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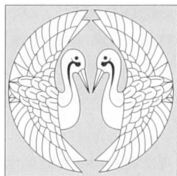
Front cover:

“Ni Heng (173—198), a poet in the service of Cao Cao”. Illustration No. 31 to the Chinese novel *Three Kingdoms* from the Album H-13 preserved in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies (early 19th century), 15.6 × 19.6 cm.

Back cover:

- Plate 1.** “A high-spirited stone, a divine oriole”. Illustration No. 46 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.5 × 19.6 cm.
- Plate 2.** “Shi Ziang-yun falling asleep on the stone bench”. Illustration No. 58 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.2 × 19.6 cm.
- Plate 3.** “Lin Dai-yu speaking to a parrot”. Illustration No. 57 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.5 × 19.5 cm.

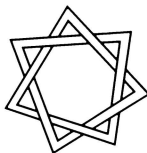
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PRESENTING THE COLLECTIONS

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RECONSTRUCTION AND DESCRIPTION OF MĪRZĀ MUḤAMMAD MUQĪM'S COLLECTION OF MANUSCRIPTS IN THE NATIONAL LIBRARY OF RUSSIA

The reconstruction of the Mīrzā Muḥammad Muqīm's collection was started with a Persian manuscript containing several works on Sufism (call number PNS 39). It drew our attention thanks to the list of partly abridged book-titles written in a nice small-size *nasta'liq*. The writing is entitled: اسامی کتابها بدست ما بودگی ("Names of the books that have been in our possession") (fol. 1b).

Besides, the owner of the manuscript has marked fols. 2b and 447a with the prints of his two seals dated by 1273/1856—57 and 1278/1861—62 and containing his name — Muḥammad Muqīm. The small treatises in the margins of fols. 2b—89a and 302a—303b are written by the same hand as the list on fol. 1b. They are dated by different months of the year 1285/1868—69, the full name of the transcriber is given as Mīrzā Muḥammad Muqīm b. Muḥammad Amīn-jān Kīshī. On fol. 2a he writes about the acquisition of the manuscript which "used to go from one hands to another" until he bought the book containing the work by Ḥusayn Wā'iz Kāshifī (d. 910/1504—05) entitled *Rashahāt 'ayn al-hayāt* highly appreciated and admired by him. In addition he calls himself "the most neglected dog" of the *khwājagān* (the history of this Sūfī order is described in Kāshifī's work).

Thus, we can see that Mīrzā Muḥammad Muqīm b. Muḥammad Amīn-jān Kīshī has left quite many traces of his ownership of the manuscript. The question arose whether it was possible to find other manuscripts from his collection listed on fol. 1b of PNS 39 (29 items). While attributing these manuscripts we used the owner's inventories (4 more such lists slightly differing from that of PNS 39 were found in other Muḥammad Muqīm's books), as well as his seal-prints. It turned out that a greater part of this collection was preserved till now in the National Library of Russia (NLR).

The seal-prints belonging to Muhammad Muqīm are of three types:

1) the first one, the earliest and at the same time the simplest in decoration, has the shape of a rectangular measured 0.9×1.2 cm. It bears the inscription "Muḥammad Muqīm" in *naskh* and the date 1273 (1856—57);

2) the second one, dated by 1278 (1861—62), is an oval, its area being 1.4×1.7 cm, with an eight-pointed star and with the words in *nasta'liq*: محمد مقیم داغدارست ("Muḥammad Muqīm is *dāghdār*" (branded or broken-hearted));

3) the last seal is oval-shaped with *nasta'liq* inscription "Mīrzā Muḥammad Muqīm 1279". The area of the seal is 1.4×1.7 cm. The date corresponds to A. D. 1862—63 (see *Appendix 1*).

In two other manuscripts, PNS 198 and PNS 321, all the three types of seal-prints are used, the fact confirming that all of them could belong to one person.

23 manuscripts from Mīrzā Muḥammad's library with his seal-prints or other signs left by the owner are found in the National Library of Russia, five of them having the owner's brief inventories. In the present paper we give a table of the identified manuscripts with their descriptions as they were given in different lists. These descriptions are usually very short, comprising an abridged title of the work (or works) in the book. Sometimes the owner mentions the name of the author, copyist, presence of illustrations or illumination, the beauty of the script, and the size of the MS: if the manuscript is of dimensions like TNS 9 or PNS 1, the owner mentions that it is دوورقه — of double-folio size (see *Appendix 2*).

Some of the manuscripts in question had been previously identified in the Catalogue by G. P. Kostygova [1] as belonging to the "Kaufman collection". Their description was given in the Library's Printed Report of 1871. That year 98 manuscripts were transferred to the Imperial Public Library (at present NLR) by K. P. von Kaufman, the governor-general of Turkestan in 1867—1882. All these manuscripts were partly found in the Palace of *bek* after the capture of the town of Shahrīsabz, and partly bought by A. L. Kun whose commission was to collect manuscripts, other hand-written documents and ethnographic materials in Central Asia [2]. Description of only 25 of the 98 above mentioned manuscripts are given in the Report, 8 of them originate from the Muhammad Muqīm's collection, namely PNS 175, PNS 309, PNS 192, PNS 180, PNS 285, PNS 219, PNS 205, PNS 315 [3].

We can, therefore, assume that the whole Mīrzā Muqīm's collection was in Shahrīsabz at the time when the town was captured by the Russian troops. Thus we fix the date of the entrance of all the manuscripts of the Muḥammad Muqīm's collection, including those not mentioned in the Report.

From the dated owner's marks we can also judge about the approximate time of Muḥammad Muqīm's ownership of the collection. All the marks, including dates of the seals,

were made between 1856 and 1869. He was certainly a book-lover, judging by the fact that all his manuscripts were carefully wrapped in cloth. Below we give the de-

scription of manuscripts from the collection of Mīrzā Muḥammad Muqīm b. Muḥammad Amīn-jān Kīshī, following the order of titles in PNS 39's list.

1. PNS 20

The manuscript is entitled in the list as تفسير مولانا تفسير حقايق الدقايق (PNS 39), معين بخط نزكي خودشان (PNS 169), etc. It is to be found in all the five lists. The title's translation is "Commentary on Qur'ān (*tafsīr*) "The Gardens of the Truth" by Mawlānā Mu'īn and copied by his own hand".

III + 152 fols., 29.0 × 18.5 cm. Thick Oriental paper, 31 lines per page. Persian text of the commentary is written in *nasta'liq*, black ink; Arabic phrases are in *naskh*, in red ink. The titles of the Sūras are in large-size *thuluth*, red or black ink with black diocritical marks. The codex has a nineteenth-century Central Asian binding and seems to have been in a very poor condition before the restoration: some folios at the end of the manuscript are missing, while the first ones are badly damaged. It looks as if the book was lacking a binding for a long time. All folios are more or less damaged by damp. On fols. 121b and 149a the dates of completion of the corresponding parts of the *Tafsīr* are given.

Mu'īn al-Dīn b. Sharaf al-Dīn Hājī Muḥammad Farāhī Harawī is known as the author of the commentaries on the Sūras *Yūsuf* and *Fātiḥa* and of the book named *Ma'ārij al-nubuwwa*. The *tafsīr* on the above-mentioned Sūras was

intended to be a part of the work titled *Ḥadā'iq al-ḥaqā'iq*. But this manuscript contains only commentaries on Sūras *al-Ra'd*, *Ibrāhīm*, *al-Hijr*, *al-Nahl*, *Bani Isrā'il*, *al-Kahf*, *Maryam* (only the beginning). All of these commentaries are not mentioned in Storey's reference-book [4]. The authorship is anyway confirmed by colophons: on fols. 29a and 121b. In both cases the first part of the author's *laqab* (al-Mu'īn) had been first erased and then written again in different hand. Besides in commentary on Sūra *Bani Isrā'il* (fol. 74b) the author mentions that he wrote a great deal about *Mi'rāj* in his book called *Ma'ārij al-nubuwwa*.

Two dates concerning the copying of the MS are given in the text — 13 Muḥarram 911/16 July 1505 (fol. 121b) and 23 Rabī' I 911/24 August 1505 (fol. 149a) — that is, shortly after the author's death. The manuscript may have been copied from some autograph, since the colophon on fol. 121b states that the *tafsīr* was written in the hand of its compiler: وقد تم تفسير هذه السورة الكرعة على يد جامعه... وأنا عبد الفقير الضعيف... المعين المسكين.

There are Muḥammad Muqīm's seal-prints, of the first and second types, on fols. 121b and 149a, and one more seal-print on fol. 130b belonging to Mīr 'Umar b. Mullā Mīr Dūst and dated by 1115/1703—04.

2. PNS 194

In the list of PNS 39 it is described as نفاحات الانس ("Nafaḥāt al-uns most beautifully written"), other lists add: سر تا سر تحرير يافته ("having frames from the beginning to the end") in PNS 169 and احسنترين ("in the best handwriting on *mīrī* paper") in PNS 281 and 321.

III + 556 + II fols., 23.5 × 12.0 cm. White, glossy Oriental paper, 15 lines per page. Beautiful calligraphic *nasta'liq*, the titles are in *naskh*, in red ink. 'Unwān on fol. 11b. The MS has a binding of red leather with a flap, stamped central medallion, pendants, and frame. 2 blank leaves at the beginning and 4 at the end.

This compound manuscript represents a collection containing the *fihrist* of the *Nafaḥāt al-uns* by 'Abd al-Raḥmān Jāmī (817—898/1414—92) (fols. 1b—10a), Jāmī's work itself (fols. 11a—554a), and 'Abd al-Ghafūr Lārī's Supplement to the *Nafaḥāt al-uns* written in the margins by

the same scribe. The text of Jāmī's work is enclosed in a gold frame. The text in the margins is decorated with geometrical and floral designs.

Apart from two seal-prints of Muḥammad Muqīm (second type, fols. 11b, 556b), there is one more seal-print on fol. 10a with the legend: "Mīr Ni'matallāh b. Shāh Awliyā 1227" (the date corresponds to A.D. 1812). There are also several notes in the codex, which could have been left by Muḥammad Muqīm himself:

fol. 1a: "Present at the *majlis* of Bahādūr Khudāyār bīk Kāmīl-jān, Bābā-jān, Mīrzā Muqīm-jan";

fol. I (at the end): a prayer;

fol. IIIb: a prayer written by Mīrzā Muqīm and a note which reads that in Ṣafar 1286/May—June 1869 he donated 1 *tanga* and 3 *mīrī* to the Great mosque (*masjid-i kalān*).

3. PNS 39

The manuscript is described in the lists by its contents. In PNS 39 it is mentioned simply as رشحات (*Rashaḥāt*), other lists mention the titles of the works contained in this compound MS.

II + 453 + II fols., 29.0 × 17.5 cm. White, glossy Oriental paper, 19 lines per page. Text in a gold and blue

frame of about 19.0 × 8.2 cm. On fols. 304—453 area within the frame is scattered with gold.

Claret-coloured *muqawwā* binding with gilt medallions and pendants. There are also stamped gilt medallions, pendants, and corner-pieces on the inner side of covers, which are painted in green, yellow, black, red, and grey.

Contents:

1) fols. 2b—303a: *Rashahāt 'ayn al-hayāt* by 'Alī b. Ḥusayn al-Wā'iz Kāshifī. It was copied on 30 Jumādā II 1240/19 February 1825 by 'Abd al-'Azīm b. 'Abd al-Mu'min Marghinānī (fol. 303a);

2) fols. 304b—397b: *Manāqib-i Ghawsiya* by Muḥammad Šādiq Shihābī Sa'dī Qādirī. This is the biography of the *qādirīya* order's founder, 'Abd al-Qādir Gīlānī, also copied by 'Abd al-'Azīm b. 'Abd al-Mu'min Marghinānī (fol. 397b);

3) fols. 400b—497a: *Sharḥ-i lawā'ih al-asrār*, a commentary on Jāmī's theological treatise the *Lawā'ih* by 'Imād al-Dīn. Though the name of the scribe is lacking in the colophon, the commentary was obviously copied by the same person who transcribed the previous two works.

There are several smaller treatises copied in the margins by Muḥammad Muqīm, the owner of the manuscript:

1) fols. 2b—7b: *Risāla dar sharḥ-i dhikr*, a treatise about *dhikr* in *naqshbandīya* order, by 'Abd al-Raḥmān Jāmī, copied for Sayyid-zāda, the ruler of Jīlān, in Shawwāl 1285/January—February 1869;

2) fols. 7b—13a: *Risāla-yi sharḥ-i baytain-i Mathnawī-yi Mawlawī*, a commentary by 'Abd al-Raḥmān Jāmī on two *bayts* from Mawlānā Rūmī's (d. 672/1273) poem *Mathnawī-yi ma'navī*. Copied in Shawwāl 1285/January—February 1869;

3) fols. 13a—15a: *Risāla-yi sharḥ-i bayt-i Amīr Khusrāw Dihlawī*, a commentary by 'Abd al-Raḥmān Jāmī on one *bayt* by Amīr Khusrāw Dihlawī (d. 725/1325). Copied in Shawwāl 1285/January—February 1869;

4) fols. 15b—46b: *Risāla-yi dar sharḥ-i Rubā'īyyāt*, a commentary by 'Abd al-Raḥmān Jāmī on his own *Rubā'īyyāt*. Copied in Shawwāl;

5) fols. 47a—82a: *Sharḥ-i asmā'-i Allāh*, a treatise on the names of Allāh. Copied in Dhū'l-Qa'da 1285/February—March 1869. (Mīrzā Muḥammad Muqīm might be the author of the treaty) [5];

6) fols. 82b—89a: *Risāla-yi taṣawwuf*, a writing on Sufism. Unfinished;

7) fols. 302 a—303b: *qaṣīda* and three *rubā'i* on *khwājagān*. The writing comprises the date of completion of *Rashahāt*. Copied by Mīrzā Muḥammad Muqīm b. Muḥammad Amīn-jān Kīshī in 1285/1869.

Besides these works there are several poems on fols. 1a (one of them in Muḥammad Muqīm's hand) and on 447b—453b. This codex, purchased in Sha'bān 1285/1868—69, must have been very dear to its owner, who praises the work containing in it (*Rashahāt 'ayn al-hayāt*) as follows (fol. 2a):

در تاریخ شعبان المعظم سنه ۱۲۸۵ بود که فقیر بی
بضاعت و غریب خالی از استطاعت خادم درویشان العبد
المنذوب خداوند رحیم میرزا محمد مقیم این نسخه میمون و
مسوده بشرافت مشحون را که محتوی بر حکایات فیض
علامات حضرات خواجگان نقشبندی و مزین عنلهاهی
سترك مشایخ ترك رضوان الله عليهم اجمعین است و
مسمی برشحات عین الحیاست الحق کتابیست نایاب و هر
لفظ آن کوهریست جهانتاب از بی بصری خریداران
دست بدست میکشت بنا بران این مخلص دلریش عقیدت
کیش که از وفور اخلاص خودرا کمترین از سکان
خواجگان داشته و رقم محبت این طایفه عالیه را بر
لوح ضمیر خود مینگاشت بامید خورسندی روح
برفتوح عزیزان که متضمن نجات در این است با نقد
جان خریداری فرمود امید میدارد که در یوم نشور در
زمره محشور شود

Muḥammad Muqīm's seal-prints, of first and second types, are seen on fols. 2b and 447a. There is also an inventory of his library on fol. 1b.

4. PNS 198

صحیفة الاحكام تحقيق الحرام بخط عصمت الله
("Šahīfat al-aḥkām taḥqīq al-ḥarām in 'Iṣmatallāh's hand").

56 fols., 24.5 × 18.0 cm. Oriental paper, 23 lines per page. Red and blue frame: 18.5 × 12.0 cm. Central Asian *nasta'liq*, black ink. Arabic phrases in red. Copied in Rabī' I 1192/March—April 1777 by Mīrzā 'Iṣmatallāh Munshī al-Bukhārī (fol. 56b). Brown leather binding with inscription in the pendants: 'amala Kamar bin 'Abd al-Amin Mullā. The cover is not attached to the MS.

The MS contains the work on *fiqh* by Muḥammad Sharīf al-Ḥusaynī al-Bukhārī *Šahīfat al-aḥkām wa taḥqīq al-ḥarām*. On fol. 1a there is an inventory of Muḥammad Muqīm's collection (29 titles), and a note made in his hand. Here he writes of his high appreciation of this work in the very similar terms as in PNS 39 and mentions that the MS was bought for 12 *dirhams*.

There are also Muḥammad Muqīm's seal-prints of all the three types on fols. 1a, 1b, 2a, and 56b.

5. PNS 286

In the inventory mentioned as شرح اوراد فتحية, or (in PNS 281) قصة شرح اوراد.

140 fols., 20.2 × 13.0 cm. Oriental paper, 13 lines per page. Text area: 14.0 × 7.0 cm. *Nasta'liq*, black ink, the lines above the Arabic quotations in red ink. Copied in 1272/1855—56 (fol. 140b). The book contains *Sharḥ-i*

Awrād-i fathiya, a commentary by Muḥammad Ja'far Ja'farī on 'Alī b. Shihāb al-Dīn Ḥusaynī Hamadānī's (d. 786/1385) *Awrād-i fathiya*. A *muqawwā* binding with coloured medallions.

On fol. 140a there is a Muḥammad Muqīm's seal-print of the first type.

6. PNS 169

In PNS 39 mentioned as محفل آرای محمود ترکمان ("Mahfil-arā by Maḥmūd Turkmān").

I+ 128 + I fols., 26.5 × 15.5 cm. Oriental paper, 17 lines per page. *Nasta'liq*, black ink, double red frame. Red lines above names, Arabic phrases and some other words. Headings of the chapters and the words *ḥikāyat*, *bayt*, etc. in red ink. Green *muqawwā* binding with stamped medallions and pendants. In the pendants there is an inscription: *Faqīr-i qādir-i 'Ashūr Muḥammad Ḥasan ... Aḥ madī*.

The book contains a collection of entertaining stories divided into four chapters. On fol. Ia there is a title *Mahfil-arā* written in a hand different from that of the basic text. Barkhwūdār b. Maḥmūd Turkmān Farāhī who lived in the reign of the Safavid ruler Sulṭān Ḥusayn (1694—1722) is known as the author of the collection entitled *Mahbūb al-qulūb*. In the introduction to it the author writes that during several years, when living in Isfahān, he collected about

four hundred stories in a book *Mahfil-arā* which was divided into introduction, eight chapters and conclusion. After that Barkhwūdār Maḥmūd Turkmān lived in Farāh, Harāt, and Mashhad and finally had lost his book during one of the military campaigns. Then he compiled another book entitled *Mahbūb al-qulūb*.

The present MS contains the stories that are found also in Turkmān's *Mahbūb al-qulūb*, though there are only four chapters, and neither introduction nor conclusion are present. The book begins directly with the story about Maḥmūd Ghaznawī and Ayaz, which is contained in the fourth *bāb* of *Mahbūb al-qulūb*'s introduction.

On the inner side of the upper cover of the binding there is an inventory (27 titles) written in Muḥammad Muqīm's hand. The verses on fol. Ia—b are written in different hand.

Muḥammad Muqīm's seal-prints of the first and second types on fols. 1b and 128a.

7. PNS 214

In all of the lists is titled as بهار دانش.

286 fols., 26.0 × 15.5 cm. Glossy Oriental paper, 17 lines per page. *Nasta'liq*, black ink, headings in red ink. Green *muqawwā* binding with claret-coloured medallions and pendants. Both pendants and medallions bear inscriptions with dates. In medallions: عاقبة خیرباد ۱۲۵۹; in pendants: ۱۲۶۵ عمل ملا عبد القادر صحاف. The dates are correspondingly 1843 and 1848—49.

The MS contains the collection of entertaining stories compiled in 1060/1650 by Shaykh 'Ināyatallāh Kanbū (d. 1088/1677) (fols. 3b—283b). There are also a *ghazal* by Jāmī (fol. 1a); *rubā'i* and one *bayt* (fol. 2a); a poem by Nadīm (fol. 2a); several *bayts* by Bīdil (1054—1133/1644—1720) and a *ghazal* by Sa'īb (d. 1080/1670), the latter in Muḥammad Muqīm's hand (fol. 3a); poems by Nawā'ī (d. 906/1501) (fols. 284b—285a).

One Muḥammad Muqīm's seal-print of the third type on fol. 3b.

8. PNS 205

In the inventories is given as تاریخ عبد الله خانی.

I+ 352 fols., 25.5 × 15.5 cm. Mostly white Oriental paper, but also leaves of blue Russian paper with the watermark "1819". 17 lines per page, *nasta'liq*, black ink, headings in red ink. Copied in Dūshanba-qūrgān in Rajab 1241/February—March 1826 (fol. 352a). A *muqawwā* binding of claret colour with green stamped medallions and

pendants. The MS contains *Sharaf-nāma-yi Shāhī* by Ḥāfiẓ Tanīsh b. Mīr Muḥammad al-Bukhārī, which deals with the history of 'Abdallāh-khān Shaybānī (991/1583—1006/1598).

One Muḥammad Muqīm's seal-print of the third type on fol. 3b.

9. TNS 9

In all the five lists this MS is mentioned as دیوان دو ورقه امیرنویسی.

522 fols., 47.0 × 26.0 cm. Grey paper of local manufacturing, 25 lines per page. Calligraphic *nasta'liq*, the text in two columns. Leather binding of crimson colour with stamped golden medallions and pendants, lettered: "amal

Mīrzā Fayḍallāh ṣaḥḥāf". Copied in 1281/1864—65 (fol. 3a).

The manuscript contains four *Dīwāns* by Mīr 'Alī-Shīr Nawā'ī (fols. 1b—519b) and several poems by Mīrzā Muḥammad Muqīm himself written in his own hand (see *fig. 1*).

10. PNS 1

In the lists is given either as دوورقه جنک ازهر نوع کتابها ("Collection of different books of two-folio size") or as جنک ازهر نوع کتابها بدست خط فقیر ("Collection of different works in the hand of this poor one").

445 fols., 54.0 × 31.5 cm. Glossy Oriental paper, 29 lines per page. *Nasta'liq*, the text is copied out in different hands. The area of the text: 35.0 × 19.0 cm. Blue and

red frame. Copied in Shahrisabz (fol. 62) in 1281/1864—65 (dates are on fols. 62a, 287a, 445b). Crimson leather binding similar to that of TNS 9 also made by Mīrzā Fayḍ-allāh.

The codex contains the work by Mu'īn al-Miskīn *Ma'ārij al-nubuwwa*. The third *ruqn* of it and the part of the fourth *ruqn* are copied out by Mīrzā Muḥammad Muqīm. His signature is on fol. 287a, but the MS is lacking his seal-prints.

11. PNS 309

تیمورنامہ مولانا ہاتفی (*Timūr-nāma-yi Mawlānā Hātifi*) or simply تیمورنامہ (*Timūr-nāma*).

VI + 156 fols., 21.5 × 14.0 cm. White Oriental paper scattered with gold, 13 lines per page. Calligraphic *nasta'liq*, text is in two columns: 15.0 × 7.5 cm. Margins are of thinner white Oriental paper. Copied in Shawwāl 1000/July—August 1592 (fol. 156a). The codex has green leather backbone. The inner and outer sides of the binding

has stamping. The binding is painted in red, green and gold (outer surface), and in claret and gold (the inner surface of the cover — central medallions alone). The name of the binder is 'Abd al-Ḥakīm b. Mullā Qalandar ṣāḥḥāf.

The book contains *Timūr-nāma* by 'Abdallāh Jāmī Hātifi (d. 927/1520—21).

Muḥammad Muqīm's seal-prints of the second and third type on fols. 2a and 156a.

12. PNS 285

یکمجلد کتاب بخط میر علی ویدیکر خوشنویسان ("Collection of different books by Mīr 'Alī and other calligraphers").

160 fols., about 23.5 × 14.0 cm.

This book presents a number of extracts written in calligraphic script and taken from different manuscripts — restored, remargined and bound. The collection starts with several samples of *Chihil ḥadīth* by Jāmī belonging to different calligraphers:

1) fols. 2b—8a: *Chihil ḥadīth* by Jāmī copied by Majd al-Dīn 'Alī al-Qūṣī in Jumādā II 990/June—July 1582 in Shīrāz. 'Unwān on fol. 2b. Text is enclosed in frame: 14.5 × 8.0 cm. Small and large-size *nasta'liq*. After introduction three lines in Arabic with Persian translation (fols. 3b—8a) written (diagonally) between the lines. The space free from the text is decorated with floral scrolls and flowers designs against the gold and blue background. White margins of thick European paper.

Muḥammad Muqīm's seal-prints of the second and third type on fols. 2b and 8a;

2) fols. 9a—14b: *Chihil ḥadīth* by Jāmī. Yellowish Oriental paper, text area of pink Oriental paper: 14.7 × 10.5 cm. Large-size *nasta'liq*, Persian translation diagonally between the lines, in black ink, *taḥrīr*. Each page has three lines of Arabic text in red ink, with black diocritical marks.

Muḥammad Muqīm's seal-print of the third type on fol. 14 b;

3) fols. 15b—20b: *Chihil ḥadīth* by Jāmī copied by Mīr Ṣāliḥ al-Kātib. 21.5 × 13.0 cm, thick, blue Oriental paper scattered with gold. Blue margins. Persian text in small-size *nasta'liq*, each page has three lines in Arabic written in *nasta'liq* of larger size.

Muḥammad Muqīm's seal-prints of the third type on fols. 15b and 20b;

4) fols. 21b—26b: *Chihil ḥadīth* by Jāmī copied by Muḥammad Ṣāliḥ al-Kātib. 'Unwān on fol. 21b, margins of good Oriental paper of different colours. Text area on fol. 21b: 15.5 × 8.5 cm, on other leaves: 16.0 × 8.5 cm. The text is arranged in the same way as in Nos. 1 and 2.

Muḥammad Muqīm's seal-print of the third type on fol. 26b;

5) fols. 27b—42a: *Inshā'yāt* copied in Herat in 974/1566—1567. White Oriental paper, 15.3 × 8.0 cm, 5 lines per page. Margins of red paper, calligraphic *shikasta*.

Muḥammad Muqīm's seal-print of the third type on fol. 42a;

6) fols. 43b—48a: *Du'ā-i Imām Ḥujjat al-Islām*, a prayer by Imām Ghazālī. Copied in Bākhraz in Ramaḍān 995/August 1587 by Sulṭān Muḥammad Kātib. On fols. 43b—44a — Persian introduction in *naskh*, enclosed in frame of golden floral scrolls. 'Unwān on fol. 43b. Fols. 44b—48a — large-size *muḥaqqaq*, 5 lines per page. Creamy Oriental paper; about 15.0 × 9.5 cm (fols. 44—48), margins of blue Russian paper. Black and red ink. The verses are ornamented with golden rosettes (with red dots).

Muḥammad Muqīm's seal-print of the first type on fol. 48a;

7) fols. 49b—54a: *du'ā* and *munājāt* copied by Sa'd al-Dīn Khuwāfi in Ramaḍān 998/July—August 1590. First and last lines in *muḥaqqaq*, middle line in *thuluth*, golden and blue paint. The rest ten lines in small *naskh*, in black ink. The verses are ornamented with golden rosettes with red dots in the centre. The colophon on fol. 54a in *tawqī* script.

Muḥammad Muqīm's seal-print of the third type on fol. 54a;

8) fols. 55b—87b: *Sharḥ-i asmā' Allāh*, copied in 1249/1823—24.

9 lines per page, calligraphic *nasta'liq*, black ink. Some words in the text are in red colour. Text in gold and blue frame: about 15.0 × 7.0 cm.

Three seal-prints on fol. 55a. Two of them are illegible. On one of them the legend can be discerned: "Sayyid 'Abd al-Raḥīm b. Sayyid Aḥmad Khwāja, 1257". (The date of 1257 corresponds to 1841—42).

Muḥammad Muqīm's seal-prints of the second and third type on fols. 55b and 87b ;

9) fols. 89b—93a: *Zafar-nāma-yi Buzurjmīhr*, one more sample of Muḥammad Ṣāliḥ's handwriting. Large-size *nasta'liq*, 7 lines per page: 15.5 × 9.0 cm. Pink paper scattered with gold. Margins of different colours, 'unwān on fol. 89b.

Muḥammad Muqīm's seal-print of the third type on fol. 93a;

10) fols. 94b—113a: *Fāl-nāma-yi Qur'ān-i majīd*, copied in the nineteenth century. 13 lines per page, gold and blue frame. On fol. 94b a nineteenth-century 'unwān (Iran?).

Muḥammad Muqīm's seal-prints of the second and third type on fol. 113a;

11) fols. 114 b—119a: *Tuḥfat al-wuzara*, which bears the name of 'Alī Mashḥadī. *Ta'liq*, 8 lines per page, 'unwān, small chapters (*bab*) are separated by golden rosettes. Margins of thick Oriental paper coloured in pink, yellow, and blue with golden splashes.

Muḥammad Muqīm's seal-print of the third type on fol. 119;

12) fols. 120b—131a: *Risāla dar madḥamat-i bid'at*. White Oriental paper, 13 lines per page. *Nastaliq*, black ink. The names, Arabic quotations, and some other words in red, blue, and gold. 'Unwān on fol. 120b.

Muḥammad Muqīm's seal-print of the third type is in fol. 131a;

13) fols. 131b—133a: *Tafsīr al-abrār*, copied by Mīrzā 'Abd al-Rasūl b. Mīrzā Muḥammad in 1269/1852—53;

14) fols. 133b—157a: *Ḥāl-nāma* by 'Arīfī, copied for the library of Sulṭān Khwāja 'Abdī-Khwāja b. Khwāja Sa'd b. Khwāja Muḥammad Islām by Fūlād Muḥammad b. Yār

Muḥammad al-Bukhārī in Ṣafar 1007/September—October 1598.

Brown paper with golden semis, margins of blue Russian paper, 12 lines per page. Calligraphic *nasta'liq*. Text in two columns, within thin white, red, green, blue, and gold frame. Headings are in gold cartouches. On fols. 138a and 153a there are two rather rudely painted miniatures.

Three Muḥammad Muqīm's seal-prints of the third type on fols. 133b and 157a;

15) fols. 158b and 159a: two *mashqs*, one of them signed by Muḥammad Karīm Shāmlū, 1178/1764—65.

A seal-print with the name of Muḥammad Ibrāhīm and the date — 1188/1774—75.

'Unwāns on fols. 21b, 43b, 89b, 133b.

13. PNS 317

ديوان مولانا شوکت or ديوان ملانا شوکت مع قصايد ديوان مير علي

181 fols., 19.0 × 11.5 cm. Oriental paper, 13 lines per page. Text in two columns. Copied on 8 Rajab 1150/1 November 1737. *Muqawwā* binding is also dated by 1217/1802—03, the name of the master is Muḥammad

Sharīf ṣaḥḥāf. The MS contains *Dīwān* of Muḥammad Ishāq Bukhārī (d. 1107/1695—96) whose *takhalluṣ* was Shawkat (fols. 1a—170a). On fols. 170b—181b there is a collection of poems by different authors, such as Shawkat, Mashrab (17th—18th centuries), Qāsimī *Dīwāna* (17th century), Ṣā'ib, Nāzīm (d. 1081/1670), etc.

14. ANS 243

صلوات شفا الامراض بخط يونس خواجه ("Ṣalawāt shifā al-amrād in Yūnus Khwāja's hand").

1 + 148 + (10 blank) fols., 19.8 × 12.0 cm. European paper of blue colour and Oriental paper:

fols. 1b—16a — 5 lines per page in large-size *nasta'liq*, black ink. Text in red, gold, and blue frame: 16.5 × 9.0 cm. On fol. 16a there is the signature of Yūnus Khwāja;

fols. 17b—116a — 9 lines per page, calligraphic *nasta'liq*. Text in double golden, blue, and red frame, 'unwān on fol. 17b. Copied by Yūnus Khwāja;

fols. 117a—148b — small treatises, extracts, and fragments from different works on medicine, religion, *ḥadīth*, *taṣawwuf*, etc. Copied by Muḥammad Muqīm. The dates are present: 1283/1866—67 on fols. 118a, 137a, 141b and 1285/1868—69 on fol. 148b.

The first part of the MS, transcribed by Yūnus Khwāja, contains the *Sūra Ya Sin* (fols. 1b—16a) and the work entitled *Ṣalawāt shifā al-amrād* (fols. 17b—116a).

Muḥammad Muqīm's seal-prints of the second type on fols. 15a, 17b, and 116a.

15. PNS 298

مناقب غوسيه
80 fols., 20.0 × 12.0 cm. Yellowish, glossy Oriental paper (paper on fols. 44 and 51 of pink colour), 16 lines per page. Cursory *nasta'liq*, red and blue frames. *Muqawwā* binding painted in red and green with gild stamped medallions and pendants.

The MS was copied in 1157/1744 by Bū 'Alī for Khān Muḥammad. The first leaf was added in the nineteenth

century, and the text on it was probably written by Muḥammad Muqīm.

The book contains *Qīṣaṣ al-Ḥusaynī* composed by Muḥammad Ḥusayn b. al-Bāqī al-Bukhārī. There are two seal-prints on fol. 77b, one of them is Muḥammad Muqīm's (the first type). The legend of the second seal-print is illegible.

16. PNS 180

خمسة امير خسرو دهلوی
II + 287 + 1 fols., 25.5 × 17.5 cm. Thin, glossy Oriental paper and thin European paper of different colours, 19 lines per page. Text in two columns, golden and blue frame: 19.0 × 11.5 cm. Fine *nasta'liq*, headings in red ink. Five 'unwāns (fols. 2b, 54b, 122b, 193b, and 233b). Also copied by Bukharian calligrapher Yūnus Khwāja in 1280/1863—64 (fol. 53b). Central Asian binding of thick green leather with stamped medallions and pendants bearing the name of the master: Mīrzā Fayḍallāh ṣaḥḥāf.

The book contains five poems — *Khamsa* — by Amīr Khusraw Dihlawī.

No seal-prints, but additions made in Muḥammad Muqīm's hand can be seen on fols. 1a and 287a. On fol. 1a there is a *qaṣīda* of 42 *bays* "in praise of the Prophet", dated by 1282/1865—66. On fol. 287a we find a *mu'ammā* containing the date when the copying of the book was finished (1281/1864—65), with the explanation where Muḥammad Muqīm calls himself the author of this *mu'ammā*.

17. PNS 296

جهل ناموس ابو توراب نخشبي

I + 216 fols., 20.0 × 13.0 cm. Thick, glossy Oriental paper of yellowish colour, 13 lines per page. Cursive *nasta'liq*, some words in red ink. Copied on 30 Rabī' II 1126/14 May 1714. Muqawwā binding of green colour with gild stamped medallions and pendants.

The book contains *Chihil nāmūs* by ʿIyā al-Dīn Nakhshabī (d. 751/1350—51). The beginning is missing.

Muḥammad Muqīm's seal-prints of the first and second types on fols. 1b and 219b.

18. PNS 175

تاریخ راقم دیگر مع انیس الاشاق

("Another history by Rāqim with the *Anīs al-Ushshāq*"). The word "another" is used here, since there is one more "History" by Rāqim in the inventory which, however, is not found in our collection.

277 fols. + (5 blank fols. at the beginning) + (4 blank fols. between fols. 250 and 251) + (5 blank fols. at the end), 27.5 × 27.7 cm. Grey Oriental paper, 15 lines per page. Central Asian *nasta'liq*, black ink, headings and dates in red. Copied in 1281/1864 (fols. 250a and 277a). *Muqawwā*

claret-coloured binding with green medallions and pendants.

Contents:

fols. 1b—250b: *Tārīkh-i Rāqim* by Sharaf al-Dīn 'Alam b. Akhūnd Mullā Farhād;

fols. 251b—277a: *Anīs al-ushshāq* by Ḥasan b. Muḥammad Sharaf Ramī.

Muḥammad Muqīm's seal-prints of the first and second types on fols. 1b, 250b, and 277a.

19. PNS 192

شواهد نبوت

I + 232 fols., 24.5 × 16.0 cm. Glossy Oriental paper, 17 lines per page. Folios 198—200, 17 blank folios at the end, and 7 blank leaves at the beginning of thin Oriental paper of later time. *Nasta'liq* with Arabic quotations in *naskh*, some words in red ink. Text within golden and blue frame: ca. 16.5 × 9.0 cm. 'Unwān on fol. 1b. The last three

leaves were added in 1286/1869—70, most obviously together with the new *muqawwā* binding which bears the name of the master: Mīrzā Fayḍallāh ṣaḥḥāf.

The MS contains *Shawāhid al-nubuwwā li-taqwiyat yaqīn ahl al-futuwwa* by 'Abd al-Rahmān Jāmī.

On fol. 1b Muḥammad Muqīm's seal-print of the first type (on the 'unwān).

20. PNS 321

بیدلجه مع متنوی ناظم و تصایدات

478 fols., 20.0 × 12.0 cm. Fols. 1—456 — thin, white, glossy Oriental paper and European paper of different colours, fols. 457—475 (two leafs stuck together) — thick European paper of different colours. 13 lines per page: fols. 6b—127a, 138b—344b — in two columns, fols. 128b—138a — in tree columns, fols. 346b—455a — in four columns.

Mostly fine calligraphic small-size *shikasta*. Copied by Yūnus Khwāja Kātib from Bukhārā. On fols. 5b—92b and 346b—455a text in gold and blue frame. Two 'unwāns on fols. 6b and 346b. There are two signatures of Yūnus Khwāja on fols. 345a and 455a. The first signature has the date — 1278/1861—62.

Contents:

1) fols. 2b—5b: *tarjīband* by Muḥammad Muqīm; a poem by the same author, and another poem by Anwarī (d. 585/1189 or 587/1191). Copied by Muḥammad Muqīm;

2) fols. 6b—93b: *Dīwān* by the famous Persian poet 'Abd al-Qādir Bīdil;

3) fols. 94b—137a: *qaṣīdas* by 'Abd al-Qādir Bīdil;

4) fols. 138b—345a: another *Dīwān* by Bīdil;

5) fol. 345b: a prayer dated by 1283/1866—67;

6) fol. 346a: the inventory of Muḥammad Muqīm's collection;

7) fols. 346b—455a: *Yūsuf wa Zulaykhā* by Nāzīm Harawī b. Shāh Riḍā Sabzawārī;

8) fol. 455b: a poem in Uzbek copied by Muḥammad Muqīm;

9) fols. 456a—475b: *rubā'iyāt* by different authors;

10) fols. 476—477: poems copied by Muḥammad Muqīm.

Muḥammad Muqīm's seal-prints of all the three types on fols. 93b, 94a, 137a, 345a, and 455a.

21. PNS 219

شرح نزهت الأرواح

330 fols., 24.0 × 14.0 cm. Oriental and European paper of white, red, pink, and blue colours. The MS is copied in one hand, however, the number of lines per page varies in different parts. There is also text in the margins. Fol. 64 b

bears the date of copying — Šafar 1221/April—May 1806, the place-name Kīsh, and the name of transcriber — Tursūn Muḥammad b. Nazr Muḥammad. There are also two other dates: 1222/1807—1808 (fol. 246a) and 7 Dhū'l-Ḥijja 1223/24 February 1809 (fol. 253a). *Muqawwā* binding of

green colour with gild stamped medallions, pendants and black, red, and yellow frames. The pendants are with the name of the master: *Mīrzā Fayḍallāh ṣaḥḥāf*.

Contents:

1) fols. 1—3: different poems in one of which the name of 'Ashūr 'Alī is mentioned. The poem on fol. 3a is devoted to the months of the Muslim lunar calendar;

2) fols. 4b—64b: *Nuzhat al-arwāh* by Ruḡn al-Dīn Ḥusaynī b. 'Alim Ḥusaynī, known as Fakhr al-Sādāt Ḥusaynī (d. 718/1318 or 729/1329). 19 lines per page, also text in the margins;

3) fols. 65b—178a: *Dīwān* by Muḥyī al-Dīn 'Abd al-Qādir Gīlānī. Text in two columns, 21 lines per page;

4) fols. 65b—72b: *Maktūbāt* by Muḥyī al-Dīn 'Abd al-Qādir Gīlānī (the text is written in the margins);

5) fols. 73b—104a: *Tuḥfat-i Qādirī*, a biography of Muḥyī al-Dīn 'Abd al-Qādir Gīlānī;

6) fols. 180b—246a: *Dīwān* by Ḥāfīz (d. 791/1389). Text in two columns, 21 lines per page. Also text in the margins;

7) fols. 246b—253b: *Farhang-i Dīwān-i hadrat-i Ḥāfīz*, a glossary to the *Dīwān* by Ḥāfīz. 21 lines per page, also text in the margins;

8) fols. 254b—327: *Dīwān* by Jāmī.

The manuscript has no seal-prints. It was identified only by the detailed description of its contents in PNS 39 (see *Appendix 2*, No. 30).

22. PNS 189

فتوح الحرمين or فتوح الحرمين الشريفين or فتوح الحرمين
المصور

138 fols, 26.5 × 16.5 cm. Thick Oriental paper. The book presents a collection of several works copied in different, rather cursory Central Asian scripts. There is the date 1246/1830—31 on fol. 53b and the names of two transcribers are mentioned: Hājī 'Abd al-Karīm b. 'Abd al-Raḥīm (on fol. 123a), and Qurbān Karāmī Hājī Sayyid (on fol. 53b). *Muḥawwā* binding with medallions and pendants painted in different colours.

Contents:

1) fols. 2b—8b: lexicon (*farhang*) of the *Dīwān* of Ḥāfīz;

2) fols. 9a—53b: *Futūḥ al-ḥaramāin*, a poem by Muḥyī al-Dīn Lārī (d. 933/1526). There are 14 miniatures depicting the holy places in Mecca and Medina. Copied in

1247/1830—31, the transcriber Qurbān Karāmī Hājī Sayyid;

3) fols. 54b—104a: *Wizā'i Madīna* comprising 7 plans of the holy places in Medina;

4) fols. 105b—123a: *Faḍā'il-i Makka wa Madīna*, a writing on the pilgrimage to Hijāz, with the name of the transcriber on fol. 123a — 'Abd al-Karīm b. 'Abd al-Raḥīm;

5) fols. 124b—133a: *farhang* of three parts (*matlabs*), which comprises idioms;

6) fols. 134b—138b: *al-Nuḡat mukhtaṣar al-wiqāya* by 'Abdallāh b. Mas'ūd b. Tāj al-Sharī'a.

Two seal-prints of the second type on fols. 53b and 104a. A *marshq* written in 1247/1831—32 by 'Abd al-'Aẓīm b. 'Abd al-Mu'min Marghinānī is attached to the inner side of the upper cover.

23. PNS 315

نيوان مولانا وحشى
I + 222 fols., 19.5 × 12.5 cm. Glossy Oriental paper covered with gold and silver splashes. Calligraphic *nasta'liq*. Text in three columns, blue and golden frames. In the columns close to the margins lines are situated diagonally. Five *'unwāns* (fols. 1b, 68b, 136b, 152b, and 180b). The end is missing, *lacunae* after fols. 6, 135, 184, 189, and 220. Nineteenth-century restoration. *Muḥawwā* binding made by Mīrzā Fayḍallāh ṣaḥḥāf (see *fig. 2*). The MS comprises *Kulliyār* by Kamāl al-Dīn al-Bāfqī Waḥshī.

Contents:

1) fols. 1b—52a: *qaṣā'id*;

2) fols. 52b—68a: *qit'a, marāthī*;

3) fols. 68b—136a: *ghazaliyāt, rubā'iyāt, tarkībbands*;

4) fols. 136b—152a: the poem *Hull-i barīn*;

5) fols. 152b—180a: the poem *Farḥād wa Shīrīn*;

6) fols. 180b—220b: the poem "Naẓīr wa Manzūr";

7) fols. 221a—222b: *hijā'*.

Muḥammad Muqīm's seal-prints of the third type on fols. 68a, 136a, 180a, 150a, and 222b.

* * *

Analysing the discovered manuscripts from the collection of Muḥammad Muqīm, and those mentioned by the owner but not found in the library, we reveal that the circle of topics covered by the collection is very wide: *tafsīrs*, *ḥadīth* literature, legends about the prophets, works on *fiqh*, religious treatises, writings on Sufism, 4 books on history, entertaining prose, and poetry. The collection produces an impression that its owner sought to bring together the samples of almost all literary genres existing. One can also notice that the choice of the books has some local peculiarities. Here we find the works dealing with the Central Asian

rulers, Sūfī orders, powerful in this region, and poems by poets popular in Central Asia.

16 of the 23 manuscripts from the collection have the precise date of copying. All of them cover the period from sixteenth to nineteenth century, the earliest being Mu'in Miskīn's *tafsīr* entitled *Ḥadā'iq al-ḥaqā'iq* (PNS 20), and the latest — *Ma'ārij al-nubuwwa* by Mu'in Miskīn (PNS 1) and *Dīwān* by 'Alī-Shīr Nawā'ī (TNS 9), both copied in 1864—65. PNS 1 and TNS 9 both are of a very big format and their bindings were made in the workshop of Mīrzā Fayḍallāh.

More than a half of the manuscripts were copied in calligraphic scripts, nine of them have the name of the copyists:

PNS 39 — 'Abd al-'Azīm b. 'Abd al-Mu'min Marghinānī, Muḥammad Muqīm;

PNS 198 — Mīrzā 'Iṣmatallāh Munshī al-Bukhārī;

PNS 1 — one of the copyists is Muḥammad Muqīm;

PNS 298 — Bū 'Alī;

PNS 219 — Tursūn Muḥammad b. Nāz Muḥammad;

PNS 180, PNS 321, and ANS 243 — the famous nineteenth-century Bukharian calligrapher Yūnus Khwāja.

The MS PNS 285 should be marked out especially, since it presents a collection of illuminated works and the samples of calligraphy of the sixteenth—nineteenth centuries.

Almost all the manuscripts have leather or pasteboard Central Asian bindings, 8 of them bear the name of the master. Of these 8 bindings 6 have the stamp with the name of Mīrzā Faydallāh ṣaḥḥāf (PNS 1, PNS 180, PNS 192, PNS 219, PNS 315, and TNS 9). This master seems to have been very prolific one at the time preceding the capture of Shahrīsabz, and probably some time after it also. Preliminary examination shows that there are no less than 13 his bindings in the holdings of the Manuscript Department of the NLR. The workshop used to make bindings both for new and old manuscripts which needed restoration (for example, PNS 315).

Unfortunately, we couldn't find any information concerning the owner of this collection in literary sources, and actually we didn't pursue this aim. It was most interesting to extract some knowledge about the collector from the codices of his own.

It is known that his full name was Mīrzā Muḥammad Muqīm b. Muḥammad Amīn-jān Kīshī (PNS 39). Most probably he originated from Kīsh (the old name of Shahrīsabz), or lived there for a long time as his *nisba* shows. Evidently he was in Kīsh shortly before the capture of the town, for that is the place where his manuscripts were acquired. He might be a scribe or a secretary by profession, or simply an educated man as the title *mīrzā* shows. In any case he had a professional handwriting by which he copied out some works in PNS 39, ANS 243, and PNS 1. On fol. I of PNS 194 he wrote as a sort of exercise a formula usual in official documents: "Present at the *majlis* of Bahādur Khudāyār bīk Kāmil-jān, Bābā-jān, Mīrzā Muqīm-jān".

The contents of the library indicates that he was an educated person of versatile interests. He was especially concerned with the matters of religion. Religious works take a major part of his collection. It is worthy a note that most of the works transcribed by him are of religious or Sūfī contents. In many manuscripts we can see prayers written in his hand. Strange is, however, the fact that, according to the inventories, he had not a complete copy of the Qur'ān in his library (or, possibly, if he had one, he didn't consider it necessary to mention).

But the literary interests of the collector were not limited only to writings on religion and mysticism. There were also several historical works in his collection — *Tārīkh-i Rāqim*, *Tārīkh-i 'Abdallāh Khānī*, *Timūr-nāma* by Hātifī — and several copies of works related to entertaining literature, such as *Bahār-i dānish* by Shaykh 'Ināyatallāh Kanbū

and the book which Muḥammad Muqīm calls "*Mahfil-arā* by Sayyid Maḥmūd Turkmān".

He seems to have been also a great lover of poetry, his favourite poets being 'Alī-Shīr Nawā'ī, 'Abd al-Qādir Bīdil, Shawkat, Amīr Khusraw Dihlawī. Muḥammad Muqīm was not only a connoisseur of literature, he wrote verses himself. Some of them are represented on the blank pages of MSS TNS 9 (*Dīwān* by 'Alī-Shīr Nawā'ī) and PNS 321 (*Dīwān* by Bīdil). The verses are mostly poems of traditional lyric contents, but one of them can provide us some information about the author. It presents a playful dialogue between the author and his beloved who asks him questions about his origins. The answers are for the most part given in a negative form: "I am not from Jām, I am not from Bām", etc. But the author also says: "I am Kīshī by origin, I am from Qarāqūl". Probably Muḥammad Muqīm had lived for some time in the Qarāqūl area of the Bukhārā emirate. Further, we learn from his answers that he was Tajik (not Uzbek or Turkmen). This fact seems to be confirmed by almost a total lack of manuscripts in Arabic and Old Uzbek (except for ANS 243 and TNS 9).

Presumably Muḥammad Muqīm's favourite poet was 'Abd al-Qādir Bīdil. His devotion to this author Mīrzā Muḥammad Muqīm expresses in the same poem copied in TNS 9:

نیستم لیک بشعر دیگران هم مایل
هستم از جان دل خویش بنده بیدل

I am not inclined to the poems of other people,
From the whole of my heart I am Bīdil's slave.

Muḥammad Muqīm is also an author of a quatrain representing the chronogram on a completion of copying of Amīr Khusraw's *Khamsa* (PNS 180), provided with his commentary on how to decipher it. This manuscript was copied in 1863—64 by Yūnus Khwāja.

Muḥammad Muqīm showed interest in manuscripts not only from the point of view of their contents. Certainly, he also paid much attention to the quality of scripts and MSS' decoration. Mīrzā Muqīm must have been an admirer of calligraphy. Among his 23 codices there are 3 (PNS 180, PNS 321, and ANS 243) copied by a well-known calligrapher Yūnus Khwāja who also originated from Kīsh [6]. The calligrapher was his contemporary. And here we must once more mention MS PNS 285 presenting a number of samples of calligraphy, as well as illuminated extracts taken from the sixteenth—seventeenth centuries manuscripts, which were restored and bound as one codex. As mentioned above, Muḥammad Muqīm ordered new bindings for old and damaged manuscripts.

So the reconstruction of the private library of Muḥammad Muqīm gives us a rare possibility to have notion of the repertory of reading of a nineteenth-century educated Tajik, inhabitant of the Bukhārā emirate.

Apart from the Shahrīsabz portion, the Kaufman collection includes also manuscript collections of the Khiva and Kokand *khāns*, which entered the library correspondingly in 1874 and 1876. As a whole, the Kaufman collection amounting about 300 codices and 200 documents presents can serve a valuable source for the study of book culture in the nineteenth-century Central Asia.

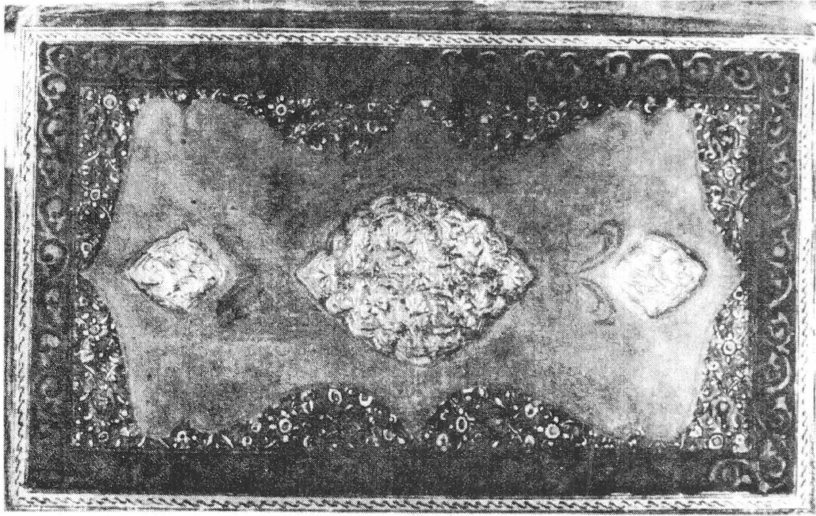


Fig. 2

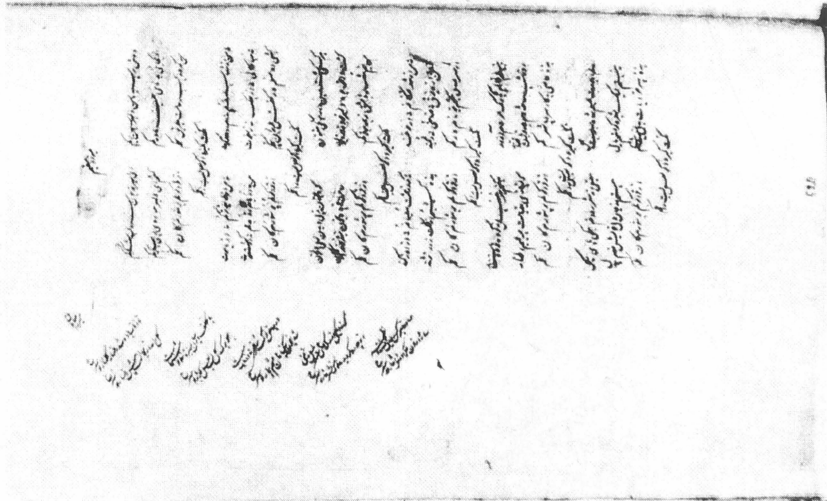
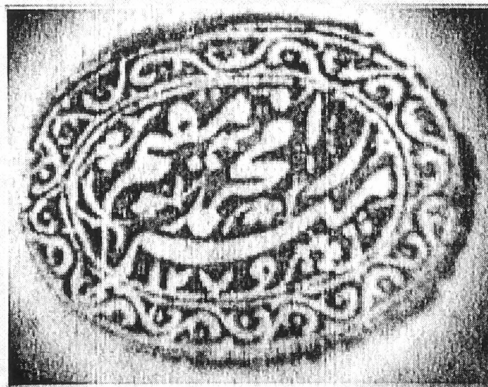


Fig. 1

Appendix 1

*The first type seal-print**The second type seal-print**The third type seal-print*

Appendix 2

| Nos. | Titles | Call. Nos. | PNS 39 | PNS 169 | PNS 198 | PNS 281 | PNS 321 |
|------|---|------------|--------|---------|---------|---------|---------|
| 1. | کلام الله بقلی کلام الله محرم مزین | | + | | + | | |
| 2. | تفسیر مولانا معین بخط نزکی خودشان تفسیر حقایق الدقایق دست خط نزکی حضرت مولانا معین تفسیر مولانا معین بخط مبارک خودشان تفسیر حقایق الدقایق دست خط مولانا معین نیز از خودشان تفسیر حقایق الدقایق دست خط مولانا معین تفسیر نیز از خودشان | PNS 20 | + | + | + | + | + |
| 3. | هفتیک هفتیک کلام الله | | + | + | + | + | + |
| 4. | نفحات الانس نحوترین خطی نفحات الانس نحوترین خطی سر تا سر تحریر یافته نفحات الانس محرم نحوترین خطی نفحات الانس مولوی جامی در احسنترین خط بکاغذ میری | PNS 194 | + | + | + | + | + |
| 5. | رشحات رشحات من عین الحیاة رشحات لوابیح مناقب غوثیه و بحاشیه او شرح رباعیات و شرح همای عطار رشحات و مناقب غوثیه لوابیح دریکمجلد و بحاشیه زهت الارواح شرح رباعیات از مولوی جامی رشحات و مناقب غوثیه لوابیح و بحاشیه او زهت الارواح شرح رباعیات از مولوی جامی رساله در بیت مولانا رومی که اول منوی | PNS 39 | + | + | + | + | + |
| 6. | صحیفه الاحکام تحقیق الحرام بخط میرزا عصمت الله صحیفه الاحکام تحقیق الحرام دست خط میرزا عصمت الله منشی | PNS 198 | + | + | | | |
| 7. | شرح اوراد فتحیه قصه شرح اوراد | PNS 286 | + | + | + | + | + |
| 8. | مخفل آرای محمود ترکمان مخفل آرای سید محمود ترکمان مخفل آرا | PNS 169 | + | + | + | | |
| 9. | بهار دانش | PNS 214 | + | + | + | + | + |
| 10. | متن زهت الارواح زهت الارواح | | + | + | + | | |

| Nos. | Titles | Call. Nos. | PNS 39 | PNS 169 | PNS 198 | PNS 281 | PNS 321 |
|------|---|------------|--------|---------|---------|---------|---------|
| 11. | تاریخ عبد الله خانى | PNS 205 | + | + | + | + | + |
| 12. | حبیب السیر تاریخ حبیب السیر حبیب السیر | | + | + | + | + | + |
| 13. | دیوان دوورقه امیر نوایی دیوان امیر نوایی دیوان دوورقه نوایی دیوان نوایی | TNS 9 | + | + | + | + | + |
| 14. | دوورقه جنک از هر نوع کتابها جنک از هر نوع کتابها بدست خط فقیر جنک دوورقه | PNS 1 | + | + | + | + | + |
| 15. | تیمورنامه مولانا حانفی تیمورنامه | PNS 309 | + | + | + | + | + |
| 16. | یکمجلد کتاب بخط میرعلی و بدیکر خوشنویسان جنک بخط میر علی و خوشخطها دیکری یکمجلد جنک دست خط میرعلی | PNS 285 | + | + | + | + | + |
| 17. | دیوان مولانا شوکت دیوان شوکت دیوان شوکت مع قصاید و دیوان میر علی | PNS 317 | + | + | + | + | + |
| 18. | تاریخ راقم | | + | + | + | + | + |
| 19. | محبوب القلوب نوایی محبوب القلوب | | + | + | + | + | + |
| 20. | دیوان میرزا بیدل حاشیه دار دیوان میرزا بیدل دیوان میرزا بیدل مع حاشیه | | + | + | + | + | + |
| 21. | صلوات شفا الامراض صلوات الشفا الامراض بخط یونس خواجه صلوات الشفا بخط یونس خواجه | ANS 243 | + | + | + | + | + |
| 22. | صلوات دلایل الخیرات | | + | + | + | + | + |
| 23. | مناقب غوثیه محبوبیه مناقب غوثیه | PNS 298 | + | + | + | + | + |

| Nos. | Titles | Call. Nos. | PNS 39 | PNS 169 | PNS 198 | PNS 281 | PNS 321 |
|------|--|------------|--------|---------|---------|---------|---------|
| 24. | حمسه امير خسرو دهلوی حمسه امير خسرو | PNS 180 | + | + | | + | + |
| 25. | جهل ناموس ابو توراب نخشی جهل ناموس | PNS 296 | + | + | + | | + |
| 26. | تاریخ راقم دیکر مع انیس الاشاق تاریخ راقم و رساله انیس الاشاق در یک مجلد | PNS 175 | + | (+) | | + | |
| 27. | دلایل الخیرات دیکر دلایل الخیرات مع شرح قصایدات شریف دلایل الخیرات صلوات کبیر در یکمجلد | | + | | + | | + |
| 28. | شواهد نبوت نحوترین خطی | PNS 192 | + | | | | |
| 29. | بیدلجه مع مثنوی ناظم و نکات و قصایدات دیوان بیدل مثنوی ناظم نکات مع قصاید دیوان بیدل مثنوی ناظم نکات مع قصاید دست خط یونس خواجه | PNS 321 | + | | | + | + |
| 30. | شرح نزهت الارواح دیوان حضرت محی دیوان حضرت خواجه دیوان مولوی دامی م قصاید فرهنگ حضرت خواجه مکتوبات..... مقامات..... أین هفت کتاب در یک مجلد شرح نزهت الارواح | PNS 219 | | | | | + |
| 31. | فتوح الحرمین المصور فتوح الحرمین الشرفین فتوح الحرمین | PNS 189 | | + | | + | + |
| 32. | دیوان مولانا وحشی دیوان مولانا وحشی مع قصاید و دیوان وحشی مع قصاید | PNS 315 | | + | | + | + |
| 33. | شرح معما | | | | | + | + |
| 34. | رساله در بیت مولانا رومی که اول مثنویست | | | | | + | |
| 35. | رقعه (؟) دلایل الارواح | | | | | + | + |
| 36. | طبّ یوسف | | | | + | | |

Notes

1. *Persidskie i tadzhikskie rukopisi "Novoi serii" Gosudarstvennoi Publichnoi biblioteki im. Saltykova-Shchedrina* (Persian and Tajik Manuscripts of the "New Series" in the Saltykov-Shchedrin State Public Library: the Alphabetical Catalogue) (Leningrad, 1973), p. 34, No. 100 (PNS 175); p. 81, No. 239 (PNS 180); p. 146, No. 437 (PNS 192); p. 61, No. 189 (PNS 309); p. 144, No. 430 (PNS 205).
2. About the Kaufman collection, see O. Vasilyeva, "Oriental manuscripts in the National Library of Russia", *Manuscripta Orientalia*, II/2 (1996), pp. 19—35.
3. *Otchët Imperatorskoï publichnoi biblioteki za 1871 god* (Printed Report of the Imperial Public Library of 1871) (St. Petersburg, 1872), pp. 14 (Б), 16 (Д), 18 (H, O, П), 19 (P), 20 (Л), 21 (Ч).
4. A. Storey, *Persian Literature. A Bio-Bibliographical Survey*, Section I. Qur'ānic literature (London, 1927), pp. 11—2, No. 19.
5. G. I. Kostygova, *Persidskie i tadzhikskie rukopisi Gosudarstvennoi Publichnoi biblioteki im. Saltykova-Shchedrina* (Persian and Tajik Manuscripts in the Saltykov-Shchedrin State Public Library: the Alphabetical Catalogue) (Leningrad, 1989), p. 18, No. 49.
6. *Sobranie vostochnykh rukopisei Akademii nauk Uzbekskoi SSR* (A Collection of Oriental Manuscripts of the Uzbek SSR Academy of Sciences), ed. A. A. Semyenov (Tashkent, 1963), vi, Nos. 4186, 4564, 4568, 4728.

Illustrations

- Fig. 1.** Folio 520 of manuscript TNS 9 with verses by Mīrzā Muḥammad Muqīm written in his own hand, 47.0 × 26.0 cm.
- Fig. 2.** *Muqawwā* binding made by Mīrzā Fayḍallāh ṣaḥḥāf, bearing his signature, manuscript PNS 315, 20.7 × 13.0 cm.