

THE TEXTS IN THE MISCELLANY

A. Texts in the central part of each page.

Khamsah. Five poems by Niẓāmī, the fifth being divided into two parts.

3v-27v. *Makhzan al-asrār*.

28v-90r. *Khusraw va Shīrīn*.

90v-138r. *Laylā va Majnūn*.

138v-190r. *Haft paykar*.

190v-259r. *Iskandarnāmah*, Part 1: *Sharaf-nāmah-ī Iskandarī*.

259v-294r. *Iskandarnāmah*, Part 2: *Iqbāl-nāma-ī Iskandarī*.

Shāhnāmah. Three episodes from the epic poem by Firdawsī (and begun by Daqīqī).

294v-296r. Siyāvush and Sūdābah.

296r-298r. Bīzhan and Manīzhah.

298r-299v. Rostam goes to Sīstān to rescue Bīzhan.

299v-301r. Two episodes from *Humāy va Humāyūn*, an allegorical romantic poem by Khwājū Kirmānī (see our blog [‘An illustrated 14th century Khamsah by Khvaju Kirmani’](#)).

299v-300v. Humāy kills the sorcerer demon (*dīv*).

300v-301r. Humāy liberates Parī-zād from sorcery.

301v-306r. *Qaṣīdahs* (odes) in praise of the Prophet and the Imāms of the Shī‘a. The authors included are Anvarī, Sūzanī, Shufurva, ‘Irāqī, Nāṣir Bajja‘ī, Kisā‘ī, Ḥamza-‘ī Kūchik, and Futūḥī.

306r-308v. Ornate *Qaṣīdah* poems, so contrived as to illustrate numerous poetical figures of speech. Authors: Rashīd al-Dīn Vaṭvāṭ (306r-v), Shihāb al-Dīn (306v-308v).

308v-309r. A *tarjī‘* (stanzaic poem) by Shihāb al-Dīn.

309v-313r. *Mafātīḥ al-kalām fī madā‘ih al-kirām*. A *Qaṣīdah* containing couplets written in all of the main metres employed in classical Persian poetry. By Qivām al-Dīn Zū l-Fiqār Shīrvānī.

314r. Poems by Jamāl al-Dīn Sharaf (above), and Makhsadī (?) Jurjānī (below) written inside a cone and a circle respectively.

307v-309v. *Tarjī‘* (stanza) poem by Fakhr al-Dīn ‘Irāqī (or ‘Arāqī).

314v-340r. Anthology. A selection of about two hundred lyric poems in ghazal form, by numerous poets. Those with the most substantial contributions are Sa‘dī, ‘Irāqī, Nāṣir-i Bukhārī, Nizārī-‘ī Quhistānī, Salmān-i Sāvajī, ‘Imād-i Faqīh, Amīr-i Kirmānī, Shāh Ni‘mat Allāh, Sayyid Jalāl-i Yazdī, Ḥāfiẓ, Amīr Khusraw, and Ḥasan-i Dihlavī.

340v-342v. *Mukhtaṣar dar ‘ilm-i hay’at*. A brief manual of astronomy. Composed for Iskandar Sulṭān by Ghiyās al-Dīn Jamshīd. This text is now incomplete and breaks off in the sixth of the twenty chapters. There are probably six folios missing from the original manuscript at this point (the catchword on 342v proves there is a lacuna).

343r-344r. *Mukhtaṣar dar ‘ilm-i Uqlīdis*. Elements of geometry: a few theorems from the first book of Euclid, including diagrams.

344r-345r. *Risālah-‘i Kibrīt-i aḥmar*. ‘Red Sulphur’: an alchemical tract composed for Iskandar Sulṭān, the patron for whom this manuscript was made.

345v-348r. *Fiqh dar mazhab-i Shī‘ah*. A brief summary of Ja‘farī, or Shī‘a, Islamic jurisprudence.

348r-364v. Brief guide to sacred law (*sharī‘ah*) pertaining to religious obligations. Attributed to Abū Ḥanīfa, founder of the Ḥanafī juristic school (*madhhab*), but written in Persian.

365r-372v. *Ma‘rifat-i taqvīm va usṭurlāb*. Treatise on the computation of calendars and the use of the astrolabe.

372v-542v. *Rawḍat al-munajjimīn*. An early comprehensive treatise on astrology.

B. Texts in the margins of the folios

3r-112v. *Ilāhī-nāmāh*. A mystical didactic poem. By ‘Attār.

113r-142r. *Manṭiq al-ṭayr*. “Discourse of the Birds”, a renowned and highly influential verse allegory of the mystic path. By Farīd al-Dīn ‘Attār. *Maqālah* (Discourse) 1 only.

142v-287r. Anthology. A selection, arranged by subject, theme, genre or metre, of verses by more than three hundred different authors. These include Firdawsī, Kisā‘ī, Asadī, Farrukhī, ‘Asjadī, Manūchihrī, Khayyām, Nāṣir-i Khusraw, Azraqī, Salmān-i Sāvajī, Kamāl-i Khujandī, Sayyid Jalāl al-Dīn ‘Azud, ‘Atīqī, Jalāl al-Dīn Khwāfī, Jalāl-i Ṭabīb, Ḥāfiẓ, Nizārī-‘i Quhistānī, ‘Imād-i Faqīh, Amīr Khusraw, ‘Irāqī, Nāṣir-i Bukhārī, Ibn Yamīn, and Bisāṭī.

294r-302r. *Nizām al-tavārīkh*. An abridgement and continuation of this short history of Persia from earliest times down to 674 AH/AD 1275 by ‘Abd Allāh al-Bayḏāvī.

302v-332r. *Tuḥfat al-gharā‘ib*. The twenty-eight chapters in this work deal with a variety of occult sciences and describe a number of recipes and

ingenious devices, some being designed for amusement rather than practical use. The author's identity is unknown.

332v-338r. *Madkhal-i manzūm*. A primer of astronomy, in verse. Author unknown.

345r-396r. *Khafī-i 'Alā'ī*. An abridgement of the same author's classic medical treatise *Zakhīra-i Khwārazmshāhī*. By Amīr Sayyid Ismā'īl Jurjānī.

396v-398r. *Mukhtaṣarī dar 'ilm-i bayṭarah*. A brief tract, in nine sections, on the care of horses and the treatment of their ailments. Author unknown.

398r-403r. *A'īnah-i Sikandarī*. A treatise on alchemy. Compiled by Ghiyās Kirmānī by order of Iskandar Sulṭān, the patron for whom this manuscript was made and for whom this text is named.

420v-504r. *Jām-i Jam*. A poem on ethics and the mystical way of life. By Awḥadī.

504v-539r. *Sa'ādatnāmah*. Three chapters of a treatise in verse on Sunnī theology and refutation of heretical doctrines, including comments from a mystical perspective. By the famous Sufi metaphysician and poet Maḥmūd Shabistarī.