīrak Riẓavī, Ḥvāja Muḥammad, Jāmī, Bināyī Haravī (d. 918/1512), Akbar Šāh, Bayrām Ḥān Ḥān-i Ḥānān valad-i Sayf 'Alī Biḡ (d. 968/1561), Salmān, Mullā Bīkasī Ġaznavī (d. 973/1565), Mīr 'Abd al-Bāqī Isfahānī, Muḥammad Ḥān Bihrūz, Sulṭān Maḥmūd Ġaznavī, Muḥammad Bāqir Bāqī, Mullā Ismā'il Baḥtī Qazvīnī "Baḥtī", Bāqī Šuštārī, Bāqī Qazvīnī, Āṣafī, Kallapaz Sabzavārī Abharī, Šānī, Ḥusayn

- Sanā'ī Mašhadī (d. 990/1582), Jāmī (817–898/1414–1492), Ḥaẓrat Šayḥ Jalāl Rūḥī, Mīrzā Sulṭān Ibrāhīm “Jānī”, Mullā Qāsim Qānūnī, Jānī Sindī, Šayḥ Jamālī Dihlavī (d. 942/1536), Šayḥ Gadāyī pisar-i Šayḥ Jamālī, Jamīl al-Dīn “Jamīlī”, Ja'fari Isfahānī, Mīr Sayyid 'Alī, Pādšāhqulī Jazbī, Mīrzā Ibrāhīm Badaḥšī “Čākīr”, Jānī Buḥārā[i], Ja'far, Jannatī, Ḥasan Māvarā al-Nahrī Mu'ammāyī, Qāzī Quṭb al-Dīn Ḥamdī, Ḥasan Qazvīnī, Ḥaydarī Tabrīzī, Ḥuẓūrī, Ḥakkākī, Ḥaydar Javīd Tabrīzī, Ḥarfī, Ḥaydar Sabzavārī, Ḥarīfī Sāvajī, Ḥayrānī Qumī, Muḥammad Ḥusayn Tabrīzī, Qāzī Mīr Ḥusayn Hamadānī, Qāsim Beg Ḥalātī, Ḥisābī Naṭanzī, Bābā Fiḡānī (d. 925/1519), Ḥazīnī Tabrīzī, Ḥaẓrat Kirmānī, Yādḡār Muḥammad Jānī Saljūqī, Amīr Ḥusrau Dihlavī (651–725/1253–1325), Ḥān-i A'zam Ḥān Kūkaltaš (d. 1033/1624), Muḥammad Yūsuf Ḥān pisar-i A'zam Ḥān, Ḥvāja Mīr Šams al-Dīn 'Alī Ḥurāsānī (fols. 4^r–73^v);
2. 'Ubayd Zākānī's (d. 772/1371) humorous vocabulary (fols. 74^v–75^v);
 3. a few entries from the same work ascribed here to Mullā Du Piyāza, a witty character from the reign of Akbar (fols. 75^v–76^r);
 4. an anthology of select couplets and poems among them several lines by Šāpūr Tīhrānī (d. ca. 1030/1621), Fašīḥī, Rizā, Qudsi (d. 1056/1646) (fols. 113^v–135^r);
 5. an anthology of select couplets completed on 14 Muḥarram 1173 [7 September 1759] (fols. 135^v–157^r);
 6. various poetic texts among them poems by Vaḥšī (d. 991/1583), Muḥtašam Kāšānī (d. 996/1587), Šā'ib (ca. 1000–1086–1087/1592–1676), Qudsi, Fašīḥī, Jūyā Tabrīzī (d. 1118/1706) (fols. 162^r–195^r);
 7. the foreword of Muḥammad Fuẓūlī's (d. 963/1556) Turkish *dīvān* (fols. 195^v–200^v);
 8. two short Turkish–Persian word lists (fols. 201^r–202^v);
 9. *gazals* by Fuẓūlī dated Rajab 1173/February 1760 (fols. 203^r–268^r);
 10. poetic pieces by Fuẓūlī composed in various genres (269^v–283^v);
 11. two short lexicographical works on Central Asian Turkish (284^r–286^v); Fuẓūlī's narrative poem *Beng ü Bāde* completed on 24 Jumādā al-avval 1170 [14 February 1757] by Sa'd Allāh (fols. 287^r–295^v);¹⁸
 12. a short versified lexicographical work titled *Niṣāb-i turkī* by Muḥammad Yādḡār. The treatise written in five years between 1557/58 and 1562/63 was dedicated to Mīrzā 'Īsā Tarḡān and his son Muḥammad Bāqī Tarḡān

18 The text is published in Muḥammad Fuẓūlī. 2016. *A Fű és a Bor vitája* (The debate between Weed and Wine). Fordította, sajtó alá rendezte és az utószót írta Péri Benedek (Translated, Edited and Afterword by Péri Benedek). Budapest.

- (fols. 301^r–309^r); a versified Turkic–Persian vocabulary from Jahangīr’s (r. 1014–1037/1605–1627) reign (fols. 309^v–316^r);
13. select poems in Turkic by the Özbek ruler ‘Ubayd Allāh Ḥān ‘Ubaydī (r. 940–946/1533–1539). This section was completed in Muḥarram 1175 [August 1761] (fols. 316^v–324^v). The remaining pages contain poetical excerpts from the works of various poets, many of whom were active in India. Fols. 334^r–354^r, 361^r–361^v are blank. Fols. 354^v–360^v contain further poetical excerpts and several notes dated 1909.

VII, 361, fols., 14–25 lines/page; p. d. 170 × 92 mm, w. s. 130–155 × 70–80 mm; binding: red full leather binding with almond-shaped centre-piece, six pendants and tooled edges, leather doublure; in good condition; paper: various types of Oriental laid paper; script: *nasta‘līq*; ink: black ink, headings and several signs are in red.

Fol. VI^r contains the ownership stamp of a certain Gulāb Rāy. The volume was part of the Alexander Kégl (1862–1920) bequest.

Begins (fol. 1^r):

مدتی گفتار بی کردار کردی مرحمت / روزگاری هم به من کردار بی گفتار ده / [شیوه]
ارباب همت نیست جود ناتمام / رخصت دیدار دادی طاقت دیدار ده

Ends (fol. 333^v):

پیچ و تاب بی قراری رشته صد گوهر است / گنج را از من ستان و پیچ و تاب مار ده /
کار را بیکار فرما بردن مشکل است / کار فرمای بمن از غیرت همکار ده

[137]

Perzsa Qu. 23

[Anonymous]

[مؤلف مجهول]

[*Bayāz*]

[بیاض]

The manuscript which was perhaps copied in India in the 12th/18th century, is an anthology containing various literary texts in whole or in parts. The folios are bound in a European order. On fol. IV^r (front) there is a brief English note giving the date of copying as 1143/1730–1731. It also gives information about the direction of script and pages. The year mentioned in the English note appears in two of the colophons on fols. 230^r, 234^v and also in a short note on fol. 1^r recording the fact that a previous owner, a certain Ḥaydar purchased the anthology for a sum of 120 rupees in Jahanabad in the first part of Rabīʿ al-avval 1143 [September 1758]. On fol. III^v (front) there are two notes, one in English and one in German. Both notes are about the content of the manuscript and both of them mention the *Bahār-i dāniš*. The *Bahār-i dāniš* is also mentioned in a note on fol. V^v (front) signed by Harald Rasmussen (1853–1904), a Danish expert of Persian and Sanskrit studies. The title of the *Bahār-i dāniš* appears again on fol. 1^r this time in the form of *Baar Danesh*. The detailed contents of the volume is as follows: The *Bahār-i dāniš* (title on fol. 2^r/line 8) by ʿInāyat Allāh Kanbūh (1017–1082/1608–1671) is the first work in the volume (fols. 1^v–129^r). Fols. 129^v–131^r are blank. Fols. 131^v–153^r contain a collection of anecdotes titled *Zarāʿif al-laṭāʿif* (title on fol. 131^v/line 6) more often mentioned as *Laṭāʿif al-ṭavāʿif* by Faḥr al-Dīn ʿAlī Ṣafī ibn Ḥusayn Vāʿiẓ Kāšifī (d. 939/1532–1533; his name is mentioned in the text as Faḥr al-Dīn ʿAlī ibn Ḥusayn al-Vāʿiẓ al-Kāšifī). It is immediately followed by a short story on Iskandar and Aflātūn (fols. 153^r–154^v). Fol. 155^r is blank. Fols. 155^v–224^v contain *Abvāb al-jinān* (title on fol. 158^r/line 20) by Muḥammad Rafīʿ Vāʿiẓ Qazvīnī (d. 1089/1678, his name is mentioned as Muḥammad Rafīʿ Vāʿiẓ on fol. 157^v/line 20). The style of writing changes on fol. 193^r. The text is incomplete and ends abruptly on fol. 224^v. Fols. 225^r–226^v are blank. Fols. 227^r–230^r contain a short treatise on love titled *Mirʾāt al-ʿāšiqīn* (title is on fol. 227^v/line 16) by Ḥāfiẓ Kirmānī. The copying of the text was finished on Rabīʿ al-ṣānī 1143 [October 1730]. Fols. 230^r–234^v contain *Aḥlāq al-ašrāf* by ʿUbayd Zākānī (d. 772/1371; the title and name of the author are given on fol. 234^v/last line). The copying of the text was finished on 10 Jumādā al-avval 1143 [21 November 1730] (fol. 234^v). Fols. 235^r–240^r contain Zuhūrī Turšīzī's (d. 1025/1616) preface written to Ibrāhīm ʿAdilšāh II's (r. 988–1037/1580–1627) work titled *Nauras* (pp. 307–345 in Ghani's edition). Fol. 240^r also contains the first few lines of Zuhūrī's preface (p. 422 in Ghani's edition) written to *Ḥān-i Ḥalīl*, an anthology compiled by the author and Malik Qumī (d. 1025/1615). Fols. 240^v–245^v are blank. Fols. 246^r–278^v contain a collection of hagiographical stories of prophets and saintly persons collected and compiled by a hitherto unidentified author. The text ends abruptly, the catchword on fol. 278^v indicates that the end of the text is missing. Fols. 279^v–321^v contain a poetic anthology titled *Kalimāt al-šūʿarā* (title is on fol. 280^r/line 9) compiled by Mīrzā Afzal Ṣarḥuṣ (d. 1127/1715;

his name is mentioned as Sarḥuṣ on fol. 280^r/line 8). The text seems to be unfinished, the name of the poets are left out. These were perhaps intended to have been written in red. The end of the text is missing, the last line on fol. 302^v is on page 173/line 3 in Qazva's edition. Fols. 303^r–309^v contain a hitherto unidentified prose text with excerpts of poems. Fols. 310^r–321^v contain poetry by Mīr Muḥammad Afzal Šābit (d. 1152/1739). Fol. 322^r–322^v is blank. Fols. 323^r–325^r contain Jāmī's (817–898/1414–1492) short treatise on the first two couplets of Jalāl al-Dīn Rūmī's *Masnavī*. The work bears the title *Risāla-yi nā'rya yā šarḥ-i baytayn-i Masnavī* in Afšahzād *et alii*'s critical edition. Fols. 325^r–330^v contain excerpts from various literary works, Šayḥ Bahāyī's (d. 1030/1621) *Kaškūl*, 'Attār's (ca. 540–618/1145–1221), Rūmī's (d. 672/1273), Auḥadī's (d. 738/1338), Amīr Ḥusrau Dihlavī's (651–725/1253–1325) poetry, Muḥammad Qudrat Allāh Gopamavī's (d. 1281/1864) anthology titled *Natā'ij al-afkār*, Sanā'ī's *Ḥadiqat al-ḥaqīqa*. Fol. 331^r contains a few couplets. Fols. 331^v–335^v are blank. Fols. 336^r–337^v contain excerpts from the treatise titled *Mīnā bāzār* by Ḥuhūrī Turšizi. Fols. 338^r–340^v are blank.

V, 340, VI fols., varying lines/page; p. d. 140 × 265 mm, w. s. 98–108 × 210–270 mm; binding: light brown European full leather binding; paper: Oriental laid paper; script: various types of *nasta'liq* (fols. 1^v–234^v), *šikasta-nasta'liq* (fols. 235^v–240^r, 279^v–337^v), *nashī* (fols. 246^r–278^v); ink: black ink, some headings are in red.

There is a short note on fol. 1^r recording the fact that a previous owner, a certain Ḥaydar purchased the anthology for a sum of 120 rupees in Jahanabad in the first part of Rabī' al-avval 1143 [September 1758]. The volume was once owned by Harald Rasmussen (1853–1904). The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Maulānā Faḥr al-Dīn 'Alī Šafī. 1336/1957. *Laṭā'if al-tavā'if*. Bi-sa'ī va ihtimām-i Gulčīn-i Ma'ānī. Tehran; Fakhriddin Ali Safī. 2011. *Latoifuttavoif*. Tahiya, peshguftor, sharhi lugatho va tauzehoti Abdushukuri Abdusattor, Burhon Sayfiddinov. Dushanbe; 'Abdu'l Ghani, Muhammad. 1929–1930. *A History of Persian Language and Literature at the Mughal Court*. 3. Allahabad, 305–467; Sarkḥuṣ Lāhūrī. 1389/2010. *Kalimāt al-šu'arā*. Taṣḥīḥ-i 'Alirizā Qazva. Tehran; Jāmī, Nūr al-Dīn 'Abd al-Raḥmān. 1379/2000. *Bahāristān va rasā'il-i Jāmī: Muštamil bar risālahā-yi musiqī, 'arūz, qāfiya, Čihil ḥadiṣ, Naiya, Lavāmi', Šarḥ-i Tā'rya, Lavāyih va Sarrišta*. Muqaddima va taṣḥīḥ: A'lā-Khān Afšahzād, Muḥammad Jān 'Umarov, and Ḥuhūr al-Dīn Abū Bakr. Tehran., 325–336.; Ḥuhūrī Turšizi. 1278/1861. *Mīnā bāzār*. Lucknow.



FIGURE 36 *Perzsa Qu. 23, fol. 329v*. A calligraphic arrangement of text from an 18th century Indian Bayāz

Begins (*Bahār-i dāniš*, fol. 1^v):

بسمله. فاتحه کتاب مستطاب آفرینش و پیرایه صحیفه دانش و بینش حمد خداوند خرد بخش
سخن آفرین صورت نمای معنی ایجاد و تکوین است

Ends (*Mīnā bāzār*, fol. 337^v):

که در دیوار این ویرانه مشبک نگار سراسر چشم گردیده براه انتظار قوی پنجه شیر شکار
است

[138]

Perzsa O. 047

Mīrzā Muḥammad Šādiq Munšī Jāndārī (d. 1235/1819)

میرزا محمد صادق منشی جاننداری

[*Muntaḥab-i aš‘ār-i Muḥammad Šādiq Munšī*]

[منتخب اشعار محمد صادق منشی]

The present, undated volume contains a collection of poems by Mīrzā Šādiq Munšī a court secretary and one of the most significant literary figures in Bukhara in the late 12th–early 13th/late 18th–early 19th centuries. The manuscript is divided into several well-distinguishable sections. 1. The *Daḥma-yi šāhān* (fols. 5^v–20^v), a satirical narrative poem composed in the metre of Firdausī’s *Šāh-nāma* relates the deeds of Ashtarkhanid rulers from Šubḥān Qulī Ḥān (1091–1114/1680–1702) to ‘Abd al-Mu’min (1160/1747) in an unusual form. Deceased rulers speaking from their mausoleums (*daḥma*) tell the story of their lives and speak about their ruthlessness and cruelty; 2. A *mašnavī* (fols. 20^v–30^r) composed in the metre *sarī musaddas-i maṭvī-i maksūf* (- . . - | - . . - | - . -), the metre Nizāmī (ca. 535–ca. 605/1141–1209) used in his *Maḥzan al-Asrār*. The poem was perhaps inspired by Amīr Ḥusrau Dihlavī’s (651–725/1253–1325) *Maṭla‘ al-anvār* and Jāmī’s (817–898/1414–1492) *Tuḥfat al-Aḥrār* as both poems, also composed in the above metre, are mentioned in the text in a rhetoric figure (fol. 25^v/line 12). The topic of the text and some of the keywords (*qaḏā* and *qadar* occur together on fols. 20^v and 21^r) suggest that this *mašnavī* might be identical with the poem titled *Qaḏā va Qadar* in Hitchins’ article;

3. The section between fols. 30^v–58^r consists of several parts. a. A short *maṣnavī* praising God, his Prophet and the caliph ‘Alī (fols. 30^v–33^v); b. A *qaṣīda* dedicated to Muḥammad Raḥīm Bahādur (his name occurs on fol. 34^v; fols. 33^v–35^v); c. Several poems on various historical events of the reign of Amīr-i Ma’ṣūm, Šāh Murād (1199–1215/1785–1800; fols. 35^v–49^r); 4. A narrative poem on Šāh Murād’s conflict with the Afghan ruler Tīmūr Šāh (1184–1207/1773–1793) in 1788–1789 (fols. 49^r–58^r); 5. *Maṣnavī-yi tuman-i Āhūgīr va Ḥayrābād* (fols. 58^r–63^v); 6. *Masnavī-yi giriftārī-yi darvīšī bā duhtarī* (fols. 64^r–65^r); 7. A series of chronograms on various events (fols. 65^v–79^r); 8. A collection of poems composed in various poetic genres, *ġazals*, *qaṣīdas*, *qit’as* and several *muḥammas* (fols. 79^v–112^v). Some of these poetical pieces are not by Šādiq. On fol. 1^r the title of the volume is given as *Daḥma-yi Mīrzā Šādiq Munšī*. Fols. 1^r–5^r and 113^r–116^v are left blank.

116 fols.; 13 lines/page; p. d. 210 × 128 mm, w. s. 155 × 78 mm; binding: Central Asian quarter leather binding with red almond-shaped centre-piece and two red pendants, the pasteboards are covered with khaki paper, the spine, the centre-piece and the pendants are all red, both pendants have illegible inscriptions. The inner doublure is light blue with gilded centre-piece, two gilded pendants, gilded decorations on all the edges and in all the corners; in good condition; paper: Transoxanian laid paper and European wove paper with drystamp (e.g. fols. 20, 48, 79); script: *nasta’liq*; ink: black ink, headings are in red.

The volume was part of the Arminius Vámbéry (1832–1913) bequest. Vámbéry purchased the volume in Samarkand during his trip to Central Asia in 1863–1864, as indicated by a short note in his *History of Bokhara*. His ownership stamp appears on fol. 5^r.

Literature: Hitchins, Keith. 2004. “Sodiki Mirzo, Munshi”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/sodiqimunsi-mirzo>. [Last accessed on 15. 09. 2017]; Storey, Charles Ambrose. 1972. *Persian Literature, a Bio-Bibliographical Survey in Three Parts*. Translated into Russian and Revised, with Additions and Corrections by Yu.E. Bregel. Part II. Moscow, 1156–1158; Vámbéry, Arminius. 1873. *A History of Bokhara from the Earliest Period Down to the Present*. London, XV–XVI; Bartol’d, Vasilii Vladimirovich. 1926. “Zaniatiia v Turkestanskykh bibliotekakh i muzeiakh letom 1925 g.” *Izvestiia Akademii Nauk SSSR VI seriia* 20/3, 217–236.



FIGURE 37 *Perzsa O. 047. The inside front cover of a characteristic binding from Bukhara, featuring in its three central gold inlays the same inscription which decorates the cover*

Begins (fol. 5^v):

بسمله. برآمد چو اسکندر آفتاب / ز مشرق زراندود با صد شتاب آغاز مثنوی دخمه شاهان:
 بده باده عبرتم ساقیا / بنای جهانست آخر فنا / که تا کی من از درد غفلت کشم / دوروزانه
 می صاف عشرت کشم

Ends (fol. 112^v):

ز پیر عقل درس فتح خواستم تاریخ / بگفت با تو نمایم... اگر دانی / هزار حساب برون کن
 بفکر رو بگذار / بگو بماه صفر فتح شد باسانی

[139]

Perzsa F. 14

Maḥmūd Mīrzā Qājār (1214–ca. 1271/1799–1854)

محمود میرزا قاجار

Majmaʿ-i Maḥmūd

جمع محمود

A collection of works by Maḥmūd Mīrzā, the son of Faṭḥ Ali Šāh Qājār (d. 1250/1834) compiled in 1235/1819–1820. The last work included in the present volume was copied in the last ten days of Ramaẓān 1244 [27 March–5 April 1829] in Isfahan. The copyist was Muḥammad Taqī a descendant of Muḥammad Ḥasan ibn ʿAlī ibn Niʿmat Allāh ibn al-Ḥusayn ibn Niʿmat Allāh from Gilan. According to Éva Apor who devoted an article to the description of the manuscript in 1970, the second work in the collection, the *Durar al-Maḥmūd* was copied by a different hand. The list of the works included in the volume is given in the preface (fol. 3^r). The list does not reflect the real sequence of the texts which is the following: 1. *Safīnat al-Maḥmūd* (fols. 3^v–125^v), an anthology of contemporary poets; 2. *Durar al-Maḥmūd* (fols. 126^r–224^r; copied in 1233/1818), collected poems composed by the author; 3. *Muntaḥab al-Maḥmūd* (fols. 225^v–236^r, copied in 1238/1822), on the life of the Prophet; 4. *Gulšan-i Maḥmūd* (fols. 236^v–257^v) which has an alternative title written in the ʿunvān: *Tārīḥ-i ḥānadān-i Qājār* (fol. 236^v); 5. *Maḥzan al-Maḥmūd* (fols. 258^v–273^r) with the alternative

title of *ʿUrafā va mašāyih* written in the *ʿunvān*; 6. *Nuql-i majlis* (fols. 273^v–281^v) on the life and works of lady poets; 7. *Sunbulistān* (fols. 281^v–298^v) containing wise sayings by ladies; 8. *Parvarda-yi ḥayāl* (fols. 299^r–309^r, copied in 1241/1825); 9. *Maqṣūd-i jihān* (fols. 309^r–320^r) on the inhabitants of Luristan; 10. *Tazkirat al-salāṭīn* (fols. 320^v–348^v) bearing the alternative title *Tārīḥ-i mulūk-i ʿajam* written in the *ʿunvān*; 11. *Maḥmūd-nāma* (fols. 348^v–361^r); 12. *Ruḡyā-yi šādiqa* (fols. 361^r–364^v, incomplete); 13. *Bayān al-Maḥmūd* (fols. 365^v–410^r). There are decorated *ʿunvāns* on fols. 2^v, 126^v, 225^v, 236^v, 258^v, 273^v, 281^v, 299^r, 309^r, 320^v, 348^v, 361^r, 365^v. Several pages (fols. 126^r, 224^v–225^r, 258^r, 365^r, 410^v–411^v) are left blank.

I, 411, I fols.; 25 lines/page; p. d. 315×205 mm, w. s. 232×142 mm; binding: lacquered binding with the picture of various flowers in the middle and a decorated panel round the edges, the inner side of both covers is decorated with the picture of a flower on a crimson background; in good condition, paper: European laid paper with watermark; script: *nastaʿlīq*; ink: black ink, headings are in red, rule borders are drawn in gold.

A short note dated 25 December 1889 written by Arminius Vámbéry (fol. 1^r) in Hungarian records the fact that the volume was gifted to him by General Károly (Carl) Wagner (d. 1902), a Hungarian general who served in Iran between 1878–1901. The ownership stamp of Arminius Vámbéry appears on fol. 2^r.

Literature: Apor, Eve. 1970. "On a Manuscript of the Vámbéry Bequest". *Acta Orientalia Scientiarium Hungaricae* 23/3, 327–334.

Begins (Preface, fol. 2^v):

بسمله. اول دفتر بنام ایزد دانا / صانع و پروردگار حی توانا خدایی را سپاس لازم است که
ذات پاکش از همه علت مبرا و معری است

Begins (*Safīna*, fol. 3^v):

درین زمانه رفیقی که خالی از خلل است / صراحی می ناب و سفینه غزل است. سفینه
وجود موجودات بامر ناخدایی در بحر امکان جاری است

Ends (*Safīna*, fol. 125^v):

بویژه ز محمود ناسازمند / بمهر جهان شهریار آزمند

Begins (*Durar*, fol. 126^r):

مطلع کلام غزل سرایان دیوان فصاحت متلالی از انوار حمد حمید فعال لما یرید است

Ends (*Durar*, fol. 224^r):

عشق را تا بود ازینها کار بود / ورنه ما را گفتگو بسیار بود تمت ۱۳۳۳

Begins (*Muntaḥab*, fol. 225^v):

بسمله. حمد یحمد و سپاس بیقیاس مر خدایی را واجب که افهام و عقول دانشوران سخندان

Ends (*Muntaḥab*, fol. 236^r):

عشق را تا بود از اینان کار بود / ورنه ما را گفتگو بسیار بود

Scribe's colophon (*Muntaḥab*, fol. 236^r):

تمام شد کتاب منتخب محمود در شهر صفر المظفر بتوفیق خالق اکبر و یاری حیدر صفدر سنه
سنه ۱۳۳۸ ملتمس از ناظرین هستم که این حقیر را در وقت تذکر احادیث و معجزات یاد
و طلب آمرزش نمایند

Begins (*Gulšan*, fol. 236^v):

صفای گلشن جنان سپاس بی قیاس محمودی است جل جلاله که فضای هشت بهشت
غنچه از گلستان رحمت اوست

Ends (*Gulšan*, fol. 257^v) with a chart containing the names of the sons of Faḥ
'Alī Šāh

Begins (*Maḥzan*, fol. 258^v):

حمد بیرون از حد بر ذات یگانی لازم است که جمیع ابدان از برکت ذات شریفش در
جهان خرم و کامراند

Ends (*Maḥzan*, fol. 273^r):

و فواید این رساله که مخزن المحمود است در حقیقت بمنزله پیر و استاد میباشد امید که در
دولت شاهی عدد تالیف از هزار بگذرد

Begins (*Nuql*, fol. 273^v):

چون درین زمان میمون و عهد همایون طبایع بفتون کلمات مایل عاجل آمد

Ends (*Nuql*, fol. 281^v):

قامت یار که در آب نمودار شده / کرده دعوی بقدر یار و نگونسار شده / مست بودم زمی
غفلت و ساقی دیشب / دوسه جامیم عطا کرده و هوشیار شدم

Begins (*Sunbulistān*, fol. 281^v):

الحمد علی کل حال کرم بیوستان فصاحت برند رونق آن افزایشیم و اگر بگلستان

Ends (*Sunbulistān*, fol. 298^v):

هر کس که هست عاشق باید که بنده باشد / محمود گشت دیدی چون بنده غلامی

Begins (*Parvarda-yi ḥayāl*, fol. 299^r):

پرورده خیال نازک خیالان و نتیجه نکته دانی های خردمندان حمد و مدح قادر بیچون نیست

Ends (*Parvarda-yi ḥayāl*, fol. 309^r):

متمنی آنم که هر کس از این کتب بهره یاب گردد دعائی پیداشاه جهان کند که جناب
ایزد وهاب همچنانکه نعمت دنیا را بر او تمام کرده نعمت آخرت را نیز باو تمام نماید بیت
غرض نقشی است کز ما باز ماند که هستی را نمی بینم بقای بی تمت فی سادس عشر شهر محرم
الحرام سنه ۱۲۴۱

Begins (*Maqṣūd*, fol. 309^r):

بسم الله و بالله ... چنین گوید بنده شرمنده پروردگار لیل و نهار محمود قاجار که در یوم شنبه
بیست و دویم جمادی الاول بطالع حوت

Ends (*Maqṣūd*, fol. 320^r):

مصلحت نیست که از پرده برون افتد راز ورنه در مجلس رندان خبری نیست که نیست هم
خداى همان مقصود جهان را روا دارد بکمال او عالمی آرد بطریقی که منظور محبان است
نه بسیاىی که منظور دشمنان

Begins (*Tazkirat*, fol. 320^v):

بسمله. الحمد لله الملك القدوس ... حمد بی احصا و ثنای بی انتها وعد مالک الملکی را
سزاست که اورنگ نشین کشور کل شی

Ends (*Tazkirat*, fol. 320^v-348^v):

چون قلم اندر نوشتن می شتافت / چون بعشق آمد قلم در هم شکافت / گرچه تقصیر زبان
روشنگر است / لیک عشق بی زبان روشن تراست

Begins (*Maḥmūd-nāma*, fol. 348^v):

دیباچه هر صحیفه غیب پیرایه هر کتاب لا ریب نام ملک بلند و پستی

Ends (*Maḥmūd-nāma*, fol. 361^r):

گفت پنج چیز از پنج کس مخواه امانت از زیر دستان کرامت از لثیمان انصاف از
دنیاداران وفا از ساده رویان دروغ از عاشقان تمام شد محمود نامه بعون الله تعالی

Begins (*Ru'yā*, fol. 361^r):

سپاس بر خداوندی میکنم که لطفش عرض عام است و درود بر خالقی می نمایم که
مرحمتش خاص و عام

Ends (*Ru'yā*, fol. 364^v):

وقتی با روسیان آغاز محاصره بود شبی در عالم رویا دیدند که شاه مرحوم می فرماید که ایشاه
عالم بزودی [نا تمام]

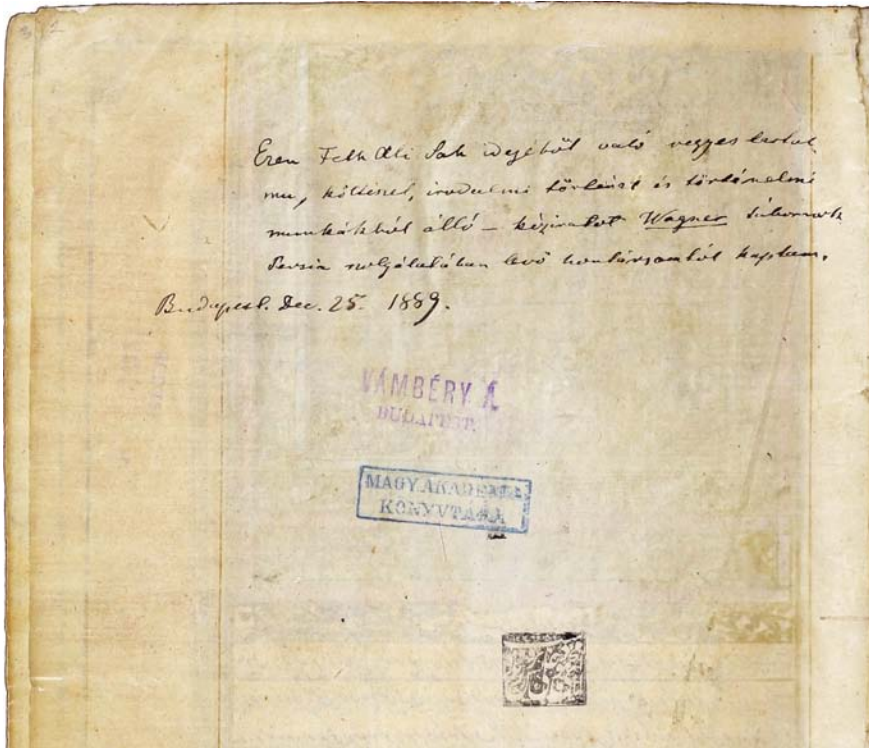


FIGURE 38

Perzsa F. 14, fol. 2^r. Vámbéry's Hungarian inscription acknowledging the receipt of this manuscript from Károly Wagner, a Hungarian general who served in Iran between 1878–1901



FIGURE 39 *Perzsa F. 14.* The elaborate floral design of this 19th century lacquer binding is set against a gilded background.

Begins (*Bayān*, fol. 365^v):

بسمله. بیان محمود در ستایش خداوند معبود سبحان ... و ستایش شایان بر حضرت واجب
الوجود اقدس عن وصف

Ends (*Bayān*, fol. 410^r):

در جهان چندان بماند شاه کر غیبی سروش هر زمان آید ندای ذلک یوم الحساب

Scribe's colophon (*Bayān*, fol. 410^r):

قد فرغ من کتابة البیان بعون الله الملك المنان فی عشر الاخر من شهر رمضان فی دارالسلطنة
اصفهان من شهر سنه ۱۲۴۴ بعد الف اربع و اربعین و مائتان العبد محمد تقی من الخلفان محمد
حسن ابن علی ابن نعمت الله ابن الحسين ابن نعمت الله من گیلان ساکن الاصفهان صانته
الله من طوارق الحدثان و آفات الزمان بحق محمد و آله

2 Prose

[140]

Perzsa O. 057

Abū l-Ma'ālī Naṣr Allāh Munšī (d. between 555–582/1160–1187)

ابو المعالی نصرالله منشی

Kalīla va Dimna

کلیله و دمنه

A Persian version of the *Kalīla va Dimna* theme inspired by a now lost text in Arabic, and dedicated to a Ghaznavid king, Bahrāmšāh (r. 512–547/1118–1152). The language and style of the text written between 538–540/1144–1146 heavily influenced later authors of Persian prose works.

The present copy was completed by 'Abd al-Latīf, "Badr al-Fuqā'ī" ibn Abī Bakr ibn Mas'ūd on a Tuesday, 20 Šavvāl 719 [4 December 1319] (fol. 131^v) at an unknown place. Chapter headings can be found on fols. 12^r, 38^r, 49^v, 63^r, 80^v,

87^v, 90^r, 95^r, 101^v, 112^v, 114^v, 125^r, 127^r. The beginning of the chapter “*The King and the Brahmin*” is missing. The text of the last chapter (“*The Prince and his Companions*”) considerably differs from Mīnovī’s edition. Some pages from the beginning are missing. Several pages are missing between fols. 3^v–4^r, 116^v–117^r, 120^v–121^r. Up to fol. 5 the text is from the author’s preface. Fol. 6 should come after fol. 125. The preface of Ibn al-Muqaffa’ is missing. A few pages are missing from the beginning of the next chapter, “*Burzue, the doctor*”. At least one folio is missing before fol. 126. There are illegible ownership stamps on fol. 125^r, 128^v, 130^v. There is a short note in German on the inside of the front cover giving the name of the author as Bidpai.

I, 131, I fols.; 21 lines/page; p. d. 163×95mm; w. s. 130×70mm; binding: light brown full leather binding with tooled patterns on the edges; in good condition; paper: Oriental laid paper; script: *nashī*; ink: black ink, some headings are in red; rule borders, wherever they exist (fols. 1–3), are drawn in red.

An ownership note on the inside of the front cover shows that the volume was in the possession of the well-known scholar of Oriental studies, Paul Horn (1863–1908) in January 1906. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Omidsalar, Mahmoud. 2015. “Kalila wa Demna II. The translation by Abu’l-Ma’ali Naṣr-Allāh Monši”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/kalila-demna-ii>. [Last accessed on 13.08.2017]

Edition: Naṣr-Allāh Munši, Abū l-Ma’ālī. 1388/2009. *Kalīla va Dimna*. Taṣḥīḥ va tauzīh: Mujtabā Mīnovī. Tehran.

Begins (fol. 1^r):

... حسی التفات نمی نمایند ... مجاهدت هم از روی شرع و هم از طریق ... و ثبات عزم
صاحب شرع بدان پیوست

Ends (fol. 131^v):

... و تمامی بلاد شرق و غرب را بسایه رایت منصور و ظل چتر مبارک شاهنشاهی منور ککاد
و تشنگان اومید [امید] را که در آفاق جهان منتظر احسان و عاطفت پادشاهان بمانده اند
از جام عدل و رافت ملکانه سیراب گرداناد



FIGURE 40 *Perzsa O. 057, fol. 90^r. A chapter heading is indicated by red ink in this simply executed early 14th century copy of the Kalila va Dimna.*

قد يترك مسجف العيش عطف ونفسي حشر والعقل واليد
 على ان الزمان امان شأوى اذا شئت اجماع على المدالك
 وليس مبعث الاشباب حُرمت به مردى اجتهادك
 زمانه نذار به از من لسر نهانم چه دارد جوید دخترک
 در جمله بدن خدمت این بنده و بنده را شرف بزرگ حاصل آمد و ذکر
 آن بر روی روزگار نخل گشت و فوط اخلاص و نیک بندگی او جهانیا نبارد
 شد ابرو ببارک و تعالی با دشاه روی زمین حشر و عصر شاهان شاهان
 در دین و دنیا بنهایت بهمت و صفای ای منتی بر ستاناد و تالی لایزال
 و عزب را بسایه رایه منصور و ظل حشر مبارک شاهان شایع منور کجا
 و ششکان او میدرا که در افاق جهان منتظر احسان و عافیت بادشاهان
 بهمانه انداز جام عدل و رافت ملکانه سیراب گردانند منته و فضله اند
 الصادق علیه السلام کتاب و الحمد لله علی آمدنا بتوفیقه و عصمتنا عزت باد
 انشاء الله لیسبده و الصلوة علی سید الانام و زبدة الالباب و الابرار
 و علی عترته الطاهرین الابرار الطیبن الاختیار و سلم ک
 فرغ المفتق و حقوا لله العبود عبد اللطیف بن عبد البر سعید
 المدعو بدر الفصاحی مرتب بر الکتاب الموسوم بالکلیام
 والدمنه اول آجرها اول یوم الثلث عشر من شوال
 سنة تسع عشر و سبعمائة و الحمد لله اول و آخر و صلواته علی
 جمیع الانبیاء طاهر و باطن و یقصر الله من دعا العاصی لکاتبه
 و الضعیفه و قاریه اجمعین و یرحم الله عبدا قال امینا
 و اکرمه رب العالمین

FIGURE 41 Perzsa O. 057, fol. 131v. The colophon dated 20 Šavvāl 719 [4 December 1319] of the earliest manuscript in the collection

Scribe's colophon (fol. 131^v):

بمنه وفضله انه القادر عليه تم الكتاب والحمد لله على امدنا بتوفيقه وعصمنا عن ... والصلوه على
سيد الانام ... محمد وعلى عترته الطاهرين الابرار والطيبين الاخيار وسلم كثيرا فرغ المفتقد عفو
الله المعبود عبد اللطيف بن ابي بكر بن مسعود المدعو بدر الفقاعي من تحرير الكتاب الموسوم
بالكليه والدمنه آونا ... آخرها اول يوم الثالث عشرين شهر الشوال سنه تسع عشره وسبعمائه و
الحمد لله اولا و آخرها و صلواته على جميع الانبيا ظاهرا و باطنا و يغفر الله من دعا لصاحبه
ولكاتبه و لمصنفه و قاريه اجمعين و يرحم الله عبدا قال آمينا و الحمد لله رب العالمين

[141]

Perzsa O. 014

Abū Muḥammad Mušarraf al-Dīn Mušliḥ Sa'dī (d. ca. 671/1291–1292)

ابو محمد مشرف الدين مصلح سعدى

Gulistān

گلستان

A possibly Ottoman copy of the “probably ... most influential work of prose in the Persian tradition, completed in 1258”.¹⁹

As the last dated colophon in the volume (fol. 155^v) indicates, the present copy was completed around Rabī' al-ṣānī 980 [August 1572]. In the margin, the volume also contains *Būstān*, Sa'dī's other famous didactic work completed in 1256 (fols. 1^v–136^r), several of his *qaṣīdas* (fols. 136^v–155^v) and a few *gazals* (fols. 156^r–156^v). The title of the volume is given on fol. II^r (front) as “*Gulistān ma'ā Būstān*”. Fol. III^r (front) contains two couplets in Persian, one by Sanā'ī (d. ca. 1130) and one by Ṣā'ib (ca. 1000–1086–1087/1592–1676), and a short text in Ottoman Turkish containing a quotation from an Arabic *qaṣīda* written by al-Farazdaq (d. 114/732). There is an elaborately executed *unvān* (fol. 1^v) and a decorated double frontispiece on fols. 1^v–2^r. Headings are written in white on a

19 Lewis, Franklin. 2012. “Golestān-e Sa'dī”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/golestan-e-sadi>. [Last accessed on 10. 03. 2016].

blue background decorated with golden flowers. Each page is embellished with small decorated triangle-shaped panels containing floral designs. The panels are attached to the outer margin of the outer textbox pointing towards the middle of each page. Similar triangles are decorating the upper and lower inner corners of the outer textbox on every page.

III, 157, III fols.; 10 lines; p. d. 245 × 145 mm, w. s. 178 × 105 mm; binding: new, full leather binding with flap; in good condition; paper: Oriental laid paper; Oriental foliation in red; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in blue, red, golden and green ink.

Fol. 1^r contains an ownership note by a certain Muḥammad Ṭāhir dated 1185/1771–1772.

Literature: Lewis, Franklin. 2012. "Golestān-e Sa'dī". In: *Encyclopaedia Iranica*. Available online at. <http://www.iranicaonline.org/articles/golestan-e-sadi>. [Last accessed on 10. 03. 2016].

Edition: Sa'dī, Mušarrāf al-Dīn Mušliḥ. 1959. *Gulistān-i Sa'dī*. Taṣḥīḥ-i matn-i 'ilmī-yi intiḳādī, tarjuma-yi rūsī, muqaddima, ta'liqāt va ḥavāšī bi-qalam-i Rustam Mūsā Ūḡlī 'Alīyaf. Moscow; Sa'dī, Mušarrāf al-Dīn Mušliḥ. 1357/1978. *Gulistān-i Sa'dī*. Bi-ihtimām-i Muḥammad 'Alī Furūḡī. Tehran.

Text (*Gulistān*) begins (fol. 1^v):

بسمله و به نستعين. منت خداي را عزوجل که طاعتش موجب قربست و بشکر اندرش مزید
نعمت هر نفسی که فرو میرود

Text (*Būstān*) in the margin begins (fol. 1^v):

بنام خداوند جان آفرین / حکیم سخن در زبان آفرین / خداوند بخشنده دستگیر / کریم خطا
بخش پوزش پذیر

Text (*qaṣā'id*) in the margin begins (fol. 136^v):

ای که پنجاه رفت و در خوابی / مگر این پنج روز دریایی



FIGURE 42 *Perzsa O. 014*, fol. 1^v–2^r. Richly illuminated double incipit page with a blue and gilt head-piece containing polychrome floral decoration. The calligraphy is embellished by cloud bands.

Text (*Gulistān*) ends (fol. 157^r):

ما نصیحت بجای خود کردیم / روزگاری درین بسر بردیم / گر نیاید بگوش رغبت کس /
بر رسولان پیام باشد و بس

Text (*Būstān*) in the margin ends (fol. 136^r):

بضاعت نیاوردم الا امید / خدایا ز عفو مکن نا امید

Text (*qaṣā'id*) in the margin ends (fol. 156^v):

حریف عهد مودت شکست و من نشکستم / خلیل بیخ ارادت برید و من نبریدم

Scribe's colophon (*Būstān*) (fol. 136^r):

تمت الكتاب المستطاب بعون الملك الخالق الوهاب الموسوم به بوستان من كلمات الشيخ
الكامل العارف ... السالك ها دي الخلاق عن ورطه المهالك شيخ الزمان مصلح الدين
سعدى الفارسى فى عصر يوم خميس تاسع و عشرين شهر المحرم الحرام سنه ثمانين و تسعمائه
الهجره النبويه و الحمد لله اولاً و اخراً تم

Scribe's colophon (*qaṣā'id*) (fol. 155^v):

اتمام يافت و آغاز به انجام شتافت قصا[ند] و بوستان شيخ العارف مصلح الدين سعدى
فارسى در شهر ربيع الثانى فى ثمانين و تسعمائه

[142]

Perzsa O. 033

Abū Muḥammad Mušarraf al-Dīn Muṣliḥ Sa'dī (d. ca. 671/1291–1292)

ابو محمد مشرف الدين مصلح سعدى

Gulistān

گلستان

A 11th/17th century Ottoman copy of the previous work.

The manuscript was completed by a certain Dūrāq ibn 'Alī on a Wednesday in 1046/1636. However, as far as the dating is concerned the data provided by the colophon is somewhat contradictory. An Arabic number written in letters following the word *sana* ('year') that can be read as *ṣamāni mi'a va arba'in* ('840') was crossed out and the number 046 was written down by the scribe who wrote the colophon. The digit 1 seems to have been added by a later hand. The Arabic pagination clearly shows that the first 22 folios of the volume are missing. The text starts abruptly with the 27th story of the first chapter (p. 61 in Furūḡī's edition). Chapter headings starting with chapter 2 are on fols. 5^v, 21^r, 33^v, 36^r, 47^r, 49^v, 60^v. Copious Persian and Ottoman Turkish marginal notes written by several different hands appear on quite a few pages. Fol. 73^v contains the text of a charm that makes a weeping and sleepless child fall asleep. On fol. 74^r

an Ottoman Turkish couplet by Aziz Maḥmūd Ḥudāyī (948–1038/1541–1628) is repeated thrice next to a hitherto unidentified short poem in Ottoman Turkish. Fol. 74^v contains several hastily scribbled short notes. The book plate of Prof. Gábor Korvin (b. 1942) is attached to the inside of the back cover.

74 fols.; 17 lines/page; p. d. 195×121 mm, w. s. 135×65 mm; binding: brown full leather binding, the back cover is decorated with a medallion-shaped leather onlay, the front cover is missing; in fair condition, script: *nasta'liq*; paper: Oriental laid paper, ink: black ink, headings and signs are in red ink, rule borders are drawn in a simple red line.

The volume was donated to the Library by Prof. Gábor Korvin.

Literature: Lewis, Franklin. 2012. "Golestān-e Sa'dī". In: *Encyclopaedia Iranica*. Available online at. <http://www.iranicaonline.org/articles/golestan-e-sadi>. [Last accessed on 10. 03. 2016].

Edition: Sa'dī, Mušarraḥ al-Dīn Muṣliḥ. 1959. *Gulistān-i Sa'dī*. Taṣḥīḥ-i matn-i 'ilmī-yi intiqādī, tarjuma-yi rūsī, muqaddima, ta'liqāt va ḥavāšī bi-qalam-i Rustam Mūsā Ūglī 'Alīyaf. Moscow; Sa'dī, Mušarraḥ al-Dīn Muṣliḥ. 1357/1978. *Gulistān-i Sa'dī*. Bi-ihitmām-i Muḥammad 'Alī Furūgī. Tehran.

Begins (fol. 1^r):

... بفرمود تا مصارعت کنند مقامی متنسع ترتیب کردند و ارکان دولت و اعیان حضرت و
وزرا و اکابر اقالیم حاضر شدند پسر چون پیل مست در آمد بصد متی

Ends (fol. 73^r):

ما نصیحت بجای خود کردیم / روزگاری درین بسر بردم / گر نیاید بگوش رغبت کس /
بر رسولان بلاغ باشد و بس.

Scribe's colophon (fol. 73^r):

یا ناظرا فیه سل بالله الرحمه / علی المصنف و استغفر لصاحبه / و اطلب لنفسک من خیر ترید
به / و من بعد ذلک غفرانا لکاتبه تمت تمام شد قد وقع الفراغ من هذه النسخة الشریفه فی
وقت الظهر من یوم چهارشنبه سنه ثمانی مایه و اربعین ۱۰۴۶ عن ید دوراق بن علی غفر الله

له ولوالديه وجميع المومنين والمومنات والمسلمين والمسلمات برحمتك يا ارحم الراحمين و
الحمد لله رب العالمين م م م

[143]

Perzsa O. 082

Abū Muḥammad Mušarraf al-Dīn Muṣliḥ Sa'dī (d. ca. 671/1291–1292)

ابو محمد مشرف الدين مصلح سعدى

Gulistān

گلستان

A late 12th/18th century Indian copy of the above work completed in Shah-jahanabad (Delhi) on 23 Šafar 1185 [7 June 1771] by Ja'far Mahdī ibn Ḥusayn al-Najafī al-Daštārī.

There is a decorated *ʿunwān* on fol. 1^r. Interlinear Persian translation of the Arabic sentences can be seen throughout the volume.

IV, 153, III fols.; 11 lines/page; p. d. 204×120 mm, w. s. 160×88 mm; binding: red full leather binding with almond-shaped centre-piece, pendants on all four sides and corner-pieces; in good condition; paper: Oriental laid paper; script: Indian *nasta'liq*, Arabic sentences and phrases are in *nashī*; ink: black ink, chapter and subject headings, and signs separating the verses from the prose text are in red; rule borders are drawn with black and red.

Ownership notes and stamps indicate that the volume was initially in the possession of various Indian owners. Mahdī (his ownership note appears on fols. 1^r, 152^v) and 'Abd al-Mahdī Bahādur (stamp marks are on fols. 1^r, 152^v) might be one and the same person and he might have been identical with the scribe. The date 1185/1771 on the ownership stamp seems to confirm this hypothesis. A note on fol. 1^r records the fact that a later owner, a certain Ġulām Ḥusayn purchased the book in the market ('*čauk*'). A pencilled note on fol. 153^v suggests that the volume later passed into the possession of J. Underwood. He might be the same John Underwood (1767–1839) who served the East-India Company in Madras first as an assistant surgeon then as a surgeon from the late 1790s until

his return to England in 1839.²⁰ His proposal to establish a hospital and a dispensary played an important role in setting up a hospital for the poor in Madras in 1797.²¹ A pencilled note on fol. 153^v indicates that John Underwood gifted the book to an unknown recipient. Bookseller's plate (fol. I^v (front) and on the inside of the back cover) indicate that the volume was later sold, perhaps in London to the bookseller A. Maurice who in turn sold the volume to a Hungarian bookseller, Leó Révai whose second-hand bookshop was closed in the early 1900s. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Lewis, Franklin. 2012. "Golestān-e Sa'dī". In: *Encyclopaedia Iranica*. Available online at. <http://www.iranicaonline.org/articles/golestan-e-sadi>. [Last accessed on 10. 03. 2016].

Edition: Sa'dī, Mušarraḥ al-Dīn Muṣliḥ. 1959. *Gulistān-i Sa'dī*. Taṣḥīḥ-i matn-i 'ilmī-yi intiḳādī, tarjuma-yi rūṣī, muḳaddima, ta'līqāt va ḥavāšī bi-qalam-i Rustam Mūsā Ūḡlī 'Alīyaf. Moscow; Sa'dī, Mušarraḥ al-Dīn Muṣliḥ. 1357/1978. *Gulistān-i Sa'dī*. Bi-ihtimām-i Muḥammad 'Alī Furūḡī. Tehran.

Begins (fol. 1^v):

بسمله. منت خدائی را عزوجل که طاعتش موجب قربتست و بشکر اندرش مزید نعمت
هر نفسی که فرومی رود ممد حیات است و چون

Ends (fol. 152^r):

والصلوة علی خیر خلقه محمد وآله اجمعین قطعه ما نصیحت بجای خود کردیم / روزگاری

(fol. 152^v):

درین بسر بردم / گر نیاید بگوش رغبت کس / بر رسولان بلاغ باشد و بس

20 Jaggi, Om Prakash. 2000. *Medicine in India: Modern Period*. Oxford, 78; *The Oriental Herald and Colonial Intelligencer: Containing a Digest of Interesting and Useful Information from the British Indian Presidencies and the Eastern Nations*. 3 (1839/January–June), 686.

21 Naiar, Savithri Preetha. 2012. *Raja Serfoji II. Science, Medicine and Enlightenment in Tanjore*. New Delhi, 37, note 1.

Scribe's colophon (fol. 152^v):

تمت هذه الكتاب من تصنيف مصلح الدين شيخ سعدى شیرازی قدس الله تعالى سره النور
تحریر فی التاريخ بیست و سیوم (۲۳) شهر صفر روز شنبه سنه ۱۱۸۵ هجرى المقدسه بعد دوپهر
در بلده شاهجهان آباد تحریر یافت کتبه المذنب فقیر حقیر مهدی بن حسین النجفی الدستری
غفر الله تعالى ذنبه هرکه خواند دعای طمع دارم / زانکه من بنده گنہکارم چشمداشت از
بزرگان این است اگر خطایی در نوشتن واقع شده من قلم اصلاح جاری می باشد و این
عاصی را بدعا یاد می نمایند که ان الله لا یضیع اجر المحسنین واقع است تم
پیش گر بخطائی رسی و طعنه مزین / هیچ نفس بشر خالی از خطا نبود /
نوشته بماند سیه بر سفید / نویسنده را نیست فردا امید

[144]

Perzsa O. 101/3

Abū Muḥammad Mušarraf al-Dīn Mušliḥ Saʿdī (d. ca. 671/1291–1292)

ابو محمد مشرف الدین مصلح سعدی

Gulistān

گلستان

A late 19th century copy of the above work. The present copy, which is complete, was finished on 3 Zū l-qaʿda 1296 [19 October 1879] by an unknown scribe in Tabrīz. There are a few lines by a poet named Yaġmā in the margin of fol. 64^r–64^v. Fol. 129^v contains some notes and lines of poetry. The text is part of a collected volume also containing Šabistarī's *Gulšan-i rāz* (fols. 1^r–47^r) and *Haqq al-yaqīn* (fols. 47^v–63^r).

Fols. 63^v–129^r; 14–15 lines/page; p. d. 205 × 165 mm, w. s. 145 × 90 mm; brown full leather binding with almond-shaped centre-piece and two pendants; in good condition; paper: European wove paper with a dry stamp of a lion and the sun on several folios; script: *šikasta-nastaʿlīq*; ink: black ink.

Literature: Lewis, Franklin. 2012. "Golestān-e Sa'dī". In: *Encyclopaedia Iranica*. Available online at. <http://www.iranicaonline.org/articles/golestan-e-sadi>. [Last accessed on 10. 03. 2016].

Edition: Sa'dī, Mušarraḥ al-Dīn Mušliḥ. 1959. *Gulistān-i Sa'dī*. Taṣḥīḥ-i matn-i 'ilmī-yi intiqādī, tarjuma-yi rūsī, muqaddima, ta'liqāt va ḥavāšī bi-qalam-i Rustam Mūsā Ūḡlī 'Alīyaf. Moscow; Sa'dī, Mušarraḥ al-Dīn Mušliḥ. 1357/1978. *Gulistān-i Sa'dī*. Bi-ihtimām-i Muḥammad 'Alī Furūḡī. Tehran.

Begins (fol. 63^v):

بسمله. منت خدا یرا عزوجل که طاعتش موجب قربتست و بشکر اندرش مزید نعمت

Ends (fol. 129^r):

... گر نیاید بگوش رغبت کس / بر رسولان پیام باش و بس

Scribe's colophon (fol. 129^r):

در دارالسلطنه تبریز در شب بیست سیم ذی قعدة الحرام ۱۲۹۶ تحریر شد یا علی مدد است

[145]

Perzsa O. 103

Abū Muḥammad Mušarraḥ al-Dīn Mušliḥ Sa'dī (d. ca. 671/1291–1292)

ابو محمد مشرف الدین مصلح سعدی

Gulistān

گلستان

A late 19th century Ottoman copy of the previous work. The date and place of the copying and the name of the scribe are not known.

The title of the work is given as "*Kitāb-i Gulistān*" on fol. 1^r which page also contains a table of contents. Chapter headings appear on fols. 1^v, 9^r, 32^v, 52^r, 66^r, 69^v, 81^v, 85^r, 96^v. There are scattered interlinear notes explaining difficult words in Ottoman Turkish throughout the text, up to fol. 90^v. Marginal notes giving the

metre of verses stop on fol. 40^v. Fol. 111^r contains excerpts from the sayings of the Prophet Muḥammad and a short note in Ottoman Turkish. Fol. 111^v contains a short poem in Persian under the Turkish heading “*Fârsî besmelesi*”.

I, 113, I fols.; 17 lines/page; p. d. 202×125 mm, w. s. 160×120 mm; binding: modern quarter leather library binding; in good condition; paper: tinted wove paper (yellow, blue, pink, green); script: *riq‘a*; ink: black ink, rule borders are drawn in black, from fol. 14^r on rule borders are missing; Oriental pagination throughout the whole volume.

The volume was purchased in 1950.

Literature: Lewis, Franklin. 2012. “Golestān-e Sa‘dī”. In: *Encyclopaedia Iranica*. Available online at. <http://www.iranicaonline.org/articles/golestan-e-sadi>. [Last accessed on 10. 03. 2016].

Edition: Sa‘dī, Mušarraf al-Dīn Mušliḥ. 1959. *Gulistān-i Sa‘dī*. Taṣḥīḥ-i matn-i ‘ilmī-yi intiḳādī, tarjuma-yi rūsī, muqaddima, ta‘līqāt va ḥavāšī bi-qalam-i Rustam Mūsā Ūglī ‘Alīyaf. Moscow; Sa‘dī, Mušarraf al-Dīn Mušliḥ. 1357/1978. *Gulistān-i Sa‘dī*. Bi-ihtimām-i Muḥammad ‘Alī Furūḡī. Tehran.

Begins (fol. 1^v):

بِسْمِ اللَّهِ. منت خدایرا عزوجل که طاعتش موجب قریبست و بشکر اندرش مزید نعمت هر
نفسی که فرو میرود

Ends (fol. 110^v):

یا ناظرأ فیہ سل بالله مرحمةً / علی المصنف واستغفر لکاتبه / اطلب لنفسک من خیر ترید بها
/ من بعد ذلک غفرانا لصاحبه

[146]

Perzsa O. 061

Abū Muḥammad Mušarraf al-Dīn Mušliḥ Sa‘dī (d. ca. 671/1291–1292)

ابو محمد مشرف الدین مصلح سعدی

Gulistān

گلستان

The present volume contains the full text of the above work preceded by two other texts also by Sa'dī.

1. [*Risāla-yi naṣīḥat al-Mulūk*] (fols. 1^r–5^v). The text starts abruptly (p. 1162 in Furūḡī's edition of the *Kulliyāt*), quite a few pages are missing from the beginning.
2. *Rasā'il-i ṣalāṣa* (usually bearing the title *Taqrīrāt-i ṣalāṣa*; fols. 5^v–9^r). This short treatise contains three stories in the present redaction:
 - a. *Dāstān-i Sulṭān Ābāqā* (fols. 5^v–6^v, Furūḡī, pp. 1209–1210);
 - b. *Dar naṣīḥat-i Ankyānū* (fols. 5^v–8^v; this story bears the title *Dar tarbiyat-i yakī az mulūk gūyad* in Furūḡī's edition (pp. 1181–1183) and it is printed as an independent text);
 - c. *Dar ḥikāyat-i malik-i marḥūm Šams al-Dīn Tāzīgūy gūyad* (fols. 8^v–9^r; pp. 1210–1211 in Furūḡī's edition).

The text of the *Gulistān* starts on fol. 9^v. The last page of the original copy is missing. The finishing sentences of the text were added by a later hand on fol. 87^r. There is a decorated *ʿinvān* on fol. 9^v. The volume is undated, the name of the scribe and the place of copying are not known.

II, 87, II fols.; 16 lines/page (inner textbox), 11 lines/page (outer textbox); p. d. 229 × 130 mm, w. s. 164 × 95 mm; binding: conserved, red full leather binding with tooled edges, leather doublure; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red; rule borders are drawn in blue and gold; the text frame is divided into a bigger inner textbox with horizontal lines and a narrow outer textbox with diagonally written lines.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Lewis, Franklin. 2012. "Golestān-e Sa'dī". In: *Encyclopaedia Iranica*. Available online at. <http://www.iranicaonline.org/articles/golestan-e-sadi>. [Last accessed on 10. 03. 2016]; Sa'dī. 1385/2006. *Kulliyāt-i Sa'dī*. Bi-taṣḥīḥ-i Muḥammad 'Alī Furūḡī. Tehran.

Edition: Sa'dī, Mušarrāf al-Dīn Mušliḥ. 1959. *Gulistān-i Sa'dī*. Taṣḥīḥ-i matn-i 'ilmī-yi intiḡādī, tarjuma-yi rūsī, muqaddima, ta'līqāt va ḡavāšī bi-qalam-i Rustam Mūsā Ūḡlī 'Alīyaf. Moscow; Sa'dī, Mušarrāf al-Dīn Mušliḥ. 1357/1978. *Gulistān-i Sa'dī*. Bi-ihtimām-i Muḡammad 'Alī Furūḡī. Tehran.

Risāla-yi naṣīḡhat al-mulūk begins (fol. 1^r):

شبانى حرام مى ستاند فكيف چون تواند و نكند حكایت ذواتون مصرى پادشاهى را گفت
شنيده ام فلان عامل را كه فرستادى در ولايت برعيت دست درازى ميكند و حيف روا
ميدارد

Risāla-yi naṣīḡhat al-mulūk ends (fol. 5^v):

نصيحت سعدى بگوش دل بشنود و بصدق كار بندد بتوفيق خداى عزوجل مرادش برآيد
و بسلامت باشد و نفس و فرزندان بعافيت و دنيا و آخرت بمراد و الله روف بالعباد و صلى
الله على خير خلقه محمد و آله اجمعين الطيبين و الطاهرين و الحمد لله رب العالمين

Rasā'il-i ṣalāṣa begins (fol. 5^v):

رسائل ثلاثه اول داستان سلطان آباقا شيخ رحمه الله عليه فرمود كه در وقت مراجعت از
زيارت كعبه چون بدارالملك تبريز رسيدم

Rasā'il-i ṣalāṣa ends (fol. 9^r):

... و مشهور شد كه ملك عادل شمس الدين تازى كوى از بهر شيخ رحمه الله عليه خرما و
بهائى خرما كه ببقالان داده بود فرمود تا ببخشند و هيچ از ايشان باز نستاند بيت پشت دوتائى
فلك راست شد از خرماى / تا چو تو فرزند زاد مادر ايام را

Scribe's colophon of the *Rasā'il* (fol. 9^r):

تمام شد رساله ملك شمس الدين تازى كوى بعون الملك الودود و صلى الله على خير خلقه
و مظهر حقه محمد و آله و عترته اجمعين الطيبين الطاهرين الائمه المعصومين و الحمد لله رب
العالمين تم

Gulistān begins (fol. 9^v):

بسمله. منت خدای را عزوجل که طاعتش موجب قربتست و بشکر اندرش مزید نعمت
هر نفسی که فرومی رود بمد حیات است و چون

Gulistān ends (fol. 87^r)

پوشیده نماند که در موعظه های شافی در سلک عبارت ها کافی کشیده و داروی تلخ
نصیحت بشهد ظرافت برآمیخته تا طبع ملول انسان از دولت قبول محروم نماند الحمد لله رب
العالمین ما نصیحت بجای خود کردیم / روزگاری درین بسر بردیم / گر نیاید بگوش رغبت
کس / بر رسولان بلاغ باشد و بس تمام شد کتاب گلستان بتوفیق الله تعالی و عونہ

[147]

Perzsa O. 060

Żiyā' al-Dīn Naḥṣabī (d. 751/1350)

ضیا الدین نخشبی

Ṭūṭī-nāma

طوطی نامه

A Persian adaptation of an earlier Persian rendition of *Śukasaptati*, a Sanskrit collection of moral fables. Written by Żiyā' al-Dīn Naḥṣabī, an adherent of the Chishti spiritual community, this Persian version consists of 52 tales connected by a frame story. While most of the tales contained in the collection were borrowed from *Śukasaptati*, a small number of them came from other collections, *Zahīrī Samarqandī's Sindbād-nāma* and the *Vetālapañcaviṃśatikā*.

The present volume was copied on 24 Ramazān 1119 [19 December 1707] somewhere in India by a scribe who hailed from the city of Etāva (modern day Ettawa). The scribe's name and the place of copying are not legible in the scribe's colophon. There are scattered short notes on several pages correcting the mistakes of the scribe. Interlinear Persian translation of Arabic sentences and phrases can be seen on fols. 78^v, 79^r–79^v. Fols. 1^r–1^v, 8^r–8^v are written by a different hand.

III, 270, II fols.; 17 lines/page; p. d. 211 × 119 mm, w. s. 160 × 75 mm; binding: conserved, dark brown full leather binding with parts of the original back cover with an almond-shaped centre-piece, two pendants and corner-pieces, tooled edges; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink; chapter headings and signs are written in red.

There is a short note dated 1172/1758–1759 on fol. III^r. According to a handwritten note on fol. II^r (front), the volume was gifted to Job Bulman by the Navāb Vālājāh. Navāb Muḥammad 'Alī Vālājāh ruled the Carnatic between 1749–1795 and Job Bulman (d. 1818) worked for him as a surgeon in the 1770s and 1780s.²² The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Zanjani Asl, Muḥammad Karīmī. 2012. “Naḳṣabī, Żiyā' al-Dīn”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/naksabi-zia>; [Last accessed on 19. 08. 2017]; Mahroo, Hatami. 1977. *Untersuchungen zum persischen Papageienbuch des Naḳṣabī*. Freiburg im Breisgau; Hanif, N. 2000. *Biographical Encyclopaedia of Sufis. South Asia*. New Delhi, 262–263; Pertsch, Wilhelm. 1867. “Ueber Nachschabī's Papagaienbuch”. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 21, 505–551.

Edition: Naḳṣabī, Żiyā' al-Dīn. 1372/1993. *Ṭūṭī-nāma*. Bi-taṣḥīḥ va ta'liqāt-i Faṭḥullāh Muḥtabā'ī and Ġulām'alī Āryā. Tehran.

Begins (fol. 1^r):

مناجات بحضرت رزاق التعمات فی غیبہ کہ رزاق وحوش و طیور نعیم اوست و خالق
ظلمت و نور حکیم جسم [؟] او تعالی و تقدس عن صفاته المسلمین و تنزه من سماء المشركين

22 Love, Henry Davison. 1996. *Vestiges of Old Madras. 1640–1800, Traced from the East India Company's Records at Fort St. George and the India Office, and from Other Sources*. 3. New Delhi—Madras, 55, 139. The doctor returned to England following his wife's death in 1788. (Cotton, Julian James. 1946. *List of Inscriptions on Tombs and Monuments in Madras*. Revised Edition in Two Volumes. 1. Edited by Rao Bahadur. Madras, 168). In the early 1790s he was back in Northumberland as *The Gentlemen's Magazin and Historical Chronicle for the Year 1794* announces that he married a certain Miss Winter of Ohrmond Street in June. (*Gentlemen's Magazin and Historical Chronicle for the Year 1794*. London, 1794, 575). He passed away at Cox-lodge, Northumberland in 1818, at the age of 73 (*The Gentlemen's Magazin* 88 (1818), 646).

خدایا اهل دل را ذوق دل ده / ضیاء نخشی را شوق دل ده / دلم را آب رحمت خازه
گردان / دلم از یاد قربت تازه گردان

Ends (fol. 269^r):

ز هجرت هفتصد و سی بود ... / که من افسانه ها کردم ... / ولی افسانه گر بخواب گفتن
/ مرا هم قصد میباشد نخفتن / ضیاء نخشی افسانه ها گفت / وزان افسانه ها در خواب
خوش گفت

Scribe's colophon (fol. 269^v):

تمت تمام شد هذا الکتاب بوقت شب سانح بیست چهارم شهر رمضان المبارک سنه ۳ جلوس
مطابق سنه ۱۱۱۹ هجری راقم الحروف ... ساکن اتاوه بعون ... خانزاد در پرگنه ... صوبه ...
تمام شد

[148]

Perzsa O. 064

Žiyā' al-Dīn Naḥṣabī (d. 751/1350)

ضیا الدین نخشی

Ṭūṭī-nāma

طوطی نامه

An undated, pre-1788 copy of the previous work. The name of the scribe and the place of copying are not known. A label on the inside of the front cover gives the title of the book as: "*Tuti Nāmah of Nakshabi. Tales of a Parrot*".

The volume was conserved by Györgyné Szabados in 1986.

I, 256, I fols; 15 lines/ page; p. d. 216×150 mm, w. s. 165×95 mm; binding: conserved quarter leather binding, pasteboards are covered with marbled paper; paper: Oriental laid paper; script: *nasta'liq*, Arabic phrases are written in *nashī*; ink: black ink, headings and signs separating the prose text from verses are written in red.

The ownership stamp of a certain Ḥālid ibn Hunarī dated [1202]/1788 can be seen on fol. 256^r. The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Zanjani Asl, Muḥammad Karīmī. 2012. “Naḳṣabī, Żiyā’ al-Dīn”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/naksabi-zia>; [Last accessed on 19. 08. 2017]; Mahroo, Hatami. 1977. *Untersuchungen zum persischen Papageienbuch des Naḥṣabī*. Freiburg im Breisgau; Hanif, N. 2000. *Biographical Encyclopaedia of Sufis. South Asia*. New Delhi, 262–263; Pertsch, Wilhelm. 1867. “Ueber Nachschabī’s Papagaienbuch”. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 21, 505–551.

Edition: Naḥṣabī, Żiyā’ al-Dīn. 1372/1993. *Ṭūṭī-nāma*. Bi-taṣḥīḥ va ta’liqāt-i Faṭḥullāh Muḡtabā’ī and Ġulām’alī Āryā. Tehran.

Begins (fol. 1^v):

مناجات بحضرت رازق النعمات فی عشیتہ کہ رزاق وحوش و طیور نعیم عمیم اوست و
خالق ظلمت و نور حکمت جسیم اوست تعالی و تقدس عن صفات المسلمین و تنزه عن
شتمات المشرکین. مسنویات خدا یا اهل دل را ذوق دل ده / ضیای نخشی را شوق دل ده

Ends (fol. 256^v):

ازهی افسانه گوهر خفتن / مرا هم قصد می باشد نخفتن / ضیاء نخشی افسانه ها گفت /
وزان افسانه ها در خواب خوش خفت

Scribe’s colophon (fol. 256^v):

تمام شد طوطی نامه ضیاء الدین نخشی

[149]

Perzsa O. 032

Żiyā’ al-Dīn Naḥṣabī (d. 751/1350)

ضیا الدین نخشی



FIGURE 43 *Perzsa O. 032, fol. 20^r*. Red ink marks indicating the end of the hemistichs in a poetical quote

Ṭūṭī-nāma

طوطی نامه

An undated copy of the previous work. The place of copying is not known but the style of writing and the painted decorations of the binding suggest that the volume might have been copied somewhere in India or Afghanistan. The various styles of handwriting suggest that the volume was prepared by several scribes.

The present volume contains a short introduction inserted into the original text in which a scribe (*kātib*) praises the author and, quoting him, tells the story how and why the idea of the book was conceived (fols. 2^v–3^r). According to this text

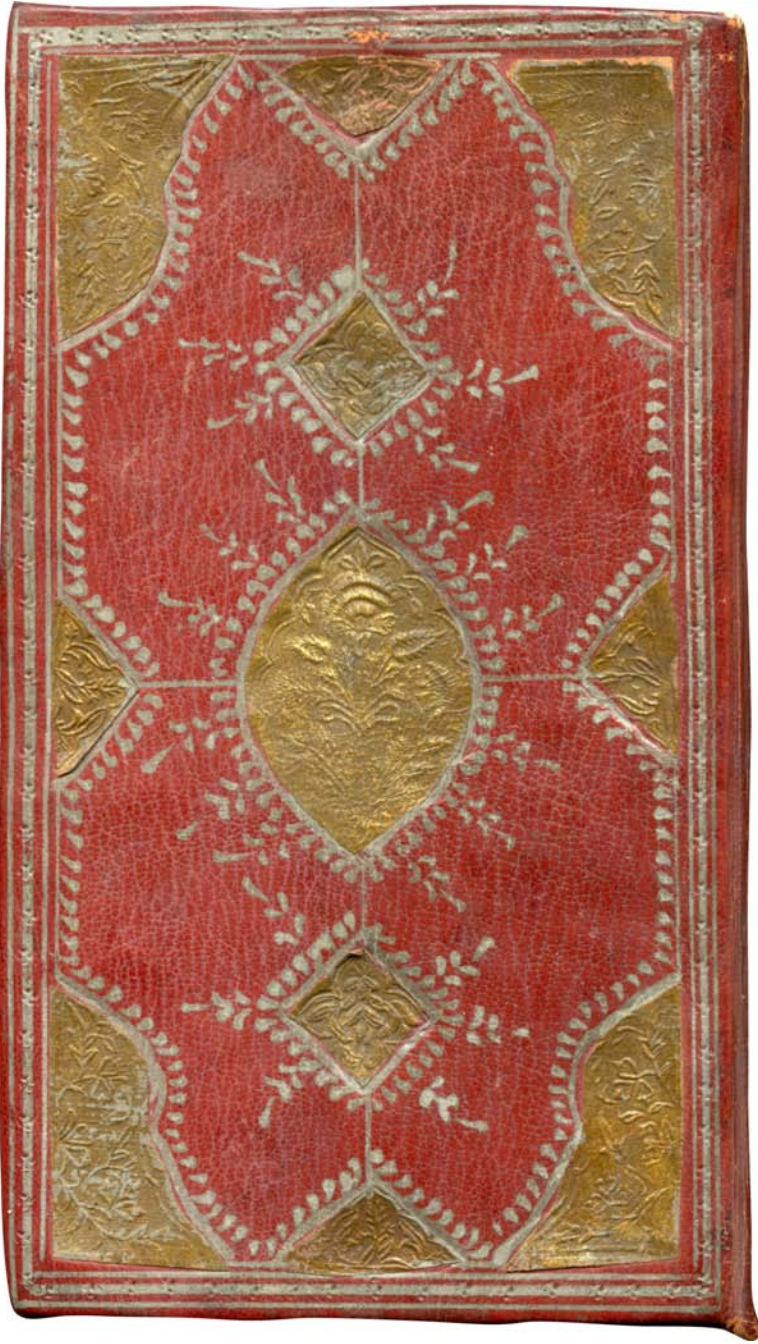


FIGURE 44 *Perzsa O. 032. A red leather binding with a heavy presence of gilded centre- and corner-pieces and pendants*

Naḥṣabī completed his book on 17 Rajab 659 [21 May 1296] (fol. 3^v). A couplet composed by the author and placed at the end of the book, however, gives the date of completion as 730/1329–1330 (fol. 254^r). Two notes (one on fol. 1^r and another on the back flyleaf, verso) in 19th century British handwriting give the title as *Totee Nameh*, *Tales of the Parrot* and as *Toti Nameh or Tales of the Parrot* respectively. The title on the cover and the spine is given as *Toti Namuh*. Fol. 254^v contains two couplets, one by Ḥāfiẓ (ca. 715–792/1315–1390) and one perhaps from a folk song.

Literature: Zanjani Asl, Muḥammad Karīmī. 2012. “Naḥṣabī, Żiyā’ al-Dīn”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/naksabi-zia>; [Last accessed on 19. 08. 2017]; Mahroo, Hatami. 1977. *Untersuchungen zum persischen Papageienbuch des Naḥṣabī*. Freiburg im Breisgau; Hanif, N. 2000. *Biographical Encyclopaedia of Sufis. South Asia*. New Delhi, 262–263; Pertsch, Wilhelm. 1867. “Ueber Nachschabī’s Papagaienbuch”. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 21, 505–551.

Edition: Naḥṣabī, Żiyā’ al-Dīn. 1372/1993. *Ṭūṭī-nāma*. Bi-taṣḥīḥ va ta’līqāt-i Faṭḥullāh Mujtabā’ī and Ġulām‘alī Āryā. Tehran.

I, 254, I fols.; 15 lines/page; p. d. 220×109 mm, w. s. 160×70 mm; binding: reddish brown full leather binding with flap, almond-shaped centre-piece, four pendants and corner-pieces covered with gilded and tooled leather onlays, the binding is further embellished with painted white patterns, leather doublure; paper: various types of Oriental laid paper; script: *nasta‘līq*; ink: black ink, headings and signs are written in red; some words, even lines are crossed out with red ink markings (e.g. fols. 11^v, 26^r, 31^r–31^v).

Begins (fols. 2^v):

مناجات بحضرت رازق النعمت فی علیہ کہ رزاق وحوش و طیور و نعیم عمیم اوست و
خالق ظلمت و نورجسیم اوست تقدس تعالیٰ عنہ صفات المسلمین و تنزه عن سمات المشرکین
والصلوٰة علیٰ رسولہ محمد و الہ اجمعین کاتب میگوید قایل این رسایل و کافل این قوایل یکی
از ارباب فقر خاکچای درویشان بلک تراب اقدام ایشان ضیای نخشی

Ends (fol. 254^r):

ز هجرت هفت صد و سی بود آن شب / که این افسانه کردم مرتب ... / ضیاء نخشی افسانهها
گفت / و از آن افسانه ها در خواب خوش خفت تمت

Scribe's colophon (fol. 254^r):

تم تم تمام شد کار من نظام شد

[150]

Perzsa O. 035/2

Muḥammad Yaḥyā ibn Sībak **Fattāḥī** Nišābūrī (d. 851/1448)

محمد یحیی بن سبیک فتاحی نیشابوری

Ḥusn va Dil

حسن و دل

Ḥusn va Dil written in ornate rhyming prose is an abridged version of the author's ca. 5000 couplets-long narrative poem, *Dastūr-i 'uššāq* composed in 840/1436. The relatively short allegorical prose text tells the story of the romance of *Ḥusn* ('Beauty'), daughter of King *'Ašq* ('Love'), and *Dil* ('Heart'), son of King *'Aql* ('Reason'). The name of the scribe, the place and the date of copying are not known. The text is part of a collected volume also containing [*Latā'if-i ḥikāyāt*] a text with Sufi content (fols. 1^r–96^v) which according to its colophon was compiled in 894/1488. The title of the text is given on fol. 97^r as *Risāla-yi ḥikāyat*. The colophon ends with a *rubā'ī* by Abū-Sa'īd Abū l-Ḥayr (d. 967/1049).

Fols. 97^r–114^v, II; 13 lines/page; p. d. 178 × 128 mm, w. s. 120 × 80 mm; binding: dark brown, full leather binding with flap, almond-shaped centre-piece with gilded outlines, surrounded by a gilded frame, the binding was conserved in 1986; in good condition; paper: Oriental wove and laid paper; script: *nasta'liq*; ink: black ink, headings are in red.

Literature: Pārsāpūr, Zuhra. 1391/2012. "Ta'ammuli bar dāstān-i Ḥusn va Dil-i Sībak Nišābūrī". *Kuḥan-nāma-yi adab-i Pārsī* 3:1, 15–31; Şafā, Dabiḥ-allāh. 2012.

“Ḥosn u del”. In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/hosn-o-del> [Last accessed on 11. 10. 2017]; Nuhoğlu, Güller. 2011. “Tasavvufi Açıdan Hüsn ü Dil”. *Doğu Araştırmaları* 7:1, 107–130.

Edition: Muḥammad ibn Yaḥyā Sibak Nīšāpūrī. 1351/1972. *Husn va dil*. Bi-kūšīš-i Ġulāmriżā Farzānapūr. Tehran; Dvorak, Rudolf. 1889. “Husn u dil (Schönheit und Herz), persische Allegorie von Fattâḥî aus Nīšâpûr”. In: *Sitzungsberichte der kaiserlichen Akademie der Wissenschaften. Philosophische-Historische Klasse*. CXVIII. IV. Abhandlung, 1–150; Price, William. 1828. *Husn oo Dil, or Beauty and Heart. A Pleasing Allegory in Eleven Chapters. Composed by Alfettah of Nishapoor. Persian and English*. London.

Begins (fol. 97^v):

بسمله. الحمد لله رب العالمين ... اما بعد چنين گويد مخترع اين حكايات و مبتدع اين روايات
که در شهر يونان پادشاهی بود عقل نام او و تمام ديار مغرب مسخر احکام او

Ends (fol. 113^v):

از روزگاریکی از فرزندان داستانست که نوباوه بوستان و تذکره دوستان زمان مخترع منظومی
و منشوری اقل عباد الله فتاحی نیشابوری.

Scribe's colophon (fol. 113^v):

گر بهم برزده بینی خط من عیب مکن که مرا فرقت ایام بهم برزده است از کمال لطف و
کرم و دانش و بینش خود سهو قلم را درگذرانند و برین فقیر

(fol. 114^r):

شکسته نگیرند که کاتب حافظ دیوانه است ای سر تو در سینه هر صاحب راز/ پیوسته در
رحمت تو بر همه باز/ هر کس که بدر گاه تو آید به نیاز/ محروم ز درگاه تو کی گردد باز

[151]

Perzsa O. 024/2

Muḥammad Yaḥyā ibn Sībak **Fattāḥī** Nišābūrī (d. 851/1448)

محمد یحیی بن سبیک فتاحی نیشابوری

Šabistān-i nikāt va gulistān-i luḡāt

شبستان نکات و گلستان لغات

Šabistān-i nikāt va gulistān-i luḡāt is a didactic-literary treatise on a wide range of ethical, moralistic subjects written in the form of logogriphs (*mu'ammā*). According to a chronogram (*zībā šabistānī*) present in the epilogue, the work, which is also known under the title *Šabistān-i ḥayāl*, was completed in 843/1439. The text is divided into a long introduction, eight chapters and a short epilogue (*ḥātima*).²³

The present manuscript was copied by Yār Muḥammad Qarā in 1253/1837 somewhere in Central Asia. Chapter headings appear on fols. 131^v, 143^r, 149^v, 156^v, 161^v, 172^r, 180^v, 201^r, 208^v (*ḥātima*). Marginal notes explaining the difficulties of the texts can be seen on almost every page. Fols. 117^r and 211^v are blank. Fol. II^r contains four couplets from a poem by a hitherto unidentified poet. The text is part of a collected volume also containing Amīr Ḥusaynī Haravī's (d. 718/1318) *Nuzhat al-arvāḥ* (fols. 1^r–116^v).

Fols. 117^r–210^v, III; 15 lines/page; p. d. 195 × 120 mm, w. s. 126 × 60 mm; conserved, full leather Central Asian binding, decorated pasteboards of the original binding were retained, with blind tooled almond-shaped centre-piece and two pendants with the name of the binder, Mīr Fūlād, the background of the central area is black, it is surrounded by painted frames, the inner sides of the pasteboards are also blind tooled, and decorated with painted almond-shaped centre-piece and two pendants, the background of the central area is red, it is surrounded by painted frames; in good condition; paper: European wove paper, European laid paper with watermark (e.g. fol. 27) script: *nasta'liq*; ink:

23 For a detailed list of the contents see Storey, Charles Ambrose. 1990. *Persian Literature. A Bio-Bibliographical Survey*. 3/2. Oxford, 254.

black ink, headings and signs are in red, rule borders are drawn in red (outer), blue and gold (inner).

On fol. 1^v the dry seal of Nikolaï Mikhaïlovich Bekchurin (d. 1902) appears. The volume was donated to the Library by Bertalan Ónody (d. 1892) on 31 May 1876. Ónody may have come into the possession of the volume during his trip to Khiva in 1875.

Literature: Elbir, Bilal. 2003. *Sururi'nin Şebistan-i Hayal'i. Metin-İnceleme*. Yayınlanmamış Doktora Tezi. Ege Üniversitesi. İzmir; Storey, Charles Ambrose. 1990. *Persian Literature. A Bio-Bibliographical Survey*. 3/2. Oxford, 253–255; Ethé, Hermann. 1868. *Das Schlafgemach der Phantasie von Fettāhi aus Nišābur. Erstes Kapitel: Vom Glauben und Islam*, Leipzig 1868.

Edition: Fattāhī Nīšābūrī. 1331/1913. *Şabistān-i nikāt va gulistān-i luğāt*. Bi-ihitmām-i Muḥammad Jān Andijānī. Tashkent.²⁴

Begins (fol. 117^v):

بِسْمِ اللَّهِ. حمد خدا را که چشمه میم حمدش در یایست در حد کمال کرم و دایره میم نعمتش
سفره ایست در نعمت نوال قدم

Ends (fol. 209^v):

و الف الفت احسان از نون نفس بی سامان ما دور مدار قطعه اگر چه شبستان دیوان ما
نماند سر شینش از شین شر / سر ظلمت از روی او دور دار ستان آنکاهش از قبول نظر تمت
الکتاب بعون الملک

Scribe's colophon (fol. 209^v):

تمام شد این نسخه متبرکه در دست یار محمد قرا سنه ۱۲۵۳

24 The name of the author does not appear on the title page.

[152]

Perzsa Qu. 31

‘Abd al-Raḥmān Nūr al-Dīn Jāmī (817–898/1414–1492)

عبد الرحمن نور الدين جامی

Bahāristān

بهارستان

An undated fragment of the author’s anecdotal and moralistic prose work written in 892/1487. The present manuscript contains only a part of the first chapter (*rauza*), it starts with the entry on Fażīl ‘Ayāz (p. 27 in Afšahzād *et alii*’s critical edition) and ends abruptly with a pious saying of Ḥaṣrī (p. 35).

7 fols.; 17 lines/page; p. d. 254×152 mm, w. s. 180×95 mm; binding: unbound, in modern file case; in good condition; Oriental laid paper; script: *nasta’liq*; ink: black ink, some of the headings are written in red.

Literature: Wickens, George Michael. 2012. “Bahārestān” (1). In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/baharestan-spring-garden>. [Last accessed on 19. 08. 2017.]

Edition: Jāmī, Nūr al-Dīn ‘Abd al-Raḥmān. 1379/2000. *Bahāristān va rasā’il-i Jāmī: Muštamil bar risālahā-yi musīqī, ‘arūz, qāfiya, Čihil ḥadīs, Naiya, Lavāmi, Šarḥ-i Tā’rya, Lavāyih va Sarrišta*. Muqaddima va taṣḥīḥ: A’lā-Khān Afšahzād, Muḥammad Jān ‘Umarov, and Zuhūr al-Dīn Abū Bakr. Tehran.

Begins (fol. 1^r):

حکایت فضیل عیاص قدس سره گوید که من حق را سبحانه و تعالی بدوستی پرستم

Ends (fol. 4^r):

صوفی آن هست که چون از وجود طبیعی خود فانی شود دیگر بآن باز نگردد الفانی لایرد و بعد از آن چون وجود حقانی و بقای بعد الفنا متحقق گردد

[153]

Perzsa F. 10

Kamāl al-Dīn Ḥusayn Vā'iz Kāshifī (d. 910/1504–1505)

کمال الدین حسین واعظ کاشفی

Anvār-i Suhaylī

انوار سهیلی

The *Anvār-i Suhaylī* is a 15th century reworking of Naṣr Allāh Munšī's *Kalīla va Dimna*. The present work consisting of fourteen chapters was written for the court of Ḥusayn Bāyqarā (r. 873–911/1469–1506), a Timurid ruler of Herat.

The copy was finished in the village of Fam-i Tafrash in Central Iran on 24 Rabī' al-šānī 1248 [19 September 1832]. A list of contents appears on fol. 5^r–5^v, chapter headings however are not highlighted in the text. The style of handwriting changes at several places.

188 fols.; 20 lines/page; p. d. 320 × 210 mm, w. s. 260 × 150 mm; in good condition; binding: full leather binding with almond-shaped centre-piece, two pendants and tooled edges; in good condition; paper: tinted Oriental laid paper and European laid paper of varying thickness and varying shades of blue, some sheets of the European-type paper are watermarked with initials and the date 1829; script: *nasta'liq*, Arabic quotations in *nashī*; ink: black ink, headings are in red.

Literature: Ruymbeke, Christine van. 2016. *Kāshefī's Anvār-i Sohaylī. Rewriting Kalīla and Dimna in Timurid Herat*. Leiden; Ruymbeke, Christine van. 2003. "Kashifī's Forgotten Masterpiece: Why Rediscover *Anvār-i Suhaylī*". *Iranian Studies* 36, 571–588.

Edition: al-Kāshifī, Mullā Ḥusayn ibn 'Alī al-Vā'iz. 1880. *Kitāb-i Anvār-i Suhaylī*. Kanpur.

Begins (fol. 1^v):

هو الله تعالى يا امام زين العابدين مدد. بسمله و به نستعين. بنام خدای بسیار بخشنده بسیار
مهربان حضرت حکیم علی الاطلاق جلت حکمته که وظایف لطایف حمد و ثنای او بحکم و

ان من شيء الا يسبح بحمده بر زبان جميع موجودات علوی و سفلی جاری و دایر است و
فواید

Ends (fol. 187^r):

نظم در که درین سینه نهان داشتیم / یک بیک از دل بزبان داشتیم / گریب و گرنیک فکندم
به پیش / پوش بد من به نکویی خویش / چونکه بدین مایه رساندم کلام / به که کنم ختم
سخن والسلام

Scribe's colophon (fol. 187^r):

و اطلب لنفسک من خیر تریدونها من بعد ذالک غفرانه بکاتبه بلوح انخط فی قرطاس دهر
و کاتبه الریم فی التراب تمام شد در یوم جمعه ۲۴ شهر ربیع الثانی در سنه لوی ثیل در قریه
فم تفرش در خدمت صاحب ... میرزا عبدالباقی باتمام رسید ۱۲۴۸

[154]

Perzsa F. 05

Kamāl al-Dīn Ḥusayn Vā'iz Kāshifī (d. 910/1504–1505)

کمال الدین حسین واعظ کاشفی

Anvār-i Suhaylī

انوار سهیلی

An undated copy of the above work. The date of copying and the name of the scribe are not known either. A list of contents appears on fol. 5^r, chapter headings, however, are not highlighted in the text. The style of handwriting changes between fols. 169^r–180^v. The style of the paintings (fols. 26^r, 28^r, 29^r, 31^r, 33^r, 36^r, 37^v, 38^r, 41^r, 42^v, 45^r, 55^r, 57^r, 58^r–58^v, 61^v, 63^v, 69^v, 74^v, 76^r, 78^r, 79^r, 80^r, 86^v, 87^r, 87^v, 89^v, 91^v, 96^v, 112^v, 114^r, 119^v, 131^r, 134^v, 136^r, 138^v, 142^r–142^v, 149^v, 154^r–154^v) included in the volume suggest that the copy was possibly made in late 12th/late 18th or 13th/19th century Iran.



FIGURE 45 *Perzsa F. 05. A miniature painting depicting the Kashmiri merchant's wife and her lover, the painter from Kašifī's (d. 910/1504–1505) Anvār-i Suhaylī*

I, 222 fols.; 21 lines/page; p. d. 345×210 mm, w. s. 260×147 mm; binding: light brown full leather binding with almond-shaped centre-piece, four vertical pendants and corner-pieces; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings are in red, rule borders are drawn in red, gold and black, the red lines are missing on some pages.

Literature: Ruymbeke, Christine van. 2016. *Kāshefi's Anvār-i Sohayli. Rewriting Kalila and Dimna in Timurid Herat*. Leiden; Ruymbeke, Christine van. 2003. "Kashifi's Forgotten Masterpiece: Why Rediscover Anvār-i Suhaylī". *Iranian Studies* 36, 571–588.

Edition: al-Kāshifī, Mullā Ḥusayn ibn 'Alī al-Vā'iz. 1880. *Kitāb-i Anvār-i Suhaylī*. Kanpur

Begins (fol. 1^v):

بسمله. حضرت حکیم علی الاطلاق جلت و حکمت که وظایف لطایف حمد و ثنای او بحکم
و ان من شیء الا یسیح بحمده بر زبان جمیع موجودات علوی و سفلی جاری و دایر است و
فواید

Ends (fol. 221^r):

... و امیدواری بمکارم اوصاف افاضل انام و محاسن اطوار امیر عالی مقام چنان است که ذایل
اغماض بر کلمات ناسنجیده و عبارات پسندیده این کمینه پوشند و از روی ذرره پروری و
فقیر نوازی با آنکه ساسر همه عیب افتاده است بعین الرضا ملحوظ سازند در را که در سینه
نهان داشتم / یک بیک از دل بزبان کاشتم / گربد و گرنیک فکندم به پیش / ای بدامن
زنکویی خویش / چونکه بدین پایه رساندم کلام / به که کنم ختم سخن والسلام

[155]

Perzsa Qu. 36

Kamāl al-Dīn Ḥusayn Vā'iz Kāshifī (d. 910/1504–1505)

کمال الدین حسین واعظ کاشفی

Rauzat al-šuhadā

روضه الشهداء

This work is a narrative of the martyrdom of the third Shiite Imam, Ḥusayn at the battle of Kerbela (61/680) fought between the Imam's followers and the Umayyad army. The text was written in 908/1502–1503 and it was dedicated to Sayyid 'Abd Allāh Mīrzā or Sayyid Mīrzā, a locally influential person in Khorasan. The text is divided into ten chapters and an epilogue.

The present manuscript was completed on 15 Muḥarram 1026 [23 January 1617] at an unknown place, as the appearance of the volume suggests perhaps in India. The changes in the style of handwriting indicate that the volume was copied by several scribes. Fol. 1^r–1^v contains a longer Shiite religious poem by a certain 'Alī Aṣḡarī. Fol. 2^r contains two short notes dated 14 Jumādā al-ṣānī 1114 [5 November 1702] and 15 Jumādā al-ṣānī 1114 [6 November 1702] followed by a list of the names of the martyrs of Kerbela. Scattered Persian and occasional Arabic marginal notes explaining the difficulties of the text appear on a few pages. Marginalia are quite detailed and lengthy on fols. 163^v, 164^r, 167^v, 171^v, 192^r.

II, 376, I fols.; 15 lines/page; p. d. 245 × 160 mm, w. s. 189 × 110 mm, binding: crimson full leather Indian binding with almond-shaped centre-piece, two pendants and cornerpieces, leather doublure; in good condition; paper: Oriental laid paper; script: *nasta'liq* ink: black ink, headings and signs are in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Gauharī, Muṣṭafā–Kāẓimbīgī, Muḥammad 'Alī–Qanavāt, 'Abd al-Raḥīm. 1390/2011. "Rauzat al-šuhadā. Az rivāyāt-i maj'ūl tā ta'širguzārī". *Muṭāla'āt-i islāmī* 43, 95–120; Dabīrān, Ḥakīma. 1387/2008. "Kāšifi va naqd va barrasī-yi Rauza-yi šuhadā". *Pažūhašhā-yi adabī* 5:20, 25–42; Subtelny, Maria Eva. 2012. "Kāšefi, Kamāl al-Dīn Ḥosayn Wā'eẓ". In: *Encyclopaedia Iranica*. Available online at http://www.iranicaonline.org/articles/kasefi_kamal [Last accessed on 12. 10. 2017].

Edition: Vā'izī Kašifi, Ḥusayn. 1390/2011. *Rauzat al-šuhadā*. Bi-tašḥīḥ-i Ḥasan Zulfikārī, 'Alī Tasnīmī. Bi-hamkārī-yi Šabā Vāšifi. Tehran.

Begins (fol. 2^v):

رب يسره بسمله تمم بانخیر. ای شربت درد تو دواى دل ما / آشوب بلاى تو عطای دل ما
/ وز نامه حمد تو شفای دل ما / وز نام حبیب تو صفای دل ما حضرت صبور بی ملال و
شکور بی زوال عمت عطایاته و طابت بلیاته در کتاب کریم و کلام لازم التعظیم

Ends (fol. 374^v):

زینہ اللہ بعلو المراتب و شرفه بسمو المناقب در ظل ظلیل والدین خود علی مراتب آباء عظام
واقصی مآرب اجداد کرام خود رساد پر نور باد چشم پدر از اینچنین پسر / موفور باد قدر پسر
از چنان پدر آمین یا رب العالمین و الحمد لله الملك الحق المبين والصلوة والسلام علی رسوله
محمد وآله اجمعین

Scribe's colophon (fol. 374^v):

باتمام رسید کتاب روضه الشهدا التصنیف مولانا واعظ سنه یکهزار و بیست و شش هجرى
بتاریخ پانزدهم محرم الحرام روز سه شنبه تمت تمام ش

[156]

Perzsa O. 062

Kamāl al-Dīn Ḥusayn Vā'iz Kāšifi (d. 910/1504–1505)

کمال الدین حسین واعظ کاشفی

Rauzat al-šuhadā

روضه الشهدا

An undated copy of the above work. The present volume seems to have been compiled from several parts which originally may have belonged to separate manuscripts. Part A is written on Oriental paper, rule borders are drawn in thin red and black lines (fols. 1^v–6^v, 430^r–432^v, 442^r–453^v). Part B is represented by a single folio (fol. 7^v–7^r). The text is written on light-coloured paper, the rule borders are drawn in blue and gold with the gold paint filling the gap between two parallel lines drawn in black ink. Part C is written on light-

coloured paper, the rule borders are drawn in blue and another colour that became blackish and blurred (fols. 43^r–94^v, 99^r–99^v, 103^r–104^v, 114^r–149^v, 151^r–191^v, 200^r–202^v, 205^r–215^v). Headings and Arabic phrases written in red are missing on fols. 138^r–149^v, 151^r–159^v. Headings and Arabic phrases are written in an originally red ink that turned black on fols. 160^r–202^v, 205^r–215^v. Some of the text frames of the original manuscript were separated from the page and pasted on a sheet of paper used for copying Part A. Part D is written on light-coloured paper, rule borders are drawn in thin blue and red lines (fols. 8^r–42^v, 192^r–199^v, 216^r–429^v, 433^r–441^v). Blue lines disappear on fols. 248^v–251^v. Headings and Arabic phrases are written in red, except for fols. 353^r–384^v, where they are missing, and fols. 425^r–429^v, 433^r–441^v, where they are written in an originally red ink that turned black. On several pages, text frames and bigger fragments of pages are pasted on the type of paper used for Part A. Part E is written on light-coloured paper without rule borders (fols. 95^r–98^v, 100^r–102^v, 105^r–113^v, 150^r–150^v, 203^r–204^v). Arabic page numbers and catchwords would suggest that the text is continuous. The date of compilation is not known. The contents are given on fol. II^r (front) as “*Kitāb-i Rauzat al-šuhadāʾ. Yak jild*”.

I, 453, II fols., 14 lines/page; p. d. 223 × 125, w. s. 140–160 × 86 mm; binding: brown modern European half leather binding; in fair condition; paper: several types of Oriental laid paper; script: several types of *nastaʿliq*, ink: black ink, headings are either in red or in black.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Gauharī, Muṣṭafā–Kāẓimbīgī, Muḥammad ʿAlī–Qanavāt, ʿAbd al-Raḥīm. 1390/2011. “Rauzat al-šuhadā. Az rivāyāt-i majʿūl tā taʿšīrguzārī”. *Muṭālaʿāt-i islāmī* 43, 95–120; Dabīrān, Ḥakīma. 1387/2008. “Kāšifi va naqd va barrasī-yi Rauza-yi šuhadā”. *Pažūhašhā-yi adabī* 5:20, 25–42; Subtelny, Maria Eva. 2012. “Kāšefi, Kamāl al-Dīn Ḥosayn Wāʿeẓ”. In: *Encyclopaedia Iranica*. Available online at http://www.iranicaonline.org/articles/kasefi_kamal [Last accessed on 12. 10. 2017].

Edition: Vāʿiẓī Kašifi, Ḥusayn. 1390/2011. *Rauzat al-šuhadā. Bi-tašḥīḥ-i Ḥasan Zulfikārī, ʿAlī Tasnīmī. Bi-hamkārī-yi Šabā Vāšifi*. Tehran.

Begins (fol. 1^v):

بسمله. ای شربت درد تو دوائی دل ما / آشوب بلائی تو عطائی دل ما / وز نامه حمد تو
شفای دل ما / وز [نام] حبیب تو صفائی دل ما حضرت صبور بی ملال و شکور بی زوال
عمت عطایاته و طابت بلیاته در کتاب کریم و خطاب لازم التکریم

Ends (fol. 453^r):

زینہ اللہ بعلو المراتب و شرفہ بسمو المناقب در ظل ظلیل والدین خود باعلی مراتب آباء عظام
واقصی مآرب اجداد کرام خود بر ساد بیت پر نور باد چشم پدر از اینچنین پسر / موفور باد
قدر پسر از اینچنین پدر آمین یا رب العالمین والحمد لله الحق المبین والصلوة والسلام علی سیدنا
محمد وآله اجمعین الطیبین الطایرین وسلم تسلیما کثیرا کثیرا

Scribe's colophon (fol. 453^r):

اللهم اغفر صاحب هذا الكتاب و لکاتبه و لمن نظرفیه و لمن سعى علیه و لجمع المومنین و
المومنات برحمتک یا ارحم الراحمین

[157]

Perzsa O. 096

Şems el-Dîn Aḥmed Kemâlpaşazâde (d. 940/1534)

شمس الدین احمد کمال پاشازاده

Nigāristān

نگارستان

Nigāristān is a paraphrase of Sa'dī's *Gulistān* written by one of the most prolific Ottoman authors of the first half of the 16th century. The date when the work was finished is given in a chronogram as "*Nigāristān-i bī-mānand*", which equals 935/1528. The *Nigāristān* consists of a preface, and eight chapters. 1. *Dar sīrat-i pādšāhān* ("The Manner of Kings"); 2. *Dar aḥlāq-i darvīšān* ("The Morals of Dervishes"); 3. *Faẓīlat-i qanā'at* ("On the Excellence of Contentment"); 4. *Dar favā'id-i ḥāmūšī* ("On the advantages of silence"); 5. *Dar 'aṣq-i javānī* ("On the

Love of Youth”); 6. *Dar zaʿf-i pīrī* (“On the Weakness of Old Age”); 7. *Dar taʿsīr-i tarbiyat* (“On the Effects of Education”); 8. *Dar ādāb-i suhbat* (“On the Rules of Conversation”).

The present copy is undated, the name of the scribe and the place of transcription are not known. Chapter headings appear on fols. 13^v, 90^v, 119^r, 153^v, 172^v, 195^r, 203^v, 210^v. An anecdote on Fīrūzābādī (d. 817/1414) in Arabic, and an Arabic sentence translated word by word into Turkish appear on fol. 225^r. There is a short prose text on an astronomer called Tāj al-Dīn Ḥvārizmī translated into Turkish from Persian on fol. 225^v. Fol. 226^v contains a recipe of a pill containing opium, saffron, etc.

I, 226, I fols., 17 lines/page; p. d. 199 × 122 mm, w. s. 140 × 64 mm; binding: brown full leather binding with flap and almond-shaped centre-piece; in good condition; paper: European laid paper with watermark; script: Ottoman *nashī*; ink: black ink, headings are in red, rule borders are drawn in red, Oriental pagination.

Several ownership statements with dates appear on fol. 1^r: an effaced and thus partially illegible statement in Arabic recording the fact that the volume was donated to a religious endowment (*vaqf*) in Safar 1130 [January 1718]; a short note in Persian recording the ownership of a certain Aḥmad Rasmī dated 1186/1172–1173; a couplet stating that the volume was gifted to a certain ‘Ammār in 1187/1173–1174.

Literature: Yalmaha, Aḥmad Rizā. 1390/2011. “Nigāhī bi-Nigāristān-i Ibn Kamāl paša, asarī nā-šināḥta bi-taqlīd az Gulistān-i Sa’dī”. *Faṣl-nāma-yi ‘ilmī pażūhaštī-yi zabān va adabiyat-i fārsī—Dānišgāh-i Adabiyat va Zabānhāyi Ḥārījī-yi Dānišgāh-i Azādī-yi Islāmī, Vāhid Sanandāj* 8, 155–168.

Editions: Mīrḥusaynī, Muḏḡān. 1385/2006. *Naqd va taṣṣīḥ-i Nigaristān-i bī-mānand aṣar-i Ibn Kamāl Paša*. Yazd; Çiçekler, Mustafa. 1994. *Kemal Paşa-zāde ve Nigaristān’ı*. Doktora Tezi. İstanbul Üniversitesi. İstanbul.

Begins (fol. 1^v):

منتہای بی منتہا خدای بی ہمتایرا عزوجل کہ نہ در تشدید بنای حکمش عجل است و نہ در
تفید قضای حکمش وجل

Ends (fol. 224^v):

از جنازه نشان جمازه او جامهای تنش بجای کفن حکمت خرقه زهد خرقه کبد بود و سوزی
بدل امروز ازان دو علامه عمامه سیاه و خرقه کبود بدل شد بیت سود نه زهدی از دل
کبود / آنکه حق را بخرقه یافت که بود

[158]

Perzsa Qu. 19

Abū l-Faẓl ibn Mubārak ‘Allāmī (958–1011/1551–1602)

ابوالفضل بن مبارک علامی

Tyār-i dāniš (996/1588)

عیار دانش

The work is a late 16th century reworking of the *Kalīla va Dimna* theme commissioned by the Mughal Emperor Akbar (r. 964–1015/1556–1605) who considered Kāšifī's (d. 910/1504–1505) *Anvār-i Suhaylī* too elaborately worded, and wished for a more readable version that might be useful for ordinary people as well.

The present copy was made by Makhan Laʿl, an Indian scribe on 6 Jumādā al-ṣānī 1203 [3 March 1789]. Title on the spine reads "*Tyar i Danish*", on the backside of front cover "*Aiyāri Danish 1525*", and on fol. 1^r: "*Yyar Danish, Aiyāri Danish*". The work is divided into a preface (fols. 1^v–7^r) and sixteen chapters listed on fol. 7^r in the present manuscript. Chapter headings can be found on fols. 7^v, 10^r, 35^r, 94^v, 122^r, 143^v, 172^v, 186^v, 192^r, 200^v, 210^v, 227^v, 235^r, 241^r, 255^v, 263^v.

I, 273, I fols.; 17 lines/page; p. d. 248×190 mm, w. s. 210×125 mm; binding: European full leather binding with medallion-shaped center-piece and tooled edges; in good condition; paper: Oriental laid paper; script: Indian *nastaʿlīq*; ink: black ink, headings are in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Rizvi, Saiyid Athar Abbas. 1975. *Religious and Intellectual History of Muslims in Akbar's Reign*. New Delhi, 219–220.

Edition: Abū l-Faḥl Mubārak. 1879. *ʿIyār-i dāniš*. Bombay (?).

Begins (fol. 1^v):

رب یسر و تمم بالخیر بسمله. سپاس ازل و ابد خداوندی را که کران تا کران اشکار او نهان
پرتو آفتاب عالمتاب جمال اوست و زبان جمیع ذرات هستی و موجودات بلندی و پستی گویا

Ends (fol. 273^r):

و نام نیک بزرگان که آن زندگانی دویم گفته اند بر زمان دوران گذاشت سپری شد این
گنجنامه شاهنشاهی و کارنامه الهی است و دستور العمل پادشاهی

Scribe's colophon (fol. 273^r):

تمام شد این کتاب عیار دانش تصنیف ابوالفضل بتاریخ ششم شهر جمادی الثانی سنه ۱۲۰۳
هجری بدستخط مکهن لعل تحریر یافت

[159]

Perzsa O. 077

[Anonymous]

[مؤلف مجهول]

Čahār darvīš

چهار درویش

The book titled the *Čahār darvīš* ("Tale of the Four Dervishes") is traditionally but erroneously attributed to Amīr Ḥusrau Dihlavī (d. 725/1325). The mistake seems to go back to Mīr Amman's preface to his Urdu version of the story titled *Bāḡ va Bahār*, prepared in 1215/1801. Recent scholarly research on the topic suggests that the *Tale* was written sometime during the Safavid period

(10th–12th/16th–18th century), while its oldest known manuscript was copied in the 12th/18th century.

The present copy was completed by a certain Faḥ al-Dīn on a Friday. The exact date and the place of copying are not known. Nevertheless, it seems to be possible that the present volume was made in India. As far as the text of the present copy is concerned, it seems to be very close to a copy preserved in the library of the Iranian parliament (*Kitāb-ḥāna, Mūza va Markaz-i Asnād-i Majlis-i Šūrā-yi Millī*, no. 8017) copied in the 19th century. The upper corners of most pages are torn and at some places worm-holes are visible. There are blank spaces on several pages, possibly left empty for a miniature. There is a two page fragment of a longer note in Persian attached to the inside of the front cover on an astrological issue pertaining to India.

I, 191, I fols.; 15 lines/page; p. d. 232×142 mm, w. s. 177×100 mm; binding: European half leather binding, marbled paper covers; in fair condition; paper: Oriental laid paper of varying thickness; script: *nasta'liq*; ink: black ink, headings are written in red; rule borders are drawn in blue, red and gold.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Salīm Aḥtar. 1992. "Muqaddima". In: *Bāg va Bahār az Mīr Amman*. New Delhi, 27–31.

Begins (fol. 1^v):

بسمله. اما بعد راویان اخبار و ناقلان اسمار و طوطیان شکر شکن شیرین گفتار و محدثان
حدیث کهن و خوشه چینان خرمن سخن و صرفیان دار العیار سخندانی و جوهریان رسته
بازار معانی

Ends (fol. 191^r):

و بهزاد خان در خدمت آزاد بخت و شاهزاده بختیار و کالت و سپهسالار ملک شهباز مامور
گشته و همیشه میان ایشان رابطه دوستی و الفت بود و الله المستعان

Scribe's colophon (fol. 191^r):

تمام شد نسخه چار درویش بدستخط عقیدت گزین فتح الدین بروز جمعه تحریر یافت

[160]

Perzsa O. 094

Tavakkul Big ibn Tūlak Big Ḥusaynī (fl. mid-11th/17th century)

توکل بیگ بن تولک بیگ حسینی

Tavārīḥ-i Šamšīr Ḥānī

تاریخ شمشیر خانی

This work is an abridged prose version of Firdausī's *Šāh-nāma* compiled in 1063/1653 and dedicated to Šamšīr Ḥān, a Mughal governor (*ḥākīm*) of Ghazni during the reign of Šāhjahān (r. 1037–1068/1628–1658). In the manuscript tradition the text is also known as *Tārīḥ-i dilgušā-yi Šamšīr Ḥānī* or *Ḥulāša-yi Šāh-nāma* or *Muntaḥab-i Šāh-nāma*.

The present volume was copied by Māthur La'1 on 24 Rajab of the first regnal year of Akbar II (r. 1221–1253/1806–1837)²⁵ which would correspond to 24 Rajab 1222 [27 September 1807]. The second line of the same colophon, however, gives the year according to the Hijra as 1227 and according to the Hindu calendar Vikram Samvat as 1870. The latter would come to A.H. 1223. The scribe who seems to have been in the service of a Muslim Rajput noble, Seth Ray Kathia copied a manuscript that had been prepared by Munšī Muḥand. The title of the work is given both on fol. II^r (front) and in the scribe's colophon. The direction of the script changes to diagonal on fol. 80^r. From fol. 111^r onwards the diagonal text area is divided into two equal parts by a single horizontal line in the middle of the page. On fol. 140^v choice couplets of Ḥāfīz (ca. 715–792/1315–1390), Sa'dī (d. ca. 671/1291–1292), Rūmī (d. 672/1273), Sāyir Mašhadī, Bābā Afzal Kāšānī (d. 610/1213–1214), and several unidentified Persian poets are written. A paper cutting with an Ottoman Turkish poem by Ešrefoğlu Rūmī, a 9th/15th century poet is included in the volume. The plate of an antique dealer, S.J. Tellery & Co., Delhi is glued onto fol. II^r (front).

25 For the exact date of Akbar II's ascension to the throne (7 Ramazān 1221) see Gallop, Annabel Teh. 1999. "The Geneological Seal of the Mughal Emperors of India". *Journal of the Royal Asiatic Society* 9/1, 135.

Literature: Khan Bahadur, Šayḥ ‘Abd al-Qādir-i Sarfarāz. 1935 *A Descriptive Catalogue of the Arabic, Persian and Urdu Manuscripts in the Library of the University of Bombay*. Bombay, pp. 267–268; Marshall, D.N. 1967. *Mughals in India. A Bibliographical Survey*. 1. New Delhi, 465–466. Khan, Pasha M. 2012. “Marvellous Histories: Reading the Shāhnāmāh in India”. *Indian Economic and Social History Review* 49, 527–556.

Edition: Tavakkul Bīg. 1378/1978. *Tārīḥ-i dilgušā: Šāh-nāma-yi nasr*. Tašhīḥ-i Iḥyā Muḥammad Āqāzāda. Tehran; Tavakkul Bīg. 2005. *Tārīḥ-i dilgušā: bi asās-i Šāh-nāma-yi Firdausī*. Bi-kūšīš-i Ṭāhira Parvīn Akram. Islamabad.

III, 141, I fols.; fols. 2^r–79^v: 15 lines/page, fols. 80^r–110^v: 25 lines/page, fols. 111^r–139^v: 46 lines/page; p. d. 227 × 150 mm, w. s. 180 × 105 mm; binding: red full leather binding with flap, almond-shaped centre-piece, two pendants, corner-pieces decorated with golden leather onlay and painted lines on the edges; in good condition; paper: Indian laid paper; script: *šikasta-nasta‘līq*; ink: black ink, headings and marks are in red.

Begins (fol. 1^v):

بسمله. حمد بیغایت و ثنای بینهایت مر حضرت کبریای واجب الوجودی را که جناب
قدس موهبت جلالش از ادراک افهام مقدس

Ends (fol. 140^r):

امیدم بیچار بر باد شد / خدایا توئی داور دستگیر / بخشای تقصیر این مرد پیر / دلم سیر شد
زین سرای سه پنج / خدایا پیامر ز برهان زرنج

Scribe’s colophon (fol. 140^r):

تمام شد نسخه تواریخ شمشیر خانی که ترجمه فردوسی طوسی است بتاریخ بیست و چهارم ماه
رجب المرجب سنه جلوس محمد اکبر شاه پادشاه غازی خلد الله ملکه و ستعانه و افاض
علی العالمین بره و احسانه ... سنه ۱۲۲۷ هجری بر طبق سمت ۱۸۷۰ بکرباسیجت تحریر عاصی بر
معاصی بنده درگاه سیت رای کاتبیه ماتهر لعل از اصل منشی مؤنخند صورت تحریر یافت
هر که خواند دعا طمع دارم / زانکه من بنده گنهکارم من نوشتم صرف کردم روزگار / من
نمانم این بماند یادگار تمت تمام شد کار من نظام شد غرض نقشی است کز مایاد ماند / که

هستی را نمی بینم بقای کریم بخشای بر حال ما / که هستیم اسیر کنند هوا نگهدار ما را ز
 راه خطا / خطا در گذار و صوابم نما از حضرت شیخ نظام الدین احمد بدوانی قدس سره
 العزیز مذکور است که فرمود روزی دوسه دست و ... گشایند ترا / تا بر بد و نیک آزمایند
 ترا / بهر تو فلک هزار آینه است / تا هر چه کنی همان نمایند [ترا]

[161]

Perzsa O. 054

Muḥammad Šarīf Šīrāzī Kāšif (1001–after 1063/1593–after 1653)

محمد شریف شیرازی کاشف

Ḥazān va bahār

خزان و بهار

A collection of tales illustrating various moral values. The anecdotes which were selected mainly from the collection titled *Faraj ba'd al-šiddat* were rewritten by the author in ornate prose and embellished with the author's poems.

The present manuscript contains the preface (*muqaddima*, fol. 5^v) and eight of the fourteen chapters termed *asās* (fols. 11^v, 22^v, 33^v, 42^r, 53^r, 62^v, 73^r, 82^v) on patience (*ṣabr*), mercy (*raḥm*), civility (*adab*), purity (*ṭahārat*), devotion (*ibādat*), benevolence (*lutf*), certainty (*yaqīn*) and forbearance (*ḥilm*). Chapter headings had originally been marked in the margin (e.g. Chapter 7 "On Certainty", fol. 73^r) but they seem to have been cut off during a rebinding of the volume. The copying of the volume was done by 'Abd Allāh Armanī and Mīrẓā Zayn al-Ābidīn Tafrašī who finished working on the book on 30 Ramaẓān 1264 [30 August 1848]. Fol. 1^r contains a note in English: "Khazan Baher. A book similar to Saadi. Not yet published". A handwritten note on the back flyleaf gives the title of the work as "*Gulshani Khazān wa Bahar*" ('Garden of Autumn and Spring'). There are two words and a stamp mark in Armenian on fol. 1^v. Fols. 90^r–103^v are blank.

103, I fols.; 14 lines/page; p. d. 209 × 142 mm, w. s. 141 × 85 mm; binding: brown full leather binding with almond-shaped centre-piece, two pendants and tooled edges, without pasteboards; in good condition; paper: European laid paper

with watermark (e.g. fol. 29); script: *nasta'liq*; ink: black ink, marks in red up to fol. 10^r.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Büchner, V.F. 1993. "Kāshif". In: *E.J. Brill's First Encyclopaedia of Islam 1913–1936*. 2. Edited by M.Th. Houtsma, T.W. Arnold, R. Basset, R. Hartmann. Leiden, 789.

Edition: Kāshif, Muḥammad Šarīf Šīrāzī. 1263/1846. *Kitāb-i Ḥazān va bahār ta'līf-i Mīrzā Muḥammad Šarīf al-mutaḥalliṣ bi-Kāshif*. n. p.; Kāshif, Muḥammad Šarīf Šīrāzī. 1381/2002. *Bahār va ḥazān*. Taṣḥīḥ-i matn va šarḥ-i muškilāt Muḥammad Ḥusayn Ḥusravān, Rizā Ašrafzāda. Mashhad.

Begins (fol. 1^v):

بسمله. چمن آرای فرج بعد از شدت در خزان و بهار روزگار لطف شامل حضرت
سبحانپست که ذات کامل انسانی را از وحشت سرای رحم ...

Ends (fol. 89^v):

... چنانکه یکدینار از وی قبول ننوده محسود جمیع اقراش نمود و همچنین ایراد قصه کفاش
سلیم دل صاحب حلم که بمیامن؟ عدل سلطان محمود غزنوی از چنگ عدو آن ترک پرده
در ناموس خلاصی یافت بنعمت فرج بعد از شدت عظیم مستعد سد ایراد آن حکایت
درینفوضع مناسب مقام است

Scribe's colophon (fol. 89^v):

تمام شد کتاب گلشن خزان و بهار بدست عبدالله ارمی قلمی گردید با میرزا زین العابدین
تفرشی ... یوم شنبه چهاردهم شهر رجب المرجب سنه ۱۲۶۴ و نوشته زین العابدین میرزا در
سلخ رمضان المبارک قلمی شده بود در سنه ۱۲۶۴ این نوشته تا بماند یادگار / من ثمانم خط
بماند یادگار / هر که خط مرا سیاه کند / آتش دوزخش کباب کند / آفرین بر آن کسی باد
که دل خود را / بدنیا نبندد آخرت را / زلف بوسی و عاشقی دورواست / نگر قیامت کن
که دائم روزاست / حقا پیشینان خوب آورده اند / که ثوابی از بهرشان کاشته اند / ما که

رفتیم ازین دنیای خراب / بجز گنه نداریم یکصواب / مانند بلبل عادت یک کار شوند / تا
 که داخل بهشت برین شوند / دود حمام کاغذ بغداد / نتوانم نوشت بهتر ازین خدا فریاد تم

۴۴۴

[162]

Perzsa O. 078

‘Ināyat Allāh Kanbūh (1017–1082/1608–1671)

عنایت الله کنبوه

Bahār-i dāniš

بهار دانش

A collection of Indian tales and fables the author heard from an Indian Brahmin. The stories, some of which are of quite lascivious nature, are connected by a frame story. The work was completed in 1061/1651.

The present copy was completed in Rangpur (Bangladesh) on 11 Zū l-Ḥijja in the 8th regnal year of Šāh ‘Ālam II (11 Zū l-Ḥijja 1180 [10 May 1767]) by a scribe named Vāriṣ al-Dīn. Besides the main text the volume also contains (fols. 2^r–6^v) a short lexicographical treatise explaining the metaphorical meaning of select words in the *Dīvān* of Ḥāfiẓ (ca. 715–792/1315–1390). Fol. 1^r contains the phrase “*Yā kabikač*”, an invocation against bookworms, recorded three times. A slip of paper, perhaps a clipping from a catalogue, with the following content is glued to the page: “187. Bahari Danish, The Spring of Knowledge 4 to pp. 418”. Fol. 228^r contains a one page fragment of a hitherto unidentified Persian text on spiritual issues.

II, 228, I fols.; 19 lines/page; p. d. 220 × 143 mm; w. s. 185 × 105 mm; binding: modern half leather binding, paper covers; in good condition; paper: Oriental laid paper; script: *nasta‘liq*; ink: black ink, headings and signs are written in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Maḥjūb, Muḥammad Ja‘far. 1340/1961. “Dāstānhā-yi ‘āmyāna-yi fār-sī”. *Suḥan* 12/7, 785–795; Bazmee Ansari, A.S. 1986. “Ināyat Allāh Kanbū”. In:

Encyclopaedia of Islam. 3. Leiden, 1203–1204; Zū al-Fiqārī, Ḥasan. 1392/2013. “Matn-šināsī-yi kitāb-i Bahār-i dāniš”. *Matn-šināsī-yi adab-i fārsī* 5/2, 67–86.

Edition: ‘Ināyat Allāh. 1896. *Bahār-i dāniš*. Lucknow.

Begins (fol. 7^v):

بسمله. فاتحه کتاب مستطاب آفرینش و پیرایه صحیفه دانش و بینش حمد خداوند خرد بخش
سخن آفرین صورت نمای معنی ایجاد و تکوین است

Ends (fol. 225^v):

... استظلال بظل ظلیل آن بزرگ منشان خورده پوش کرده دیگر چون جرس لب بهرزه
درآیی نگشود و سکوت بر نطق گزید از آنجا که خاموشی مرد دانا را واسطه وقع و وقار
است و نادان را وسیله عزت و اعتبار این ترانه را از دل پند آموز بسمع اجابت اصغا کرده
بنای عمل بر آن نهاد بیت سیه کاری مکن چون خامه خویش / بشو از چشم پر خون نامه
خویش / زبان را گوشمالی خامشی ده / که هست از هر چه گوئی خاموشی به والله اعلم
بالصواب

Scribe's colophon (fol. 225^v):

تمت تمام شد کار من نظام شد نسخه بهار دانش من تصنیف مولانای عنایت الله قدس الله
سره العزیز فی التاريخ یازدهم شهر ذی الحجه بروزی کشنبه سنه ۸ جلوس میمنت مایوس حامی
دین و ملک یقین شاه عالم پادشاه غازی خلد الله ملکه مطابق سنه ۱۱۷۴ برکله در مقام
رنگ پور ... بخط خام وارث الدین نام در عهد صوبه داری صوبه بنگاله نواب سیف الدوله
بهادر زید عمره مالک این کتاب عاصی معاصی ... هر که دعوی آرد باطل و نامسموعه؟
است

نوشته بماند سیه بر سپید / نویسنده را نیست فردا امید
هر که خواند دعا طمع دارم / زانکه من بنده گنه کارم

[163]

Perzsa Qu. 38

‘Ināyat Allāh Kanbūh (1017–1082/1608–1671)

عنايت الله كنبوہ

Bahār-i dāniš

بہار دانش

An undated copy of the above work. The title of the work and the name of the author are given on fol. 1^r as “*Bahār-i dāniš*” and “Šayḥ ‘Ināyat Allāh”. Instead of the customary ‘*unvān*, the text is preceded by a painted image of an elephant with the Sanskrit word *kunjara* ‘elephant’ in Devanagari script. The place of copying is not known, the unconventional “‘*unvān*” and the styles of handwriting suggest that it was copied in India. The direction of the writing changes on some of the pages to right to left diagonal (e.g. fols. 31^v, 32^v, 33^r–33^v, 39^v, 40^v, 41^r), left to right diagonal (e.g. fols. 46^r, 51^v). On some pages both right to left diagonal and left to right diagonal parts forming a square can be seen (e.g. fols. 41^v, 42^v, 45^v, 50^r, 57^v, 111^v). Marginal notes explaining the text can be found on several pages (e.g. 83^r–83^v, 84^v). The handwriting and the style of the script change several times throughout the volume (e.g. fol. 118^r, 123^r, 131^r, 141^r, 150^v, 152^v, 163^v). Traces of previous attempts for restoration can be seen on several folios.

217 fols., 14–17 lines/page; p. d. 251×152 mm, w. s. 157×93 mm; binding: dark brown full leather binding with almond-shaped centre-piece, two pendants and corner-pieces, leather doublure; in good condition; paper: Oriental laid paper; script: *nasta‘līq* with traces of *šikasta*; ink: black ink, marks and signs are in red from fol. 209^r.

The volume was donated to the Library of the Hungarian Academy of Sciences by the well-known Orientalist, Vladimir Fedorovich Minorsky (1877–1966).

Literature: Maḥjūb, Muḥammad Ja‘far. 1340/1961. “Dāstānhā-yi ‘āmyāna-yi fārsī”. *Suḥan* 12/7, 785–795; Bazmee Ansari, A.S. 1986. “‘Ināyat Allāh Kanbū”. In: *Encyclopaedia of Islam*. 3. Leiden, 1203–1204; Zū al-Fiqārī, Ḥasan. 1392/2003. “Matn-šināsī-yi kitāb-i Bahār-i dāniš”. *Matn-šināsī-yi adab-i fārsī* 5/2, 67–86.

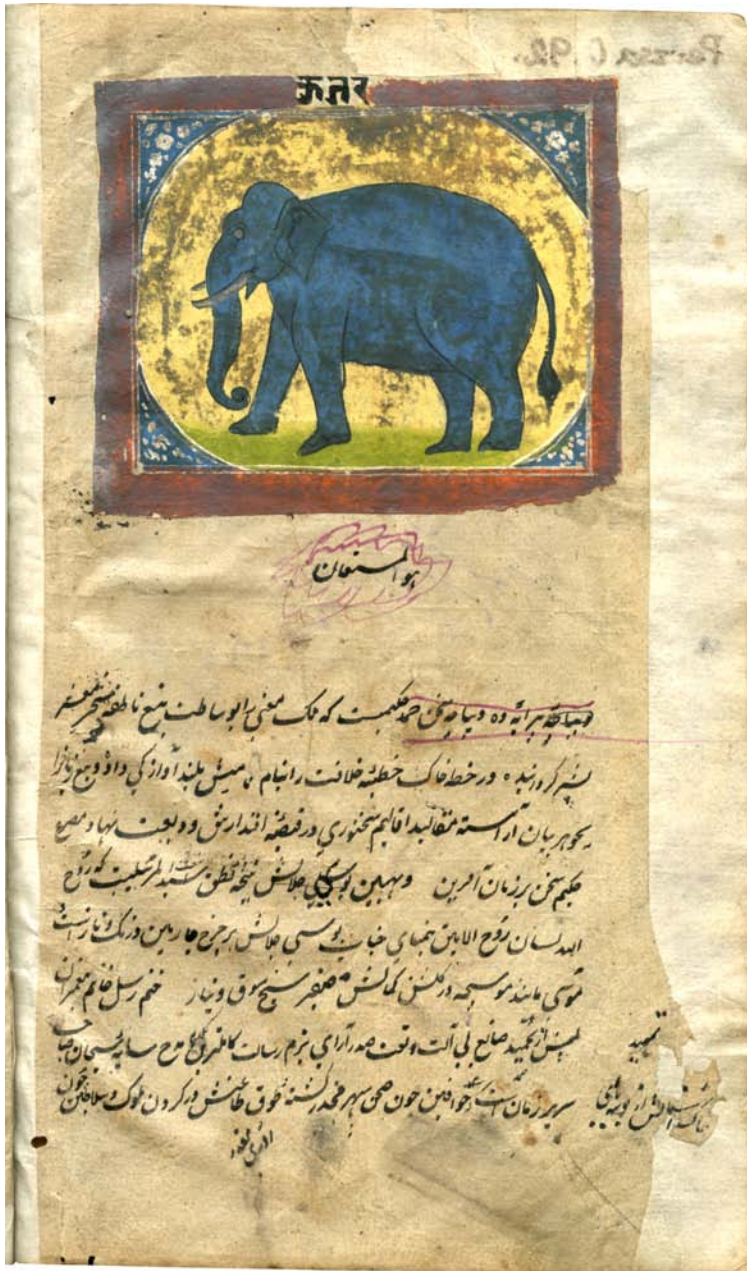


FIGURE 46 *Persza Qu. 38, fol. 1^v*. Instead of the customary head-piece, the text is preceded by the painted image of an elephant with the Sanskrit word *kunjara* 'elephant' in Devanagari script in this Indian copy of a collection of tales.

Edition: 'Ināyat Allāh. 1896. *Bahār-i dāniš*. Lucknow.

Begins (fol. 1^v):

هو المستعان دیاچه پیرایه ده دیباچه سخن حمد حکیمیت که ملک معنی را بوساطت تیغ
ناطقه مسخر معشر بشر گردانیده در خطه خاک خطبه خلافت

Ends (fol. 217^v):

... استظلال بظل ظلیل آن بزرگ منشان خورده پوش کرده دیگر چون جرس لب بهره
در آئی نگشوده و سکوت بر نطق گزید و از آنجا که خاموشی مرد دانا را واسطه وقع و وقار
است و نادانرا وسیله عزت و اعتبار این ترانه را از دل پند آموز بسمع اجابت اصغا کرده
بنای عمل بر آن نهاد سیه کاری مکن چون خامه خویش / بشواز چشم پر خون نامه خویش
/ زبان را گوشمال خامشی ده / که هست از هر چه گویم خامشی به تم

[164]

Perzsa Qu. 39

'Ināyat Allāh Kanbūh (1017–1082/1608–1671)

عنایت الله کنبوه

Bahār-i dāniš

بهار دانش

An undated copy of the above work. The volume was copied by Rām Ratan Singh valad-i Rājmāl ibn Šankar Girdhārīl' in Brindavan (Vrindaban, Uttar Pradesh, India).²⁶ Fols. 1^v–2^r contain excerpts from Urdu poems. Fol. 3^v contains Urdu and Persian poetic quotes by hitherto unidentified poets. Fols. 247^v–249^r are blank. Fols. 249^v–250^r contain pieces of Urdu poetry. Fols. 1^r, 3^r, 4^r, 250^v contain scribbled notes in Persian and Devanagari characters.

26 I am indebted to Prof. Hasan Mahmud former professor of Indian history at Jamia Millia Islamia University, New Delhi for reading the Indian names.

250 fols., 14–16 lines/page; p. d. 235×140 mm, w. s. 215–205×115–100 mm; binding: paper; in bad condition; paper: Oriental laid paper; script: Indian *nasta'liq* with traces of *šikasta*; ink: black ink.

The volume was donated to the library by Prof. Korvin Gábor in 2017.

Literature: Maḥjūb, Muḥammad Ja'far. 1340/1961. "Dāstānhā-yi 'āmyāna-yi fārsī". *Suḥan* 12/7, 785–795; Bazmee Ansari, A.S. 1986. "Ināyat Allāh Kanbū". In: *Encyclopaedia of Islam*. 3. Leiden, 1203–1204; Zū al-Fiḡārī, Ḥasan. 1392/2003. "Matn-šināsī-yi kitāb-i Bahār-i dāniš". *Matn-šināsī-yi adab-i fārsī* 5/2, 67–86.

Begins (fol. 4^v):

یا فتاح. بسمله. فاتحه کتّاب مستطاب آفرینش و پیرایه صحیفه دانش و بینش حمد خداوند خرد
بخش سخن آفرین صورت ثمای معنی ایجاد و تکوین است

Ends (fol. 246^r):

... استظلال بظل ظلیل آن بزرگ منشان خورده پوش کرده دیگر چون جرس لب بهرزه
در آئی نگشوده و سکوت بر نطق گزید و از آنجا که خاموشی مرد دانا را واسطه وقع و وقار
است و نادانانرا وسیله عزت و اعتبار این ترانه را از دل پند آلود بسمع اجابت اصغا کرده
بنای عمل بر آن نهاد سیه کاری مکن چون خامه خویش / بشواز چشم پر خون نامه خویش
/ زبان را گوشمال خامشی ده / که هست از هر چه گویم خامشی به

Scribe's colophon (fol. 246^r):

تمت تمام شد کتّاب بهار دانش من تصنیف افصح الفضلا ابلغ البلغا گل بوستان سخندان

(fol. 246^v):

بلبل خوش الحان گلستان معانی مولانا شیخ عنایت الله قدس سره ... خاکسار کمتربین
مخلوقات رام رتن سنگه ولد راجمال بن شنکرگدهار یلعل این کتّاب را که نسخه فیض و
برکت است در اقامت شری برنداون نجد نام که محل نزول خاص شری کرشن جی و دور
کننده و عفو سازنده گاهان عالم است

[165]

Perzsa O. 029

Mīrzā 'Abd al-Qādir Bīdil (1054–1133/1644–1721)

میرزا عبد القادر بیدل

Nikāt-i Bīdil

نکات بیدل

Written in rhymed prose interspersed with whole poems, *gazals*, short *masnavīs*, *rubā'īs*, etc., the *Nikāt* contains Bīdil's subtle and elaborately worded thoughts on a wide range of diverse, mostly philosophical issues. The present volume, which is undated, contains only a small part of the whole work. It ends abruptly with the first lines of Nukta 35 of the Kabul edition (p. 79 according to the original page numbers). Fol. 1^r contains a few short sentences of moral advice. Fol. 29^r is blank, fol. 29^v contains a few lines of Persian poetry by a hitherto unidentified poet. Fol. 30^r is blank, fol. 30^v contains two *gazals*, one by Jāmī and one by Rūmī.

I, 32, I fols.; 19 lines/page; p. d. 239×145 mm, w. s. 150×55 mm; modern quarter leather library binding, cloth covers; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, headings and signs are in red.

Literature: Abdul Ghani. 1960. *Life and Works of Abdul Qadir Bedil*. Lahore, 265–267.

Edition: Bīdil, 'Abd al-Qādir. 1344/1965. *Kullīyāt-i Abū l-Ma'ānī 'Abd al-Qādir Bīdil*. 4. Kabul, 506–647 (the original page numbers are not continuous).

Begins (fol. 1^v):

بسمله. اگر منکر نبوت نه با حضرات جز بتعظیم پیش میا و اگر بر تجلی ایمان داری بر هیچ
جانب بی ادب چشم مگشا

Ends (fol. 28^v):

حکم الفقرا کنفس واحده بمناسبت محرمیت جهان کلی است یعنی حضور نشأ وحدت که
در آن مقام ساز اعتبارات [نا تمام]

[166]

Perzsa Qu. 15

Ġulām Ḥusayn Ḥān (fl. 13th/19th century)

غلام حسین خان

Surūd-i Ḥusravī

سرود خسروی

Ġulām Ḥusayn Ḥān, a scribe employed by the British in Madras (today Chennai, Tamil Nadu, India) wrote an abridged prose version of Niẓāmī's (ca. 535–ca. 605/1141–1209) *Ḥusrau va Šīrīn* at the request of several British gentlemen in 1230/1815. The dedication in the copy preserved in the British Library (Add. 27,270) suggests that one of these gentlemen was John Macdonald Kinneir (1782–1830), later British envoy at the court of Persia. The present volume is an undated full copy of the work. The name of the scribe and the place of copying are not known. A small label written in Arabic script is attached to the front cover giving the title of the work and the name of the author as “Ḥusrau va Šīrīn written by Ġulām Ḥusayn Ḥān, the scribe”. A handwritten note pencilled on the inside of the front cover gives the name of the author and the title of the work as “Ghula (sic!) Husein Khan Khosru Shīrīn”. A handwritten note with the following text is attached to the inside of the back cover with the following text: “Khusrau & Shīrīn, a prose abridgement of Nizami's poem, by Ghulam Husain”. A bookseller's plate of Luzac & Co., Oriental Booksellers and Publishers, London is attached to the bottom corner of the inside of the back cover.

III, 161, III fols; 17 lines/page; p. d. 291×175 mm, w. s. 225×110 mm; binding: reddish brown full leather binding; in good condition; paper: Oriental laid paper; script: Indian *nasta'liq*; ink: black ink, headings and marks separating the prose text and the poetic quotes are in red.

The volume was part of the Alexander Kégl (1862–1920) bequest.

Literature: Rieu, Charles. 1881. *Catalogue of the Persian Manuscripts in the British Museum*. London, 575–576.

Begins (fol. 1^v):

رب یسر و تمم بالخییر. بسمله. حمد صناعی که چراغ عشق و محبت در دلهای عاشقان برافروخته
و شمع حسن و جمال محبوبان گلعدار در محفل جهان روشن و منور ساخته

Ends (fol. 161^r):

و پس از آن دعا عجم را شکست درافتاد و تاج کسری از تارک جدا شد عجم را زان دعا
کسری درافتاد / کلاه از تارک کسری درافتاد تمام شد بمنه و کرمه

2.1 *Insha*

[167]

Perzsa O. 007

‘Abd Allāh ibn Muḥammad Murvārīd Bayānī Kirmānī (d. 922/1516)

عبد الله بن محمد مروارید بیانی کرمانی

Šaraf-nāma

شرفنامه

Šaraf-nāma is a manual for scribes containing a large number of private and official letters, documents and literary texts compiled in the early years of the 16th century. The number of texts included in a volume seems to vary from volume to volume in the manuscript tradition. The manuscript Hans Roemer used for compiling the edition of the *Šaraf-nāma* he published in 1952 contained 125 texts.

The present manuscript is undated, the name of the scribe and the date of copying are not known. The volume contains the text of 90 letters and documents. The text starts and ends abruptly, the beginning and the end of the text are

missing. An unknown number of folios are also missing between fols. 4^v-5^r, 25^v-26^r, and 26^v-27^r.

I, 80, I fols.; 19 lines/page; p. d. 230 × 160 mm, w. s. 185-190 × 116-122 mm; binding: quarter leather binding with marbled paper covers; in good condition; paper: Oriental laid paper; script: *nasta'liq*; ink: black ink, heading and signs are in red, rule borders are drawn in blue and gold.

Literature: Soucek, Priscilla. 2011. "Abdallāh Morvārīd". In: *Encyclopaedia Iranica*. Available online at <http://www.iranicaonline.org/articles/abdallah-morvarid-d-1516-timurid-court-official-poet-scribe-and-musician> [Last accessed on 13. 11. 2017]; Roemer, Hans. 1952. *Staatsschreiben der Timuridenzeit: das Šaraf-nāmā des Abdallāh Marwārīd*, Wiesbaden.

Begins (fol. 1^r):

معجز نظام الارواح جنود مجنده فما تعارف ایتلف و ما تناکر منها اختلف نفس نفیس او را
نسبت بذات خاقانی در عالم روحانی رابطه قرب جانی ثابت و مبین است و الفت و امتزاج
صوری بر تحقق آن معنی دلیلی ظاهر و روشن

Ends (fol. 80^v):

امید چنانست که از ورطه هلاک و مهلکه خطرناک مخلصی میسر گردد و من بعد پای ...

[168]

Perzsa O. 012

ʿImād al-Dīn Maḥmūd ibn Jalāl al-Dīn Muḥammad Ḥvāja Gāvān (d. 886/1481)

عماد الدین محمود بن جلال الدین محمد خواجه گاوآن

Riyāz al-inšāʾ

ریاض الانشاء

Ri'yāz al-inšā' is a collection of letters compiled by the author. The anthology consists of 145 epistles some of which were written by the author in his own name.²⁷

The present copy is undated, the name of the scribe and the place of copying are unknown. Nevertheless, the style of the script used and the great number of marginal notes explaining the difficulties of the text in Ottoman Turkish suggest that the manuscript was copied in an Ottoman environment. Fols. 1^r–2^r contain a large number of poetic quotes in Arabic, Persian and Turkish. Some of them are by well-known poets like Sa'īdī (d. ca. 671/1291–1292) and Ibn Yamīn (d. 769/1368). Two short poems on the left side of fol. 1^r are from Šu'ūrī's (d. 1130/1718) Persian–Turkish dictionary compiled in 1092/1681.²⁸ The left hand corner on the top of fol. 3^r contains a short note describing how 'Arabzāde, the Qadi of Egypt drowned while travelling to his post in 974/1566.

I, 277 fols., 15 lines/page; p. d. 214 × 157 mm, w. s. 155 × 101–120 mm; binding: quarter leather binding with marbled paper covers; in good condition; paper: European laid paper with watermark (e.g. fol. 8); script: simple Ottoman *dīvānī*; ink: black ink, headings and signs are in red.

Fol. 2^r contains: 1. the ownership note and stamp of a certain Bahrām ibn 'Abd al-Salām. His ownership stamp appears on fol. 276^v as well; 2. the ownership note and stamp of 'Abd al-Ḥalīm; 3. the ownership note of a former Ottoman vizier, Muḥammad Sa'īd who might be identical with Grand Vizier Yirmisakizzāda Muḥammad Sa'īd pasha (Yirmisekizzāde Meḥmed Sa'īd, d. 1175/1761). The volume was purchased in 1950.

Literature: Gāvān, Ḥvāja 'Imād al-Dīn Maḥmūd. 1948. *Ri'yāz al-inšā'*. Bi-taṣḥīḥ va taḥṣī-yi al-ustāz Šayḥ Ćānd ibn Ḥusayn. Bi-ihtimām-i Ğulām Yazdānī. Ḥyderabad; Sherwani, Haroon Khan. 1942. *Maḥmūd Gāvān the Great Bahmani Wazir*. Allahabad.

27 For a detailed description of the contents see Sherwani, Haroon Khan. 1942. *Maḥmūd Gāvān the Great Bahmani Wazir*. Allahabad, 217–226.

28 Öz, Yusuf. 1996. *Tarih Boyunca Farsça–Türkçe Sözlükler*. Doktora Tezi. Ankara Üniversitesi. Ankara, 304; Šu'ūrī, Ḥasan Ćalabi. 1155/1742. *Farhang-i Šu'ūrī*. Constantinople (Quṣṭanṭīniya), 7^v.

Begins (fol. 2^v):

يا من توحد ببدايع الابداع والانشاء وتفرد باجراء قلم الاختراع على وفق علمه كيف يشاء ...
جواهر زواهر

(fol. 3^r):

مقال كه واسطة سلك مقتضى حال و خلاصة قلادة تعظيم واجلال آيد

Ends (fol. 276^v):

منبع زلال افكار صائب مجمع مناقب كواكب ثواقب لازالت سنه السيوف والاقلام على
تجريح معاديه وتعديل مواليه وارده واحبات نقاط حروف كلامه لطبور ارواح بلغاء ايامه
صايدة را در جام جهان نهای دیده مشهود دارد بالنبي وآله الانجاد و صحبه الانجاد آخر ما
انشاء نقر افاضل گیلان محمود الشهير بخواجه جهان

Scribe's colophon (fol. 276^v):

تمت الرسالة المسمى برياض الانشاء الحمد لله رب العالمين والصلوة والسلام على محمد واله و
صحبه اجمعين آمين

[169]

Perzsa O. 027

'Abd Allāh ibn 'Alī Falak 'Alā'-i Tabrīzī (fl. 8th/14th century)

عبد الله بن علي فلک علاء تبریزی

Sa'adat-nāma

سعادت نامه

Sa'adat-nāma is an early 8th/14th century manual on accounting (*tarassul*) written in 706/1306 on the request of Sa'd al-Dīn Muḥammad ibn Tāj al-Dīn 'Alī Sāvajī (d. 711/1312), the vizier of the Ilkhanid ruler, Gāzān (r. 694–703/1295–1304). The work is divided into a short introduction and two parts (*qiṣm*).

Part one is on the theoretical side of accounting, part two deals with various practical issues.

The present copy is undated. Nevertheless, an ownership note dated 914/1508 on fol. 1^r makes a *terminus ante quem* dating possible. On fol. 2^v there is a stamp dated 916/1510. The inscription of the stamp reads “*Muḥammad Āġā zamānunda maḥmiyye-i Edirnedeki eski serāy-i ‘āmirede okumak için alındı*” (‘It was purchased during Muḥammad Āġā’s times in order to be read at the Eski Seray in the city of Edirne’). The place of copying and the name of the scribe are unknown. The title of the work is given as “*Sa‘ādat-nāma al-mušahhar bi-l-Risāla al-falakīya*” on fol. 1^r. The first *qism* begins on fol. 2^v, the second part starts on fol. 37^v. Fol. 1 contains a few couplets in Persian. Fols. 2^v–3^r contain marginal notes in Ottoman Turkish.

I, 108, I fols.; 14 lines/page; p. d. 211×142 mm, w. s. 155×100 mm; binding: European quarter leather binding, paper covers, marbled paper doublure; in good condition; paper: Oriental wove paper; script: *nash*; ink: black, headings and signs are in red, rule-borders are drawn in red.

Fol. 1^r contains 1. a fragment of an ownership note by a certain Muḥammad ibn Aḥmad dated 914/1508 Constantinople (Qusṭanṭīya); 2. an ownership note by Rustam ibn Aḥmad al-Širvānī; 3. the ownership stamp of Ḥāj Muṣṭafā Šidqī dated 1179/1765. On fol. 6^v there is an effaced and illegible ownership stamp dated 971/1563. Fol. 108^v contains an ownership note by a certain shaykh Muḥammad ibn Amīr Aḥmad Tabrīzī.

Literature: Togan, Z.V. and Leiser, G., Economic Conditions in Anatolia in the Mongol Period. *Annals Islamologiques* 25 (1991), 216–217; Nabipour, M., *Die beiden persischen Leitfäden des Falak ‘Alā-ye Tabrīzī über das staatliche Rechnungswesen im 14. Jahrhundert*. Göttingen 1973.; Šafari Āq-qal‘a, ‘Alī. 1386/2007. “*Laṭā’if-i šarqī va irtibāt-i ān bā nafā’is al-funūn va munšāt-i ḥāqānī*”. *Guzārīš-i mīrāš* 2/17–18, 14–17.

Begins (fol. 2^r):

بسمله. حمد و ثنا و مدح و سپاس حضرت باری عز شانه و جل سلطانه را که شرف دانش
منقبت فضل راست نظم مصالح امور عالم و موجب ربط مهمات بنی آدم کرد

Ends (fol. 108^r):

امید است که ارباب دانش و اصحاب بصیرت بنظر عنایت درین تامل فرمایند و بصورت
صواب و صلاح از سهو آن در گذرند

(fol. 108^v):

و این ... را ببلند همتی خود بکرم عفو فرمایند تا ثواب دو جهان ... الله تعالی والحمد لله وحده
والصلوه والسلام علی خیر خلقه محمد واله و صحبه واله و صحبه الاکرمین الطاهرین وسلم تسلیما
کثیرا

[170]

Perzsa O. 019

[Anonymous]

[مؤلف مجهول]

[*Kitāb-i inšā'*]

[کتاب انشاء]

The present volume is an unidentified collection of documents and letters completed in Rabī^c al-šānī 1010 [October 1601] by a scribe named 'Abd al-Vahhāb. The more than one hundred documents included in the volume cover a large span of time from the rule of the Saljuqid Alp Arslān (455–465/1063–1073; e.g. fol. 66^r) to the reign of the Safavid ruler, Shah 'Abbās I (995–1038/1587–1629; e.g. fols. 76^r–78^v). The title of the volume is given on fol. 1^r (front) as *Kitāb-i inšā'*. The text starts abruptly, an unknown number of folios are missing from the beginning. A couple of blank folios of European laid paper are bound in the volume. Fol. 1^v (front) contains a short text on the basic tenets of Islam.

II, 228 fols.; varying number of lines/page; binding: soft full leather binding without pasteboards; in good condition; paper: tinted Oriental laid paper, European laid paper with watermark; script: *nasta'liq*; ink: black ink.

Begins (fol. 1^v):

از وی صدور یافته کرد سرادقات عزت کشتی حضرت مهیمن کارساز تعالت صفاته و
نوالت عطیاته هم از جنس ایشان انبیاء رفیع الشان و رسل معجز بیان که ...

Ends (fol. 227^v):

سلطان بفکر لشکر و سودای گنج و تاج / درویش و امن خاطر و کنج قلندری / یکحرف
صوفیانه بگویم اجازتست / ای نور دیده صلح به از جنگ و داوری / حافظ غبار فقر و
قناعت ز رخ مشوی / کین خاک بهتر از عمل کیمیاگری

Scribe's colophon (fol. 227^v):

تم هذا المقالات المباركات و المكالمات المستحسنت كتبه العبد المذنب عبدالوهاب الكاتب
فی شهر ربیع الآخر سنه ۱۰۱۰

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