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معرفی

مرکز منبع معلومات افغانستان در پوهنتون کابل به منظور حفظ و جمع آوری و طبقه بندی اسناد، گزارش ها و پژوهش های مرتبط به افغانستان به صورت استاندارد در سال 1367 هـ ش تاسیس شد. علاوه بر این مرکز معلومات افغانستان در راستای بهبود سوادآموزی، پژوهش و فرهنگ مطالعه نیز فعالیت می کند.

کتابخانه مرکز معلومات افغانستان در پوهنتون کابل به صورت مداوم به جمع آوری و دیجیتال سازی (با رعایت حق نشر) و فهرست نویسی اسناد می پردازد. در حال حاضر مجموعه های موجود در مرکز منبع معلومات افغانستان به بیشتر از 150000 سند درباره افغانستان می رسد که شامل کتابها، گزارش های تحقیقی، نقشه ها، اخبار و جراید، مجلات، پوستر ها، عکس های تاریخی افغانستان، رساله ها و بروشورها و مجموعه هایی از نشرات مجاهدین، فهرست کتابها، ویدیو کست ها، کست های سمعی و بصری و دی وی دی ها و غیره است که موضوعات متنوعی را در مورد افغانستان در بر می گیرد. مرکز منبع معلومات افغانستان به صورت مداوم اسناد را از تمام ارگانه های دولتی و غیر دولتی جمع آوری نموده و برخی از سازمان ها نیز نشرات خود را به طور مرتب به این مرکز ارسال می کنند. از شما تقاضا مندیم تا جهت غنای این کتابخانه در معرفی تازه های نشر، گزارشات تحقیقی و سایر اسناد در زمینه افغانستان با ما همکاری کنید.

علاوه بر این، مرکز معلومات افغانستان در پوهنتون کابل، اقدام به ایجاد کتابخانه دیجیتال که بیش از 60000 اسناد که حدود 1,869,059 صفحه کرده است که از طریق وبسایت مرکز معلومات افغانستان در پوهنتون کابل به صورت آنلاین www.acku.edu.af در دسترس همگان قرار دارد. دیجیتال سازی اسناد یک برنامه مداوم و در حال توسعه است که شامل مجموعه عکس های تاریخی افغانستان، قوانین معاصر افغانستان (مجموعه قوانین و مقرره هایی که در جریده های رسمی وزارت عدلیه نشر شده اند) <http://law.acku.edu.af/fa> نقشه ها، کلکسیون ها از دوره های جنگ در افغانستان، کتاب های تاریخی، ادبیات، فرهنگ، زراعت، زنان و دیگر منابع تاریخی و فرهنگی می شود. برای معلومات بیشتر به وبسایت این مرکز مراجعه کنید.

آنچه تحت عنوان بولتن به صورت ماهانه به شما ارسال می گردد تازه ترین منابعی است که جمع آوری و فهرست نویسی شده و در اختیار پژوهشگران و علاقه مندان قرار گرفته است.

**New at ACKU in January 2018
(Western and Afghan languages)**

Archaeology

Afghanistan : crossroads of the ancient world : part 1 / the British Museum. [London] : [Great Russell Street], [2011]. [236] unnumbered pages ; illustration ; 30 cm.
DS353.A336 2011

Afghanistan : crossroads of the ancient world : part 2 / the British Museum. [London] : [Great Russell Street], [2011]. [270] unnumbered pages ; illustration ; 30 cm.
DS353.A333 2011

Afghanistan : crossroads of the ancient world : part 3 / the British Museum. [London] : [Great Russell Street], [2011]. [192] unnumbered pages ; illustration ; 30 cm.
DS353.A366 2011

Economy

Karimi, Sebghatullah.
Disclosure manual : construction sector transparency initiative-Afghanistan / research team Sebghatullah Karimi, Ghulam Abbas Niazi, Mohammadullah Ebrahimi. Kabul, Afghanistan : Ministry of Economy, 2017.
44 pages : charts ; 21 cm.
Pamphlet HC417.K37 2017

History

Ibrahimi, Yaqub.
The Taliban's Islamic Emirate of Afghanistan (1996-2001) : 'war-making and state-making' as an insurgency strategy / Yaqub Ibrahimi. [Place of publication not identified] : [Routledge Taylor & Francis Group], 2017.
Pages [947]-972 ; 30 cm.
Pamphlet BP63.A54.I374 2017
3ACKU000522663
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Non-governmental organizations

Initiating advocacy efforts for NGOs in Afghanistan : toolkit / ACBAR.
Kabul, Afghanistan : ACBAR, [2017]. 38 pages : color illustrations ; 21 cm.
Pamphlet HN670.6.Z9.I65 2017

Rural development

Amarkhil, Sardarwali.

The effectiveness of foreign aid in rural development of Afghanistan : a case study in Panjshir province of Afghanistan / Sardarwali Amarkhil ; advisor Park Seung Woo. [Kabul, Afghanistan] : Park Chung Hee School of Policy and Semaul of Yeungnam University, 2017. vii, 89 pages ; 30 cm.
Pamphlet HN670.6.Z9.A437 2017

Afghanistan development update / The World Bank. Washington, DC : The World Bank, 2017.
ii, 34 pages : color maps ; 28 cm.
Pamphlet HN670.6.Z9.A349 2017

Water resources

Hassani, Sediqa.
Opportunities and challenges with Afghanistan's transboundary waters : a review of current and possible future relations in Amu River Basin / by Sediqa Hassani ; edited by Glen Hearn. Kabul, Afghanistan : Duran Research & Analysis, 2017. xiii, 55 pages : color illustration, color maps ; 26 cm.
Pamphlet TD313.A3.H37 2017

Malyar, Idrees.
Opportunities and challenges with Afghanistan's transboundary waters : a review of current and possible future relations in Kabul River Basin / by Idrees Malyar ; edited by Glen Hearn. Kabul, Afghanistan : Duran Research & Analysis, 2017. xiii, 46 pages : color maps ; 26 cm.
Pamphlet TD313.A3.M35 2017

Women

Beijing+20 Afghanistan civil society progress report : a review of the implementation of the Beijing platform for action / Afghan Women's Network (AWN). [Place of publication not identified] : Afghan Women's Network (AWN), 2015. iv, 38 pages : color maps ; 30 cm.
Pamphlet HQ1236.5.A3.B454 2015

ادبيات

جمال، فرخ.
د کلي قهر / ليکواله فرخ جمال ؛ ژباړه شريفه پاڅون ؛ انځور گره فاطمه محمدي. کابل : په کابل پوهنتون کې د افغانستان د معلوماتو مرکز (ACKU)، 1396. ت، 76 مخه : انځور ؛ 21 سانتي متره.
1396 ج 72 PK6816 رساله

محب، مارييا، 1365 -
هيري شوي ميرمني / ليکواله مارييا محب ؛ انځور گر عبدالله علوي. کابل : په کابل پوهنتون کې د افغانستان د معلوماتو مرکز (ACKU)، 1396. 93 مخه : انځور ؛ 21 سانتي متره.
1396 م 32 PK6816 رساله

فيضي، فاطمه، 1362 -
د بنځي توب معجزه / ليکواله فيضي فاطمه ؛ ژباړه شريفه پاڅون ؛ انځور گره فاطمه محمدي. کابل : په کابل پوهنتون کې د افغانستان د معلوماتو مرکز (ACKU)، 1396. ت، 112 مخه : انځور ؛ 21 سانتي متره.
1396 ف 96 PK6816 رساله

محب، مارييا، 1365 -

زنان فراموش شده / نویسنده ماریا ؛ مترجمان ساجده نوروز درانی، اسما کاکر. کابل : مرکز معلومات افغانستان در پوهنتون کابل (ACKU)، 1396. ت، 89 صفحه : مصور ؛ 21 سانتی متر.
1396 32 PK6443 رساله

فیضی، فاطمه، 1362 –
معجزه زن بودن / نویسنده فاطمه فیضی ؛ عکاس هنری فاطمه محمدی. کابل : مرکز معلومات افغانستان در پوهنتون کابل (ACKU)، 1396. ت، 112 صفحه : مصور ؛ 21 سانتی متر.
1396 96 PK6443 رساله

جمال، فرخ.
خشم بیلاق / نویسنده فرخ جمال ؛ رسامی و نقاشی فاطمه محمدی. کابل : مرکز معلومات افغانستان در پوهنتون کابل (ACKU)، 1396. ت، 76 صفحه : مصور ؛ 21 سانتی متر.
1396 82 ج PK6443 رساله

سعدی.
[ترانه های عربی و فارسی] / سعدی ؛ خطاط فیاض علی. [هندوستان] : [ناشر مشخص نیست]، [1899].
1 صفحه ؛ 30 سانتی متر.
1899 74 س PK6490 رساله

سعدی.
گزیده ی از گلستان سعدی / سعدی. [هندوستان] : [ناشر مشخص نیست]، [1799].
1 صفحه ؛ 30 سانتی متر.

“This beautiful calligraphic fragment includes an excerpt from Gulistan (The rose garden), in which the author offers nasihat (advice) about each man's necessities. For example, a vazir (vizier or minister) needs a lashgar (army) and tarbiyat (education); a ra'iyat (farmer) must observe [nature]; kings need wise ministers; and brave men need silah (weapons) and asp (horses). The text is executed in black nasta'liq script on a beige paper”—library of congress
1799 74 س PK6490 رساله

دوست، پیر محمد.
[چهار بیتی در وحدت عاشقان] / پیر محمد دوست. [جای نشر مشخص نیست] : [ناشر مشخص نیست]، [1900].
1 صفحه ؛ 30 سانتی متر.

“This calligraphic fragment includes a ruba'i (iambic pentameter quatrain) on the primordial nature of a lover's affection. Beginning with an invocation to Huwa al-'aziz (God, the Glorious), the verses read: “How good is that person in the bazaar of love / He died for your sadness and bought your sorrow with his heart / It is not today that the story of love in Salman's heart (began) / God created me and my love of you in tandem.” The verses are executed in black nasta'liq script on a beige paper framed by a pasted border decorated with interlacing leaf and vine motifs...”—library of congress
1900 95 د PK6561 رساله

[چهار بیتی در حقیقت دانش] / خطاط امادالحسین. ایران : [ناشر مشخص نیست]، [1615].
1 صفحه ؛ 30 سانتی متر.

“This calligraphic fragment provides a ruba'i (iambic pentameter quatrain) written in black nasta'liq script. The text is outlined in cloud bands filled with blue and placed on a gold background. In the upper-right corner, a gold decorative motif fills in the triangular space otherwise left empty by the intersection of the rectangular frame and the diagonal lines of text. The verses read “I arrived at a worshipper's in the area of Baylaqan. / I said: ‘With tutoring purify me from ignorance.’ / He said: ‘Oh,

Thoughtful One, go, because, like the earth, you can withstand all, / Or bury everything that you have read under the soil.” These verses show how the poet sought out tarbiyat (spiritual teaching or tutoring) from a wise man, who responded that learned knowledge may be cast aside. Baylaqan (present-day Beylagan, Azerbaijan) was a city known for its purifying waters. Below the quatrain, the calligrapher, (Mir) ‘Imad al-Hasani, has signed his work with his name and a request for God’s forgiveness. Mir ‘Imad was born in 1552, spent time in Herat and Qazvin, and finally settled in Isfahan (then capital of Safavid Persia), where, as a result of his implication in court intrigues, he was murdered in 1615”—

library of congress
1615 چ 92 PK6561 رساله

درس های اخلاقی از طریق داستان های پرندگان / خطاط محمد ولی خان. ایران : [ناشر مشخص نیست]، 1844.
1 صفحه ؛ 30 سانتی متر.

“This calligraphic fragment includes verses providing two separate stories, in which the protagonists are birds. The first narrative describes two falcons in the desert talking about whether to join the king. The smart one refuses because he notes that freedom is better than service, even to a royal patron. The second story describes a hunter about to shoot a small bird...”—library of congress

1844 45 PK6561 رساله

سعدی.

دو عاشق از دست داده در دریا از بوستان سعدی / سعدی. [جای نشر مشخص نیست] : [ناشر مشخص نیست]، 1699.
1 صفحه ؛ 30 سانتی متر.

“This calligraphic fragment includes, in the main text panel, four verses from Sa‘di’s Bustan (The fruit garden), in which he succinctly describes the tragic story of two lovers who fall into a whirlpool in the sea. When a sailor attempts to save them, each lover asks him to save the other—as he turns to each one, it becomes too late and both die: “I read that, in a very large sea, / They fell together into a whirlpool. / When the sailor arrived to give a hand / So that they not die in that difficult situation...” —library of congress

1699 س 74 PK6561 رساله

[پادشاهی سلطنتی ایرانی به جیمز لر مریخ داده شده است]. ایران : [ناشر مشخص نیست]، [1839].
1 صفحه ؛ 30 سانتی متر.

“This Persian firman (royal decree) grants the Reverend James Lyman Merrick the right to establish a school in the city of Tabriz in northwestern Persia (Iran). The decree was issued by Shahzadah (Prince) Malik Qasim Mirza (died 1859), one of the members of the Qajar royal family and the governor-general of Urumiya and Azerbaijan in 1829–49...”—library of congress

1839 پ 24 PK6490 رساله

[چهار بیت برای پادشاه] / خطاط میر علی حسینی. افغانستان : [ناشر مشخص نیست]، [1550].
1 صفحه ؛ 30 سانتی متر.

This calligraphic piece includes a ruba‘i (iambic pentameter quatrain), written diagonally in black Nasta‘liq script outlined in cloud bands on a gold background. The text panel is provided with several monochromatic frames and is pasted onto a larger pink sheet strengthened by cardboard. In the top right corner, an invocation to Huwa al-fard al-ahad (God, “the Unique and the Only”) begins the poem. The subsequent verses read: “Oh King, the retinue of good fortune escorts you. / Rise if you intend to capture the world. / With such a summit of perfection form the presence of your rulership. / You are aware and you serve the conscious hearts...” —library of congress

1550 چ 92 PK6561 رساله

جامی، 1414 – 1492.

دیوان جامی / جامی. [افغانستان]: [ناشر مشخص نیست]، [1600]. 625 صفحه: مصور؛ 30 سانتی متر.

“This work dating from the 16th century is an illuminated and illustrated copy of the first collection of poetry (called *Dīvān-i avval* or *Fātiḥat al-shabāb*) by Nūr al-Dīn ‘Abd al-Raḥmān Jāmī (1414–92), a great Persian poet, scholar, and mystic, who lived most of his life in Herat, in present-day Afghanistan.

According to the colophon (folio 306a), the manuscript was copied by the illustrious Safavid calligrapher Shāh Mahmūd Nīshāpūrī, who died in the mid-1560s.”—library of congress

1600 ج28 PK6561

جامی، 1414 – 1492. ترجیع بندها / جامی. [افغانستان]: [ناشر مشخص نیست]، [1590].

28 صفحه: مصور؛ 30 سانتی متر.

“This is an illuminated and illustrated manuscript of a small collection of short love poems of the type called *tarjī`band* by Nūr al-Dīn ‘Abd al-Raḥmān Jāmī (d. 898 AH / 1492 CE). It was copied in black *nasta‘līq* script by the calligrapher Muḥammad Zamān al-Tabrīzī in 998 AH / 1589-90 CE in Safavid Iran. The text is written on orange-tinted paper, and the bluish-green borders are illuminated throughout.

The manuscript opens with an incipit page with illuminated headpiece (fol. 1b), and there are two illustrations (fols. 3a and 6a). The Qajar lacquer binding is decorated with floral motifs and is inscribed with verses attributed to Imām ‘Alī ibn Abī Ṭālib...”—library of congress

1590 ج28 PK6561 رساله

هروی، میر علی حسین، 1476 – 1543. مجموعه شعر فارسی و نثر / میر علی حسین هروی. [جای نشر مشخص نیست]: [ناشر مشخص نیست]، [1520]. 35 صفحه؛ 30 سانتی متر.

“This manuscript in Persian is an untitled Sufi text on meditation containing both poetry and prose. It was completed in early 1520, probably in Herat (present-day Afghanistan) or Mashhad (present-day Iran). The colophon, which is in Arabic, gives the name of the scribe, Mīr ‘Alī Ḥusaynī Haravī (circa 1476–1543). The manuscript is on a firm cream-colored paper inlaid into light cream (folios 1–8) or pale greenish-blue margin paper, with the writing enclosed within alternating gold and cream (or green) bands with black ruling. The margin paper is profusely decorated with floral and animal motifs. The text is in *nastalīq* script, eight lines to the page. The binding is contemporary leather with medallions. A former owner’s stamp appears on folio 1a...”—library of congress

1520 هـ49 PK6451.F4 رساله

دیوان شاهی / امیر شاه. [افغانستان]: [ناشر مشخص نیست]، [1600]. 96 صفحه؛ 30 سانتی متر.

"*Dīvān-i Shāhī* (Collection of poems by Shāhī) is a *divan* (collection) of verse by Amīr Shāhī Sabzavārī (died 1453; 857 A.H.), a prominent Persian poet of the Timurid era who composed in many of the classical forms of Persian poetry. Amīr Shāhī’s poetry belongs to the tradition of Persian mystical love poetry. The collection includes poems composed in the *ghazal* (a metrical form expressing the pain of loss and the beauty of love), *qaṣīda* (lyric poem), and *rubā’ī* (quatrain) forms. Amīr Shāhī was born in Sabzevar (present-day Iran), but received his education in Herat (present-day Afghanistan), where he joined the court of Timur’s son Shāhrukh (1377–1447) and that of Shāhrukh’s son Baysunqur Mīrzā (1397–1433). Biographers refer to Amīr Shāhī as a superb poet, but also as a painter, musician, and calligrapher. His poetry was greatly admired by his celebrated contemporary ‘Abd al-Raḥmān Jāmī (1414–92), as well as by later authors, such as Alīshīr Nawā’ī (1441–1501)...”—library of congress

1600 ج99 PK6561 رساله

نجاتی، محمد ابن عمر، 1328. [رساله در پرونده] / محمد ابن عمر نجاتی. [افغانستان]: [ناشر مشخص نیست]، [1528].

208 صفحه ؛ 30 سانتی متر.

“This treatise discusses different aspects of the art of versification, including meters, verses, letters, syllables, patterns of rhythm, and other topics relating to the poetic arts in early modern Persian poetry.

The author, who is identified on folio 2, Mahmud ibn ‘Umar al-Najati al-Nisaburi (died 1328), is also known as Hamid al-Din Mahmud bin ‘Umar Nijati Nishapuri. No information exists about his place and date of birth or about his death. He is known to have produced a translation of and commentary on *Tārīkh-i Utubi*, also known as *Tārīkh-i Yamīnī* (History of Yamini), an early 11th-century courtly chronicle recounting the political and military events of the early Ghaznavid sultans, especially of Sultan Mahmud (died 1030). Where and when this manuscript was made are unclear, but its calligraphic style and clear prose nasta‘liq script suggest that it could have been written in the 15th–16th centuries somewhere in the Persianate world, e.g., India, Afghanistan, Iran, or somewhere in Islamic Central Asia...”—library of congress
PK6561 ن32 1528

جامی، 1414 – 14921.

عروض مولانا جامی ؛ قافیة مولانا جامی / جامی. [افغانستان]: [ناشر مشخص نیست]، [1616]. 157 صفحه ؛ 30 سانتی متر.
“This Persian manuscript dated 1025 AH (1616) contains two works on prosody by Nūr al-Dīn ‘Abd al-Rahmān Jāmī (1414–92), as well as an incomplete, anonymous work on astronomy. Jāmī was a great poet, scholar, and mystic who lived most of his life in Herat, present-day Afghanistan. The 69 leaves of the manuscript are on a variety of papers: thin, pink-colored laid paper (folios 1a–31b); cream-colored laid paper (folios 32a–35b); pink-colored laid paper (folios 36a–37b); cream-color laid paper (folios 38a–40b); light-green-colored laid paper (folios 41a–45b); tan unpolished paper (folios 46a–53b); orange-to-rose-colored unpolished paper (folios 54a–61b); and dark-yellow-colored paper (folios 62a–69b)...”—library of congress
PK6561 ج28 1616

طرزی، غلام محمد، 1830 – 1900. دیوان طرزی / غلام محمد طرزی. افغانستان: [ناشر مشخص نیست]، 1914. 488 صفحه ؛ 30 سانتی متر.

"*Divan-i Tarzī* (Poetic collection of Tarzi) contains verses by Ghulām Muḥammad Tarzī (1830–1900), mostly concerning piety, ethics, politics, and society in 19th century Afghanistan. Tarzi came from a distinguished background; he belonged to the Mohammadzai sub-lineage of the Durrani, one of two main Afghan Pashtun lineages, the other being Ghilzai. Because of their connections to Muḥammad Ya‘qūb Khān, Tarzi and his family were exiled from Afghanistan in 1882–83 by Abd al-Rahmān Khān, a kinsman of Ya‘qūb Khān and a rival to the Afghan throne. The feeling of desolation occasioned by Tarzi’s exile pervades many of the poems. Each poem is specific in theme, meaning, and place. .”—
library of congress
PK6561 ط44 1914

فردوسی، 940 – 1020.

شاهنامه / فردوسی. [افغانستان]: [ناشر مشخص نیست]، 1799. 888 صفحه : مصور ؛ 30 سانتی متر.
PK6561 ف44 1799

رومی، جلال الدین، 1207 – 1273.

مثنوی معنوی / جلال الدین رومی. [افغانستان]: [ناشر مشخص نیست]، 1435. 340 صفحه ؛ 30 سانتی متر.
“*Masnavi-e Manawi* (Spiritual rhyming couplets) is the famous poetic collection of the medieval ecstatic mystic scholar and Sufi, Mawlānā Jalāl al-Dīn Rūmī (1207–73), known in Central Asia, Afghanistan, and Iran as Mowlana or Mawlānā Jalaluddin Balkhi and in the West as Rumi. This Persian

manuscript in nastaliq script is a complete 15th century copy of Masnavi, with all six volumes. Narratives, homilies, and commentaries appear throughout. Many stories have stock characters, such as beggars, prophets, kings, and animals. Ethical concerns, traditional wisdom, and stories filled with jokes, including ones about sexuality and ethnic and gender stereotypes, appear throughout Masnavi. Prose pieces are arranged extemporaneously, sometimes breaking off mid-narrative and resuming later. Masnavi begins with Rumi's famous "Song of the Reed," which is the 18-verse prologue. This song, scholars have argued, contains the essence of the work..."—library of congress
PK6482 98 1435

کاتب کوچک.

تذکره الخطاطین مثنوی / کاتب کوچک. [افغانستان]: [ناشر مشخص نیست]، 1908. 62 صفحه ؛ 30 سانتی متر.

"Tazkirat al-khattāfīn (Memorial of calligraphers) is a book of verse in the mathnawi form. This type of poetry is based on a scheme of individually rhyming couplets and is used in many important works of Persian literature. The author, Muhammad Idris Khvajah Raji Bukhari (died 1919 or 1920), was a literary figure in the fabled city of Bukhara (in present-day Uzbekistan), capital of the Emirate of Bukhara. As the title of the book suggests, the work belongs to the tazkira (memorial) genre, and Raji Bukhari includes in it the names of the Bukharan calligraphers of his day and short accounts of their life and work..."—library of congress
1908 22 ک PK6561 رساله

قانونجه فی الطب / محمود ابن محمد. [پاکستان]: [ناشر مشخص نیست]، 1761. 36 صفحه ؛ 30 سانتی متر.

"The title of Mahmud ibn 'Umar al-Jaghmini's medical text, the Qānūncha, (or Qānūnja in Arabic), is a reference to Avicenna's seminal work on medicine, al-Qānūn (The canon). The suffix -cha is a diminutive in Persian, so the title of al-Jaghmini's work can be translated as "The little canon." The Qānūncha is written in ten chapters: 1, al-Umūr al-ṭabī'īya (On natural philosophy); 2, al-Tashriḥ (On anatomy); 3, Aḥwāl badan al-insān (On the states of the human body); 4, al-Nabḍ (On the pulse); 5, Tadbir al-aṣḥḥā' wa 'alāj al-maraḍ (On the management of those of sound health and treatment of illness); 6, Amrād al-ra's (On diseases of the head); 7, Amrād al-a'ḍā' min al-ṣadr ilā asfal al-surra (On diseases of organs housed between the chest and the navel); 8, Amrād baqiyat al-a'ḍā' (On diseases of the remaining organs); 9, al-'Ilal al-zāhira fī zāhir al-jasad wa al-hummayāt (On visible afflictions of the body and fevers); and 10, Quwwā al-aṭā'ama wa al-ashriba al-ma'lūfa (On the strengths of familiar food and drink)..."—library of congress
1761 29 ق PK6529 رساله

الشفاء العاجل / ابوبکر محمد ابن ذکریا راضی. هندوستان: [ناشر مشخص نیست]، 1760. 28 صفحه ؛ 30 سانتی متر.
1760 الف PK6490 رساله

حدود الامراض / محمد اکبر ابن محمد شاه ارزانی. [جای نشر مشخص نیست]: [ناشر مشخص نیست]، 1850. 51 صفحه ؛ 30 سانتی متر.

"Muhammad Akbar, commonly called 'Urf Muhammad Arzani, who died at Delhi in Rabi' al-Thani 1134 AH (January–February 1722), is the author of numerous medical texts in Persian and Arabic. He was active in Mughal India, although he appears to have received part of his medical training in Shiraz in Persia. Ḥudūd al-Amrād (Definitions of illnesses) consists of an alphabetized list of medical ailments along with their definitions. The medical terms are mainly Arabic but include a fair number of Latin and Greek terms as well (e.g., mania, melancholia, and synochus—a type of fever). The name of the scribe, 'Abd al-Hamid ibn Miyansahib, as well as that of the patron, Hazrat-i Makhdum Sahib, appear in the colophon, which is in Persian."—library of congress

حسین بایقرا، سلطان خراسان، 1438-1506. [دیوان سلطان حسین میرزا] / حسین بایقرا. [افغانستان]: [ناشر مشخص نیست]، [1492]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Divan of Sultan Husayn Mirza.

“This folio includes ten lines of poetry from a divan (compendium of poems) written in Chagatay Turkish by the last Timurid ruler, Sultan Husayn Mirza (1438–1506). Executed in nasta'liq script through a process of découpage, the fragment belongs to a now dispersed manuscript possibly calligraphed by Sultan 'Ali al-Mashhadi around 1490. Sultan Husayn Mirza b. Mansur b. Bayqara was ruler of Khurasan, based in its capital city of Herat (present-day Afghanistan), from 1469 to his death in 1506. The city was an important cultural center, attracting both Turkish and Persian poets as well as historians, artists, and calligraphers...”—library of congress

1492 ح 59 PL235 رساله

گنجوی، نظامی، 1140 یا 41 – 1202 یا 3. [آغاز اقبالنامه نظامی] / نظامی گنجوی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1550 - 1599]. 2 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Beginning of Nizāmī's "Iqbalnamah".

“This illuminated folio continues the beginning of Nizāmī Ganjavī's Iqbalnamah (The book of progress), the second of two sections in the last book, Iskandarnamah (The book of Alexander the Great), of the author's Khamsah (Quintet). It follows the first two illuminated folios of the book and provides multiple subhan (praises) of the Creator, as well as a eulogy on Muhammad, the Lord of the Messengers. Nizāmī introduces each of his five books with introductory praises of God and His Prophet before launching into a narrative. The verso of this folio completes the first four folios of Iqbalnamah...”—library of congress

1550 گ 939 PK6501 رساله

فردوسی، ابوالقاسم، 416 – 329 ق.

[دیو اکوان رستم را از "شاهنامه" فردوسی به دریا پرتاب میکند] / ابوالقاسم فردوسی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1699]. 2 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: The Div Akvan throws Rustam into the Sea from Firdawsi's "Shahnamah".

“This painting represents an episode described in the Shahnamah (The book of kings), the epic story of ancient kings and heroes of Persia composed by the renowned poet Firdawsi during the first decades of the 11th century. The text on the fragment's recto and verso describes the painting. King Khusraw summons Rustam to help him stop a div (demon) disguised as a wild ass that is ravaging the royal herds. After three days of unsuccessful battle, the hero falls asleep in the grass...”—library of congress

1500 ف 44 PK6458 رساله

گنجوی، نظامی، 1140 یا 41 – 1202 یا 3. [آغاز داستان خسرو و شیرین نظامی] / شیرین نظامی گنجوی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1550 - 1599]. 2 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Beginning of Nizāmī's "Khusraw va Shirin".

“This illuminated folio contains the introductory praise dar tawhid-i Bari (to God and His Unity, or on the Unity of the Creator) of the second book of Nizāmī Ganjavī's Khamsah (Quintet), entitled Khusraw va Shirin. It continues the text of the first two folios of the book, also held in the Library of Congress, and thus completes the praise of God typically found at the beginning of each book of the Khamsah. This first section is then followed, as seen on this folio, by an examination of the istidlal (proof) of God's presence and praise for the dar munajat-i Bari ta'ala (Exalted Creator). Written during the last few decades of the 12th century, the Khamsah consists of five books written in rhyming distichs. Along with

Firdawsī's Shahnamah (Book of kings), the Khamsah stands out as one of the great monuments of medieval Persian poetry...”—library of congress

رساله PK6501 گ 936 1550

گنجوی، نظامی، 1140 یا 41 - 1202 یا 3. [داستان لیلی و مجنون "خمسه" نظامی] / نظامی گنجوی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1550 - 1599]. 2 صفحه؛ 30 سانتی متر.

The Fainting of Laylah and Majnun from Nizāmī's "Khamsah": عنوان به انگلیسی:

“This folio depicts a well-known passage from the tragic story of Laylah and Majnun described in the third book of Nizāmī Ganjavī's Khamsah (Quintet). Forcibly separated by the animosity of their respective tribes toward each other, forced marriages, and years of exile in the wilderness, the two ill-fated lovers meet again for the last time before each is to die, thanks to the intervention of Majnun's elderly messenger. Upon seeing each other in a palm-grove outside of Laylah's camp, they faint from pain and extreme passion. The messenger tries to revive the lovers, while the wild animals, protective of Majnun ("king of the wilderness"), attack unwanted intruders...”—library of congress

رساله PK6501 گ 932 1550

[سیاه مشق].

[ایران]: [ناشر مشخص نیست]، [بین سالهای 1850 - 1899]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Siyah Mashq

“This calligraphic practice sheet includes a number of diagonal words and letters used in combinations facing upwards and downwards on the folio. The common Persian cursive script Nasta'liq is favored over the more "broken" Shikastah script. These sheets, known as siyah mashq (literally black practice in Persian), were entirely covered with writing as a means to practice calligraphy while conserving paper. In time, they became collectible items and thus were signed and dated (this fragment, however, has no signature or date)...”—library of congress

رساله NK3639.P4 س 92 1850

[سیاه مشق].

[ایران]: [ناشر مشخص نیست]، [بین سالهای 1800 - 1899]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Siyah Mashq

“This calligraphic practice sheet includes a number of diagonal words and letters used in combinations facing upwards and downwards on the folio. The common Persian cursive script Nasta'liq is favored over the more "broken" Shikastah script. This fragment, decorated with a blue frame and pasted onto a light-pink sheet painted with gold vine and flower decorations, bears a striking resemblance to another sheet in the Library of Congress. It appears that both sheets came from the same muraqqa (album) of calligraphies, which belonged to a patron who placed his seal impression in the lower-right corner of this fragment. Unfortunately, the seal impression is illegible...”—library of congress

رساله NK3639.P4 س 92 1800

جامی، عبدالرحمن، 1414 - 1492.

[اشعار جامی] / جامی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1699]. 1 صفحه؛ 30 سانتی متر.

“This calligraphic fragment includes verses composed by the famous Persian poet Jami (died 1492 [897 AH]), whose name appears in the lower horizontal panel inscribed with the verse: “Jami does not try to seek fame.” In the two diagonal registers in the central text panel, the verses describe mystical union with God: “If your wish is to meet, say so / If you need something from God, say so / When the mystic [i.e., the “intoxicated with ecstasy”] heard the name of the Lord / He sighed and expired from the remembrance of God.” The verses are executed in black nasta‘liq script on brown paper and are framed

by cloud bands on a gold background. The spaces left open by the intersection of the diagonal registers and the inner frame are filled with blue, gold, and black illumination...”—library of congress.

1500 ج 28 NK3639.P4 رساله

جامی، عبدالرحمن، 1414 – 1492.

[اشعار جامی] / جامی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1599]. 1 صفحه؛ 30 سانتی متر.

“This calligraphic fragment includes verses composed by the Persian poet Jami (died 1492 [897 AH]), whose full name, Mawlana 'Abd al-Rahman Jami, is noted in the topmost panel. In larger script appears a ghazal (lyric poem) in which a lover sighs about the lack of news from his beloved. The central text frames are bordered on the right and left by illuminated panels and contain a ruba'i (iambic pentameter quatrain) written in smaller script. The quatrain encourages true and eternal love of God rather than passing infatuations: "Every beautiful face that manifested itself to you/Quickly the heavens will remove it from your eyes/Go and give your heart to the person in the bounds of existence/Who has always been with you, and always will..."—library of congress.

1500 ج 289 NK3639.P4 رساله

أصفی، – 1517.

[غزل های اصفی] / اصفی. [افغانستان]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1599]. 2 صفحه؛ 30 سانتی متر.

“This calligraphic fragment includes a variety of ghazals (lyric poems) from the Compendium of Poems (Divan) of the Persian poet Asifi. A student of the famous poet Jami (died 1492 [897 AH]) in Herat (present-day Afghanistan), Asifi remained in the Timurid capital city until his death (1517 [923 AH]), even during and after the Uzbek invasions. These particular verses on the fragment's recto and verso portray a lover's madness and his complaints about the pains of separation from the object of his affection. At the end of the first verse on the sixth line appears the poet's signature or pen name, facilitating the identification of the fragment. The two ghazals are executed in black nasta'liq script in two columns, separated at the center by a plain gutter marked off by black vertical lines...”—library of congress

1500 ج 67 NK3639.P4 رساله

گنجوی، نظامی، 1140 یا 41 – 1202 یا 3.

[بزم اسکندر با نوشابه در اسکندرنامه نظامی] / نظامی گنجوی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1599]. 2 صفحه؛ 30 سانتی متر.

“The painting on the recto and the text on the verso of this fragment describe an episode in Nizāmī's Iskandarnamah (The book of Alexander the Great), the last text of the author's Khamsah (Quintet). In his work, the great Persian author Nizāmī Ganjavī (1140 or 1141–1202 or 1203) describes the adventures and battles of Alexander the Great as he travels to the end of the world. On his way to the Land of Darkness, he visits the queen of the Caucasian city of Barda, Nushabah, in order to seek her financial and logistical support. Disguised as a messenger, Alexander nonetheless is recognized by Nushabah, who is familiar with his facial traits from a painting located in her treasure house of portraits. While keeping his identity a secret, she organizes an 'ishrat (large feast) for him and invites him to sit next to her on a golden throne. Servants and musicians surround the couple, as described in Nizāmī 's text on the fragment's verso...”—library of congress

1500 ج 93 NK3639.P4 رساله

جلال الدین رومی، مولانا، 604 – 672 ق.

[رباعی رومی] / شاعر مولانا جلال الدین رومی؛ خطاط میر علی حسین هروی. [افغانستان]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1599]. 1 صفحه؛ 30 سانتی متر.

“This calligraphic piece includes a ruba‘i (iambic pentameter quatrain) composed by the Persian poet Rumi (1207–73). Written diagonally in black nasta‘liq script on a white-and-blue marbled paper, the text is also decorated by four illuminated triangles (or thumb pieces) in the spaces left empty by the intersection of the diagonal lines and the rectangular frame. The text panel is framed by two borders in pink and beige painted with interlacing gold vines and is pasted onto a larger piece of paper decorated with blue flower motifs. The verses read: “(Oh) wine-bringer, because of (my) grief for you, (my) mind and spirit left / Give (me) wine so that (my) pride may disappear. / My patience and ability are spent in this way, / I too would vanish, if only I could.” The poet describes the saqi (wine-bringer) as the object of his “intoxicated” love. His abilities disappear “in this way” (i.e., in loving her), and he wishes that he—much like his abilities conquered by the effects of inebriation—also would fade away...”—library of congress

1500 ج 82 NK3639.P4 رساله

هلالي، بدرالدين، -- 935 يا 36.
[اشعار هلالي] / بدرالدين هلالي. [افغانستان]: [ناشر مشخص نيست]، [بين سالهای 1500 - 1550]. 1 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی: Verses by Hilālī.

“This calligraphic fragment includes three distinct text panels all executed in Nasta'liq script: one written in black ink on blue paper, another in white ink on beige paper with two illuminated triangles (or thumb pieces) in the upper and lower corners, and a third (lowest on the page) written in black ink on beige paper. All three panels were cut out and placed together, provided with a gold frame, and pasted to a larger sheet of paper decorated with flecks of gold. The blue text panel includes verses composed by the mystical poet Badr al-Dīn Hilālī (died 1528–29; 935–36 AH), whose name appears in the upper-left triangular corner. The other two text panels contain prayers for a king, wishing him glory and health, composed in the poetic format known as tarji-band (in between each stanza with a different rhyme appears a single hemistich with its own rhyme). The panel executed in white ink on the top left is signed in the lower left corner by the calligrapher Mir 'Ali. This famous Persian calligrapher, whose full name was Mīr 'Alī Ḥusaynī Haravī (circa 1476–1543)...”—library of congress

1500 هـ 82 NK3639.P4 رساله

[سه بيتی به یک دوست] / خطاط مير علی حسين هروی. [افغانستان]: [ناشر مشخص نيست]، [بين سالهای 1525 - 1543].
1 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی: Three Bayts (Verses) to a Loved One

“This calligraphic fragment includes three bayts (verses) of poetry in the main text panel and ten verses around this panel, creating a textual frame decorated with gold vine and leaf motifs. The entire calligraphic piece is pasted to a paper decorated with blue geometric and vegetal motifs highlighted in gold. The central text panel is topped by an illuminated rectangular panel and includes a decorative triangle in the upper left corner. The verses in the central panel are written in nasta'liq script on a white ground decorated with gold flowers...”—library of congress

1525 س 92 NK3639.P4 رساله

[سياه مشق].
[ایران]: [ناشر مشخص نيست]، [بين سالهای 1800 - 1899]. 1 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی: Siyah Mashq

“This calligraphic practice sheet includes a number of diagonal words and letters used in combinations facing upwards and downwards on the folio. The common Persian cursive script Nasta'liq is favored over the more “broken” Shikastah script. The calligraphic exercise is executed in black ink on a background painted in brown. It is provided with a purple frame decorated with gold vines and a second

plain pink frame. The framed composition is pasted onto a thicker blue sheet decorated with gold flower sprays. These sheets, known as siyah mashq (literally black practice in Persian), were entirely covered with writing as a means to practice calligraphy while conserving paper. In time, they became collectible items and thus were signed and dated (this fragment, however, has no signature or date)...”—library of congress

1800 929س NK3639.P4رساله

[سیاه مشق].

[ایران] : [ناشر مشخص نیست]، [بین سالهای 1800 - 1899]. 1 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی : Siyah Mashq

“This calligraphic practice sheet includes a number of diagonal words and letters used in combinations facing upwards and downwards on the folio. The common Persian cursive script Nasta'liq is favored over the more "broken" Shikastah script. This fragment includes two individual leaves of siyah mashq (literally black practice in Persian) pasted together onto a single sheet of paper and provided with dark-blue and pink frames decorated with gold vine and leaf motifs. The fragment on the right also includes light-blue horizontal frames at the top and bottom on the sheet: these appear cut out from a previous manuscript and are pasted here for preservation and aesthetic purposes...”—library of congress

1800 98س NK3639.P4رساله

[سیاه مشق].

[ایران] : [ناشر مشخص نیست]، [بین سالهای 1800 - 1899]. 1 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی : Siyah Mashq

“This calligraphic practice sheet includes a number of diagonal words and letters used in combinations facing upwards and downwards on the folio. The common Persian cursive script Nasta'liq is favored over the more "broken" Shikastah script. This fragment, decorated with a blue frame and pasted onto a light-pink sheet painted with gold vine and flower decorations, bears a striking resemblance to another sheet in the Library of Congress. It appears that both sheets came from the same muraqqa'at (album) of calligraphies, which belonged to a patron who placed his seal impression on a number of calligraphic works. Unfortunately, the seal impression is illegible...”—library of congress

1800 985س NK3639.P4رساله

طبری، 838؟ - 923.

[ترجمه فارسی بلعمی (تاریخ طبری)] / نویسنده طبری ؛ مترجم علی محمد بلعمی. [افغانستان] : [ناشر مشخص نیست]، [بین سالهای 1200 - 1399]. 2 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی : Bal'ami's Persian Translation of al-Ṭabarī's "Ta'riḥ"

“This fragment contains the beginning pages of the historical encyclopedia Ta'riḥ al-Rusul wa-al-Muluk (History of prophets and kings) composed in Arabic by the celebrated historian al-Tabari (circa 223–310 AH/circa 838–923), later abridged and translated into Persian in 963 by the writer Bal'ami. The verso of the fragment continues the first two pages and includes a later note identifying the work as tawarikh-i Tabari-yi farsi (Histories of Tabari in Persian). The work includes a history of kings and dynasties from pre-Islamic times to the prophecy of Muhammad, as well as early Islamic history. The first two pages of text on the recto of the fragment include a lengthy encomium to God, His power, and His creations. This is followed by an encomium in Arabic to the author's patron, the Samanid ruler of Khorāsān and Transoxiana, al-Mansur b. Nuh b. Ahmad b. Isma'il, for whom Bal'ami translated the work into Persian...”—library of congress

1200 24ط NK3639.P4رساله

سعدی.

[گلستان سعدی] / نویسنده سعدی. [ایران] : [ناشر مشخص نیست]، [بین سالهای 1400 - 1599]. 2 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی : Sa'di's "Gulistan"

“This fragment includes the beginning of Sa'di's Gulistan (The rose garden) on its recto, as well as the work's final page on its verso. The first page includes the title of the work written in white ink on a blue background decorated with orange leaf spirals. The rest of the illuminated top panel contains interlacing flowers and gold panels on a blue ground. A didactic work in both prose and verse, Gulistan was composed in 1258 by the Persian poet and prose writer Shaykh Sa'di Shirazi (circa 1213–92), a contemporary of the famous poet Jalāl al-Dīn Rūmī (1207–73). It contains a number of moralizing stories that bear similarities to the fables of the French writer Jean de La Fontaine (1621–95). In Persian lands, Sa'di's maxims were highly valued and manuscripts of his work were widely copied and illustrated. Sa'di notes that he composed Gulistan to teach the rules of conduct in life both to kings and dervishes...”—library of congress

1400 س 74 PK6546 رساله

[صفحه مفردات].

[ترکیه] : [ناشر مشخص نیست]، [بین سالهای 1800 - 1899]. 1 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی : Mufradat Page

“This fragment contains what would have been the first page of an album of calligraphic mufradat (alphabetical) exercises. Such albums include al-huruf al-mufradah or, in the Ottoman tradition, huruf-i muqatta'a (the single letters) of the Arabic alphabet in sequence, followed by letters in their composite form (in the Turkish tradition, murekkebe, literally "pairs"). Exercise books appeared by at least the 17th century in Ottoman Turkey and continued well into the 20th century. They were used as books of calligraphy exemplars to introduce students to the Arabic alphabet and the practice of beautiful handwriting. They also bear witness to the chain of transmission of calligraphic knowledge throughout the centuries...”—library of congress

1800 ص 73 NK3633.A2 رساله

[اشعار پندآموز].

[ایران] : [ناشر مشخص نیست]، [بین سالهای 1600 - 1799]. 1 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی : Poetic Verses Offering Advice

“This thin fragment is quite damaged by worm holes and has been pasted to a larger sheet for the purpose of preservation. Written in black Nasta'liq script tending towards Shikastah, the text begins with a ruba'i (iambic quatrain), continues with two tak bayt (single verses), and ends with a ghazal (lyrical poem) with the rhyming terminal sound sati. The verses are separated by diagonal lines in red ink, and the term aydan (also) at the top of the left column initiates the ghazal...”—library of congress

1600 الف 56 NK3639.P4 رساله

[اشعار متفرقه] / خطاط صافی حسینی.

[ایران] : [ناشر مشخص نیست]، [بین سالهای 1500 - 1599]. 1 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی : Fragmentary Verses

“This calligraphic fragment is in very poor condition. The four verses of Persian poetry are interrupted by a number of large holes in the paper. A few words are still legible, however: “[I want] to see your face again / Seeing your beauty... made my fortune / Hand... without end / [Their] presence made (my) heart and eye happy.” In the upper-right corner appears a pasted gold panel, while the lower-right corner contains the truncated name of the calligrapher, Safi al-Husayni. This calligrapher is otherwise

unknown; he may have been active in Persia or India sometime during or after the 16th century.”—
library of congress

1500 الف NK3639.P4 رساله

[اشعار متفرقه فارسی].

[ایران] : [ناشر مشخص نیست]، [بین سالهای 1400 - 1599]. 1 صفحه ؛ 30 سانتی متر.

Fragmentary Persian Poem : عنوان به انگلیسی

“This small calligraphic fragment includes one line of poetry describing a lover's secret passion: “Yesterday I passed by you quickly for fear of the others.” The text is executed in black Nasta'liq script on a brown piece of paper, and it is framed by cloud bands and placed on a gold background filled with subtle decorative motifs. Several illuminated panels frame the top and bottom horizontals, while two black and gold borders decorate the right and left verticals of the text panel...”—library of congress

1400 الف NK3639.P4 رساله

گنجوی، نظامی، 1140 یا 41 - 1202 یا 3. [اشعار دیوان نظامی] / نظامی گنجوی. [ایران] : [ناشر مشخص نیست]، [بین سالهای 1500 - 1699]. 1 صفحه ؛ 30 سانتی متر.

Verses from Nizāmī's "Divan" : عنوان به انگلیسی

“This calligraphic fragment includes several verses from the Divan (Compendium of poems) by Nizāmī' (1140 or 1141–1202 or 1203). After a beginning invocation to God, the verses describe how certain things and people fulfill particular roles in the world: “(For) every idol that they fashioned / They sewed a robe the size of its body / Not everyone can be the confidant of power / Not every donkey can carry Jesus.” The verses are executed in dark-brown ink on a beige paper framed by a blue border...”—library of congress

1500 الف PK6501 رساله

[مدح علی] / خطاط عبدالباری حسین. [هندوستان] : [ناشر مشخص نیست]، [بین سالهای 1700 - 1899]. 1 صفحه ؛ 30 سانتی متر.

Praise (Madh) to 'Ali : عنوان به انگلیسی

“This calligraphic fragment includes four lines of Shi'i poetry encouraging the talib (seeker) to derive spiritual knowledge of God by means of understanding the Prophet's son-in-law, 'Ali. The verses read: “Oh seeker, search for the secret of Truth (God) from (His) Names / From the Name, search the epitome of What is Named / From the essence of 'Ali recite the name of the Exalted One / And from the name of 'Ali search the favor of the Lofty One.” These verses draw on the symbolic dichotomy between al-ism (the name) and al-musammah (the named) and between dhat (essence) and zuhur (manifestation) found in discussions about al-asma al-husna (God and His Beautiful Names)...”—library of congress

1700 الف PK6501 رساله

[اسناد نظامی] / خطاط علی محب. [افغانستان] : [ناشر مشخص نیست]، [1805]. 1 صفحه ؛ 30 سانتی متر.

Military Document : عنوان به انگلیسی

“This sanad (document) is in the form of a namah (letter) written in black Nasta'liq script and outlined in cloud bands on a gold background. The letter is from a ruler to a certain Mirza Yadigar, from whom he requests military assistance. In response, the ruler sends a reputable fighter named Mirza Qilich (qilich means "sword" in Turkish) to the ruler. Known as Rustam-i Zaman (the Rustam of his day, Rustam being a great Persian hero) because of his fighting prowess, Mirza Qilich provides military assistance to vanquish the ruler's adversaries...”—library of congress

1805 الف NK3639.P4 رساله

[عریضه به یک حاکم].
[هندوستان]: [ناشر مشخص نیست]، [1799-1600]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Petition to a Ruler

“This fragment probably formed part of a collection of munsha'at (literary compositions) showing how to write appropriate praises and petitions to a ruler. Some of these calligraphies, including this piece, appear to have been executed in Ta'liq script in India during the 17th and 18th centuries. This fragment tells how to compose a na't or munajat (formal praise) to a ruler using his many alqab (honorific epithets). A number of praises of the ruler's mulkuhu (power) and his sultanuhu (dominion) precede the ardh or arz (formal request or petition). In the penultimate diagonal line appears the date of 14 Jumadah I, although no year is specified nor is the piece signed by its calligrapher. The composition is executed in black Indian Ta'liq script framed by cloud bands on a beige paper...”—library of congress

1600 ع 49 رساله NK3639.P4

[رباعی بر فضیلت صبر] / خطاط محمد محسن لاهوری. [هندوستان]: [ناشر مشخص نیست]، [1799-1700].
1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Quatrain on the Virtue of Patience

“This calligraphic fragment includes a ruba'i (iambic pentameter quatrain), on the need for endurance. The verses read: “I went to the doctor, asked about my severe pain / (And) what could he do for my lovesickness / He ordered as a drink the blood of liver and water of the eye / I said: ‘What kind of food (is that)?’ and he answered: ‘You must eat liver.’” The doctor recommends his lovesick patient to jigar khwurdan (endure, literally, “eat liver”) the pains of love, as there is no medicinal potion that will cure him. The verses are written diagonally in Nasta'liq script in white ink on a light-brown paper...”—library of congress

1700 ر 22 رساله NK3639.P4

[اولین صفحات بوستان سعدی] / نویسنده سعدی. [هندوستان]: [ناشر مشخص نیست]، [بین سالهای 1600 - 1699].
7 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: First Page of Sa'di's "Bustan"

“This calligraphic fragment consists of the first seven pages of Bustan (The fruit garden), a famous and beloved work composed by Shaykh Sa'di (died 691 AH/1292) in 1256–57. The work contains histories, personal anecdotes, fables, and moral instruction. This copy of Bustan may have been produced in India during the 17th century. The back of the second page includes a note supporting this provenance, as it states that the work was written by 'Abd al-Rashid Daylami, one of the famous calligraphers active at the court of the Mughal ruler Shah Jahan (reigned 1627–56) in Agra and Delhi...”—library of congress

1600 س 74 رساله PK6546

[دو بیتی تواضع].
[هندوستان]: [ناشر مشخص نیست]، [بین سالهای 1500-1699]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Two Bayts (Verses) on Modesty

“This calligraphic fragment includes two bayts (verses) of poetry that describe the desire of unidentified antagonists to break or humble the beloved: “They want to break the wild-eyed / They want to break the black-eyelashed / They want to break the heart from the spirit / They want to break the objects of beauty.” In these verses with repetitive phrasing, the beloved ones or objects of beauty—the kajkulahan (literally, the “ones wearing crooked helmets,”)—are the target of violence and animosity. Written in black Nasta'liq script on orange paper decorated with light-gold sprinkles, the text is provided with a gold frame and is pasted onto a blue-and-white abri or ebru (marbled) paper strengthened with

cardboard. The fragment is neither signed nor dated, but the script and the marble paper suggest that it may have been produced in Iran or India during the 16th–17th centuries.”—library of congress

رساله NK3639.P4 د 29 1500

سعدی.

[غزل های سعدی] / نویسنده سعدی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1600 - 1699]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Ghazals by Sa'di

“This calligraphic fragment includes a number of ghazals (lyrical verses), composed by Shaykh Sa'di (died 691 AH/1292). Many of these verses express the pain at separation from a friend and exhort faithfulness to one's companions. Sa'di's name appears in one of the verses at the very bottom of the right column. The text is executed in black Shikastah script and is surrounded by cloud band motifs on a background covered with gold leaf. The central gutter separating the main text panel into two columns is decorated with interlacing blue flower and vine motifs...”—library of congress

رساله PK6546 س 749 1600

گنجوی، نظامی، 1140 یا 41 - 1202 یا 3.

[دیدار لیلی و مجنون در مکتب (خمسه)] / نظامی گنجوی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1599].

1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Laylah and Majnun Meet in School from Nizāmī's "Khamsah"

“This calligraphic fragment describes the first encounter between the star-crossed lovers Laylah and Majnun when they are children in school, as described by Nizāmī Ganjavī (1140 or 1141–1202 or 1203) in the third book of his Khamsah (Quintet). In the story, Qays (also known as Majnun) is sent to school by his father to learn to read and write. One day, however, young Qays notices a lovely girl with hair that is laylah (literally as black as night) and falls deeply in love with her...”—library of congress

رساله PK6501 گ 939 1500

حافظ، قرن چهاردهم.

[رباعی حافظ] / شاعر حافظ.

[ایران]: [ناشر مشخص نیست]، [بین سالهای 1700 - 1799]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Ruba'i of Hāfīz

“This calligraphic fragment includes a ruba'i (iambic pentameter quatrain), by the famous Persian poet Hāfīz (died 791/1388–89). Beginning with an invocation to God as the Glorified (huwa al-'aziz), the verses read: “Those who turn dust to gold by the gaze, / Could they also glance at me from the corner of (their) eyes? / Hiding my pain from pretentious doctors is better. / May they cure (me) from the treasury of the invisible.” Hāfīz uses the metaphor of al-kimiya (alchemy) to describe a man's painful and ardent desire to witness the realm of God, where earthly dust turns to heavenly, gold-like radiance. The text is executed in black nasta'liq script on a white-and-brown abri or ebru (marble) paper, cut out in cloud bands and outlined in red ink...”—library of congress

رساله PK6465 ح 27 1700

[رباعی جدایی].

[ایران]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1599]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Quatrain on Separation

“This calligraphic fragment includes a ruba'i (iambic pentameter quatrain), that uses hyperbolic expressions to describe the all-consuming affection and pain of separation from a loved one. It says: “If I were to write an explanation of (my) wishes / A fire would burn up the reed of (my) pen, / And if I were

to speak again of the burden of separation / The (upright) shape of the nine skies would hunch over.”
...”—library of congress

1500 22 ر NK3639.P4 رساله

[سه بیتى در مورد خواسته های دنیایی].

[هندوستان]: [ناشر مشخص نیست]، [1899-1700]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Three Bayts (Verses) on Worldly Desires

“This calligraphic fragment includes three bayts (verses) of poetry in Persian that describe the true meaning of life in verses that read: “In this ancient monastery built in olden days / Strange that man's substance is so neglected / If he were to spend his whole life with riches / He would not know their value until they are lost / In this house of sandalwood and ebony / Sometimes (there is) mourning, at others a wedding.” The poem describes the world as an ancient monastery and a house of sandalwood and ebony. The world is treacherous, as it takes back what it gives, but also consists jointly of joys and sadness...”—library of congress

1700 92 س NK3639.P4 رساله

حافظ، قرن چهاردهم.

[رباعی حافظ] / شاعر حافظ. [پاکستان]: [ناشر مشخص نیست]، [بین سالهای 1700 - 1799]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Ruba'i of Hāfīz

“This calligraphic fragment includes an iambic pentameter quatrain, or ruba'i, by the famous Persian poet Hafiz (died 791 AH/1388–89). The verses read: “Those who turn dust to gold by the gaze, / Could they also glance at me from the corner of (their) eyes? / Hiding my pain from pretentious doctors is better. / May they cure (me) from the treasury of the invisible.” Hafiz uses the metaphor of al-kimiya (alchemy) to describe a man's painful and ardent desire to witness the realm of God, where earthly dust turns to heavenly, gold-like radiance. The text is executed in black Nasta'liq script framed by cloud bands on a beige paper covered in gold leaf. The gold leaf has crimped with age...”—library of congress
رساله

1700 ح 276 PK6465

[شعر به مناسبت عید] / خطاط میر محمد صالح. [افریقا]: [ناشر مشخص نیست]، [1810]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: 'Id (Feast Day) Poem

“This calligraphic panel includes a ruba'i (iambic pentameter quatrain), signed and dated in the lower-left corner by the calligrapher Mir Muhammad Salih: “written by Mir Muhammad Salih, 1225” (AD 1810). Although little is known about the calligrapher, the date proves that this work dates from the early 19th century. The text is executed in black (Indian) naskh script on a beige sheet of paper, framed in a blue border decorated with gold leaf and vine motifs. Before the quatrain begins, a short invocation of God that reads "he is the Forgiving" appears in the upper-right corner...”—library of congress
رساله
NK3639.P4 ش 74 1810

[رباعی در رحمت الهی] / خطاط میر علی حسین هروی. [ایران]: [ناشر مشخص نیست]، [بین سالهای 1500-1599]. 1 صفحه؛ 30 سانتی متر.

عنوان به انگلیسی: Quatrain on Divine Mercy

“This calligraphic fragment includes a ruba'i (iambic pentameter quatrain), a few words of which are lost due to water damage. The poem begins with an invocation to God as "Ya Malak al-Muluk" (the King of Kings) and then praises God's mercy as a torrential rain, which allows humans to find fana' (annihilation) in the Divine...”—library of congress

1500 227 ر NK3639.P4

[شعر دو بیت] / خطاط میر محمد صالح.
[افریقا] : [ناشر مشخص نیست]، [بین سالهای 1597-1599]. 1 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی : Two Bayts (Verses) of Poetry

“This calligraphic fragment includes two unrelated bayts (verses) of poetry in Persian. The first two lines read: “Why does anybody fight with someone like me? / What comes from killing me and shedding my blood?” The last two lines read: “During the night and day of Spring, / The cloud was crying because of its sorrow.” The verses are executed in black nasta'liq script in diagonal on a beige sheet of paper. Gold and blue borders are rather sloppily pasted on. In the lower-right corner of the text panel appears the sanah (year) 1006 (1597–98). Although the calligraphic piece is not signed, a note on the verso attributes the work to a certain Sultan Hafiz Muhammad 'Ali, the brother of Hafiz Nur Allah...”—library of congress

1597 ش 74 NK3639.P4 رساله

[رباعی آزادی] / خطاط محمد رضا. [پاکستان] : [ناشر مشخص نیست]، [بین سالهای 1700-1799].
1 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی : Quatrain on Freedom

“This calligraphic fragment includes a ruba'i (iambic pentameter quatrain) promoting personal independence and khatir (the renunciation of attachment to people and places). Beginning with an invocation to huwa al-mu'izz (God as the Glorified), the verses read: “Do not get tied to any person or to any place / Because the land and sea are vast and people are many / If a thousand beautiful ones come towards you / Look, move on, and do not get attached to anybody.” Executed in black nasta'liq script on a beige paper, the verses are highlighted from the cloud motifs formed by the gold-painted background. The text panel is decorated by salmon and blue borders with gold motifs and pasted to a larger sheet of brown paper backed by cardboard. In the lower-left corner, the calligraphic specimen has been signed by a certain Muhammad Riza "Kitabdar" (the librarian)...”—library of congress

1700 ر 229 NK3639.P4 رساله

اسلام

بخاری، محمد ابن اسماعیل، 810 – 870.
صحیح البخاری او الجامع الصحیح / محمد ابن اسماعیل بخاری. [اریکستان] : [ناشر مشخص نیست]، [1699].
406 صفحه ؛ 30 سانتی متر.

“Muhammad ibn Isma'il al-Bukhari (810–70) was born in Bukhara, in present-day Uzbekistan, and died in Khartank, near Samarkand. He is considered by Sunni Muslims to be the most authoritative collector of hadiths—reports of statements or deeds attributed to the Prophet Muhammad. This work, completed in 846, is al-Bukhari's best-known collection. It was the first work of its kind exclusively dedicated to hadiths, and is the most authoritative of the so-called Six Books—canonical collections that were written down some 200 years after the death of Prophet Muhammad...”—library of congress

BP130 32 1699

السور الخمس المنجیات. [ایران] : [ناشر مشخص نیست]، [1499]. 53 صفحه ؛ 30 سانتی متر.

“This 15th century manuscript comprises five surahs (chapters) of the Qur'an: Yāsīn (Yā Sīn, chapter 36), al-Fatḥ (The conquest, chapter 48), al-Wāqī'ah (The inevitable, chapter 56), al-Mulk (The sovereignty, chapter 67), and al-Nabā (The tidings, chapter 78).

1499 الف 75 BP130 رساله

خان، عبدالقدیر، 1875.

تحفة العلماء / عبدالقدیر خان. کابل : چاپ خانه مصطفی، 1875. 88 صفحه ؛ 30 سانتی متر.

“Tuḥfat al-‘ulamā’ (An offering for religious scholars) is ostensibly a tract addressed to the ‘ulamā’ (religious scholars) of Afghanistan, asking them to actively discourage the suspicion held by their followers toward things foreign. It was written by order of the Afghan ruler Sher Ali Khan (reigned 1863–66 and 1868–79). Little is known of the author, ‘Abd al-Qadir Khan, although he is identified as a qāḍī (judge) indicating his religious authority. ‘Abd al-Qadir uses numerous quotations from the hadith literature to argue that practices originating with “non-believers” may be in accordance with the sharia provided these practices benefit the Islamic ummah (community).”—library of congress
رساله BP130.4 خ 29 1875

جذب القلوب الى ديا المحبوب / عبدالحق ابن سيف الدين دهلوی. [جای نشر مشخص نیست] : [ناشر مشخص نیست]، 1914. 275 صفحه ؛ 30 سانتی متر.

“Jazb al-qulūb ilá diyār al-maḥbūb (The attraction of hearts to the house of the beloved) by ‘Abd al-Haqq ibn Sayf al-Din Dihlavi (1551–1642) is a work in 17 chapters on the history and lore of the city of Medina. Surpassed only by Mecca in its importance to Muslims, Medina houses the tombs of the Prophet Muhammad and some of his close companions.”—library of congress.
BP53 ج 42 1914

تحفة الحبيبة في فضيلة الصلاة على اشرف البرية / محمد امين مهاجر. پشاور : [ناشر مشخص نیست]، 1938. 88 صفحه ؛ 30 سانتی متر.

“Tuḥfat al-Ḥabībiyah, published in 1938 in Peshawar, is a Pushto book about the various Islamic durood (complimentary ritual phrases), which are invoked during prayer times, and other ritual practices in praise of the Prophet Muhammad. It reviews a number of Islamic theological traditions and hadiths that discuss the benefits of invoking the verse sallū ‘alyhi wasallimū taslīmá (Ask blessings on him and salute him with a worthy salutation; Qur’an 33:56), which is interpreted as a reference to Muhammad.”—library of congress.
رساله BP53 ت 37 1938

طرب المجالس / مير حسين هروی. [افغانستان] : [ناشر مشخص نیست]، 1915. 210 صفحه ؛ 30 سانتی متر.

“Ṭarab al-majālis (The delight of assemblies) is a book of moral advice written in the 13th century by Husayn ibn ‘Alim, also known as Mir Husayni Haravi (1272 or 1273–circa 1317), a well-known Sufi. Born in Ghor (in present-day Afghanistan), the author appears to have spent much of his adult life in nearby Herat, hence the appellation Haravi.”—library of congress.
B741 ط 42 1915

حسین، سید منور.

غاية الشعور بحجج الحج المبرور / سید منور حسین. [افغانستان] : مطبعة نیوال کیشور، 1873. 377 صفحه ؛ 30 سانتی متر.

“Written in India by an unknown author in the final decades of the 19th century, Ghāyat al-shu‘ūr bi-ḥujaj al-ḥajj al-mabrūr (The utmost knowledge of the arguments for the blessed Hajj) describes the various observances associated with the Hajj pilgrimage. The introduction and the text are written in Arabic, but the main text is in Persian, as are two appended texts (by a different author), a taqriz (encomium) praising Ghāyat al-shu‘ūr, and a shorter versified text directed against critics of the work.”—library of congress.
BP53 ح 59 1873

کیانی، سید نادر شاه.

گلشن راز / سید نادر شاه کیانی. [افغانستان] : [ناشر مشخص نیست]، 1940. 40 صفحه ؛ 30 سانتی متر.

“Gulshan-i rāz (The garden of mystery) is a 20th century text on the Nizari Isma‘ili belief system, written by Nadir Shah Kayani (circa 1897–circa 1971), a leader of the Isma‘ili community in Afghanistan. The title of this work deliberately echoes a celebrated Isma‘ili book of verse of the same name composed by Mahmud Shabistari in 1317. Nadir Shah’s work is organized in 14 sections, each of which discusses a philosophical or religious topic such as nafs (the soul) or namaz (prayer).”—library of congress.

1940 ک 741B رساله

البغاوی، محمد الحسین، 1122-1043.

مصابیح السنة / محمد الحسین بن مسعود الفراء البغاوی، ابراهیم المصطفی. [افغانستان] : [ناشر مشخص نیست]، [1744].

645 صفحه ؛ 30 سانتی متر. عنوان به انگلیسی : Glorifications of the Prophetic Traditions. متن کتاب به زبان عربی.

“This manuscript, written by Ibrāhīm bin Mustafā in 1744, is a copy of a work in Arabic by the Afghan scholar Al-Baghawī (1043-1122), written sometime between 1116 and 1122 (510-516 A.H.). It is a summary, in seven chapters, of seven collections of traditions about Muhammad, arranged according to their veracity...”—library of congress

1744 الف 72 BP75.29.U93

تاریخ

PDF

دارالتحریر شاهی : (یادداشت).

[جای نشر مشخص نیست] : [ناشر مشخص نیست]، [1300؟]. 32 صفحه ؛ 30 سانتی متر.

1300 د 24 DS369 رساله

مجلس عالی وزرا.

[جای نشر مشخص نیست] : [ناشر مشخص نیست]، [1300؟]. 24 صفحه ؛ 30 سانتی متر.

1300 م 37 DS369 رساله

[یادداشت های مرحوم رحمت الله خان پوپل منشی حضور داعلحضرت غازی امان الله]. [جای نشر مشخص نیست] : [ناشر مشخص نیست]

[1300؟]. 98 صفحه ؛ 30 سانتی متر.

1300 ی 24 DS369 رساله

البیرونی، محمد ابن احمد، 973 - 1048.

رسالة تمهید المستقر تحقیق معنی الممر / محمد ابن احمد البیرونی. حیدر آباد : [انجمن مطبوعات]، 1948.

107 صفحه ؛ 30 سانتی متر.

“Abu al-Rayhan al-Biruni (also known by the Latinized version of his name, Alberonius, 973–1048 AD; 362–440 AH) was an 11th-century Muslim polymath whose works and scholarly interests spanned the physical and natural sciences, mathematics, astronomy, geography, history, chronology, and linguistics.

Al-Biruni was born in Kath, Khuwarazm, in present-day Uzbekistan, and died in Ghazni, in what is today east-central Afghanistan. He wrote more than 120 works and is considered the founder of Indology for his detailed description of 11th-century India...”—library of congress

1948 الف 72 Q143.B5

البیرونی، محمد ابن احمد، 973 - 1048.

رسالة في استخراج الاوتار في الديرة / محمد ابن احمد ليبروني. افغانستان : [ناشر مشخص نيست]، 1948. 226 صفحه ؛ 30 سانتي متر.

“Abu al-Rayhan al-Biruni (also known by the Latinized version of his name, Alberonius, 973–1048 AD; 362–440 AH) was an 11th-century Muslim polymath whose works and scholarly interests spanned the physical and natural sciences, mathematics, astronomy, geography, history, chronology, and linguistics. Al-Biruni was born in Kath, Khuwarazm, in present-day Uzbekistan, and died in Ghazni, in what is today east-central Afghanistan. He wrote more than 120 works and is considered the founder of Indology for his detailed description of 11th-century India. The crater Al-Biruni on the moon is named after him. *Risālah fī Istikhrāj al-awtār fī al-dā'irah* (A treatise on drawing chords in a circle) is, as its title suggests, a treatise on geometry that deals with circles.”—library of congress Q143.B5 الف729 1948

بابر شاه، 1483 – 1530.

خاطرات بابر / بابر شاه. [افغانستان] : [ناشر مشخص نيست]، [1530]. 78 صفحه : مصور ؛ 30 سانتي متر.

“Recognized as one of the world’s great autobiographical memoirs, the *Bāburnāmah* is the story of Zahr al-Dīn Muhammad Bābur, who was born in 1483 and ruled from the age of 11 until his death in 1530. Babur conquered northern India and established the Mughal Empire (or Timurid-Mughal Empire). Originally from Fergana in Central Asia, Babur descended on his father’s side from Timur (Tamerlane) and on his mother’s from Chingiz (Ghengis) Khan. Babur wrote his memoir in Chagatai, or Old Turkish, which he called Turkic, and it was later translated into Persian and repeatedly copied and illustrated under his Mughal successors. The present copy, in Persian written in nasta’līq script, is a fragment of a dispersed manuscript that was executed in the late 16th century...”—library of congress DS461.1 ب22 1530 رساله

کتاب تاريخ علماء را / اسکندر منشی. [ایران] : [ناشر مشخص نيست]، [1812]. 557 صفحه ؛ 30 سانتي متر.

“This early 19th-century manuscript contains a history of Shāh ‘Abbas (1571–1629, reigned 1588–1629) and his predecessors, composed in the late 16th or early 17th century by a contemporary. The manuscript most likely was written in Iran. The paper is a light cream, glazed laid stock. The text is written in nasta’liq script, 23 lines to the page, in black ink, with red ink used for headings, keywords, and some punctuation. Catchwords appear on verso pages. ‘Abbās I, also known as ‘Abbās the Great, was one of the most successful rulers of the Safavid dynasty (1502–1736). He expelled Ottoman and Uzbek invaders from Persian soil and transferred the capital of the empire from Kazvin to Isfahan, which he then developed into one of the world’s most beautiful cities. He introduced reforms that improved the lives of his subjects and cultivated new commercial and diplomatic relations with the European powers. Persian artistic achievement also reached its high point during his reign, as carpet weaving, ceramics, painting, and the production of illuminated manuscripts all flourished under his patronage.”—library of congress DS273 ک22 1812

افغانی، سید جمال الدین، 1838 – 1897.

الرد علی الدهر بین / سید جمال الدین افغانی. [جای نشر مشخص نيست] : [ناشر مشخص نيست]، 1903. 90 صفحه ؛ 30 سانتي متر.

“Jamal al-Din al-Afghani (1838–97) was a pan-Islamic thinker, political activist, and journalist, who sought to revive Islamic thought and liberate the Muslim world from Western influence. Many aspects of his life and his background remain unknown or controversial, including his birthplace, his religious affiliation, and the cause of his death. He was likely born in Asadabad, near present-day Hamadan, Iran.

His better known history begins when he was 18, with a one-year stay in India that coincided with the Sepoy Mutiny of 1857–59. In what would become a life of constant travel, he soon went to Mecca to perform Hajj, before returning to Afghanistan to join the service of the country's ruler, Dost Mohammad Khan (1793–1863). He later sided with Dost's son Mohammad A'zam, who ultimately lost in a power struggle with his British-supported brother Sher Ali. Al-Afghani's political activism eventually took him to Paris, London, Tehran, Saint Petersburg, and Constantinople. It was during his second stay in Egypt (1871–79) that he cemented his role as a reformer"—library of congress BP80.A45 الف 76 رساله 1903

غلام محی الدین.
دولت مستقله افغانستان و وظایف ملت افغان / تالیف غلام محی الدین. [کابل]: [ریاست دارالتالیف]، 1307. 267 صفحه؛ 30 سانتی متر.

“Dawlat-i mustaqīlah-’i Afghānistān va vazāyif-i millat-i Afghān (The independent government of Afghanistan and the duties of its citizens) is an early 20th century work on the rights and duties of citizenship for the peoples of Afghanistan. The author, Ghulam Muhyi al-Din, begins with a discussion on the role of society in the conduct of citizens and proceeds to an enumeration of the duties of citizens to the state. The book provides descriptions of the different parts of the state apparatus, including governmental ministries and courthouses.”—library of congress DS358 غ 82 1307

افغان، فضل احمد.
یادداشت های یک مسافر / فضل احمد افغان. [تاجکستان]: [ناشر مشخص نیست]، 1936. 78 صفحه؛ 30 سانتی متر.

“Yāddāsht-i yak musāfir (Memoirs of a traveler) is an account of the political and social history of the Tajikistan in the early 20th century, written from a pro-Soviet and pro-Russian perspective. The author, Fazl Ahmad Afghan, writes of leaving Afghanistan for neighboring Tajikistan near the turn of the century and records his observations about the remarkable progress made by the Tajik people in subsequent decades. He begins his history with the Emirate of Bukhara (in present-day Uzbekistan) on the eve of its annexation by imperial Russia in the 1860s and 1870s...”—library of congress. DK265 الف 76 رساله 1936

خطاطی

[دعا برای سلامت و موفقیت] / خطاط میر علی حسین هروی. [افغانستان]: [ناشر مشخص نیست]، [بین سالهای 1500 - 1599]. 1 صفحه؛ 30 سانتی متر.

“This calligraphic fragment includes verses in Persian praying for the patron's personal well-being and the prosperity of his kingdom. The verses read: "May the world be (your) fortune and the firmament (your) friend / May the World-Creator (God) protect (you) / May all your works be successful / May God of the World look after you / May your heart and your kingdom be collected and well-frequented / May division stay far away from your realm." The verses are executed in black nasta'liq script on beige paper.

1500 72 - NK3639.P4 رساله

عقد نامه = Marriage decree.
[ایران]: [ناشر مشخص نیست]، [بین سالهای 1804 - 1821]. 2 صفحه؛ 30 سانتی متر.

“This superb document consists of a legally-binding ‘aqd-namah (marriage contract) written in Persia (Iran) in 1219 AH (1804–5). Like other Persian marriage contracts of the 19th century, the document is

quite imposing (at almost a meter in height) and its gold work indicative of the couple's wealth. At the top appears a sarloh or sar lawh (illuminated gold heading) containing a number of prayers to God written in red ink on a gold background. On the right of the illuminated sarloh and in the right margin decorated by flower-and-leaf motifs painted in gold appears another invocation to God as the Ayat al-nur (Light of the Heavens and the Earth, an invocation from Qur'an 24:35). Between the illuminated prayers and the main text panel appear a number of seal impressions of the various marriage witnesses and the identification of the document as a nikah (marriage certificate)...”—library of congress.

1804 ع 74 GT2670 رساله

[اغراق جهان] / خطاط میر علی حسین هروی.
[افغانستان] : [ناشر مشخص نیست]، [بین سالهای 1500 - 1599]. 1 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی : The Seductiveness of the World.

“This calligraphic panel includes three rubā'iyāt (iambic pentameter quatrains) in nasta'liq script on beige or blue papers cut out and pasted onto a sheet from a muraqqa' (album) of calligraphies. The quatrain in the upper-left panel, executed in black on a cream-colored sheet decorated with vine motifs painted in gold, reads: “Everyone whose heart is seduced by the world / Avoid (him) because of the pride of his ignorance / Grab the hem of that (person) who, because of his greatness, / Has left behind the world and its dwellers.”—library of congress

1500 الف 64 NK3639.P4 رساله

[انشاء] / خطاط میر کلان.
[هندوستان] : [ناشر مشخص نیست]، [1700-1799]. 2 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی : Insha'

“This calligraphic fragment belongs to a series of 22 literary compositions or letters written by the calligraphers Mir Kalan, Khan Zaman (son of Khan Khanan), Qa'im Khan, Lutfallah Khan, and Mahabat Khan. Judging from the script (Indian Nasta'liq), a seal impression bearing the date 1113 AH/1701–2, and a letter mentioning the city of Jānpur in India, it appears that these writings were executed in India during the 18th century.”—library of congress.

1700 الف 85 NK3639.P4 رساله

جهان ملک خاتون، قرن 19.
[دعای جهان ملک خاتون برای قدرت] / شاعر جهان ملک خاتون. [ایران] : [ناشر مشخص نیست]، [بین سالهای 1800 - 1950].
1 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی : Jahān Malik Khātūn, active 19th century

“This calligraphic panel includes three bayts (verses) of Persian poetry possibly composed by Jahan Malak Khatun, a female poet of the Qajar period (not to be confused with the 14th century poet of the same name). Beginning with an invocation of God as al-ghafur (forgiving) and al-rahim (merciful), the verses then provide a repeated versified du'a' (prayer) for the patron's continued mulk (power): “Oh, the continuity of power depends on the survival of your substance / Good fortune has sewn a cloak of power for your rank / Your policy on the land was such that not even one bird / Could fly away into the air of the country / Malak-i Jahan [the power of the world] wants you to invoke God / And this will bring victory as blessings from the prayer of power.” The diagonal verses are executed in black nasta'liq script on a beige paper and framed by cloud bands on a gold background.”—library of congress.

1800 ج 92 NK3639.P4 رساله

[حکمت] / خطاط میر محمد صالح. [ایران] : [ناشر مشخص نیست]، [بین سالهای 1700-1899]. 1 صفحه ؛ 30 سانتی متر.
عنوان به انگلیسی : “Hikmah” (Wise Saying)

“This calligraphic fragment includes a hikmah (wise saying or proverb) on the virtues of helping al-fuqara' (the poor) and endurance in hardship. These qualities increase faith in the heart of fi qalb al-mu'min (the believer). The proverb begins on the penultimate line, continues on the last line of the text panel, and runs sequentially from the first line down. Several words are lost, replaced, and misspelled, suggesting that the piece was cut out (or salvaged) and pasted to this folio. The text is executed in black naskh script on a biege paper and is framed by cloud bands on a gold background.”—library of congress.

1700 ح 88 NK3639.P4 رساله

[دعا به مناسبت عيد] / خطاط مير محمد صالح. [افریقا]: [ناشر مشخص نیست]، [بین سالهای 1700-1899]. 1 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی : 'Id (Feast Day) Prayer

“This calligraphic fragment includes a poetical prayer wishing its owner happiness and prosperity on the occasion of the 'id (also seen as 'Id and Eid) festival of Noruz (New Year). Beginning with a (now barely legible) invocation to huwa ar-Raheem (God as the Glorious), the verses then read: “Oh, your face is 'id and your eyebrow is the moon of 'id / May your month and year be auspicious and happy / May my eye not be bright without seeing you / The arch of your eyebrow is the prayer direction of (all) people.”—library of congress

1700 د 72 NK3639.P4 رساله

[دعای رحمت الهی]. [هندوستان]: [ناشر مشخص نیست]، [بین سالهای 1700-1899]. 1 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی : Prayer for God's Mercy

“This calligraphic fragment includes a Persian poem seeking the mercy and assistance of God. The verses read: “Oh Sun of the proud skies, / Oh Gem of the sea freed from need, / I have hope (to receive) your favor, / Kindness, generosity, and support of me.”—library of congress

1700 د 72 NK3639.P4 رساله

طبابت

نجیب الدین السمرقندی. الدستور السمرقندی / نجیب الدین السمرقندی، محمد بن علی. [افغانستان]: [ناشر مشخص نیست]، [1514]. 66 صفحه ؛ 30 سانتی متر.

عنوان به انگلیسی : The Medical Formulary of Al-Samarqandī. متن کتاب به زبان عربی.

“Little is known about the author of this treatise on medical remedies, Nağīb al-Dīn Al-Samarqandī, apart from the fact that he was killed during the pillage of Herat (present-day Afghanistan) by the Mongols in 1222. His premature death notwithstanding, al-Samarqandī composed an impressive number of medical treatises dealing with pharmacology, dietetics, toxicology, and ophthalmology, and books on medicine in general. Al-Samarqandī showed a degree of modernity and independent thinking in his treatment of pathology.”—library of congress.

1514 ز 39 R128.3 رساله

علوم

نظامنامه مقیاسات. کابل: مطبعه رفیق، 1926. 16 صفحه ؛ 30 سانتی متر.

“Nizāmnāmah-'i miqyāsāt (Rule book for measurement standards) deals with the standardization of measurement systems pertaining to length and weight, as well as currency. It was published in

Afghanistan during the reign of Amanullah Khan (1919–29), the ruler under whom Afghanistan won its full independence from Great Britain. The book provides the names for the subdivisions and multiples of the units of length and weight in the metric system (i.e., the meter and the gram), but it does not provide information relating these new units to traditional units of measure, such as the dhar‘ for length and the mithqal for weight.”—library of congress.

1926 62 QC88 رساله

قانون

جواب السوال عینی جلد اول : المشهور بالسوال شمس پوری / تصحیح برهان الدین. [جای نشر مشخص نیست] : [در مطبع فیض طبع شد]، [1294]. 280 صفحه ؛ 26 سانتی متر.
1294 ج 92 KBP50

قانون کار گذاری در معاملات حکومتی و تعیین جرایم و سیاسات. [افغانستان] : [ناشر مشخص نیست]، 1891. 60 صفحه ؛ 30 سانتی متر.

“Qānūn-i kārguzārī dar mu‘āmalāt-i ḥukūmatī wa ta‘ayyun-i jarāyim wa siyāsāt (Law pertaining to government procedures and the imposition of penalties and redresses) is the earliest law manual produced in Afghanistan. The document dates from 1303 AH (1885-86), and was issued by the ruler 'Abd al-Rahmān Khān (reigned 1880–1901).”—library of congress.
1891 29 KNF3800 رساله

مالیات

تشکیلات و دوایر مالیاتی افغانستان / وزارت مالیه افغانستان. افغانستان : وزارت مالیه، 1935. 178 صفحه ؛ 30 سانتی متر.

“Tashkīlāt va davāyir-i māliyātī-i Afghānistān (Tax institutions and offices of Afghanistan) is a textbook and reference manual written in 1935 for the employees of the Afghan Ministry of Finance. The author, Gino Manciola, was an Italian national who served as the adviser to the ministry under Mohammed Zahir Shah, the last king of Afghanistan (reigned 1933–73). In the years leading up to World War II, Afghanistan relied on foreign assistance, especially from Germany and its allies Italy and Japan, in developing and implementing its plans for modernization.”—library of congress.
1935 58 HJ2920.6 ت

مهاجرت

جعفری، بلقیس علوی.
مطالعه فرهنگ عامه افغان ها و مهاجرت : رویکردها و کمبودها / نویسندگان بلقیس علوی جعفری، لیزا شوستر، محمد ریاض شینواری. کابل : مرکز معلومات افغانستان در پوهنتون کابل، 1396. 21 صفحه ؛ 30 سانتی متر.
1396 ج 77 HV640.5.A28 رساله