

## AN INTRODUCTION OF PASHTO MANUSCRIPTS IN THE STATE LIBRARY BERLIN, GERMANY

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### Abstract

*Manuscripts of Pashto classical literature are found in various libraries around the world. Many of these Pashto manuscripts have been recorded in published catalogues. The first complete catalogue of Pashto manuscripts was published by James Fuller Blumhardt and D.N. Mackenzie. Before this Blumhardt also included Pashto manuscripts along with other manuscripts published from London in 1905. There are a few rare and ancient manuscripts of Pashto in the State Library Berlin, Germany. These manuscripts have not been catalogued and properly introduced. This article attempts to introduce ten Pashto manuscripts housed at State Library Berlin Germany. Among them one manuscript Majma' ul-ash'ār is new among the Pashtun researchers and literary circles.*

**Keywords:** Pashto Manuscripts, Pashto in Germany, Khayr ul-Bayān, Makhzan ul-Islām, Majma' ul-ash'ār, Afghanistan

### Introduction

According to oral tradition and secondary sources, the history of Pashto literature is traced back to the first half of eighth century but the available authentic written sources belong to sixteenth century and onwards. Among the available sources the first complete book in Pashto literature is

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This article is a part of my research project (Analysis of Literary, Linguistic, Cultural and Religious Aspects of Pashto Manuscripts in State Library Berlin, Germany), conducted at the Institute of Asian and African Studies-Central Asian Seminar Humboldt University Berlin from June to August 2019, funded by DAAD (Deutscher Akademischer Austauschdienst/German Academic Exchange Service) vide ID No. 57440915, under the programme Research Stays for University Academics and Scientists 2019. I am thankful to DAAD for the funding and facilitation. I am grateful to my mentor Prof. Dr. Lutz Rzehak who always guided and facilitated me during my research. Detailed report of the project has been compiled and will be published in a book form.

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Khayr ul-bayān of Bāyazid Ansāri. There are only two manuscripts of this book. The oldest one is in State Library Berlin Germany. Including Khayr ul-Bayān, there are ten manuscripts of Pashto poetry and prose in State Library Berlin. These manuscripts cover the history of nearly four hundred years of Pashto literature (16<sup>th</sup> Century to 19<sup>th</sup> Century). Most of the Pashto manuscripts in different libraries and collectios of the world have been recorded in published catalogus but the Pashto manuscripts in Berlin State Library have not been published in a catalogue yet. Among these ten manuscripts only one manuscript namely *Tawārikh-i-Hāfiz Rahmat Khāni* accession number Sprenger. 214 is entered in a published catalogue of Persian manuscripts.<sup>1</sup> That is why most of the Pashto researchers especially from Pakistan and Afghanistan do not know about these significant and rare ancient manuscripts.

### Khayr ul-Bayān

It is the oldest manuscript amongst these ten manuscripts.<sup>2</sup> This manuscript has been wandered in Europe among many people. In 1926 this manuscript was in the possession of George Morgenstierne. He has also published his notes with some extracts from the text of this manuscript. George Morgenstierne was given this manuscript by Sir E.D.Ross, Head of the School of Oriental and African Studies of London University, who had received it from a British military officer. After some time this copy has been returned to E.D. Ross again and thus the Berlin State Library acquired it from him for library.<sup>3</sup> After this short appearance, once again it disappeared from the people and for the second time it was discovered by Mawlana Abdul Qadir in 1959.<sup>4</sup> He got a microfilm of this manuscript and published it in 1967 with the commentaries of Hafiz Muhammad Abdul Quddus Qasmi and introduction by Mawlana Abdul Qādir.<sup>5</sup> In 1353/1975 the facsimile of the manuscript was published in Kabul, Afghanistan. Mawlāna Abdul Qādir, in the edited and published version of Khair ul-bayān, writes that he had discovered this manuscript (Khayr ul-bayān) in the library of Tubengin University. Numerous other scholars have also written in their books, research thesis and articles that the oldest manuscript of Khair ul-bayān is in the library of Tubengin University Germany. It is very surprising that Mawlāna Abdul Qādir has neither written its accession

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<sup>1</sup> Wilhelm Pertch, Verzeichniss der Persischen Handschriften der Koniglichen Bibliothek zu Berlin, (Berlin, A. Asher & Co. 1888), 459

<sup>2</sup> Bayzid Ansāri, *Khair-ul-bayān (Ms. Or.fol.4093) in Berlin State Library.*

<sup>3</sup> Berlin Library sources show that it had acquired from E.D. Ross.

<sup>4</sup> Bayzid Ansāri, *Khayr ul-Bayān, tartib, tadwin aw hawaši: Hāfiz Muhammad Abdul Quddus Qasmi, Pežandgalo: Mawlānā Abdul Qādir.* (Peshawar: Pashto Academy University of Peshawar, Pakistan, 1967)

<sup>5</sup> Bayzid Ansāri, *Khayr ul-Bayān, tartib, tadwin aw hawaši: Hāfiz Muhammad Abdul Quddus Qasmi, Pežandgalo: Mawlānā Abdul Qādir.* (Peshawar: Pashto Academy University of Peshawar, Pakistan, 1967)

number nor he mentioned this manuscript as property of Berlin State Library only he has mentioned transfer of books and manuscripts from Berlin city. Before publishing my article in 2016 about manuscript of Khayr ul-bayān housed at Berlin Library<sup>6</sup>, many people don't know its location but they were of the opinion that it is located in Tubengin University. Bayazid Ansāri (1524/25-1572/73), the author of Khayr ul-bayān, is among the pioneers of Pashto literature who had his own school of thought and a number of followers who were prominent literary figures of their ages. He was the founder of Roshani Movement. The Berlin copy of Khayr ul-bayān is scribed on 20<sup>th</sup> Ramazān 1061 A.H. (6<sup>th</sup> September 1651).

### **Makhzan ul-Islām**

It was written by Akhund Darweza to counter Bayazid's book Khayr ul-bayān. Makhzan means 'treasury' so the title means 'Treasury of Islam'. There are three<sup>7</sup> different manuscripts of Makhzan ul-Islam in the Berlin State Library. Among them two are the most ancient ones. One of these manuscripts is accomplished in 1116 A.H. (1704/5). Makhzan ul-Islām is also a very important literary work in the early history of Pashto literature. Mainly its content is theological and anti-Roshani. The available versions of Makhzan ul-Islam are edited and supplemented by descendents of Akhund Darweza, first by his son Karimdād and then his grandsons Abdul Halim and Mustafa Muhammad. It has acquired its final form in the end of 17<sup>th</sup> century. We find hardly any other manuscript of classical Pashto literature that has more copies than Makhzan ul-Islām. The reason is that this book was adopted a sort of textbook in madrasas and at homes. Mainly the contents of Makhzan are related to basic duties of Muslims, the laws and directions of Shariat, how to perform prayer and ablution in a correct way and so on. The first European scholar is J. Leyden, who for his investigation of Roshani Movement of Bayazid Ansari, translated one chapter (containing the data about Bayazid's life) of Makhzan ul-Islam into English. (Leyden, 1812)<sup>8</sup> Professor B.Dorn has also published some parts of this work in his Pashto Chrestomathy. (Dorn, 1847). I have come across two published versions of Makhzan in 19<sup>th</sup> century but for the first time its complete edition with

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<sup>6</sup> Muhammad Ali Dinakhel, *An Introduction to the first Pashto Manuscript 'Khair-ul-Bayan' Present in Germany*. Islamabad, Department of Pakistani Languages, Allama Iqbal Open University, Pakistani Zuban-o-adab, Annual Research Journal of Pakistani Languages and Literature, Issue No. 1 (Jan-Dec 2017), 49-77

<sup>7</sup> Akhund Darweza, *Makhzan ul-Islām (Ms. Orient. Fol. 4101) in Berlin State Library*. Darweza, A. *Makhzan-ul-Islam Ms.or.fol.219, in Berlin State Library*. Darweza, A. *Makhzan-ul-Islam (Ms. or. Minut. 189) in Berlin State Library*.

<sup>8</sup> J. Leyden, *The Rosheniah Sect and its Founder Bayezid Ansari, Asiatic Researches*. XI, (London:, 1812), 363-428.

introduction, was published by Pashto Academy University of Peshawar in 1969.<sup>9</sup>

### **Fawaidu-sh-Shariat**

It is classical prose work of early time of Pashto literature.<sup>10</sup> This famous book is written by Akhund Qāsim Papinkhel. The title means ‘benefits of Shari’at’. It is basically a theological work. In this manuscript, besides basic beliefs, fundamentals of Muslim law and practices of Islām, many aspects of Pashtun culture and social life have been discussed. There is a preamble by the author. Actually, in this preamble (fol.1b-3a) the author has praised Sayed Ali Tarmizi (Pir Bābā) and Akhund Darweza. They were spiritual guides of the author.<sup>11</sup> It is the first book in Pashto that describes in details the rights and duties of husband and wife.<sup>12</sup> It also includes a very important chapter on the description of commandments regarding dresses and clothings.<sup>13</sup>

### **Diwān-i-Rahmān Bābā**

It is a popular book among Pashtuns. The poet, Rahmān Baba (circa 1650-1712) is the most popular Pashto poet. Structurally Rahmān’s Diwan consists of two portions (*daftār*). There are an average 350 lyrics/odes in Rahman’s Diwān but the copy housed in Berlin State Library having total of 181 lyrics/odes. Among them are 176 *ghazals*, four *qasidas* and one *rubai*. Usually Rahman’s diwān is in alphabetical order but here in this manuscript the sequence of *ghazals* is not alphabetical. The scribe/copyist name is Sālih Muhammad Peshāwri. Although the date of finishing of this manuscript is slightly spoiled, presumably it can be 20 Muharram 1175 A.H (21 August 1761).<sup>14</sup> This is one of the oldest manuscripts of Rahmān Bābā’s poetry.

### **Diwān-i- Kāzim Khān Shidā**

It is another poetical anthology in Berlin State Library. This manuscript is important on account of its distinctive writing system in Pashto orthography. Muhammad Kazim Khān Shidā (1725-1778) is a prominent Pashto poet. He is descendent of Khushal Khan Khattak. Shidā has his own poetical style characterized by images and complexity of language. This style, on the analogy of Persian poetry, is often referred as “*Sabk-i-Hindi*” or Indian style. A pencil record on fol.1a shows that it has

<sup>9</sup> (Darweza, Makhzan ul-Islām, muqaddema (preface) by Syed Taqwim ul-haq Kaka Khel, 1969)

<sup>10</sup> Akhund Qāsim, *Fawāid al-shariat Ms. Ms.orient.oct.1251, in Berlin State Library.*

<sup>11</sup> Fawāid-I-Shari’at (Ms.or.oct.1251), Fol.2a

<sup>12</sup> Akhund Qāsim, *Fawāid al-shariat Ms. Ms.orient.oct.1251, in Berlin State Library.* fol.69a-fol.74a

<sup>13</sup> Akhund Qāsim, *Fawāid al-shariat Ms. Ms.orient.oct.1251, in Berlin State Library.* fol.190b-fol.202b

<sup>14</sup> Rahman Baba. *Dewa-e-Rahmān Bābā (Ms.or. oct. 2100) in Berlin State Library.*

been purchased at Agra (India) in 1796 and scribed by Faiz Ali of Delhi.<sup>15</sup> Writing system used in this manuscript is very important. Linguistically this manuscript is also very important. It has its own distinctive dialect features. Shidā has used features of Khattak dialect in this manuscript. Retroflex stops /ṭ/, /ḍ/ and retroflex approximants /ṛ/ and retroflex nasal /ṅ/ are marked with the *hamza* over the grapheme, besides, dental affricates /c/<sup>16</sup> and /j/<sup>17</sup> are marked with the *hamza* underline *with* dots. Two dots with underline hamza is used for /c/ and one dot with underline hamza is used for /j/. Retroflex fricative /x/<sup>18</sup> and plato alveolar fricative /š/<sup>19</sup> are written alike with traditional <š><sup>20</sup> because of the phonetic peculiarities of the khattak dialect. Retroflex fricative /ǧ/<sup>21</sup> and /ž/<sup>22</sup> are also written like <ž><sup>23</sup> because of the phonetic peculiarities of Khattak dialect. There is also introduction of the author in the diwān. There are seven sections in this diwān. The first section (fol.11a-34a) panegyric odes praising God, Prophet Muhammad [PBUH], four Caliphs, Bahāuddin Naqashbandi, Shaikh Ahmad Sarhindi and Ghulām Ma'sum. In the last *masnawi* poem, Shidā has described the history of Pashto poetry and its features under the title *Hasb-i-Hāl da Pushto da shear* from fol. 25b to fol.34a). The next and the big section is that of alphabetically arranged *ghazals* (fol.134b-149a). From fol.149b we see *qasidas*. Among them one is “*qasida-i-ahrāriya*” and “*qasida-i-bahāriya*”. On fol.166b there is a *rubai*. From fol.209a to fol.212b, there are *tarikhāt*-- “*tarikh-i-nawāb-i-Ali Muhammad Khan*”. From fol.212b to 221a we see *qitaat*. At the end of diwān, there is a section of strophic poems (fol. 221b-237a). These include three *musaddas* and four *mukhammas* and in some of them *tazmin* is used with reference of Rahmān Bābā, Abdul Qādir and Khushāl Khān Khattak. In the colophon, on fol. 237a, the name of the scribe is written as Faiz Ali son of Qāsim-bek resident of Shāhjāhānābād.<sup>24</sup>

### Majma' ul-ash'ār

It is the most significant manuscript because there is no record of this manuscript in the recorded history of Pashto literature. It has only this single copy in State Library Berlin. It consists of two volumes.<sup>25</sup> Each volume contains more than three hundred folios. This manuscript has

<sup>15</sup> Diwān-i-Shidā (Ms.or.fol.308) Fol. 1a

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<sup>17</sup> ح

<sup>18</sup> چ

<sup>19</sup> چ

<sup>20</sup> چ

<sup>21</sup> چ

<sup>22</sup> چ

<sup>23</sup> چ

<sup>24</sup> Kāzīm Khān Shidā. *Diwan-e-Kāzīm Khān Shidā* (Ms. Or. Fol. 308) in Berlin State Library. Fol.237a

<sup>25</sup> *Majma' ul-ash'ār Vol.I* (Ms. Orient.oct. 1262) in Berlin State Library. *Majma' ul-ash'ār Vol.II* (Ms. Orient.oct. 1263) in Berlin State Library.

samples of poetry of more than one hundred poets. Majority of them belong to eighteenth and nineteenth centuries. This manuscript also include Persian verses of different poets.

### **Tawārikh-i-Hāfiz Rahmat Khāni**

Among the Pashto manuscripts in Berlin State Library, only this manuscript is entered in a catalogue of Persian manuscripts published in 1888.<sup>26</sup> It is the first book written in Pashto language narrates the story of migration of different Pashtun tribes. This manuscript is divided into seven chapters with many sub headings. It describes the countries of Khakhi and Ghorī tribes and especially the Yusufzai, arrival of Yusufzai into Peshawar, focus of the Yusufzai on Swat and arrival of King Babur, arrival of Gigyani tribe to Doaba and arrival of Babur from Kabul to Peshawar, war between Gigyani and Dalazāk, distribution of conquered land among tribes, crossing Landay River by Yusufzai and their war with Ghurya Khel.

### **Conclusion**

From literary, linguistic, religious, and cultural point of view all of the ten Pashto manuscripts housed in State Library Berlin are very significant and valuable. Among these ten Pashto manuscripts housed in Berlin State Library, the oldest one is Khayr ul-Bayān of Bāyazīd Ansāri which is the first available complete book in the history of Pashto literature. Writing of Khayr ul-bayān is finished on 20<sup>th</sup> Ramazan 1061 A.H (6 September 1651). The latest among these manuscripts is *Majma' ul-ash'ār* belongs to the 18<sup>th</sup> century. It is an anthology of poetical works of more than one hundred poets. *Majma' ul-ash'ār* is only single copy and has never been mentioned in the recorded history of Pashto literature. Among these ten manuscripts only one is recorded in published catalogue of Persian manuscripts. There is no published and detailed catalogue of the rest of the Pashto manuscripts in State Library Berlin. That is why many scholars and students of Pashto language and literature has no knowledge about the Pashto collection at the State Library Berlin. Each of these manuscripts has its distinctive features in the history of Pashto literature. Among these manuscripts a few are scribed in India and others in (presently) Khyber Pakhtunkhwa province of Pakistan. One of these manuscripts, Makhzan ul-Islām has remained as text book in *Madrasas* for centuries. Not limited to, but dominant themes discussed in these manuscripts are related to religion (fundamental beliefs and practices of Islām), literature (various literary genres), linguistics (dialects variation, language change and development, orthographic and script development, phonology etc.), and culture. These manuscripts also help in understanding and analysis of varieties in Pashto

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<sup>26</sup> Wilhelm Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin, Vierter Band Verzeichniss von Persischen Handsschriften, (Berlin: A.Asher & Co. 1888), 459

dialects as well as the orthographic and script development of Pashto. Pashto orthography and writing system also developed in this period of Pashto literature.

Analysis of all these manuscripts reflects Pashtun cultural, literary, linguistic and social development. Different phases of literary and orthographic development in the history of Pashto language and literature is covered in these manuscripts.

Besides literary and linguistic development, socio-cultural and intellectual development, changes and evolution in Pashtun society and culture are also found in the deep study of these manuscripts. All of these manuscripts are very important for their contents, language, and period.

### Recommendations

After finishing my research project, I strongly recommend the following points regarding the digitization and further studies of these manuscripts.

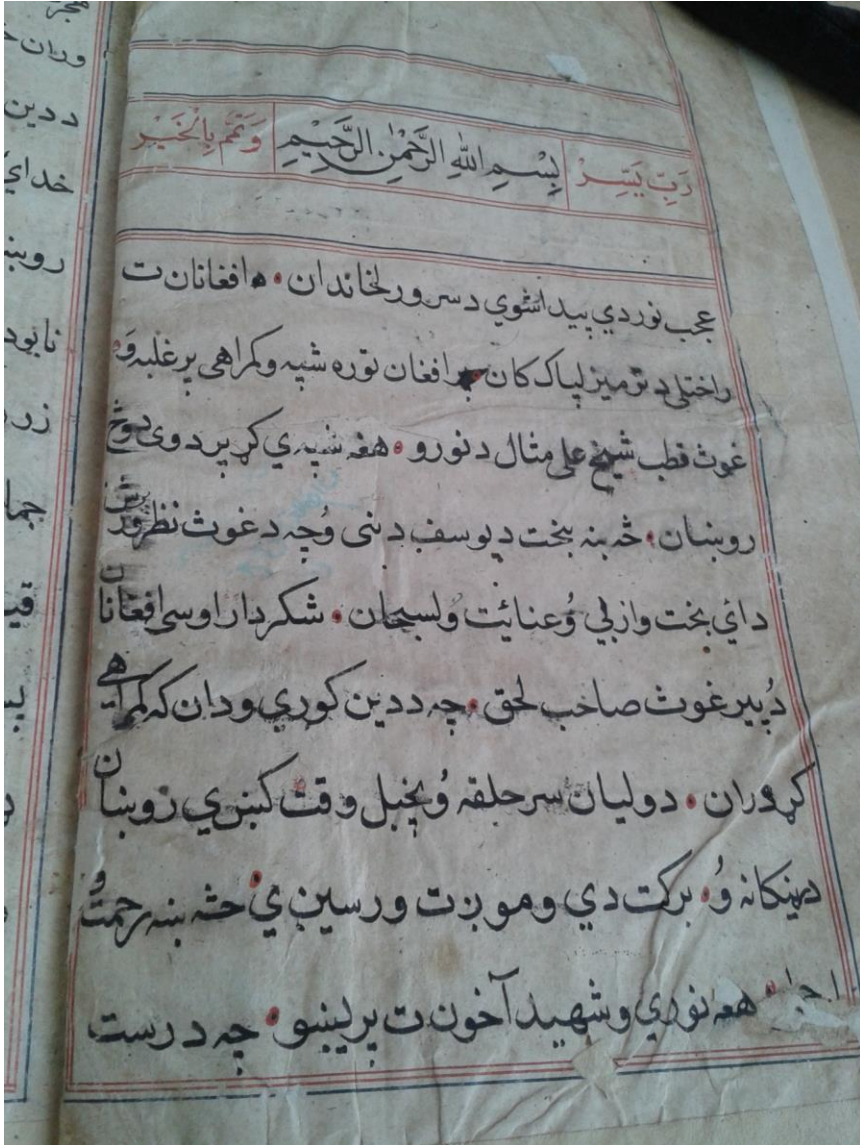
1. A detailed catalogue of Pashto manuscripts of Berlin State Library is needed to be published and circulated online so that students and scholars of Pashto language and literature may know about this collection.
2. All of these manuscripts should be digitized. Among them one manuscript *Diwān-i-Kāzim Khān Shidā* is in very critical condition so it is necessary to digitize that one on priority bases.
3. A long term project (Ph.D or Postdoc) is needed for complete analysis and study of various aspects (literary, linguistic, cultural, historical and religious) of these manuscripts.
4. It is also suggested to provide at least soft copies of these manuscripts to the universities in Pakistan and Afghanistan especially to those universities where Pashto departments are available.

### List of the Manuscripts Analysed in this Project

S.No	Manuscript Name	Number	Date of Accession
01	<i>Diwan-e-Kāzim Khān Shidā</i>	Ms. Or. Fol. 308	1926
02	<i>Dewa-e-Rahmān Bābā</i>	Ms.or. oct. 2100	1913
03	<i>Fawaidu-sh-shariat</i>	Ms.orient.oct.1251	1913
04	<i>Khair-ul-bayān</i>	Ms. Or.fol.4093	1926
05	<i>Makhzan ul-Islām</i> (Composite Manuscript)	Ms. Orient. Fol. 4101	1926
06	<i>Majma' ul-ash'ār</i> Vol.I	Ms. Orient.oct. 1262	1913
07	<i>Majma' ul-ash'ār</i> Vol.II	Ms. Orient.oct. 1263	1913
08	<i>Makhzan-ul-Islam</i>	Ms. or. Minut. 189	1926

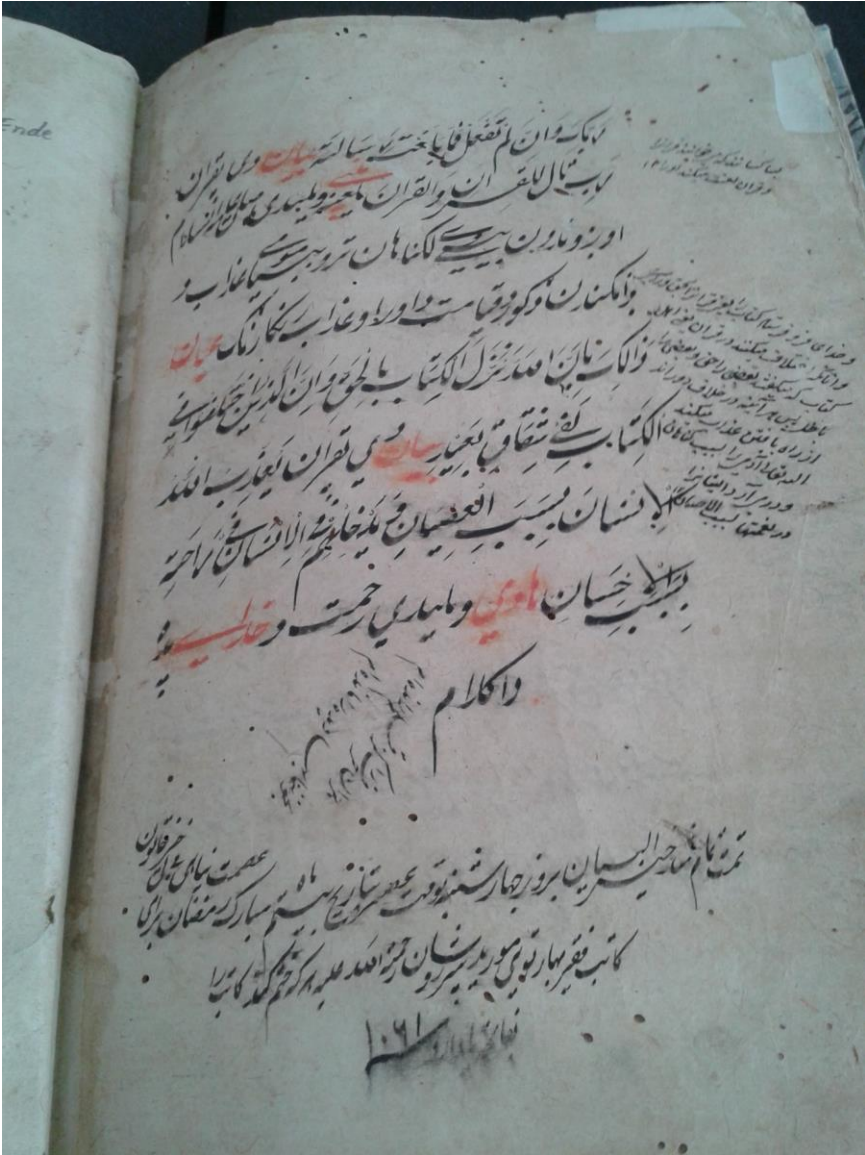
09	<i>Makhzan-ul-Islam</i>	Ms.or.fol.219	1926
10	<i>Tawārikh-i-Hāfiz Rahmat Khāni</i>	Sprenger. 214	1888.

A page from the manuscript of *Fawaidu-sh-shariat*





A page from the manuscript of *Khair-ul-Bayān*



A page from the manuscript of *Majma' ul-ash'ar* Vol.I

زړه روښان له حوادث فراغت دي  
 دره ماري دز لښتو تاكيد وکړه  
 د دورال غومستغ نورد هماغه بش  
 اوس حافظ له بهر نه وراچاپيښ

**سيد پير خيل حکمان**

صبحدم چه دکلرځ کذريه باغ نش  
 کل بلبل ته دخيل حسن کر شته کره  
 که هر تخو بنايسته ويردي چکمان بن  
 چه بي دردوي علاج ددردو شته نکړه  
 که دندې حقيقي چشماني تتي  
 چه هميش دکشت و خون په دربار کيزي  
 سيد ساد محبت په شراب بست دي  
 نه چه ست دي دابکوز و نه با مانع شش

**سيد پير خيل حکمان**

هر يوکل دد جمن دنا چه باغ نش  
 ستا دستر کو ترک په جور کل مانع ش  
 چه امید دد وصال عمر دکر سنس  
 به غم هجر ستا چکان کار کش

A page from the manuscript of *Majma' ul-ash'ar* Vol.II

هر عاشق چه در معشوق ضعیفی و یزاردی عبید  
 به شیخ پروای و چمن پسیل تشی  
 و منصور غوغاند به بی خان سپرد و یزادی  
 خاک نشین چه پدر گاه و ضیاع لاداری  
 قرارید مغوز زرد و نوکله کسب زری  
 چه دلبری لری قریب سره کنار وی  
 گفتگوی له غوغوز زره و عاشق کاغذ  
 و غوغو تو کرد مشون به پیر مل وی  
 هر عاشق چه تر کمال و رسی زری  
 بلا بل چه بچمن کسب پچار وی  
 هر چه با و نه نصیحت کا سا لعش کسب  
 که شوک مانغنه بهر کج کفستاری  
 تر ما و نه اند سا و لور ته یزاردی  
 به نظره سره دوه نیمه احبار وی  
 هر چه زره می و بهجران به تیغ زخمی وی  
 سوره وینو به همیش لکه انار وی  
 و عبید زره قرار کله بیبا شیخ  
 که چا پیره و رته سنجکا صد هزار وی  
 ملامت به دژ را به عبید نه کا  
 که کچس و جنبی بی خبر دار وی

عبید

و جوان پنجم دزه کرم کور وی  
 له رقیب سره ته شو منصور وی  
 اوس چه می دل بو نه راکو ماته  
 له اوله د کرم جان می خور وی  
 چه بلیتون و به خیل زره کسب نقش  
 لیونی و به خیل عشق کرم سر تور وی

خوش لاره



**عبيد**

هر عاشق چې له معشوقه ښي ويزاروي  
 هميشه پړوايي د چمن پسيل نيشه  
 د منصور غونډه بڼي خان سپر دواړي  
 خاک نشين چه پر گاهه د خپل لاروي  
 چه د لبري لار قريب سره گناړوي  
 قراړيدو غوزره و نو کله کيزي  
 کفتکوي له غوزره د عاشق کاڼد  
 د غم وگور د شونه به پير مل وي  
 بلابل چه پچمن کسب پچيار وي  
 هر عاشق چه تر کمال ورسيد  
 که کتوک ماغونه بهر کتوختاري  
 بهر چه ما و نه نصيحت کاسا عشق کسب  
 په نظره سره دوه نيمه اجاروي  
 تر ما و نه ستا ولور تر ايرفتاروي  
 هر چه زره ي د بهر ان پتخ ز غم دي  
 سور به وينو به هميشه لکه اناروي  
 د عبید د زره قراړ کله بيتا شيه  
 که چا پيره ورته سنجکيا صد هزاروي  
 علامت به د زره په عبید نه کا  
 که چا پس د صليب ي خبر داروي

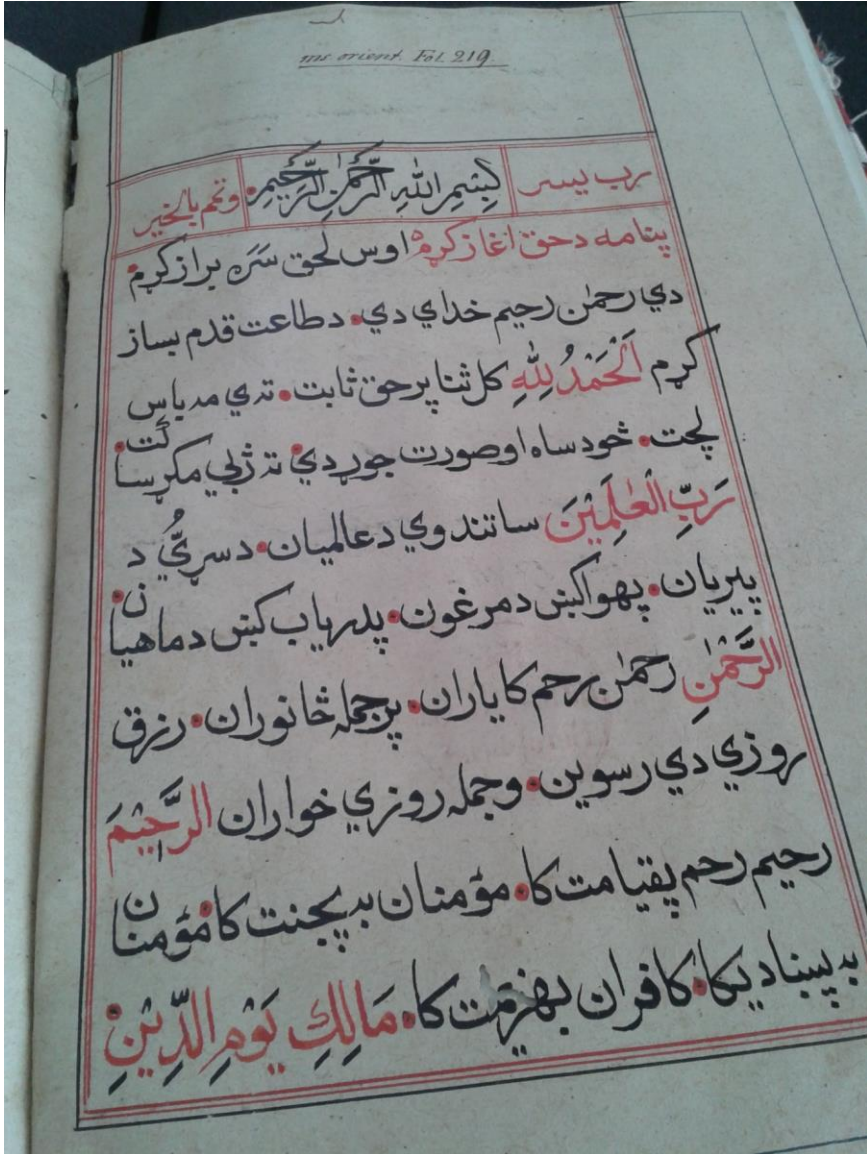
**عبيد**

د بهر ان پنم دزه کرم نکور وي  
 له رقيب سره ته شو غم سور وي  
 اوس چه مي د لبونه راکو ماته  
 له اوله د کرم جانه مي خور وي  
 چه بيليتون د پخپل نيمه کسب منقش  
 ليوني د پخپل عشق کرم سر تور وي

خوش لاره

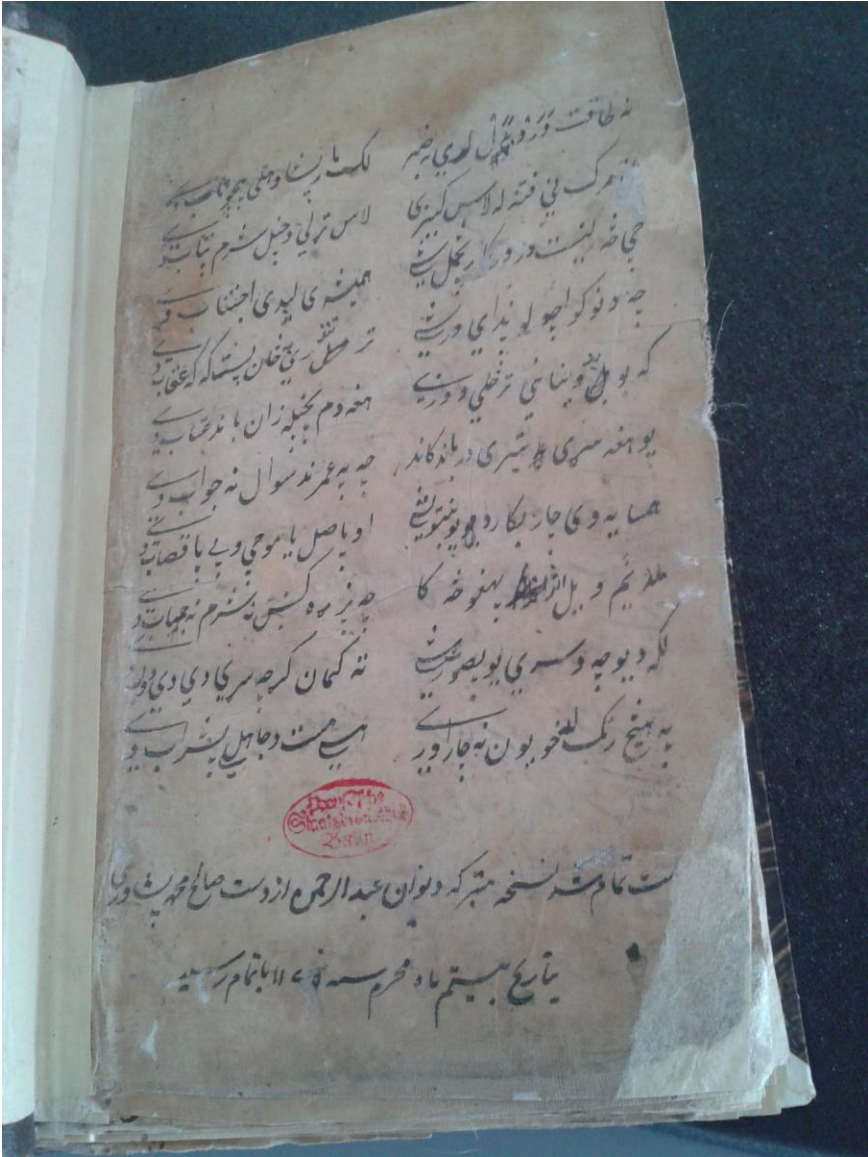
A page from the manuscript of *Makhzan-ul-Islam* No. Ms. or. Minut. 189

عمر نسیف هس ویلو مبرهن دی چه صوفیان  
 دحق دوستان دی هم دز یو په پاک کره دی  
 دوی پر بنه غیر میں اشاری دخلای خوا فوضی  
 لکتاب راسته دپاک رسول پر بنه سنن دی کار لایه  
 دی بدوستی وار پیولو چه خلق تیرا دی هم چه نغبتی  
 در رسول شریعت په پیرهن دی پلافساد زمانه  
 کس هر خوک لاف در دز ویشنه که دوی دوسر فرف  
 شوع غریو طایفه ناست دپاک نبی پر بنه سنن  
 دی غریو لسی کران دی دنی لنده ولادی دوی  
 بو او شیمم افغانان ور خیرندی ودان مبرا  
 هن دی جیبی اولیایه شمرخی اباحتی دی  
 حالیه حلوییه او حوریه دی دوی وار پخلت  
 چار برندی واقفیه متجاهله تکا سلیب الهان  
 دی پظاهر دوی درویشان دی په باطن دوی شیطان  
 سر پیوندی فرقه اول جیبی مله بنده کر

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