CATALOGUE OF
PASHTO MANUSCRIPTS
PREFACE

The present catalogue describes all Pashto manuscripts known to exist in the libraries of the British Isles. As the first union catalogue of the manuscripts in a single Asian language in the libraries of the British Isles, it represents a new departure in library co-operation. An undertaking of this sort would hardly be practicable for languages like Arabic, Persian, and Sanskrit, in which very large numbers of manuscripts are preserved in many libraries. Pashto manuscript collections are, however, so small, and confined to so few libraries, that a complete catalogue has proved an entirely practical project.

Of the 170 manuscript works described in the catalogue, sixty-nine are in the British Museum, sixty in the India Office Library, sixteen in the John Rylands Library, ten in the School of Oriental and African Studies, eight in the University Library, Cambridge, five in the Bodleian Library, and two in the Library of Trinity College, Dublin. One hundred and twenty-six of the manuscripts have previously been catalogued or recorded, for the most part by James Fuller Blumhardt, who described sixty-two in the Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu and Sindhi manuscripts in the Library of the British Museum (London, 1905), and fifty-four in his catalogue of the Pashto manuscripts in the India Office Library (MSS. Eur. D. 499), which has remained unpublished. Hermann Ethé (who had described fourteen of the same India Office Library manuscripts for their Persian content in the Catalogue of the Persian manuscripts in the Library of the India Office, volume I [Oxford, 1903]), printed descriptions of four Pashto manuscripts in the Catalogue of the Persian, Turkish, Hindústání and Pushtú manuscripts in the Bodleian Library: Part II (Oxford, 1930); and E. G. Browne briefly noted five Pashto manuscripts in A Hand-list of the Muhammadan manuscripts, including all those written in the Arabic character, preserved in the Library of the University of Cambridge (Cambridge, 1900) and one further manuscript in A Supplementary Hand-list of the Muhammadan manuscripts, including all those written in the Arabic character, preserved in the Libraries of the University and Colleges of Cambridge (Cambridge, 1922). These 126 existing descriptions have been edited, revised, and in some instances largely...
rewritten by Dr. D. N. MacKenzie in the light of the modern critical literature on Pashto studies. Wholly the work of Dr. MacKenzie are the remaining forty-four descriptions—those, namely, of seven additional manuscripts in the British Museum, six in the India Office Library, two in the University Library, Cambridge, and one in the Bodleian Library, as well as the collections of sixteen manuscripts in the John Rylands Library, ten in the School of Oriental and African Studies, and two in the Library of Trinity College, Dublin.

Our thanks are due to the Librarians and governing bodies of the School of Oriental and African Studies, the University Library, Cambridge, the Bodleian Library, Oxford, the John Rylands Library, Manchester, and Trinity College, Dublin, for their ready collaboration in this union cataloguing project and for the facilities which they gave to Dr. MacKenzie.

We hope that the publication of the catalogue may stimulate other cooperative undertakings by which the manuscript resources of many libraries in specialized branches of orientalist scholarship are surveyed within the compass of a single publication.

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Keeper, Department of Oriental Printed Books and Manuscripts British Museum

S. C. SUTTON
Librarian India Office Library

London
25 January 1965
## CONTENTS

### I. RELIGION

<table>
<thead>
<tr>
<th>Title</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maxzan ul-Islām</td>
<td>1–21</td>
<td>1</td>
</tr>
<tr>
<td>Kitāb-i Bābū Ḫān</td>
<td>22–23</td>
<td>28</td>
</tr>
<tr>
<td>Fawā'id ul-šari'at</td>
<td>24–28</td>
<td>30</td>
</tr>
<tr>
<td>Kulliyat-i Fatḥ Šāh, I, II</td>
<td>29</td>
<td>32</td>
</tr>
<tr>
<td>Rašīd ul-bayān</td>
<td>30–39</td>
<td>33</td>
</tr>
<tr>
<td>Ḫannat ul-firdaus</td>
<td>40–41</td>
<td>38</td>
</tr>
<tr>
<td>Nāfi' ul-muslimīn</td>
<td>42</td>
<td>39</td>
</tr>
<tr>
<td>Ḫiyāmat-nāma</td>
<td>43</td>
<td>40</td>
</tr>
<tr>
<td>Ḫifẓ ul-ādāb</td>
<td>44</td>
<td>41</td>
</tr>
</tbody>
</table>

### II. HISTORY

<table>
<thead>
<tr>
<th>Title</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tārīḫ-i muraṣṣa'</td>
<td>46–50</td>
<td>44</td>
</tr>
<tr>
<td>Šāhnāma</td>
<td>51</td>
<td>48</td>
</tr>
<tr>
<td>Tawārīḫ-i Ḫāfiz-Raḥmat-Xāní</td>
<td>52–53</td>
<td>49</td>
</tr>
</tbody>
</table>

### III. PHILOLOGY

<table>
<thead>
<tr>
<th>Title</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āmadnāma-i aftyāni</td>
<td>54</td>
<td>51</td>
</tr>
<tr>
<td>Persian-Pashto glossary</td>
<td>55</td>
<td>52</td>
</tr>
<tr>
<td>Kitāb-i xayālāt-i zamānī</td>
<td>56</td>
<td>52</td>
</tr>
<tr>
<td>Riyāż ul-maḥabbat</td>
<td>57–60</td>
<td>53</td>
</tr>
<tr>
<td>'Ajā'ib ul-luyāt</td>
<td>61–62</td>
<td>55</td>
</tr>
<tr>
<td>Rūnča-i Roh</td>
<td>62A</td>
<td>56</td>
</tr>
<tr>
<td>Linguistic notes</td>
<td>63</td>
<td>57</td>
</tr>
<tr>
<td>English–Pashto Dictionary</td>
<td>64</td>
<td>58</td>
</tr>
</tbody>
</table>
## IV. POETRY

### (A) Dīwāns

<table>
<thead>
<tr>
<th>Dīwān</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dīwān-i Arzānī</td>
<td>65</td>
<td>59</td>
</tr>
<tr>
<td>Dīwān-i Muxlis</td>
<td>66</td>
<td>60</td>
</tr>
<tr>
<td>Dīwān-i Mīrzā</td>
<td>67–73</td>
<td>60</td>
</tr>
<tr>
<td>Dīwān-i Karīmdād</td>
<td>74</td>
<td>65</td>
</tr>
<tr>
<td>Dīwān-i Xuṣḥāl Xān</td>
<td>75–78</td>
<td>66</td>
</tr>
<tr>
<td>Dīwān-i Hijrī</td>
<td>79–80</td>
<td>69</td>
</tr>
<tr>
<td>Dīwān-i ʿAbd ul-Ḵādīr</td>
<td>81–83</td>
<td>71</td>
</tr>
<tr>
<td>Dīwān-i Najīb</td>
<td>84</td>
<td>72</td>
</tr>
<tr>
<td>Dīwān-i Raḥmān</td>
<td>85–93</td>
<td>73</td>
</tr>
<tr>
<td>Dīwān-i Ḥamīd</td>
<td>94–95</td>
<td>78</td>
</tr>
<tr>
<td>Dīwān-i Aḥmad Šāh</td>
<td>96–97</td>
<td>79</td>
</tr>
<tr>
<td>Dīwān-i Šaidā</td>
<td>98–102</td>
<td>80</td>
</tr>
<tr>
<td>Dīwān-i Kāmgār</td>
<td>103–105</td>
<td>83</td>
</tr>
<tr>
<td>Dīwān-i Maḥabbat</td>
<td>106</td>
<td>85</td>
</tr>
<tr>
<td>Dīwān-i Afrīdī</td>
<td>107–108</td>
<td>86</td>
</tr>
<tr>
<td>Dīwān-i Akbar</td>
<td>109</td>
<td>88</td>
</tr>
<tr>
<td>Dīwān-i Amīr Xān</td>
<td>110</td>
<td>89</td>
</tr>
<tr>
<td>Dīwān-i Muʿizz Ullāh</td>
<td>111</td>
<td>90</td>
</tr>
<tr>
<td>Dīwān-i Abu Ḥl-Ḵāсим</td>
<td>112</td>
<td>91</td>
</tr>
<tr>
<td>Dīwān-i Gulcīn</td>
<td>113</td>
<td>92</td>
</tr>
<tr>
<td>Čaman-i be-naẓīr</td>
<td>114</td>
<td>93</td>
</tr>
</tbody>
</table>

### (B) OTHER VERSE

<table>
<thead>
<tr>
<th>Work</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fazl-nāma</td>
<td>115–116</td>
<td>94</td>
</tr>
<tr>
<td>Yūṣuf Zulaixā</td>
<td>117–126</td>
<td>95</td>
</tr>
<tr>
<td>Ādām Xān o Durxānāī</td>
<td>127</td>
<td>100</td>
</tr>
<tr>
<td>Ḵiṣṣa da Dīlī au da Šahāī</td>
<td>128</td>
<td>101</td>
</tr>
<tr>
<td>Nairang-i ʿiṣḵ</td>
<td>129–131</td>
<td>102</td>
</tr>
<tr>
<td>Ḵiṣṣa-i Šāh (o) Gadā</td>
<td>129–130</td>
<td>102</td>
</tr>
<tr>
<td>Miʿrājnāma</td>
<td>132–135</td>
<td>104</td>
</tr>
<tr>
<td>Ḵiṣṣa-i Saif ul-Mulūk</td>
<td>136–137</td>
<td>106</td>
</tr>
</tbody>
</table>
### CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kissa-i Jumjuma, Tawallud-näma</td>
<td>138</td>
<td>107</td>
</tr>
<tr>
<td>Tawallud-näma</td>
<td>139–140</td>
<td>109</td>
</tr>
<tr>
<td>Jang-näma-i Imämäin</td>
<td>139, 141</td>
<td>109</td>
</tr>
<tr>
<td>Mu'jizät</td>
<td>142</td>
<td>111</td>
</tr>
<tr>
<td>Mu'jizät</td>
<td>143</td>
<td>111</td>
</tr>
<tr>
<td>Kašida Burda</td>
<td>144</td>
<td>112</td>
</tr>
<tr>
<td>Nürnäma</td>
<td>145</td>
<td>113</td>
</tr>
<tr>
<td>Kissa-i Bahram o Gulandäm</td>
<td>146–149</td>
<td>113</td>
</tr>
<tr>
<td>Dastän-i Amīr Ḥamza</td>
<td>150–151</td>
<td>115</td>
</tr>
<tr>
<td>‘Azhā Wāmīk</td>
<td>152</td>
<td>117</td>
</tr>
<tr>
<td>Gal ḳāzī</td>
<td>153</td>
<td>118</td>
</tr>
<tr>
<td>Kissa-i Fath Xān</td>
<td>154</td>
<td>119</td>
</tr>
<tr>
<td>Munājāt, Wafāt-näma, Kissa-i Jumjuma</td>
<td>155</td>
<td>119</td>
</tr>
<tr>
<td>Anthology of short religious poems</td>
<td>156</td>
<td>120</td>
</tr>
</tbody>
</table>

V. TALES, ETC.

<table>
<thead>
<tr>
<th>Title</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Ilm-xāna da dāniš</td>
<td>157–158</td>
<td>122</td>
</tr>
<tr>
<td>Guldasta</td>
<td>159–161</td>
<td>123</td>
</tr>
<tr>
<td>Gulistān</td>
<td>162</td>
<td>126</td>
</tr>
<tr>
<td>Ādam Xān o Durxānōi</td>
<td>163–165</td>
<td>126</td>
</tr>
<tr>
<td>Kitāb-i Zakkūm</td>
<td>166</td>
<td>128</td>
</tr>
<tr>
<td>Anecdotes</td>
<td>167–168</td>
<td>129</td>
</tr>
<tr>
<td>Rauṣūt ul-amšāl</td>
<td>169</td>
<td>130</td>
</tr>
</tbody>
</table>

### NUMERICAL INDEX

I. British Museum                                                  | 131  |
II. India Office Library                                           | 133  |
III. School of Oriental and African ‘Studies                      | 134  |
IV. Cambridge, University Library                                  | 135  |
V. Dublin, Trinity College                                         | 135  |
VI. Manchester, John Rylands Library                               | 135  |
VII. Oxford, Bodleian Library                                      | 136  |
CONTENTS

INDEX OF TITLES 137
INDEX OF PERSONS 139

feito د کتابو نامونه 142
داشخاوصو نامونه 143
SYSTEM OF TRANSCRIPTION

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Roman</th>
</tr>
</thead>
<tbody>
<tr>
<td>ع</td>
<td>u</td>
</tr>
<tr>
<td>غ</td>
<td>g</td>
</tr>
<tr>
<td>ف</td>
<td>f</td>
</tr>
<tr>
<td>ق</td>
<td>k</td>
</tr>
<tr>
<td>ك</td>
<td>k</td>
</tr>
<tr>
<td>ل</td>
<td>l</td>
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<tr>
<td>م</td>
<td>m</td>
</tr>
<tr>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>نُن</td>
<td>n</td>
</tr>
<tr>
<td>و</td>
<td>w, ū, ū</td>
</tr>
<tr>
<td>ہ</td>
<td>h, —</td>
</tr>
<tr>
<td>ی</td>
<td>y, î, e</td>
</tr>
<tr>
<td>ا</td>
<td>ai</td>
</tr>
<tr>
<td>ء</td>
<td>āi</td>
</tr>
</tbody>
</table>

Sub- and superscript *dots* mark distinctions of the Arabic script having no significance in Pashto, while *lines* mark significant differences.
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Chrestomathy B. Dorn, *A Chrestomathy of the Pushtu or Afghan Language*, St. Petersburg, 1847.


Kalid T. P. Hughes, *The Kalíd-i-Afghání*, Peshawar, 1872; (Translation by T. C. Plowden, Lahore, 1875).


I. RELIGION

I.O. MSS. Pashto B. 8—Foll. 156; size 23 x 15 cm.; 15 lines in a page; *Nasxi*; worm-eaten; dated a.h. 1179 (A.D. 1765-6). [Sir Charles Wilkins]

**MAXZAN UL-ISLĀM** مختصر الإسلام

A compendium of the Muslim faith and religious observances, by Āxūnd Darweza.¹

Darweza, son of Gādā ibn Šaix Sa’dī, was born in the Yūṣufzai country but, his ancestors having come from Nangrahār, he also called himself ‘Nangrahārī’. He became a disciple of Mīr Saiyid ‘Alī Ḏawwāṣ Tirmiẓī (‘Pīr Bābā’) and gained considerable renown among the Pathans, to whom he is known as ‘Āxūn Bābā’. He died, at a great age, in a.H. 1048 (A.D. 1638–9) and is buried at Peshawar.² Of his sons the most famous was Mullā ‘Abd ul-Karīm, better known as Āxūnd Karīmdād.³ He died in a.H. 1072 (A.D. 1661–2) and was buried in Swat. He is also known as ‘Šāhīd Bābā’, and there appears to be a reference to his martyrdom in the final chapter of the present manuscript.

The Maxzan ul-Islām was written with the special object of refuting the heretical teaching of Bāyāzīd Anṣārī, an Ormūr of Kānigūram in Wazīristān. Bāyāzīd later took up his abode in Nangrahār, where he became the founder of the Rošāniya sect, so-called from his styling himself ‘Pīr Roḵān’.⁴

¹ This and certain other manuscripts of the same work in the India Office Library (Nos. 9, 12, 17, 18, 20, and 21) have been described previously by Ethé, *I.O. Pers. Cat.*, pp. 1422 ff.
⁴ See further Blumhardt, *B.M. Cat.*, p. 2. A manuscript of Bāyāzīd’s main work, the *Xair ul-bayān*, is now preserved, as MS. Or. fol. 4093, in the Depot of the former Preussische Staatsbibliothek at the University Library of Tübingen.
As originally composed by Darweza the work was divided into eight sections, called Bayāns, with Persian prefaces. The Pashto text is almost entirely in rhymed prose. A considerable amount of additional matter has been added to Darweza’s work, by his son Karīmdād, and his grandson Muḥammad (‘Abd ul-) Ḥalīm ibn ‘Abd Ullāh.¹ The arrangement of the work in its present popular form was made by ‘Abd ul-Karīm (Karīmdād) during the lifetime of his father.² But, in the words of Dr. Leyden, ‘the texture of the work is of a very loose and unconnected nature; so that the different chapters, of which it consists, admit of easy transposition; a circumstance which has given rise to great diversity of arrangement and variety of readings. The Makhzan Afghānī has long been popular among the Afghāns, and chiefly among those classes, who are by no means curious with respect to style and arrangement. Hence, though the practice of writing is by no means common or general among the Afghāns, not even among those persons who are well versed in the Arabic language, and skilled in the doctrines of Islām, yet such diversity of readings has arisen in this work, that almost every copy differs widely from another, and the omission, or transposition of the chapters, seems to depend entirely on the pleasure of the transcriber.’³ The standard contents of the work are detailed below.


The Persian preface begins with an Arabic preamble:

الحمد لله الغني الذي اقترب الحيوانات بأسرهم إلى التنفيم بينهم من أحوال ضمائرهم ثم اختصر الإنسان بالانتقاى إلى ذلك لكونه حاسلاً لوديعة الله تعالى الخ

The Pashto paraphrase begins:

پناسه د حق آغاز کم * اوس لديه علم کلام
دی رجنم رحیم خدای دی * بله چار مشی تممام

¹ In his Mulḥaqāt, Add. E, both forms of the name occur, e.g. B.M. Or. 396, fol. 157b, Ḥalīm; Or. 4234, fol. 129b, ‘Abd ul-Ḥalīm (Nos. 10 and 15).
² The date of this arrangement is stated to have been Friday, 21 Muḥarram A.H. 1024 (20 February A.D. 1615), in I.O. MSS. Pashto C. 12, fol. 18b (No. 13 below).
Bayân II. A paraphrase of the *Kašidat ul-Burdaḥ*, an Arabic poem in praise of Muhammad, by Muḥammad Abū Ḥādī ibn Saʿīd, al-Būṣīrī (v. No. 144).

The Persian preface begins:

در بيان تسهيلا قصيدته برمه كه از حمله تصانيف امام حمما رحمة الله عليه على الدوام محمد

وصيری عليه الرحمة و الغفران است و از ابتدًا تا انتهًا به تمام و كمال در سه آنحضرت

سرور كاينات ... افتاده

The Pashto paraphrase begins:

پنامه د حق به وايم چي د حق لبرکت پيامدت م بخره و شي د رسول لشفاعت د رسول ثنا به وايم خو پرما ويل شين ول دورد بيجد كه سي پيری سروزي دا ثنا به

بوره نشي ته قيمات

Bayân III. An account of 72 unorthodox sects, with particulars of their heretical tenets.

The Persian preface begins:

بيان: سوم اندرو آنکه قون ملتهای باطله بهفتاد و دو گروه رسيده و هر كدام ايشان بيك اعتقاد از مذهب سنت و جماعت جدا شده اند و بيك گوشه رفته اگ

The Pashto text begins:

دهر خيز اصل ثابت دي حكيم نوم باند راغيرپي هم يعقل را كشيزي هم دا علم ور رسپر پي

Bayân IV. An epitomized version of the *Xulâṣah* of Luṭf Ullâh Kaidâni, an Arabic manual of instruction on ceremonial ablutions and prayer, in eight chapters (*bâb*), with the following Persian heading:

 بيان جهارت در تيسير آوردن خلاصه كيدانی تا بر جمله عوام الناس از افغانان آسان و

اسهل آيد و هر كسي را ازو بهره ديني برسد

The Pashto text begins:

بسم نام الله خدايي دی کار ساز د كل عالم دي د بندگان رحمان مهربان خدايي دی رزق روزي ورسوين و موين و کافر و جمله خانوران

The following are the headings of the chapters:

Bâb 1. در بيان فرايض نماز

Bâb 2. در بيان واجبات نماز

1 This chapter has been printed in Raverty's *Gulshan*, pp. 141-50.
Bayān V, divided into three chapters (faṣl).

Faṣl 1, a translation of four articles of belief (ʾaḥīda) from the Arabic of Ziyāʾ ul-Dīn Imām Muḥammad Šāmī, begins:

Bayān 3. Dr. Bayān Sannāh: 3. ِ


Faṣl 3. A treatise on the correct method of reading the Koran.  

This chapter has been printed in Raverty’s Gulshan, pp. 135-40, and in Dorn’s Chrestomathy, pp. 24-33.
Bayān VI. An explanation of the correct interpretation of religious terms, which are arranged according to the Arabic alphabet.

The Persian preface begins:

Bayān VII. An exposition of the Sunnī belief, and religious observances, in 23 points (nukta).\(^1\)

The Persian preface begins:

The remaining headings are as follows:

1. Nuktas 1, 2, 20, 21, and 23 have been published, under shorter titles, in various 19th-century compilations, viz. Ṣaḥīḥ al-Bukhārī, Muṣahhah fi Ḥadīth, and Ṣaḥīḥ Muslim.
Bayān VIII. An account of Bāyazīd Anṣārī and his sons, up to the death of Jalāl ul-Dīn and the accession of Ahḍād as head of the Roṣānīya sect. This section was written in Persian and in Pashto.

The Persian begins:

بيان هشتم در ذكر بلحیدی كه سبب شده است مرتضی این کتاب را چنانکه در سیرنامه
كتاب گفتی ایم* پدناد فرزند که عبد الله نام شخصی در حدود قندهار الخ

The Pashto begins:

واروی یاران پاک نبی هس ویلی* لک آخر زبانه شي گمراهان به په یدا کبیری په
کلی*

The section ends:

اکثر دین م جمع کلی دی پاک که کن بل غازه د شی خلاص* لک م فهم باند وكرم
ای طلب په آخر چه م تمام کلی* دی په مثلا خزینه دی حکم ماي ی نامه مخزن الإسلام
کلی*

Darweza’s original work ends with an epilogue containing some verses by Mullā Aṣyar Gāzī, his brother.

Darweza’s text is in Persian, beginning:

و اياضا معلوم باد که این ملمعون در نماز فرايض بسیار بايستادي الخ
The Pashto verse begins:

واروئ یاران نیپ ناکت پر جماعت وُر
جبرئیل و بر راغلی لنیه خداون پرحمت وُر

In addition there is the following matter.

Add. A. A lengthy Pashto commentary by Karīmdād on the confession of faith beginning:

امنت بالله - و ملائکته - و کتبه - و رسله الخ

Add. B. A short alphabet of religious terms, by Ḥalīm, with another and considerably longer one by Karīmdād, written after the model of Bayān VI. The section is headed:

در بیان حروفات تهجی بطريق متصوفانہ الخ

Ḥalīm’s alphabet begins:

الف امان غوار لنار* ب بندگی کم اختیار*
ت تویه کر ہجودی* ث ثنا کر لفقار*

Karīmdād’s alphabet begins:

ای طالب الف یو کور لمیم* د دوی دوار ممعنی هیم*
کل اغیار لزره ویاس* هیخ پت نتشه لعلم*

Add. C. Koranic texts, including verses from Sūrah 25, verse 28 onwards, with a Pashto paraphrase by Karīmdād. The preface begins:

کل آغاز د نکس چار پنامه د حق بهتر دی* دی بی مثل بی مانند دی تر جمله عقلون بر دی*

Add. D. Articles on ceremonial observances, &c., by Karīmdād. The articles are not numbered, and no one manuscript contains all the articles. The full list (numbered here for convenience) is as follows:

1. در بیان معنی نماز در افقائی

This article contains paraphrases of Sūrah 1, *al-Fātiḥah*, and Sūrah 112, *al-Iṣlāḥ*, and other Arabic prayers.¹

2. در بیان نماز جنازه

3. در بیان مفسدات نماز

¹ It appears, under the title *Tarjuma-i namāz*, in various 19th-century editions of the *Rašīd ul-bayān* (see previous footnote).
The work as a whole has been lithographed at Delhi in 1877 and (?) 1885.
In the present copy the first eight folios originally formed part of another manuscript. They contain approximately the first half of Bayān I. There then occurs a lacuna, of the conclusion of Bayān I and the commencement of Bayān II. Fol. 9 begins at about the second page of the Pashto text of Bayān II. There follow:

Fol. 25b. Bayān III.
Fol. 36a. Bayān IV.
Fol. 45b. Bayān V, Faṣl 1; fol. 48b, Faṣl 2; fol. 55a, Faṣl 3.
Fol. 61b. Bayān VI.
Fol. 77a. Bayān VII, the Nuktas numbered correctly from 1 to 23.
Fol. 100a. Bayān VIII. Of the Persian text only the first and last sentences are included.
Fol. 108a. Darweza’s epilogue.
Fol. 119b. Add. B, the two alphabets.
Fol. 137a. Add. C, the Koranic texts. The introduction is omitted.
Fol. 140b. Add. D. Karīmdād’s articles, with the exception of nos. 4, 9, 13, and 16.

The manuscript concludes with a chapter ‘concerning martyrs’, fol. 155a.

The manuscript concludes with a chapter ‘concerning martyrs’, fol. 155a.

Colophon:

در بيان شهيدان

Colophon:

د خداي رحمت بر مصنف شه هم بر ول انگرهاش* چه پوئت دين پوئت ل ر بيان كم تاربئار* بابیست مخزن ي وکبن پور پ درب كوهار* هرچه لولي بر عمل كا خداي د ما ور سرمل كا هم روزی كا خلد دیدار* آمين يا ر ب العالمین* تمت نسخه مخزن سنه 179 هجري
Bodleian. Caps. Or. B. 10—Foll. 159; size $25 \times 14$ cm.; 16 lines in a page; Nasxi; 18th century.

**MAXZAN UL-İSLĀM**

Another copy, the contents arranged as follows:

Fol. 6a. Bayān I.
Fol. 13a. Bayān II.
Fol. 33b. Bayān III.
Fol. 43a. Bayān IV.
Fol. 52b. Bayān V, Faşl 1; fol. 55b, Faşl 2; fol. 61b, Faşl 3.
Fol. 67b. Bayān VI.
Fol. 82b. Add. C.
Fol. 88b. The article ‘concerning martyrs’.
Fol. 89b. Add. A.
Fol. 99b. Add. D, articles 10, 11, 12, 8, 3, 16.
Fol. 104a. Bayān VII, all the Nuktas correctly numbered.
Fol. 126b. Add. B, Ḥalīm’s alphabet and Karīmdād’s to $ش$, $م$, $ع$.
Fol. 139b. Add. E, (ii), (iii).
Fol. 144a. Bayān VIII. The Persian text, to fol. 150a, is written in Nasta‘liḵ.
Fol. 158a. The epilogue.
Fol. 158b, last line. Add. F and the note by Karīmdād.

C.U.L. Or. 606—Foll. 195; size $20.5 \times 14$ cm.; 12 to 14 lines in a page; Nasxi; 18th century.  

**MAXZAN UL-İSLĀM**

Another copy, from which most of the Persian sections and the titles of the various parts have been omitted.

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1 Described previously in *Bodl. Cat.*, no. 2350.
On fol. 1a there is a prayer for the dead. The contents are arranged as follows:

Fol. 9b. Bayân I, beginning directly with the Pashto text.
Fol. 17b. Bayân II.
Fol. 30b. Bayân III.
Fol. 47a. Bayân IV, the Bâbs properly titled.
Fol. 56b. Bayân V (called Bâb), Faşl 1; fol. 60a, Faşl 2; fol. 66a, Faşl 3.
Fol. 73b. Bayân VI.
Fol. 93a. Bayân VII, with the Persian introduction.
Fol. 120a. Add. A.
Fol. 136a. Add. D, including articles 2, 3, 5, 8–12, 14.
Fol. 144b. Add. B, Ḫalîm’s alphabet followed by Karîmdad’s, complete, and further unidentified articles by Karîmdad.
Fol. 169b. Add. E, parts (iii), (iv), (ii), and other long articles ending:

وژک یاران دا یاد نی پارسی و پر پوست [!] د هم د خله کفتار شي

Fol. 179a. Bayân VIII, followed by the Pashto text of the epilogue (fol. 189b).
Fol. 190b ff. contains unidentified text, beginning:

په آغاز دهر چار پنجه د سولی بله دي حق يو دي الخ

Copyist: Nūr Muḥammad, son of Ḥayāt Xān.

The colophon is a slightly augmented version of that of the previous copy, ending:

[sić]

تم تم تماسند کار من نظام شد شیطان م غلام شد دسته نور محمد ولد احیات [sic]

خان غفر الله لولدي

4

B.M. Or. 9235—Foll. 160; size 20.5 × 14 cm.; 13 lines in a page; Nasxi; 18th century. [Sir M. Aurel Stein]

MAXZAN UL-ISLĀM

Another copy.

Fol. 3a. Bayân I, with the original introduction, but with the Kaṣida attributed (as in the previous copy) to Muḥammad ʿwsy. There is a lacuna of approximately five folios after fol. 10.
Fol. 11a, the middle of Bayân II.
Fol. 25b. Bayân III.
Fol. 36a. Bayân IV.
Fol. 45a. Bayân V, Faṣl 1; fol. 48a, Faṣl 2; fol. 54b, Faṣl 3.
Fol. 60b. Bayân VI, untitled.
Fol. 76b. Bayân VII, incomplete. Nuktas 16–19 are in a different order and Nukta 19 (proper), the beginning of which appears as 17, is repeated in full as 20, the last in this place.
Fol. 100a. Add. D, article 3, &c., followed on fol. 104b by 16.
Fol. 105b. Add. F and the original colophon.
Fol. 106b. Add. A.
Fol. 117a. Add. D, first article.
Fol. 121a. Bayân VIII.
Fol. 130a (last words), the epilogue.
Fol. 130b. Add. D, articles 10, 11, 12, 2, and 5.
Fol. 139a. Add. C.
Fol. 141b. Add. B. Only Karîmdâd’s alphabet, as far as the letter ง, followed by ง.
Fol. 153b. Further, unidentified, articles in Persian and Pashto.

Foll. 1, 2, 159b, 160, and the endpapers contain fragments of other manuscripts.

5

I.O. MSS. Pashto B. 9—Foll. 150; size 20·5 × 13·5 cm.; 13 lines in a page; clear Nasta’lîk; dated 25 Žu‘ārda II in the third year of the reign of Šāh ʻĀlam, i.e. A.H. 1175 (A.D. 1762).

[ Bibliotheca Leydeniana ]

Maxzan ul-Islām

Another copy. The Bayâns are not all separately, or correctly, numbered in this copy and the Persian prefaces to some of them, which had been omitted, have been added in the margins in a different, coarser hand. The contents are arranged as follows:
Fol. 1b. Bayān I. The Kāṣīda-i Āmāli is wrongly attributed to an Imām Muhammad ʿwysy.

Fol. 9b. Bayān II. The Kāṣīdat ul-Burdhah is also attributed to Imām Muḥammad *Uwaisī.

Fol. 27b. Bayān III.

Fol. 38a. Bayān IV. The heading is in the margin.

Fol. 47b. Bayān V, here mistakenly numbered IX, by the addition of the word نهم in the margin; fol. 50b, Faṣl 2; fol. 56b, Faṣl 3.

Fol. 63a. Bayān VI, here called ‘Bāb X’ in the margin.

Fol. 78b. Miscellaneous pieces by Karīmdād, including the Koranic texts, Add. C. The end has been omitted, and likewise the beginning of the first of the articles, Add. D, fol. 82b. There follow the articles 4, 9, 7, 6, 3, 5, and 13, in that order.

Fol. 92a. Add. A, the commentary on the credo.

Fol. 102a. Bayān VII, called ‘Bāb I’ in the margin. The Nuktas are only numbered up to 14. They appear in the following order (according to the correct numbering given above): 1, 2, 8, 9, 10, 11, 12, 14, 15, 16, 19, 20, 21, 22, 23, 3, 4, 5, 6, 7, 13, and 17. 18 is not included.

Fol. 122b. Add. B, the two alphabets. Karīmdād’s is incomplete, extending only to letter ھ, followed by م and غ.

Fol. 136b. Bayān VIII. The Persian text is omitted.

Fol. 144b. The verses of Mullā Aṣyar, Darweza’s note in Persian being omitted.

Fol. 145b. Add. E, the supplement by Ḥalīm.

Copyist: Šaix ‘Ināyat Ullāh, son of Šaix Ḥafīz Ullāh, resident of Lahore.

Colophon:
RELIGION

6

B.M. Or. 6274—Foll. 173; size $20 \times 14$ cm.; 13 lines in a page; Nasāi; 18th century. [Major H. G. Raverty]

MAXZAN UL-ISLĀM

Another copy. See Blumhardt, B.M. Cat., no. 2. The first and last folios are incomplete. The main part of the work is correctly ordered and titled, but the additional material which follows is in some disorder. The contents are:

Fol. 2b. Add. C, the Pashto introduction only.
Fol. 3a. Add. D, article 1.
Fol. 8a. Bayān I, with the ascription to ‘Imām Uwaisī’. One folio is missing after fol. 9.
Fol. 15a. Bayān II.
Fol. 37a. Bayān III.
Fol. 48a. Bayān IV.
Fol. 58b. Bayān V, Faṣl 1; fol. 61b, Faṣl 2; fol. 69a, Faṣl 3.
Fol. 76a. Bayān VI.
Fol. 92b. Bayān VII.
Fol. 117b. Bayān VIII.
Fol. 133b. Epilogue.
Fol. 134b. Add. F, with the original colophon.
Fol. 135b. Add. B. Karīmdād’s alphabet is abridged, extending only as far as the letter ب, followed by م and و.
Fol. 150b. Add. E, section (iv).
Fol. 153b. Add. A.
Fol. 164b. Add. D, articles 10, 11, 12, 8, 3, 2, and 16—the muxammās (written لَمِلَجلا). There is a lacuna after fol. 169.
Fol. 170a. Further, unidentified, articles by Karīmdād.
Fol. 172a. Add. E, the beginning.
RELIGION

7

I.O. MSS. Pashto B. 29—Foll. 173; size 22 × 15 cm.; 14 lines in a page; Nasxi and Nastaʿlīk; 18th century. [Paris Exhibition]

MAXZAN UL-ISLĀM

Another copy. In this neatly written manuscript the Persian prefaces to the Bayāns are written in Nastaʿlīk and the Pashto in Nasxi. The main part of the work is preceded by much of Karīmdād’s additional material, in some disorder. The contents are:

Fol. 1b. Add. C, the Pashto introduction only, in which the name of Darweza is substituted for that of Karīmdād.

Fol. 3a. Add. D, articles 4, 5, 6, 7, 14, and 9.

Fol. 6b. Add. C, the Koranic texts.

Fol. 8b. A section concerning martyrs, as in B. 8 (no. 1), fol. 155b.

Fol. 10a. Add. A, the credo.

Fol. 21b. Add. D, articles 10, 11, 12, 8, 3, 2, 16, and 1, the title and first paragraph of which is lacking.

Fol. 31b. Bayān I. The Kašida-i Amāli is ascribed to ‘Uwaisi’.

Fol. 39b. Bayān II.

Fol. 60b. Bayān III.

Fol. 71b. Bayān IV.

Fol. 81b. Bayān V, Fašl 1; fol. 84b, Fašl 2; fol. 91a, Fašl 3.

Fol. 98a. Bayān VI.

Fol. 114a. Bayān VII, followed by a passage bearing the name of Karīmdād.

Fol. 138b. Add. B, the alphabet of Karīmdād extending only to the letter ﺳ, followed by ﮣ and ﮤ.

Fol. 152a. Add. E, section (iv), followed by section (ii) containing parts attributed to Karīmdād.

Fol. 158a. Bayān VIII.

Fol. 171b. Epilogue.

Fol. 172b. Add. F.
16 RELIGION

8

I.O. MSS. Pashto B. 32—Foll. 163; size 24 × 13·5 cm.; 15 lines in a page; Nasxi; 18th century. [Delhi collection]

MAXZAN UL-İSLĀM

Another copy, imperfect at the beginning and end. The first eight folios originally formed part of another manuscript. They contain:

Fol. 1b. Add. D, the first article, bearing the name of Darweza instead of that of Karîmdâd.
Fol. 8a. Bayân V, Faşl 2, the beginning.

The manuscript proper begins at fol. 9, with the same article by Karîmdâd. Thus:

Fol. 9a. Add. D, article 1, of which the first two lines are missing.
Fol. 13a. Bayân I, with the Kaşida-i Amâlî attributed to ‘Uwaisî’.
Fol. 20b. Bayân II.
Fol. 41a, last words. Bayân III.
Fol. 52a. Bayân IV.
Fol. 62a. Bayân V, Faşl 1; fol. 65a, Faşl 2; fol. 72a, Faşl 3.
Fol. 78b. Bayân VI.
Foll. 94b–117b. Karîmdâd’s additional material in the same order as in the preceding copy (B. 29), foll. 1b–26b only.
Fol. 117b. Bayân VII.
Fol. 141a. Add. B, and
Fol. 155a. Add. E. In both of these sections the text follows that in B. 29, foll. 138b–158a.

There follows a lacuna.
Foll. 160a–163b contain the end of the Persian part of Bayân VIII, in Nasta’îlik, and the first dozen lines of the Pashto.
RELIGION

9

I.O. MSS. Pashto C. 14—Foll. 178; size 27 × 19 cm.; 14 lines in a page; Nasxi; dated 1 Muḥarram in the 14th year of the reign of Aḥmad Ṣāḥ Durrānī, i.e. A.H. 1174 (A.D. 1760). [J. Cotton]

MAXZAN UL-ĪSLĀM

Another copy. See Ethé, I.O. Pers. Cat., no. 2634. The original portion of the work is mainly in the correct order. It is preceded by much of Karīmdād’s additional material. The contents are as follows:

Fol. 5b. Bayān V, Faṣl 2; fol. 12b, Faṣl 3.
Fol. 19b. Add. D, articles 4, 5, 6, 7, 14, 9, with some headings incomplete.
Fol. 26a. Add. A, the credo.
Fol. 37a. Add. C, the beginning only.
Fol. 38b. Add. D, articles 10, 11, 12, 8, 3, 2, and 16.
Fol. 44a. Bayān I, with the usual ascription to ‘Uwaisī’.
Fol. 52a. Bayān II. The Kašidat ul-Burdaḥ is wrongly called Kašida-i Amālī.
Fol. 74b. Bayān III.
Fol. 85b. Bayān IV.
Fol. 96a. Bayān V, Faṣl 1 (the remainder at fol. 5b).
Fol. 99b. Bayān VI.
Fol. 116b. Bayān VII.
Fol. 143b. Add. B. The two alphabets complete.
Fol. 167a. Bayān VIII. The Persian portion is omitted after the first sentence.
Fol. 176b. The epilogue, with Mullā Aṣyar’s verses.
Fol. 177b. Add. F.

Copyist: Saiyid Muḥammad A’ẓam.

Colophon:

تَمْتَ تَعَمَّامُ شَدُّ كَتِنَابُ مَخْذُونَ [sic] الْإِسْلاَمُ بِتَأْرِيخِ غَرْهُ مَحْرُومُ الْحَرَامِ سَنَةُ ۱۴ اَحْمَدُ شَاه
درَانِي كَاتِنَابُ سَيِّدُ مُحَمَّدٍ اَعْظَمُ غَفْرُ اللَّهِ وَ لَوَلَدَيْهِ

C 2628
B.M. Or. 396—Foll. 176; size $27 \times 18$ cm.; 14 lines in a page; clear, bold Nasxi; 18th century. [Colonel G. W. Hamilton]

MAXZAN UL-ISLĀM

Another copy. See Blumhardt, *B.M. Cat.*, no. 4. Foll. 5 and 6 have been repaired and completed in a coarse hand. The contents are as follows:

Fol. 2b. Add. D, first article.
Fol. 7a. Bayān V, Faṣl 2; fol. 13b, Faṣl 3.
Fol. 20b. Add. D, articles 4, 5, 6, 7 (all untitled), 14 and 9.
Fol. 26b. Add. A.
Fol. 36b. Add. C, the beginning, followed by one folio containing the text Sūrah 5, verse 39, but bearing the name of Darweza.
Fol. 38a. Add. D, articles 10, 11, 12, 8, 3, 2, and 16.
Fol. 42b. Bayān I.
Fol. 50a. Bayān II.
Fol. 70b. Bayān III.
Fol. 81a. Bayān IV.
Fol. 94a. Bayān VI.
Fol. 110a. Bayān VII.
Fol. 157b. Add. E, as in the previous copy.
Fol. 166b. Bayān VIII. The Persian section is omitted.
Fol. 174b. Epilogue.
Fol. 176a. Add. F.

B.M. Add. 27,312—Foll. 290; size $21.5 \times 13.5$ cm.; 10 to 12 lines in a page; Nasxi; 18th century. [D. Forbes]

MAXZAN UL-ISLĀM

Another copy. See Blumhardt, *B.M. Cat.*, no. 5. Several folios, mainly at the beginning and end, have been inserted by a later hand to complete the volume.
Contents:

Fol. 1b. Add. C, first verses only. Then Bayān V, Faṣl 2, untitled; fol. 12b, Faṣl 3.


Fol. 35b. Add. A.

Fol. 53b. Add. D, articles 10, 11, 12, 8, 3, 2, and 16.


Fol. 71a. Bayān I.

Fol. 84a. Bayān II.

Fol. 118b. Bayān III, called Faṣl.

Fol. 136a. Bayān IV. Foll. 151–8 have been bound in the wrong order. Bayān V (called Bāb), Faṣl 1, therefore begins on fol. 153b, followed by foll. 154–1–2–7–8–5–6.

Fol. 158b. Bayān VI, called Bāb VIII.

Fol. 183a. Bayān VII.

Fol. 221a. Add. B. Untitled.

Fol. 259a. Add. E. There is a lacuna after fol. 262.

Fol. 272a. Bayān VIII. The Persian text is omitted.

Fol. 286a. Epilogue.

Fol. 287b. Add. F.

Colophon, see No. 13.

12

I.O. MSS. Pashto C. 5—Foll. 184; size 24·5 × 16·5 cm.; 13 lines in a page; Nasxi, slightly worm-eaten; 18th century.

Maxzan ul-Islām

Another copy. See Ethé, I.O. Pers. Cat., no. 2635. The contents of this manuscript are in almost the same order as in the last three copies. Darweza’s epilogue, with Mullā Aṣyar’s verses, is omitted. The arrangement is as follows:

Fol. 1b. Add. D, first article.

Fol. 7b. Bayān V, Faṣl 2; fol. 17b, Faṣl 3.

Fol. 26a. Add. F, bearing the name of Karīmdād.

Fol. 27a. Add. C, part of the introduction only.

Fol. 27b. Add. D, articles 4, 5, 6, 7, 14, 9.
Fol. 31a. Add. C, the Koranic texts.
Fol. 33a. Add. A, the credo.
Fol. 45a. Add. D, articles 10, 11, 12, 8, 3, 2, and 16.
Fol. 50b. Bayān I.
Fol. 59b. Bayān II, called simply Faṣl. The beginning of the Pashto text is omitted.
Fol. 80b. Bayān III.
Fol. 92a. Bayān IV, called Faṣl.
Fol. 102a. Bayān V, Faṣl 1 (the remainder at fol. 7b).
Fol. 105b. Bayān VI.
Fol. 124b. Bayān VII, called Bāb VII.
Fol. 153a. Add. B; Karīmdād’s alphabet extends only as far as ب.
Fol. 166a. Bayān VIII.

13

I.O. MSS. Pashto C. 12—Foll. 204; size 23.5 × 13.5 cm.; 13 lines in a page; Nasxi, slightly worm-eaten; 18th century. [Delhi collection]

MAXZAN UL-İSLĀM

Another copy, imperfect at the beginning and end. The arrangement, so far as it is observable, is identical with that of the preceding copy (C. 5). The contents are:

Fol. 1a. Bayān V, Faṣl 2, commencing in the middle of Firka 3; fol. 8a, Faṣl 3, the heading omitted.
Fol. 17b. Add. F. The name of the compiler, in the final statement, has been reduced to ‘Darweza’.

At this point the colophon of an earlier manuscript is included, practically identical with that of B.M. Add. 27,312 (No. 11). It gives the date of the compilation as Friday, 21 Muḥarram A.H. 1024.

Fol. 18b. Add. C, a part.
Fol. 26b. Add. A, bearing the name Darweza in place of that of Karīmdād.
RELIGION

Fol. 41a. Add. D, articles 10, 11, 12, 8, 3, 2, and 16.
Fol. 48a. Bayān I.
Fol. 58b. Bayān II, the beginning of the Pashto text omitted.
Fol. 83b, last words. Bayān III.

There is a lacuna of one folio after fol. 94.
Fol. 97a. Bayān IV.
Fol. 111a. Bayān V (here called Faṣl V), first Faṣl only.
Fol. 115b. Bayān VI, here called Bāb.
Fol. 172b. Add. B, the alphabets, Karīmdād’s incomplete.
Fol. 188b. Bayān VIII. The manuscript breaks off in the middle of the Pashto text.

14

B.M. Or. 9234—Foll. 195; size 25 × 16 cm.; 13 lines in a page; bold Nasxi; dated A.H. 1208 (A.D. 1793–4). [Sir M. Aurel Stein]

MAXZAN UL-ISLĀM

Another copy, incomplete at the end.
Fol. 1b. Add D, article 1.
Fol. 7b. Bayān V, Faṣl 2, here called 1; fol. 14b, Faṣl 3, called 2.

Foll. 18–24 are bound in the wrong place, and should follow fol. 124.
Fol. 40b. Add. C, beginning directly with the Koranic texts.
Fol. 42a (last words), Add. A.
Fol. 53a. Add. D, articles 10, 11, 12, 3, 2, and 16.
Fol. 57b. Bayān I.
Fol. 66a. Bayān II.
Fol. 87a. Bayān III, called Faṣl.
Fol. 98a. Bayān IV, called Faṣl, Bābs 1–4. One folio is missing after fol. 103.
Fol. 110b. Bayān VI. There is a lacuna of one folio after 124, then the text continues on fol. 18.
Fol. 18b. Bayān VII, called Bāb, Nuktas 1–4. There is then a gap of c. five folios, the text resuming on Fol. 125a, in the middle of Nukta 10. A further folio is missing after 135.
Fol. 138a. Add. B, the title appearing after Ḥalīm’s alphabet.

Fol. 157a. Add E, the beginning only, ‘to which is added a note in Persian stating that, forasmuch as an exposition of the letters ل، م، ن، ق، ح، و، ل، ق by Imām al-Dīn Bābā ‘Abd al-Karīm was not known, the redactor, Muṣṭafā Muḥammad, bin Miyan Nūr Muḥammad, bin Imām al-Dīn ‘Abd al-Karīm, bin Makhdūm Darwezah, had supplied the same to the best of his understanding, and had also written an exposition of the Ayat al-kursī, or “Throne-verse” (Sūrah ii, v. 256 of the Koran). The date and place of redaction are stated to be Islampur, A.H. 1112 (A.D. 1700). This interpolation by the grandson of ‘Abd al-Karīm, the son of Darwezah, appears, however, to have been omitted by the scribe’.¹

Fol. 158a (last words), Bayān VIII, unnumbered.

Fol. 176a. Epilogue.

Fol. 177b. Add. F, with a different ending, followed by a colophon, thus:

امبد که چون کافه مسلمانان ازین بتویعت یادند بده را بدعما نیک باد آنند و الله اعلم، البته تمت هذه النسخة المبازرة الشرفیة المخزن الإسلام بلسان الافغانية مصنفه شيخ المشایخ درویذه قدر سره العزیز و معلوم باد که جامع تالیف این كتاب کریمداد بن مخدوم درویذه...

Colophon:

[†ic] تمت بعون الله تعالى كتاب مخزن الإسلام سنة 1208 كاتب احمر العباد مالا أكر ولد مالا محمد سعود عرف مفتی

Copyist: Mullā Akra(m), son of Mullā Muḥammad Mas‘ūd, known as Muftī. He has added (foll. 178b–195b) a number of articles on religious subjects, none of them identified.

The endpapers contain leaves from two different manuscripts of the Koran.

15

B.M. Or. 4234—Foll. 150; size 28×19 cm.; 14 lines in a page; Nasṣi, badly worm-eaten; 18th century. [J. Darmesteter]

MAXZAN UL-ISLĀM

Another copy. See Blumhardt, B.M. Cat., no. 3. The sequence and nature of the contents are almost identical with those of the previous copy.

¹ Blumhardt, B.M. Cat., p. 5b.
Fol. 6b. Bayân V, Faśl 2, here called 1; fol. 12b, Faśl 3, called 2.
Fol. 19a. Add. D, articles 4 (untitled), 5, 6, 7, 9, and (?) elaborations of 8.
Fol. 29a. Add. A.
Fol. 37b. Add. D, articles 10, 11, 12, 3, 2, and 16.
Fol. 42a. Bayân I. At fol. 43a, a passage from the beginning of Add C. is introduced.
Fol. 48b. Bayân II, unnumbered.
Fol. 65a. Bayân III, here called Faśl.
Fol. 73b. Bayân IV, called Faśl.
Fol. 81b. Bayân V, called Bāb, and containing only part of the first Faśl.
Fol. 83a. Bayân VI, called Bāb.
Fol. 96a. Bayân VII, called Bāb.
Fol. 129b. Add. E, the beginning only, and the note described in the preceding copy.
Fol. 130a. Bayân VIII, unnumbered.
Fol. 143a. Epilogue.
Fol. 144a. Add. F, as in the preceding copy.

'The scribe has added to the work a collection of instructive verses from the poems of 'Abd al-Rahmān and Sher Muḥammad (foll. 145–150).'

16

B.M. Or. 2831—Foll. 151; size 28.5 x 19 cm.; 15 lines in a page; careful Nasxi; dated 5 November A.D. 1874. [The Revd. T. P. Hughes]

MAXZAN UL-ISLĀM

Another copy, from which all the Persian portions of the text have been omitted and the headings translated. See Blumhardt, B.M. Cat., no. 6.
Fol. 1b. Bayân I, beginning immediately with the Pashto paraphrase.
Fol. 7b. The preface to Add. C, followed by the first article of Add. D.
Fol. 11b. Bayân V, Faśl 3; fol. 19a, Faśl 2, unnumbered.
Fol. 24b. Add. C, the text Sūrah 5, verse 39.

1. Blumhardt, B.M. Cat., p. 6a.
Fol. 28b. Add. C, the texts beginning with Sūrah 25, verse 28.
Fol. 31b. Add. A.
Fol. 40b. Add. D, articles 10, 11, 12, 8, 3, 2, and 16.
Fol. 46b. Bayān II.
Fol. 71b. Bayān IV, called Bāb. The 5th Bāb (proper) is numbered wrongly 6.
Fol. 81a. Bayān V (called Bāb), Faṣl 1.
Fol. 83b. Bayān VI.
Fol. 99a. Bayān VII.
Fol. 121b. Add. B, the title following Ḥalîm’s alphabet.
Fol. 143a. Bayān VIII, titled احوال د پر تاریک.

Copyist: Ḥulām-i Īlānī, Peḵawarī.

Colophon:

I.O. MSS. Pashto B. 6—Foll. 122; size 24 × 17 cm.; 15 lines in a page; Nasxi; dated 27 Rabī’ II A.H. 1180 (A.D. 1766).

Maxzan Ul-Īslām

Another copy. See Ethé, I.O. Pers. Cat., no. 2636. In this the first five Bayāns are under a different arrangement and numbering, with the additional articles by Karīmdād and others appended to them. The contents are as follows:
Fol. 1b. Bayān I, with the attribution to ‘Uwaisī’.
Fol. 6b. Bayān III, here called II.
Fol. 13a, end. Add. A, the commentary on the credo.
Fol. 19a. Bayān V, Faṣl 1, here called ‘Bayān III’.
Fol. 21a. Add. D, articles 10, 11, 12, 8, 3, 2, and 4.
Fol. 23b. Bayān II, here called IV.
Fol. 37a. Bayān IV, here called V.
Fol. 43a. Add. D, article 1, followed by Add. C, both without headings or prefaces.
Fol. 48a. Bayān V, Faṣl 2; fol. 52b, Faṣl 3.
Fol. 56b. Bayān VI, called ‘Bāb VI’.
Fol. 67a. Add. B. The alphabets of Karīmdād (incomplete) and Ḥalīm, in that order.
Fol. 76b. Bayān VII.
Fol. 91a. Bayān VIII.
Fol. 100a. Darweza’s epilogue.
Fol. 100b. Add. F, the note on Pashto letters.
Fol. 101b. Add. E, from section (ii), containing sections attributed to Karīmdād.

There are appended, from fol. 104a onwards, a series of fourteen articles, some of them bearing the name of Karīmdād, containing advice on prayer, the reading of the Koran, &c., and a note in Persian introducing an Arabic prayer. The last article is a Wafāt-nāma. None of these articles appears to be included in any other copy of this work.¹

Copyist: Mulla Malang Xān Xātak of Rampur.

Colophon:

I.0. MSS. Pashto C. 7—Foll. 207; size 24:5 × 15 cm.; 11 lines in a page; Nasxi and Nasta’lik; early 19th century. [Bibliotheca Leydeniana]

Maxzān ul-Islām

Another copy, imperfect at the end. See Ethé, I.0. Pers. Cat., no. 2637. The arrangement and numbering agree in the main with those of the preceding copy (B. 6). The contents are as follows:
Fol. 1b. Bayān I. The name of the original author is plainly written ‘Ausi’.

A lacuna of approximately 32 leaves occurs after fol. 9, embracing the latter portion of Bayān I, the whole of the second Bayān (i.e. properly Bayān III), and the beginning of Karīmdād’s commentary on the credo.

¹ Ethé is mistaken in stating, I.O. Pers. Cat., p. 1430, that the manuscript ends with the chapter on martyrs found in B. 8 (No. 1).
Fol. 10a. The latter part of Add. A.
Fol. 18a. Add. D, articles 10, 11, 12, 8, 3, 2.
Fol. 23b. Bayān II, here called IV.
Fol. 53a. Bayān IV, here called V.
Fol. 67a. Add. D, article 1, and Add. C.
Fol. 79b. Bayān V, Faṣl 2, and, fol. 90a, Faṣl 3.
Fol. 100b. Bayān VI.
Fol. 125a. Add. B. Karīmdād’s alphabet (incomplete) followed by Ḥalīm’s.
Fol. 146b. Bayān VII.
Fol. 183a. Add. D, article 4 is appended to Bayān VII, numbered as Nukta 24.
Fol. 183b. Bayān VIII, the heading corrupted to پیام
Fol. 206b. The epilogue, breaking off in the middle of Mullā Aṣyar’s verses.

19

I.O. MSS. Pashto B. 7—Foll. 203; size 24 × 16 cm.; 13 lines in a page; Nasxi; 18th century. [Paris Exhibition]

MAXZAN UL-ISLĀM

Another copy, imperfect at the beginning and end. The contents are in a different order from elsewhere. The arrangement is:
Fol. 1a. Add. D, the end of the first article, of which approximately five folios are missing.
Fol. 3a. Add. C, without a heading.
Fol. 8a. Bayān V, Faṣl 2; fol. 17b, Faṣl 3.
Fol. 26a. Bayān II, with the omission of the latter part of the Persian preface and of the commencement of the Pashto paraphrase.
Fol. 50b. Bayān III. One folio is missing after fol. 50, and with it the end of the Persian preface and the beginning of the Pashto text.
Fol. 62b. Bayān IV.
Fol. 75b. Bayān V, Faṣl 1.
Fol. 79b. Add. A, the credo.
Fol. 93b. Bayān I.
Fol. 103b. Bayān VI.
Fol. 125a. Add. B. The alphabets of Karīmdād and Ḥalīm, in that order. Karīmdād’s is here complete.

Fol. 150a. Bayān VII, here called Bāb.

Fol. 181b. Add. D, articles 10, 11, 12, 8, 3, 2, 4, 5, 6, 7, 14.

Fol. 190b, bottom. Bayān VIII. The Persian text is omitted after the first sentence.

Fol. 202b. The epilogue.


I.O. MSS. Pashto B. 5—Foll. 120; size 21·5 × 14·5 cm.; 13 lines in a page; Nasxi; 18th century. [Bibliotheca Leydeniana]

Maxzan Ul-Islām

Another copy. See Ethé, I.O. Pers. Cat. no. 2633. The first leaf has been added, written in a crude hand. The copy is deficient of a number of sections, notably the majority of Karīmdād’s additional material. The contents are arranged as follows:

Fol. 1b. Bayān I, beginning with the Pashto text.

Fol. 8a. Bayān II. The Persian preface is abbreviated. Its concluding portion, and the beginning of the Pashto text, are omitted.

Fol. 26b. Bayān III, called Fasl.

Fol. 36b. Bayān IV, called Fasl.

Fol. 46a. Bayān V, called Fasl, and containing only the first of the three sections of which it should consist.

Fol. 49a. Bayān VI, called Bāb VI.

Fol. 64b. Bayān VII, called Bāb.

Fol. 89a. Add. B, the alphabets. That of Karīmdād extends only as far as the letter َ.

Fol. 101b. Bayān VIII.

Fol. 118a. Epilogue.

Fol. 119b. Add. F.

On the last side a certain Mullā Tāj Beg is mentioned as being owner of the manuscript.
21

I.O. MSS. Pashto B. 2—Foll. 12; size 21.5 × 13 cm.; 13 lines in a page; Nasxi; 19th century. [Bibliotheca Leydeniana]

MAXZAN UL-İSLĀM

A fragment of twelve folios, of which the first is half torn away. There is a lacuna of two folios after fol. 3. The contents are:

Foll. 1a–3b. Bayān II, corresponding to foll. 14b, line 11–17b, line 10, and

Foll. 4a–11b. fol. 19b, line 9–27b, line 3, in No. 5 above.

Foll. 11b–12b. Bayān III, the Persian preface and seventeen lines of the Pashto.


22

I.O. MSS. Pashto C. 3—Foll. 166; size 30.5 × 19 cm.; 14 lines in a page; Nasxi; dated 22 Zu ’l-ka’da in the 14th year of the reign of Aḥmad Šāh Durrānī, i.e. A.H. 1174 (A.D. 1761). [J. Cotton]

KITĀB-I BĀBŪ JĀN

A compendium of religious instruction, in verse, but not arranged as such. By Bābū Jān.

The book begins with a religious alphabet:

د الف لبرکت مر حمت که
ب بندیکی م کر قبول عنايت که
ت تایب م کر لغیر
ث ثواب م فضیلت کر الخ

There follows praise of God, of Muḥammad, the Caliphs, and (fol. 6b) Šāh Aurangzeb, with whom the author was evidently contemporary. The remainder of the work contains paraphrases of many Koranic and other Arabic quotations, articles on religious observances, and legends of ‘Prophets
and Kings' and others, including Adam, Noah, Alexander, Solomon, Joseph, Jesus, Muḥammad, et al.

Included is a metrical translation of the Duʿā Suryānī, with the Arabic text (foll. 86b–90b), which has been printed, with alterations, in Dorn's Chrestomathy, pp. 374–86. Another extract from the text, corresponding to foll. 43b, line 5, to 59b, line 1, is printed in the Gulshan, pp. 117–32.

According to Raverty, Bābū Žān was 'a converted Siāh-pōsh Kāfir, who, having acquired a great name amongst the Muḥammadans for his learning, again relapsed'. Ḥāzī Mīr Ḍāhmad Šāh Rīzwānī quotes verses from this work (evidently from the Gulshan) in his Šakaristān-ī afyānī, under the title 'From the Diwān of Bābū Žān Laymānī'. Rīzwānī is also quoted by Rīxtīn as saying that Bābū Žān was 'brought from that place as loot by a mullah', and that he is buried among the Yūsufzais, who honour his grave.

Colophon:

B.M. Or. 397—Foll. 92; size 22 × 13 cm.; 11 lines in a page; Nasḵī; 18th century.

[Colonel G. W. Hamilton]

KITĀB-I BĀBŪ ŽĀN

Another copy, much abbreviated. It ends, at a point corresponding to fol. 151b in the previous copy:

ظالمان به آتشي په یکرز وهله وهل شي
هم چَيرى به که غابه وي له نار
د اسد خاى پاتو کم شه پابو جان
خلقو لاس په بدي وله نيود يکبار

1 See the British Museum Catalogue of Persian Printed Books, col. 44, 'Abd Allāh ibn 'Abbās.
3 Readings in Pushto, Punjab Education Department, Lahore, 1905, p. 44.
4 Tāris, p. 43. The quotation, not from Rīzwānī's Šakaristān, is presumably from his Bahāristān-ī afyānī, Lahore, 1931, mentioned by Rīxtin in Šu'arā, i. 220.
I.O. MSS. Pashto C. 6—Foll. 243; size 28 x 17.5 cm.; 15 lines in a page; Nasxi; 18th century. [J. Cotton]

Fawā'īd ul-šarī'at

A manual of Muslim religious observances. By Āxūnd Muḥammad Ḏāsim.

Begins:

The work thus begins with praise of Šaix 'Alī Tirmīzī, and of his disciple Āxūn (i.e. Darweza). Although, as Dorn remarks,1 'it appears for the most part to be a free translation of some Persian work', it may also be said to be modelled on Darweza's Maxzan ul-Islām. In this and the following three copies the work is in 80 chapters (bāb); the editions published at Delhi and Peshawar contain two extra chapters, inserted after ch. 66. Selections are printed in the Gulshan and in Dorn's Chrestomathy.

Raverty2 states that the Fawā'īd ul-šarī'at is 'a very valuable work, written in the year A.H. 1125, A.D. 1713, by Ākhūnd Ḏāsim, who was the chief prelate and the head of all the Muḥammadan ecclesiastics of Hashtnagar and Peshāwer, which places, in those days, rivalled Bokhārā itself in learning'.

Little is known of the author beyond his name.3 According to Rixṭīn4 he was a Pāpīnxel Šīnwrī. He evidently became a disciple of Darweza, and is frequently called Āxūnd of Swāṭ.

On the first page of the present copy is an impression of the seal of one Karīm Xān, bearing the date A.H. 1215 (A.D. 1800–1).

Copyist: Saiyid Ḏūlām 'Alī, disciple of Muḥammad Akbar.

Colophon:

کاتب خام خط سید غلام علي از شاکرتن محمد أكبر سلیمه الله تعالی

1 Chrestomathy, p. vi.
3 The reference to Abu 'l-Ḳāsim ibn 'Abd Ullāh, quoted by Blumhardt, B.M. Cat., no. 7, is to the Prophet Muḥammad, and not to the author.
4 Tārīx, p. 42.
RELIGION

25

I.O. MSS. Pashto C. 10—Foll. 227; size $25 \times 16.5$ cm.; 15 lines in a page; Nasxi; 18th century. [Paris Exhibition]

Fawā’id ul-šarī‘at

Another copy of the preceding.

Colophon:

تمت تمام شد این نسخه فواید الشروعت بتاريخ هفته هم شهر جماد الثاني

Later, over repairs to the paper, a long note has been scribbled by the 'son of the owner', including the words:

بdestخط بنده فقیر حچیر پرتقشير شیخ رحیم بخشی نوشته

and finally:

قیمت این کتاب یکیم روبه است

26

Rylands. Afghan 2—Foll. 228; size $23 \times 16$ cm.; 14 lines in a page; Nasxi; 18th century. [N. Bland—Bibliotheca Lindesiana]

Fawā’id ul-šarī‘at

Another copy. The first few folios are bound in the wrong order and should follow the sequence 1, 3, 2, 4, 5, 8, 6, 7, 9.

Colophon:

[sic]

تمت تمام شد کتاب فواید ارسایب

27

Rylands. Afghan 3—Foll. 321; size $23 \times 16$ cm.; 14 lines in a page; Nasxi; 18th century. [Colonel G. W. Hamilton—Bibliotheca Lindesiana]

Fawā’id ul-šarī‘at

Another copy in 80 chapters.

Fol. 1a bears a note in misspelt Persian on the efficacy of the name of ‘Abd ul-Ḳādir Ḥanānī as a spell.
28

B.M. Or. 4489—Foll. 200; size 28 x 18 cm.; 17 lines in a page; Nasxi; 18th century. [Major H. G. Raverty]

Fawā’id Ul-Šarī‘at

Another copy, divided into 78 chapters only (though the last is numbered 81 in the list of contents on foll. 3–5), and these slightly disordered.

Copyist: Ḥaidar Šāh.

See Blumhardt, B.M. Cat., no. 7.

29

I.O. MSS. Pashto B. 22 and 23. Two uniform volumes, foll. 209 and 127; size 21.5 x 15 cm.; 15 lines in a page; Nasta’līk; 18th century. [Paris Exhibition]

Kulliyāt-i Fatḥ Šāh

The collected writings of Fatḥ Šāh. This title is found on the fly-leaf of the first volume and in the deed of sale at the end of the second, while on fol. 1a, and in the margin beside the deed, it is called Bahr ul-masā’il. The writings, the greater part of which are in verse, form a comprehensive manual of instruction on all matters relating to the doctrines of Sufism.

The first volume commences with a poem in musammaṭ form. Its metre, as with much of the remaining verse, is a mixture of octo- and dodecasyllabic.

It begins:

خذاي قادر بخیل قدرت دي * تر حد زيات دده صفت دي
واس چار ای په حکمت لی * په تفسیر کبير کنبلي هسیدين
چه خلور زه نامونه د بنه خدايدي *
او همه نامونه په شوي پبايدي
هر چه پي تفسیر بل شه وای لا يدي *
طالبان له دغه رازه اکاھ دین
As may be seen in the words *pa jāy di* (at the end of line 6), *j* is written ٣, the letter ۣ being reserved for ۜ. Another peculiarity of the script is that ۣ is written ۢ, indistinguishable from ۢ. The script thus conforms in part with that of the oldest known Pashto manuscripts.¹

The work, which is divided into sections (*fasl*) continues with paraphrases of the Sūrah Fātiḥa and Ixlas. These are followed (foll. 35–113) by an account of fourteen Ṣūfī families, viz. the Zaidī, ‘Īyāzī, Adhamī, Hubairī, Čištī, Ḥābībī, Țaifūrī, Karxī, Sakaṭī, Ḫunaidī, Ƙāzarūnī, Țūsī, Firdausī, and Suhrawardī families (see Ethé, *I.O. Cat.*, p. 322). At fol. 200 the scribe has inserted a long passage in Persian.

The second volume begins:

> اول يباد كيم د به خداي صفته
> سزاوار يبيه صفت دي كه پچاي صفت شينه
> كه لانچ في ذ ديدار وي
> پاخلاص بي طاعت بندك كويینه

From fol. 48b onwards the volume is in prose interspersed with verse.

At the end of the volume there is written, in Persian, a deed of sale of the manuscript for Rs. 3, executed by ʺFulam Rizā, son of Mir Ḥasan Rizā, in favour of Allāhdād Xān, son of Mirzā Xān. The contract is dated 25 Ḫumāda I, A.H. 1198 (A.D. 1784).

30

Rylands. Afghan 13a, foll. 1–52; size 20·5 × 13 cm.; 13 lines in a page; *Nasxi*; dated A.H. 1171 (A.D. 1757–8).

[Colonel G. W. Hamilton—Bibliotheca Lindesiana]

Rasīd al-bayān


Begins:

> پس له حمد له صلوات
> دا رنگ كاييم زه ونتات
> چه طلب د علم فرض دي
> ستا د پاره مي اسان كم

'Abd ul-Raśīd, who is commonly called Mullā or Āxūnd Raśīd, states in the epilogue that his ancestors came from Multan, that he was the son of Sultān Ḥusain, a Fārūḳī of the Kurāiṣ tribe by origin, and lived at Langarkot.

The work is written in simple language, suitable for the comprehension of women and children. It was completed on 5 Muḥarram, A.H. 1129 (December A.D. 1716),¹ and has been frequently published. In most copies there are 64 chapters, but the present copy has an extra final chapter on the wiles of Satan. It also has 25 extra baits after the last line

اوس سلام د دي پارانو یه جمله و مؤمنانو

of all the other copies. They state that the author was childless and considered this work as his only offspring.

Ends:

Her Hājat به خداي سرکه مه په پدنيا پيدا
 Mahtaج مشه د هرچه گواري رب ورکه بهر مندند وارمندند شه

Copyist: (Тulām) Muṣṭafā.²

Colophon:

[سی] تمت تمام شد كتاب رشيد البيان بدست خط فقير مصطفى دعا تم درد

The fly-leaf bears the note:

نسخه رشيد البيان ... محرم سنه ١١٧١

31

I.O. MSS. Pashto B. 21—Foll. 60; size 21 × 13.5 cm.; 11 lines in a page; good Nasxi; 18th century. [Bibliotheca Leydeniana]

Raśīd ul-bayān

Another copy, in 64 chapters.

Ends:

له فکرونو ز-mile [می] سپک شه اوس سلام د دي پارانو یه جمله و مؤمنانو

چه مي غم د خاطر ورک شه

¹ Not A.H. 1169, as stated by Blumhardt, B.M. Cat., no. 8, and Riğitin, Tārīx, p. 73.

² See No. 140.
32

I.O. MSS. Pashto B. 11—Foll. 52; size 21.5 x 15 cm.; 12 to 15 lines in a page; *Nasxi*; 18th century. [Bibliotheca Leydeniana]

**Rašīd ul-bayān**

Another copy of the preceding.

Colophon:

"تمت هذه النسخة الشريفة در ماه رمضان دير روزي سه شنبه در مسجد عالم خان جمع دار
در ملك ملا داراب"

33

Rylands. Afghan 10—Foll. 49; size 22 x 13 cm.; 12 and 13 lines in a page; *Nasxi*; 18th century. [Colonel G. W. Hamilton—Bibliotheca Lindesiana]

**Rašīd ul-bayān**

Another copy, much annotated in English.

34

B.M. Or. 5888—Foll. 61; size 23 x 15 cm.; 11 lines in a page; *Nasxi*; early 19th century. [H. Beveridge]

**Rašīd ul-bayān**

Another copy. See Blumhardt, *B.M. Cat.*, no. 8.

35

I.O. MSS. Pashto B. 14—Foll. 66; size 21 x 15 cm.; 9 lines in a page; elegant *Nasxi*; dated 23 Rabī' II A.H. 1219 (A.D. 1804). [J. Cotton]

**Rašīd ul-bayān**

Another copy, written by 'Abd ul-Sattār, who was evidently also called Zafar 'Ali, for the Şāhibzāda Muḥtašam Xān.
Colophon:

The words عرف ظفر علي have been added after the scribe’s name in a different hand.

36

S.O.A.S. MS. 41379—Foll. 53; size 17 × 11·5 cm.; 10 to 13 lines in a page; Nasxi; 19th century.

Raṣīd ul-bayān

Another copy.

37

T.C.D. MS. M. 5. 24—Foll. 32; size 20 × 10 cm.; 8 to 25 lines in a page; crude Nasxi; 19th century. [Colonel H. F. Smyth]

Raṣīd ul-bayān

Another copy.

38

I.O. MSS. Pashto B. 27—Foll. 40; size 23 × 13·5 cm.; 13 lines in a page; crude Nasxi; 19th century. [Paris Exhibition]

Raṣīd ul-bayān

Another copy, written by Mullā Širīn.

Colophon:

[sic]
I.O. MSS. Pashto B. 26—Foll. 51; size 24 x 15 cm.; 14 lines in a page; Nastāʿīk; 19th century.

Raṣīd ul-bayān

Another copy, to which are appended the following poems:

I. Fol. 43a. A Munājāt in praise of ʿAbd ul-Ḵādir Ṣilānī, by Muḥammad Xān.

Begins:

مرتبه لرئ عيانه
د بغداد شاه میرانه
زه مدت غوازم لتانه
د بغداد شاه میرانه

II. Fol. 46b. Two poems by Ḥāfiz ʿAbd ul-Kabīr (see No. 40). The first, in praise of God, begins:

غافل ولي في [بن] رايه
آخر تله دی له د خايه
كه د مینه وی له خدايه
هر نفس داهسی وايه
لا اله الا الله

The second is an Alif-nāma, containing an explanation of certain religious terms arranged in alphabetical order.

Begins:

الف سر د اسم ذات دي
نور كل واره صفات دي
ب باق هنگه جهان دي
چه مرکز نشته كل حيات دي
III. Fol. 50b. An ode in praise of the Āxūnd of Swāt, by (?) Xair ul-dīn. Begins:

هميشئ د اخلاص پلار رواه
د بکی اخون صاحب مهربانه
دیر عالم د د دعا پخم [ایسار کمی]
غرض دا چه شهو هام راسته فیض رسانه

Colophon, at the end of the Rašīd ul-bayān:

تمت تمام شد کتاب اخون رشید صاحب غفر الله له ولوالده بهو دو شنه

40

C.U.L. Or. 1352—Foll. 131; size 23 × 14 cm.; 17 lines in a page; Nastāʿīlīk; 18th century; bound in stamped leather. [Professor D. S. Robertson]

JANNAT UL-FIRDAUS جنّۃ الفردوس

A metrical treatise on the virtues of various religious exercises. By Ḥāfīz ʿAbd ul-Kabīr. Begins:

الحمد لله رب العالمین و العاقبة للمتقین و الصلوة والسلام علي رسوله محمد وآله اجمعین
پس له حمده له سلوا
حقیقت وایم وتات
هره جار جه سری کاند
وی یوشی باعث پر باند
او په ما باند شتاب شه
خود پخیله دا کتاب شه

ʿAbd ul-Kabīr was also the author of a work entitled Muʿjīzāt (see No. 142), a number of Munājāts, various other religious poems, and a story about the sage Luḵmān, all of which have been published.

The present work is divided into 38 chapters, although only 37 are listed at the beginning (fol. 2a) and, the 36th having been titled twice (foll. 119b and 123a), the last two are numbered 38 and 39 in this copy. This title of the work is not to be found in the manuscript, but it has frequently been published under it.

1 Or some such words. The space is left blank in the manuscript.
RELIGION

Ends:

followed by the šaš kuft, six efficacious phrases in Arabic.

Colophon:

JANNAT UL-FIRDAUS

Another copy. Although it is more neatly written, chapters 8 and 9 have been combined under one heading, so that the numbering of the remaining chapters is one short of the proper figure. The title of chapter 30 has been omitted from the list of contents.

The copyist may have been the Dost Muḥammad Faḵīr whose name is written in red ink in the margin of fol. 1b.

Colophon:

followed by the note:

The fly-leaves carry the stamp of Mohd. Halim (Sallemi) Personal Librery [sic].

NĀFI' UL-MUSLIMĪN

A Şūfī treatise, in mašnawi form, containing injunctions relating to asceticism, religious observances, and moral conduct. By Āxūnd Gada.
Begins:

پہ نامہ د هنگ خدا م، دا کتاب دی
چه یوم توی په نوسونو کیش ولهاب دی
به ثانی توی مدام واړه پزیه
چه می ییاموندې به توفیق خلیه ره

From yazals in the last chapter, on 'The conditions of the age' (fol. 156a, ff.), it appears that Aurangzeb was already dead when it was written, and that Gada was alive in A.H. 1173 (A.D. 1759-60), i.e. during the reign of Aḥmad Šāh Durrānī. He was a disciple of the Naḵšbandī Miyānḡul Ṣa’īd Sa’ādī, and considered himself the poetical successor of ʿAbd ʿl-Rahmān Bābā.¹

'The work, in 54 chapters (Bāb), has been published at Lahore in 1896. This copy agrees with the printed edition, except that it has several additional verses at the end, and the division of the chapters is not the same.'²

Copyist: Mullā Aʿẓam Dīn, of Bābī.

Colophon:

تمت تمام شد کتاب نافع المسلمين تصنیف اخون گرا صاحب ... بتاريخ يوم دو شنه
در سال محرم المحرم سنه ۱۲۹۴ هجری یکبیزار دویدن نوید وچهار از دست سلا اعظم
دن ولد شاه عالم دین ساکن بابی الخ

'Appended to the work is a Persian poem in praise of God, at the back of which is written حمد د اخوند زاده ولد حافظ سراج الدين ساکن بابی.'²

A manuscript of a work of the same name, belonging to the Press Department in Kabul, is ascribed to 'Karīm Dād' (v. S. de Beaurecueil, MIDEO, iii. 122, no. 49).

43

Bodleian. Caps. Or. C. 18—Foll. 272; size 20 × 12.5 cm.; 11 lines in a page; Nasxi; 18th century.

Kiyamat-nāma

قیامت نامه

An anonymous mašnawi poem on the Day of Resurrection and the portents heralding it.

¹ Šuʿarā, i. 351–3. The chronogram quoted there (fol. 158b in this copy) gives the above-mentioned date, not 1172 as printed. Blumhardt's assumption (B.M. Cat., no. 1) that he was the Gada, father of Äxund Darweza, is therefore untenable.

² Blumhardt, B.M. Cat., no. 1.
RELIGION

Begins:

د حضرت دین چی مین دی
دي سنگور ته م نهو شین دی
زه م دوب شه بي ويلو
خير نشته د زغملو
له بيان لا چاري ده
و خيل خداي ته م زاري ده

There is a long introduction divided into sixteen dāstāns. The Kiyāmat-nāma proper begins on fol. 55a and is divided into twelve dāstāns.

'This poem seems to be adapted from the same Persian original of Shâh Rafi'-aldîn of Dîlî, which has frequently been translated into Hindûstâni (for instance, by 'Abdallâh ibn Bahâdur 'Ali in prose, Calcutta, A.H. 1241, and Bombay, 1877, and by an anonymous author in verse, entitled آثار قیامت, Lucknow, 1876), see also Garcin de Tassy, Histoire etc., i. p. 89.'

44


Hîfẓ ʿul-ʿadâb حفظ الاداب

An apparently anonymous treatise, in verse, on the proper recitation of the Koran. The author declares himself to be a disciple of Ḥâfîz Munîr.

Begins:

چه بخشش ي پر ما وکر کونا کون
ستایش ي پر بخشش کوم دا کون
منزل دی ده قرآن پر خیل حیب
چه کافلف پر نصیحت دی ده لیبب

1 Ethé, Bodl. Cat., no. 2351.
Copyist: Nāmdār, son of Xair Muḥammad, son of Šāhbāz.

Colophon:

تمت النسخة الشريفة المدونة المنفوذة في قواعد القرآن المسوية به حفظ الآداب من يد
نامدار بن خیر محمد بن شاه باز غفر الله و لوالديه و احسن البهما و الیه
چه تمت تمام شه دا كتاب * بطیفیل داعی جناب
له هجرت زر سل کاله * اتیا نور شیر د پاشه خما لال
چه دا تیر شروع كتاب تم شه * د ربع الثانی اتی وشتم شه
الغ

45

B.M. Or. 9729—Two uniform volumes, foll. 293 and 361; size 28·5 x 18 cm.;
13 lines in a page; neat Nasxi; dated A.D. 1860. [Major G. H. Raverty]

NEW TESTAMENT

A Pashto translation of the New Testament made under the supervision of
Major (then Captain) Raverty.

The title-page reads:

عهد جدید د خداوند او نجات را کوونکی خمور عیسی مسیح په زبخه د پینتو لره او بره
ترجمه شوی او په چیره سعیه مقابله شوی له نورو معتبرو ترجمه سره له بله اهتمام د
هنري جارج راورثی کاپتان ددیم پلن د ملیکی له فوج د بیشی

The list of contents (i, fol. 2a) extends only as far as II Thessalonians, but
the translation is complete, vol. i comprising the four Gospels and vol. ii the
remainder.

Fol. 2b bears this tārīx by the unnamed translator:

د اتام تاریخ چی روح په دا شان وو
چه انجیل راغی لرب پر مسیح

Under the last line the numerical value of each letter has been written.
They yield a total of 1865, but the figure 5 under the ۰ has been deleted.
(The whole line, meaning in effect ‘The Gospels were revealed to Christ by
the Lord’, suggests a Muslim misapprehension.)
The text begins (fol. 3a) with the Apostles’ Creed:

زو ایمان لرم پر خدا‌ی پلار الله تعالی باند خالق د جنت او د زمکی او پر عیسی مسیح یگانه خویی تی خداوند خمود حمل شوی له روح القدس زیره‌رادی له پیغی مريمی لاند تر پنطس پیلاطس تی زحمت وزغمه پر صلیب وحکاوه شه ومر او نخ شه شکنه لاته په دوزخ کبی دینم روغ ییا له مرو خرده و چاحیده او پورته او جنت ته و خوت الخ

Attached to the volumes are a few chits containing notes in Persian about the translation of various phrases, presumably exchanges between Raverty and the translator.
II · HISTORY

46

S.O.A.S. MS. 1395—Foll. 574; size 25×16 cm.; 17 lines in a page; fine Nasxi; dated Peshawar, 19 April A.D. 1872. [Dr. W. Bellew]

Tārīx-i muraṣṣa‘

A history of the Afghans. By Afzal Xān, Xaṭak.

Begins:

باسمك القدوس سبحان الله و بحمده و باكی د هغه خدادی تعالی لره چه زام ثی د اختیار او د اقتدار په قدره كامله سره د خلقت انسانی په جناب گکرون اقتدار د پادشاهان عالی تبار سیاری دی

Afzal Xān, grandson of Xuṣḥāl Xān, was the author or translator of various other works. See No. 157 below.

'The Tārīkh i muraṣṣa‘ contains a Pushtu translation of the Makhzan i Afghānī, otherwise called Tārīkh i Khānjahānī, a Persian history of the Afghans, written by Ni‘mat Allāh in A.H. 1020 (A.D. 1611), described in the Persian Catalogue, p. 210a et seq. Afzal Khān has added to his translation of this work a special account of the Yūṣufzais, and an extensive history of the Khaṭak family, more particularly of his renowned grandfather Khushḥāl Khān.'

After a long preface, in which are introduced several poems in Persian and Pashto, the author divides the work into three Bābs and seven Daftars, and a Xātima. The contents are as follows:

Bāb I. History of Mihtar Ya‘kūb Isrā’īl Allāh (Jacob), from whom the Afghans trace their descent.

Bāb II. History of king Tālūt (Saul), and an account of the migration of the Afghans to the mountains of Ghor, and thereafter to the Sulaimān range.

Bāb III. History of Xālid ibn Walīd, to the end of the Caliphate of ‘Umar.

1 Blumhardt, B.M. Cat., no. 9.
Daftar I. History of Sultan Bahlol Lodí, Sultan Sikandar Lodí, and Sultan Ibrahim.

Daftar II. History of the reigns of Šer Šâh Sür, Islâm Šâh, and ‘Adil Šâh, called ‘Adli.

Thus far the Tārīx-i muraṣṣa‘ is only a translation of the first part of Ni‘mat Ullah’s Maxzan-i afyāni. See Dorn’s translation, History of the Afghans, London, 1836, pt. i, pp. 1–184.

Daftar III. An account of distinguished Afghan chiefs. This chapter also is translated from Ni‘mat Ullah’s history, but does not appear in Dorn’s translation. It contains an account of Xânjahān Lodí, Diler Xân, Bahādur Xân, Purdil Xân, and Daryā Xân.

Daftar IV. A chapter, described in the preface as an account of events which occurred in Kabul province, but not found in this or following copies of the work.

Daftar V. An account of the migration of the Goría Xel and Xažai tribes from Kandahar to Kabul.

The historical events described in this and the following chapter were compiled by Afzal Xân from the Tażkirat ul-abrār of Āxūnd Darweza, the Tabakāt-i Akbarī, Jahāngīr-nāma, and other Persian sources. Extracts from these two chapters will be found in the Gulshan and the Kalid.

Daftar VI. The genealogy and history of the Xaţaks, with a detailed account of the principal events in the life of the author’s grandfather, Xuşhāl Xân. His imprisonment in the fortress of Gwalior, and the accession of the emperor Aurangzeb are described in a Tarjī’band poem. There are several other poems, including chronograms, in Persian and Pashto.

Daftar VII. An account of famous Afghan dervishes and their miraculous powers.

The first part of the chapter is a translation of the third Faşl of the Maxzan-i Afyāni. See Dorn’s translation, pt. ii, pp. 1–39. It contains short memoirs of 28 Sarbanīs, 18 Biţanī, and 17 Ḥuryuştī Šaixs.

The latter part contains supplementary notices of other famous Šaixs, mostly of the Xaţak tribe.

Xātimā. Genealogy of the Afghans in three Faşls, viz. the Sarbanīs, Biţanīs, and Ḥuryuştīs. This also is translated from the Maxzan-i Afyāni. See Dorn’s translation, pt. ii, pp. 40–57.
In the present copy the contents are disposed as follows:

Bābs I, fol. 13a; II, fol. 18b; III, fol. 35a;
Daftars I, fol. 53a; II, fol. 95b; III, fol. 218a (fol. 220b is left blank); V, fol. 221a; VI, fol. 252b; VII, fol. 509a; Xātima, fol. 558b.

Ends:

سو تر دی هر خوک چه خان ته پطان وانت ناسیموع دی پدا چه په سلسله کبین د افغان له وقت د حضرت خالد او قیس عبد الرشید پطان یذکر کبین د فرملی او د خطافی راغلی نه دی او کفتار د دوی صورة نه نسی پدا چه نسبت [sic] د پیتائه سلسله د سلسلی دی کتنجایش د غير نشتی

Copyist: Muḥammad Ḥasan, of Peshawar.

Colophon:

تمام شد این کتاب تاریخ مرصع انگانی بتاريخ 19 ابریل سنه 1886 ع ... بقلم محمد حسن در ضلع پشاور

47

B.M. Or. 2893—Foll. 740; size 34×21 cm.; 13 lines in a page; Nasvi; dated Peshawar, 28 April A.D. 1885. [The Revd. T. P. Hughes]

Tārīḫ-i murašsaʿ

Another fine copy. See Blumhardt, B.M. Cat., no. 9. The contents are as follows:

Bābs I, fol. 16a; II, fol. 23a; III, fol. 42b.
Daftars I, fol. 65b; II, fol. 119a; III, fol. 237a; V, fol. 271a; VI, fol. 300a;
VII, fol. 610b.
Xātima, fol. 717b.

Copyist: Maulawi Muḥammad Ḥasan, presumably the same as of the previous copy.

Colophon:

وییر دیر شکر او حمد همه یو خوای لره چه ... دا کتاب مستطاب یعنی تاریخ مرصع تصنیف د افضل خان ... په قلم د مولوی محمد حسن په شهر د پشاور کبین په اته ویشته تاریخ د مباشت د ابریل سنه 1885 ... بکلی شه
B.M. Or. 4487—Foll. 765; size 33 × 20 cm.; 15 lines in a page; Nāṣī; dated A.H. 1272 (A.D. 1855–6); bound in stamped leather. [Major H. G. Raverty]

Tarīx-i Murašṣa'

Another copy, incomplete at the end. The whole Xātima is wanting, the manuscript ending at a point corresponding to fol. 715b of the preceding copy.

'The copy was made at Multan for Major Raverty, then Assistant Commissioner, and was completed in A.H. 1272, as stated in a pencilled note at the end.'

Copyist: Nūr Muḥammad, of Kandahar.

'The binder’s name, Muḥammad Saʾīd, Peshāwarī, is stamped on the middle of each cover, with the date A.H. 1274.'

B.M. Add. 26,336—Foll. 247; 27.5 × 17 cm.; 17 lines in a page; Nastaʿlīk, in various hands; late 18th century. [Wm. Erskine]

Tarīx-i Murašṣa'

Another copy, containing incomplete portions only of Daftars I, II, VI, and VII, and the Xātima.²

I.O. MSS. Pashto C. 13—Foll. 174 (recto sides left blank, except foll. 131–70); size 25.5 × 20 cm.; 19 lines in a page; Nāṣī; 19th century.

Tarīx-i Murašṣa'

Another copy, containing only part of Daftar VI. It begins with the account of the principal events in the life of Xuṣḥāl Xān. Towards the end many

1 Blumhardt, B.M. Cat., no. 11.  ² Detailed by Blumhardt, B.M. Cat., no. 10.
passages have been omitted, intentionally, by the scribe. Foll. 171–4 have been displaced from the beginning of the manuscript. They contain passages from the section on Malik Akoąai, grandfather of Xuşhál Xån, and his chieftaincy.

51

B.M. Or. 4231—Foll. 124; size 23 x 14 cm.; 15 lines in a page; Nasxi; c. A.H. 1172 (A.D. 1758–9). [J. Darmesteter]

ŠÁHNÁMA شاهنامه

A history of Aḥmad Šāh Durrānī,¹ in mašnawi form. By Ḥāfiz.

Begins:

The contents² cover the period from Aḥmad Šāh’s rise to power in the service of Nādir Šāh to the year A.H. 1172 (fol. 124a), and was therefore apparently written during the wars with the Marathas, who were finally defeated at Panipat in January 1761.

The manuscript has many corrections and additional verses in the margins and appears to be the author’s autograph. Nothing is known of Ḥāfiz but, to judge from certain spellings (e.g. زای ‘place’, مزکه ‘earth’), he was perhaps an Afridi.

Ends:

¹ See No. 96 below. ² Listed in detail by Blumhardt, B.M. Cat., no. 12.
I.O. MSS. P. 2479—Foll. 100; size 25.5 × 16 cm.; 19 lines in a page; clear Nasta’liq; 19th century.

[Tawārīḫ-i Ḥāfiz-rahmat-xānī]


Begins fol. 1b:

Pīr Mu‘azzam Şāh, son of Pīr Muḥammad Fāzīl, of the village of Pīr Sahbāk in the Peshawar district, was in the service of the Rohilla chief Ḥāfiz Raḥmat Xān (who died in A.H. 1188/A.D. 1774), for whom he offered to make this abridgement of a draft Tārīḵ- or Tawārīḵ-i Afāyina written in ‘Pashto mixed with Persian’. According to the Pīrzāda’s Persian preface, this draft came from the library of a Xān Bahādur Xān, Dāūdzāi, Gorīa Xel, at Shah-jahanpur. In another, all Persian abridgement, bearing the same title, by Ḥāfiz Muḥammad Ṣādīk (see Ethē, I.O. Pers. Cat., no. 582), the original is attributed to Xwājū.

The translation was completed on 1 Muḥarram A.H. 1181 (A.D. 1767), as stated in the Pashto verses at the end. It was not approved, however, for a number of reasons, one being that it was composed in the Xatak dialect and not that of Peshawar. This we learn from Ilāhyār Xān, son of Ḥāfiz Raḥmat Xān (see No. 61), who in A.H. 1229/A.D. 1814, after a fruitless search for the original (which he attributes to Šaix Mīrādād, Mūṭīzāi, Xālīl), translated this work into Persian under the title Xulūṣat ul-ājāb (see Storey, Persian Literature, i. 396, and I.O. Pers. Cat., vol. iii).

The work is divided into seven chapters (makām), the contents of which are listed on fol. 1a. See Blumhardt, B.M. Cat., no. 13; also Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin, iv, Berlin, 1888, no. 476, 2.

Copyist: Gulaṃ Muslim Şiddīkī.

1 A work of this name, by a Ḥusain Xān Afyān, is quoted as a source of the Xulūṣat ul-tawārīḵ, Rieu, B.M. Pers. Cat., p. 2304a.
B.M. Or. 4488—Foll. 152; size 30 x 19·5 cm.; 15 lines in a page; clear Nasxi;
dated 26 July A.D. 1864.

[Tawārīx-i Ḥāfiz-rahmat-xānī]

Another copy. See Blumhardt, B.M. Cat., no. 13.

'The work is stated in the colophon to have been composed by Miyān Mu‘azzam Shāh during the rule of Muḥammad ‘Azīm Allāh Khān, the son of Dilāwar al-mulk ‘Izzat al-daulah Dūndi Khān Bahādur Bahrām i jang.'

Copyist: Mīrzā Muḥammad Ismā‘īl, of Kandahar.

کتاب الحروف میرزا محمد اسماعیل قندهاری بتاريخ ۲۶ ماه جولای ۱۸۶۴
III. PHILOLOGY

54

I.O. MSS. Pashto B. 16—Foll. 108; size 21.5 x 12.5 cm.; 6 lines in a page; large Nasxi; dated Rampur, early 19th century. [J. Cotton]

Āmadnāma-i Aftānī

Paradigms of Pashto verbs, and vocabulary of Pashto words. See Ethé, I.O. Pers. Cat., no. 2451.

Begins:

The verbs are arranged in sections in alphabetical order. At the end of each section a number of other words with the same initial letter are listed under the heading. The infinitive (مصدر), preterite (ماضى), future (جوابد), active participle (فاعل), passive participle (مفعول), imperative (اير), and prohibitive (نبط) of each verb is given, with interlinear Persian equivalents in red ink in the first five folios, and intermittently thereafter.

The paradigms end on fol. 87b, and are followed by Pashto names of relations, cardinal numbers, animals, birds, &c., members of the body, dress, ornaments, &c., ending with the names of the solar months. Persian equivalents are given from fol. 92a.

Appended (fol. 99b) are a few Pashto yazals by Mansūr and Gulmīr.

Colophon:

تمت تمام شد نسخه آمد نامه افغانی در قصبه مصطفی آباد عرف رامیور بوقت دو بهز
ежду شنبه اتمام رسید
A Persian-Pashto Glossary

Short paradigms of Persian verbs, with their Pashto equivalents.

Begins:

آبد آبد آبده بود آبد است آبد سا آبد
راتله راغی راغی وو راغی دی راتلونکی رازی

The verbs selected are those in most frequent use, arranged alphabetically under their initial letters, beginning with آبد and ending with یافتن.

Kitāb-i xayālāt-i zamānī


According to the short preface on fol. 12b the dictionary forms the 3rd makāla of the Kitāb-i xayālāt-i zamānī dar luyāt-i zabān-i afyānī.

Begins:

مقاله سبیع از کتاب خیالات زمانی در لغات زبان افغانی به ترتیب حروف تهجیک گره از
حرف اول باب مراد واز ثانی فصل باشد

The dictionary begins with the word افراوَه = آَوَارَه. From the many pages left either partially or totally blank it is apparent that the manuscript is a first draft. The words are ordered alphabetically according to the first two letters.

On foll. 269b–272a is the beginning of the 1st makāla of the same work, in two fasāls, viz.
The author observes that he has seen the letter 但不限 (for $j$) only in the دیوان of میrzای (see Nos. 67 ff.). On fol. 270b the article by Karīmdād, son ofAxīn Darweza, on the alphabet (v. p. 8 above) is quoted entire.

The first 11 folios, of different paper and format, and interleaved with blank sheets, contain a series of questions and answers in Arabic, evidently intended as exercises. In a note on the fly-leaf they are entitled ‘Arabic phrases by Sheikh Ahmed’.

57

I.O. MSS. P. 2670—Foll. 702; size $32 \times 20.5$ cm.; 13 lines in a page; bold Nasta’līq; 19th century. [Bibliotheca Leydeniana]

Riyaż ul-muḥabbat


Begins:

ماحابط خان was the eldest son of Ḥāfiz Raḥmat Xān, the famous Rohilla chief. He compiled this work for Sir George Hilaro Barlow, Bt.,¹ the acting Governor-General, in A.H. 1221/A.D. 1806–7, according to a Persian chronogram (نو نسخه محبت) at the end of the work, whilst living in retirement at Lucknow as a pensioner of the British Government. His younger brother Ilāhyār Xān, in a similar work entitled ‘Ajā‘ib ul-luyāt (see No. 61), states that Maḥabbat Xān died in A.H. 1223 (A.D. 1808). He was also the author of three Dīwāns, in Persian, Hindustani, and Pashto respectively, and of a Mašnawī in Hindustani entitled Asrār-i maḥabbat (see Bodl. Cat., nos. 1196, 2332, and 2353 = No. 106 below).

This work comprises an introductory section (fāida) on the alphabet (fol. 3b) and two main divisions (baši). The first (fol. 5b) is concerned with muṣṭakkāt, paradigms of verbs arranged alphabetically, and the second (fol. 560b) with mutafarrikāt, i.e. a vocabulary.

¹ The manuscript has been collated and has several annotations.

¹ Not Sir Charles Barlow, as stated in every available description.
Ends:

قطاعه تاريخ

ابن تحقن نسخة نو تصريف شد جو از من آمدند از هر سو صد آقرين و رحمت

انجام سال آن را هرگه ز غيب جسم تاريخ كفت هاتن نو نسخه مبحث

1221

58

I.O. MSS. P. 2868—Foll. 462; size 31 x 21 cm.; 17 lines in a page, 11 cm. long; large Nasta'lik; dated 23 Jumada II A.H. 1226 (A.D. 1811).

RIYĀZ UL-MAḤABBAT

Another copy of the preceding. See Ethé, I.O. Pers. Cat., no. 2453.

The Persian chronogram, giving the date of composition, is not given in this, or in the following, copy. A note at the end of the work, written in red ink, states that the copy was made and completed on the 23 Jumada II, A.H. 1226 (A.D. 1811) at the request of Nawwāb ‘Alī Akbar Xān, the eldest son of the author, who, as stated in an English note on the fly-leaf, presented it to the British Government.

59

I.O. MSS. P. 2869—Foll. 447; size 31.5 x 21 cm.; 17 lines in a page, 11 cm. long; large Nasta'lik; 19th century.

RIYĀZ UL-MAḤABBAT

Another copy. See Ethé, I.O. Pers. Cat., no. 2454.

This copy likewise lacks the Persian chronogram giving the date of composition. It was also copied at the request of Nawwāb ‘Alī Akbar Xān, as stated in a slightly differently worded colophon, but no date is given. Received from Calcutta, 3 April 1811.
60

B.M. Or. 4490—Foll. 724; size 32 × 21 cm.; 17 lines in a page; *Nastaʿlīk*; 19th century.  

[Major H. G. Raverty]

**RIYĀZ UL-MAḤABBAT**


61

B.M. Or. 399—Foll. 274; size 27 × 16 cm.; 17 lines in a page; *Nastaʿlīk*; dated 23 Rajab A.H. 1234 (A.D. 1819).  

[G. W. Hamilton]

**ʿAjāʾIB UL-LUGĀT ʿUbābāt al-lughāt**


Begins:

The work is preceded by a Mukaddima containing notes on Pashto grammar (fol. 4b). “The dictionary is divided into 28 Bābs, beginning at fol. 11b. The Hindustani words appear first, followed by the Pushtu, with their Persian and Arabic equivalents. The different languages are indicated by the letters ُ، پ، ʿ، and َع written in red ink over the words.”

At the end are five chronograms, giving the date of composition as A.H. 1228 (A.D. 1813). They are, respectively, in Hindustani, by Muḥammad Ibrāhīm Xān, Farḥat; in Pashto, with a Persian translation, by the author; in Persian, also by Farḥat; and in Persian and Arabic, both by Maulawī Gul Muḥammad.

---

1 Blumhardt, *B.M. Cat.*, no. 15.
Ilāhyār was also the author of a Persian translation of the Tawārīḫ-i Ḥāfīz-Raḥmat-Xāṇī (No. 52).

Copyist: Ǧulām Ḥusain.

تمت بالخير و الظفر بعون الملك الوهاب بتاريخ بست و سيوم شهر رجب المرجب سنة ۱۲۳۴ يکمیزار ووصد وچهار هجريه مقدسه كتبه العبد المذنب اصعف العباد غلام حسين

62

B.M. Or. 4491—Foll. 223; size 31 × 19 cm.; 17 lines in a page; Nasta’lik; dated 15 Šafar A.H. 1271 (A.D. 1854). [Major H. G. Raverty]

‘Ajā’ib ul-luğāt

Another copy.

Copyist: Šaraf ul-Dīn, of Multan.

62A

I.O. MSS. P. 4511—Foll. 166; size 20 × 13 cm.; 11 lines in a page; Nasxi and Nasta’lik; dated 25 Šafar A.H. 1280 (A.D. 1863).

Funčā-i Roh غنجهٔ روه

A Pashto grammar, written in Persian. By Maulawī Nūr Muḥammad Afyan, of Kandahar.

Begins:

چمن چمن کلهای حمد و ثنا که سروان سدرو نشین از تماشای آب و رنگ بهار پرورش
برنگ بلبل كل مسئش در چور و فغان آند الخ

Nūr Muḥammad compiled the work at the request of his brother (انخوی) Nūr ʿAḥmad. The date of composition, A.H. 1280, is given by the following chronogram (fol. 5a): هي بيان زبان انگاني: There is also a eulogy of the newly acceded Amir of Kabul, Šer ʿAlī. The author also wrote a history of
Afghanistan, of which the India Office Library possesses an incomplete draft (I.O. P 45/2), in Persian.¹

The grammar comprises a short introduction, two makṣad and a xātima. Phonology is dealt with in the introduction. The first makṣad (fol. 12b) has three chapters, on the morphology of nouns, verbs, and particles respectively, and includes a large number of paradigms. The second makṣad (fol. 126a), in two chapters, deals with the rules of syntax and word-formation. The xātima (fol. 145a) contains five riddles, 29 anecdotes, and yazals by the author and by 'Abd ul-Ḥamīd, Xūshāl Xān and Kāẓim Xān, as examples of Pashto, and closes with a notice on common mistakes made by writers of Pashto.

Ends:

اکر بر ذلی و خطایی که لازمی بشرت است مطلع کردد در تصحيح آن عنايت را مصروف داشته بندرا بدعای خیر یاد و شاد فرمایید و اکر حاسدي از حسدي ورق کرداني کند خود مصدق این بيت خواهد شد چراغی را که ایزد بر فروزد هر انس کف کند ریشش بسوزد

Colophon:

ジョン در تاريخ پانزدهم محرم هلال سنہ پکهزار و دوسند و هشتاد بود از تسوید تحتنہ تندہار شروع تسوید این رساله شده بود بيتاريخ بیست ونجم صفر المظفر سنہ مذكوره حسن احترام یافت

یلوح الخط في القرطاس دهرًا وکتبه رسام في التراب الخ

63

B.M. Add. 26,582—Foll. 146; 34 x 21 cm.; written on European paper with various watermarks, from 1803 to 1805. [Wm. Erskine]

A collection of linguistic notes, of which the following relate to Pashto:


¹ In this history the author gives his name as Ḥāfiz Nūr Muḥammad Naurī Ƙandahāri Hotakī and describes his travels in India, thence to Egypt, Malta, and Gibraltar, and his stay in England, where he read a number of Arabic and Persian historical works 'in the library of the Queen of England Victoria' before composing his own history. The final section of the manuscript, on Kandahar, may be the Tuhfa-i Ƙandahār mentioned in the colophon of the present work.
2. Foll. 11–19. Specimens of Pashto literature, being transcriptions of the following texts and of a Pashto version of the Hindi Story-teller into Roman characters.

3. Foll. 20–22. Extracts from various parts of Bayān VII of the Maxzan ul-Islām by Āxūnd Darweza, including the Panj gauhar, and yazals from the Diwān of ‘Abd ul-Raḥmān, in Pashto script.


5. Foll. 27–28. A list of a few Pashto verbs, a paradigm of the verb ويل ‘to speak’, and the Pashto alphabet.¹

S.O.A.S. MS. 13019—Foll. 355; size 29 × 23 cm.; European paper with various watermarks, from 1861 and 1863. [Major H. G. Raverty]

An English–Pashto dictionary. By Major (then Captain) Raverty.

Two copies of a simple English dictionary have been cut into single columns and pasted on the left-hand side of each page. The Pashto equivalents of a number of words have then been added in ink. Multiple entries are in alphabetical order from the left and it is therefore evident that the dictionary is basically an index to Raverty’s Dictionary of the Pukhto, Pushto, or Language of the Afghans, published in London in 1860.

¹ Blumhardt, B.M. Cat., no. 17.
IV · POETRY

(A) DIWĀNS

65

B.M. Or. 4496—Foll. 25; size 34·5 × 19 cm.; 15 lines in a page; Nasxi; 
19th century. [Major H. G. Raverty]

Diwan-i Arzānī

The poems of Mullā Arzānī.

Begins:

The manuscript comprises 49 odes, arranged in alphabetical order. Major 
Raverty states in a note attached to this volume: “This Mulla was the literary 
assistant of the notorious Bāyazīd Anšārī. . . . The Akhūnd Darwezah says 
in the Tażkirat ul-abrār] respecting him: Arzānī, the poet, was one of three 
brothers of the Afghān tribe of Khashki [i.e. Xwesgi]; Arzānī, ’Umar and 
’Alī. They came into these parts from Hind, and there they had already 
become tainted with heresy; and when in this part they met with Bāyazīd 
Anšārī they became perfect infidels like himself. Arzānī was an eloquent poet, 
and a man of quick intellect; and he turned all the tenets of the new faith 
into poetry, and the poems were inserted in Bāyazīd’s book.”

1 B.M. Or. 222, fol. 124a; printed edition, Delhi, 1892, p. 149.
2 Blumhardt, B.M. Cat., no. 18.
60

66

B.M. Or. 6756—Foll. 210; size 19.5 x 10 cm.; 15 lines in a page; Nasta'liq; 18th century.

Diwan-i Muxlis

The poetical works of 'Ali Muhammad Muxlis. The manuscript is imperfect at the beginning and end. It begins, near the end of an alphabetic poem:

چه یه ویشن دا اوبه و خشی
مـ هنی هادی خاور شه
دا اصفر د باد اختر ش

Muxlis is said, by the poet Daulat, to have been the follower, companion, and successor of Bāyazīd Anšāri, Pīr Roḵān. Ḥabībī identifies him with the Mullā 'Alī, brother of Arzānī, mentioned by Āxūnd Darweza (see No. 65).1

After a series of poems introduced by the letters of the Arabic alphabet, a Diwan of yazals and some munajāts begins, on fol. 21a:

ب بسم الله به آغاز کم
کشاپش د بستیگی دی
da bāzāk nām d rīna

Most of the poems have headings or introductions in Persian, written in red ink. Foll. 191b–202b contain rubā'is, in no order.

In the alphabetical section of the Diwan ǧ is written both ُ and ُ (fol. 81), ِ both ِ and ِ (fol. 85), ޝ as ِ (fol. 101–2), and ِ as ِ (fol. 153). Cf. No. 67.

Foll. 203–10 are from a different manuscript. They contain the Koranic texts Sūrah 67, 1–24 (fol. 203–6) and 73, 12–20 (fol. 207–9a), followed by Arabic prayers, including one for the dead.

67

B.M. Or. 4228—Foll. 118; size 22 x 15 cm.; 15 lines in a page; Nasta'liq; dated A.H. 1101 (A.D. 1689–90). [J. Darmesteter]

Diwan-i Mīrzā

The poetical works of Mīrzā Xān Anšārī. See Blumhardt, B.M. Cat., no. 19.

1 Šu'arā, i. 24.
Begins:

\[ \begin{align*}
\text{د مولى لارادت} & \\
\text{خالى ندى لحكمت} & \\
\text{پر احمد نزول قرآن ش} & \\
\text{چه سل خورسی صورت} & \\
\text{شید سو شید شهته آیت} & \\
\end{align*} \]

There follows a series of poems, each of 11 baits, introduced by the letters of the Arabic alphabet, and other poems. A Diwan in alphabetical order begins on fol. 32b.

Mîrza was, most probably, 1 the son of Nûr ul-Dîn, the second son of Bâyazîd Ansârî. 2 His poetry strongly reflects the Sufi doctrines of his grandfather and spiritual guide, commonly known as Pir Rožân, the founder of the Rošâniya sect. The date of Mîrzâ’s birth is not known, but he was killed in the Deccan during one of Shahjahan’s campaigns there. One of his poems (fol. 55b) bears the date A.H. 1040 (A.D. 1630-1) and his disciple the poet Daulat also gives this as the date of his death. 3 In the Dabistân-i mażâhib he is said to have been killed at Daulatabad, but also to have lived in the reign of Aurangzeb. 4

In the alphabetical section of the Diwan the letters ٢ for گ (fol. 46a), ٣ for چ (fol. 46b), both چ and ژ for ژ (fol. 61), and ژ for ی (fol. 96b) are found. 5

A selection from Mirza’s poems has been printed in the Gulshan, pp. 119-32 (evidently from the following copy), and in Dorn’s Chrestomathy, pp. 285-303.

Copyist: Muḥammad Muḥsin, son of Mullâ Aḥmad Kuriāšî. 6

Colophon:

\[ \text{تتم تمام شد كتاب ديوان افغانی میرزا کايت [sic] فقیر حقیر کشير القصير محمد محسن ولد} \]

\[ \text{ملا احمد قريشی ... وتمام دروقت چايت روز شنه سنه 1100} \]

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1 Ḥabībī, Šu’arā, i. 80-81, declares that he was a Yūsufzai, though living in the Khyber, or Tirâh, and that his proper name was Fath Xan (see No. 72).
3 See Šu’arā, i. 81.
4 Captured by Shahjahan in 1633; Aurangzeb only usurped the throne in 1658.
I.O. MSS. Pashto B. 24—Foll. 120; size 23 × 14 cm.; 15 lines in a page; Nasta‘īk; dated 21 Rabi‘ II in the 26th year of the reign of Muhammad Šāh, i.e. A.H. 1157 (A.D. 1744). [Paris Exhibition]

**Dīwān-I Mīrzā**

Another copy, in a similar arrangement to the preceding, and with the same use of the letters ْ، ُ، ُْ، ِ، and ِْ.

Copyist: Mahtāb Xān, Mohmand, of Dholpur.

Colophon:

قد فرغت هذا النسخة مسما ديوان میرزا خان انصاري وقت نماز ديگر بروز شبه بتاريخ بيست و يكم ربيع الثاني سنة ۲۶ جلسه میمنت میمون شاه بادشاه غازی... لراقمه فقیر حکیم سبک خان افغان میمون ساکن دهلیور.

Foll. 119–20 contain a strange cosmogony and cosmography in Persian, attributed to ‘Abd Ullāh ibn ‘Abbās Mawārī, in which it is stated that the city of Multan has existed since the beginning of the creation.

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I.O. MSS. Pashto B. 19—Foll. 112; size 22 × 15 cm.; 15 lines in a page; *Nasxi*; c. A.D. 1700. [Bibliotheca Leydeniana]

**Dīwān-I Mīrzā**

Another copy of the preceding. The odes are not entirely in alphabetical order. Lacunae occur after foll. 54, 58, and 64. The manuscript has the same peculiarities of the script as the preceding.

Begins:

به پیشتو پژو وواهم
رهبری ند توحید ک
کل صفت دی بيان شور
د توحید لمعروف

ده حرف یازده لغت
Copyist: Muḥammad Muḥsin, of Badabīr.1

Colophon:

تمت تمام شد كتاب میرزا کتبه فقیر محمد محسن ساکن بدیبر

70

B.M. Or. 4497—Foll. 139; size 24 × 14 cm.; 13 lines in a page; Nasxi; c. A.D. 1700.

[Major H. G. Raverty]

Dīwān-i Mīrzā

Another copy, written for Muḥammad Naṣīr Ullāh Xān.

The alphabetic Dīwān begins on fol. 37b. There is a lacuna after fol. 48, followed by some slight disarrangement of the alphabetical order.

The letter د is here (fol. 59) used for ڦ.

Copyist: Mulla Kamāl

Colophon:

کتاب دیوان مرزا میرزا علی حالیا رییسا یکه عدید الخوانین العظیم میان محمد نصیر الله

بستخت میا کمال تحریر یافت

'Some Arabic verses are scribbled on the last folio by another hand, and a note of the birth of a son of Ḵanbar ‘Alī Khān in the beginning of Rabī’ I, A.H. 1126 (A.D. 1714).'2

71

I.O. MSS. Pashto B. 3—Foll. 126; size 22 × 14 cm.; 13 to 19 lines in a page; Nasxi; dated 25 Žu ’l-ḵa’dá A.H. 1184 (A.D. 1771).

Dīwān-i Mīrzā

Another copy, with all the odes alphabetically arranged.3 The alphabetic poem of the preceding two manuscripts begins here on fol. 118a.

1 Probably the same person as Muḥammad Muḥsin, son of Mullā Ḵāmidt Ḵūraṣstī, the scribe of No. 67, dated A.H. 1101 (A.D. 1690).
3 Including the letters ے, ڦ, and ڦ. The last has been modified (fol. 35) by a later hand to approximate to the form ڦ.
Begins:

ابتدأ شوپه پبتود حق ثنا ده ثنا بعیانات د رنن
که توفیق د کنده تی رفیق نوی بی تعریف پسوا واکی فنا

as in the alphabetical section of the preceding manuscripts.

Colophon:

تمت تمام شد کار من نظام شد جگر شیطان کتاب شد روى کافر سیاه شد ۳۰ ماه
ذو القعده سنة ۱۸۴۴ روز پنجشنبه وقت چاشت

72

I.O. MSS. Pashto C. r. c, foll. 199–307 (see No. 104); fine Nasxi; dated 16 June A.D. 1876.

Dīwān-i Mīrzā

Another copy, made for the Revd. T. P. Hughes, with a title page in English and Pashto. The odes are not in strictly alphabetical order.

Begins:

پو عجب عرز و علاء
چه موندی شی د باطن له فضلا
د کامل د تلقین هسی رنگ هنر دی
چه تی نابود غیری محوشی بلا

(corresponding to fol. 100a of No. 67.)

The Dīwān ends, in effect, at fol. 286b, and is followed by a series of compositions in near-verse or rhymed prose by various persons. These appear to be the devout outpourings of followers of Bāyazīd, Pīr Roḵān. Only those of one Fath Xān (foll. 304a–310b) show any poetic feeling. Foll. 312a–316a contain further verse by Mīrzā.

Copyist: Fulām Jīlānī, of Peshawar.

Colophon:

تمام شه په تاريخ شیایسم د جون سنه ۱۸۷۶ ع په دستخط د فقیر حعبر خالق جیلانی
پنا وري
73

B.M. Or. 2803—Foll. 118; size 29·5 x 19 cm.; 15 lines in a page; Nasḫi; dated 2 August A.D. 1881. [The Revd. T. P. Hughes]

Dīwān-i Mīrzā

Another copy, similar to the preceding.

'Mr. Hughes has appended the following note: "Mirza Khan Ansari. One of the earliest of Afghan Poets. He is supposed to have lived in Tirah, a valley in the Peshawar Frontier"."

The compositions by various other persons occur between foll. 90 and 112.

Copyist: (Fol. 1a) Muḥammad Rafīk da kal'e da Zardād Xān.

Colophon:

74

I.O. MSS. Pashto B. 15—Foll. 60; size 22 x 12·5 cm.; 9 and 11 lines in a page; Nasta‘īḵ; 18th century. [Bibliotheca Leydeniana]

Dīwān-i Karīmdād

The poems of Karīmdād, the son of Āxūnd Darweza. (See No. 1).

Begins:

The poems are arranged in two parts. In the first the odes are not in alphabetical order, as they are in the second, which begins (fol. 18):

1 Blumhardt, B.M. Cat., no. 21.
The first two leaves are torn, and the copy is imperfect at the end. Some additional verses are written in the margins, which have been cut through in binding.

Karīmdād assisted his father in the composition of the *Maxzan ul-Islām*, and has also translated into Pashto a treatise against heresy under the title *Fatāwā-i Tuhfat ul-Xān*. This was published at Delhi in 1885, with the first Nukta of Bayān VII of the *Maxzan* (see p. 5, n. 1). Another copy of his Dīwān is listed among the manuscripts of the Press Department, Kabul (v. S. de Beaurecueil, *MIDEO*, iii. 119, no. 27).

C.U.L. Or. 1866—Foll. 577; size 26·5 × 16·5 cm.; 15 lines in a page; *Nasta‘lik*; dated 29 Rajab A.H. 1131 (A.D. 1719).1 [Professor E. G. Browne]

DĪWĀN-I XUŚHĀL XĀN دیوان خوشحال خان

The Dīwān, or Kulliyāt, of Xuśhāl Xān Xaṭāk.

Xuśhāl Xān, chieftain of the Xaṭāk tribe and national poet of the Afghans, was born at Srāy (Akora) in A.H. 1022 (A.D. 1613). He appears to have begun writing poetry in his youth and to have continued until his death. He succeeded to the chieftaincy in A.H. 1050 (A.D. 1640–1) when his father, Šāhbāz Xān, succumbed to an arrow wound received in a battle with the Yusufzais.

Xuśhāl served the Mogul emperor Shahjahan faithfully for many years but after the accession of Aurangzeb he fell into disfavour. In A.H. 1074 (A.D. 1663–4) he was arrested and sent to Delhi. After two and a half years of imprisonment in Delhi and Rantambhor Fort in Jaipur he was confined in Agra, until his release in A.H. 1079 (A.D. 1668–9). The embittered poet remained in Mogul service out of gratitude to those who had obtained his release, but after a major Mogul defeat in the Khyber in A.H. 1083 (A.D. 1672–3) he resigned the chieftaincy to his eldest son, Ašraf Xān. Later, following the jealous intrigues of his third son, Bahrām, he was forced into open warfare against the Mogul forces, in alliance with the Afridis. Finally, driven from his home by Bahrām, he took refuge among the Ḥasan Xel

1 Or possibly, A.H. 1121 (A.D. 1709).
Afridis in the hills above Mūsā Darra (south of Cherat), where he died, according to Ašraf (see No. 79), on the evening of Friday 28 Rabī’ II A.H. 1100 (18 February A.D. 1689).

Beside the Dīwān, Xuṣḥāl is credited with the authorship of scores of works, of which only a few have survived. Among these there are a number of translations of religious and didactic works and various mašnawi compositions with the titles Bāznāma, Fazlānāma (see No. 115), Swāt-nāma, Dastārnāma, Farruxnāma, Firāḵnāma. He was also the inventor of a system of shorthand called zanjīrā‘ ‘chain-script’.

The Dīwān has been published at Peshawar in 1869, under the supervision of Dr. W. Bellew, at Kandahar in 1938, by 'Abd ul-Ḥaïy Ḥābībī, and at Peshawar again in 1952, edited by Dost Muḥammad Xān Kāmil, from whose Introduction the above account of the poet’s life is abridged. A selection of Xuṣḥāl’s poems, with English translations, was published by C. E. Biddulph,¹ and another, with Urdu translations, by Dr. Saiyid Anwar ul-Ḥaḳk.² Further short selections may also be found in the Gulshan and the Kalid.

In the present copy the poems are divided into four parts, as in Dr. Bellew’s edition.

I. Fol. 1a. Kaṣīdas

Begins:


II. Fol. 71b. Tazals

Begins:


III. Fol. 340b. Kīṭās

Begins:


¹ Afghan Poetry of the Seventeenth Century, London, 1890.
² Muntaxābāt-i Xūṣḥāl Xān Xaṭak, Pashto Academy, Peshawar [1957].
IV. Fol. 415b. *Rubā'is*

Begins:

\[
\text{که واره خلق ثنا د خداي کا نور هم چه پريزدي خو دا هایي کا}
\text{ثناي ذيره ده تر حساب تير ده چوك بيه ی کوم ثنا پچاپا کا}
\]

From fol. 564b there are a number of *tarjī’band, murabba’, muzammas, &c.*, poems.

As in some other early Pashto manuscripts, the letters *c, j* are distinguished from *č, ĺ* in this copy by replacing one of the subscript dots with *hamza*, thus Č ļ. *Hamza* is also used as the diacritic for the cerebral *d, r, t*. The letters *š, š* and *Ŝ, ř* are not distinguished.

There are seal impressions on fol. 1a, one dated 1230, and on foll. 1b and 2a (Pākdād pūsar (!) da Rahīmdād, 1161).

Copyist: Saix Muḥammad A’żam.

Colophon:

تَمَّتْ تَّقَامُ مَنْتَ كَتبٍ كُليَاتٍ خوشحال خان خيكل بروز د پك شنه سلخ د ماه رجب

سَنَهُ ۱۱۳۱ دِر سَر كَار خان محمد علي خان پدَسْخَت د شيخ محمد أعظم

Beneath this there is a long note recording the acquisition of the manuscript by the library of Ahmad Šāh, Durr-i Durrān, dated 10 Jumāda I A.H. 1168, with the seal of a Gul Muḥammad bearing the same date.

76

B.M. Or. 4229—Foll. 511; size 27.5 × 15 cm.; 17 lines in a page; *Nasta’lik*; 18th century; bound in stamped leather. [J. Darmesteter]

**Dīwan-i Xuşhāl Xān**

Another full copy, see Blumhardt, *B.M. Cat.*, no. 22. The spelling is very similar to that of the previous copy, but there are mistakes in the copying even of the first lines of the various parts. These begin, I on fol. 3b, II on fol. 63b, III on fol. 307, and IV on fol. 382.

Copyist: Muḥammad ʿAlim, of Kashmir.

Colophon:

تَمَّتْ الكَتِب بعُون ملَك الوُهاْب ديوان خوشحال خان خيكل بيده فقير الخُلْق محمد عالم

کشمیری سمت تحریر یافت
I.O. MSS. Pashto D. 1—Foll. 310; size 31.5×18.5 cm.; 16 lines in a page; *Nasxi*; 19th century. [Paris Exhibition]

**Dīwān-i Xušhāl Xān**

Another copy, apparently written by a copyist with no knowledge of Pashto. The copy begins with the *kašīdas*. The *γazals* (foll. 31b–271b) are arranged in two alphabetical sequences. There follow *rubāʾis*, *kiṭʿas*, *muxammams* poems, &c.

B.M. Or. 4492—Foll. 262; size 34×20 cm.; 15–16 lines in a page; *Nasxi*; written on paper stamped ‘Rolland Frères, Bordeaux, 1855’.

[Major H. G. Raverty]

**Dīwān-i Xušhāl Xān**

Another copy, containing the *γazals*, in a different order, followed (fol. 251a) by a few *murabbaʿ*, *muxammams*, *musaddas*, *tarkib-band*, and other short poems. There are numerous pencilled corrections throughout, apparently made by Major Raverty.¹

Colophon:

تتم تمام نسخه دیوان خوشحال خطک بزبان پشتو بنا بر تاریخ اول شهر محرم الحرام زیور
اختصاص پوشیده الخ

B.M. Or. 2800—Foll. 119; size 28.5×19.5 cm.; 15 lines in a page; fine *Nasxi* and *Nastaʿlīk*; dated Peshawar, 6 January A.D. 1873.

[The Revd. T. P. Hughes]

**Dīwān-i Hijrī** دیوان هجری

The poems of Ašraf Xān Xaṭak, Hijrī.

¹ Blumhardt, *B.M. Cat.*, no. 23.
Ašraf Xān, the eldest son of Xušhāl Xān Xatak, was born in Ramazān A.H. 1044 (A.D. 1635). He succeeded his father in the chieftaincy of the Xatak tribe in A.H. 1083 (A.D. 1672–3). In A.H. 1092 (A.D. 1681) his brother Bahram betrayed him into the hands of the Mogul emperor Aurangzeb, who imprisoned him at Gwalior and Bijapur, in the Deccan. There he died in A.H. 1105 (A.D. 1693–4). Most of his poems were written during his imprisonment and from this separation (hijrān) from his homeland he took his taxallūs.

'Mr. Hughes states in a note appended to this volume that this copy of Ashraf Khān’s poems was made, under his superintendence, “from an original manuscript in possession of Afzal Khan of Jamalghari in the Peshawar district, a direct descendant of the author”.1

The poems, including a few in Persian, are arranged alphabetically, followed by a few muxammas, rubā’īs, and five tārīx poems on the death of Xušhāl Xān, four of them in Persian. A selection from the Diwān has been published in the Gulshan.

Copyist: Fulām Jilānī, of Peshawar.

1 Blumhardt, B.M. Cat., no. 24.
The poems of ‘Abd ul-Kadir Xan, Xatak.

Begins:

\[ \text{ساقی بخشه بیاله را کوه پانیر بید کا} \\
\text{چه تر فهمی یکرتنگ سیه سفید کا} \\
\text{که یار مخ راته نبکاره لکه خورشید کا} \]

‘Abd ul-Kadir, younger brother of Ašraf Xan Hijri, was born in A.H. 1061-2 (see No. 117). On the imprisonment of Ašraf he aspired to the chieftaincy of the Xatak tribe, but was passed over in favour of Ašraf’s son, Afzal, and thereafter doubtless lived in straitened circumstances. However, Raverty’s assertion that he was done to death by his nephew on his accession\(^1\) does not bear examination (see No. 159).

His poems are full of Šūfī mysticism. He is also the author of translations of Žāmī’s Yūsuf Zulaixā (Nos. 117-26) and Sa’di’s Gulistān (Nos. 159-61).

‘Mr. Hughes has appended a note to the present copy, dated Nov. 21, 1884, in which he states that it was made under his superintendence from a manuscript in the possession of Afzal Khan of Jamalgarhi in the Peshawar District.’

‘The odes in the Dīwān are arranged in alphabetical order, and are followed by a number of Rubā‘īs and Mukhammas.’\(^2\)

Copyist—certainly Ġulām Jīlānī (see Nos. 79, 89, 99, &c.).

\[ 1 \text{ Selections, p. 269.} \quad 2 \text{ Blumhardt, } B.M. \text{ Cat., no. 25.} \]
The yazals begin on fol. 7a, following the rubā'īs and muxammās poems.

Foll. 62-77 contain the following poems by other poets: yazals by Faīz Muhammad (fol. 62a), Aṣraf (fol. 62b), Faḵīr Afzal (fol. 62b), Nawwāb 'Alī Muḥammad Xān (fol. 68a), and Miskīn (fol. 69a); muxammās by Șadr Xān Xatāk (fol. 63a), Xuṣḥāl Xān (fol. 65a, in two parts—the first part is wrongly headed, for it is found in No. 73 at fol. 379a), Saiyīd 'Abd ul-Ṣamād Pīrzāda (fol. 72a), and Ḥāfīz Raḥmat Xān (fol. 75a); an ʾiḥṭarā [sic] on the death of Nawwāb 'Alī Muḥammad Xān in A.H. 1162 (A.D. 1749), by Kāẓīm Xān Xatāk (fol. 70a); and a ḫīṭʾa by Ḥāfīz (fol. 73a).

83

C.U.L. Add. 319—Foll. 16; size 30.5 × 22 cm.; 15 to 19 lines in a page; crude Nastaʿlīk; 19th century. [Major H. G. Raverty]

Dīwān-i ʿAbd ul-Ḵādīr

Another copy, containing only a selection of 48 yazals.

Ends:

جفا کار می وفا ده دا دنیا

84

B.M. Or. 4498—Foll. 188; size 20 × 13.5 cm.; 13 lines in a page; Nastaʿlīk; dated 29 Ṣafar A.H. 1108 (A.D. 1696). [Major H. G. Raverty]

Dīwān-i Najīb

The poems of Najīb.

Begins:

جفا کاره بی وفا ده دا دنیا

بساخت کیش مخ گرنگی کاند یانونی
Nothing is known concerning this poet. According to a note by Major Raverty he appears to have been a Yūsufzai Afghan. The odes comprising the Dīwān are followed by a collection of Rubā’īs (foll. 174–188). The poems are mainly of a romantic nature.

On fol. 35b the letter  Khách appears for j, but elsewhere this is written خ.2

Copyist: Gul Muḥammad, of Peshawar.

Colophon:

The poetical works of ‘Abd ul-Rahmān, Mohmand.

Begins:

Mullā ‘Abd ul-Rahmān, commonly known as Raḥmān Bābā, a Ṣūfī and poet, flourished in the 17th century, during the reign of the emperor Aurangzeb. ‘The Rev. T. P. Hughes has supplied some notes on the poet in his copy of the Dīwān [No. 89], in which he says that ‘Abd al-Rahmān “belonged to the Ibrahim Kheyl of the Momunds. He was a native of the village of Bahadur Kilai,” [situated about four miles from Peshawar on the Kohat road] but resided for some time at Hazarkhani, and is buried there.’3

Raḥmān’s dates are uncertain, but in one poem (foll. 98–101), apparently written when he was over 55 years old, he refers to the death of Aurangzeb (A.H. 1118/A.D. 1707) and the accession of his son Šāh ‘Alam, later Bahādur Šāh (A.H. 1119). Raḥmān was therefore probably born c. A.H. 1060 (A.D. 1650)

1 Blumhardt, B.M. Cat., no. 32.
3 Blumhardt, B.M. Cat., no. 27.
and would 'have been a young man when Khushhāl Khān was an aged chieftain'.

In an excellent edition collated by Maulawi Aḥmad of Tangī in Hashtnagar and edited by Mr. Hughes (Lahore, 1877), and in various Delhi editions, the poems are arranged in two separate Dīwāns, while in the Bombay edition of 1883 they are all collected together into one. In this copy the first Dīwān is the second of the printed editions, with some variation in the sequence of the poems. It ends (fol. 72a) with two muxammās poems. At fol. 74b, two yazals and a kaṣida by Xuṣähl Xān Xaṭak have been introduced.

Selections from the Dīwān appear in Dorn's *Chrestomathy*, the *Gulshan*, and the *Kalid*.

Copyist: Saiyid Gūlām 'Alī.

Colophon:

86

Rylands. Afghan 14—Foll. 133; size 23 × 13.5 cm.; 15 lines in a page; *Nasxi*; 18th century; bound in stamped leather. [Bibliotheca Lindesiana]

Dīwān-ī Raḥmān

Another copy. The yazals are arranged in two Dīwāns, but in the opposite order to the last copy, as in the Lahore edition.

Begins:

Colophon:

The second Dīvān begins (fol. 56b):

Colophon:

1 Blumhardt, *B.M. Cat.*, no. 27.
87

I.O. MSS. Pashto B. 18—Foll. 152; size $24 \times 16$ cm.; 13 lines in a page; good Nasxi; dated Ramazan, A.H. 1270 (A.D. 1854).

**Dīwān-i Raḥmān**

Another copy. The *yazals* are arranged in two Dīwāns, as in the edition of Lahore, 1877.

Copyist: Miyan Sadr ul-Din.

Colophon:

بَدْسَت خَط مِيَان صَدر الْدِين دِر مَا مِارْكِ رَمْضَانُ ثَم ثَمَّ تَمَّ تَمَّم شَد سَنَه ۱۲۷۰

88

B.M. Or. 2829—Foll. 164; size $29 \times 19$ cm.; 13 lines in a page; Nasxi; dated 17 June A.D. 1861. [The Revd. T. P. Hughes]

**Dīwān-i Raḥmān**

Another copy, made for the Revd. T. Tuting. The *yazals* are arranged in two Dīwāns as in the previous copy. Blumhardt, *B.M. Cat.*, no. 28.

Copyist: Mirzā (Muḥammad) Ismāʿīl.

Colophon:

[svc]

تَمَّ تَمَّم شِد كَتَاب مُسْتَطَاب دِیوَان عبد الرَّحْمَن بِرْزَان افْغَانِي بِدَسْتَخَط حَقِیر مِیْرَو

اسمَاعِیل بِتَارِیْخ هَشَتِم مَاه ذِیحْجَه سَنَه ۱۲۷۷ مِطْابِق هَفْدَهْم جَوْن سَنَه ۱۸۶۱

89

B.M. Or. 2830—Foll. 139; size $28 \times 19$ cm.; 15 lines in a page; fine Nasxi; dated 4 May A.D. 1872. [The Revd. T. P. Hughes]

**Dīwān-i Raḥmān**

Another copy.

'Mr. Hughes says in a note appended to the volume dated Dec. 18th, 1884:

"This manuscript is a very careful collation from a number of manuscripts
by the poet Ahmad of Hashtnaggar, carried on under the careful super­
intendence of the Rev. T. P. Hughes, and is supposed to be the only carefully
.collated manuscript in existence.” It was evidently from this copy that the
Lahore edition of 1877 was printed.
Copyist: Gulám Jilání, of Peshawar.
Colophon:
تمام شه په تاريخ د خلورم د ماه مي سنه 1872 عيسوي په دستخاط د فقير حقير غلام
جبلاني پباوري

90

I.O. MSS. Pashto C. 4—Foll. 157; size 25.5 x 19 cm.; 12 lines in a page;
Nasxi; 18th century. [Bibliotheca Leydeniana]

Dīwān-i Raḥmān

Another copy.

Begins:

کوره همس کرکار دي رب خما
چه صاحب د اختبار دي رب خما
تر همکي بزر كواران جه خوك واي
نه د هيهجا منت دار دي رب خما

The yazals are all arranged in one Dīwān. Appended (fol. 154b) is an
extract from the Bāb-i sulūk of a work entitled Jawāmī'-i kalīm, containing
quotations from Pashto translations of Ṣūfī works.

91

I.O. MSS. Pashto B. 17—Foll. 1 + 93; size 24 x 16.5 cm.; 13 lines in a page;
good Nasxi; dated Multan, A.H. 1187 (A.D. 1773–4). [R. Johnson]

Dīwān-i Raḥmān

Another copy, beginning with the same lines as the preceding copy. The
yazals are again arranged in one Dīwān, but in a different sequence.

1 Blumhardt, B.M. Cat., no. 29.
POETRY

77

Foll. 34/39 are bound in the wrong order. On the fly-leaf is added a maršiya poem by a Nawwāb Munʿim ul-daula.

Copyist: Fāżīl Muḥammad, son of Mullā ʿAbd ul-Ḥanī, of Multan.

Colophon:

Famat Tamam shd kitab diwan Abd ar-rahman Amanda shur d rahman srbni snh 1871 kataf Fasal Muhammad Walid mla Abd al-gani raf Afgan ʿkm am khtsr saʿakn bldh ʿi Dar al-āmān Mltān

92

B.M. Or. 4493—Foll. 111; size 33.5 x 21 cm.; 18 lines in a page; Nasxi; dated 8 Ṣafar a.h. 1271 (A.D. 1854). [Major H. G. Raverty]

Dīwān-i Ṣahmān

Another copy, also arranged in a single Dīwān. Blumhardt, B.M. Cat., no. 30.

Copyist: Sirāj ul-Dīn, of Multan.

Colophon:

Famat Tamam shd kitab diwan Abd ar-rahman Amanda shur d rahman srbni snh 1871 ʿhštmm māh snfr mṭf snh 1271 ṭḥsxt nyz akgn suraj al-dīn mlṭānī

93

Bodleian. MS. Ind. Inst. Misc. 8—Foll. 85; size 32 x 20 cm.; 17 lines in a page; fine Nasxi; c. 1900, paper watermarked 'Monckton 1886'.

A ṭxāb d diwan d Abd ar-rahman

A selection of 37 poems from the Dīwān of Rahmān, in no alphabetical order, written on the reverse of alternate folios only (1b, 3b, 5b, &c.). Foll. 68 onwards are left blank except for a list of first lines added by a European hand on fol. 85.
The Diwan of 'Abd ul-Ḥamīd, Mohmand, which is also called Durr o marjān. Blumhardt, *B.M. Cat.*, no. 31.

Begin:

\[
\begin{align*}
\text{‘Abd ul-Ḥamīd, known as Ḥamīd, was a native of Māšo Xel, a Mohmand village about ten miles from Peshawar on the Kohat road. He flourished during the reigns of the emperor Aurangzeb and his successors, down to Muhammad Shah. He is supposed to have died about the year A.D. 1732. See Raverty’s *Selections*, p. 85.}

The yazals are arranged alphabetically and are followed by a few muxammas poems. The Diwan has been lithographed at Bombay, A.H. 1295 (A.D. 1878). Selections are printed in the *Gulshan*, pp. 73–102.

Ḥamīd is also the author of two romances translated from the Persian, viz. Nairang-i ʿišk and Šāh o Gada (No. 129).

Foll. 2a–3b and 92–93 contain notes of various debts, and some Pashto verses.

Another copy.

Copyist: Fażlı Ḥakk.
Colophon:

The poems consist of yazals, with a fewmuxammas poems and rubā’īs. The Diwān has been published, edited by ‘Abd ul-Ḥaiy Ḥabībī, by the Paxtolūna of Kabul, in 1940.

On fol. 26 j is written with the letter 造船. 造船


Colophon:

Another copy, incomplete at the beginning and end.
Begins:

چه ی بناهasting واهم آهو ی سرگي غلطان ما
دا و ی سر سرگي خدنان ما

corresponding to fol. 7a of the previous copy.
On foll. 31–32 j is written as ؤ.

Dīwān-i Śaidā

The poetical works of Muḥammad Kāzim Xān, Śaidā.

Begins:

Kāzim Xān was the son of Afzāl Xān (see No. 157) and great-grandson of Xuṣḥāl Xān Xaṭāk, a Ḥanafī by sect, and of the Naḵshbandī order. According to Raverty, he was born ‘sometime during the five years subsequent to A.H. 1135 (A.D. 1722)’.1 On the death of Afzāl his eldest son, Asad Ullāh Xān, succeeded him in the chieftaincy. Kāzim Xān, being mistrustful of his brother’s intentions, and fearing a design on his life, fled from his home, ‘and spent several years in Kashmir, where he acquired considerable learning. He subsequently lived a long time at Sirhind, in Upper India, but afterwards proceeded to the Afghān principality of Rāmpūr in that country, where he took up his residence; and there he passed the greater part of his life.’2

The poems are preceded by the author’s preface, in which he states that they were revised and arranged in their present form in A.H. 1181 (A.D. 1767).

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1 Selections, pp. 305 f. 2 Ibid.
This comprises:

I (fol. 10b). Mašnawi poems, beginning:

ای د کل جهان صنیع
ای د هر آسمان پدیع
کامله قدرت د تا دی
نادره صنعت د تا دی

These include eulogies of Muhammad, the four Caliphs Abū Bakr Siddīk, 'Umar, 'Uṣmān, and 'Alī, of Bahā' ul-Dīn Naḵšbandī, Šaix Aḥmad Sirhindī, and Ḡulām Mašūm, the poet's religious preceptor, and finally a dissertation on Pashto poetry.

II (fol. 30b). A Dīwān of yazals, in alphabetical arrangement, beginning:

الهی د محبت درد و فغان را
په معصوم کنار د نمر غنت جانان را
چه نژگان م د جوهر حکم بیدا کا
هر نفس لکه مرات حیران چشمان را

and followed (fol. 95b) by a few kašīdas.

III (fol. 106b). Kīf'as, muxammās, rubā'i, and musaddas poems.

'This manuscript is, no doubt, the copy of Shaida’s poems which Major Raverty had procured at Lahore, and which, he informs us, had been sent by the poet to “Mi'ān Muḥammadī, son of Mi'ān Ṣaeb-ul-ullah of Sirhind, who belonged to the family of Shaida’s spiritual guide”, and was the only copy then extant.'¹

A large number of additional yazals and corrections are written in the margins. On fol. 2a there is a note, in Persian, instructing any future copyist to take account of these marginalia. This then appears to be the original manuscript of A.H. 1181 with the modifications made by the poet down to 1187, the date of the note.

The Dīwān has been published, edited by 'Abd ul-Ra'ūf Benawā, by the P̲a̲Š̲t̲o̲ Tolānā of Kabul, in 1951.

¹ Blumhardt, B.M. Cat., no. 35.
99

B.M. Or. 2801a, foll. 1-146; size 27.5 x 18 cm.; 15 lines in a page; fine Nasxi; dated 16 July A.D. 1872. [The Revd. T. P. Hughes]

DĪWĀN-I ŠAIDA

Another copy. 'Mr. Hughes states in a note attached to this copy that it was made “from the original”, referring no doubt to the Raverty manuscript' [No. 98]. The corrections and additions in the margins there have been taken into the text.

Copyist: Ḥulām Jīlānī, of Peshawar.

Colophon:

100

I.O. MSS. Pashto C. 1. b, foll. 53-198 (see No. 104); fine Nasxi; dated 10 August A.D. 1876.

Another copy, also made for the Revd. T. P. Hughes, by the same scribe.

Colophon:

101

B.M. Add. 21,471—Foll. 158; size 25.5 x 17 cm.; 11 lines in a page; Nastā'lik; early 19th century. [L. Bowring]

DĪWĀN-I ŠAIDA

Another copy, without the author's preface and introductory mašnawīs. A number of yazals have been added in the margins by another hand.

Copyist: Faiz ʿAli.
Colophon:

تتم تمام شد دیوان شیدا بعون الله تعالی بخط احترابی عیاد فیض علی

A note has been added, in Persian, referring to the fair copy belonging to Miyān Muḥammādī (see No. 98).

102

I.O. MSS. Pashto C. 2.—Foll. 142; size 27·5 × 17 cm.; 13 lines in a page; well written Nasta’līk; dated at Ambala, 23 March A.D. 1852.

Dīwān-i Śāidā

Another copy, similar to the preceding. Foll. 2 and 3 (6 and 7) are bound in the wrong order.

Copyist: Pandit Kartā Kīšān.

Colophon:

تتم تمام شد دیوان شیدا بعونه المستعان بخط پلید بندید اعضف العباد پندت کرتا کشن عفی الله عیه و ستر عیوبه واقعه تاریخ بست سیسم ۲۳ ماه مارچ سنه ۱۸۵۲ ع،ع،ع شبنم زیور اختام پوشید

On the fly-leaf is written:

دیوان هذاحی کتاب فیضی

مقام شهر انباه بنی کتابت در آنده

103

B.M. Or. 2801b, foll. 147–98 (see No. 99); dated 5 August A.D. 1872.

[The Revd. T. P. Hughes]

Dīwān-i Kāmgār Xān

The poems of Kāmgār Xān, son of Nāmḍār Xān, Xaṭāk.

Begins:

په تنا به د هفه کمی ابتداد
وه گردنه ایته که نظر وکا دانا
په خیل همد و په تنا نی کا کونیا

له بیو خانکی زیبا صورت بیدا کا
The poems consist of a Diwān of yazals in alphabetical arrangement, including a few in Persian written in Nasta‘lik, followed by muxammas poems and rubā‘is.

Nāmādār Xān appears to have been a younger contemporary of Afzal Xān and presumably another grandson of Xuṣḥāl Xān (see No. 104). From the last verse in this copy it appears that his son Kāmgār died at a comparatively early age, in A.H. 1165 (A.D. 1751–2), as he predeceased his father by three years.

Mr. Hughes has appended the following note, dated 21 November, 1884:
‘This work was copied from the original of Kamgar now in the possession of Afzal Khan Khatak of Jamalghari in the Peshawar District, under the superintendence of the Rev. T. P. Hughes of Peshawar. The existence of this poem was unknown until Mr. Hughes discovered it among some old volumes in Afzal Khan’s possession.’

Ends:

Copyist: Gulām Ḫālānī, of Peshawar.

Colophon:

I.O. MSS. Pashto C. 1. a, foll. 1–52; size 27 × 18 cm.; 15 lines in a page; fine Nasḵī and Nasta‘līk; dated 31 August A.D. 1876.

Dīwān-i Kāmgār Xān

Another copy, also made for the Revd. T. P. Hughes, by the same scribe.

Mr. Hughes has written the following note at the foot of the title-page: ‘This MS. is a copy of the original which bears date A.H. 1189. Kamgar was a descendant of the celebrated Khatak Chief and Poet Khushḥāl Khān.’

Colophon:
I.O. MSS. Pashto B. 31—Foll. 24; size 23 × 15 cm.; 13 lines in a page; fragmentary leaves, torn and damaged; 19th century.

**Diwan-i Kāmgār**

Another copy, consisting of fragmentary leaves from several parts of the Diwān. The first leaf begins at the end of the first ḵaṣīda:

In the margins are a number of munājāts and other poems in Persian and Pashto.

**Diwan-i Mahabbat**

The Pashto poems of Nawwāb Mahabbat Xān (see No. 57).1

Begins:

The manuscript is the author’s autograph and was presented to Sir Gore Ouseley at Lucknow, 1 October A.D. 1801.

The yazals are followed, on fol. 378a, by two čārbai̱ts.

1 Ethé, Bodl. Cat., no. 2353.
Diwan Afridi

The poems of Kasim 'Ali Khan, Afridi.

The Diwān is preceded by a Sajara-i Kadiriya, a list in verse of the successive Khalfas of the Kadiri sect. It begins:

بہ کے خدا
ز احوال دی شجرہ پخیل نیان کرم
تاسی مکوی شبہہ پکش بیدا

Ends:

له کرم دیدار را ویتی مولا

Colophon:

تمت تمام شد شجرہ قادریہ بہصورت فقیر من تصنیف کمترین مريد قاسم علي خان افريدي اتمام یافت

The Diwān begins, on fol. 6b:

حق مالک دکل چھان دی رب خما
چہ خشتی د هر سکان دی رب خما
پظاهر باطن عیان دی رب خما

Kasim 'Ali Xan was the son of Burhan Xan, an Adam Xel Afridi living in Farrukhabad, where the poet was born. His father died in A.H. 1192 when he was nine years old. He was therefore born in A.H. 1182-3 (A.D. 1768-70).1

'Saiyid Kalām al-Dīn, one of his immediate followers, the scribe of the following copy [No. 108] of this Diwān, has stated in his colophon that Kasim 'Ali Khān has also written several Diwāns in Persian and Hindi (i.e. Hindustani), and had some acquaintance with English, Kashmiri, and Turki. The author states in the Khātimah (fol. 133a) that his verses were collected and arranged with the help of Ḥāfiz Ghulām Muḥammad, in the year A.H. 1206 (A.D. 1792).2

1 Šu'arā, i. 367. 2 Blumhardt, B.M. Cat., no. 38.
Colophon (fol. 133b):

This manuscript appears to be in the author’s own handwriting. There are many corrections and additions throughout written by the same hand, and the volume has the impress of the author’s seal. The Dīwān is headed as being the first rough copy. The lines of each ode are separated by carefully ruled red ink lines, some of the words being written with black, others with red ink.¹

Following the Dīwān there is a poem by the same author entitled Xobnāma, on the interpretation of dreams. It begins:

Colophon (fol. 143a):

Islamia College (now Pashto Academy, Peshawar University) Library possesses a copy of Kāsim ‘Allī’s Kulliyāt dated A.H. 1230 (A.D. 1815), containing the following books: an account of his family in Persian, this Dīwān, a Dīwān in Urdu, a collection of his kasidas, including the Xwābnāma, and Farhang-i Afrīdi, a dictionary of Persian words explained in Pashto, Urdu, Kashmiri, and English.²

¹ Blumhardt, B.M. Cat., no. 38. ² Tārīx, p. 84.
108

B.M. Or. 395—Foll. 149; size 15.5 × 10.5 cm.; 11 to 15 lines in a page; Nasta‘lik; dated 29 Ša‘bān A.H. 1231 (A.D. 1816).

[Colonel G. W. Hamilton]

DIWĀN-I AFRĪDI

Another copy of the Dīwān and the treatise here called Xwābnāma, without the Šajara-i Kādiriyya.

'This is a carefully revised copy, containing the corrected text of the preceding manuscript, with sundry other alterations and additions.'

Copyist: Saiyid Kalām ul-Dīn Kādirī, dubbed Pīr-i 'āšīk by Kāsim 'Alī Xān, his spiritual guide.

Colophon to the Dīwān (fol. 142b):

Colophon to the Xwābnāma:

109

B.M. Or. 4230—Foll. 101; size 21.5 × 14 cm.; approx. 18 lines in a page; crude Nasta‘lik; late 18th century; originally bound with a cover of woven cane.

DIWĀN-I AKBAR ديوان أكبر

The poems of Akbar. Blumhardt, B.M. Cat., no. 40.

1 Blumhardt, B.M. Cat., no. 39.
The poems, mostly *yazals*, are in no alphabetical arrangement and, with the exception of foll. 53–76, are written both diagonally and lengthwise on the page. Although many poems (including the first) are headed *I am Akbar of...* the manuscript appears to be the poet’s autograph. Nothing to identify him can be gathered from it, however, except the broken line (fol. 101a)

‘I am Akbar of...’

On fol. 60a is a poem praising a Ḥusain Xān Muʿizz ul-Dīn Fāzī Bāḍsāḥ (who can scarcely have been the dissipated Mogul Muʿizz ul-Dīn Jahāndār, *reg. 1712 only*).

A *muxammas* poem begins on fol. 93b. Fol. 100a contains an appeal to Ṣaix Ṭāḥ al-Ḳādir. Overleaf there is a Persian note on the meaning of earthmovements on various days of the week.

---

I.O. MSS. Pashto B. 30—Foll. 1 + 260; size 24 × 14 cm.; 15 lines in a page; *Nastaʿlīk*; 19th century. [Paris Exhibition]

**Dīwān-i Amīr Xān** دیوان امیر خان

The poems of Amīr Xān, called Amīr, the son of Ṣahnawāz Xān, Maḥmūdzai.

Begins:

واېم وکی چه وکی توکی
هم راک د کل ذکر
ناه په ارض نه په سما

C 2823
The poems consist of a Dīwān of yazals, followed by tarjī'band, musaddas, rubā'ī, muzzammas, and other minor poems. There are numerous corrections, and the margins throughout are full of additional poems.

A Persian memorandum written on the recto of the first folio gives the dates of the death and burial of the writer’s mother, 24 Šawwāl A.H. 1247 (A.D. 1832), of his brother Amīn Xān, in Šawwāl A.H. 1261 (A.D. 1845), and of other members of his family. This note, and the entire manuscript, appears to be the author’s autograph. The spelling, particularly of Arabic words, is uniformly poor.

A Colophon appears on fol. 247b:

On foll. 248–59 there is a collection of the short popular verselets known as landī, or mīrsī,1 here under the heading مصبرها. They appear to be mostly by Amīr, many bearing his name, but on foll. 258–9 there are a number ‘sent from Jalalabad’, and attributed to one Gulām Ḥasan Xān.

111

B.M. Or. 2827a, foll. 1–80; size 27·5 x 18 cm.; 15 lines in a page; fine Nasī and Nastaʿlik; dated 5 February A.D. 1872. [The Revd. T. P. Hughes]

DĪWĀN-I MUʿIZZ ULLĀH

The poems of Muʿizz Ullāh Xān, Afyān. Blumhardt, B.M. Cat., no. 43.

Beginns:

چه صانع د هر مصنوع دي رب خما
چه وجود تي له عدم كره پيدا
له قطري نه هسي گلکي بشر چوي کا
چه ادا نه د تعريف نه شي له جا
په په په په صورت د بل يو نه دي
له جمیع حکمتونو دي یودا

Mr. Hughes has supplied the note: ‘Pushto odes by Maʿzullah Khan, a native of Kotah, a village two miles from Peshawar in British Afghanistan. The date of the author is uncertain. This manuscript was carefully copied by

the Poet Ahmad of Hashtnaggar under the superintendence of the Rev. T. P. Hughes of Peshawar.'

Included in the Diwān there are a large number of yazals in Persian, written in Nasta'liḵ, and having the taxallūs Afyan in place of Ma'zullāh, as in the Pashto. The manuscript ends with a few muxammas, &c. poems.

Copyist: Fulām Jīlānī, of Peshawar.

Colophon:

112

B.M. Or. 2826—Foll. 79; size 28.5 × 19 cm.; 15 lines in a page; neat Nasxi; dated 21 April a.d. 1882. [The Revd. T. P. Hughes]

DĪWĀN-I ABU 'L-KĀSIM

The poems of Abu 'l-Ḵāsim.

Begins:

‘Nothing appears to be known of this poet. He is not mentioned by Major Raverty, and the only information given by Mr. Hughes is that he was a native of Peshawar, of uncertain date.’

Copyist: Muḥammad Ḥasan, of Peshawar.

Colophon:

1 Blumhardt, B.M. Cat., no. 44.
Dīwān-i Gulčīn

The poems of Gulčīn.

Begins:

Nothing is known of this poet. From the spelling, however, which conforms to the ‘hard’ pronunciation of Paxto (ғ for ғ, خ for خ, ژ for ژ), and the fact that the manuscript was brought from Buner, it appears that he was a Yusufzai.

The yazals are in alphabetical order only as far as fol. 56. There is a lacuna after fol. 71, which can be filled by fol. 105 reversed. At fol. 72b there is a munājt addressed to Šaix Ahmad Kābulai.

At fol. 82a there is a munājt by one Ḥāfiz, followed by a series of poems by that poet and Gulčīn alternately, those of Gulčīn being modelled on those of Ḥāfiz.

Foll. 122b onwards contain poems by one Banūrī, beginning with a yazal addressed to the celebrated and saintly Šāhib of Swāt, who died at Saidū at a great age in A.D. 1877.

Foll. 1–3a contain other poems, some by Gulčīn. On fol. 136 there is an abusive song against a Mullā Alū.

There is the impression of the seal of a Raḥmat Ullāh Xān to be found on fol. 1a, and of that of a Ḥulām Muḥyi ’l-Dīn on foll. 3a and 12a.
An unequal selection of γαςαλς, alphabetically arranged, by twenty-nine poets, both known and otherwise unknown.

Begins, with a poem by 'Abd ul-Rahmān:

The poets represented, with the number of poems by each, are:

('Abd ul-) Ґafūr, 4 (foll. 22a, 52b, 63a, 118b);
'Abd ul-Ḥamīd, 34 (see No. 94);
'Abd ul-Kādir, 25 (see No. 81);
'Abdul(lāh), 12;
'Abd ul-Rahmān, 22 (see No. 85);
('Abd ul-) Șamad, 6 (see No. 82);
Afzal, 2 (foll. 98a, 99b);
'Alīm, 4 (foll. 23b, 28a, 60b, 70b);
Aṣraf, 20 (a poet of this name, brother of Saʿādat Xān, a descendant of Xuṣḥāl Xān living in the 19th century, is mentioned in the Tārīḫ, p. 109);
Aṣraf Xān, Hijrī, 2 (foll. 53a, 97a) (see No. 79);
Daulat, 7 (see No. 66);
Dost Muḥammad, 3 (foll. 29a, 85b, 88b) (perhaps the writer noted in the Tārīḫ, p. 100, as still living in A.H. 1290, after the publication of these poems);
Fāzīl, 24;
Fāzīl, 1 (fol. 84b);
Ḥusain, 2 (foll. 64b, 102b);
(I)brahīm, 3 (foll. 66a, 85b, 86b) (the Tārīḫ, p. 75, names an Ibrāhīm Xān Kākār, a contemporary of Ḥmad Šāh);
'Īṣām (also spelt Ḥiṣām), 5 (foll. 14a, 51a, 56a, 86b, 115b);
Kalandar, 5 (foll. 33a, 53b, 75a, 82a, 106b) (an Afridi, contemporary of 'Abd ul-Ḥamīd, Kalandar is famous for his lifelong devotion to his friend Mīrā, v. Ṣuʿarā, i. 245);
Kāmgār Xān, Xataḳ, 31 (see No. 103);
Kāzīm, 3 (foll. 16a, 17b, 95b);
Māhīn, 3 (foll. 56b, 59b, 84a);
Mīrāz Xān, Anšārī, 2 (foll. 25a, 50a) (see No. 67);
Muʿizz Ullāh, 3 (foll. 21b, 71a, 118a) (see No. 111);
Ṣadr Xān, Xataḳ, 12 (see No. 127);
Ṣiddīk, 17 (perhaps the Āxūnzāda of this name mentioned in the Tārīḵ, p. 99, a Hotak living in Kandahar in the first half of the 19th century);
Sikandar Xān, Xataḳ, 4 (foll. 16b, 58b, 61b, 108b) (a younger son of Xuṣṭāl Xān);
'Uṣmān, 5 (foll. 79b, 87b, 99a, 112b, 117b);
Xuṣṭāl Xān, 4 (foll. 36b, 96b, 101b, 110a);
Yūnūs, 37 (Muḥammad Yūnūs is said in the Tārīḵ, p. 59, to have been a disciple of Raḥmān Bābā; nothing else certain is known of him).

'The volume is lettered outside "Chaman i benazir", but this title does not appear in the work itself.' The poems in the anthology with this same title, which forms part of the Kalīd, have plainly been selected for the most part from this manuscript.

(B) OTHER VERSE

115

I.O. MSS. Pashto B. i—Foll. 142; size 24.5 × 17.5 cm.; 15 and 16 lines in a page; Nasxi; dated Šaʿbān A.h. 1209 (A.D. 1795). [Paris Exhibition]

Faẓl-nāma  فضل تامه

A manual of useful instruction, in verse. By Xuṣṭāl Xān, Xataḳ.

Begins:

کل ثنا پیه غنمه شانی که خوک کوز دي گه خوک پاس دی
چه موجود تر ماهی ماه دی پـوـحـدـت د ده گـوـه دی

1 Blumhardt, B.M. Cat., no. 45.
Xuṣḥāl Xān designed this work for the guidance of members of his family in the performance of the duties of everyday life. It is divided into fifteen chapters, treating of the principles of the Islamic faith, rules for the observance of religious obligations, directions on social and moral ethics, domestic duties, and the medical treatment of common ailments.

On fol. 4a there is the following tārix:

\[
\text{راشه كال چه د غفلت دي * يو كتاب مي په نعط دي}
\]
giving the date of composition A.H. 1089, when the poet was nearly 70 years old (see No. 75).

Ends:

\[
\begin{align*}
\text{چه محكم مي باند راي كر} & \\
\text{ما دا هونبره كار نماي كر} & \\
\text{که ترداد خوک شه ووايي} & \\
\text{سرگ يي نه وي تل وبايي} & \\
\text{ده اسلام خبره تم شوه} & \\
\text{كه په زيواتو كه په كم شوه}
\end{align*}
\]

Colophon:

\[
\text{تمت تمام شد كتاب فضل نامه بروز چهارشبب به وقت عصر از شهر شعبان سنه 1209}...
\]

116

B.M. Or. 12,101—Foll. 141; size 21×15 cm.; 13 lines in a page; crude Nasta‘lik; 19th century.

\textit{Fażl-nāma}

Another copy, incomplete at both ends. It lacks the first folio and the whole of the last two chapters.

117

I.O. MSS. Pashto A. 1—Foll. 160; size 19×12·5 cm.; 12 lines in a page; \textit{Nasxi}; 18th century. [J. Cotton]

\textit{Yūsuf Zulaixā}

Begins:

عنبیت رب بما کره
پخندان کسی پچ‌بک باو کره
معطر دماغ خما کره
شاماسی په نعمت کره

‘Abd ul-Ḳadir Xān, son of Xūshāl Xān, Xatāk, and brother of Aṣraf Xān, was evidently born in A.H. 1061 or '62 (A.D. 1651-2),¹ for he completed this translation of Ḥamī’s poem at the age of 50 (50 0-8) in A.H. 1112 (A.D. 1700-1). This date is expressed in a concluding eulogy of the emperor Aurangzeb by letters of the ḏafad, viz. 8 - ansion of Sa’di’s Gulistān (see No. 159).

He was also the author of a Diwān (see No. 81) and a translation of Sa’di’s Gulistān (see No. 159).

Extracts from this poem are printed in Dorn’s Chrestomathy and in the Gulshan. The full text has been published at Peshawar often, since 1870, and at Kandahar in 1922.

Ends:

حق توفيق د عدل ورکم
سند هجر غين وقاف وه
والله اعلم بالصواب
چه تمام شده دا كتاب

118

Rylands. Afghan i—Foll. 118; size 25.5 × 14 cm.; 17 lines in a page; Nasta’liq; Delhi, 18th century. [N. Bland—Bibliotheca Lindesiana]

Yūsuf Zulaixā

Another copy, lacking the last section and the Xātimā.

Copyist: Sulaimān, of Rampur.

Colophon:

تمت تمام شد كتاب يوفس زليخا بلغط افغاني يه تاريخ بانزدهم شهر ربيع الاول بوزر
سه شبه در موضع شاه جهاناباد درون قلعه در عرصه تواب نجيب الدوله بهادر بمسخت
فقر حقیر سليمان ساكن رامبور براي خاطر ؟ نوشته شد

¹ Cf. Šu‘ārā, i. 174.
I.O. MSS. Pashto A. 2—Foll. 150; size $19 \times 11.5$ cm.; 12 lines in a page; *Nasta‘lik*; 18th century.

Yūsuf Zulaixā

Another copy of the preceding.

On fol. 2a there is the impression of a seal bearing the date A.H. 1181 (A.D. 1767). Appended are a few Persian prescriptions for the preparation of tonic medicines.

Copyist: Mīrzā (?) Muḥammad.

Colophon:

تتم تمام شد از دست سر امیر محمد نوشته شده

120

B.M. Or. 4503—Foll. 202; size $20.5 \times 14$ cm.; 11 lines in a page; *Nasxi*; dated Kashmir, 4 Šawwāl A.H. 1217 (A.D. 1803). [Major H. G. Raverty]

Yūsuf Zulaixā

Another copy, finely written for Maulā Dād Xān. See Blumhardt, *B.M. Cat.*, no. 48.

Copyist: Mulla Wali Muḥammad.

Colophon:

تتم تمام شد کتاب يوست زليخا حسب الفراءتش عاليجاه رفيعاگيه مولا داد خان در خط كشمير جنت تصور دلپذير بسخط ملا ولي محمد تاريخ جهارم شهر شوال سنه يکهزار و دو صد و هفتاه قلمی گرديد

121

Rylands. Afghan 15—Foll. 216, with 33 half-page and 5 full-page miniatures; size $20 \times 13.5$ cm.; 11 lines in a page; *Nasxi*; dated Kashmir, 11 Žu ’l-ḳa’da A.H. 1230 (A.D. 1815).

Yūsuf Zulaixā

Another copy, finely written for Rustam Xān Ačakzai.
Beside the half-page miniatures illustrating the story, foll. 212–16 contain three full-page paintings of the Mogul pleasure gardens near Srinagar, Šalmar, Bāyča-i Naṣīm, and Niṣāṭ Bāγ, and two of dancing-girls.

Copyist: Mulla Wali [Muḥammad], the same as of the preceding copy.

Colophon:

Fol. 58a bears the impression of the seal of a Muḥammad Aʿżam, probably the said Afghan governor of Kashmir.

122

I.O. MSS. Pashto B. 10—Foll. 169; size 20·5 × 12 cm.; 13 lines in a page; Nastaʿliḵ; 19th century.

Yūsuf Zulaixā

Another copy. (See Ethé, I.O. Pers. Cat., no. 1356.)

123

I.O. MSS. Pashto C. 8—Foll. 200; size 28 × 16 cm.; 11 lines in a page; large Nastaʿliḵ; 19th century.

Yūsuf Zulaixā

Another copy.

Colophon:

The Hijri and Christian dates do not correspond (Muharram A.H. 1228 = January 1813). The date October 1852 is more likely to be correct, when the
17th, corresponding to 3 Muḥarram A.H. 1269, fell on a Sunday. The figure can just possibly be read ١٢٦٨, in which case the scribe had understandably forgotten to add a unit for the new year.

124

I.O. MSS. Pashto C. 9—Foll. 150; size 24·5 × 16 cm.; 13 lines in a page; good Nasxi; 19th century. [Paris Exhibition]

Yūsuf Zulaixā

Another copy. The introductory verses in praise of God, Muḥammad, the Caliphs Abī Bakr, ʿUmar, ʿUṣmān and ʿAli, and the Munājāt, are omitted. It begins with the text in the middle of the preface, following nine preliminary couplets, beginning:

اول حمد وایم د حق
چه هده دی تر هر دیز فائق
خالق دی بی قبیل وقال
رازق دی بی قبیل و قال

The first two pages are illuminated in gold on the margins and between the lines.

125

B.M. Or. 4239—Foll. 151; size 21 × 13 cm.; 13 lines in a page; Nasxi; early 19th century. [J. Darmesteter]

Yūsuf Zulaixā

Another copy. It lacks the first folio, which has been replaced by an Arabic prayer. The last section, containing the poet’s advice to his son, is also omitted. See Blumhardt, B.M. Cat., no. 49.

Ends:

بي هجران وصال دا وي خود پوهيري چه دانا [وي]
قصه تم شوه والسالم يو دم خلاص لدي نعام
Yūsuf Zulaiaxā

Another copy, beginning with the

 Damn D Talifh Kitab.

Zeh hag Che pe Ushq Xo ur yi
Gom Yi Dobar Hosu Yi Lz Yi
Da Klam Ndi Droogh [sic] Qutere Uhoshu D Zeha Rugh

and containing only the first sections, dealing with the marriage of Zuleikha and Joseph’s first dream.

On a number of pages the ink has become stuck and even transferred completely to the sheet facing.

Adam Xan o Durxanai

The tragic romance of Adam Xan and Durxanai, in verse. By Šadr Xan, Xatak.

Begins:

Rib Zeha Xham Cehmen Koe
Bey Kish Aor D Ushq Enwau Koe
Hagha Aor Beya Malنبه Koe
Xastra Beya Da Peha Koe

Šadr Xan was a younger son of Xuşhāl Xan, Xatak, born in a.h. 1064 or 1069 (see below).

The story, supposedly based on fact, is very popular, especially among the Yūsufzai tribes and the inhabitants of Swat, where it is set.1 Raverty, probably by mistake, notices a poem of the same name by ‘Abd ul-Ḵādir Xān (see

1 See Elphinstone’s Account of the Kingdom of Caubul, London, 1839, i, p. 244.
No. 117).\(^1\) Another metrical version, by Akbar Šāh of Peshawar, was written and published in 1883. For other versions see No. 163 below.

The present work has been published by the Pashto Academy, University of Peshawar, in 1960. Šadr Xān also versified the romance of Dīlī and Šāhēi (No. 128). According to Raverty\(^2\) he was the author of a Dīwān (a few of his yazals are included in the anthology No. 114) and of a translation of ‘the well-known Persian poem of Khusrau and Shirīn of Nizāmī’.

‘At the conclusion of the poem the author expresses the date of composition by the word قیت، the numerical value of the letters of which added together amounts to A.H. 1117. He also states that his age was then چیم i.e. \(3 + 10 + 40 = 53\) years, so that he was born in A.H. 1064 or A.D. 1654.’\(^3\) The Peshawar edition, however, has the reading چیم = 48 years (discussed on p. \(r\)), giving the author’s birth date as A.H. 1069 (A.D. 1658–9).

Ends:

\[
\text{ببل حوشک درستند عاقل دی} \\
\text{سن قیتاد بلبلو لا و چه ما نظم کر یاران}
\]

128

B.M. Or. 2825—Foll. 44; size 24 x 15 cm.; 15 lines in a page; neat Nasxi; dated 8 August A.D. 1871. [The Revd. T. P. Hughes]

قصه د دلی او د شهی

The romance of Dīlī and Šāhēi, the daughter of Ḥayāt Xān the Afghan, in verse.\(^4\) By Šadr Xān, Xātak. See No. 127.

Beginns:

\[
\text{پس له حمد له درود اتحیات} \\
\text{دا قصه چه زه چی وایم پی نظیره} \\
\text{کرزیده په هر لوری په چهان و چه}
\]

\(^1\) Grammar, Introduction, p. 29.
\(^2\) Ibid.
\(^3\) Blumhardt, B.M. Cat., no. 50.
\(^4\) Blumhardt, B.M. Cat., no. 51.
S.O.A.S. MS. 41377—Foll. 122; size 21.5 x 15 cm.; 15 lines in a page; Nasxi; dated A.H. 1261 (A.D. 1845).

Two tales in verse. By 'Abd ul-Ḥamīd Mohmand. See No. 94.

I. Foll. 1–62a. Nairang-i 'īsk. نیرنگ عشق


Begin:

پس لحمده لدروده واي دا
چه بوئت د اورنگ شاه اتش پاره
زبانی باپیر پوکل سره بل اور که

Ends:

ندي کم دا سخاوت تر لیونتوب
حاصل مشه هگه زيب لدز مرجانه
ساته كل د کور سي تر قبض باند

Colophon:

تمت تمام شد کتاب نیرنگ عشق تصريف عبد الحميد مهمندی ... تحرير بتاريخ چهارم ماه ربيع الثاني بروز دو شنبه بوقت پنیش اتمام یافت سنة 1361

1 Blumhardt, B.M. Cat., no. 53 (describing the next manuscript).
The story of the King and the Darwesh, translated from the Persian romance of Hilâlî. See the Persian Catalogue, p. 656a.\footnote{As last footnote.}

Begins:

Da aghâz mi pînameh d-hâge khatay di 
che nom koh khoway shah khoway di 
d-allah pînom-nom hâge laik di 
delalt dehge name hâge dath ke
che yowzi badshaahi d-khâh-ke

Hâmid states (fol. 75a) that he was urged to make the translation by Aûndzâda Gulâm Muhammed, probably the author of the following three works (Nos. 132–138 II). The date of completion is given (fol. 75b) as A.H. 1137 (A.D. 1724–5).\footnote{\textit{Su'arâ}, i. 237–8.}

Ends:

che cyind leh hâqiyet hem aghosh koh 
d-ciurut leh yowstsh ye pîh-sho koh 
khâdîi d-hesê ke pada dua esmîn

Colophon:

Tamm shad kêtub shah kâda dar meh-sfer dar rozeh jümme dar woot peshîn

Both romances have been published at Peshawar in 1882.
132

Rylands. Afghan 5—Foll. 79; size 23 × 13·5 cm.; 11 lines in a page; Nasxi; 18th century; badly worm-eaten.

[Colonel G. W. Hamilton—Bibliotheca Lindesiana]

Mūrajānāme

An account in verse of Muḥammad’s night ascent to heaven. By ġulām Muḥammad.

Begins:

په حضرت نبی چه مهر مستعانک
خو مقام ی د باغی پر استانک
ملایک ور بانی زیری پدا شانک

Gulām Muḥammad, son of Šer Xān, was a Mokā Xel Gigyānai of the Doāba of Peshawar, and a member of the Kādirī order. The work was translated from a Persian version and completed in A.H. 1115 (A.D. 1703–4) when, according to the author’s epilogue, he was imprisoned in India.

Ends:

د نبی معراج نامه وہ پفارسی کئین
د غلام قوت لکوم د ویلو
نوری غم سکانئی باران

ما غلام محمد پینتو خن بیانک
دا اطاف غوث الاعظم شاهشاهانک
چه قبول ووم محمد آخر زمانک
On foll. 1a and 79b there are the impressions of a seal, with an illegible inscription beneath a coat of arms. This, representing a crown above a fish, between two scimitars, the whole surmounted by an umbrella, pertains to some member of the ruling family of Oudh. The seal is dated A.H. 1206. Fol. 1a also has a number of written notes, the earliest dated A.H. 1197 (A.D. 1783).

Beside the present work, the story of Saif ul-Muluk (No. 136) and the Tawallud-nāma (No. 138 II), Ḡulām Muḥammad has also written a Tafsīr-i ‘Wa ‘l-żuhā’ (a metrical commentary on the 93rd Sūrah of the Koran, published in 1880) and probably other religious poems, including a Nūrnāma da sarwar-i kā’ināt.

133

Rylands. Afghan 8—Foll. 71; size 18·5 x 11 cm.; 13 lines in a page; crude Nasxi; dated 4 Rabī‘ II A.H. 1177 (A.D. 1763).

[Colonel G. W. Hamilton—Bibliotheca Lindesiana]

Miʿrājnāma

Another copy. Foll. 4, 5, 8–12, and 15–19 have been added at a later date to complete the manuscript.

Copyist: Muḥammad Mīr-taḥrīr.

Colophon:

تمت تمام شد . . . كاتب الحروف فقير الخديفر محمد سير تحرير في التاريخ ربيع الثاني 
چهارم سنه 1177 هجري

Foll. 1–3, written by another scribe, Nabī Nūr Xān, contain a muxammās poem by ʿAbd ul-Ḵādir, with the refrain:

ندیدن کانده بیلتون دی

(in No. 81 at foll. 104a).

Fol. 4a bears the name Muḥammad Ḥayāt Xān Tārī Xān scrawled in red ink. This has been misread by a previous cataloguer, who has written on the fly-leaf ‘Majmūʿa-i Xān Tārī Xān’.
106

POETRY

134

Bodleian. Caps. Or. C. 8—Foll. 56; size 20·5 × 13 cm.; 12 lines in a page; Nasxi; 18th century.

Miˈrājnāma

Another copy, not arranged as verse. Ethé, Bodl. Cat., ii, no. 2352.

Fol. 56b bears a final note in Pashto, after a fruitless attempt to express the same in Arabic, to the effect that: ‘If anybody seeks to know my name, my name is Mullā Gāyat and this is my book and my home is in the village of Rozī Xān Akozai and this is my book and I wrote it myself.’

135

I.O. MSS. Pashto B. 25—Foll. 30; size 22 × 13·5 cm.; 15 lines in a page; Nasxi; 19th century. [Paris Exhibition]

Miˈrājnāma

Another copy, with many spelling mistakes. The date of completion is given here as A.H. 1118.

Colophon:

تمت شد معراج نامه اوغاني

136

B.M. Or. 398—Foll. 111; size 25·5 × 16·5 cm.; 14 lines in a page; Nasxi; 18th century. [Colonel G. W. Hamilton]

Қiʃʃa-1 Saif ul-Mulûk قصه سيف الملك

The romance of Saif ul-Mulûk and Badiʿ ul-Jamāl (here called Badrī Žamāl), in verse. Translated from the Persian by Ġulām Muḥammad.
Begins:

The translation is made from the Persian romance, a manuscript copy of which is described in the Persian Catalogue, p. 764b. It does not appear to have been published. Another Pushtu version of the romance, written by Āḥmad, has been frequently lithographed.¹

On fol. 87b Fūlām Muḥammad names his (Kādirī) spiritual guide, Muḥyi 'l-Dīn.

Ends:

On fol. 87b Fūlām Muḥammad names his (Kādirī) spiritual guide, Muḥyi 'l-Dīn.

Ends:

Another copy of the preceding, from which it appears to have been made for Major Raverty. Blumhardt, B.M. Cat., no. 56.

Colophon:

Another copy of the preceding, from which it appears to have been made for Major Raverty. Blumhardt, B.M. Cat., no. 56.

Colophon:

Copyist: Sirāj ul-Dīn, of Multan (see No. 149).

Two religious poems.

¹ Blumhardt, B.M. Cat., no. 55.
I. Foll. 1–14. Қiшқa-i Џumjумa. قصه جمجية

The story, in verse, of the skeleton of a king which spoke to Jesus of its punishment in hell and was resurrected for eight years as a pious Muslim.

Begins:

له قصص روايت دي
چو عيسى ابن سريم
په ورح په يوه مكان
کرزيده په بيابان

This version of the story is anonymous. Another version, by Gul Aњmad of Пaجاجи, has been frequently published.

Fol. 11 of the manuscript is left blank. Foll. 12a–13a, line 9, are a shortened repeat of foll. 9 and 10.

Ends:

په نظم آسانه مي تنام كر
زيم نظم دا كلام كر
دعا كر راته اي يارو
پي بيه مين حما د بارو

II. Foll. 16–60. Tawallud-nama. تولد نامه

The story of the birth and lives of Hasan and Husain, put into Pashto verse by Gulам Muhammad Gigyани, on the basis of the account in the Persian Durr-i majalis by Saif ul-Zafar Naubahari.

Begins:

هسي فضل د خداي په بيي فاطمه وكر
چو امام حصن پيدا په نيك ساعت شه
پاک نبي د فاطمه كر و تللي
ور شکاره امام حصن په نيك هيت شه

This is presumably the same as the work called ٌjangnاما-i Imامةin, by this author and mentioned by Raverty.¹

The manuscript has been corrected in pencil. On fol. 16a there is the impression of a seal with the date A.H. 1234 (A.D. 1818–19).

Colophon:

تمت تمام شد تولد نامه حضرت امام حسن و امام حسین شاه زاده كن

Fol. 61a contains the following mixed list of kings, mystics and poets, all qualified as Sultan: Mâsâ ‘Ali Rizâ, Bâyazid Bistâmi, Ibrâhîm Adham, Mahmûd Gaznawî, Sanjar, ‘Ala’ ul-Dîn Samnânî, and Abû Sa‘id Abu ’l-Xair.

¹ Grammar, Introduction, p. 33.
Rylands. Afghan 11—Foll. 66; size 22 x 13.5 cm.; 15 lines in a page; Nasxi; 18th century. [Colonel G. W. Hamilton—Bibliotheca Lindesiana]

Two religious poems, by Saiyid Ḥūsain.

I. Foll. I–31b. Tawallud-nāma. تولد نامه

An account of the miracles connected with the birth and childhood of Muhammad.

Begins:

اول وایه پژبان
بیا درود په پیغمبر دی
چه ترکل جهان بتهتر دی
پس له حمد له صلوت
راشه وارو واهم تانة

Nothing is known of the poet beyond his statement at the end of this poem, that he translated it from a Persian original in the year (ق + ١٨ + ١١) A.H. 1121 (A.D. 1709-10).

Ends:

پفارسی و انشا شوی
هر خلور حرف پوره شه
قصه نم پرینتو [sic]
پو الف راغی بل کاف

Nothing is known of the poet beyond his statement at the end of this poem, that he translated it from a Persian original in the year (ق + ١٨ + ١١) A.H. 1121 (A.D. 1709-10).

Ends:

پفارسی و انشا شوی
هر خلور حرف پوره شه
قصه نم پرینتو [sic]
پو الف راغی بل کاف

II. Foll. 31b–63. Žang-nāma-i Ḥamain. جگن نامه د امامانو

An account of the tragedy of Karbalā, the martyrdom of Ḥasan and Ḥusain.

Begins:

ترهرجا اول پدوست باند کرم و
چه ترکل جهان پر هر شه مقدم و
هم سر خط شه د جمله پیغامبران
بهترین هم د عرب د عجم و
خوارس افلاک ي پیدا ده پروی کم

This poem also was translated, from the version contained in the Persian Iršād-ul-tālibin by Āxūn Darweza. It has been published at Delhi in 1877 and later.

\footnote{Both this and the next manuscript (No. 140) have ع, which would give a total of 191. Even taking this as 1191 gives an impossible result, as the next manuscript is dated 1171.}
POETRY

Ends:
روايت له معتبر كتاباون سيد وبك يب حاشيه د خيل ديوان و
دا قصه و يفارسي اخون ويلي سيد حسيين تر بوشتو وبك ديوان و

Foll. 64–66 are from two different manuscripts of the Maxzan ul-Islām, by Āxūnd Darweza (see No. 1). Foll. 64–65 contain articles 2 and 16 of Add. D, and fol. 66, article 11 and the beginning of 12. The last side is unfinished.

140

Rylands. Afghan 13b, foll. 53–96 (see No. 30); dated a.H. 1171 (a.D. 1757–8).

Tawallud-nāma

Another copy of No. 139 I.

Begins:
أول وايم پر زبانه به تئا د پاک سبجان

Copyist: Ǧulām Muṣṭafā

Colophon:
تمت تمام شد سنة 11711 [sic] تولد نامه د حضرت صلى الله عليه وسلم بدسخته [sic]
فقر حقيق غلامي [sic] مصطفى دعا تما درده [sic]

Fol. 96a contains three kalīmas [sic] in Arabic.

141

Rylands. Afghan 12—Foll. 24; size $17 \times 12$ cm.; 13 to 17 lines in a page; Nastaʿlīk; early 19th century.

[Colonel G. W. Hamilton—Bibliotheca Lindesiana]

Jang-nāma-i Imāmain

Another copy of No. 139 II.

A few lines are missing after fol. 23a and the manuscript is unfinished, ending in the middle of fol. 24a.
The miracles of Mūḥammad, related in verse. By Ḥāfīz ‘Abd ul-Kabīr.

Begins:

The author states in the preamble that he compiled this work from the Arabic during the reign of Aḥmad Shāh (A.D. 1748–54), in the year A.H. 1166 (A.D. 1753). ‘Abd al-Kabīr is also the author of a metrical version of the Persian Durr i majālis of Saif al-Zafar, Naubahārī, also Dafʿ al-faḵr,1 the Ījānāt al-fīrduṣ (No. 40), and other religious poems.

The present work has been frequently published. It ends (fol. 117a):

Foll. 117b–27 contain a Munājāt and other poems by the same author. The remainder of the manuscript consists of:

Foll. 1–8. An Arabic text.

Foll. 9–13. Various fragments in a crude hand, being mostly poems by Raḥmān and Ḥamīd.


Another, anonymous, version of the miracles of Mūḥammad, in verse.

1 Blumhardt, B.M. Cat., no. 34.
The poem, as in the original, rhymes in م. Another translation, by Miyan Šaraf, was published at Delhi in 1883. A paraphrase of the poem by Axünd Darweza forms Bayān II of his Maxzan ul-Islām (No. 1).1

Ends:

اختلف د قصيده عبد القادر هم پدا کر ا خال الة تعالى على النبي و آلههم
د قصيده لبرکت د محمد لسه خلت د جنت اسید واري پکليم سره کروم
تتم تمام شد بعون الملك الوهاب يا وهواب تتم قصيده برده

1 Blumhardt, B.M. Cat., no. 41.
NūRNĀMA نورنامة

A poem about the miraculous radiance of the Prophet, translated into Pashto by Jān Muḥammad.

Begins:

كل ثنا پاکی د ستا قدم زب العالمین او درود پر پیغمبر د سل زر لکه خلیه وین 
هم پر آل د ده هم پر و ایو اصحابو هم پر کل مؤمنان د رحمت خلداي وین

Nothing certain seems to be known of the translator. A poem with the same taxallus is found in a manuscript of the Maxzan ul-Islām dated Multan, A.H. 1167 (A.D. 1753-4), and the poet Ḥanān of Kandahar (fl. c. A.H. 1270/ A.D. 1850) mentions a Ḥāfīz Jān Muḥammad Kākār, who may be the same person.

Ends:

نور نامه شمایل خوک چه لولی یا به وشخه وی 
د هم کور ی د گاوبلی بخدای له غله نه وساتین

لفرض بی خلاص چا هم هرکز بی خوار نکا
چه خوک پر نور نامه په شمایل سین کونین

146

I.O. MSS. Pashto B. 28—Foll. 27; size 24.5 × 14 cm.; 17 and 19 lines in a page; Nasxi; 19th century. [Paris Exhibition]

Kiṣṣa-i Bahrām o Gulandām قصه بحرام و گولندام

The romance of Prince Bahrām and Gulandām, Princess of China, in verse. By Faiyāz.
Begins:

رویت دی له سقّو روان، پدّا شان خبر کری سامعان
یو بادشاٰه عالیجان صاحب د روم و، خوش یرم فی سکونته و دانایانو

The closest version of the story to this is that in the Gorândî language of north-western Persia.1 This poem has been frequently published, at Peshawar and Bombay. It is also printed in the Kalid. Nothing is known of the author.

Ends:

دّ بهرام د روه مقصود سر شه فیاضه
اس پنطّم ده فیاض دّ خلی گفتار شه
د قصّه می لی شّنات اوریّدی

147

Rylands. Afghan 6—Foll. 24; size 25x15 cm.; 16 to 22 lines in a page; Nasta’läk; 18th century.

[Colonel G. W. Hamilton—Bibliotheca Lindesiana]

Kîşşa-i Bahrâm o Gulandâm

Another copy, lacking the first folio.

148

I.O. MSS. Pashto D. 2—Foll. 31; size 30x19.5 cm.; 15 lines in a page; Nasta’läk; dated 9 Ramazân A.H. 1270 (A.D. 1854).

Kîşşa-i Bahrâm o Gulandâm

Another copy of the preceding, much shortened.

Copyist: Dost Muḥammad.

Colophon:

تّمّت تمام شد کتاب بهرام در روزش سبّه بتأخّر نوهم ماهی بفرک رضیّان تمام
شد سنّه ۱۲۷ (!) یکهزار و دوصد هفتاد بود که به اتمام کتاب شهوتاد بهرام رسد

بخار (!) تحریر یافت

1 See Rieu, Catalogue of the Persian MSS. in the British Museum, ii. 734a, on Add. 23554; Ethé, I.O. Pers. Cat., nos. 799 (22), and 1697.
Appended (fol. 27a) are a few yazals from the Dīwān of 'Abd ul-Ḥamīd (see No. 94).

149

B.M. Or. 4499b, foll. 87–112 (see No. 137); dated end of Rabī’ I, A.H. 1271 (A.D. 1854).

[Major H. G. Raverty]

Kiṣṣa-i Bahrām o Gulandām

Another copy, in which the text differs considerably, being generally inferior to No. 146.

Begins:

روايت دي له سـفوان ياران

Ends:

پخش ورخو کی تمام بهرام كتاب شه

Copyist: Sirāj ul-Dīn, of Multān.

Colophon:

تمت تمام شد قصه بهرام گزار [!] در اخرين ايام ماه ربيع الاول سنة 1271 دستخط

قيرح حقيق بر تقصير سراج الدين قاضي زاده ساکن ملتان

150

S.O.A.S. MS. 10978—Foll. 176; size 30 × 16 cm.; 22 lines in a page; Nasxi; 19th century; bound in stamped red leather.

Dāstān-i Amīr Ḥamza

The story of the marvellous exploits of Amīr Ḥamza, uncle of the Prophet Muḥammad, in verse. Translated from the Persian, by Aḥmad.
Begins:

The text comprises 57 dāstāns, unnumbered, and is evidently based on an original version similar to that described by Ethé, I.O. Pers. Cat., no. 784. The present work has been printed frequently, sometimes with the addition of the stories of the battles of Badr and Uḥud.

Of the many versifiers of the same name, the translator of this story is identified by Rīxtīn with ʿAḥmad ʿĀxin Xel of the neighbourhood of Peshawar, said to be also the author of a Kiyāmat-nāma. From the colophon it appears that the present copy was made at the dictation of the author, then resident in Akbarpūra, a village east of Peshawar near the confluence of the Bara and Kabul rivers.

Colophon:

S.O.A.S. MS. 10979—Foll. 194; size 28 × 20 cm.; 20 lines in a page; Nasṣī; 19th century.

Dāstān-i Amīr Ḥamza

Another copy of the same text.

Copyist: Mullā Ḥulām Muḥammad.

Colophon:

1 Šuʿarā, ii. 630; Tārīḵ, p. 112.
The romance of ‘Ažrā and Wāmīk, translated by Muʿīn ul-Dīn ‘from the Persian Mašnavī by Ḥājī Muḥammad Ḥusain, Shīrāzī. See the Persian Catalogue, p. 771b'.

Begins:

Muʿīn ul-Dīn states that he is resident at Charsadda, in Hashtnagar, and completed the work at the neighbouring village of Utmanzai. He was also the author of a Dīwān, extracts from which have been printed.

The manuscript appears to be in the translator’s own handwriting and has several corrections. The last lines give the year of completion as A.H. 1256 and the colophon the month, Žu ‘l-kaʿda.

Ends:

Colophon:

The binding bears the legend:

1 Blumhardt, B.M. Cat., no. 57.
2 In the Bayāz published by Ḥasib Gul Miyā, c. 1885; see Tārīḫ, pp. 87, 115.
B.M. Or. 2827b, foll. 81–113 (see No. 111); fine Nasxi; dated 23 December A.D. 1871.

 كتاب ملاوي أحمد

The story of the thief and the judge, in verse.¹ By Maulawi Ahmed, of Tangi in Hashtnagar.

Begins:

لاشبى واووه دا قصى ده د قاضي د غله دعوه ده
راويانو دي ويلي به كتاب كبير ما ليدلي

Maulawi Ahmad was the author of the Ganj-i Paxto and of the Tarih da Sultän Mahmūd-i Gaznawi (both included in the Kalid, which he helped to compile), beside a version of Adam Xān o Durzānōi (see No. 163) and various other works.²

The author states that he versified this work from an existing Pashto version, ‘tasteless and full of Arabic and Persian’. The date of completion is given as 19 Ramazān A.H. 1283 (A.D. 1867). It has been lithographed at Peshawar and Delhi.

Ends:

په تنگی کبن م مسكن دي
په نسب کبن سافر خلیم
وارو خلقو ته معلوم
او احمد دي خما نوم

Copyist: Gulām Ḫālānī, of Peshawar.
Colophon:

تمت تمام شه به تاريخ درويشتم د دسامبر سنه 1871 ع به دستخط دقير غلام
خيلاني پناوري

¹ See Blumhardt, B.M. Cat., no. 58.
² In the Tarih, pp. 109, 113, he has been confused with Munshi (Khan Bahadur) Ahmed of Kota (see No. 169).
The story of Fath Xan of Kandahar, in verse. By Mullâ Ni'mat Ullâh, of Nowshera.

Begins:

The story of Fath Xan of Kandahar, in verse. By Mullâ Ni'mat Ullâh, of Nowshera.

Begins:

Ni'mat Ullâh was the author of a large number of romances, religious treatises, and other poetical compositions, many of which were published in the 1880's. This story appeared in 1886. The publisher had paid the author ten rupees for the manuscript, which he later sold to Professor Darmesteter.

'Fath Khan, the hero of the romance, the son of Aslam Khan of Kandahar, fell in love with Rabî'ah and married her. In course of time he set out with the Afghan army in battle against the Mogal forces of the emperor Akbar. Fath Khan was slain, and his devoted wife perished at his grave.'

Ends:

Ends:

Ni'mat Ullâh was the author of a large number of romances, religious treatises, and other poetical compositions, many of which were published in the 1880's. This story appeared in 1886. The publisher had paid the author ten rupees for the manuscript, which he later sold to Professor Darmesteter.

'Fath Khan, the hero of the romance, the son of Aslam Khan of Kandahar, fell in love with Rabî'ah and married her. In course of time he set out with the Afghan army in battle against the Mogal forces of the emperor Akbar. Fath Khan was slain, and his devoted wife perished at his grave.'

Ends:

Ends:
I. Foll. 1b. Munajāt. مناجات
A poem of supplication to God. By Muḥyī ’l-Dīn.
Begins:

زاري تائه كَمِم الله
د بي كَسو دستكه
پيوسته يم لنَناه
د حضرت پروي مي وبنه خبنته

II. Fol. 11b. Wafāt-nāma. وفات نامه
The story, in rhymed prose, of the death of the Prophet. By Fākīr.
Begins:

واوري اي يارانو* دا روایت دي لرسوله بيانيري* دا آيت د قران أليوم اکملت كم
دينكم دا آيت في آخرين دي* دا ایت پرسول راغي* د ده خاطر بر تكران شه* 
د امت لويره غمه اندورگين دی* 

The text has been published in the margins of one edition of the Ḫannat ul-firdaus (No. 40, Peshawar, 1901).

III. Foll. 24a. Kiṣṣa-i Ḫumajma. قیصه گی [!] جمجمه
Another copy of No. 138 I.

156

S.O.A.S. MS. 149963—Foll. 120; size 10.5×8.5 cm.; 5 lines in a page, alternately black and red; crude Nasxi; dated (fol. 72b) 9 Zu ’l-ka’dâ a.H. 1308 (A.D. 1891). [Colonel J. Appleby]

An anthology of short religious poems. The contents are as follows:

Fol. 7a, title-page.
Fol. 7b, Nūr-nāma-i kalān, by Ḫān Muḥammad; another copy of No. 145.
Fol. 71b, Saš kalima, a short creed in Arabic.
Fol. 73a, abbreviated versions of the Nūrnāma, Ṣamā’īl-nāma (fol. 74b), Ṣīfat-i ʿImān (fol. 78a) and Panj gauhar (fol. 82b) by Āxūn Darweza, being excerpts from his Maxzan ul-Islām (v. p. 5, with n. 1).
Fol. 103a, *Ṣad (u) si mas’ala*, also from the Maxzan ul-Īslām.

Copyist: Gulak Bannūčī.
Foll. 1–6 and 110–20 are ruled, but otherwise blank.
V. TALES, ETC.

157

I.O. MSS. Pashto B. 4—Foll. 336; size 24 x 16 cm.; 15 lines in a page; elegant Nasta’lik; dated 14 Muḥarram A.H. 1183 (A.D. 1769).

‘Īlm-xāna da dāniš


Begins:

Da āgāz di pīnāh-e dēgh-e xānāy, āh pā’ay-e di bī ƿe nāsh-te bī jāy

Be tālqūw ƿe xalq-te rahnūn di ƿaṣṭqām kama ʾaṣr-e rahnūmāy

Afzal Xān was the son of Aṣraf Xān, Hijrī (see No. 79), and grandson of the famous Xuṣṭāl Xān, Xaṭāk. He evidently succeeded to the chieftainship of the Xaṭāk clan at about the time of his grandfather’s death (A.H. 1100), when he was 28 years old, although his father, in Mogul captivity in Bijapur, did not die until A.H. 1105.

He states in the preface (fol. 6a) that he began this translation of the ‘Iyar-i dāniš when he had ruled for 25 years and was 53 years of age. In the epilogue (fol. 334b) he calls it ‘Īlm-xāna da dāniš and gives the date of completion. In this copy it is 13 Muḥarram A.H. 1129 (A.D. 1717), but in the Su’arā (i. 230) the date 1128 is quoted from another manuscript. This is supported by the chronogram which ends this copy. Afzal Xān lived to a great age, though the date of his death is variously given as A.H. 1161 or (improbably) 1183.¹

¹ See Su’arā, i. 229; the latter date is based on a reading of a tārīx in the Diwān of Afzal’s son, Kāzīm Xān, though this was finally arranged two years earlier, in A.H. 1181! Two such chronograms are to be found in the margin of fol. 141b in No. 98, but no possible date can be derived from them.
The first eight stories of Chapter III are printed in the *Gulshan*. There is also a selection from the work in Dorn’s *Chrestomathy*, the translation being erroneously attributed in his preface to ‘Malik Khūshhāl’.

Afzal Xān was also the author of the *Tārīx-i muraṣṣa‘* (No. 46). According to Raverty, he also ‘wrote a few other works, and made a number of translations from Arabic and Persian, chiefly historical, viz.: Aæsam-i-Kūfī, containing the principal incidents of the life of Muḥammad; Si’ar-i-Mullā Maәin; and [a] *Tafsīr-i-Ḳur‘ān*’.

Ends:

The chronogram in this spelling gives the date A.H. 1128.

Copyist: Saiyid Muḥammad ‘Alī.

Colophon:

B.M. Or. 4506—Foll. 90; size 31 × 17.5 cm.; 19 lines in a page; *Nasvi*; 19th century; bound in stamped leather. [Major H. G. Raverty]

‘ĪLM-XĀNA DA DĀNĪŠ

Another copy. ‘The manuscript extends only as far as the middle of the fourth chapter.’

B.M. Or. 4504—Foll. 129; size 23.5 × 13.5 cm.; 14 lines in a page; *Nasta’liḵ*; dated 25 Ramāzān A.H. 1271 (A.D. 1855). [Major H. G. Raverty]

**Guldasta**


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1 *Grammar*, Introduction, p. 29.
2 Blumhardt, *B.M. Cat.*, no. 52.
After translating the preamble of the Gulistan 'Abd al-Ḳādir has substituted his own preface, in prose and verse, for that of Sa'dī (fol. 5a). In it he states that, through the vicissitudes of fate, he was living in A.H. 1124 (A.D. 1712) at Naushahra, in a hut of sorrow, without a friend or sympathiser, like an animal of the desert in its cave. In order, therefore, to bring solace to his afflicted heart, and to cease repining over his unhappy lot, he was induced to make this translation of the Gulistan, to which he gave the name of Guldastah. The work was completed that same year, according to a chronogram at the end of his preamble. . . . The translation of the text is resumed on fol. 15b with Sa'dī's enumeration of the 8 Bābs and their contents."

'Abd ul-Ḳādir was also the author of a Dīwān (No. 81) and of a translation of Žāmi’s Yūṣuf Zulaixā (No. 117). When this work was written he was over 60 years of age, and his nephew Afẓal Xān had held the chieftainship of the tribe for more than 20 years (see No. 157). This fact casts doubt on Raverty’s account of 'Abd ul-Ḳādir’s murder by Afẓal.

The first Bāb is printed in the Gulshan. No other part of the work appears to have been published.

Copyist: Saiyid 'Azīm.

Colophon:

Thana de Khuda ki raha che ghalib wa loydi de aur isbat thi se bap di nazdeek di aur phe shankar d deh ke bihar ziyat wali d nemut deh har tafsiz cheh hakte cheh modd do khurunki de bihar dih woh cheh keh phu basketa rahe khafrh do sehn keh deh ishqi keh koh d deh nemut se wohad doh shar deh nemut shar deh wajab deh

1 Blumhardt, *B.M. Cat.*, no. 46.    2 *Selections*, p. 269.
160

S.O.A.S. MS. 13017—Foll. 113; size $23 \times 17.5$ cm.; 13 lines in a page; Nasxi; dated Karachi, 22 March A.D. 1868. [Major H. G. Raverty]

GULDASTA

Another, fair copy, made for Major Raverty.

Copyist: Maulawī Nūr Muḥammad, of Kandahar.

Colophon:

161

B.M. Or. 2828—Foll. 118; size $29 \times 19.5$ cm.; 15 lines in a page; fine Nasxi; dated 8 November A.D. 1872. [The Revd. T. P. Hughes]

GULDASTA

Another, fair copy, made for Mr. Hughes. The text of the first two folios of the Introduction and that of the Xātīma differs from the preceding copies. Blumhardt, B.M. Cat., no. 47.

Begins:

Copyist: Fūlama Jīlānī, of Peshawar.

Colophon:
162

B.M. Or. 4505—Foll. 129; size 32 × 20 cm.; 15 lines in a page; Nasta’lik; dated Calcutta, A.H. 1227 (A.D. 1812).

GULISTAN

Another translation of the Gulistān of Sa’dī, in prose and verse. By Amīr Muḥammad Anṣārī.¹

Begins:

Nothing appears to be known of the author beyond the fact that he bore almost the same name as his father. Raverty’s note to this manuscript—‘This is a rare work. I know of but one other copy in existence.’—does not greatly distinguish it from any other manuscript, of whatever work, that passed through his hands.

Colophon:

Mitrjam iin gūlistān Amīr Muḥammad bin Dīrī Muḥammad ‘anṣārī ‘unfī ‘anbama ‘amatī ‘adī dīrī al-‘amārah klākta ‘an 1227 ḥajjī qalīsī

163

I.O. MSS. Pashto B. 12—Foll. 27; size 23 × 15 cm.; 19 lines in a page; Nasta’lik; dated A.H. 1238 (A.D. 1822–3).

ĀDAM XĀN O DURXĀNEI

The tragic love story of Ādam Xān and Durxānā, in prose and verse. This version is anonymous.

¹ Blumhardt, B.M. Cat., no. 54.
The earliest known version of this story is by Šadr Xān, Xatak (No. 127). Raverty mentions a prose version by Faxr ul-Dīn Šāhībzāda\(^1\) which, though there is no indication of the fact, may be the present work. A popular prose version of the story, by Maulawī Āḥmad of Tangi in Hashtnagar, lithographed at Peshawar in 1872, has the appearance of being a paraphrase of this text. A précis of the story is included in Khan Bahadur Ahmed Jan’s Pashto reader *Da Kissa Khane Gap*.\(^2\)

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2. Peshawar, 1930.
166

Rylands. Afghan 9—Foll. 30; size 20×13 cm.; 7 to 9 lines in a page; crude Nasxi; late 18th century.

[Colonel G. W. Hamilton—Bibliotheca Lindesiana]

KITĀB-I ZAKKUM

The Story of King Zakkiim, in rhymed prose. By one Ibrāhīm.

Begins:

The text is apparently based on a Persian original (v. fol. 23a). It tells of the battles of the early Muslims, led by the Prophet, against a legendary King Zakķūm of 'Irāk, his sons and champions, and of their final overthrow and conversion to Islam.

Ends:

Copyist: Mullā Muḥammad Safī Šāh.

Colophon:

There follow the first few lines of the Jāng-nāma-i Imāmain, by Saiyid Ḥusain (see No. 139 II).

The impressions of three seals are to be found on foll. 1a and 30b. Two of these bear coats of arms, one being identical with that of Oudh on No. 132. They are dated A.H. 1206, 1233, and 1244. There is also a written note on fol. 1a, dated A.H. 1262 (A.D. 1846).
A collection of anecdotes

First anecdote:

The anecdotes are evidently translated from another collection, either Persian or Indian, as the first folio bears the note:

نظیر ثانی کرده شد ویک نقل از اصل کتاب در آخر ترجمه زیاده نوشته

They are carefully written and vocalized, but in an unorthodox spelling. The numeration, in red, is complete as far as 130 (fol. 52b). The copy is imperfect at the end.

A collection of 56 short anecdotes.

Almost all of these stories have been included, in a different order and with slightly altered wording, in the collection which begins the Hagha Dagha, by Ahmed Jan.

On fol. 8b, reversed, another start has been made with the ‘judgement of Solomon’ story.

1 Official text-book for the examination of military officers in preliminary Pushtu, Peshawar, 1929.
169

B.M. Or. 2832—Foll. 27, interleaved with blank paper; size 28·5 × 18·5 cm.; 15 lines in a page; fine Nasxi; dated 17 February A.D. 1875.

[The Revd. T. P. Hughes]

Raużat ul-amṣāl روضة الامثال

A collection of Pashto proverbs. Compiled by Saiyid Ahmad, of Kota in Swabi.

Begins:

اوی مینه پو مینه خلین او خلین خو کیو یو - و اینه پوئئی *
ادی لیونئ پی رمی کبین پانکئ پانکئ غوائی *
ادی پو سمه او کلی پنی پو سوات *
اسی پری پو سور پر مانی *

‘Mr. Hughes has supplied the following note:—

“Six hundred and seventy-nine Afghan Proverbs. Collected and alphabetically arranged by Maulavie Sayyid Ahmad a beneficed Imam in the village of Kotah Yusafzai and a son of the celebrated Mulla of Kotah, the great opponent of the renowned Akhund of Swat [see No. 24]. This collection of proverbs is entirely original.”

Copyist: Fulam Jilani, of Peshawar.

Colophon:

تمت تمام شه بی تاریخ اولسم د فروری سنی ۱۸۷۵ بی د استخت د غلام جیلائی پشاوری

1 Blumhardt, B.M. Cat., no. 60.
### NUMERICAL INDEX

#### I. BRITISH MUSEUM

<table>
<thead>
<tr>
<th>MS. no.</th>
<th>Blumhardt, B.M. Cat. no.</th>
<th>Present catalogue</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>21,471</td>
<td>36</td>
<td>101</td>
</tr>
<tr>
<td>26,336</td>
<td>10</td>
<td>49</td>
</tr>
<tr>
<td>26,582</td>
<td>17</td>
<td>63</td>
</tr>
<tr>
<td>27,312</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>Oriental</td>
<td></td>
<td></td>
</tr>
<tr>
<td>393</td>
<td>27</td>
<td>85</td>
</tr>
<tr>
<td>394</td>
<td>38</td>
<td>107</td>
</tr>
<tr>
<td>395</td>
<td>39</td>
<td>108</td>
</tr>
<tr>
<td>396</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>397</td>
<td>42</td>
<td>23</td>
</tr>
<tr>
<td>398</td>
<td>55</td>
<td>136</td>
</tr>
<tr>
<td>399</td>
<td>15</td>
<td>61</td>
</tr>
<tr>
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<td>24</td>
<td>79</td>
</tr>
<tr>
<td>2801a</td>
<td>37</td>
<td>99</td>
</tr>
<tr>
<td>2801b</td>
<td>37</td>
<td>103</td>
</tr>
<tr>
<td>2802</td>
<td>25</td>
<td>81</td>
</tr>
<tr>
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<td>21</td>
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<td>53</td>
<td>130</td>
</tr>
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<td>2825</td>
<td>51</td>
<td>128</td>
</tr>
<tr>
<td>2826</td>
<td>44</td>
<td>112</td>
</tr>
<tr>
<td>2827a</td>
<td>43</td>
<td>111</td>
</tr>
<tr>
<td>2827b</td>
<td>58</td>
<td>153</td>
</tr>
<tr>
<td>2828</td>
<td>47</td>
<td>161</td>
</tr>
<tr>
<td>2829</td>
<td>28</td>
<td>88</td>
</tr>
<tr>
<td>2830</td>
<td>29</td>
<td>89</td>
</tr>
<tr>
<td>2831</td>
<td>6</td>
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<td>45</td>
<td>114</td>
</tr>
<tr>
<td>2893</td>
<td>9</td>
<td>47</td>
</tr>
<tr>
<td>4228</td>
<td>19</td>
<td>67</td>
</tr>
<tr>
<td>4229</td>
<td>22</td>
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</tr>
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<td>4230</td>
<td>40</td>
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<td>15</td>
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<td>59</td>
<td>154</td>
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<td>11</td>
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<td>13</td>
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<td>84</td>
</tr>
<tr>
<td>4499a</td>
<td>56</td>
<td>137</td>
</tr>
<tr>
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<td>56</td>
<td>149</td>
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<td>127</td>
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<td>48</td>
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<td>159</td>
</tr>
<tr>
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</tr>
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<td>52</td>
<td>158</td>
</tr>
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<td>8</td>
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</tr>
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</tr>
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<td>45</td>
<td></td>
</tr>
<tr>
<td>12,101</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>12,218</td>
<td>41</td>
<td></td>
</tr>
</tbody>
</table>
### II. INDIA OFFICE LIBRARY

<table>
<thead>
<tr>
<th>Pashto</th>
<th>MS. no.</th>
<th>Pressmark</th>
<th>Ethé, I.O. Pers. Cat. no.</th>
<th>Present catalogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. 1</td>
<td>P. 3099</td>
<td>—</td>
<td>—</td>
<td>117</td>
</tr>
<tr>
<td>A. 2</td>
<td>P. 3207</td>
<td>—</td>
<td>—</td>
<td>119</td>
</tr>
<tr>
<td>B. 1</td>
<td>[ ]</td>
<td>—</td>
<td>—</td>
<td>115</td>
</tr>
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<td>B. 2</td>
<td>P. 2599a</td>
<td>2638</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>B. 3</td>
<td>P. 3045</td>
<td>—</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>B. 4</td>
<td>P. 2581</td>
<td>—</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>B. 5</td>
<td>P. 2467</td>
<td>2633</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>B. 6</td>
<td>P. 2456</td>
<td>2636</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>B. 7</td>
<td>[ ]</td>
<td>—</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>B. 8</td>
<td>P. 2393</td>
<td>2632</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>B. 9</td>
<td>P. 2792</td>
<td>—</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>B. 10</td>
<td>P. 2818</td>
<td>1356</td>
<td>122</td>
<td></td>
</tr>
<tr>
<td>B. 11</td>
<td>P. 2466</td>
<td>—</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>B. 12</td>
<td>[ ]</td>
<td>—</td>
<td>163</td>
<td></td>
</tr>
<tr>
<td>B. 13</td>
<td>P. 2484g</td>
<td>—</td>
<td>167</td>
<td></td>
</tr>
<tr>
<td>B. 14</td>
<td>P. 3047</td>
<td>—</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>B. 15</td>
<td>P. 2816</td>
<td>—</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td>B. 16</td>
<td>P. 2779</td>
<td>2451</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>B. 17</td>
<td>P. 2951</td>
<td>—</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>B. 18</td>
<td>P. 3236</td>
<td>—</td>
<td>87</td>
<td></td>
</tr>
<tr>
<td>B. 19</td>
<td>P. 2742</td>
<td>—</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>B. 20</td>
<td>[ ]</td>
<td>—</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>B. 21</td>
<td>[ ]</td>
<td>—</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>B. 22 and 23</td>
<td>[ ]</td>
<td>—</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>B. 24</td>
<td>[ ]</td>
<td>—</td>
<td>68</td>
<td></td>
</tr>
<tr>
<td>B. 25</td>
<td>[ ]</td>
<td>—</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>B. 26</td>
<td>[ ]</td>
<td>—</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>B. 27</td>
<td>[ ]</td>
<td>—</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>B. 28</td>
<td>[ ]</td>
<td>—</td>
<td>146</td>
<td></td>
</tr>
<tr>
<td>B. 29</td>
<td>[ ]</td>
<td>—</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>B. 30</td>
<td>[ ]</td>
<td>—</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>B. 31</td>
<td>[ ]</td>
<td>—</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td>B. 32</td>
<td>D. 165</td>
<td>—</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>C. 1. a</td>
<td>P. 3398a</td>
<td>—</td>
<td>104</td>
<td></td>
</tr>
<tr>
<td>C. 1. b</td>
<td>P. 3398b</td>
<td>—</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>C. 1. c</td>
<td>P. 3398c</td>
<td>—</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>C. 2</td>
<td>P. 3455</td>
<td>—</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>C. 3</td>
<td>P. 2883</td>
<td>—</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>C. 4</td>
<td>P. 2765</td>
<td>—</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>C. 5</td>
<td>P. 2599</td>
<td>2635</td>
<td>12</td>
<td></td>
</tr>
</tbody>
</table>
### NUMERICAL INDEX

<table>
<thead>
<tr>
<th>MS. no.</th>
<th>Pressmark</th>
<th>Ethé, I.O. Pers. Cat. no.</th>
<th>Present catalogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pashto</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. 6</td>
<td>P. 2881</td>
<td>—</td>
<td>24</td>
</tr>
<tr>
<td>C. 7</td>
<td>P. 2476</td>
<td>2637</td>
<td>18</td>
</tr>
<tr>
<td>C. 8</td>
<td>P. 3456</td>
<td>—</td>
<td>123</td>
</tr>
<tr>
<td>C. 9</td>
<td>—</td>
<td>—</td>
<td>124</td>
</tr>
<tr>
<td>C. 10</td>
<td>—</td>
<td>—</td>
<td>25</td>
</tr>
<tr>
<td>C. 11</td>
<td>—</td>
<td>—</td>
<td>95</td>
</tr>
<tr>
<td>C. 12</td>
<td>D. 169</td>
<td>—</td>
<td>13</td>
</tr>
<tr>
<td>C. 13</td>
<td>—</td>
<td>—</td>
<td>50</td>
</tr>
<tr>
<td>C. 14</td>
<td>P. 2882</td>
<td>2634</td>
<td>9</td>
</tr>
<tr>
<td>C. 15</td>
<td>—</td>
<td>—</td>
<td>168</td>
</tr>
<tr>
<td>D. 1</td>
<td>—</td>
<td>—</td>
<td>77</td>
</tr>
<tr>
<td>D. 2</td>
<td>P. 3249</td>
<td>—</td>
<td>148</td>
</tr>
<tr>
<td>D. 3</td>
<td>—</td>
<td>—</td>
<td>164</td>
</tr>
<tr>
<td></td>
<td>P. 2439</td>
<td>2450</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>P. 2479</td>
<td>581</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>P. 2670</td>
<td>2452</td>
<td>57</td>
</tr>
<tr>
<td></td>
<td>P. 2868</td>
<td>2453</td>
<td>58</td>
</tr>
<tr>
<td></td>
<td>P. 2869</td>
<td>2454</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td>P. 4511</td>
<td>—</td>
<td>62A</td>
</tr>
<tr>
<td></td>
<td>S. 2895b</td>
<td>—</td>
<td>55</td>
</tr>
</tbody>
</table>

### III. SCHOOL OF ORIENTAL AND AFRICAN STUDIES

<table>
<thead>
<tr>
<th>MS. no.</th>
<th>Present catalogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1395</td>
<td>46</td>
</tr>
<tr>
<td>10978</td>
<td>150</td>
</tr>
<tr>
<td>10979</td>
<td>151</td>
</tr>
<tr>
<td>13017</td>
<td>160</td>
</tr>
<tr>
<td>13019</td>
<td>64</td>
</tr>
<tr>
<td>41377</td>
<td>129</td>
</tr>
<tr>
<td>41378</td>
<td>155</td>
</tr>
<tr>
<td>41379</td>
<td>36</td>
</tr>
<tr>
<td>149963</td>
<td>156</td>
</tr>
<tr>
<td>149964</td>
<td>44</td>
</tr>
</tbody>
</table>
### IV. CAMBRIDGE, UNIVERSITY LIBRARY

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Additional</td>
<td></td>
<td></td>
</tr>
<tr>
<td>318</td>
<td>1203</td>
<td>131</td>
</tr>
<tr>
<td>319</td>
<td>420</td>
<td>83</td>
</tr>
<tr>
<td>320</td>
<td>844</td>
<td>165</td>
</tr>
<tr>
<td>321</td>
<td>377</td>
<td>80</td>
</tr>
<tr>
<td>323</td>
<td>1235</td>
<td>126</td>
</tr>
<tr>
<td>Oriental</td>
<td>Suppl. Handlist</td>
<td></td>
</tr>
<tr>
<td>606</td>
<td>1173</td>
<td>3</td>
</tr>
<tr>
<td>1352</td>
<td>—</td>
<td>40</td>
</tr>
<tr>
<td>1866</td>
<td>—</td>
<td>75</td>
</tr>
</tbody>
</table>

### V. DUBLIN, TRINITY COLLEGE

<table>
<thead>
<tr>
<th>MS. no.</th>
<th>Present catalogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. 5. 8</td>
<td>113</td>
</tr>
<tr>
<td>M. 5. 24</td>
<td>37</td>
</tr>
</tbody>
</table>

### VI. MANCHESTER, JOHN RYLANDS LIBRARY

<table>
<thead>
<tr>
<th>MS. no.</th>
<th>Present catalogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afghan</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>118</td>
</tr>
<tr>
<td>2</td>
<td>26</td>
</tr>
<tr>
<td>3</td>
<td>27</td>
</tr>
<tr>
<td>4</td>
<td>138</td>
</tr>
<tr>
<td>5</td>
<td>132</td>
</tr>
<tr>
<td>6</td>
<td>147</td>
</tr>
<tr>
<td>7</td>
<td>145</td>
</tr>
<tr>
<td>8</td>
<td>133</td>
</tr>
<tr>
<td>9</td>
<td>166</td>
</tr>
<tr>
<td>10</td>
<td>33</td>
</tr>
<tr>
<td>11</td>
<td>139</td>
</tr>
<tr>
<td>12</td>
<td>141</td>
</tr>
<tr>
<td>13a</td>
<td>30</td>
</tr>
<tr>
<td>13b</td>
<td>140</td>
</tr>
<tr>
<td>14</td>
<td>86</td>
</tr>
<tr>
<td>15</td>
<td>121</td>
</tr>
</tbody>
</table>
### VII. OXFORD, BODLEIAN LIBRARY

<table>
<thead>
<tr>
<th>MS. no.</th>
<th>Present catalogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caps. Or. B. 10</td>
<td>2</td>
</tr>
<tr>
<td>Caps. Or. C. 8</td>
<td>134</td>
</tr>
<tr>
<td>Caps. Or. C. 18</td>
<td>43</td>
</tr>
<tr>
<td>Ind. Inst. Misc. 8</td>
<td>93</td>
</tr>
<tr>
<td>Ouseley Additional 111</td>
<td>106</td>
</tr>
</tbody>
</table>
INDEX OF TITLES

The references are to the numbers under which the manuscripts are described.

Ādam Xān o Durxānōi, anon. 163-5.
— Šadr Xān, 127.
'Ājā'ib ul-luyāt, 61-62.
Alīf-nāma, 39.
Āmadnāma-i afyānī, 54.
Anecdotes, 167-8.
Anthology of short religious poems, 156.
'Āzrā Wānmik, 152.
Bad' ul-amālī (Ar.), 2-21, B. I.
Bahāristān-i afyānī, 22, n. 4.
Bahr ul-mašā'īl, 29.
Čaman-i be-naqīr, 114.
Dabīstān-i mażāhīb (Pers.), 67, n. 2.
Dāstān-i Amīr Ḥamza, 150-1.
Dīvān-i 'Abd ul-Ḵādir, 81-83.
— Abu 'l-Ḵāsim, 112.
— Afrīdī, 107-8.
— Aḥmād Šāh, 96-97.
— Ākbar, 109.
— Amīr Xān, 110.
— Arzānī, 65.
— Gulčīn, 113.
— Ḥamīd, 94-95.
— Ḥijrī, 79-80.
— Kāmḡār, 103-5.
— Karīmdād, 74.
— Maḥabbat, 106.
— Mirzā, 67-73.
— Muʿizz Ullāh, 111.
— Muḫlīs, 66.
— Najīb, 84.
— Rahmān, 85-93.
— Šādā, 98-102.
— Xūshāl Xān, 75-78.
Duʿā Suryānī (Ar.), 22-23.
Durr-i maţjān (Pers.), 138.
Durr o maţjān, 94-95.
English-Pashto Dictionary, 64.
Farhang-i Afrīdī, 107.
Fatāwā-i 'Tuḥfat ul-Xānī', 74.
Fawā'id ul-šari'at, 24-28.
Faẓl-nāma, 115-16.
Guldasta, 150-61.
Gulistān, 162.
Ḡal kāzī, 153.
Ḡunča-i Roh, 62A.
Ḥifẓ ul-ādāb, 44.
'Ilm-xāna da dānīs, 157-8.
Iršād ul-ṭalībīn (Pers.), 139.
'Īyār-i dānīs (Pers.), 157.
Jahāngīr-nāma (Pers.), 46.
— Saiyid Ḥusain, 139, 141, 166.
Jannat ul-firdaus, 40-41.
Jawāmī'-i kalīm, 90.
Kāšida-i Burda, 144.
Ḵaṣīdat ul-Burdah (Ar.), 2-21, B. II.
Ḵiṣṣa da Dīlī wa da Ṣahwī, 128.
Ḵiṣṣa-i Bahram o Gulandām, 146-9.
— Fath Xān, 154.
— Jumʿuma, 138, 155.
— Ṣāḥ (o) Gādā, 129-30.
Kitāb-i Bābū Jān, 22-23.
— xayālat-i zamānī, 56.
— Zāḵkūm, 166.
Ḵiyāmat-nāma, 43.
Kulliyāt-i Fatḥ Šāh, 29.
Linguistic notes, 63.
Maxzan-i afyānī (Pers.), 46.
Maxzan ul-Islām, 1-21, 63, 156.
Miʿrājnāma, 132-5.
Muʿjizat, anon., 143.
— Saiyid Ḥusain, 142.
Munājāt, Ḥaḥīf 'Abd ul-Kabīr, 142.
— Muḥammad Xān, 39.
— Muḥyī 'l-Dīn, 155, 156.
— Muʿṭī Ullāh, 142.
Nāfī ul-Muslimīn, 42.
INDEX OF TITLES

Nūrnāma, 145, 156.
Persian–Pashto glossary, 55.
Rašīd ul-bayān, 30–39, 63.
Rauzat ul-amsāl, 169.
Riyāż ul-maḥabbat, 57–60.
Śāhnāma, 51.
Śakaristān-i afyānī, 22, n. 3.
Tabaḵāt-i Akbarī (Pers.), 46.
Tārīx-i afāyina, 52.
Tārīx-i Xānjahānī (Pers.), 46.

— Saiyid Ḥusain, 139–40.
Tawārīḵ-i Ḥāfiz- Раḥmat-Xānī, 52–53.
Tażkira-i ‘ulamā-i Hind (Pers.), 1, n. 3.
Tażkirat ul-abrār (Pers.), 46.
Tuḥfa-i Kandahār (Pers.), 62A.
Wafāt-nāma, 155.
Xair ul-bayān, 1, n. 4.
Xobnāma, Xwābnāma, 107, 108.
Xulāṣah (Ar.), 1–21, B. IV.
### INDEX OF PERSONS

The references are to the numbers under which the manuscripts are described.

<table>
<thead>
<tr>
<th>Name</th>
<th>Role or Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Abd ul- Šafīr; poet</td>
<td>114.</td>
</tr>
<tr>
<td>&quot;Abd ul- Kaibir, Ḥāfiz; author</td>
<td>39 II, 40-41, 142.</td>
</tr>
<tr>
<td>&quot;Abd ul- Khādir; author</td>
<td>144.</td>
</tr>
<tr>
<td>&quot;Abd ul- Khādir Jilānī;</td>
<td>27, 39 I, 156.</td>
</tr>
<tr>
<td>&quot;Abd ul- Kādir Xān, Ḫatak; poet</td>
<td>81-83, 114, 117-26, 133, 159-61.</td>
</tr>
<tr>
<td>&quot;Abd ul- Karīm, Mulūd;</td>
<td>author, 39-11, 40-41, 142.</td>
</tr>
<tr>
<td>&quot;Abdul(I)ah; poet</td>
<td>114.</td>
</tr>
<tr>
<td>&quot;Abdul, ibn 'Abbas Mawārī;</td>
<td>68.</td>
</tr>
<tr>
<td>&quot;Abdul-Rahmān, Mohmand,</td>
<td>Mullī; poet, 15, 63, 85-93, 114, 142.</td>
</tr>
<tr>
<td>&quot;Abdul-Rasid, Mullī, son of</td>
<td>Sultan Ibfusain; author, 30-39.</td>
</tr>
<tr>
<td>&quot;Abdul-Samad Pirzada, Saiyid; poet, 82, 114.</td>
<td></td>
</tr>
<tr>
<td>&quot;Abdul-Sattar (Safar 'Alī); copyist, 35.</td>
<td></td>
</tr>
<tr>
<td>&quot;Abdul-Šamad Pīrzādā, Saiyid; poet, 82, 114.</td>
<td></td>
</tr>
<tr>
<td>&quot;Abdul-Sattār (Zafar 'Alī); copyist, 35.</td>
<td></td>
</tr>
<tr>
<td>Abu 'l-Faṣl; author (Pers.); 157.</td>
<td></td>
</tr>
<tr>
<td>Abu 'l-Kāsim; poet, 112.</td>
<td></td>
</tr>
<tr>
<td>Abu 'l-Kāsim ibn 'Abbās Mawārī, 24, n. 3.</td>
<td></td>
</tr>
<tr>
<td>Afzāl Xān, Ḫatāk; author, 46-50, 81, 114, 157-8.</td>
<td></td>
</tr>
<tr>
<td>Aḥdād, grandson of Bāyāzīd Anṣārī, i, B. VIII.</td>
<td></td>
</tr>
<tr>
<td>Ahmad (ʿĀxūnd Xel?); author, 150-1.</td>
<td></td>
</tr>
<tr>
<td>Ahmad, Maulāwī, of Tangī; author, 85, 130, 153, 163.</td>
<td></td>
</tr>
<tr>
<td>Ahmad, Saiyid, of Kota; author, 169.</td>
<td></td>
</tr>
<tr>
<td>Ahmad Jān, Xān Bahādūr, 153, n. 2, 163, 168.</td>
<td></td>
</tr>
<tr>
<td>Ahmad Šāh, Abdālī Durrānī; poet, 51, 75, 96-97.</td>
<td></td>
</tr>
<tr>
<td>Akbar; poet, 109.</td>
<td></td>
</tr>
<tr>
<td>Akram, Mūllā, son of Mūllā Mūhammad Mas‘ūd; copyist, 14.</td>
<td></td>
</tr>
<tr>
<td>'Alī ibn ʿUṣmān, al-Ūṣī al-Faryānī; author (Ar.), i ff., B. I.</td>
<td></td>
</tr>
<tr>
<td>'Alī Akbar Xān, Nawwāb, son of Maḥhabat Xān, 58-59.</td>
<td></td>
</tr>
<tr>
<td>'Alī Tawwās, Tirmīzī, Mīr Saiyid, i, 24.</td>
<td></td>
</tr>
<tr>
<td>'Alī Muḥammad, ʿAlī Muḥammad, called Muxlis; poet, 66.</td>
<td></td>
</tr>
<tr>
<td>'Alī Muḥammad Xān, Nawwāb; poet, 82.</td>
<td></td>
</tr>
<tr>
<td>'Alīm; poet, 114.</td>
<td></td>
</tr>
<tr>
<td>Amīr Muḥammad, Anṣārī; author, 162.</td>
<td></td>
</tr>
<tr>
<td>Amīr Xān, son of Šahnavāz Xān, Maḥmūdzāi; poet, 110.</td>
<td></td>
</tr>
<tr>
<td>Arzānī, Mūllā; poet, 65.</td>
<td></td>
</tr>
<tr>
<td>Aṣyar ʿAzīz, Mūllā, brother of Āxūnd Darweza, 1-21, epilogue.</td>
<td></td>
</tr>
<tr>
<td>Aṣraf; poet, 114.</td>
<td></td>
</tr>
<tr>
<td>Aṣraf Xān, Ḫatāk, called Hijrī; poet, 75, 79-80, 82, 114.</td>
<td></td>
</tr>
<tr>
<td>Aẓam Din, Mūllā, of Bābī; copyist, 42.</td>
<td></td>
</tr>
<tr>
<td>'Aẓīm, Saiyid; copyist, 159.</td>
<td></td>
</tr>
<tr>
<td>Bābū Jān; author, 22-23.</td>
<td></td>
</tr>
<tr>
<td>Banūrī; poet, 113.</td>
<td></td>
</tr>
<tr>
<td>Barlow, Sir George Hilaro, Bt., 57.</td>
<td></td>
</tr>
<tr>
<td>Bāyāzīd, Anṣārī, i-21, B. VIII, 65-67, 72.</td>
<td></td>
</tr>
<tr>
<td>Dād Xān, Maulā; owner, 120.</td>
<td></td>
</tr>
<tr>
<td>Darweza, Āxūnd; author, i-21, 24, 46, 63, 139, 156.</td>
<td></td>
</tr>
<tr>
<td>Daulat; poet, 66, 67, n. 2, 114.</td>
<td></td>
</tr>
<tr>
<td>Dost Muḥammad; poet, 114.</td>
<td></td>
</tr>
<tr>
<td>Dost Muḥammad; copyist (1854), 148.</td>
<td></td>
</tr>
<tr>
<td>Dost Muḥammad Faḵīr; copyist (1809), 41.</td>
<td></td>
</tr>
<tr>
<td>Faiyāz; author, 146-9.</td>
<td></td>
</tr>
<tr>
<td>Faḵīr 'Alī; copyist, 101.</td>
<td></td>
</tr>
<tr>
<td>Faḵīr Mūḥammad; poet, 82.</td>
<td></td>
</tr>
<tr>
<td>Faḵīr; poet, 155.</td>
<td></td>
</tr>
<tr>
<td>Faḵīr Afzāl; poet, 82.</td>
<td></td>
</tr>
<tr>
<td>Fath Šāh; author, 29.</td>
<td></td>
</tr>
<tr>
<td>Fath Xān; poet, 67, n. 1, 72.</td>
<td></td>
</tr>
<tr>
<td>Fath Xān, of Kandahar, 154.</td>
<td></td>
</tr>
<tr>
<td>Faḵr ul-Dīn Ṣāḥibzāda; author, 163.</td>
<td></td>
</tr>
<tr>
<td>Faḏil; poet, 114.</td>
<td></td>
</tr>
<tr>
<td>Fāzīl; poet, 114.</td>
<td></td>
</tr>
<tr>
<td>Fāzīl Muḥammad, son of Mūllā 'Abd ul-Čan; copyist, 91.</td>
<td></td>
</tr>
<tr>
<td>Faḏīl Ḥakīk; copyist, 95.</td>
<td></td>
</tr>
<tr>
<td>Gādā, Āxūnd; author, 42.</td>
<td></td>
</tr>
<tr>
<td>Gādā ibn Saʿīd, father of Āxūnd Darweza, i.</td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF PERSONS

Gul Muhammad, of Peshawar; copyist, 84.
Gul Muhammad, Maulawi, 61.
Gulak, Bannucci; copyist, 156.
Gulcin; poet, 113.
Gulmir; poet, 54.
Hafiz; (different authors?, v. 'Abd ul-Kabir, Iliafi~ Ruhmat Xan, Naunodb, 52-53, 82, 117, 133, 169.
Hafiz, v. 'Abd ul-Harid Mohmand.
Hanan; poet, 145.
Hijri; v. Asraf Xan Xa!ak.
Hilali; author (Pers.), 129-30.
Hiisam; v. 'Isam.
Hughes, Revd. T. P.; owner, 72, 73, 79, 81, 89, 99, 100, 103, 104, 111, 128, 153, 161, 169.
Husain; poet, 114.
Husain, Saiyid; author, 139-41, 166.
Husain Wa'iz Kasiifi; author (Pers.), 157.
Husain Xan Afyan; historian (Pers.), 52, n. 1.
Ibrahim; author, 166.
Ibrahim; poet, 114.
Ilhayr Xan, son of Hafiz Rahmat Xan, 52, 61.
'Inayat Ullah, Saix, son of Hafiz Ullah; copyist, 5.
'Isam; poet, 114.
Ja!al ul-Din, son of Baysid, Ansari, 1, B. VIII.
Jami, Nur ul-Din 'Abd ul-Rahman; poet (Pers.), 117.
Jan Muhammad, (Hafiz, Ka'kar?); poet, 145, 156.
Kalami ul-Din, Kadiiri, Saiyid; copyist, 107, 108.
Kandar; poet, 114.
Kamal, Mulla; copyist, 70.
Kangar Xan, Xa!ak; poet, 103-5, 114.
Karim Xan; owner, 24.
Karimdad, Axund, son of Darweza; poet, 1-21, 42, 56, 74.
Kartla Ki!an, Pandit; copyist, 102.
Kasim 'Ali Xan, Afridi; poet, 107-8.
Kazim Xan, Xa!ak, called Said; poet, 62a, 82, 98-102, 114, 157, n. 1.
Leyden, Dr. J., I, p. 2.
Lutf Ullah Kaidani; author (Ar.), 1-21, B. IV.
Mahabbat Xan, Naunoba, son of Hafiz Rahmat Xan; poet, 57-60, 106.
Mahn; poet, 114.
Mahatb Xan, Mohmand, of Dholpur; copyist, 68.
Malang Xan, Xa!ak, Mulla, of Rampur; copyist, 17.
Manzur; poet, 54.
Mfr Ahmad Sah Rizwani, Kazi; anthologist, 22.
Mirdad, Saix, Muttisai; author (Pers.), 52.
Mirza Xan, Ansari; poet, 67-73, 114.
Miskin; poet, 82.
Miyangul Sai! Sa'!at, Nakshbandi, 42.
Mu'azzam Sah, Pir, son of Muhammad Fazil; author, 52-53.
Muhammad (Mirzai?); copyist, 119.
Muhammad ibn Sa'id, al-Busiri; poet (Ar.), 1-21, B. II, 144.
Muhammad ('Abd ul-) Halim ibn 'Abd Ullah ibn Darweza; author, 1-21.
Muhammad Akbar, Saix, 24.
Muhammad Akram 'Animat; author (Pers.), 129-31.
Muhammad 'Ali; copyist, 142.
Muhammad 'Ali, of Kashmir; copyist, 76.
Muhammad A'zam, Saix; copyist (1719), 75.
Muhammad A'zam, Saiyid; copyist (1760), 9.
Muhammad A'zam Xan, Durrani; owner, 121.
Muhammad Hasan, of Peshawar; copyist, 46, 47, 112.
Muhammad Hayat Xan Tari Xan, 133.
Muhammad Husain, Haji, Sirazi; author (Pers.), 152.
Muhammad Ibrahirn Xan, Farhat, 61.
Muhammad Ismail, Mirza, of Kandahar; copyist, 53, 88.
Muhammad Kasim, Axund; author, 24-28.
Muhammad Kaziim Xan, v. Kaziim Xan Xa!ak.
Muhammad Mir-tahrrir; copyist, 133.
Muhammad Muhsin, son of Ahmad Kuraisti; copyist, 67, 69.
Muhammad Na!ir Ullah Xan; owner, 70.
Muhammad Rafik; copyist, 73.
Muhammad Sadiq, Hafiz; author (Pers.), 52.
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muhammad Safi Šah, Mullā</td>
<td>copyist</td>
<td>166.</td>
</tr>
<tr>
<td>Muhammad Xān</td>
<td>poet</td>
<td>39.</td>
</tr>
<tr>
<td>Muḥtaṣām Xān Šāhizbādā</td>
<td>owner</td>
<td>35.</td>
</tr>
<tr>
<td>Muhāyī 'l-Dīn</td>
<td>poet</td>
<td>155 l.</td>
</tr>
<tr>
<td>Muḥyī 'l-Dīn, Kādirī, Šāīx</td>
<td></td>
<td>136.</td>
</tr>
<tr>
<td>Muʿīn ul-Dīn, of Charsadda</td>
<td>author</td>
<td>152.</td>
</tr>
<tr>
<td>Muʿizz Ullāh Xān, Afiyān</td>
<td></td>
<td>111, 114.</td>
</tr>
<tr>
<td>Munʿīm ul-duʿāla, Naʿūwāb</td>
<td>poet</td>
<td>91.</td>
</tr>
<tr>
<td>Munīr, Šāīx</td>
<td></td>
<td>44.</td>
</tr>
<tr>
<td>Muṣṭafā Muhammad ibn Nūr Muḥammad ibn `Abd ul-Karīm</td>
<td>copyist</td>
<td>14.</td>
</tr>
<tr>
<td>Muṭṭī Ullāh</td>
<td>poet</td>
<td>142.</td>
</tr>
<tr>
<td>Muxlis, v. `Alī Muḥammad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nabī Nūr Xān</td>
<td>copyist</td>
<td>133.</td>
</tr>
<tr>
<td>Naṣīb</td>
<td></td>
<td>84.</td>
</tr>
<tr>
<td>Nāmḍār, son of Xāir Muḥammad</td>
<td>copyist</td>
<td>44.</td>
</tr>
<tr>
<td>Niʿmat Ullāh</td>
<td>historian (Pers.)</td>
<td>46.</td>
</tr>
<tr>
<td>Niʿmat Ullāh, Mullā, of Nowshera</td>
<td>author</td>
<td>154.</td>
</tr>
<tr>
<td>Nūr Muḥammad, son of Ḥayāt Xān</td>
<td>copyist</td>
<td>3.</td>
</tr>
<tr>
<td>Nūr Muḥammad Afīyān, Maulawī of Kandahar</td>
<td>author and copyist</td>
<td>48, 62a, 160.</td>
</tr>
<tr>
<td>Nūr ul-Dīn, son of Bāyazīd, Anṣārī</td>
<td></td>
<td>67.</td>
</tr>
<tr>
<td>Ouseley, Sir Gore</td>
<td></td>
<td>106.</td>
</tr>
<tr>
<td>Pākdād, son of Raḥīmādā</td>
<td>owner</td>
<td>75.</td>
</tr>
<tr>
<td>Pir Bābā, v. `Alī Rāwās Tīrmīzī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pir Roḵān, v. Bāyazīd Anṣārī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raḥmān `Alī; biographer, 1, n. 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raḥmān Bābā, v. `Abd ul-Raḥmān Mohmand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raverty, Major H. G., 24, 45, 64, 65, 78, 98, 127, 162.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rustam Xān, Aḥākzāi; owner</td>
<td></td>
<td>121.</td>
</tr>
<tr>
<td>Saʿdī, Muṣarrīf ul-Dīn Muṣliḥ ibn `Abd Ullāh, Shirāzī; author (Pers.)</td>
<td>159-62.</td>
<td></td>
</tr>
<tr>
<td>Shaḍr ul-Dīn, Miyān; copyist</td>
<td></td>
<td>87.</td>
</tr>
<tr>
<td>Shaḍr Xān, Xaṭāk; poet</td>
<td>82, 114, 127, 128.</td>
<td></td>
</tr>
<tr>
<td>Sāḥr Raḥīm ul-Dīn, of Delhi; author (Pers.)</td>
<td>43.</td>
<td></td>
</tr>
<tr>
<td>Šahīd Bābā, v. Karīmdād</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Šaidā, v. Kāẓīm Xān Xaṭāk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saʿīf ul-Zafar Naubāhārī; author (Pers.)</td>
<td>138.</td>
<td></td>
</tr>
<tr>
<td>Şaraf ul-Dīn, of Multān; copyist</td>
<td>62.</td>
<td></td>
</tr>
<tr>
<td>Şeṛ Muḥammad; poet</td>
<td></td>
<td>15.</td>
</tr>
<tr>
<td>Siddīk; poet</td>
<td></td>
<td>114.</td>
</tr>
<tr>
<td>Sikhāndār Xān, Xaṭāk; poet</td>
<td>114.</td>
<td></td>
</tr>
<tr>
<td>Sīraḥ̄ ul-Dīn, of Multān; copyist</td>
<td>92, 137, 149.</td>
<td></td>
</tr>
<tr>
<td>Širīn, Mullā; copyist</td>
<td></td>
<td>38.</td>
</tr>
<tr>
<td>Sulaimān, of Rampūr; copyist</td>
<td></td>
<td>118.</td>
</tr>
<tr>
<td>Tāj Beg, Mullā; owner</td>
<td></td>
<td>20.</td>
</tr>
<tr>
<td>'Umar ibn Muḥammad, al-Nāṣafī; author (Ar.), 1-21, B. V.</td>
<td>159.</td>
<td></td>
</tr>
<tr>
<td>'Uṣmān; poet</td>
<td></td>
<td>114.</td>
</tr>
<tr>
<td>Wāli Muḥammad, Mullā; copyist</td>
<td>120, 121.</td>
<td></td>
</tr>
<tr>
<td>Xair ul-Dīn; poet</td>
<td>39 lll.</td>
<td></td>
</tr>
<tr>
<td>Xuṣḥāl Xān, Xaṭāk; poet</td>
<td>46, 62a, 75-78, 82, 85, 114, 115-16.</td>
<td></td>
</tr>
<tr>
<td>Xwājū, 52.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yūnūs; poet</td>
<td></td>
<td>114.</td>
</tr>
<tr>
<td>Žiyyāʾ ul-Dīn Imām Muḥammad Šāmī; author (Ar.), 1-21, B. V.</td>
<td>159.</td>
<td></td>
</tr>
<tr>
<td>Žiyyāʾ Ullāh, Mullā; owner</td>
<td></td>
<td>151.</td>
</tr>
</tbody>
</table>
فهرست
دکتابو نمونه

اهرام خان و درخانی 163-165, 127
ارشد الطالبین (فارسی) 139
الف نامه 30
آند نامه افغانی 54
انوار سهیلی (فارسی) 157
بحر المسائل 29
بدعه الامامی (عربی) 22-23
بهارستان افغانی 22
تاریخ افغانی 52
تاريخ خانجهانی (فارسی) 46
تاريخ مرسع 46-50
تحفة قدیهاری (فارسی) 628
تذکرۃ الابر (فارسی) 46
تذکرۃ علماء هند (فارسی) 1
تواریخ حافظ رحمت خانی 52-53
تولّد نامه (سید حسین) 139-140
- غلام محمد 138
- جنت الفردوس 40-41
- چنگ نامه امامی (سید حسین) 166, 141, 139
- غلام محمد 138
- جوامع کامی 90
- چهانگیر نامه (فارسی) 46
- چمن بي نظر 114
- حفظ الآداب 44
- خلاصة (عربی) 22-23

حیدر خان 97-96
اعزازی 65
افرادی 108-107
اقبر 109
امیر خان 110
حمید 94-95
خوجال خان 75-78
رحیمان 85-93
شیدا 56-68
عبد الغافر 81-83
کاگار 105-103
کریم‌داد 74
کچین 113
مبحث 106
مخلص 66
معز آلله 111

خوشابه 107, 108
خبر الیان 1
داستان امیر حمزه 150-151
دبستان مذاهب (فارسی) 67
درّ مجلس (فارسی) 138
درّ و مرجان 94-95
دعا سرائی (عربی) 22-23
دینی شعرون 156
دیوان ابوبکر 112
- احمد شاه 96-97
- ارزانی 65
- افرادی 108-107
- اکبر 109
- امیر خان 110
- حمید 94-95
- خوشحال خان 75-78
- رحمان 85-93
- شیدا 68-102
- عثمان 81-83
- کاگار 105-103
- کریم‌داد 74
- کچین 113
- مبحث 106
- مخلص 66
- معرّف اللہ 111
د كتبه نعومه

قصص 167-168
قصيدة الصرة (عربي - 2) بيان 2
قصيدة برده 144
قياسات نامه 43
كتاب بابو جان 22-23
- خيالات زبان 56
- قصة 166
كيمايات فتح شاه 29
قلت ستة 159-161
قلستان 162
لغت نامه الكلسي - ببتو 64
- فارسي - ببتو 55
مختزن الفن (فارسي) 46
مختزن الإسلام 1، 21، 63، 156، 159
معجزات 143، 143
معراج نامه 132-135
مناجات (حافظ عبد الكبير) 142
- محمد خان 39
- (حب الدين) 155
- (مطاع الله) 142
ناحية المسلمين 42
نور نامه 156، 159
نيرنگ عشق 129-131
وفات نامه 155
 يوسف زابخا 117-126

د اشخاص نعومه

احداث انصارى 1 بيان 8
احمد (أحمد خليل) - مؤلف 150-151
احمد (سيد) د كوني - مؤلف 169
احمد (مولوي) د تبني - مؤلف 85، 130، 163، 153

ديوان ميرزا 67-73
- نجيب 84
- هجري 79-80
رشيد البيان 30-39
روحه الإبلاط 169
رياض المجيب 57-60
شاه نامه 51
شکستان افغانی 22
طبقات أخبار (فارسي) 46
عجلب اللقات 61-62
عرفو وامن 152
علم خانه د دانش 157-158
عرفد جبرید 45
عبر دانش (فارسي) 157
غل فاضل 153
غنجة روته 62
قاوی تحفة الخانى 74
فرهنگ ارويدي 107
فضل نامه 115-116
فواذ الشریعت 24-28
قصة بهرام و واندام 146-147
- جمجمه 138
قصة د دیل او د شهی 128
قصة سيف الملوك 136-137
- شاه و گدای 130-131
- فتح خان 154

ابراهيم - شاعر 114
ابراهيم - مؤلف 166
ابو الفضل - مؤلف (فارسي) 157
ابو القاسم - شاعر 112
د أشخاصو نويسند

حسين — شاعر 114
حسين (سيد) — مولف 139
حسين خان إفغان — دورخ (فارسي) 52
حسين واعظ كاشف — مولف (فارسي) 157
حميد — وغوره — عبد الحميد مهندس
ハン — وغوره — عصام
خان — شاعر 145
خديرة شاه — كاتب 28
خواجة 52
خوشحال خان ختيك — شاعر 46
أخف 82، 78-75، 62، 61
116-115، 114، 85
خبر الدين — شاعر 39 III
دال خان (مولا) — صاحب كتاب 120
دوست مكد — شاعر 156، 139، 63، 46، 24، 21، 20
دوست مكد — كاتب 141, 114
دوست مكد — فقير — كاتب 124، 51
دال — شاعر 114، 67، 66
61، 59، 67-65، 54
راوي (مجر) 24
رحامان باشا — وغوره — عبد الرحمن مهمدن
رحام على — مولف (فارسي) 1
بسم خان ايجزد — صاحب كتاب 121
سرج الدين ملتنی — كاتب 137، 92
5
سعود (مشرف الدين مصلح بن عبد الله شيرازی)
— مولف (فارسي) 159
سكندر خان ختيك — شاعر 114
سلمان ساكن رامبور — كاتب 118
سيف الطاهر نوبنری — مولف (فارسي) 138
شام رفيق الدين دهلوی — مولف (فارسي) 43
شرف الدين ملتنی — كاتب 62
شُهید باشا — وغوره — كريبداد
شيدا — وغوره — كاظم خان ختيك

144

امحمد جان (خان بهادر) — منشی 153، 163، 168، 167، 166، 141
امحمد شاه ابادال درانی — شاعر 51، 75، 79، 96-97
ارزانی (ملا) — شاعر 65
اشرف — شاعر 114
اشرف خان ختيك هجري — شاعر 75، 79، 80-81
114
اشرف غازی (ملا) — د آخوند درویزه وور 1-21 ناظر
اعظم دين (ملا) — ولد شاه عالم دين — كاتب 42
افريدي — وغوره — قاسم على خان افريدي
افضل خان ختيك — مولف 46
114، 50، 46
158-157
افغان — وغوره — معز الله خان افغان
61
اکرم — شاعر 109
اکرم (ملا) — ولد ملا محمد مسعود — كاتب 14
اله بار خان — ولد نواب حافظ رحمت خان
61
امیر خان — ولد شهناز خان محمودی — شاعر
110
امیر محمد انصاری — مولف 162
121
بابو جان — مولف 22-23
122
بايزيد انصاری (پیر ربانی) 1-21 بیان 45، 65
23-22
بنوری — شاعر 113
باکیزاد پسر رحمتی — صاحب كتاب 75
پیر باشا — وغوره — على غواص ترمذی
پیر ربانی — وغوره — بايزيد انصاری
تاج بیک (ملا) — صحب كتاب 20
چامی (نور الدين عبد الرحمن بن احمد) —
117
شاعر (فارسي)
17
156، 141
جان محمد (حافظ) — كارکی؟ — شاعر 145
جلال الدين — ولد بايزيد انصاری 1-21 بیان 8
حافظ (مولفان مختلف) — وغوره — جان محمد
82، 113
82، 53-52
حافظ رحمت خان (نواب)
د أشخاصو نوونه

على محمد خان (نواب) - شاعر 82
على محمد مخلص - شاعر 66
عليه - شاعر 114
عمر بن محمد النصفي - مولف (عربي) 1-21
بيان 5

عنائت الله (شيخ) ولد شيخ بني مغفر الله

غايت (ملا) - كاتب 134
غلام جيلان (عبد القادر) بيبيري - كاتب 128, 111, 104, 103, 100, 99, 89, 81, 79, 72, 16
169, 161, 153
غلام خسرو خان د جلالاباد 110
غلام حصين - كاتب 61
غلام علي (سيد) - كاتب 24
غلام محمد (حافظ) (100 ه) 107
غلام محمد (ملا) - كاتب 151
غلام محمد ولد شير خان گگیا نی (111 ه) -
مولف 129, 132
غلام سلم صديق - كاتب 52
غلام مصطفی - كاتب 30
غلام مصموم (شیخ) 98
فاضل - شاعر 114
فاضل محمد ولد ملا عبد الغنى - كاتب 91
فتح خان - شاعر 72
فتح خان قندهاری 154
فتح شاه - مولف 29
فزیک الدين صاحبزاده - مولف 163
فضل حق - كاتب 95
فضل - شاعر 114
فاتیر - شاعر 155
فیاض - شاعر 82
فیاض - مولف 146-149

شير محمد - شاعر 15
شيرین (ملا) - كاتب 38
صدر الدين (میان) - كاتب 87
صدر خان خیک - شاعر 82
صدیق - شاعر 114

ضیاء الدين امام محمد شامی - مولف (عربي)
1 بيان

ضیاء الله (ملا) - صاحب كتیب 151

عبد الرحمن مهمند (ملا) - شاعر 63, 93-85, 142, 114

عبد الرشید (ملا) ولد سلطان حسن - مولف 30-39
عبد السمار ظفر علي - كاتب 35
عبد الصمد پیرزاده (سيد) - شاعر 82
عبد الغفور - شاعر 114
عبد القادر - مولف 144
عبد القادر جیلان 27
156, 39
عبد القادر خان خیک - شاعر 81, 114, 142, 126-117

عبد الكبیر (حافظ) - مولف II 142, 39, 40-41
عبد الكريم (ملا) - وگوره - كریمداد
عبد الله بن عباس مواری 68
عبد - شاعر 114
عثمان - شاعر 114
ع삼 - شاعر 114
عظیم (سيد) - كاتب 159

علی بن عثمان الاوشي الفرانی - مولف (عربي)
1 بيان

علی أكبر خان (نواب) ولد محب خان 89
علی غواص تبرنی (میر سید) 1
على محمد تمریزی - كاتب 96
د اشخاصو نوبونه

فیض ی - کاتب 101
فیض محمد - شاعر 82
قاسم علي خان افریدی - شاعر 100-108
قلدر - شاعر 114
فاطم خان خیک شیدا - شاعر 114, 102-98, 62, 82
کاپیار خان خیک - شاعر 103
کرنا کشت (پندت) - کاتب 102
کریم خان - صاحب کتاب 24
کریمداد (آخوند) ولد آخوند درویزه 1-21, 42
کلام الدین قادوئی (سید) - کاتب 107, 108
کمال (بلا) - کاتب 70
گندا (آخوند) - مولف 42
گندا بن شبیت سعدی - د آخوند درویزه پلا 1
گل محمد (سولف) 41
گل محمد پیپنوری - کاتب 113
گلچین - شاعر 113
غلیب بنچی - کاتب 156
غلمیر - شاعر 54
لطف الله کیدانی - مولف (عربی) 1-21, 21-48
بخت خان (نواب) ولد حافظ رحمت خان - شاعر 57-60, 166
محبت خان صاحبزاده - صاحب کتاب 15
محمد (میرزا) - کاتب 119
محمد بن سعید البوصیری - شاعر (عربی) 1-21
پیام 3, 144
محمد ابراهیم خان فرحت 61
محمد اسحاقلی میرزا (صدیق) - کاتب 53
محمد اعظم (سید) - کاتب (11/111) 9
محمد اعظم (شب) - کاتب (113) 75
محمد اعظم خان درانی - صاحب کتاب 121

محمد آخر (شیخ) 24
محمد آخرم غنیت - مولف (فارسی) 129-131
محمد حسن د پیپنور - کاتب 46, 47, 112
محمد حسن (خاچی) شیرازی - مولف (فارسی) 152
محمد حیات خان تاری خان 133
محمد خان شاعر 39
محمد رفیق - کاتب 73
محمد سفی شاه (بلا) - کاتب 166
محمد صدیق (حافظ) - مولف (فارسی) 52
محمد عالم کشیمی - کاتب 76
محمد عبد الحمیل بن عبد اللہ بن درویزه 1-21
محمد علی - کاتب 142
محمد علی (سید) - کاتب 157
محمد قاسم (آخوند) 24-28
محمد کاظم خان - وگوره - کاظم خان خیک
محمد حسن ولد ملا احمد قریشی - کاتب 69, 67
محمد میر تحریر - کاتب 133
محمد نفس الله خان - صاحب کتاب 70
مجید الدین - شاعر 155
مجید الدین قادوئی (شیخ) 136
 مجید الدین قادوئی (شیخ) 136
سخن – وگوره - علی محمد مخلص
مسکن - شاعر 82
مصطفی محمد بن دیوان نور محمد بن عبد الكريم
 14
مطبخ اللہ - شاعر 142
مجرد اللہ خان افغان - شاعر 111, 114
معظم شاه (پیر) ولد پیر محمد فاضل - مولف 52
معین الدین ساکن چهارده - مولف 152
ملتک خان خیک (سلا) ساکن راپور - کاتب 17

115
د اشخاص و نویسندگان

منصور - شاعر 54
منعم الدولة (نواب) - شاعر 91
منیر (حافظ، شیخ) 44

میانگل شیخ سعادت نقشبندی 42
میر احمد شاه رضوائی (فاضی) 22
میرداد (شیخ) موتیمی - مولف (فارسی) 52
میرزا خان انصاری - شاعر 114

نامدار بن نیر محمد بن شاه بان - کتاب 44

نیب نور خان - کتاب 114
نجیب - شاعر 84