II. HISTORY, BIOGRAPHY, ETC.

A. GENERAL HISTORY

101. Abū Ja‘far M. b. Jarîr al-Ṭabarî (b. at Āmul A.H. 224/838-9, d. at Baghdād A.H. 310/923) has already been mentioned in this work (pp. 1-2) as the author of a commentary on the Qur’ān which was translated in an abridged form into Persian for the Sâmânid ruler Abû Șâliḥ Mânsûr b. Nûh, who reigned from 350/961 to 366/976. The same ruler in the year 352/963-4 issued orders for the translation of al-Ṭabarî’s celebrated history of the world entitled Tarīkh al-rusul wa-l-mulâk. The task was undertaken by the ruler’s Wâzîr, Abû ‘Alî M. b. M. al-Bâl’âmî. This Bâl’âmî, whose father, Abû ‘l-Faḍl M. b. ‘Ubaïd Allâh (d. 329/940), was Wâzîr to the Sâmânid Naṣr b. Ahmad (reigned 301/914-331/943), was himself Wâzîr first to ‘Abd al-Malîk b. Nûh (reigned 350/961-365/976) and subsequently to his successor Mânsûr. According to Gardîzî (Zain al-akhbâr ed. M. Nâzîm, p. 46) he died in 363-4/974, but according to al-‘Utbî, who does not mention the date of his death, he was reappointed Wâzîr in 382/992 under Nûh b. Mânsûr (reigned 365/976-387/997). For further information see Barthold’s article in Ency. Isl. under Bâl’âmî and the authorities there cited.

Tarjamaḥ i Ťarîkh i Ťabarî, a much abridged translation existing in more than one redaction: H. Kh. ii 2290, Blochet i 238 (= Zotenberg’s A. 1st redaction. Defective at both ends and elsewhere. Early 13th cent.), 239-40 (= Zotenberg’s B.

1 The Arabic text of (an abridgment of) this work, edited with introduction, indices, etc. by de Goeje and others, was published in 15 volumes at Leyden in 1879-1901. An Oriental edition has been printed at Cairo. For further information concerning the work see Ency. Isl. under Ťabarî and the bibliography there given.

2 The date given by Rieu (A.H. 386) is a mistake, as Barthold has pointed out.


Arabic translations: (1) written A.H. 876/1471-2 (1), Browne Hand-list 189 (ending with the fall of the Umayyads), (2) written A.H. 935-7/1528-31 by Khādīr b. Khādīr al-Āmīdī, Leyden Cat. cod. arab., 2nd ed., ii 826 (vol. ii, ending with Marwān’s death. For a fuller description see Kosegarten’s Taberistanensis..., Annales, vol. i, pp. xxiii-xxxvi), (3) Alhwardt 9424 (?).

Urdu translation made for the use of students at the College of Fort William by Ja’far Shāh Rūḍawī b. S. Qamar al-Dīn ‘Alī (for whom see Gārin de Tassy ii 61-2): Browne Hand-list 198-9 (ending with the fall of the Umayyads).

Modern revised edition by Maulawi Abū ‘l-Qāsim Sīmnānī (an employee of F. Gladwin’s) based on the original, the several redactions of Bal‘amī’s version and another dedicated to ‘Ubayd Allāh Khaṣṣ Shāhānī: Būlānī 12 (defective, extending to A.H. 32/652-3), 13 (extending from Muhammad’s funeral to Marwān’s death. A.H. 1222/1807).


Zain al-akhbār, a concise but valuable history, of which the extant portions deal, inter alia, with the ancient Persian kings, the Prophet, the early Caliphs, the history of Khurāsān to 432/1041, chronological eras, Muhmādān, Jewish, Christian,
Zoroastrian and Hindu festivals, the Turkish race (an important chapter) and the Hindus: Browne Supp. 743 (defective. A.M. 1093/1092. King's 213), Bodleian 15 (believed to be a transcript of the preceding. A.H. 1196/1782).


Extracts relating to the Turks, Turkistan etc.: (1) W. Barthold Otchet o poyeskye v Srednyuyu Aziyu (in the Zapiski of the Imp. Acad. of Sciences, Hist.-phil. Class, Series viii, vol. i, no. 4, St. Petersburg 1897*), pp. 78–128 (with Russian translation), (2) Gardizī kēzirāt munkāžānā ʻa Tūrākūrū, Tūbītākūrū és Sīnākūrū īr ārēxtētā. Kyūtā, Məgārā sa tātā, Məgārāzājī jegizēkēlā s harām nēmūtātēvāl lūtā el Ġrīf Kūm Gēzā (Publications de la Section Orientale de la Société Ethnographique Hongoise, iv) Budapest 1905* (extracts relating to the Turks, Tibetans and Chinese with Hungarian translation by Gēzā Kūm). (3) W. Barthold Turkestan v epokhu mongol'skogo nashestviya, St. Petersburg 1900**, i 1–18 (with corrections ii 613), but not in the English translation of this work.

Translations: (1) [Rough MS. English translation by Major H. G. Raverty of nearly the whole work as preserved in the Cambridge MS.] LO. MSS. Eur. D. 210–11. (2) [Extracts relating to the Turks etc. (Russian)] see above under Extracts (1). (3) [Extracts relating to the Turks etc. (Hungarian)] see above under Extracts (2).


See M. Nāẓim's observations on the date in his edition, p. 1.

* Cf. Barthold's statement in the Ency. Isl. under Gardizī: "from this [Bodleian] MS. the chapter on the Turks has twice been edited (W. Barthold Otel o poyeske v Srednyuyu Aziyu, St. Petersburg 1897, p. 78 et seq.; Gēzā Kūm, Kelele Kūfīk, 1898, p. 5 et seq. and Keleti Szemle, 1903, p. 17 et seq.) and translated (into Russian and Hungarian)."

For the relation of Gardizī's work to al-Sallāmī's lost Arabic Ta'farīkh vulūt Khurāsān (cf. W. Barthold Turkestan down to the Mongol invasion pp. 10–11) and for his information on Saffarid history see W. Barthold Zur Geschichte der Saffariden (in Orientalische Studien-Theodor Nöldeke ... gewidmet, Giessen 1906, vol. i, pp. 171–91).

Ency. Isl. under Gardizī.

103. An unknown author, who tells us that he was the grandson of a certain Muhallab b. M. b. Shādī, that he had written a work on the history of the Barmecondes and that he had visited the tombs of the Prophets Daniel, Ezkiel and Jonah, an ancient fortress in Persia and an ancient building in Babylonia, wrote his Muğmal at-tawārīkh wa'l-qīṣāṣ in 520/1126 when Bahramshah the Ghaznawid was on the throne.

Muğmal at-tawārīkh wa-l-qīṣāṣ, a concise history extending from the creation to a.H. 520/1126, the date of composition, in the time of Sanjar, and containing chapters of value on the ancient Persian kings, on India, on the Turks and on the titles of the Eastern rulers: Blochet i 245 (only the first 25 chapters. A.H. 813/1410).


1 A final article promised by M. Mohl does not seem to have appeared.
Descriptions: (1) De l’ouvrage persan qui a pour titre Monumelattouarîkh... par M. [E.] Quatremère (in the Journal asiatique, 3e série, tom. vii. Jan.-June 1859), pp. 246–85. In this article are translated nearly the whole of the first seven chapters and portions of the ninth relating to the Aghkânsîs and the Sâsânsîs down to Shâpûr Dâh ‘l-aktaf’. (2) Elliott and Dowson History of India, i 100–112 (with English translation of Reinaud’s extracts). (3) W. Barthelemy Turkestan down to the Mongol invasion, London 1928, pp. 26–7.

104. Minhâj [al-Dîn] Abû ‘Umar ‘Uthmân b. Sirâj [al-Dîn] M. Jâzînî must have been born in 589/1193, since he says that he was 18 years of age when, in 607/1210–11, he witnessed the slaying of Malik Rûkh al-Dîn Mahmûd at Frûzkûh. His father was appointed Qâdî of the army of Hindûstân by Mu‘izz al-Dîn M. b. Sâm in 582/1186–7, and was subsequently summoned from Frûzkûh to Bâmiyân by Sultan Bahâ’ al-Dîn Sâm, who made him Qâdî and Khân of his kingdom. Minhâj al-Dîn was brought up in the harem of the Princess Mâh-i Mulk, a daughter of Ghiyâth al-Dîn M. b. Sâm (Sultan of Ghûr A.H. 598/1162–599/1202). In 622/1225 and again in 623/1226 he was sent from Ghûr as an envoy to Sultan Tâj al-Dîn Niâyît-gîn at Nîrzûr. In 623/1226 he left for India and in 624/1227 reached Uchchh, the capital of Nâşîr al-Dîn Qubáchâh, where he was appointed Principal of the Madrasa in Frûzkûh. In the next year, after the overthrow of Qubáchâh by Sultan Shams al-Dîn Ilutmîsh (reigned 607/1211–633/1235), he followed the latter to Delhi, and held high legal offices under him. In 639/1241–2 he was made Qâdî of the realm of Bahrâm Shâh (reigned A.H. 637/1239–639/1241). In 640/1242–3 he went to Lakhnâuti and after staying there for two years returned to Delhi. Soon afterwards he was appointed Principal of the Nâşîryâh College and Qâdî of Gwalior. He was Chief Justice from 649/1250 to 651/1253 under Nâşîr al-Dîn Mahmûd Shâh (reigned A.H. 644/1246–664/1265), was then disgraced, but was restored in 653/1255. He apparently lived into the reign of Ghiyâth al-Dîn Baibân (A.H. 664/1265–686/1287).


English translation (omitting Tabâqât i–vi): Tabâkât-i Nâşîrî... Translated... by H. G. Raverty. Calcutta 1873–81* (Bibliotheca Indica). Major Raverty’s rough MS. translations at the I.O. include some passages (on the ancient Persian kings, for example) not printed in this translation.

Description and 118 pp. of translated extracts from tabâqâhs

1 For a criticism of this translation see Barthelemy Turkestan down to the Mongol invasion, London 1928, pp. 60–1.
The translators were a munch and J. Dowson.


Abridgment (continued to Abā Saʿīd): Rieu ii 871a (a.h. 813/1410-814/1411).


English translation of extracts (on the Ghaznawids): Elliot and Dowson History of India ii 255-8.

Descriptions: (1) L'ordre des chroniques, ou chronologie de l'histoire, par le Cadhi Buhravi. . . . Par A. I. Silvestre de Sacy (in Notices et extraits des manuscrits de la Bibliotheque nationale, tome iv (Paris, An 7 [= 1798]), pp. 672-99), (2) Elliot and Dowson History of India ii 252-8.

Turkish translations: (1) by Abū 'I-Fadl M. al-Daftari. (2) Irīs Büllāni (d. a.h. 987/1579-80 or thereabouts): see Babinger Geschichtsschreiber der Osmanen pp. 96-7. (2) Rieu Turk. Cat. p. 236 (possibly identical with the preceding).

Brockelmann i 417; Ency. Isl. under Baidawī, etc.

106. Rashīd al-Dīn Fadl Allāh b. İnābāt al-Daulah Abī 'l-Khair al-Hamadānī was born, probably at Hamadān, cire. 645/1247-8. He became physician to the Mongol Sultan Abāqā Khan (reigned a.h. 663/1265-690/1281) and in 697/1298 wazir to Ghāsan Khan (reigned a.h. 694/1295-703/1304). He was wazir also to Uljaytu (reigned a.h. 703/1304-716/1316) and built a fine suburb, called Rasjdīyah, in Sulṭānīyah, the new capital. In the reign of Abū Saʿīd the intrigues of his enemies caused him to be first deprived of his office (a.h. 717/1317) and then (a.h. 718/1318) put to death at Tabrīz on a charge of having poisoned Uljaytu. In addition to his great history he wrote (1) al-Majmūʿ al-Rasjidīyah, a collection of four works entitled (a) al-Tauḥīd, (b) Miftah al-tafsīr, (c) al-Sulṭānīyah, (d) Lajīf al-baqāʾī (for the contents of which see Quatremère's Histoire des Mongols de la Perse, pp. cxiv-cxx, exlix-clv, and Browne
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Lit. Hist. iii 75-80, (2) al-Āthār wa'l-abýā', on rural economy etc., which is apparently lost (see Quatremère op. cit., pp. cxii-cxiv, cvli-clviii), and (3) Bayân al-haṣqi'q, also lost (see Quatremère, op. cit., pp. cxxi-cxxii, clv-clvi). The four works comprised in al-Majmu'at al-Raschidīyyah, or the Arabic versions of them, are preserved at Paris in a fine MS. written in 710/1310 (de Slane 2324). The Miftāḥ al-tafṣīl is preserved at Cairo (with a supplement entitled Naṣf is al-afkār; see the catalogue, vol. vi, p. 200) and the Persian version of the Laṣīf al-ḥaṣqi'q at Paris (ancien fonds, persan 107). For a valuable collection of some 52 of his letters (Munṣaḥāt i Rasḥiūd) see Browne Coll. pp. 146-7 (cf. Browne Lit. Hist. iii 80-6). An abridged English translation of these letters has been prepared by Prof. M. Shafii and will, it is hoped, be published. A MS. containing 25 of Rasḥiūd al-Dīn's letters belonging to the Rousseau collection in the Leningrad Public Library is mentioned in Quatremère's Histoire des Mongols de la Perse, p. cxx.

Jāmi' al-tawārikh, begun by order of Ghāzān a.h. 700/1300-1 and completed a.h. 710/1310-11, a general history of the world from the earliest times to a.h. 700/1300-1, with a special account of the Mongols to a.h. 703/1303-4 or 705/1305-6 (to a.h. 712/1312-13, according to Wāṣṣīf (Quatremère p. lxii), in the case of the life of Īlŷātī, which, however, seems to occur only in one of the recorded MSS. (at Maghādāh)) divided originally (and in most, if not all, of the surviving MSS.) into three volumes, viz. (1) called Ţā'rīkh i Ghāzān in two bābs, (a) Account of the Turkish and Mongol tribes, (b) History of Ghāzī Kīn, his ancestors and successors down to Ghāzān, (II) also in two bābs (a) History of Īlŷātī, absent from all the recorded MSS. except apparently one at Maghādāh, (b) General history of the world in a muqa'ddāmah (on the Patriarchs and Prophets) and two gīsām, viz. (1) Pre-Islamic kings of Persia, (2) History of Muḥammad and the Caliphs, the Islamic dynasties of Persia (Ghaznavids, Saljūqs, Khwārazm-Shāhs, Salghurids, Ismā'īlīs), Oghūz and the Turks, the Chinese, the Jews, the Franks, the Indians with a long account of Buddha, (III) on geography (perhaps never written); cf. Kk. ii p. 509. Rawān Kūshkū 1518 = Tauer 19 (vol. i only (?). a.h. 717/1317). Blochet i 254 (vol. i only, defective at both ends and elsewhere. Many Pictures (described by Blochet in Revue des bibliothèques, 1899, p. 46 and in Les éliminaires des manuscrits orientaux . . . de la Bibliothèque nationale, Paris 1926, pp. 75-78, pl. xxiii-xxvii). 1st half of 14th cent.). 255 (vol. i only, followed by the appendix (dha'il) on the reigns of Īlŷātī and Abu ʿAṣīr. a.h. 837/1334-4, transcribed for Shāh-Rūkh). 256 (vol. i to the death of Chīngi Kīn. 1st half of 14th cent.). 287-8 (vol. ii, second half (Ṭāfīmīs of Egypt, Ismā'īlīs of Alamūt, Oghūz and the Turks, the Chinese, India, the Ghaznavids, Saljūqs, Khwārazm-Shāhs and Salghurids). 19th cent., transcribed from a copy written for Ulugh Beg., 448 (Ṭūsūk i Ghāzān Kīn, i.e. the third gīsām of the dāštān relating to Ghāzān, defective at end. Late 14th cent.), Rieu i 782 (vol. i, latter half from Jūjī to Ghāzān). 14th cent.), 742 (vol. i-ii. Transcribed for Shāh-Rūkh, not later than a.h. 837/1433). 794 (part of vol. ii (history of China, Europe, India). a.d. 1828). ii 882a (part of vol. ii (Ghaznavids, Saljūqs, Khwārazm-Shāhs, Salghurids, Ismā'īlīs (defective at end), latter part of history of Europe and most of the history of India). Cre. a.d. 1850). 882b (account of India. a.h. 1267/1851). 883a (part of the account of India. a.h. 1267/1851). 883b (history of China, Europe, India. 19th cent.). Suppt. 25 (vol. i. a.h. 964/1558). 26 (vol. i, followed by the appendix on Īlŷātī and Abu ʿAṣīr. a.h. 1030/1621). Baghādād Kūshkū 282 = Tauer 32 (in the Majmu'ah i Ḥāfīz i ʿAbru. Followed by Ḥāfīz i ʿAbru's continuation (dha'il) relating to a.h. 706/1306-7/735/1333. Transcribed in the reign of Shāh-Rūkh, therefore not later than

1 A continuation to the end of Abu Sa'id's reign was written (probably by Ḥāṣr i Abū) at the command of Shāh-Rūkh and is found in some of the MSS. A continuation by Ḥāṣr i Abū covering the years a.h. 706-785 (i.e. the interval between the end of the Jāmi' al-tawārikh and the beginning of Niṣān i Shām-i Ṭabar-nāmah) is to be found in the Majmu'ah i Ḥāfīz i ʿAbru. See Barthold Turkestan p. 47, n. 4, Bulletin de l'Acad., 1924, p. 247 foll.
2 In the author's own list of his works (Quatremère pp. cvli-clxxv) the division into four volumes is substituted, the second volume being divided into two.

The subdivisions of vol. ii are given somewhat differently in the author's preface and the different MSS. do not agree exactly.
Dâ’ûd Ibrâhîm 919 = Tauer 33 (in the Majmu’ah i Ḥâfiz i Abru). Followed by Ḥâfiz i Abru’s continuation, transcribed probably in or about A.H. 885/1480-1. Nûr i ‘Uthmânîyâh 5271 = Tauer 383 (only Ḥâfiz i Abru’s continuation on the reign of Uljaiyû and Abû Sa’îd. 15th cent.). Ivanow 4 (vol. i, part of Bâb ii, roughly equivalent to the portion edited by Blochet in the Gibb Memorial Series. Pictures. Late 9th/10th or early 10th/11th cent.), 5 (modern copy of the preceding), Dorn 289 (vol. i. A.H. 935/1528-9. Pictures), Bodleian 23 (vol. i (including Uljaiyût?). A.H. 944/1537), Aumer 207 (vol. i. A.H. 952/1545-6 and (the 3rd qism of the section on Ghâzân) A.H. 1015/1606-7), 208 (fragments), Ḥâkim-oghîyî ‘Ali Pâshâ 703 = Tauer 35 (vol. i. 16th cent.), Ethé 17 (vol. i. N.d.), 2828 1 (vols. i-ii, lacking the reigns of Tâkâdîr, Arghun, Gailkhatî and Ghâzân but otherwise fairly complete. A.H. 1061-2/1671), 3004 (account of India only. In W. H. Morley’s hand). Flügel ii 957 (last third of vol. i (Hûlûq to Ghâzân). Old.), 958 (as a supplement (from Ghâzân’s death to A.H. 820/1417) composed for Shâh-Rûsh. A.D. 1827), Rosen Inst. 7 (vol. ii, Qism 2, defective at the end and elsewhere, preceded by the Pre-Islamic history from Ḥâfiz i Abru’s Majma’ (Zubdat) al-tawârîkh. 2 Not a good copy), Leningrad Pub. Lib. (vol. ii, Qism 2, preceded by the Pre-Islamic history from Ḥâfiz i Abru’s Majma’ (Zubdat) al-tawârîkh (cf. Rosen Inst. 7 above). Two copies. See Mélanges asiatiques iii 727, nos. 9 and 10, and Rosen, Inst. p. 97), Mus. Asiat. (vol. ii, Qism 2, preceded by the Pre-Islamic history from Ḥâfiz i Abru’s Majma’ (Zubdat) al-tawârîkh. A.H. 1267/1851. See Mélanges asiatiques vi pp. 120-1, Rosen, Inst. p. 54), Dorn A.M. p. 205 (vol. i), Tashkent (see Barthold Turkestan, London 1928, p. 48, n. 2, Zapiski Vost. Otdel. Arkh. Ob. xv 232. In this MS, the proper names occurring in genealogies are transcribed in Urgu letters), Lindesiana p. 209 no. 406

1 This is the MS, on which E. G. Browne’s description of the Jami’ al-tawârîkh in the J.R.A.S. for 1908 is mainly based. Ethé describes the MS. at considerable length.

2 In 825=1424-1425 Ḥâfiz-i Abru by order of Shâh-Rûsh published a new edition of the Djamî’ al-tawârîkh; the portion of the book then considered lost (i.e. the Pre-Islamic history) was replaced by the first part of the Zubdat al-tawârîkh (Ency. Isl. under Ḥâfiz-i Abru).


1 This is presumably the copy containing the history of Uljaiyû which "was found in 1923 by Ahmad Zeki Walidi in the Library of Meshhed." (Barthold, Turkestan, London 1928 p. 47, n. 4, where a reference is given to Bull. de l’Acad., 1924, p. 247 sq.).

2 Râshîd al-Dîn "translated all his Persian works into Arabic, and all his Arabic works into Persian, and took steps to ensure that copies of all his works in both languages should be made annually." (Barthold Turkestan p. 46).


4 A fuller description was given by Morley in JRAS. vi (1841) pp. 11-32.


Descriptions: (1) Morley Descriptive catalogue, pp. 1–11; (2) Elliot Bibliographical index, pp. 1–47; (3) Elliot and Dowson History of India iii i 1–21; (4) Flügel ii 957, where references are given to some of the older European sources of information;

[Autobiographical information from the Jami' al-tawariikh and from al-Majma'at al-Rasidiyah (de Slane 2324) as well as information from the Tariikh i Vaṣṣāf, the Tariikh i Guzidah, and other sources is given in the Mémoire sur la vie et les ouvrages de Raschid-eldin prefixed by Quatremerè to his Histoire des Mongols de la Perse, where also will be found, on pp. cxliv–clxxv, the Persian text of Rasheq al-Dīn's list of his own works (see also Quatremerè's article in the Journal des savants, 1850, pp. 515–522, and the letters of Morley and D. Forbes in the JRAS. vi (1841) 11–41 and vii (1843) 267–272); Ibn Hajar al-Durar al-kāmilah, Haḍratbād 1348–1350, iii 232; Daunatašnah 217; Ḥabbū al-siyar ii, 1, 113–15; Ibn al-'Imād Shāhīdarat al-dihāb (Cairo 1350–1) vi 44–5; Elliot Bibliographical index pp. 1–47; Elliot and Dowson History of India iii 1–21; Flügel ii 957, where references are given to some of the older European sources of information; Brockelmann ii 200; Blochet Introduction à l'histoire des Mongols par Fadl Allah Rashid ad-Din, G.M.S. 1910, and Barthold's review in Mir Islama, i (1912), pp. 56–107; Browne Lit. Hist. iii, pp. 68–87, etc.; W. Barthold, Turkestan down to the Mongol invasion, Eng. trans., London 1928, pp. 44–8.]

107. Abū 'l-Qāsim 'Abd Allāh b. 'Ali b. M. al-Qāshāni, the author of a life of Uthaytū (see Ayā Şuyūyah 3019 = Tauer 382, Scheyer 1419, Süssheim Das Geschen aus der Seldschukengeschichte, p. xi, Blochet Introduction à l'histoire des Mongols, p. 113, and an article by W. Barthold in the Zapiski of the Russian Archeological Society, vol. xviii, p. 0119), claims to be the real author of the Jami' al-tawariikh (see Barthold Turkestan down to the Mongol invasion, pp. 46–7).


A general history consisting of extracts from Tabari, the Muntazam of Ibn al-Jauzi, Juwaini, the Niṣām al-tawariikh and other works and divided into four books (1) Pre-Islamic Persia, (2) Pre-Islamic Arabia, Muhammad, the Caliphs to the fall of Bagdad, (4) dynasties contemporary with the 'Abbāsid(s):

Blochet i 235 (16th cent.).


Raudat ʿtīl al-albāb fi tawariikh al-akābir wa-l-ansāb, usually called the Tārīkh i Bānakūtī, a history from Adam to the (official) accession of Abū Saʿīd in 717/1317, the date of composition, divided into nine qismān and mainly abridged from the Jami' al-tawariikh: H. Kh. i i 121 no. 2182, ii p. 499 no. 6635, Ayā Şuyūyah 3026 = Tauer 20 (A.H. 746/1345), Leyden v p. 228 no. 2634 (A.H. 962/1554–5), Browne Supp. 716 (A.H. 980/1572–3), King's 108, Rieu i 76b (A.H. 1004/1595), 80b (A.H. 1004/1596), iii 8836 (A.H. 1262/1846), Blochet

This is the title by which Mir Khwānd cites the work.
editions of the Fakhrī) visited al-Mausil in 701/1301 and while there wrote and dedicated to the Governor of the town, Fakhr al-Dīn 'Isī, his Kitāb al-Fakhrī, of which the first part (less than a quarter of the whole) treats of the duties of a king and the second is a history of the Caliphate to the fall of Bagdad, based mainly on Ibn al-Athīr. The Arabic text was published at Gotha by W. Ahlwardt in 1860, at Paris by H. Deroenbourg in 1805, and at Cairo in 1317/1900 and 1923. A French translation by E. Amar appeared at Paris in 1910.

In 723/1323–724/1324 Hindūshāh b. Sanjār b. 'Abd Allāh al-Ṣāhibi al-Kirānī wrote his Tajārīb al-salaf as an offering for the Naṣrānīsīd Atābak of Lurīstān, Nuṣrat al-Dīn Ahmad, who reigned from 696/1296 to 733/1333. It is for the most part a translation of the historical portion of the Kitāb al-Fakhrī. Beginning with a brief account of the Prophet, it follows the original fairly closely for half its length, but in the second half contains a good deal of supplementary information, relating especially to the Fātimids, Buwāhid, and Saijūs.


111. Ḥamd Allāh b. Abī Bakr b. Ahmad b. Naṣr Musta’uf Qazwīnī, a member of the old Musta’ufi family of Qazwin, whose great-grandfather was Musta’ufī of al-’Irāq and whose brother was Naṣr b. Dawād b. Mas’ūd, enjoyed the patronage of the great Wādir Raḥmān al-Dīn Faṣl Allāh (see p. 7). Supra), who at one time put him in charge of the finances of Qazwin, Abhar, Zanjān, and Tarīmān. In addition to the historical works mentioned below he wrote (in 740/1339–1340) the well-known cosmographical and geographical work Nuzhat al-qulūb.\footnote{In the Persian translation the title of the original is given as Munyat al-ṣafa’ī fi awtarīb al-ṣafa’ī wa-l-wuzūrī.}

\footnote{See Quatremer’s remarks on this edition in his Histoire des Mongols de la Perse pp. lxxxvii–lxxxviii and 425, where a portion (description of China and the adjacent countries) is translated into French.}
II. HISTORY, BIOGRAPHY, ETC.

(1) Zafar-nāmah, a metrical history of Islam in 75,000 verses completed A.H. 735/1334-5, divided into three kiđâhs or giens (1) the Arabs (2) the Persians (3) the Mongols, to Abu Sa'id's time) and forming a sort of sequel to the Shâh-nâmah: H.Kh. iv p. 176 no. 8018, Rieu Suppt. 263 (a.h. 807/1405, with the Shâh-nâmah on the margin). Brownie Coll. G. 19 (first 6,882 verses of the part relating to the Mongols. Transcribed circ. a.d. 1917 from Rieu Suppt. 263).


(2) Ģarikh-i Guzâdah, a general history to a.h. 730/1329-30, the date of composition, dedicated to Khwâjah Qâyî’sh al-Dîn Muhammâd, the son and successor of Rashîd al-Dîn Faṣîl Allâh, based mainly on the Jâmi’ al-tawârîk and divided into a ṣîfât, six bâhs (1) Prophets and sages, (2) Pre-Islamic Persian kings, (3) From Muhammad to the Banû ‘Abbâs, (4) Islamic dynasties in 12 fasls, (5) Imâms and Muhŷîdîns, Qur’ân-Readers, Traditionists, Shaikhûs, ‘Ulamá, Poets, (6) Account of Qâzâmîn and a Khâtîmâh (genealogical tables, absent from most MSS.): H.Kh. v p. 177 no. 10644, Salesmann-Rosen, p. 13 no. 135 (a.h. 813/1410-11). See Barthold Turkestan p. 50 n. 6, Ameer 205 (lacks Bâb 6 and Khâtîmâh). Other lacunae: a.h. 823/1420, 206 (lacunae. a.h. 948/1541-2).

Bodleian 26 (a.h. 847/1443), 27 (a.h. 851/1447), 28 (most), a.h. 953/1546), 29 (old), 30 (n.d.), Leningrad Mus. Asiat. No. 578 (a.h. 847/1443. See Brownie in JRAS. 1900 p. 726), Edinburgh 406 (defective. a.h. 848/1444), 185 (a.h. 993/1584), Ģâghânî 1586 = Tauer 22 (a.h. 849/1445), As’ad 2169 = Tauer 23 (a.h. 854/1450), Rosen Institut 6 (defective at beginning), a.h. 855/1451-2, Brownie Coll. G. 4 (II. a.h. 857/1453. The original of the Gibb Memorial facsimile), G. 5 (12) (a.h. 1293/1876), Fâlîth 4460 = Tauer 24 (a.h. 859/1455), 4459 = Tauer 26 (a.h. 900/1495), Blochet i 264 (a.h. 872/1467), 265 (a.h. 945/1538), 266 (defective. Mid 16th cent.), 267 (defective at end. Late 17th cent.), 283 (18th cent.), Kôprûlîz-Zâdah M. = Tauer 24 (a.h. 886/1481), Rieu i 806 (a.h. 890/1485), 82a (a.h. 924/1518), 82a (a.h. 1009/1600), 82b (late 16th cent.), 82b (16th cent.)

82b (a.h. 1216/1803), iii 884a (defective. Circ. a.d. 1850), Ģâghânî 3037 = Tauer 26 (15th cent.), 3072 = Tauer 29 (a.h. 994/1586), Dâmîd Dîrîhâm 904 = Tauer 28 (a.h. 955/1548), Fâûlîg 287 (a.h. 964/Feb. 1557), Brownie Pers. Cat. 40 (a.h. 964/May 1557), 41 (a.h. 990/1582), Suppt. 246 (vol. i, a.h. 1225/1810), 248 (n.d. King’s name), Ethî 19 (defective. A.H. 1049/1635), 20 (lacks Khâtîmâh. N.d.), Bânikapur 453 (17th cent.), 454 (hopelessly damaged. 16th cent.), Lindesiana p. 149 no. 157 (a.h. 1019/1601-11), Ivanov 6 (defective at end. 11th cent. n.), Ģâşîyâh in p. 228 no. 449 (a.d. 1827), Bûhâr 1 (19th cent.), Bûkhârân Semenov 30, Cairo p. 507 (11) lacuna. N.d. (2) N.d., Dorn A.M. p. 659 (cf. p. 100) (with a continuation to a.h. 794/1391-2 by Zain al-Din b. Ģâhîd Allâh), Lahore Panjab Univ. Lib. (see Oriental College Magazine, vol. ii, no. 3 (May 1926) p. 57), Maijis 233, Romassewicz p. 4 no. 1213.

Edition: The Ta’rîkh-i Guzidah . . . of Hamda’llâh Mustawif-i-Qâzîm . . . reproduced in fac-simile from a manuscript dated a.h. 857 (a.d. 1453) [i.e. Brownie Coll. G. 4 (11)] with an introduction by Edward G. Brownie, Leyden and London 1910**(a) (Gibb Memorial Series, vol. xiv, 1). (For the indexes to this text see below under Translations.)


Descriptions: (1) Elliot Bibliographical index 75–80, (2) Elliot and Dowson History of India iii 60–66 (both of these works contain a translated extract on Sultan Mahmūd of Ghazna); (3) Browne Lit. Hist. iii 87–95, (4) Barthold Turkestan, London 1928, pp. 49–50, (5) M. Naqīm The life and times of Sultan Mahmūd of Ghazna, Cambridge 1931, p. 10–11.

[Ta'rikh i Guzidah pp. 3–8, 598, and, for its ancestry, pp. 839–842; Nuzhat al-qulub, author's preface; Habib al-siyas, iii, 1, p. 126; Haft iqlūs no. 1250; Rieu i 89–1, Suppt. pp. 172–3; Blochet Introduction à l'histoire des Mongols p. 106; Browne Lit. Hist. iii 87–100; Ency. Isl. under al-Kazwīnī.]

112. Muḥammad b. 'Ali b. Muḥammad al-ShābānkārāI 1 was a poet and a panegyrist of the Mongol Sultan Abū Sa'id's waṣīr Ghiyāth al-Dīn Muḥammad, to whom in 733/1332–3, when more than forty years old, he dedicated his Majmaʿ al-ansāb. The waṣīr's house was pillaged after his death in 736/1336 and the book was lost, but the author wrote it afresh and completed it in 743/1342–3.

Majmaʿ al-ansāb or Fāmī al-ansāb, a sketch of general history to Abū Sa'id's death a.h. 736/1335: Leningrad Mus. Asiat. (autograph. See Barthold Turkistan p. 46, n. 5). Yehyī 999 = Tauer 30 (15th cent.), Rieu i 83a (lacks sections on the Ghaznavids and on Luristan, 16th cent.), iii 1026 (extract only. Cerc. a.d. 1850), Lindesiana p. 190 no. 791 (a.h. 1080/1669–70), Blochet i 269 (def. at both ends. 17th cent.), Ivanov 7 (17th cent.), Bodleian 31 (def.), Browne Pers. Cat. 42 (1st half only), Ethé 21, 22 (def.), R.A.S. P. 28 = Morley 15.

Descriptions: (1) Browne Lit. Hist. iii 103, (2) M. Naqīm The life and times of Sultan Mahmūd of Ghazna, Cambridge 1931, p. 11. [Autobiographical statements of the author (see Rieu i 83, Ethé 21).]

113. 'Ali b. al-Ḥusain b. 'Ali, known as (muhākhar bi) 'Ali al-Qazwīnī al-Hilālī, began in Dhū l-Ḥijjah 778/April 1377 and completed in Shabāb 779/December 1377 his Ma'nājī al-tālibiḥ fi ma'rīf al-sādīqīn, a general history in three gīrans (1) the Creation, (2) the prophets and Caliphs, forming the great bulk of the work, (3) dynasties contemporary with and later than the 'Abbasids) extending to the year 777/1375–6 in the reign of Abū l-Fawāris Shāh Shirmā, the Muṣṭafīd, for whom it was written: Aṣyā ṢṬiyāfī 3467 = Tauer 31 (a.h. 781/1375, written by the author's nephew), Ethé 23 (a.h. 1025/1616), Dresden 383 (a.h. 1019/1614).

114. Khuṣrau b. 'Abīd, called Ibn i Mu'in, Abarqūhī wrote in 908/1405–6.

1 The son and successor of the celebrated Rāghīl al-Dīn Faṣl Allāh (see p. 71).
Firdaus al-tawārikh, in two “sections” (1) (a) the Creation, Pre-Islamic prophets etc., (b) Pre-Islamic Kings of Persia, (2) (a) Muhammad and the Caliphs, (b) dynasties contemporary with the ‘Abbāsid, (c) the Mongols to Abū Sa‘īd’s reign, (d) history of various dynasties subsequent to Abū Sa‘īd) having at the end of the history of the Caliphs alphabetically arranged notices of theologians, physicians etc., and at the end of the work a biographical dictionary of Arabic and Persian poets: Ḥ. Kh. iv, p. 413, no. 9014, Dorn 267 (apparently lacking “Section” 2, pt. (d). Autograph).

Description: Barthold Turkestán, London 1928, pp. 54–5.

115. In 815/1412 and 816/1413 an unknown author living in Fārs at the court of Timūr’s grandson Iskandar b. ʿUmar Shāhī, the Governor of Fārs, wrote

A general history to A.H. 815/1412 (called by Barthold “The Anonym of Iskandar”) based chiefly on the Ḥamīd al-tawārikh and the Ṭārīkh-i Ṣavādah but containing specially full information about the legendary history of the Chaghāṣūs and providing a valuable contemporary record of Timūr etc.: Rieu iii 1062 (defective. A.H. 867/1463), Leningrad Mus. Asiat. 566b, c (see Barthold Turkestán p. 54, n. 3).

Description: Barthold Turkestán, London 1928, p. 54.


Concise general history from the Creation to A.H. 817/1414: Ivanow 8 (A.H. 988/1580).

117. Shihāb al-Dīn ‘Abd Allāh 1 b. Luṭf Allāh b. ‘Abd al-Razzāq, known as Ḥāfiz i Abrū, was born, according to ‘Abd al-Razzāq Samarqandi, at Harāšt and educated at Harāšt. He was an expert chess-player and was an intimate friend of Timūr’s. In 817/1414-15 he was ordered by Shāh-Rukh to write a work on geography. 2 In 820/1417 he was instructed by the same ruler to combine in one work the most important histories of the world and in 828/1424–5, again by order of Shāh-Rukh, he issued a new edition of the Jami’ al-tawārikh. In 826/1423 he had begun to write a history of the world in four volumes 3 for Prince Bāyāmūghur, but before completing it he died at Zanjān on 3 Shawwāl 833/25 June 1430.

(1) Ṭārīkh i Shāh-Rukh, a history of Shāh-Rukh’s reign to A.H. 816/1413: Ethē 171.

(2) Mazmūkah i Ḥāfiz i Abrū, the above-mentioned combination of the most important histories of the world, viz. Balʿamī’s translation of Tabārī (see p. 61 supra), Rashīd al-Dīn’s Jami’ al-tawārikh (see p. 72 supra), and Nizām i Shāmī’s Zafarnāmah (cf. Rieu i 170, Tauer 32–4 4 ) with supplements by Ḥāfiz i Abrū (viz. (a) introduction and index to the whole work, (b) the Ṭārīkh i Tabārī, (c) Dha’il i Ṭārīkh i M. i Tabārī, a continuation by Ḥāfiz i Abrū from al-Muqtaḍīr to al-Mustaʿsim, (d) introduction and index to the Jami’ al-tawārikh, (e) the Jami’ al-tawārikh, (f) Ṭārīkh va-nasaḥ dī Mulāk i Kūt bi-l-iqul, by Ḥāfiz i Abrū, (g) short sections by Ḥāfiz i Abrū on the pādshāhī i Tughlaq-Timūr, the pādshāhī i Amīr Wali b. Sh. ʿAlī Hindū, the Ṭārīkh i umarā i Sarbadārīyeh ..., and the Ṭārīkh i Amīr Arghān-Shāh ..., (h) Dha’il i Jami’ al-tawārikh, a continuation by Ḥāfiz i Abrū from A.H. 706/1306–7 to A.H. 795/1392–3, i.e. to the point at which Nizām i Shāmī begins, (i) a history of the Muẓaffarīds by Ḥāfiz i Abrū, (j) the Zafarnāmah of Nizām i Shāmī, (k) Dha’il i kitāb i Zafar-nāmah i Shāmī,

1 For this geographical work, which contains important historical information relating to Khurasān, see Bodéan 33, 149, Dorn 290, Rieu 1412–14, Ency. Is. under Ḥāfiz i Abrū, Barthold Turkestán, London 1928, p. 55, n. 7, where a MS. at Samarqand and another in the London School of Oriental Studies are mentioned. There is still another in the India Office.


3 For a continuation of the Jami’ al-tawārikh containing the reigns of Ulughbāt and Abū Saʿīd and written at the command of Shāh-Rukh, probably by Ḥāfiz i Abrū, see pp. 72–4 supra.

1 He is often called Nūr al-Dīn Luṭf Allāh b. ‘Abd Allāh in consequence of an erroneous statement by ‘Abd al-Razzāq Samarqandi.
a continuation by Häfž i Abrā to the death of Timūr, (b) history of Shāh-Rūkh 819/1416 by Häfž i Abrā: Baghdād Kākhtā 282 = Tauer 32. Transcribed in the reign of Shāh-Rūkh, therefore not later than A.H. 850/1447. 20 Pictures in the Tārīkh i Ṭabarī, Dāmād Ibšāhīm 919 = Tauer 33 (transcribed, in part at least, A.H. 885/1480-1). Nur i 'Uṭūmānyah 3967 = Tauer 34 (only the Zafar-nāmah and Häfž i Abrā's Dhalt, A.H. 828/1425, Ḥakim-Əğhā ‘Alī Fāšā 703 = Tauer 35 (only Vol. i of the Jāmī'-al-tawārīkh preceded by the introduction and index. 16th cent.).

(3) Majma‘ al Tawārīkh (Zubdat al-tawārīkh, see below), a history from Adam to A.H. 830/1426-7 written for Prince Bāysunghur and divided into arbā‘ (1) Pre-Islamic prophets and early Persian kings, (2) Muhammad and the Caliphs to al-Musta‘ṣim, (3) Persia after the fall of the Caliphate, the Saljuqs and the Mongols to the death of the Il-Khān Abū Sa‘id, (4) bearing the independent title Zubdat al-tawārīkh i Bāysunghur and divided into two parts (a) life of Timūr, being the text of Nizām i Shāmi’s Zafar-nāmah corrected and enlarged in places together with (b) Shāh-Rūkh’s reign to A.H. 830/1426-7, being probably a recast version of the Tārīkh i Shāh-Rūkh (see above) extended for 11 years): H. Kh. iii pp. 51, 52; Galchon 170. (Rub’ i. A.H. 829/1425), Browne Coll. G. 9 (12) (Rub’ ii. A.H. 829/1426), Dorn 268 (Rub’ i-i. Fine copy, probably contemporaneous), Ayā Shāfiyā 3353 = Tauer 36 (Rub’ i and bāb 1 (Muhammad) of Rub’ ii. Bears Shāh-Rūkh’s seal), 3033 = Tauer 37 (Rub’ ii, bāb 2 (Khudafā’ Rūshidān), 3 (Umayyad), 4 (Abbasid), Flügel 4371/1 = Tauer 38 (Rub’ iv. From Shāh-Rūkh’s library), Rieu Suppt. 27 (Rub’ i, imperfect. 15th cent.), Murād 1441 (Rub’ ii = Tauer 39 (Rub’ i. A defective brouillon, Rawān Koshki 1529 = Tauer 40 (Rub’ ii, Bāb 1. A.H. 1043/1633-4), Leningrad Mus. Asiat. No. 566 (Rub’ iv only. Followed by Qīsim ii of the Jāmī‘-al-tawārīkh (see Rosen Institut pp. 54 seq.), Rosen Institut 7 (Rub’ i only. Followed by Qīsim ii of the Jāmī‘-al-tawārīkh. "Assez ancien" (see Rosen op. cit. p. 82), Bodleian 161 (Rub’ iv, part 2 (containing the years A.H. 807-830). Poor MS., see Encly. Isl. under ‘Abd al-Razzāq Samargand, Flügel 952 (small fragment (30 foll. of Rub’ i containing the years 624-647), A.D. 1835), Majlis 257 (A.H. 1297/1880).

Extracts: Dorn Muhammedaniehe Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres, St. Petersburg 1850-85, Theil iv pp. 426-455.

Descriptions: (1) Elliot and Dowson History of India iv 1-5, (2) W. Barthold Ḥāfiz-i Abrā i ego sochineniya (in al-Mugaffarīyah, Shornik statei uchenikov Professora Barona... Rozna, St. Petersburg 1897, pp. 1-25), (3) Vorbericht über die Edition der Zafarnama von Nizām Šāmi und der wichtigsten Teile der Geschichtswerke Ḥāfiz-i Abrā’s. Von Felix Tauer (in Archiv Orientální, vol. iv, No. 2 (Prague, August 1932) pp. 256-60).


Tārīkh i khairāt, or, as it has also been called (incorrectly according to Barthold’s, Aṣakh al-tawārīkh, a history from the Creation to Timūr’s death A.H. 807/1405 began A.H. 831/1428 but completed or supplemented much later, since, in the B.M. MS. at least, Shāh-Rūkh’s death, A.H. 850/1447, is mentioned, and divided into a muqaddimah, three gīsma, subdivided respectively into four, eight and twelve fāsals, and a maqālas: Bodleian 32 (A.H. 843/1440), Tārīkh Khaṭṭījī Khuljavī Khudavī 224 = Tauer 41 (A.H. 895/1490), Rieu Suppt. 423 (defective at beginning and end. 16th cent.).

1 See Barthold Torkestan down to the Mongol invasion, London 1928, p. 54, n. 3, p. 56, and his article "Istoric Musevi, kak avtor Tārīkh i Ḥāfīz" in the Bulletin de l’Académie Imp. des Sciences Petrograd 1915, pp. 1365-70.
119. Muhammad Bihāmd-Khāni was the son of Bihāmd Khān, afterwards Malik al-Sharq Malik Bihāmd,封主 of Irāq (Erašḥ) in Būndākhish. Like his father he was successful as a military commander, but having become a disciple of Yūsuf Būd of Irāq, a celebrated saint, he saw the Prophet in a vision and devoted himself to a religious life.

**Ṭārīkh i Muḥammadī**, a general history from the time of the Prophet (after whom the work is called) to a.H. 842/1438-9, and an original authority (but dealing mainly with the local dynasty of Kālpī) for the period subsequent to a.H. 755/1354: Rieü i 86a (17th cent.).

[Autobiog. in Ṭārīkh i Muḥammadī fol. 478 seq.]

120. Faṣḥī al-Dīn Aḥmad b. M. known as Faṣḥī al-Khwānī was born at Harāt in Jumādā i 777/1375. He served both Sultān Shāh-Rūkh (a.H. 807/1404-808/1447) and his son Mirzā Bāysunqūr (d. 837/1433) as diwān (minister of finance).


1 Browne calls the author Faṣḥī, but in the Leningrad MSS, at any rate, he seems to be called Faṣḥī, and this would be the normal abridgment of Faṣḥī al-Dīn.

2 Now in the Library of the School of Oriental Studies.


[Mujmal under some at least of the years 777, 796, 807, 818, 821, 825, 827, 828, 832, 836, 838, 841, 842, 843, 845; Dorn l.c.; Rosen Inst. p. 112; Le Muséon Ic., pp. 48-9, 51-2; Bānkūr vi 455; Browne Lit. Hist. iii 426-8.)

121. Ḥasan b. Shīhāb b. Ḥusain b. Tāj al-Dīn Yāzdi, who tells us that he was the author of a metrical history of the Saljuqs, wrote for Qiyā mould al-Dīn M. b. Bāysunqūr b. Shāh-Rūkh his

**Fātīḥ al-tawārīkh i Ḥasanī**, an important history from the Creation to a.H. 855/1451 in six qismes: Fātīḥ 4397 = Tauer 42 (a.H. 859/1455).

122. Shukr Allāh b. Shīhāb al-Dīn Aḥmad b. Zain al-Dīn Zakī al-Rūmī, an Anatolian who was in the Ottoman service from his 22nd year, was on two occasions sent on special missions by the Sultān Murād II (reigned 824/1421-855/1451), once to İbrāhīm Bey, the Qaramānī, and again in 822/1448-9 to Mirzā Jahān-Shāh, of the Black Sheep. The Sultān Muḥammad II (Fātīḥ (reigned 855/1451-886/1481) is said to have treated him with great consideration. He was 73 years of age in 851/1456-7 when he completed his Bahāt al-tawārīkh, and he died at Stambul in 894/1488-9. Works of his entitled Anīs al-‘arśīfīn and Minhāj al-rashād are mentioned by Ḥājjī Khalīfah.

māniyyah 3059 = Tauer 45 (17th cent.), Umāniyyah 4902 = Tauer 46 (17th cent.), Bodleian 34, Gotha 362 (in the Ergänzungsheft), Leyden iii p. 2 no. 307 (ch. 1–6 and 13), Rawān Köşkü 1538 = Tauer 47, 1539 (2) = Tauer 48.

Edition of Bāb əxī (Ottoman history) prepared by Th. Seif: Mitteilungen zur Osmanischen Geschichte ii (1925), pp. 65 seq.


Turkish translation completed A.H. 937/1531 by Mustafā “Fārisī” : H.Kh. ii p. 73, no. 1957 ult. For MSS. (at Berlin, Paris, Cairo (4 copies) and Stambul (at least 4 copies)) see Babinger Geschichtsschreiber der Osmanen p. 20.


[al-Shaqīq al-Nu’māniyyah i 102, Reasher’s translation (Constantinople 1927) pp. 56–7; Rien iii 88; Babinger Geschichtsschreiber der Osmanen pp. 19–20, where references will be found to several Turkish authorities.]

123. M. b. Khāwānd-Shāh b. Maḥmūd, known as Mir Khwānd, belonged to a family of Saiyids long settled in Buhārā, but his father, the learned and saintly Būrān al-Dīn Khwānd-Shāh, migrated to Balkh and died there. Mir Khwānd was born in 837/1433, spent most of his life in Harāt, where he enjoyed the patronage of Mir ‘Ali Shīr, and died on 2 Rajab 903/24 Feb. 1498 at the age of sixty-six.

Raudat al-safā′ fi strat al-anbiyā′ wa-l-mulūk wa-l-khulafa′, a general history in a mughaddimah, seven volumes or qisma (1) From the Creation to Yazdaqird, (2) Muḥammad and the first four Caliphs, (3) The Twelve Imāms and the Umayyad and ‘Abbāsid Caliphs, (4) Dynasties contemporaneous with the ‘Abbāsids, (5) Chingis Khān and his successors, (6) Timūr and his successors to the death of Abū Sa‘īd, A.H. 873/1469,1 (7) Sulṭān Ḥusain and


Editions: Bombay 1845 (see G. i. P. ii p. 357), 1848 (see G. i. P. ii p. 357, Elliot and Dowson *History of India* iv p. 134), 1846/1850, 1271/1855, Tihārā 1270-4/1853* (2 vols. including a continuation to his own time, in three books, by Rīdā-Qulī Khān (d. 1288/1871), the editor), Lucknow 1874*, 1883 (see G. i. P. ii p. 357).


1 For the life and works of Rīdā-Qulī Khān see below under Biography: Poeta.

2 *Cl. No. (14) below.*


8. [Tahirid dynasty] *Mirchondi Historia Thakeridumar ... Persice et latein edidit E. Mitscherlich, Göttingen 1814* (see Zenker p. 105 no. 875), Berlin 1819*⁸.


15. [Saljuq dynasty] *Mirchondi Historia Selêchshakidarum persice ... edidit ... annotationibus ... illustravit J. A. Vellers, Gessen* 1837*¹⁶. (16) [Khwrázm-Sháhs] *Histoire des Sultans du Khwarizm par Mirkhond; texte persan accompagné de notes ... by C. Defrémany*, Paris 1842*¹⁷ (one of the Chrishmatiques orientales published for the use of students at the École des Langues Orientales Vivantes).


22. [Timür's expedition against Túqítamí Khán] *Exépdition de Timour-î-Lenk ou Tamerlan contre Toghtamir ... en 793 ... ou 1391 ... Par M. Charmoy* (in the *Mémoires de l'Académie Imp. des Sciences de St-Pétersbourg*, 5e série, tome iii (St. Petersburg 1839*²¹)) pp. 270–321 (Persian text), 441–471 (French translation).

23. [Auto-
biographical conclusion of Qism vi] Le Jardin de la pureté . . .


An Upsala MS. of 988/1581 beginning with the same words as the Cairo MS. of the Tarjumân al-dastûr has the title hadîgat al-ulğä ascribed to it in Tornberg’s catalogue (nos. 243–8) where the work is said to have been written by Muhammed Kamâtî at the instigation of Muhammed Pasha, the Grand Vizir of Murad III. Are the two translations really one?

For a fragmentary translation by Râqib Pasha (d. 1176/1763) see Babinger, op. cit., p. 290 (MS. at Munich).

Translations of extracts 1: (1) [The Preface (French tr. by S. de Sacy)] see above under Extracts (1). (2) [The Preface] History of the early Kings of Persia . . . Translated . . . by D. Shea [see no. (6) below] pp. 1–22. (3) [The Introduction (Mugaddîmâ)] ibid., pp. 23–43. (4) [Pre-Islamic history and life of Muhammed omitting the part translated by D. Shea (see no. (6) below)] The Rawzat-us-safa; . . . Garden of Purity. Containing the histories of Prophets, Kings, and Khalîfs. By Muhammed bin Khvârşîndschî bîn Mâmûd, commonly called Mirchond . . . Translated . . . by E. Rehtseck, London 1881–3** (Oriental Translation Fund, N.S. 1). (5) [The sons of Japheth (French)] see above under Extracts (2). (6) [Pre-Islamic Persian Kings to Alexander’s conquest] History of the early Kings of Persia . . . to the conquest of Iran by Alexander the Great. Translated . . . by D. Shea, London 1882** (Oriental Translation Fund). (7) [The Asghânîs (German)] Zur Geschichte der Arasiden. I. Geschichte der Arasiden, aus Mirchond übersetzt von F. Mühlau, II. Über Quellen und Glaubwürdigkeit von Mirchond’s Geschichte der Aschûnischen Könige. Von A. von Gutschmidt (in Z.D.M.G. xv (1861) pp. 664–9 and 670–89). (8) [The Asghânîs (Swedish)] see above under Extracts (3). (9) [The Sâfawnîs (French)] Mémoires sur diverses antiquités de la Perse, et sur les métaîcles des Rois de la dynastie des Sassanides; suivis de l’histoire de cette dynastie traduite du persan de Mirchond. Par A. I. Silvestre de Sacy, Paris 1793**, pp. 271–417. (10) [Reign of Anûshirwân (English)] see above under Extracts (5). (11) [Al-Ma’mûn’s death etc. (Latin) (cf. Extracts (6))] Friderici Wilken Auctarium ad Chrestomathiam suam persicum, Leipzig 1805**, pp. 5–10. (12) [The Fâhîrs and ãSfârîrs (Latin) see above under Extracts (7). (13) [The Fâhîrs (Latin) see above under Extracts (8). (14) [The Sâmânîs (Latin) see above under Extracts (9). (15) [The Sâmânîs (French)] see above under Extracts (10). (16) [The Châmawîds (Latin)] see above under

1715**. According to Journ. [Notices et extrait. ix pp. 131–2, “Teixeira n’a guère pris, en général, de Mirchond que les noms des princes, leur succession et les époques principales; et quoique son récit soit fort abrégé, il y a mêlé beaucoup de choses étrangères à cet événement.” For one or two other works in which Mr Khvând is drawn upon see Elliot and Dawson History of India iv pp. 131–2.
Extracts (11). (17) [The Shārs of Qarjanistān, Mahmūd of Chaharni etc. (Latin)] see above under Extracts (12). (18) [Some passages on the Ghaznavids (English)] Elliot and Dowson History of India iv 134–40. (19) [The Buwaihids (German)] see above under Extracts (13). (20) [The Ismā‘ils of Persia (French)] see above under Extracts (14). (21) [The Saljuqs (German)] Mirohond’s Geschichte der Seldschuken ... übersetzt und mit ... Anmerkungen erläutert von J. A. Vullahs, Giessen 1838.* (22) [The Ghurids (Latin)] see above under Extracts (18). (23) [The Ghurids (English)] History of the Afghans: translated from the Persian of Neamet Ullah, by B. Dorn, Part i, London 1829,* pp. 81–92. (24) [The Ghurids (French)] see above under Extracts (19). (25) [Passages relating to Chingiz Khān (French)] see above under Extracts (21). (26) [The Khāns of Qipčaq, the Shtrwān-Shāhs etc. (French)] Fragments de géographes et d’historiens arabes et persans insédés, relatifs aux anciens peuples du Caucase et de la Russie méridionale; traduits et accompagnés de notes critiques, par M. Defrémery. V. Extraits de Khodémir (et de Mirkhond) (in the Journal Asiatique, 4th série, tome xvi (Jan.–June 1851), pp. 105–62). (27) [Timūr’s expedition against Tuqtámish Khān (French)] see above under Extracts (22). (28) [The autobiographical conclusion of Qisā’ vi (French)] see above under Extracts (23). (29) [The Conclusion of the Khâtimah (French)] see above under Extracts (24).


[Rauḍat al-safā’, preface]; Habīb al-siyar iii, Juz’ 3, pp. 198 (Burhān al-Dīn Khwānd-Shāh), 339 (Mir Khwānd); Khwānd i ganj i Ilahī (see Sprenger p. 72); Atshū-kadah no. 704; Silvestre de Sacy Mémoires sur diverses antiquités de la Perse, Paris 1793, pp. ix–xiv; Notices et extraits des manuscrits de la Bibliothèque nationale, tome ix (Paris 1813), pt. 1, pp. 118–121; Journal des savants, Paris 1843, pp. 170–5 (Quatremer); Elliot and Dowson History of India iv 127–8; Rieu i p. 87; Browne Lit. Hist. iii 431–3; Ency. Is. under Mirkhīnd; Ency. Brit. under Mirkhīnd.]

124. M. b. Ḥusayn [b.?] Luṭf Allāh was employed at the court of the Ḍahānī sultan Mahmūd Shāh II (reigned a.h. 887/1482–924/1518), to whom he dedicated his Sīfūt al-āḥbār. The Khātīmah of this work (on the Bahmanī) is described by him as an extract from a larger work of his own entitled Sirāj al-tawārīkh.

Sīfūt al-āḥbār, a brief history from Adam to the death of M. b. Ḥumayūn Shāh Bahmanī (a.h. 887–1492), begun a.h. 902/1496 and for the most part translated from an Arabic work entitled Zadat al-tawārīkh: Bodleian 35.

125. Ghiyāth al-Dīn b. Ḥumayūn al-Dīn M., surnamed (mulqagb) Khwānd-Amīr, was, on his mother’s side, the grandson of Mīr Khwānd (for whom see p. 92 supra), and was born, probably at Harat, circ. 880/1475–6. Mir ʿAli Shīr (d. 906/1501), see below under Biography: Poets) in 904/1498–9 placed at his disposal the historical works in his private library. Subsequently he entered the service of Bagdād al-Zamān, Sultan Ḥusain’s eldest son. He was at Harat when it was captured by Shihāb in 1507 and by Shīh Ismā‘īl in 1510. In 920/1514 he was at Bagh, a village in Ghurānī, engaged in literary work. In 934/1528 he went to India, was presented to Bābur (d. 937/1530) at Ḵārgāh in 935/1528 and accompanied him on his expedition to Bengal in 1529. He went with Ḥumayūn on his expedition to Gujarāt, and died, it seems, on the return march, probably in 942/1535–6, though 941/1534–5 is the date usually given. In accordance with his own desire he was buried at Delhi near Nīsām al-Dīn Auliya, the celebrated saint, and Amīr Khūsraw, the poet.

As already stated Khwānd-Amīr added a seventh volume to his grandfather’s Rauḍat al-safā’. Other works of his are the
Makārin al-akhlaq (see below under Biography), the Dastūr al-
uvāvarād (see below under Biography), the Humâyūn-nāmah (see below under History: India : Timūrids) and the Inshā`ī Ghiyāth al-Dīn (MS. in I.O.).

(1) Ma`āthir al-mulakb, written in the lifetime of Mir Khwānī (d. 903/1498), on the institutions, foundations and wise sayings of kings and ancient sages, arranged in historical order: IJ. Kh. v p. 350, no. 11290, Rieu Supp. 29 (def. at end. 19th cent.), Majlis 619 (1).


1 For the titles of some other works see Bānkīpūr Cat. vi p. 26.


Translations of extracts: (1) [Account of the Creation (i.e. the Muqaddimah) and of Adam and his descendants to the time of Jacob (from Maqālah i)] An account of the Preadamites, and the history of the World . . . Extracted (Translated) from the Khelassat ul Akbar of Khondemer [by an anonymous translator] in the Asiatick Miscellany, vol. i (Calcutta 1785*), pp. 60–70, 140–155, 267–277, 433–443. (2) [Account of the Greek philosophers and scientists from Maqālah ii (English)] See above under Extracts (1). (3) [a few extracts relating to Pre-Islamic Arabīa] Essay towards the history of Arabia . . . By Major D. Price (see p. 64 supra). London 1824*, pp. 87–8 etc. (4) [Accounts of al-Jassan, al-Jusaini, Mu‘awiyah, considerable portions of the accounts of the early ‘Abbasids, practically all the account of the dynasties contemporary with, and subsequent to, the ‘Abbasids (Tāhirīs, Salafīs, Sāmānīs, Buwayhīs, Shāhānshāhs, Ismā‘ūlīs, Saljuqs, Khwārzmovshāh, Atabaks, Qara-Khitāis, Mu‘afarīs, Sarbadarīs, Ghurīs, Timur’s ancestors (but not Timur himself), Shāh-Rūkh and his successors to the time of Abū‘l-Qāsim Sultān Ḥusain] freely translated] D. Price Chrono-
456, vol. iii 1–18, 485–501, 508–513, 519–656 (some of these groups of pages contain short passages from other sources). (5) [Reigns of the Sultan of Tughril Bâq and Alp Arslân from Maqâlah viii (French)] see above under Extracts (2). (6) [On the slaves of the Ghûrid Sulâtans who themselves became Sulâtans, down to Rûkûl al-Dîn Firûz-Shâh, i.e. about the first half of the extract mentioned above under Extracts (3)] Elliot Bibliographical index, pp. 111–12, Elliot and Dowson History of India iv pp. 145–7. (7) [Timûr’s expedition against Tuqtâmîsh Khan from Maqâlah x (French)] see above under Extracts (4).

Descriptions: (1) Elliot Bibliographical index pp. 106–111, (2) Elliot and Dowson History of India ii p. 433, iv pp. 144–5.

(3) Habîb al-siyâr fi akhâbâr afrâd al-bashar, dedicated to Karîm al-Dîn Hâbib Allâh Savaşî, civil administrator of Harât, a general history extending to Rabî’ I A.H. 930/1524, a few months before Shâh Ismâ’il’s death, and divided into an iftâhâh and three maqâllads, each subdivided into 4 ajsâ’i (viz. (1) Prophets and sages, (b) Pre-Islamic kings of Persia and Arabia, (c) Muhammad, (d) first four Caliphs, (2) (a) Twelve Imâms, (b) Umayyads, (c) Abbasids, (d) dynasties (mainly) contemporary with the Abbasids, (3) (a) Khân of Turkistan, Chingiz Khan and his descendants, (b) Mamlûks of Egypt, Qarâ-Khâtâ’îs of Kirmân, Muzaffarids, Atâbaks of Luristân, Kings of Rustamdîr, and Mâzandarân, Sâbadars, Kurts, (e) Timûr and his descendants, to Sulât Khan’s son, (f) Shâh Ismâ’il’s Safawî) with an iltikâhât containing a description of the inhabited globe and its curiosities: H. Kh. iii p. 14, Dâmâd İbrâhîm 901 = Tauer 127 (vols. i–ii and Juc’ 1–3 of vol. iii. A.H. 928–9/1523), 900 – Tauer 132 (complete. A.H. 1060/1659), Upsalla 249–50 (vols. i–ii. A.H. 929–
30/1523–4, corrected by the author), Cairo p. 502 (vol. i only. A.H. 931/1525, said to be an autograph). Bachelot i 316–326 (of these 320 (vol. iii and İltikât) is assigned to the early 16th cent., 321 (vol. iii and İltikât) is dated A.H. 956/1549 and 322 (3rd pt. of vol. iii) A.H. 997/1588, 325 (4th pt. of vol. iii) is of the 16th cent., 326 (3rd pt. of vol. iii) is dated Harât, A.H. 1009/1600 and 316 (vols. i–ii) A.H. 1011/1602), Rehatsev p. 81 (vol. iii. A.H. 956/1549), Muṣṭafâ Etendi 638 = Tauer 128 (vol. iii and İltikât. A.H. 971/1553–4), Brown P. Cat. 57 (vol. i. A.H. 997/1588), 58 (vol. ii. A.H. 1030/1620), Suppt. 381–7 (of which 385 (King’s 138) contains vols. i–ii undated, vol. iii dated 966/1558–9 and vol. iv A.H. 1077/1666–7, 386 and 387 also belong to King’s College), Leyden iii p. 4 no. 911 (vol. i, def. at end.), 912 (vol. iii, pts. 3, 4 and İltikât. A.H. 979/1571/2), Yâfâ 842–3 = Tauer 129–30 (vols. iii and İltikât, A.H. 980/1572), Hamidiyah 897 = Tauer 131 (vol. iii and İltikât. A.H. 982/1574, transcribed from an autograph), Dorn 284 (vol. iii, pt. 3 (1), A.H. 989/1581–2 (1)), Ivanow 34–40 (of which 38 (vol. iii, pts. 1 (beg.), 3 (end) and 4) is dated A.H. 993/1585), Curzon 2 (vol. ii. pt. 1 and beg. of pt. 2. 18th cent.,) 2nd Suppt. 925 (vol. i. Late 17th or early 18th cent.), 926 (vol. iii. A.H. 1029/1620), Bodleian 70–82 (of which 76 (vol. iii, pt. 1) is dated A.H. 995/1587, 79 (vol. iii, pt. 4) A.H. 1010/1601, 75 (vol. iii, pts. 1 and 2) A.H. 1026/1617, and 73 (vol. ii) is described as old, Nûr i Ujmarînîyah 3403 = Tauer 132 (complete. A.H. 996/1588), Rieu 98a–102b (of which two, Add. 6559 (100a) i and Add. 6562 (100b) (vol. iii, pt. 4 and İltikât) are assigned to the 16th century, Add. 27, 237 (98b) (vol. ii) is dated A.H. 1005/1597 and Add. 26, 186 (101b) (vol. iii, pt. 4) A.H. 1009/1600, while several are of the 17th century, i.e. 424b ult. (İltikât only. A.H. 1056/1646), ii 813a (latter half of vol. i. A.H. 999/1591), iii 156b (latter portion of vol. iii, pt. 3. A.H. 1052/1642), Suppt. 31 (vol. iii 16th cent.), R.A.S. P. 46–54 cf. Morley 33–41 (of which P. 51 (vol. ii, pt. 1) is dated A.H. 999/1590 and P. 48 (vol. ii) A.H. 1026/1617), Aumer 221–7 (of which 223 (vol. iii, pts. 3 and 4) is assigned to the 16th cent. A.H. and 224 (vol. ii) is dated A.H. 1045/1636. 225 (vol. ii, pts. 1 and 2 (A.H. 1071/1660–1), vol. iii, pt. 4 (A.H. 1072/1661–2), biographical appendix (modern). İltikât (modern)) is the only one containing a part of vol. iii: Lindesiana p. 177 nos. 809–11 (A.H. 1000/1591–2–
1635–1632–9, nos. 815–16 (cir. 1650), nos. 598–9 (A.H. 1146/ 1733–4), no. 165 (vol. ii only. Cir. 1750), Elhê 79–99 (of which 89 (vol. iii, def. at end) is dated A.H. 1012/1603, 94 (vol. iii, pt. 3,1

1 This of course differs from the normal division.
large fragment) A.H. 1026/1617 and 79 (vol. i) A.H. 1070 (1)/1659-60, while 90 (vol. iii lacking Khudātān) is described as old.

I.O. 3962 (vol. iii), 4079, and 529, Chanykov 64 (defective), 65 (vol. i, A.H. 1506), Berlin 300-41 (of which 301 (vol. i) is dated A.H. 1059/1649), p. 1060 no. 405* (vol. iii and Khudātān, A.H. 1058/1648), Bānkīpur vi 104 (vols. i-ii. 17th cent.), 465 (vol. i. 17th cent.), 466 (vols. iii, pt. 3, Old), 467 (vol. iii, pt. 4, 18th cent.), Aṣaffiyah i p. 224 no. 1, iii p. 100 no. 1162 (vols. i-ii. Auranzib’s 35th year), Būhrā 4-5 (vol. i. 18th cent.), D.M.G. 7 (vol. iii, pt. 3. A.H. 1244/1828-9), Čuģel i ii 835 (vol. i, def. at end, and vol. iii dated A.H. 1843), Edinburgh 72 (vol. iii, pts. 1 and 2. Late 18th cent.), Bukhārā Semenov 51, Dorn A.M. p. 205 (vol. iii), Malāj 428 (vol. iii), Maghādī 328 no. 30 (vol. i), no. 31 (vol. ii), Romaskewicz p. 5 nos. 1036 (vol. iii, pts. 1-4), 1112 (vol. iii), 1176 (vol. ii), Salemson-Rosen p. 14 no. 283 (vol. i). In addition to the Stambul MSS. mentioned above there are at least 13 others at Stambul (see Tauer).

Extracts (MS.): Khudātāh-i Ḥabīb-al-sīyār, the biographies found in different parts of the work collected into one volume: Ethīb 100.

Editions: Thīrān 1271/1855,* Bombay 1857,* Bombay 1874.* Extracts: (1) (the earlier part of the fourth Juz’ of Muḥammad ii, viz. the history of the Tāhiris, Ṣaffāris, Samānis, Ghaznavids, the Kings of Tabaristan and Māzandarān, to the death of Shams al-Mulk Rūstam, the Buwhaīdis, the Ḥasanwāhids and the Ziyārīds] A history of the minor dynasties of Persia. Being an extract from the Ḥabīb-us-sīyār of Khomdānrī, Edited by G. S. A. Rankin, London 1910.* (2) [The history of Tabaristan, Māzandaran and Rustam (from Muḥammad ii, Juz’ 4 and Muḥammad iii, Juz’ 2) and that of the Sarbadara (from Muḥammad iii, Juz’ 2)] Die Geschichte Tabaristans und der Sarbadara nach Chondemir. Persisch und deutsch. Von B. Dorn (in the Mémoires de l’Académie des Sciences de St. Pétersbourg, vii série, Sc. polit. hist., tome viii (St. Petersburg 1835*), actually read in 1849 and published separately, it seems, in 1850*), pp. 1-182. (3) [Short extract from the history of the Ghaznavids in Muḥammad ii, Juz’ 4] Elliot Bibliographical Index, p. 28. (4) [The life of Ibn Sīnā from Muḥammad ii, Juz’ 4] Biographie abrégée d’Abou Ḥafs Sīnā


Translations of extracts: (1) [The Caliphate of ‘Uthmān from Muḥammad i, Juz’ 4] D. Price Chronological retrospect (see p. 64 supra) vol. i, pp. 150-187 (roughly). (2) [MS. English translation (more than 500 pp.) by G. le Strange of considerable portions] Browne Suppt. 384. (3) [ Rough MS. translation by Major H. G. Raverty of copious extracts relating to Khurāsān and Turkestan (from the 2nd and 3rd Juz’ of Muḥammad ii), certain independent dynasties contemporary with the ‘Abbasids (Tāhiris, Ṣaffāris, Samānis, Ghaznavids, Ghōrīds, Ghōrīd slaves, Khalajis of Bengul, Itūtmaš and his successors, Khalaj of Delhi, Kings of Sijistān, Khwārazm-Sāḥibs, from Muḥammad ii, Juz’ 4), Chingiz Khān and his successors, Chaghatay and his successors, Hūfāga and his successors from Muḥammad iii, Juz’ 1, the Qurān-Khitā’i’s, the Kurs, from Muḥammad iii, Juz’ 2).
Timūr and his descendants (from Mjylland iii, Jus' 3), Shāh Ismā'īl's war against the Uzbaks (from Mjylland iii, Jus' 4) I.O. MSS. Eur. D. 203-4. (4) [The history of Tabaristan and Māzandarān and that of the Sarbadārs (German)] see above under Extracts (2). (5) [The Ghāznawīs, from Mjylland ii, Jus' 4] Elliot and Dowson History of India iv pp. 158-212 (translated by Henry Lushington). (6) [The life of Sinā from Mjylland ii, Jus' 4 (French)] see above under Extracts (4). (7) [The Khāns of Turkistan, Chingiz Khān and his descendants, i.e. Mjylland iii, Jus' 1] D. Price Chronological retrospect (see p. 64 above) vol. ii, pp. 457-716. (8) [Russian translation of the history of the Mongols from M jylland iii, Jus' 1]. Istoriya Mongolov. Ot drevneišikh vremen do Tamerlana. Perevod s Pereizbaga [by V. V. Grigor'ev], St. Petersburg 1834°. (9) [From the reign of Chaghatay Khān to that of Mahmūd Khān b. Yūsuf Khān from M jylland iii, Jus' 1 (French)] see above under Extracts (9). (10) [English translation of the account of Ghāzān's administrative system from M jylland iii, Jus' 1] The Institutes of Ghāzān Khan, Emperor of the Moğhuls. By Captain William Kirkpatrick (in The New Asiatic Miscellany, vol. i, Calcutta 1789°, pp. 149-236). (11) [extracts relating to the Khāns of Čepchāq from M jylland iii, Jus' 1] Fragments de géographes et d'historiens arabes et persans inédits relatifs aux anciens peuples du Caucase et de la Russie méridionale. Traduits . . . par M. Defrémery . . . Extrait de Khondémir (et de Mirkhond) (in the Journal asiatique, 4th series, tome xxvii (Jan.–June 1851) pp. 105-162). (12) [Timūr's life, from M jylland iii, Jus' 3] A literal translation of Hāboz-us-sīyar, life of Tamerlane, Bombay 1900 (P. 5-8 are in the B.M.). (13) [Timūr's expedition against Tuğtānuš from M jylland iii, Jus' 3 (French)] see above under Extracts (8). (14) [Part of Sulṭān Abū 'l-Ghāzāl Husain's life, from M jylland iii, Jus' 3 (French)] Vie de Sultan Hossein Baikara traduite de Khondémir, par H. Ferté, pt. 1 (86 pp.: no more published) Paris 1898° (For reviews see Journal Asiatique, N.S., tome xi (Jan.–June 1898) pp. 357-60 and J.R.A.S. 1898 pp. 889-929).

Descriptions: (1) Elliot Bibliographical index pp. 121-6; (2) Elliot and Dowson History of India iv pp. 154-8.

A. General History

[Hāboz-al-sīyar iii, 3, 198, 179, 194; Bābur-nāmah in English 605 (see also index); Tukfūh-i Sāmi; Hafiz îlimi, no. 1495; Khāzinah-i ganj-i sālīh (see Sprenger p. 75); Journal des savants, Paris 1843, pp. 386-394 (Quatremère); Elliot, Bibliographical index, pp. 106-110; Elliot and Dowson History of India, iv, pp. 141-4 and v, p. 116; Rieu 968, iii 1079b ad 968, 10799-1080a ad 98a Supp. 31; Browne Lit. Hist. of Persia iii 434; Ency. Isl. unter Khândâmir; Bânikûr Cat. vi pp. 25-6.]

126. 'Abd al-Karīm b. M. al-Namydî[?][H?]I[al-Namidhi?] 1 tells us [Eton 160, fol. 446b, if, as is probable, mu'allif qiyad should be read there] that the first king to whom he did obeisance was Tārīn-Shāh, the ruler of Ĥurmūz [d. 875/1470-1], who for a year or two assigned him a stipend of 1,000 dinārs. In 878/1473-4 he saw with his own eyes a two-headed monstrosity born at Bābhānpūr [Eton 160, fol. 449a]. In 887/1482 he was present at the enthronement of Māhmuḏ-Shāh II Bahmanī [Eton 160, fol. 457a]. In 892/1487 he was sent by the ruler of Ĥurmūz on a mission to the King [of Gujarāt presumably] and was shipwrecked on the way [Eton 160, fol. 464a]. It was by order of Māhmuḏ-Shāh Bīgharā [reigned a.h. 863/1459-917/1511] that he wrote al-Tabaqāt al-Mahmūd-Shāhīyyah.

al-Ţabaqāt al-Mahmūd-Shāhīyyah, 2 a general history to a.h. 905/1499-1500 divided into a fāṣīḥah (the first thirteen years of the Prophet's mission), nine tabaqāt (each devoted to the events of a century, year by year, beginning with the Hijrah) and a khaṭīmah (on the first five years of the tenth century), the ninth tabaqāt and the khaṭīmah containing much information about events in Southern India, especially Gujarāt: Eton 160 (17th cent. Not very correct).

127. Malik al-quaṭṭār Šadr i jahan Faid Allāh b. Zain al-štādīn b. Ḥusūm Banbānī tells us that in 907/1501-2 he was

1 The author may possibly be identical with Mullā 'Abd al-Karim Hamadānī who wrote a Life of Mahmūd i Gāwīn (summarised by FIRGHĀT at the end of his account of Muhammad Shāh Bahmani) and, according to Rieu (iii 907a), a Ma'farīr i Mahmūd-Shāhī.

2 FIRGHĀT quotes the "Tabaqāt i Mahmūd-Shāhī" more than once, but he does not mention the name of the author.
at Bidar, whither he had been sent on a mission by his sovereign, Mahmūd Shāh Bāghar of Gujarāt (reigned A.H. 863/1459-917/1511), and that he was then engaged on his history. A work of his entitled Khulāṣat al-ḥikāyāt is preserved at the Indian Office (I.O. 3790).

(Tārtikh i Ṣadr i jahān), a general history extending from the Creation to the 9th century and containing in Qism III a first maqālah in nine tabaqahs devoted to dynasties contemporary with the ‘Abbasīds (the last two being (8) the Sultāns of Egypt and Syria to A.H. 719/1319 and (9) the Ismā‘īlīs to the death of Rukn al-Dīn Khwārezmī Shāh A.H. 654/1256), a second maqālah dealing with Indian dynasties and perhaps a third maqālah (or a fourth qism or a khatūmah ?) devoted to (1) poets, (2) Ashāb, (3) Tābi‘īn, (4) ‘ulamā‘, etc. : Rieu i 886 (lacks nearly all the Indian portion. A.H. 1012/1604), iii 885a (extending to the death of al-Hasan. Circ. A.D. 1850), iii 1035a (Or. 1908 fol. 56-57, 110-12) (extracts from the Paris MS. (see Rieu iii 1079), A.D. 1851), Blochet i 315 (18th cent.), Browne Pers. Cat. 43 (ends with the Ismā‘īlīs of Persia. A.H. 1230/1815), Brownell Coll. G. 12 (12) = Houtum-Schindler 4 (slightly defective at both ends), Bānkīpur vi 462 (ends with the Ismā‘īlīs of Persia. A.H. 1240/1828). [Rieu i 866, iii 1079.]

128. It was at the command of Abū ‘l-Ḥāshān Sulṭān ‘Abd al-Latīf Bahādūr Khān, Uzbek ruler of Transoxiana A.H. 947/1540-959/1551, that Mas‘ūdī wrote his

Tārtikh i Abū ‘l-Khair-Khānī, a florid general history closing with a long account of Abū ‘l-Khair Khān, the founder of

1 The title Tābqāt i Muḥammad-Shāhī given to this work in the catalogue of the Browne Collection depends on the doubtful authority of a note written on a fly-leaf of Browne Coll. G. 12 (12). A work undoubtedly called Tābqāt al-Muḥammad-Shāhīyāh has already been mentioned (p. 109 supra).

2 Apparently only the Indian history is brought down to this period.

3 Doubtless owing to an oversight (of the author’s) the beginnings of Qism I and Qism II are not marked, it seems, in the MSS. None of the recorded MSS. contains a preface.

4 This may (or may not) be a mistake for Mas‘ūd, as Rieu and Barthold supposed.

of the Uzbak dynasty (b. 1412, d. 1468, see Evoy. Isl. under Abū ‘l-Khair) and a sketch of the history of his descendants in Samarqand and Khwārezm : Bānkīpur vi 468 (A.H. 999/1591), Rieu i 1026 (imperfect. 17th cent.), Salemann-Rosen p. 12 no. 852, Tashkent (see Kahl p. 21). 129. Mir Yahyā b. ‘Abd al-Latīf al-Ḫusainī b. Sa‘īf al-Qazwīnī was born in Dūh ‘l-Qa‘dah 1845/1881. In 1060/1553-3 he was denounced as chief of the Summār of Qazwīn he was imprisoned by order of Shāh Tāhrīm at Isfahān and died there in Rajab 962/1555. Mir ‘Abd al-Latīf Qazwīnī, Akbar’s teacher, and Mirzā ‘Alī al-Daulāh “Kāmī” Qazwīnī, the author of the Naf‘īs al-ma‘āthīr, were his sons, and Naqīb Khān, a noble of the reigns of Akbar and Jahāngīr and one of the translators of the Mahābhārata, his grandson.


According to Barthold (Evoy. Isl. article on Abū ‘l-Khair) this is not the only MS. of the work preserved at Leningrad.

1 al-Ḫusainī according to the printed text of the Mu‘āṣir al-umāra’.
In 1621 Pietro della Valle expressed his intention of translating the work into Italian (see Elliot and Dowson History of India in 1923).

Descriptive: (1) Elliot Bibliographical Index p. 134; (2) Elliot and Dowson History of India in pp. 293-7.

[Haft iṣfām no. 1261; Ma‘āthir al-umara‘] iii 81–3 (in the life of Naqib Khan); Elliot and Dowson History of India in 1923–4; A‘īn i Akbarī, tr. Blochmann, i 447; Rieu i 104, iii 1080a.

130. It was apparently in 957/1550–1 (or at any rate not much later) that Ḫubrīyīn ibn Ḫarīr [if the “Ḫarīr” of Ethē 106 fol. 10 is to be so read] completed his

Tārikh i Ḫubrīyīn or Tārikh i Humāyūn, a concise general history extending to A.H. 956/1549 or A.H. 957/1550: Ethē 105 (defective and much damaged. Not later than 1069/1658–9) 104 (A.H. 1096/1685), Blocheth i 336 (A.H. 1092/1681), Bodleian 97 (old), Rieu iii 1013a (account of Humayun only. Circ. A.D. 1850), 1046a (extracts only. Circ. A.D. 1850).

Description: Elliot and Dowson History of India in 213–17 (where copies belonging to the Moti Mahall at Lucknow, the Nawāb of Jhajjar, and Ḥājjī Muḥammad of Peshawar are mentioned).

131. Khwursbāh b. Qubād al-Husainī, a native of al-Trāq, was sent by Burhān Nizām-Shāh I of Ahmadnagar (reigned A.H. 914/1508–916/1553) on an embassy to Shāh Tāhmāsp, who received him at Qazwin in 952/1545. In 971/1563–4 he was still at the court of Shāh Tāhmāsp, but he is said to have died at Golconda on the 25th of Dhu ‘Il-Qa‘dah 972/1565. Firāštāh was unable to obtain a work of his containing a detailed account of the Qūṭb-Shāhs (cf. Rieu i 111e).

(Tārikh i Ḫubrīyīn i Nizām-Shāh), a general history to A.H. 970/1562–3, in a maqaddimah (Adam and Noah) and seven maqālat (1) Pre-Islamic Persia, the Yemen etc., (2) Muḥammad and his

1 See Blocheth i 336. In the preface as given in that manuscript 935/1528–9 is mentioned as the current year.

2 A.H. 932/1525 is the latest date mentioned in the account of Humayun with which the work ends.
successors to the fall of the 'Abbāsids, (3) dynasties contemporary with the 'Abbāsids, (4) the Chingizids etc., (5) the Timūrids, (6) Qurān-Qayyūlūs, Aq-Qayyūlūs, Shāh Ismā'īl, Shāh Tahmāsp, Pādshāhs of Rūm, (7) Sultāns of India), valuable for the history of Tahmāsp and the minor Persian dynasties contemporary with Shāh Ismā'īl and Tahmāsp: Rieu i 107a (lacks guftūrs 4 (Tabaristān and adjacent countries, viz. Shirvān, Jīlān, Māzandarān, Rustamārān, Hāzār Jārīb) and 5 (Turkey) of Maqālāh vi and whole of Maqālāh vii (India). A.H. 1005/1684), 110a contains only Maqālāh vi guftūr 3 (Shāh Ismā'īl and Shāh Tahmāsp), 4 and 5 and Maqālāh vii. A.H. 972/1565, Rieu Suppt. 32 (Maqālāh i-v Maqālāh vi guftūr 1 (Qurān-Qayyūlūs), 2 (Aq-Qayyūlūs) and most of 3 (Shāh Ismā'īl). 18th cent.). Āṣafīyah i ii p. 94 no. 1390. Guftūr 4 and 5 of Maqālāh vi and Maqālāh vii are incorporated in the later recension of the Fawā'īl 1 133. Šuważīyāh represented by Rieu i 133.


[Autobiographical information in the Tārīkh; note concerning his death by the transcriber of Rieu i 110a; Rieu i 110a; Schefer Christomathes persēne i (notes) 65-86.]

132. Qādī Ahmad b. M. al-Ghaffārī al-Qazwīnī was a descendant of the well-known jurist 'Abd al-Ghaffār al-Qazwīnī (author of al-Hāwi l-saḥīḥ, d. 665/1266, see Subki v 118, Broc. i 394), and his father was Qādī of Rās. Sām Mirzā mentions him in his Tūfikāh 1 Sāmā as a guest in his house. He died A.H. 975/1567-8 at Daibul in Sīn on his return from a hajj.


Editions: Bombay 1829**, 1275/1869*.


Descriptions: (1) Hammer-Purgstall Geschichte der schönen Redekunst Persiens, Vienna 1818, pp. 307-9 (where a German translation of the first anecdote is given), (2) Elliot and Dowson History of India ii 904.

Turkish translation: B.M. MS. Add. 7852.
(2) Nusakh i jahan-ārā (chron. = 972/1564–5), commonly called the Jahan-ārā, a general history to A.H. 972/1564–5, dedicated to Shāh Tāmāsp, valuable for local and otherwise little-known dynasties instructively arranged “according to the affiliation or natural connection of dynasties” (Rieu), and divided into an ‘awadīn (on the age of the world and prophethood) and three nusakh ((1) on the Prophets and the 12 Imāmas, (2) Pre-Islamic and Islamic kings, (3) the ‘Afsāvān): H. Kh. under Jahan-ārā, Bāyażid 2397 — Tauer 158 (A.H. 990/1582, Bad MS.), L.O. D.P. 626 (A.H. 997/1589), Euthé 106 (n.d.), 107 (lacuna), 108 (lacuna), Rieu i in 111b (17th cent. FULL ANALYSIS), 1068 (extracts only), i in 8068, Bodleian 98 (n.d.), Breslau 21, Flügel ii 837 (last five safinhas of Nuskhā i and Nuskhā iii. Modern transcript of a MS. of A.H. 990), Browne Coll. G. 10 (13) = Houtum-Schindler 6 (incomplete: ends at 927/1521).


Descriptions: (1) Wiener Jahrbücher, vol. 69, Anz. Blatt, pp. 35–7; (2) Elliot and Dowson History of India iv 298–300.

[Taḥṣīṣ i Ǧāmī; Nafṣā i al-maṭāḥir; Haft ʿishān no. 1265; ‘Abd al-Qādir Munṣūkh al-tavārijī i 185; Ḥālī (Sprenger p. 70); ʿAtash-kadān no. 516; ʿṢāḥīḥ i anjuman p. 57; Rahmān ‘Ali 18; Ency. Isl. under Ǧahāfārī.)

133. M. Muṣliḥ al-Dīn b. Ǧalāl b. Kamāl b. M. al-Lārī al-Anšārī al-Sādī al-ʿUbādī b. al-ʿUṣfī, a native of Lārī, studied, doubtless at Shīrāz, under Mīr Ǧiyāḥ al-Dīn Mansūr Shīrāzī, Mullā Ǧādī’s son (d. 948/1541–2 or 949/1542–3, see Majālis al-muʿminīn 350, Raudāt al-jamālit i 129–30, Rieu ii 626, Brockelmann ii 414), and Mīr Kamāl al-Dīn Ḥusayn b. Ṣafī Sirāfī (al-Lārī d. ?), a pupil of al-Dawwānī’s presumably he who in 918/1512–13 or 928/1521–2 completed a

1 al-ʿUbādī, not al-ʿUṣfī, is doubtless the correct transliteration, since by calling himself al-Sādī al-ʿUbādī he presumably claims descent from the well-known Ǧalāl b. ʿUbādah al-Anšārī (for whom see Ency. Isl.).
at Constantinople) see Babinger Geschichtsschreiber der Osmanen
pp. 94–5.

[‘Ali b. Bālī al-Iṣlām al-maṣūm fī dhikr afḍāl al-Rām (in
Arabic), on margin of Ibn Khālīlī, Cairo 1310, vol. ii pp. 247–252;
Haft iqlīm no. 265 ; M. Maṣūm Taṭārī in Sinā, tr. Mulet, p. 131 ;
‘Aṭā‘ī Hadītāq al-ghaqāqī fī takmilat al-Shoqaqā (in Turkish);
Stambul 1298, p. 169 foll.; Rieu i 116; Brockelmann ii 420;
Babinger Geschichtsschreiber der Osmanen p. 94.]

134. Munhī Būdāq Qawwūnī dedicated to Shāh Ismā‘īl II
(reigned A.H. 984/1576–985/1578) his

Jawāhir al-akhbār, a general history to A.H. 984/1576–7;
Dorn 288 (autograph).

Extract relating to Timur’s expedition against Tuqtāmīsh
Khān: Expédition de Timoïr-i-Lenk ou Tamerlan contre Tog-
taniche . . . en 795 . . . ou 1391, par M. Charomy (in Mémoires
de l’Académie Impériale des sciences de Saint-Pétersbourg, vii
série, sciences politiques, histoire et philologie, tome iii (St.


[Jawāhir al-akhbār toward end.]

135. In the year 993/1585 Akbar gave orders for the compila-
tion of a history of Islam down to the thousandth year of the
Hijrah (cf. ‘Abd al-Qādir Muntakhab al-tawārīḥ ii 318–19 etc.).
Short periods having been assigned to different compilers,
Naqīb Khān 1 and Shāh Fath Allāh, 2 (to whom were allotted

1 Mir Ghiyāth al-Dīn ‘Alī b. ‘Abd al-Latif Qawwūnī was the grandson of Mir
Yaḥyā Qawwūnī, the author of the Lūb al-tawārīḥ (for which see p. 111 supra).
In consequence of Shi‘ite persecution his father left Persia and the two
reached the Moghal court in 983/1575–6. Mir Ghiyāth al-Dīn ‘Alī became a great
friend of Akbar’s and in 988/1580 received from him the title of Naqīb Khān.
He excelled in history and is said to have known the Rawdat al-safā by
heart. He was one of those who collaborated in the Persian translation of the
Makābārat undertaken by order of Akbar. He died at Aṣīrā in the ninth
year of Jahangir’s reign, A.H. 1023/1614.

[‘Aṭā‘ī in Akbār tr. Brockelmann pp. 447–9, where further references are given;
Memoirs of Jahangir tr. Rogers and Beveridge, i 284–6; Ma‘ṣūr al-unmārā
iii 812–817; Tadhkīrat al-unmār; Elliot and Dowson History of India iv 206–6;
Rieu i 576 etc.]

2 Mir Fath Allāh Shirāzī, an eminent mathematician and scientist, and a

pupil of Ghiyāth al-Dīn Manusīr Shirāzī, went to Bijāpūr by invitation of
[‘Alī] ‘Abd-Shāh. In 991/1583 he was invited to Akbar’s court and became
an intimate friend of the Emperor. He assisted Tūsīr Māl in the financial
administration and it was he who calculated the Ilāhī era (see Rieu iii 10536).
He died prematurely in Kaṣīmīr a.H. 997/1588–9.

[Tadhkīrat al-unmār; in Akbār ii 408, 457; Muntakhab al-tawārīḥ ii 315–18, 369, ill 154;
‘Aṭā‘ī in Akbār tr. Brockelmann p. 33; Haft iqlīm no. 231; Ma‘ṣūr al-unmārā
ii 100–5; Rieu iii 10536.]

1 Hakim Hamān b. Mīr ‘Abd al-Razzāq Gūlnār, a personal friend of Akbar’s,
was Bīkāwī’s Bég. He died in 1004/1695.

[‘Aṭā‘ī in Akbār tr. Brockelmann p. 474; Sprenger p. 414.]

2 Hakim ‘Alī Gūlnār, called ‘Abbās al-zamānī; the author of a commentary
on Ibn Sīnā’s Qānūn, was sent on one occasion on an embassy to Bijāpūr
(Firīgūt ii 47) and attended Akbar in his last illness. He died in 1018/1609.

[‘Aṭā‘ī in Akbār tr. Brockelmann pp. 466–8.]

3 Ibrahim Shirāzī was one of those who took part in the theological
discussions staged by Akbar. He died at Rattastroh in 994/1586.

[‘Aṭā‘ī in Akbār tr. Brockelmann pp. 105, 172, 174, 186, 547; ‘Abd al-Qādir
Muntakhab al-tawārīḥ ii 187–8.]

1 The author of the Tadhkīrat al-unmārā.

2 The author of the Muntakhab al-tawārīḥ.

3 Ahmad Tattāvī, a son of the Qādī of Tattāh, became in early life a convert
to Shi‘ism, left Tattāh at the age of twenty-two and went to study
divinity and medicine at Maḥbād, Yazd and Shīrāz. He spent some time in Qazvin
at the court of Shīrāz, after whose death in 984/1576 he visited
Karbalā‘, Mecca and Jerusalem. Returning then to India he spent some
years at the court of the Qutb-Shāh of Golconda. In 989/1581 he was presented
at Akbar’s court, and in 996/1588 he was murdered at Lahore. He was
the author of a work entitled Khoshbat al-bayān on ancient and modern philosophers
(see Rieu iii 10340; Akīfīyāt i 318 no. 33).

[Majlis al-ma‘mūnīn (the last biography in Majlis v); Tadhkīrat al-unmārā
ii 482; Muntakhab al-tawārīḥ ii 317, 319, 364; ‘Aṭā‘ī in Akbār tr. Brockelmann
pp. 106, 206; Ma‘ṣūr al-unmārā ii 260–4; Elliot and Dowson History of India
v pp. 150–6; Rieu i 117.]

1 ‘Abd al-Qādir Būdānī says ‘Abbās Bīkāwī, but see Rieu i p. 119a ult.
was entrusted to Āṣaf Khān (Ja'far Bāgh), who brought it down to 997/1588-9. In 1000/1591-2 'Abd al-Qādir Badā'ūnī was ordered to revise the work and in one year he dealt with the first two volumes. The third he entrusted to Āṣaf Khān.


1 Mirzā Qiwān al-Dīn Jaʻfar Bāgh was the son of Mirzā Bādī' al-Zamān Qazwīnī, Wazīr of Kāshān in Shāh Tahmāsp's time. In 988/1577, having come to India, he was presented to Akbar by his uncle, Mirzā Ghūrā al-Dīn 'Alī Āṣaf Khān, who held the office of Bahāshī. Jaʻfar Bāgh himself subsequently received the title of Āṣaf Khān and he held various high offices. Jahāngīr on his accession appointed him Tutor (Атъх) to Sultan Pūrūz. He died at Buhānpūr in 1021/1612. Not only was he one of Akbar's most eminent generals but also a scholar and poet. In religion he was a free-thinker and one of Akbar's disciples. For his mathematics, Ḵᵛāserw wa Ṣhrīn, see Bānkāpūr iii 274-5, Bollman 108-1071 etc.)

2 'Abd al-Qādir Badā'ūnī speaks of the Tūrīḥī i alif as being divided into three books (two by Ahmad Tattawī and one by Āṣaf Khān), but the MSS. do not seem to show any recognised division into volumes.

3 The MSS. do not show any recognised division into volumes, and vol. ii, for example, begins at different years in different copies.
136. Mir M. Shārīf "Wuqūṭ" Husainī Niẓāmī belonged to a distinguished family of Niẓāmī Sāyids. He entered the service of the Emperor Akbar for the second time in 998/1590 and died (at Lahore according to the Khāznān of ʻAmmir) in 1002/1593–4. Verses by him are quoted in the Aḥn in Aḵbar, and by Bādūnī, who speaks of him as an excellent calligraphist and letter-writer and well acquainted with history, but a believer in ʻamīrāk and other heresies.

Majāmī al-akhbār, a compendium of history to A.H. 1000/1591–2 in two maqālāhs ((1) Pre-Islamic (2) Islamic): Ethē 119 (not later than A.H. 1027/1618).

[Taqi Kāshi Khulāṣat al-akhibār (see Sprenger p. 33, where "Wuqūṭ" is given among the poets of Aḏharbājān); Tabaqāt i Aḵbar i 505; Muntakhāb at-tawārīḵkh iii 378–81; Aʿīn in Aḵbar, ed. Blochmann, p. 254, tr. Blochmann, p. 591; Maʿāthīr i Bakīrī i 687–97; Safināh i Khawwāḥa i (Bodleian 376) no. 292; Rīyād al-akhbarāʾ (Ivanov Curzon 57) no. 2507; Khāznān of ʻAmmir (Bodleian 381) no. 127; Khulāṣat al-akhibār (Bodleian 391) no. 462; Makhtān al-gharāʾib (Bodleian 395) no. 2940.]

137. Tāhir Muḥammad Sabzavārī was the son of Khwājā Imād al-Dīn Ḥasan, who in 988/1580–81 was Governor of Cambay. His elder brother Khwājāgūr Sūlān Ṭabarī was one of the poets of Akbar’s court. In 987/1579–80 Akbar sent him to the garrison of Goa and in 1013/1604–5 from Agra to Burhānpur with a message to the Khān-khānān. In 1015/1606–7 he accompanied Sulṭān Khurram [afterwards the Emperor Shāh-Jahān] from Agra to Jahāngīr’s court at Lahore.

Raudat al-ṭahrīr, sometimes called the Tārīḵ i Tāhīrī, a general history to A.H. 1014/1605–6, in 5 qīsm (Prophets, early Persian and Arabic kings, (2) Caliphs etc. (3) Chingis and his descendants, Timur etc., Ṣafavīs, (4) Hindu traditions from the Mahābhārata etc. (5) Indian history abridged from the Tabaqāt i Aḵbar): Rieu i 119b (lacks preface. A.H. 1045–6/1635–6), ii 797b (preface, contents and 1st 5 pp. of Qīsm i only. A.H. 1197/1789), iii 868a (rubrics and some extracts. Circ. A.D. 1850), iii 1024b (last chapter (on islands) only. A.D. 1850), iii 1040a (extracts. Circ. A.D. 1850), Bihār 8 (17th cent.), Ivanov 42 (Qīsm i–ii only. 17th cent.), Berlin 415 (part of Qīsm ii only, def. at both ends, breaking off in history of Alexander), Bodleian 100, Leningrad Mus. Asiat. (lacks first 2 or 3 leaves and part of Qīsm v. See Mélanges asiatiques v (St. Petersburg, 1865), p. 119–20), Majlis 256 (Qīsm iv–v (?)).


[Autobiographical statements of the author; inscription described by Rieu (ii 788b; Rieu i 119–20, ii 788b, iii 1080a.)]

138. Ḥasan Bīg b. M. Bīg Khwāzī Shīrazī, a member of an old family of Shīrāz, went to India in the reign of Akbar, by whom he was sent in 1007/1598–9 as Ḍabālī to Gujarat. In 1019/1610–11 Jahāngīr appointed him Dīnār of the ʿabāb of Bihār, and he died at Patna in ʻAṣṭar 1022/1613. He was part-author of the taqārikh entitled Buṭ-khānān (Bodleian 366).

Muntakhāb (or, as in some copies, Aḥsan) al-tawārīḵkh, a general history to A.H. 1021/1612–13 based mainly on the Nusakh i jahān-ārā (for which see p. 116 supra) and, for Indian history, on the Tabaqāt i Aḵbar: Relatsek p. 84 no. 24 (A.H. 1060/1650), L.O. 3734 (A.H. 1145/1733), Eton 163, Rieu iii 886a (A.H. 1212/1779), 1015a (extracts only. A.D. 1850–1), 1047b (extracts only. Circ. A.D. 1850).

Descriptions and 3 pp. of translated extracts (on A.H. 1003–8 and A.H. 1019): Elliot Bibliographical index 305–9 (text of the extracts pp. 18–27), Elliot and Dowson History of India vi 201–6.

[Autobiographical statements in the Muntakhāb al-tawārīḵkh (cf. Elliot and Dowson vi pp. 205, 206); note by his friend ʻAbd al-Latīf al-ʿAbbāsī prefixed to L.O. MS. 3734; Tārīḵ i Muḥammadī (Rieu 886a) fol. 141; Rieu iii 886, 1096a.)]
136. Mir M. Sharif "Wuqū'ī" Husainī Nīshāpūrī belonged to a distinguished family of Nīshāpūrī Suyīds. He entered the service of the Emperor Akbar for the second time in 989/1580 and died (at Lahore according to the Khizānah i ṣāmiyah) in 1002/1693–4. Verses by him are quoted in the Ḍīn i Akbarī, and by Bādūnī, who speaks of him as an excellent calligraphist and letter-writer and well acquainted with history, but a believer in tawḥīd and other heresies.


[Taqī Kāshī Khulāṣat al-akhbār (see Spranger p. 33, where "Wuqū‘ī" is given among the poets of Ādharbaijān): Tabaqat i Akbarī ii 505; Muntakhab al-tawārīkh iii 378–81; Ḍīn i Akbarī, ed. Blochmann, p. 254, tr. Blochmann, p. 591: Ma‘āthīr i Bakrīnī i 687–97; Sufiyyah i Khawājgūi (ii) (Bodleian 376) no. 292; Rijāl al-ṣāmiyah (Ivanow Curzon 57) no. 2907; Khizānah i ṣāmiyah (Bodleian 381) no. 127; Khulāṣat al-akhbār (Bodleian 391) no. 462; Makhtūz al-ṣāmiyah (Bodleian 396) no. 2940.]

137. Tāhir Muḥammad Sāhzawardī was the son of Khwājah Imād al-Dīn Ḥasan, who in 988/1580–1 was Governor of Cambay. His elder brother Khwājah Sultān Ahmad was one of the poets of Akbar’s court. In 987/1579–80 Akbar sent him to the garrison of Goa and in 1013/1604–5 from Āgra to Burhānpūr with a message to the Khān-khanān. In 1015/1606–7 he accompanied Sultān Khurram [afterwards the Emperor Shāh-Jahān] from Āgra to Jahāngīr’s court at Lahore.

Rauḍat al-tāhīrīn, sometimes called the Tārīkh i Tāhīrī, a general history to A.H. 1014/1605–6, in 5 qismas ((1) Prophets, early Persian and Arabic kings, (2) Caliphs etc. (3) Chingiz and his descendants, Timūr etc., Safawīs, (4) Hindu traditions from the Makābharāta etc. (5) Indian history abridged from the Tabaqat i Akbarī): Riu i 119b (lacks preface. A.H. 1045/6/1635–6), ii 73b (preface, contents and 1st 5 pp. of Qisam only. A.H. 1197/1783), iii 886a (rubrics and some extracts. Circ. A.D. 1850), iii 1024b (last chapter (on islands) only. A.D. 1850), iii 1040a (extracts. Circ. A.D. 1850), Būhār 8 (17th cent.), Ivanov 42 (Qisams i–iii only. 17th cent.), Berlin 415 (part of Qisam i only, def. at both ends, breaking off in history of Alexander), Bodleian 100, Leningrad Mus. Asiat. (lacks first 2 or 3 leaves and part of Qisam v. See Mélanges asiatiques v (St. Petersburg, 1868), p. 119–202, Majlis 256 (Qisam iv–v) (?)).


[Autobiographical statements of the author; inscription described by Rieu (ii 788b); Rieu i 119–20, ii 788b, iii 1060b.]

138. Ḥasan Bāg h. M. Bāqī Khābārī Shīrāzī, a member of an old family of Shīrāz, went to India in the reign of Akbar, by whom he was sent in 1007/1598–9 as Bakhshā to Gujārāt. In 1013/1610–1 Jahāngīr appointed him Diwān of the pasha of Bihār, and he died at Pata in Safar 1022/1613. He was part-author of the tadbīrān entitled But-khānā (Bodleian 366).

*Muntakhab* (or, as in some copies, *Ahsan* al-tawārīkh, a general history to A.H. 1021/1612–13 based mainly on the Nisab’ i jahān-ārā (for which see p. 116 supra) and, for Indian history, on the Tabaqat i Akbarī: Rehatser p. 84 no. 24 (A.H. 1060/1650), I.O. 3734 (A.H. 1145/1733), Eton 163, Rieu iii 886b (A.H. 1212/1757), 1015a (extracts only. A.D. 1850–1), 1047b (extracts only. Circ. A.D. 1850).


[Autobiographical statements in the Muntakhab al-tawārīkh (cf. Elliot and Dowson vi pp. 205, 206); note by his friend ‘Abd al-Latif al-Abbāsī prefixed to I.O. MS. 3734; Tārīkh i Muḥammadī (Rieu 886a) fol. 141; Rieu iii 886, 1060a.]}
139. Ahmad b. Bahbal b. Jamāl Kambō 1 compiled circ. 1023/1014, in Jahāngīr’s reign, his Ma’din i akhbār i Ahmadi (or Jahāngīri), a general history in two volumes ((1) Pāhādīans to Ibrāhīmī Lōhī, (2) Timūr to Jahāngīr) divided into sections called dhihr; Rieu iii 888a (part of vol. i, early Persian kings to Chiyādī al-Dīn Khājī of Lakhnauti, 18th cent.), 1034a (abstract only, 18th cent.), 1034b (1st 14 dhihrīs (Pāhādīans—Khāwarzm-Shāhs), 18th cent.), Ėthē 121 (part of vol. ii, Timūr to A.H. 999/1590–1 (Akbar)).

140. Haidar b. ‘Ali Ḥusainī Rāzī began in 1020/1611–12 and finished in 1028/1618–19 at the age of 35 his (Tārīkh i Haidart), called by Blochet and on a fly-leaf of the B.M. MS. Majnīn al-tavārīḥ, in an endorsement on a Berlin MS. Zuhdat al-tavārīḥ, a vast general history divided into five bābās (1) the Arab world, (2) the Persian world, (3) Central and Eastern Asia, (4) the West, (5) India: Berlin 418 (slightly defective at end. Not later than A.H. 1089/1678–9), 419 (Bāb i only, defective at end), Blochet 541–2 (apparently lacking Bāb i and first half of Bāb ii. A.H. 1279/1862–3), Rieu Suppt. 33 (main part of Bāb ii and last portion of Bāb i. A.H. 1272/1855).

Extracts: (1) [Preface only (with Latin translation)] Mohammedi filii Chondachahi vulgo Mirchondi Historia Gascendorum, Berlin 1832*, pp. xii–xvi (several other extracts in the notes to this work). (2) [Chapters on the Qara-Khānids and the Qara-Khatā’is] Description . . . de Boukhara par . . . Nercakhly, ed. Schefer, Paris 1892*, pp. 230–43.


Descriptions: (1) Elliot and Dowson History of India ii 431, vi 574, (2) W. Barthold, Turkestan, London 1928, p. 37.

[Ency. Isl. under Haidar b. ‘Ali (Barthold).]

1 Kambō or Kambbō is the name of a mainly agricultural caste in the Panjāb and western United Provinces.
Geographical Works of Sādīk ʿIṣfahānī (Oriental Translation Fund), are extracts from the Shāhīd i sādiq.

Ṣubb i sādiq,1 begun A.H. 1041/1631–2, finished A.H. 1048/1638–9, dedicated to Shāh Shujaʿ, Shāh-Jahān's second son, and divided into four volumes (muqaddimāh) (viz. (1) from the Creation to the 'Abbāsids, (2) Persian dynasties before Chīngiz to Shāh-Jahān, (3) celebrated men of the 1st centuries, (4) geography): Bānkīpūr vi 471–4 (vols. i–ii. 17th cent.), Bodolcian 102 (vol. i only. A.H. 1197/1783), 106 (extract on events in Transoxiana A.D. 990–1610), 107 (a transcript of 106 ?), 108 (extract on the Mughals, Chīngiz Khān, Timūr etc. A.H. 1194/1780), 109 (a transcript of 108 ?), 110 (biographies of amīrs in reigns of Bābur and Humāyūn. A.H. 1194/1780), 111 (transcript of 110), 112 (extracts relating to Humāyūn's stay in Persia. A.H. 1194/1780), 113 (transcript of 112), Būhrā 45 (extracts corresponding to Bodolcian 106–13. A.H. 1197/1783), Ivanov Curzon 695 (first 5 of the 8 maṭla's of vol. i. 19th cent.), Rieu iii 889a (extracts from vol. iii. 19th cent.).

Description: Elliot and Dowson History of India vi 453.

[Autobiography in Ṣubb i sādiq vol. iii, maṭla' 12; Taḏdīb i ʿAbūr i Naḡrābādī (in Ṣaff i, Fīrqa 2); Gūl i Ṩāna; Tārīḵ i Muḥammādī (Rieu iii 885) fol. 197; Rieu iii 775, iii 1093 ult.; Bānkīpūr vi 471.]

143. Najm al-Dīn Ahmad b. Fadl Allāh al-Khūzānī2 called Ahmad Bāg Khān al-ʿIṣfahānī, having in his wanderings come to the Deccan, was employed there in "the service of the kings". He is said to have been a son-in-law of Bāqir Khān Najm i Ṭānī (for whom see Maʿāṯīr al-ummaʾi i 409–12).

Ṭīrāz al-ḥabbār (a chronogram = 1052/1642–3, the date of commencement), a large general history divided into an ifṭāḥ, two kitābs and an ikhtīyām and dedicated to Aurangzēb: Lahore Panjab Univ. Lib. (Iftāḥh and Kitāb i (pre-Islamic history) only.

1 M. b. Rustam b. Qubūdes describes this work as far from accurate (see Rieu iii 889a).

2 For Khūzān, a village near ʿIṣfahān, see Nūḥat al-qulīb, tr. le Strange, p. 57.

A. GENERAL HISTORY

Autograph. See Oriental College Magazine, vol. ii, no. 3 (Lahore, May 1926), p. 58, Eṭhē 122 (Kūṭāb i only), Rieu iii 1056a (extracts only. Circ. A.D. 1850), Aṣṣāfīyāt ii p. 878 no. 147 (? author not stated), Yāḥyā Etendi 274 (? author not stated).

144. M. Yusuf b. Shāhīḥ Rahmān Allāh Aṭākī Kan-iʾnī was born at Kan-iʾnī [1] but his family belonged to Attāck, where he lived. It was to Shāh-Jahān that he dedicated his Muntakhāb al-tawārīḵ, completed A.H. 1066/1656–7, a general history consisting of extracts from earlier histories divided into a muqaddimāh (on the creation etc.), five qisams (1) prophets and sages, (2) early Persian kings and their contemporaries, (3) Muhammad and the Caliphs, (4) Islamic local dynasties, (5) Imāms, saints, scholars and poets) and a khtīmāh (geographical) and ending with the accession of Shāh-Jahān A.H. 1037: Browne Pers. Cat. 69 (Qisams iv, v and Khtīmāh. A.H. 1101/1688 [1]), Rieu i 122 (Qisams i, ii and Khtīmāh. A.H. 1159/1726), 124a (Qisams iv, v and Khtīmāh. 18th cent.), iii 886b (Qisams i–iii, defective. Circ. 1850), Būhrā 9 (Qisams i–iii. 19th cent.), Bānkīpūr vi 476 (contains all the qisams, but is defective and damaged. 19th cent.). Lahore Panjab Univ. Lib. (Qisam v, Būh 2 only (biographical), see Oriental College Magazine, vol. ii, no. 3 (May 1926) p. 58).


145. Muṣṭafā b. 'Abd Allāh called Kāṭib Chelebi, but best known in Europe as Ḥāji Khāṭīfah, was born at Istanbul in Dhū l-Qaʿdah 1017/Feb.–March 1608. At the age of fourteen he enlisted in the cavalry corps of the Şīḥhdārs and at the same time he was appointed a junior clerk in the Anatolian Audit Office. From 1033/1624 to 1045/1635 he served almost continuously with the army in the campaigns against Abāzāh Pāshā, the rebel governor of Erzūrn, and the Persians. In 1633–4 while the army was wintering in Aleppo he performed the

1 He describes himself as al-ʿAtākī qasim wa-ṣawman wa-ʾl-Kan-iʾnī maqalā.
pilgrimage to Mecca. He returned to Istanbul after the conquest of Erivan in 1045/1635 and devoted himself increasingly to literary work, having inherited a considerable fortune. In 1655/1645 he resigned his appointment in the Office of Control of the Cavalry (Sunudü Bâşı Muğâbalah Qalamı), to which he had been attached since 1038/1628-9 apparently, but three years later he was given the post of second khalifâh in that office. He died on 17 Dhu 'l-Jihijah 1067/6 Oct. 1657 at the age of fifty lunar years.

The Ency. Isl. gives a list of twenty-two works written by him, beginning with an Arabic Fâdîhakâh written in 1051/1441-2 and ending with the Mizân al-haqq fi 'l-khitâb al-a'laqq, also in Arabic, written in Safar 1067/Nov. 1656. By far the most celebrated of these is the bibliographical dictionary Kâshf al-zumûn 'an asârî 'l-kutub wa'l-funûn, of which the first volume was completed in 1064/1653-4. Also well-known are the two Turkish works, Jakân-numâ, on geography, and Tuhfat al-kibâr fi aṣfâr al-bîhdâr, on the history of the Ottoman navy.

Taqwîm al-tawârîkh, chronological tables of events from the creation to A.H. 1058/1648, the date of compilation, in Persian so far as the tables themselves are concerned but with Turkish introduction and appendices: H.Kh. ii p. 335 no. 8496, Aq-sarây 735, Asâd 2234, Āyâ Şülâyî 3162, Bâyazîd 2409-11, Berlin Turkish Cat. 195, 196-8 (fragments), Bûhîrâ 10 (possibly autograph), Bukhârâ Semenov 51, Cairo Turkish Cat. 194, Chelebi 'Abd Allâh 257, Fleischer p. 518 no. 273 (A.H. 1061/1651), Flügel ii 866, Gottha Turkish Cat. 147 (very defective), Hamburg 266 (continued to A.H. 1065/1653), Ḥamdîlâyî 322, Khusrav Pâshâ 379-80, Kûrûfî 1064, Kraft 252, Leyden iii no. 937, Lindeâlana 146, Mehrun 45, Munich Staatsbibl. 60, 61 (Aumer Turk. Cat. 18), Murâd 1451 ("Târîkh i Taqwîm."

For references to some translated extracts (in Italian and German) see Babinger Die Geschichtsschreiber der Osmanen p. 197.

Editions: Istanbul 1146/1733 (with a continuation to 1146/1733 by Ibrahim Mutafarriq, the printer of the work. See Babinger Die Geschichtsschreiber der Osmanen p. 197), Paris 1291/1874 (a fragment only, ending with p. 128) continued from 1147/1734 to 1227/1812 by 'Ali Su'âwi, for whom the fragment was printed).


Latin translation: by J. J. Reiske (MS. in Royal Library at Copenhagen. See Babinger loc. cit.).

Arabic translation: Cureton-Rieu 1253.

Persian translation by an anonymous writer who came across the original at Baghdad in 1075/1664-5 and translated it with additions: Majlis 247 (where the work is called Huqayq i namak-dâm. A.H. 1091/1680), Iranow 44 (continued to A.H. 1108/1797, A.H. 1146/1733—4), Bihâh 2730 (continued to A.H. 1089/1674 and on the margin to A.H. 1091/1680. A.H. 1179/1765), Rieu i 1376 (continued to A.H. 1085/1674. Defective at beginning, 18th cent.), iii 889b (continued to A.H. 1084/1673-4, 19th cent.), 890a (A.D. 1849), Etoun 168 (1).

For references to some translated extracts (in Italian and German) see Babinger Die Geschichtsschreiber der Osmanen p. 197.

[Autobiography at end of the Mizân al-haqq (German translation in Hammer-Purgstall's Encyclopädische Übersicht der Wissenschaften des Orients, Leipzig 1804, 3-15); Manâqib i Kâtib Chelebi prefixed to the 1146 edition of the Taqwîm al-tawârîkh; Brockelmann ii 427-9; Kâtib Chelebi, by Brüssel M. Tahir, Istanbul 1331/1913; Ency. Isl. under Hâjmî Khâlîfî (by J. H. Mordtmann), u. f. further information: Babinger Die Geschichtsschreiber der Osmanen 195—203; Sarkis Dictionnaire encyclopédique de bibliographie arabe col. 732-4.]

1 Babinger does not say expressly that this fragment was published as well as printed, but that is no doubt implied.
146. M. Bāqir b. 'Ināyat Allāh b. Ṣadr al-Dīn M. Ṣafarī known as (muqālah bi-) Afsah was in the service of Sultān Murād-Bakhsh, Shāh-Jahān's fourth son (Ṣabah-dār of Gujarāt. A.H. 1064/1654-1067/1656-7), upon whom he was in attendance at Aḥmadābād when he compiled from books that he found there his

Afsah al-abḥāb, a general history to the accession of Shāh-Jahān A.H. 1037/1628 in 7 bābās: Rieu i 121b (lacks Bābā v (Maḥmūd Ghaznavī, Kings of Delhi and Indian local dynasties) and vi (Bābur to Jahangīr and Shāh Shāh). 18th cent.).


For a Muḥāṣṣar-al-tauwārīkh and a Lubb al-tauwārīkh, one or both of which are ascribed to Kamāl b. Jamāl [sic] Munajjim, see Bulhārīa Semenov 102.

[Autobiographical statements of the author.]

148. M. Ṣafi b. Wali Qazvinī, already mentioned (p. 19 supra) as the author of the Zīb i tafāsīr, wrote in 1076/1665-6 at Murādābād for Aḥsālat Khān, the Fauqādār, his

Tuhfat al-akhyār, a general history to A.H. 1076/1665-6: Rieu i 125 (vol. i only (ending with the Khwārazm-Shāhs). 17th cent.). Ivanov Curzon 5 (vol. i, defective at end. 18th cent.).

149. M. Yūsuf “Wāli” was a brother of Tāhir Waḥīd, the well-known author of the ‘Abbās-nūmāh, and by his influence

1 An account of the life and times of Rustam Khān by Bījan is mentioned below in the section History: Persia: Ṣafavīs.

obtained the post of royal letter-writer (khilwat i tahrīr i arqām). In 1058/1648, when he accompanied Shāh ‘Abbās on the campaign which resulted in the taking of Qandahār, he was over seventy years of age.

Kholīd i barī, an enormous general history composed A.H. 1078/1667-8, in the reign of Shāh Sulaimān, and divided into eight rauḍahā (1) Pre-Islamic prophets and kings, (2) Muhammad and the Imāms, (3) Umayyads and ‘Abbāsīs, (4) dynasties contemporary with the ‘Abbāsīs, (5) Chingis Khān and his successors, (6) Timūr and his successors, (7) the Qarā-Quyūnlu, the Aq-Quyūnlu and other successors of the Timūrids, (8) the Ṣafawīs to A.H. 1071/1660-1 and a khitāmah (Shāh Sulaimān) 1 : Browne Coll. G. 14 (15) = Houtum-Schinderl 7 (apparently lacking only the khitāmah. A.H. 1271-2/1854-5 and A.H. 1236/1821). Rieu Suppt. 34 (Hudaygh 6 (Shāh Ṣafī) and Hudaygh 7 (Shāh ‘Abbās II) of Rauḍah viii. A.H. 1247/1831), 35 (same portion. A.H. 1278/ 1862). Majlis 252 (Hudayghs 1-4 (Shāh Ṣamī‘īl, Shāh Ṣanī‘a, Shāh Ismā‘īl II and Sultān M. Shāh) of Rauḍah viii (with a few lacunae). A.H. 1270/1853-4, 253 (Hudaygh 5 (Shāh ‘Abbās I) of Rauḍah viii).

[Autobiographical statements of the author (see Rieu); Makān al-asrār ib. no. 3002.]

150. In the time of ‘Abd Allāh Qutb-Shāh (A.H. 1035/1626-1083/1672) and partly at least in the year A.H. 1078/1667-8 an unknown author composed the

Tārikh i Ganjinah, a general history, in a dībāchah and twelve khwāzahs subdivided into ganjinahs: Rieu iii 1027b (extracts only. Circ. A.D. 1800).

151. Shāhī M. Baqī “Baqī” b. Ghulām M. Shāhāranpūrī was born at Shāhāranpūr in 1037/1627-8. After his father's death he became a disciple of Shāhī M. Ma‘ṣūm Sirhindī (son of the

1 “The history of the reigns of Ṣafī and ‘Abbās II in the Favā’īl Ṣafavīyyah ... is awkwardly abridged from the present work, and is brought down to the same year” (Rieu).

2 In the Majlis Catalogue the authorship of the work is ascribed to M. Tāhir Waḥīd.
celebrated Shāhīd Ahmad Sirhindī called "Mujaddid i alf i thānī" and began to lead a life of retirement and devotion. Invited to court, however, by Iftikhār Khān, Mīr Khān-sāmān, he was given employment which left him leisure for literary work. Subsequently he became Bakhšī and Wāsī'ah-nīpār at Sahārānpūr, where he built a suburb called Baqāpūrah and where he died 22 Shawwāl a.h. 1094/1683. His works included (1) a Majma'ah completed a.h. 1077/1666-7 and consisting of extracts from the Haddiqah of Sanā'ī, the Manzīq al-'asir and the Muthnawī; (2) the Riyād al-atbīyā; (3) a Tadhkīrāt al-ahā'irā and (4) the Mīrāt al-ālam. All of these by a "courteous fiction", as Rieu says, are ostensibly the works of M. Bakhtawar Khān, a favourite eunuch of Aurangzēb's, who became Dārōghah i Khuwārī in the 13th year of the reign and died at Ahmadnagar in the 28th year (15 Rabī' II 1666/1665).

(1) Āvina (7) i bahūt, composed a.h. 1068/1657-8 (?) and divided into forty mū'ājsmahs, possibly the original draft of the Mīrāt al-ālam: Ivanow Curzon 7 (18th cent.), Browne Suppt. 145 (King's 42).

(2) Mīrāt al-ālam, a compendium of eastern history and biography divided into a mupaddimah, seven ṣūfīs, an afṣāri and a khaṭīmah composed a.h. 1078/1667 (but some later dates occur) and valuable especially for Aurangzēb's reign: Rieu i 1256 (circ. close of 17th cent.), 127b (but 18th cent.), iii 1022a (extracts only. Circ. a.d. 1850), 1049a (extracts only. Circ. 1850), Ivanow Curzon 6 (v. incompl. Beg. 18th cent.), Bandkipūr vii 477 (18th cent.), Blochet i 350

1 Sūltān Ḫusain, the son of Asāḥ Khān (Mīr 'Abd al-Ḥādī), received the title of Iftikhār Khān at Aurangzēb's accession and became Mīr-Sīnān in the sixth year of his reign (see Muṣāḥir uṣūlāt 2:252-5).
2 M. Ṣaḥīf (see below, p. 133) claims the authorship of all these works for his uncle. In the Mīrāt al-ālam Bakhtawar Khān is made to say that M. Baqā helped him. Musta'dī Khān, the author of the Muṣāḥir uṣūlāt, says that he helped Baqītawar Khān to compile the Mīrāt al-ālam (see Rieu i 270). The Mīrāt i jāhān-numā is never ascribed to Bakhtawar Khān, and in it M. Baqā claims the Mīrāt al-ālam as his own work.
3 Āvina i bahūt is the chronographic title of the Mīrāt al-ālam, but the work described by Ivanow and Browne differs from the Mīrāt al-ālam in the designations given to the subdivisions and in other respects.


Description and 9 pp. of translated extracts (on Aurangzēb's habits etc.): Elliot and Dowson History of India vii 145-165.

(3) Mīrāt i jāhān-numā, an enlarged edition of the preceding work, left unfinished at the author's death and existing in two recensions:—

(a) that of his sister's son M. Shafi' b. M. Sharif, who completed his task a.h. 1085/1674, divided into a mupaddimah, seven ṣūfīs (pārīyābīk acc. to Būḥār) and a khaṭīmah: Būḥār 13 (early 18th cent.), Rieu iii 896a (little more than half of the work. A.H. 1239/1824), 1020a (extracts only. Circ. a.d. 1850), 1021b (extracts only. Circ. a.d. 1850), 1022a (extracts only. Circ. a.d. 1850), 1049a (extracts only. Circ. a.d. 1850), Eton 164 (vol. i), 165 (vol. ii. Apparently with an extension (by M. Salim ?) to the 6th year of Muḥammad Shāh (a.h. 1137)).

Extracts translated by muṣāḥis for Sir H. Elliot: B.M. MSS. Add. 30,778, fol. 50-139 and Add. 30,779 fol. 103-123.

(b) that of his younger brother M. Riḍā, completed in Ṣafār 1111/1699 and divided into a mupaddimah, eleven ṣūfīs and a khaṭīmah: Etbé 126 (lacks first two leaves. A.H. 1148/1736), Berlin 420 (1149/1736), Browne Supp. 1180 (King's 109), Rieu iii 892 (Pārīyābīk 1 of Āṣafiyāh vii on celebrated waqī'as. A.D. 1850), 1018a (extracts only. A.D. 1849).

Description: Elliot and Dowson History of India vii pp. 146-9.
For Bahktawar Khan see Mir'āt al-'ilam (end of Afsāni); Ma'āthir i 'Alamgirī 253; Ta'adhkira al-unwarā' ; Elliot and Dowson History of India vii 150–3; Rieu i 125–6; Bānkipūr vi 477; Ency. Isl. under Bahktawar Khan.]

152. ‘Aziz Allāh began in 1086/1675–6 and probably completed in 1087/1676–7 (passages concerning later events having apparently been added by a transcriber) his Zinat al-tawārīkh, a valueless general history: Rieu iii 1017b (extracts only) (foll. 30–3, 60–72). Circ. A.D. 1850.

Description: Elliot and Dowson History of India vii 166–7.

153. Hájji Muhammad-Quli Gājz, a native of Ganjah, belonged to a military family and was himself a soldier. It was in 1097/1685–6 that he composed his Lubb al-lubāb, an outline of Islamic history in twenty-three fasils, of which the last contains short notices of 220 Persian poets: Rieu Supp. 38 (19th cent.).

154. Najm al-tawārīkh, a compendium of general history compiled A.H. 1099/1687–8, the rough draft of an unknown writer: Rieu iii 1035b (extracts only from a MS. at Tōnk. Circ. A.D. 1850).

155. S. Hasan b. S. Murtadā al-Husaini composed for Shāh Sulṭān Ḥusain the Şafawī in 1115/1703–4 his Tārikh i Sulṭānī, a general history in three chapters: (1) the Creation, Prophets, Imāms etc., (2) Pre-Islamic and Post-Islamic kings to the Şafawī period, (3) the Şafawīs to A.H. 1081/1641–2: Browne Coll. H. 16 (15) = Houtum-Schindler 8 (defective at end).


158. Mirzā Muḥammad, who may conceivably be identical with Mirzā M. b. Rustam b. Qubād (see p. 141 infra), wrote in 1129/1714 his Jāmmāt al-firdaus, chronological tables of Muḥammadan dynasties to A.H. 1126: Rieu i 138a (19th cent.), Bānkipūr vi 478 (19th cent.).

Description: Elliot and Dowson History of India viii 413–14.

159. Saiyid Mufaddal Khan in his Timūr-nāmah i Muḥaddithī (for which see below under the histories of the Timūrids) calls himself a born slave (khanān-zād) of Muḥammad Shāh. Tārikh i Muḥaddithī, an extensive general history to the reign of Farruḫ-siyar (A.H. 1124/1713–1131/1719) in seven magālāhs: Rieu iii 892 (only Magālah vi from the Sāmānids to Ibrahim Lodi) and the early part (Timūr and Shāh-Rukh) of Magālah vii (Timūr and his descendants). Copied from a damaged original circ. A.D. 1850, 1049a (extracts only).

Translation of the rubrics and of an abridgment of the Chach-nāmah contained in it: B.M. MS. Add. 30,778, foll. 1–49.

Description and 3 pp. of translated extracts (relating to Shāh-Jahān): Elliot and Dowson History of India vii 141–4.

160. A former companion of Prince M. Mu‘azzam (afterwards Bahādur-Shāh I, reigned A.H. 1119/1707–1124/1712) compiled A.H. 1133/1721 his Miḥāk al-sulūk wa-misqalat al-mufīs, a general history intermixed with theological and Şāfist discussions, in fifteen magālāhs and a khātima: Ethé 129 (lacks 1 or 2 leaves at end).

1 Elliot and Dowson call the author Mirzā Muhammad Yasaufi, probably in consequence of a misreading (see Rieu iii 106a).
2 Elliot and Dowson write Jīmān al-firdaus.
3 The only copy known to Elliot was in one of the royal libraries at Lucknow.
161. Qipchāq Khān, commonly called (urf) Khwājam-Quli Bēg Ballāgh, was the son of Qipchāq Khān, commonly called Imām-Quli, who was Qāsh-beği to Subhān-Quli Khān the "Wāli of Tūrān" (i.e. the Jāhān ruler of Bālāgh for 23 years and subsequently of Bālāghārā A.H. 1091/1880-1114/1702). In 1107/1695-6 he was taken as a prisoner to India, and in 1125/1713 he was at Lahore, when governed by Farrukh-ārāyār by Abd al-Šamād Khān.

Tārikh i Qipchāq-Khān, a general history in an introduction (fāṭihāh), five bābs and a khātimah, completed in 1134/1721-2, revised in 1137/1724-5 and enlarged in 1138/1726 with an account of that year; Blochet i 348 (c. 1138 (sic lege)/1726, "Exemplaire de luxe"), Bodleian 117 (probably c. A.D. 1782).

[Autobiographical statements of the author in his fāṭihāh and khātimah.]

162. M. Muḥsīn was Mustaʿfī to Nādir Shāh, by whose order he compiled in 1154/1741-2 for the use of Prince Šīrāz-Quli his Zubdat al-tawārikh, a general history including a short but valuable contemporary record of the decline of the Šafawīs and the rise of Nādir and ending with chapters on Luqmān, Barjuṣa, etc.; Rieu Suppt. 36 (18th cent., possibly autograph), Browne Coll. G. 15 (19) = Houtum-Schindler 9.

163. Khwāsh-hāl Chand b. Jīvan-Rām b. Anand-Rām Kāyath (i.e. Kāyastha) was a muṇṣī in the office of the Dīvān of the Province of Delhi.2

Tārikh i Muhammad-Shāh or Nādir al-zamānī, a general history especially of India, in two maqālaḥs (viz. (1) Mōjmaʿ al-akhbār (dated 1104/1741-2) in two kaifīyatūs

1 "La charge dont était investi le père de Khodjīm Koutli Beg, celle de Khwāsh-beği... était l'une des plus importantes du khanat de Bokhara; le Khwāsh-beği était le premier personnage du khanat après l'emir; il tenait les sceaux de l'état, percevait les droits de douane et gardait le palais; au-dessous de lui se trouvait immédiatement le Tōpti-Bakhsh... ou grand maître de l'artillerie" (Blochet i, p. 239).

2 In the JEA. 1886 pp. 374-5 W. Irvine argued against Rieu's identification of this author with the Rāy Khwāsh-hāl Chand Kāyath, of Mathūrī, who, according to the Tārikh i Muhammadī, died at Delhi on 6 Muḥarram 1155 over 70 years old. The Nādir al-zamānī contains dates later than this.

1 A. G. E. H. HISTORY, BIOGRAPHY, ETC.

164. M. 'Alī b. M. Sādiq Ḩusainī Nīshāpūrī Najafī Burhānpūrī composed in 1148/1735-6 and dedicated to Nawwāb Burhān al-Mulk Saiyid Saʿādat Khān, Shāh-dār of Oudh, his Burhān al-futūḥ, a concise general history to A.H. 1148/ 1735-6, meritorious in its close attention to dates, divided into a muqaddimah, 18 bābs and a khātimah; Rieu iii 893a (autograph. A.H. 1148/1736), 1050b (extracts only). Cir. A.D. 1850, Berlin 603 (3) (Faqīh 15 (Sūfīān of Little Tibet) of Bāb xiii, Bāb xiv (learned men), Bāb xv (sūfīās) and part of Bāb xvi (poets). Quite modern.

Translation of the preface and some extracts: B.M. MS. Add. 30,780, fol. 74-105.

1 According to Elliott "The Nādiru-z Zamānī is very rare. The late Sadr-ʾal-Sādir of Maunpūrī had a perfect copy, which his heirs have lost; and Nawwāb 'Ali Muhammad Khān of Ḩaḍjar has a very imperfect copy, deficient in the second books of both volumes. The Nawwāb of Tonk has the first book".
Description and 7 pp. of translated extracts: Elliot and Dowson, History of India viii 25–36.

Subsequently the author enlarged the work, expanding the history of Muhammad Shāh and bringing the narrative down to A.H. 1169/1756, and dedicated the new edition (entitled Mirāt al-safā) to Şamsān al-Daulah Şāh-nawāz Khan (the well-known author of the Malekṣhār al-umarā), d. 1171/1758, see Eneg. Isl. under Şamsān al-Dawla).


He wrote also, by order of Nawwāb Mir Najāf ‘Ali Khan Shamsār-Jang,

*Tārīkh i rāhat-asfā*, a history of which the subject is not stated in the Aṣḥāyāh catalogue: Aṣḥāyāh iii p. 96 no. 1001 (A.H. 1298/1881, no. 1313 (A.H. 1185/1771–2).

165. Mir ʿAli Shāh “Qātī” b. S. Izat Allāh Tattawi 1 was born in 1140/1727–8, wrote a mathnawi, Qaṭī u qadar, in 1144/1734–5, another, on the love-story of Kāmrūp and Kāmlātā, in 1169/1756–7, and a divān in 1171/1757–8, completed his Magālāt al-shuʿāʿarāʾ, on the poets of Sind, in 1174/1760–1, his Tuhfat al-kirām in 1181/1767–8, and his Mīvān i sālikān i ṯabar in 1202/1787–8, when he had nearly completed his 63rd year.

*Tuhfat al-kirām* (a chronogram 1180/1766–7, the date of inception, A.H. 1181 being given as the date of completion, but later dates (e.g. 1188) occur), a general history in three volumes (muqallad), of which the last is a special history of Sind: Bānkpur vi 479 (A.H. 1233/1817–18), Rieu ii 846a (A.H. 1246/1830) iii 950b (vol. i only. A.D. 1851), 950b (vol. ii only. 19th cent.), 950b (vol. iii only. A.H. 1261/1845), 950b (vol. iii only. A.H. 1266/1850).

1 Tattah is an old town 4 miles from the banks of the Indus 50 miles east of Karachi.

Edition: Lucknow 1304/1886–7*.

Translations of extracts: (1) Elliot and Dowson, History of India i pp. 327–351, (2) A history of Sind, vol. ii 2 to the end of the Kalbūr dynasty; Translated from Persian books [viz. the Tuhfat al-kirām and the Tārīkh i Maʿṣūmā] by Mirza Kalilchegh Fardinbeg (Karachi 1902), (3) Account of the expedition of Chach... and extracts from the Tuhfat al Kirdan [sic], Translated by Esnān [T.] Postans in (J.A.S.B. viii 1888) pp. 93–104, 297–310, (4) Translation of [a part of] the Tuhfat ul Kiram... By Lieut. [T.] Postans in (J.A.S.B. xiv 1845) pp. 75–99, 155–73, reprinted separately, [Calcutta, 1845].

Magālāt al-shuʿāʿarāʾ (Rieu ii 846a) foll. 498–509.

166. Muẓaffar Hūsain, entitled Mahārat Khan, the son of Ḥakim Ghulām-Muḥammad Khan, was born at Aurangābād in 1118/1706. He studied medicine under Ḥakim M. Ḥusain, entitled Buṛgāt Khan, physician to Muhammad Shāh (reigned 1131/1719–1161/1748). Eventually he himself became one of the Royal Physicians. If he was so in 1180/1766–7, when he completed the Jām i jahān-numā, the Emperor in question must have been Shāh-ʿAlām (reigned 1173/1759–1221/1806). He wrote works entitled Uṣūl al-tobb, Sirāj al-bajji, Minhāj al-bajji, etc.

Jām i jahān-numā, completed A.H. 1180/1766–7, a miscellany in five books (1) on the art of conversation, manners etc., (2) history, (3) geography, the famous men of each country and the poets of India, (4) on the angels, the elements, animals etc., (5) on language, grammar, rhetoric etc. : Rieu iii 1019 (extracts only. Circ. A.D. 1850), 1026a (extracts only. Circ. A.D. 1850).


Description: Elliot and Dowson, History of India viii pp. 158–62 (from a MS. belonging to the Rājāh of Benares).

Jām i jahān-numā; Elliot and Dowson loc. cit.

167. Yūsūf ʿAli Khan b. Ghulām ʿAli Khan was a friend of ʿAli-Wirdī Khan Mahābat-Jang, the Governor of Bengal, Bihar

1 Vol. i of this history bears the title The Chachmānah, an ancient history of Sind... Translated by Mirza Kalilchegh Fardinbeg (Karachi 1900).
and Orissa (d. 1169/1755), and married a daughter of ‘Ala’-d-Daulah Sarfaraz Khān. He died before a.h. 1195/1781. His Tārikh-i Mahbūb-i Gāzī, a history of ‘Ali-Wardi Khān and his successor Shujā‘-al-Daulah, was completed at Allahabad in 1177/1763-4.

Hadīqat al-ṣafā, completed 1184/1770, a concise general history in 3 volumes (jild) (1) Pre-Islamic times, early Islam, the ‘Abbasids etc., (2) Timūr and the Timūrids to Muḥammad Shāh, (3) Non-Timūrid rulers in India, abridged from Firīdūsh with a khātīmah containing a biographical dictionary of Persian poets 1 (cf. Sprenger 62); Bodleian 118 (autograph), Rieu ii 872b (vol. iii only, 18th cent.), Berlin 661 (khātīmah only). a.h. 1213/1799, Bānakpūr vi 480 (most of vol. i and end of khātīmah. 19th cent.), Ivanov 45 (18th–19th cent.), 46 (vol. ii only. Early 19th cent.), I.O. 3972 (extracts only).

Extract on the conquest of Assam: Quarterly Oriental Magazine iii pp. 267-285 (see Rieu ii 872b).
[Sprenger p. 192; Rieu i 312.]

168. M. Aslam b. M. Ḥafiz Pasarūrī 2 Ansārī Qādirī, a native of Lucknow, met Colonel J. B. J. Gentil 3 at Faṣṭābad (Fyzabad) in 1882/1788-9 and was encouraged by him to write his history, which he completed in 1184/1770-1 and dedicated to the reigning Nawwāb-Wazir of Oudh, Shujā‘-al-Daulah.

Farḥat al-nāẓirīn, a history, mainly of India, “somewhat ambitious in style, but of no great value for its contents,” to a.h. 1184/1770-1 4 in a muqaddimah (Creation etc.). three

1 This is sometimes called the Tadhkīrah i Yāsuf ‘Alī Khān.
2 Pasarūr, now called Pasrūr, was in Akbar’s time the chief town of a sarkār in the sālah of Lahore. It is now the headquarters of a tahsil in the district of Sialkot. The name is said to be derived from a certain Pars Rām Brāhman.
3 Born at Baghols 1708; served under Duplex and others: entered the service of Mir Qāsim in Bengal and then that of Shujā‘-al-Daulah in Oudh; died at Baghols 1799. His collection of Persian MSS. is in the Bibliothèque Nationale, Paris.
4 According to the Bodleian catalogue the last date that occurs in the work is 1196.

maqālahs ((i) Prophets, Caliphs etc., (ii) Rājahs and Sultāns of India, (iii) Timūr and Indian Timūrids to Shāh-‘Alam) and a khātīmah (geography of India, learned and holy men, family of Shujā‘-al-Daulah): Blochet i 550 (late 18th cent.), Rieu i 131a (breaks off at Aurangzeb’s accession. Early 19th cent.), 131b (portion only. 19th cent.), iii 1013a (extracts. Cir. A.D. 1850), Lindesiana p. 191 no. 80 (a.h. 1197/1782-3), Bodleian 118, Browne Pers. Cat. 61 (slightly defective at end), I.O. 3914 (Maqālah ii only).

Description with 8½ pp. of translated extracts (on Ahmad Shāh Abdāl, ‘Alamgīr II, Shāh-‘Alam etc.): Elliot and Dowson History of India viii 163-174.


[Farḥat al-nāẓirīn, preface; Elliot and Dowson loc. cit.; Rieu i 131a, iii 1080b; Browne loc. cit.]

169. Mirzā Muḥammad b. Muṭamad Khān (Rustam b. Diya’nāt Khān (Qubād) al-Ḥirīṯī al-Badalḵāhī) was born at Jalālābād (now in Afgānāstān) on Friday 21 Jamudā I in the 30th year of Aurangzeb, i.e. 1098 (4 April 1687). He was introduced to Aurangzeb by Rūḥ Allāh Khān in 1115/1703 and received a manṣūb of 150. Having found the Ḥabīb al-sīzar (see p. 104) and the Muntakābah al-lubāb (see below under History : India : General) very deficient and the work of M. Ṣādiq (see p. 126) inaccurate, he wrote his Tārikh-i Muḥammadi. He is, however, best known as the author of his own memoirs, the ‘Ibrat-nāmah. Two Arabic works of his, Miftāḥ al-najā‘ fi manāqib ʿAlī al-Abā and Tarjīm al-hujjaṣ, are described in the Bāhir Arabic Catalogue (nos. 208 and 222-3) and a third, Taḥfīz al-muhābba bi-manāqib al-Khulafa‘ al-Rāṣīḥīn, in the Rāmpūr Arabic Catalogue (p. 668).

Tārikh-i Muḥammadi, a chronicle from the Hijrīrah to a.h. 1119/1706-7, begun a.h. 1124/1712-3 and completed a.h. 1190: I.O. 3889 (vol. i), 3890 (vol. ii). 3980, Rieu iii 895a
(numerous extracts, mainly obituary and relating to India. Cir. A.D. 1850).

[Hūdat-nāmah; Bāṅkāpūr vii 623; Būhār Arab. Cat., no. 308.]

170. Murtādā Ḥusain, entitled (mubāḥir) Allāh-Yār, b. Allāh-Yār ‘Uthmānī Bilgrāmī was born at Bilgrām in 1132/1719–20. In 1142/1730–31, on the death of his father, Allāh-Yār, who was Bakṣi, under Mubāriz al-Mulk Sar-buland Khān, Śāhāb-dār of Gujarāt, the latter summoned him to Agra and gave him the rank and title (Allāh-Yār Khān, presumably) of his father. From that date until 1187/1773–4 he served under Mubāriz al-Mulk, Śāhīd Khān and Śafī Barr Jang, Śāhāb-dārs of Oudh, M. Qāsim Khān, Nāẓim of Bengal, ‘Ali-Quli Khān Dāghistānī (for whom see the section Biography: Poets), and Ahmad Khān Bangadhī, Ra’s of Farruqhi Bās. In 1190/1776 Captain Jonathan Scott, Persian Secretary to Warren Hastings, appointed him one of his muntakhs. It was at Captain Scott’s request that he compiled the Ḥādiqat al-agālīm, and the rough draft was submitted to Captain Scott, Colonel Polier 2 and Maulavi Darvīsh ‘Ali. He died c. 1795.

Ḥādiqat al-agālīm, a geographical, historical and biographical account of the seven climates written, mainly at least, in the years 1192/1778–1196/1782, based largely on the Ḥaft ḡālīm (but with more geographical information (including a sketch of European geography translated from J. Scott’s English) and much fuller treatment of India, the history including a valuable narrative of contemporary events in Bengal, Oudh and Bihār), and ending with a tattīmānah or ḡātīmānah (on the Copernican system, Europe, America etc.) compiled in 1202/1787: Bodleian 422 (autograph! Full analysis), Lindesiana p. 122 no. 69 (A.H. 1207/1792–3), Biochet 670–2 (late 18th cent.), Ivanow 286 (very defective. A.H. 1211/1796–7), Curzon 97 (ḡātīmānah

2 To distinguish him from his father he is sometimes called Allāh-Yār-i Tānāi.

2 Col. Polier, born at Lausanne in 1741, went to India in 1757 and entered the E.I.C.’s service. In 1762 he became Chief Engineer at Calcutta. In 1776 he resigned and successively served Shuja’ al-Daulah and ‘Asāf al-Daulah, Nawāb of Oudh as architect and engineer, and the Mogul Emperor at Delhi as a military commander. In 1788 he returned to Europe and in 1786 he was murdered by robbers (see Buckland’s Dictionary of Indian Biography).
172. M. 'Ali Khan Ansari b. 'Izzat al-Daulah Hidayat Allah Khan was appointed Dārūghāh of the Funjārāy 'Adilāt (Criminal Court) of Tirhut and Hajipur by his patron Saiyid M. Râjâ Khan Shârzi Muṣaffar-Jang, Nâ'ib Nâzim of Bengal and Bihar, who died at Mughalâbād A.H. 1206/1792. 'Inâyat Khan "Râṣîgh" and Shâkîr Khan were paternal uncles of his. In addition to the Bahir al-mawâzâj he wrote the Târikh i Muṣaffarî, a history of the Indian Timurids, and the Târikh i Ahamed-Shâhî (Eṭbā 423).

Bahir al-mawâzâj, a general history completed according to the preface in 1209/1794-5 but extending to 1211/1796 and divided into three volumes, viz. (1) = Bahir i-ix (non-Indian history), (2) = Bahir x (non-Mughal Indian dynasties) and Mauj 1-11 (Bâbur-Muhammad Shâh) of Bahir xi, (3) = Mauj 12-14 (Ahmad Shâh—Shâh-‘Alam II) of Bahir xi: Berlin 423-5 (complete. n.d.). Bânkîpur vîi 544 (vol. ii. Early 19th cent.). 545 (Shâh-‘Alam’s reign to A.H. 1200/1785. Possibly a part of the Târikh i Muṣaffarî), Rieu i 1025a (extracts from vol. i. Circ. A.D. 1850), I.O. 3983 (extracts only).

Description of vol. i.: Elliot and Dowson History of India viii 235-6.

[Târikh i Muṣaffarî; Rieu i 2829, i 1084b; Bânkîpur vîi 544.]

173. Mirzâ Abû Tâlib Khân “Tâlib” b. Hájjî M. Bâqî Khân Tabrizi Iṣfahânî, sometimes called Abû Tâlib Landañ, was born in 1166/1752-3 at Lucknow, where his father, an Iṣfahânî by birth, an Āhârbâjîñ Turk by descent, had settled. In 1189/1775, soon after the accession of ‘Āṣaf al-Daulah (Dhûl-Qa’dah 1188/Jan. 1775), he returned from Mughalâbâd, where he had lived from his thirteenth to his twentieth year at the court of Muṣaffar-Jang, to Lucknow and was appointed ‘Amâl-dâr of Etawah by Muḥtâr al-Daulah, the Nâ’îb. After the fall of Muḥtâr (A.H. 1190/1778) he was superseded and pensioned, but subsequently he assisted Col. A. Hannay at Goriakhpûr and N. Middleton, the British Resident. Under the latter he suppressed Râjâh Bâlbhâdra Singh’s rebellion. A.H. 1202/1787-8 is given as the date of his migration to Calcutta, and he was editor of the diwân of Ḥâfiz published there in 1791. In the years 1213/1798-1218/1803 he made with Captain D. Richardson the journey to Europe which he described in the Masir i Tâlibî completed in 1219/1804. He died at Lucknow in 1220 1/1805-6. In addition to the Masir i Tâlibî he wrote (1) Tâfizz al-ghaftîn (for which see below under History : India : Oâdlî), (2) Khulâsat al-afkâr (for which see below under Biography : Poets), (3) a diwân (for which see Bodleian 1994 and Poems of Mirza Abu Talib Khan (ed. with English translation by G. Swinton), London 1807, and, for the mathnâvî, Surâr-arzâ, in praise of London, Edinburgh 324), (4) Mi’râj al-tauhîd, a metrical treatise on astronomy with a prose commentary composed in 1219/1804 and dedicated to Abû l-Fâtîr Sultan M. Šâfîwî (see Edinburgh 93), (5) the five treatises, which are to be found at the end of some manuscripts of the Khulâsat al-afkâr (see below under Biography : Poets, where the titles are given) and of which the last, sometimes found separately, is

Lubb al-siyar u jâhân-numâ, a summary of universal history compiled A.H. 1208/1793-4, dedicated to ‘Āṣaf al-Daulah and divided into four bâbs ((1) the Prophets, (2) the Caliphs, (3) biographies of philosophers, companions of the Prophet, scholars, poets etc., (4) dynasties contemporary with the Caliphs and subsequent to them): Eṭbâ 696 foll. 396-473 (appended to the Khulâsat al-afkâr. Transcribed by G. Swinton from an autograph and corrected by the author A.D. 1804), 697 foll. 322b-390 (n.d.). Bodleian 391 (appended to the Khulâsat al-afkâr. A.H. 1210/1796), Aṣâfîyâh iii 98 no. 1312 (A.H. 1220/1805-6), Rieu iii 8956 (only the preface and Faṣîl vii (India) of Bâb iv. A.D. 1850), Suppt. 116 ii (early 19th cent.).

Description: Elliot and Dowson History of India viii 298-300.

[Khulāsat al-afkâr, khātīnum ; Michaud Biographie universelle, Paris 1843, i. pp. 85-7 (cited by S. A. Rochlin in BSOAS, viii. pt. i (1933) p. 50); Beale Miṣfâh al-tawârikh 564 ; Elliot and Dowson History of India viii 298-9 ; Rieu i 378 ; Enc. Id.]

1 See the chronograms composed by T. W. Beale at the request of Abû Tâlib’s son (Miṣfâh al-tawârikh, p. 564).
under Abū Tālib Khaṇ; Edinburgh Univ. Lib. Cat. of Arabic and Persian MSS., no. 90; portrait engraved for the *European Magazine* in the Edinburgh MS. of the *Surūr-afzā*.

174. **M. Šahrī** b. Mullā Muṣṭafā Šahīk al-İslām was *Qādi* of Ardīlān. It was for Khusrav Khaṇ, the governor of that district, that he compiled in 1215/1800–1 his *Zubdat al-tawārīkh i Sinandij†*, a general history, mainly of Persia, very jeune before Section x (*Ṣaḥawīs* to a.h. 1168/1754–5), after which come xi (on the genealogy of the Kurds and of the rulers and governors of Ardīlān), xii (a brief account of the Qājārs) and a *khāṣṣinaḥ* (on the sources of the work etc.): *Brown* Coll. G. 18 (9) = Houtum-Schindler 10 (a.h. 1275/1859).

175. Nawwāb ‘Abd al-Raḥmān, entitled *Šahā-nawāz Khaṇ*, Hāšimi Bānānī Dihlāwī was preceptor to the favourite daughter of Šah-‘Alām “ʿAftāb” (reigned 1173/1759–1221/1806) and subsequently sole manager of the imperial household, an office which he held until his death six months after Akbar Šaḥ’s accession, i.e. a.h. 1222/1807.

**Mīrāt i ʿāfīb-nūmā** (a chronogram = 1218/1803–4), a sketch of general history (with a more detailed account of Šah-ʿAlām’s reign), biography and geography: *Rieu* i 131 (not later than a.d. 1805), 132 (a.d. 1832), 133 (extracts only), iii 896a (a.h. 1226/1811), 896b (fragment only), 1051a (extracts only), 1052a (extracts only), *R.A.S.* 58 = Morley 45 (a.h. 1228/1813), *I.O.* D.P. 723 (a.h. 1806 i), i 3915, 3974, *Ivanov Curzon* 6 (a.h. 1233/1817), *Bānkīpur* vi 481 (13th year of Akbar II), *Bodleian* 120 (a.h. 1244/1829), *Lahore* Panjab Univ. Lib. (see *Oriental College Magazine*, vol. ii no. 3 (May 1926) p. 59).

Description: Elliot and Dowson *History of India* viii 332–3.

[Biog. by S. M. Riḍā Ṭabāṭabaʾī (*Rieu* iii p. 1018b); *Akhbārāt i Hind* (*Rieu* iii 914, 917); *Rieu* iii 896a, 1080b.]

1 For Sinandij, the capital of the Persia province of Kurdistan, see *Enc. Isl.* under Senna.

2 This *Šahā-nawāz Khaṇ* is of course to be distinguished from the more celebrated Sāṁsām al-Daulah Šahā-nawāz Khaṇ (Mīr ‘Abd al-Raḍīq), the author of the *Maṣṭār i amward*.

176. **Harsukh Rāy** b. Jiwan-Dās b. Rāy Basant Rāy Khatri was a resident of Lahore.

**Majmaʿ al-akhbār**, a general history to a.h. 1220/1805–6, the date of completion, in eight books called *akhbār*, of which the seventh, on Indian local dynasties, is the most important: *Rieu* iii 896b (a.h. 1264/1848), 1052a (extracts only). *Circ.* a.d. 1850).


Description and 13 pp. of translated extracts on (the Jāts of Bharatpur and on the E.I.Co.): Elliot and Dowson *History of India* viii 355–372.


[Nīqristān i Dārā (Rieu Suppt. 123) fol. 83; Anjianwān i Khāqān (Rieu Suppt. 120) fol. 40b; *Majmaʿ al-fuṣūḥā* ii 80.]


2 Five or six copies of this work were known to Elliot, who describes it as not uncommon.

3 ‘Abd al-Karīm was the continuator of Mirzā Sāṁsām’s *Tāรกī* or * питания* or *Tāรกī i Zandīyā* (for which see below in the section *History* : Persia : Zands).
p. 109 no. 364a), and it was he who at the suggestion of Francis Gladwin prepared a revised edition of the Persian translation of al-Ṭabarî’s history (see p. 65 supra).

Sulalat al-siyar, composed A.H. 1222/1807, a compendium of general history in two magâliha ((1) non-Indian dynasties, (2) Indian dynasties): Bodleian 122 (A.D. 1814).

179. M. Ḥusain b. Karam-ʿAli Iṣṭahānī was over sixty years of age in 1222/1807 when he was writing at Mashhad his Compendium of general history to A.H. 1223/1808, being virtually a transcript of the Nusakk i jahân-ārā with a brief continuation: Rieu i 136b (circ. A.H. 1223/1808).

180. M. Rīdā “Najm” b. Abī ʿl-Qāsim Taḥajabāʾi entitled Najm al-Daulah Itṭihār al-Mulk Ḥusām-Jang was born at Patna. In 1227/1812, having served for nine years as Collector at Bareilly, he was called to Delhi where he succeeded to his father’s title and offices and served for eight years as (deputy ?) steward of the Household and Dārāghah of the Treasury. Then after filling for seven years the office of Dīvān to Rājah Raghuji at Nāgpār he retired and devoted himself to literary pursuits at Lucknow. In addition to the works mentioned in this section he wrote also the Akhbārāt i Hind, the Majāth al-rīʿāsat, the Naghmā i ʿandalāb and the Khwargād i Īlām or Munẓar al-ʿalām (a geographical work), all of which form parts of his historical encyclopedia Bahr al-zakhhār.

(1) Zubdat al-gharāʾib, a general history in five volumes, composed in 1231/1816 (or between 1816 and 1830 according to Elliot and Dowson viii p. 434): I.O. D.P. 262 (Bilg. 1333) (vol. v (lives of philosophers, saints, poets, etc. Auto- graph (?)), Rieu iii 1024b (extracts from vol. v (biographies of philosophers, saints and poets). Circ. A.D. 1850), 1026a (preface and table of contents only. Circ. A.D. 1850), 1053a (extracts from vol. iv (Indian Timūrids)).

Description : Elliot and Dowson History of India viii 434.

(2) Majmaʿ al-mulūk, a very brief general history commenced about 1260/1844 and forming vol. iii of the author’s historical encyclopedia entitled Bahr al-zakhhār: Nadhir Ahmad 70 (autograph. M. ‘Ali Ḥusain’s Library, Ḥaidarābād), Rieu iii 1014b (extracts only. Circ. A.D. 1850), 1053a (extracts only), cf. 1048a.

Description : Elliot and Dowson History of India viii 432-5. [Naghmā i ʿandalāb under “Najm”; Majāth al-rīʿāsat, preface; Elliot and Dowson viii 432-3, 436-7; Rieu iii 914.]

181. Ināyat Ḥusain (“of Mahrārd” according to Elliot and Dowson) mentions the accession of Akbar II in his Kāshf al-akhhār, which must consequently have been completed later than A.H. 1220/1805.

Kāshf al-akhhār, a general history of no value: Rieu iii 1013a (extracts only. Circ. A.D. 1850), 1029a (extracts only. Circ. A.D. 1850).

Description : Elliot and Dowson History of India viii 372-3.

182. Bahādur Singh b. Hazāri-Mal b. Lakhāni Chand, a Gondīvālī Kāyastha of the Batmīgar caste, describes himself as an inhabitant of Shāhjāhānābād and says that in 1232/1816-17, having to leave the capital, he settled in Lucknow, where he devoted himself to the compilation of his Yadgār i Bahādūrī, completed A.H. 1249/1833-4, a general history in four sinakhs with some chapters on biography, geography, arts and sciences: Rieu iii 897a (19th cent.).


Description and pp. of translated extracts (mainly on Oudh): Elliot and Dowson History of India viii 417-25.

183. Qāḍī ʿAwāl Muhammad b. Qāḍī M. Rīdā is described by his son Nawwāb ‘Abd al-Latīf, C.I.E. (Member of the Bengal Legislative Council etc., b. 1828, d. 1893 ; see Buckland, Dictionnary of Indian Biography p. 2, where he is said to have been the “son of a leading pleader in the Sadr Diwān”.

1 Elliot’s copy of this work “obtained from the author direct” does not seem to be among the Elliot MSS. in the British Museum.
Court at Calcutta”), as a very learned and pious man who lived in Calcutta and died there in 1844 at the age of seventy.

*Jami* al-tawārīkh, a general history written A.H. 1250/1834–5 and divided into fourteen *faṣl*: I.O. 4422, Rieu iii 8996 (extracts only. 19th cent.), 1016a (extracts only. Circ. a.d. 1850).


Description and a translated extract of 3 pp. (on the battle of Plassey and the accession of Mir Ja’far): Elliot and Dowson History of India viii 425–9.

184. Saiyid M. Bāqir ‘All Khān b. Shāh Kalīm Allāh Bulbāri was tutor to Mirzā Jahāngīr and Mirzā Bābur, presumably Mughal princes, and was subsequently appointed *Munṣīf* at Hamirpur.

*Tārīkh-i Himīr*, a general history of no value abridged mainly from the *Mīrāt-i aṣfāb-numā*, written A.H. 1251/1835–6 and dedicated to Henry Pidcock: Rieu iii 1052b (foll. 72–131. Papers relating to the work (with extracts?)

Translated extracts (?) : B.M. MS. Add. 30,781, foll. 118–140.

Description: Elliot and Dowson History of India viii 414–15.1

185. ‘Abd al-Wahhāb “Qaṛāh” of Chahār Mahāl is spoken of by Rida-Quli Khān in 1284/1867–8 as still alive. For his *dīwān* see Rieu Suppt. 357

*Shams al-tawārīkh*, a general history to the rise of the Qajar dynasty compiled in the reign of Muhammad Shāh Qajar (A.D. 1834–41) and divided into a *muqaddimah* (on the Prophet, his predecessors and successors), forty chapters (on the various dynasties) and two *khātimah* (on the Qajars and the Ottomans respectively): Browne Coll. G. 17 (9) = Houtum-Schindler 13 (probably autograph).

[Majma’ al-fuṣūḥā] ii 422–4 ; Rieu Suppt. 357 (q.v. for further references).]

1 This work is described by Elliot as of no value, though of some repute in Bundelkhand, where it was composed.


*Miftāh al-tawārīkh*, or, to quote the title-page of the first edition, *Miftah-al-Tawarikh*, or *The Key to History*, being a collection of the most valuable chronograms in the Persian language [chronologically arranged] showing the exact year and date of the births, deaths, &c., &c. of Mahomedan kings, philosophers and other eminent men with historical observations; also inscriptions of ancient buildings with their descriptions . . . to the 1265th year of the Hijree era . . .: Agra 1849**, Cawnpore 1867** (part of this edition (or another edition !) was issued with a title-page describing the work as the *Jami* al-tawārīkh of Rashid al-Din Ghāzānī (for which see p. 72 supraj).

Description: Elliot and Dowson History of India viii 441–4.

[Buckland Dictionary of Indian Biography 31.]


188. Muḥammad Sādiq “Alḥār” met Sir Henry Elliot at ‘Aligarh and at his request wrote in 1263/1847 his


*Rauḍat al-ṣafā i Naṣīrī*, a new edition of Mir Khwand’s
Rawdat al-ṣafā (for which see p. 92 supra), with a continuation to the editor’s own purpose in three books: Tihān 1270-4/1853-6.

190. S. Ilāhi Bakhsh b. ‘Ali-Bakhsh Ḥusainī Angrezābādī was born A.H. 1240/1824-5 at English Bāzār, or New Mādāḥ, where he spent the whole of his life. He was a pupil of Munši ‘Abd al-Karim, who was himself a pupil of Ghulām Ḥusain Zaidpūrī. In his later years he was Persian teacher in the Mādāḥ District School. He died on 2 March 1892. In addition to the Khuwārsīd i jahān-numā he wrote works entitled Kanz al-maṣādir and Iqlīm i balāghat.

Khuwārsīd i jahān-numā (a chronogram = 1270/1853-4, the date of commencement, A.H. 1280/1863-4 being the date of completion), a history and geography of the world divided into twelve chapters called burj (i) the Creation, (2) America, (3) Africa, (4) Europe, (5) Asia, (6) Australasia, (7) the Prophets, (8) the Philosophers, (9) Saints, poets etc., (10) history of the Sūfī schools, (11) important buildings, (12) account of the author and his family): Bbār 102 (autograph), Ivanow 209 (extracts relating to Bengal transcribed A.D. 1890–1 for H. Beveridge).


191. M. Taqī “Sipīr” Kāshānī, when still a young man went to Tihān, where he was well received by Fath-‘Ali Khān “Ṣāḥba” Kāshānī Malik al-ṣu‘arā’i. Fath-‘Ali Shah’s poet laureate, who urged him to write a work on prosody using “Ṣāḥba’s” verses as examples. “Ṣāḥba” died in 1238/1822-3, and “Sipīr”, who had returned to Kāshān, abandoned the idea of writing the suggested work on prosody. In 1250/1834 Sultan Muhammad Shāh Qājār acceded to the throne and appointed him Royal Panegyrist (Maddāḥ i khas), giving him a post of secretary and accountant in the Treasury (munāhib va-mustāfuḥ i die‘ān). In the same year “Ṣāḥba’s” son M. Ḥusain Khān “Aphans” persuaded him to resume the project of writing a work on prosody and in 1251/1835-6 he completed and dedicated to M. Shāh Qājār the Barakīn al-ajām fi qawwānīn al-mu’tam (for a MS. see Blochet ii 1046. Edition: Tihān 1272/1855). At the request of M. Shāh he undertook to write a universal history, and Nāṣir al-Dīn Shāh, who acceded in 1264/1848, encouraged this undertaking and in 1272/1855–6 gave him the title of Lišān al-Mulk. He died at Tihān in 1297/1880 (according to the Māshhad Catalogue ii, p. 149).

Nāṣib al-tawārikh, a general history of little value except for contemporary history (which included the beginnings of the Bābī movement) published (originally it appears) in 14 volumes and extending to 1297/1881 with a later continuation to 1273/1857, the part relating to the Qājārs having the subtitle Tārīkh i Qājāriyah.


1 See Browne iv 309–10.

2 According to Minorsky (Ency. Isl. under Sipīr) it is criticised severely by the Persians of the present day, who say that it is full of inaccuracies and anachronisms.

3 The edition represented by the copy in the Aṣafiyah Library appears to be differently divided. It is stated in the Ency. Isl. on the authority of “the Indian catalogues” that the 14th volume stops at the period of the Imām M. al-Bījārī.

4 These statements concerning the dates and the contents of the volumes are given on the authority of the Aṣafiyah Catalogue (vol. i, p. 256).
Extracts: *Intikhāb i Nāṣirī al-tawārīkh*. Lahore 1901†, 1904*, 1906†.


[Nigāristān i Dārā (Rieu Suppt. 123) fol. 95a; Gobineau Trois ans en Asie, Paris 1859, pp. 454, 461–2, *Les religions et les philosophies*, Paris 1866, p. 157; *Maqma'i al-fuṣūlā* ii 156–181; A traveller’s narrative written to illustrate the episode of the Bāb, edited ... and translated ... by E. G. Browne, Cambridge 1891, ii 173–184; Blochet ii 1046; Browne Lit. Hist. iv 326, 344; Ency. Isl. under Siphr (Minorsky).]

192. Muhammad Ḥasan Kān Marāqī, entitled successively Sanī′ al-Daulah, Mu’taman al-Sulṭān, and I’timād al-Salṭānah, was the son of Hajjī ‘Ali Kān Marāqī, entitled first Hajjī al-Daulah and afterwards I’timād al-Salṭānah, one of Nāṣir al-Dīn Shāh’s ministers. He was French interpreter to Nāṣir al-Dīn Shāh and was afterwards promoted to be press minister (Yate, p. 313). He accompanied Nāṣir al-Dīn Shāh on his journey to Khurāsān at the end of 1300/1882. He died at Tīhrān on 19 Shawwāl 1313/3 April 1896. “He compiled altogether some two dozen books, almost all of them on geographical, historical, and other such subjects connected with Persia” (Yate, ibid.). Of these the *Tārikh i muntazam i Nāsirī*, the *Ḥujrat al-sa’ādāt*, the *Durur* i’tījān, the *Khāvār kisān*, the al-Mā’ātir wa-l-athār, the *Malla* al-shams, the *Mīrāt al-buldān* i Nāsirī and the *Tārikh i inkashī* in Yangi Dūngā are mentioned in their appropriate places below.


Description (by S. Churchill): JRAS. 1887 p. 318.

[...]

193. Appendix

(a) Tūdā works


Description: Elliot and Dowson *History of India* viii 101–2 (from a MS., apparently autograph, in the library of the Nawwāb of Tonk).

(3) *Jām i Ḥam*, a translation by Farhād Mīrzā (for whom see p. 204 infra) of William Pinnock’s *Comprehensive system of modern geography and history*. Edition: [Tīhrān,] 1273/1856*.

(4) *al-Māʾārīf*, translation of Ibn Qutbah’s work (for which see Brockelmann i .121): *Lindesiana* p. 175 no. 418 (circ. a.d. 1750).

(5) *Miftah al-qulūb*, by Shams al-Dīn al-ʿĀṣīl: *Browne* Coll. H. 2 (11) (vol. ii (the Caliphps and numerous dynasties contemporary with the ‘Abābids)), *Browne* Suppt. 1227 (vol. iii (Chingiz, Timur, the Ottomans, Black and White Sheep, Uzbaks etc.). Christ’s).
Mukhtasar tārikh i Islām. [Translated (from the Turkish?) by S. Riqā‘āl-Zādāh.] Edition: Lahore 1345/1926–7*.


Mukhtasar al-tawārikh i Sulaimānī: see Subḥat al-akhyār below.

Muriyā‘ al-dhahab, translation of al-Mas’ūdi’s work (for which see Broekelmann i 145), by Mīrzā ʿAlī Fakhr al-udabā‘ made in 1316/1898–9 by order of Sultān Mas‘ūd Mīrzā Zill al-Sultān: Majlis 246 (A.H. 1316/1898–9).

Subḥat al-akhyār or Subḥat al-akhbār, genealogical tables of the Patriarchs and the principal dynasties of the East ending with the Ottomans. There exist, in Persian and Turkish, genealogical tables, some, if not all, compiled in the time of Sultān Sulaimān I (A.H. 928/1520–974/1566), about which it is perhaps impossible on the basis of the descriptions given in the catalogues to make completely accurate statements. In 1545 Yūsūf b. ʿAbd al-Latīf wrote in Turkish and dedicated to Sultān Sulaimān his Subḥat al-akhyār (?) which he translated from, or based on, a Persian original (of the same title?) apparently by a certain ʿAṭāfī. Twenty-two manuscripts of ʿAbd al-Latīf’s work are enumerated by Babinger (Die Geschichtsschreiber der Osmanen, p. 71), while Flügel ii 839–42 (Subḥat al-akhbār, in Persian with Turkish preface, beginning Ḥādīthi silsilah i Khāqānī etc.) and 867 (Subḥat al-akhyār, entirely in Turkish apparently, beginning Silsilah-jamāni i hamd u sipās) are described as copies, or translations, of ʿAṭāfī’s work. In 1678/1667–8 the Turkish text of Yūsūf b. ʿAbd al-Latīf’s work was brought to Erivan by merchants, and Ṣafī-Quṭl, the governor of the town, translated it into Persian and dedicated his translation to Shāh Sulaimān the Safavīd (A.H. 1077/1666–1105/1694).

Ṣafī-Quṭl’s translation: Rieu i 138 (19th cent.), Majlis 271 (where the work is called Mukhtasar al-tawārikh i Sulaimānī).

Tārikh al-khābār fi ʿāthar al-adwār: Būhār 59 (vol. vii (History of Europe to the 19th cent.) only. 19th cent.).

Tārikh i tawallud u waqfāt i pādisbāhān, dates of the birth and death of eminent persons (rulers, scholars, poets etc.) and the principal historical events from the birth of Tinār, 25 Sha’bān 736/8 April 1336, to a.h. 1144/1731–2: Ethish 2731.

Tarjamah i Tamaddun i Islām, a translation by Mīrzā Ibrāhīm Qummi of the Ta’rikh al-tamaddun i Islāmī of Jurj Zaidān (d. 1914, see Ency. Isl. under Zaidān). Edition: Tīrān 1329/1911 (see Masjhad iii p. 115).

Tawārikh i pādisbāhān i Īrān u Tūrān u Hindūstān wa-qāhīrah tamān i jahān, a chronological list of the rulers of the Muḥammadan world ending, so far as India is concerned, with Muḥammad ʿAlī: Ethish 1.

Tūlī i tamaddun i ikhtirāt i tāzim, a brief history of civilization, compiled from English works by Muṣṭahī M. b. Āḥmad. Edition: Bombay 1328/1911*.

(b) Untitled works

(1) Critical essay on the conflicting statements of historians, written at the request of Sir H. M. Elliott by S. Ḥasan ʿAllī: Rieu iii 900a (circ. a.d. 1850).

(2) General history to a.h. 970/1562–3, by Ghiyāth al-Dīn M. Jāmī, who was in the service of Humāyūn: Nadhir Āḥmad 55 (Diwan Faḍl i Rabbi, Mursjādībad).

(c) Miscellaneous unidentified works

(1) Bodleian 14 (from Ardāshīr b. Bābāh to the death of al-Ḥusayn. Transcribed after a.h. 1000/1591–2). (2) Bodleian 96 (to a.h. 948/1542, the date of composition). (3) Bodleian 101 (to a.h. 1020/1611). (4) A very detailed general history, Leningrad Pub. Lib. (see Mélanges asiatiques iii (St. Petersburg 1859) p. 728). (5) Būhār 14 (to a.h. 1134/1721–2). (6) I.O. 3732 (b). This is
The work which Major Ravery in his translation of the *Tabaqat* i *Nāşirī* often refers to under the title of *Tārīkh-i-Yā'arūs* [sic], a title which is indeed scrawled on the manuscript, (7) Ethé 120 (to A.H. 1001/1592–3).

B. THE PROPHETS, EARLY ISLĀM, Etc.

(a) *Qīṣās al-anbiyāa*

194. In the preface to the "*Qīṣās al-anbiyāa wa-siyar al-mulūk*" which has been lithographed several times in Persia the 1st of Rabī' al-awwal 352/963 is given as the date on which "Shahīd Muḥammad Ḥuwaiṣi" 1 began with the collaboration of other scholars to translate the work from an Arabic original supplemented from other sources. The translation was undertaken by order of a certain "Sultān Ghiyāth al-Dīn Muṣṭafā", no doubt a fictitious personage. If the date given were correct, this work would be among the oldest surviving specimens of Muhammadan Persian, like the translation of al-Ṭabarī's history and the other works mentioned on p. 1, note 2, but it may be surmised that the date 352 was selected by some unknown forger as an appropriate date merely because that was the year in which Abū Šāliḥ Maṣūr b. Nūḥ instructed al-Balʿamī to translate al-Ṭabarī's history.

*Qīṣās al-anbiyāa wa-siyar al-mulūk*.

Editions: [Tabriz] 1279/1862–3 (see Mēlanges asiatiques v (St. Petersburg 1864–8) p. 518), [Tabriz], 1281/18644, [Tihārā], 1284/18675, [Tabriz], 1290/18736.

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1 This is the form in which the *nīḥāḥ* appears in the edition of 1281/1864. The Tabriz edition of 1279/1862–3 seems to have Ḥuwaiṣi (see Mēlanges asiatiques v (1864–8), p. 518). It may be noted that in the edition of 1281 the *Ṣifṭ* Abū Muḥammad Jurnāyī (for whom see 'Allār Ṭuṭkiyirat al-sulṭān', ed. Nicholson, pt. ii, pp. 132–4 and Nicholson’s note (Variants, p. 84)) is called Abū Muḥammad Ḥuwaiṣi on p. 5, l. 2.

B. THE PROPHETS, EARLY ISLĀM, Etc.: *Qīṣās al-anbiyāa* 159

The manuscript *Qīṣās al-anbiyāa* Flügel iii 1572 (A.H. 1000/1591–2) begins with the same words as the edition of 1281/1864 (viz. al-Ḥamdu lī-lāh allāhī ḥalal al-insān wa-'allamahu 'l-bayān wa-akramahu bi-maṣād al-lāliḥān), but the arrangement of the contents seems to differ from that indicated by the table of contents prefixed to the lithograph. The MS. evidently contains no preliminary story about the Sultān Ghiyāth al-Dīn Muṣṭafā and Ṣulṭān M. Ḥuwaiṣi.

195. Abūd b. M. b. Maṇṣūr al-ʿArbaʿīn [?] wrote at some date unknown, but probably quite early, since he was aware of no book dealing exclusively with the history of the Prophets.

*Qīṣās al-anbiyāa*, a history of the Prophets and the Imāms based mainly on the *Takmilat al-lālīf wa-nuzhat al-zarāʾif* of Abū M. Abīl-ʿAzīz b. Uṯmān al-Jasāʾi: Blochet i 360 (mid 7th/13th cent.).

196. At Bāltī in 475/1082–3 Abū Naṣr A. b. A. b. Naṣr al-Bukhārī wrote his *Anīs* (or *ʿUtna*) al-murrīdīn wa-raudat al-muḥabbīn (v. ante p. 29), which he incorporated in his *Ṭāj al-qīṣās*.

*Ṭāj al-qīṣās*, a large work on the lives of the Prophets from Adam to Muhammad: I.O. D.P. 618 (not later than A.H. 1081/1670–1), Bānkīrū vi 482 (old), xiv 1111 (Anīs al-murrīdīn only. A.H. 1001/1592–3), Ethé 591 (A.H. 1104/1693), 592 (breaks off in the 12th majālī of the story of Joseph), Bodleian 342 (breaks off with Battle of Ḥūnain).

Ivanow 326 (*Qīṣās al-anbiyāa*) begins, like Bānkīrū vi 482, Ethé 591 and Bodleian 342, with the words al-Ḥamdu lī-lāh allāhī tawbaḥhd bi-l-malakūt wa-ṭaʾawwūz bi-l-jabarūt and the apparent identity of the works is noted by Ivanow, but the statement that Ivanow 326 was compiled by Abūd Maṇṣūr, the author of another work entitled *Bahr i laʿālīs*, at Bījāpūr in 993/1585 occasions difficulty.

[Bānkīrū vi 482.]

197. Isḥāq b. ʿIbrāhīm b. Maṇṣūr b. Khalaf al-Naisībūrī cannot have lived much later than the close of the fifth century of the Hijrah.

198. In the time of the celebrated theologian Abū Maṣūr al-Māturīdī, who died at Samarqand in 333/944-5 (see Brockelmann i 195 and Ency. Isl. under Māturīdī), an unnamed Samarqandi wrote, doubtless in Arabic, a work entitled Maʾāṣir al-anbiya’, which contained such heresies that al-Māturīdī denounced the author as a kāfīr and ordered the book to be burnt. Then Abū I-Hasan M. b. Yahyā al-Baghdādhī wrote, also in Arabic, his Kashaṣ al-qawāmīd fi āḥwāl al-anbiya’ or Iṣmat al-anbiya’, of which no copies appear to be recorded.

This work is said to have gained much popularity, but in the sixth/seventh century it was understood with difficulty on account of its ornate style, and for this reason an abridgment shorn of rhetorical embellishments was written by Nūr al-Dīn Ahmad ibn Maḥmūd ibn Abī Bakr al-Sabūnī al-Buldārī, a Ḥanafī theologian who died in 580/1184 (see Ibn Qutṭābihgū in no. 20, al-Fawā'id al-balḥiṣiyān p. 42, Brockelmann i 375). This abridgment is said to have become very popular, but no copies seem to be recorded.


H. Kh. identifies the author of the Arabic original with the celebrated philologist ʿAli b. Ḥamzaḥ al-Kisāʾi and speaks of a Persian work on the subject by M. b. Ḥasan al-Dāḏūzamī in which he "iqṭafā athār al-Thaʿlabī".

[Brockelmann i 350; Ency. Isl. ii 1037 (Brockelmann); Eisen-
berg Die Prophetenlegenden des Muḥammad ben Abdallāh al-Kisāi, Berne 1898, and his edition mentioned above.]

201. Kāi-Kā'īs b. Kāi-Khusraw b. Dārā, of Raš, translated into Persian verse a Pahlavī work on the life of Zoroaster. The date of this translation is unknown, but in the year 647 of the Yazdagirdī era (a.d. 1278) Zartuṣt b. Bahram b. Pahlā, who subsequently translated the Book of Ardā-Vīra (Rieu i 47, Ethè 2819 etc.), wrote out Kāi-Kā’iss’s poem, appended an epilogue and possibly modified it to some extent.

Zaraturst-nāmah, or Zartuṣtšt-nāmah, a mathnawī in 1,570 verses on the legendary history of Zoroaster from before his birth till the events of the last millenniums were revealed to him: G.I.P. ii 122, Lindesiana p. 235 (a.d. 1636), Glasgow 3 (a.d. 1640/1677), Rieu i 46 (17th cent.), 496 (a.d. 1677), Blochet i 198 (2) (a.d. 1739), 199 (1) (18th cent.), 197 (a.d. 1205/1730–1), Bodleian 1947 (circ. a.d. 1611), 1948 (defective), 1949 (Persian prose paraphrase), Dhabhar 107, 121, 124, 127, Ross and Browne 213.

Edition: Le Livre de Zoroaster—Zaraturstšt Nāma—de Zartuṣtšt-i Bahram ben Pajḏā, publiée et traduit par F. Rosenberg, St. Petersburg 1904*.


French translation: see above under Edition.


203. Muʿīn al-Dīn Farāhī died a.h. 907/1501–2 (see p. 11 supra).

Tārīkh i Mūsawī, a life of Moses completed a.h. 904/1498–9: Ethè 605 (a.h. 906/1501), 2883 (a.h. 1189/1775–6), 2884, L.O. D.P. 703 (a.h. 1268/1852), Lindesiana p. 197 no. 455 (a.h. 1123/1711–12), Ivanow 323 (late 12th cent. a.h.), 324 (12th cent. a.h.), Būhārī 24 (13th cent. a.h.), Browne Suppt. 250 (King’s 79), Madras, R.A.S. P. 17.


Majma‘ al-hudā, biographies of the Prophets, the Imāms and other holy men in forty bābās: Ethè 598 (bears a seal of 1079/1668–9), Ivanow 61 (a.h. 1083/1672–3).

205. Father Jerome Xavier, a Navarrese and a grandson of St. Francis Xavier’s sister, was born in 1549. He entered the Society of Jesus at Alcala in 1568 and in 1581 he left Lisbon for Goa. After serving as Rector of the Colleges of Bassin and Cochim, as Master of Novices and as Superio of the Professed House of Goa, he started in December 1594 for the Mughal Court and lived for nearly twenty years at Lahore and Agra, coming into close contact with Akbar and Jahāngīr. He died at Goa in June 1617 as Coadjutor-Archbishop elect of Cranogane.

He applied himself to the study of Persian and seems to have acquired a competent knowledge of the language, but no doubt all, as certainly some, of his Persian works were written originally in Portuguese and translated by him into Persian with Oriental help. Among these works are (1) Aʾīnah i ḥaq-qummā, on the Christian religion, dedicated to Jahāngīr (see Rieu i 44 etc., Sir E. Maclagan The Jesuits and the Great Mogul, London 1932, pp. 206–9), (2) Muntakhab i Aʾīnah i ḥaq-qummā, an abridgment of the preceding (see Rieu i 46 etc., Maclagan op. cit. p. 208), (3) Zabūr, a translation of the Psalms (see Bulletin of the School of Oriental Studies iii (1923–5) p. 138, Maclagan op. cit. pp. 211–12), (4) Aḏāb al-salāman, written at Agra in 1609 and dedicated to Jahāngīr (see Bulletin of the School of Oriental Studies iii (1923–5) p. 138, Maclagan op. cit. p. 215). The fourteenth chapter of the above-cited work by Sir E. Maclagan is devoted to Xavier’s Persian works.

(1) Miṣrīt al-quds or Dāstān i Masūd, a life of Christ written by Akbar’s desire in 1602 at Agra, originally no doubt


Descriptions: (1) Note on a Persian MS. entitled Mir-ād-ul Quds, a Life of Christ compiled at the request of the Emperor Akbar by Jerome Xavier,—by H. Blochmann (in Proceedings of the Asiatic Society of Bengal 1870, pp. 138–47, where the preface is translated and chapter i summarized), (2) Father Jerome Xavier.

1 'Abd al-Sattār b. Qāsim Lāhaurī was a son of M. Qāsim Frīghāth, if we may believe a note in the Langesiana copy of the Thamarrat-al-falāqfah (see Maclagan op. cit. p. 217 ult.). He was ordered by Akbar to learn the language of the Franks (i.e. Portuguese) in order to translate European books into Persian. His Thamarrat-al-falāqfah or Awhil-i Farangiustān is an account of Greece and Rome and of the lives of the philosophers (MSS. at King's College, Cambridge (v. Browne Supp. 770), in the B.M. (Or. 5893, see Maclagan op. cit. p. 218, n. 16), at Manchester (Langesiana no. 177, no. 445), in the Victoria Library, Patiala (see Maclagan op. cit. p. 218, n. 16), at Jānandabad (Åsaflīyāh i p. 346 nos. 118, 149) and at Hāmād (see the catalogue vol. iii p. 78). He wrote also an abridgment of Ṣharaf al-Dīn 'All Yāzdi's Jafar-mīnān.

2 For Ludovicus de Dieu (b. 1500 at Flushing, d. 1642 at Leyden) see W. M. C. Juynboll Zeemansche-eenvoudige boevenaar van het Arabisch in Nederland, Utrecht (1932), pp. 200–4.

B. THE PROPHETS, EARLY ISLĀM, ETC.: Qīṣāṣ al-anbiyāṯ 165


(2) Dāstān-i awhil-i Ḥawārīyān, or Waqī'ī-i Ḥawārīyān; i duwādāx-gūnāh, written at Akbar's request subsequently to the Mir-ād-ul-quds, translated into Persian by the author and 'Abd al-Sattār b. Qāsim, apparently issued in instalments, since four of the lives are said to have been presented to Akbar before his death in 1605, and dedicated in its final form to Jahangir, to whom a copy was presented in 1607: Åsaflīyāh ii p. 1540 no. 5 (i "Majmū'ah i rasti'ī i Ḥalat i Piṭrus wa-qhālīr-ha wa此aflīyān i Ḥawārī i 'Isa"). Author not stated. Said to have been in Akbar's library. Louvain Bibliothèque des Missions (formerly in the Gotha's Indian Library, Calcutta, and earlier in the possession of G. S. A. Ranking). Said to bear Akbar's seal. Lives of Andrew, James, Peter and Paul only. See J.A.S.B., N.S., x (1914) pp. 71–2, Maclagan op. cit. pp. 209, 219 and the references there given), Blochet i 14 (early 17th cent.), 15, Bodleian 365 (not later than A.D. 1638), Ethis 620 ("Kawī'ī i Pi'tar i 'Isawi". St. Peter only. A.D. 1778, doubtless transcribed from de Dieu's edition), Ivanow 1636 (A.D. 1871), Ivanow Curzon 666 (incomplete. Early 20th cent.), Leyden v p. 91 no. 2396, London S.O.S. (see BSOS iii (1923–5) p. 136), Serampur College (see J.A.S.B., N.S., x (1914) pp. 65–71).


with an English translation (by H. Beveridge) is given). (2) Maclagan op. cit. pp. 209-11.


206. Fath Husain wrote

Zād al-akhirah, of which the first daftar, completed in 1015/1606-7, contains a history of the Prophets to the death of Muhammad: Voulez 976 (Daftar i only. A.H. 1019/1610-11).


Manāqib i anbiyā’ (?), a short (25 foll.) collection of legends concerning pre-Islamic prophets with brief notes on Muhammad and his first successors: Ivanow Curzon 101 (A.H. 1038/1629).

208. In the years 1633-39 Adam Olearius (b. 1599, d. 1671) went in the capacity of secretary with the ambassadors sent by Frederick Duke of Holstein to Russia and Persia for the purpose of promoting the trade in silk. In his account of this journey (English translation, London 1669, p. 309) he mentions “the Persian, whom I brought out of the Country, and who still waits on me, named Achwerdi”. On the 21st of May 1642 this Ḥaqq-wirid, having migrated from Holstein to Holland, bound himself by a written contract (clauses from which are quoted by Juynbol) to copy manuscripts for Jacobus Golius, the well-

known Professor of Hebrew and Arabic at Leyden.1 After a renewal in September 1643, this contract finally expired at the end of August 1643 and shortly afterwards Ḥaqq-wirid returned by sea to Holstein. He helped Olearius to prepare a Latin translation of Sādī’s Gulistān, and he died, at the age of 65 or thereabouts, more than three years before the publication of the German translation (Persianischer Rosenthal, Schleswig 1654ce), i.e. circ. 1650. Both he and his son had become converts to Christianity.

Legends of the Prophets and Imāms preceded by an account of the Creation: Mehren p. 17 no. 42 (defective at end).


209. ‘Abd al-Wāḥid b. M. al-Muṭṭi lived not earlier than the 16th century and not later than the first half of the 18th.


Urdu translation: Cawnpore 1903* (and other editions).

210. A certain Bāqir “Khādīm”, who came to India from Īrān, wrote in 1149/1736-7

Raudat al-muttaqin, a poetical account of the Prophets from Adam to Muhammad: Bānkīpur iii 392 (A.H. 1164/1750-1).

1 Both Ḥaqq-wirid and his son had themselves enrolled in the Album Studiosorum Acad. Lud.-Bat.
211. Appendix

(a) Titled or quasi-titled works

1. *Afṣāh al-ahwāl*, on the Pre-Islamic Prophets, by Ṭāmūn Ṭānūn (?): *Berlin* 539.


For other works dealing with the legend of Joseph or with the explanation of Sūrah xii see above, pp. 11, 25, 29 (nos. (2) and (10)), 31, 33 and nos. (41) (48) and (49) below. Poetical versions of the story of Yūsuf and Zulaiḥā will be mentioned in the section relating to Poetry.

3. *Aḥbār al-anbiyāʾ* (beginning Ḥamād i bī-ḥadd u sipās i bī-ʿaḍād mar Ḥuṣaynī rā kū ḥalāq i har jahān, etc.): *Ross and Browne* 125 (18th cent.).

4. *Anbiyāʾ-nāmah, a mathnawi* on the Pre-Islamic Prophets and Muhammad, composed by ʿIyāniʾ (Abū Isḥāq Ibrāhīm b. ʿAbbāl Allāh al-Balāh-Chanī [?] al-Ṣābīstārī) at some date unknown but possibly in the time of Ghāzin (a.h. 694/1295-705/1304): *Ivanow* 1754 = Sprenger 364 (slightly defective at beginning. Early 16th cent.).

5. *Badr al-ahillah ft kanz al-ḥikmah* (?), a work containing *interalia* an account of the Creation and of the Pre-Islamic prophets divided into a large number of sections called *laṣṭaf* and ending (at any rate in the Berlin MS.) with Joseph: *Berlin* 540 (old).


9. *Dāstān i Sulaimān*, a poem on the legendary war between Solomon and Rostam. Edition: *Aʿẓamābād* [i.e. Patna], 1297/1880*.


15. *Madinat al-anbiyāʾ*: *Ivanow* 328 (12th/18th cent.).


18. (Muntakhbāt i qisṣa i anbiyāʾ), beginning al-Ḥomād u lī-ḥabībī ḥabībī jāʿalā ḥamda miṣbāh-i li-dhikrīhī: *Ivanow* 327 (a.h. 1027/1618†).


(21) *Qiṣṣa al-anbiyāʾ*, beginning *Andar tašir i in ayah kih guft Khuday taʿalā Khalaqa l-samawāti wa-l-ard* : *Cairo* p. 506.

(22) *Qiṣṣa al-anbiyāʾ*, a long poem on the Pre-Islamic Prophets and Muhammad, beginning *Ilāhī ba-dil kāman az khāmah dīh* : *Āyā Şuꭳiyāh* 3355 = Tauer 297 (defective at end. 10th/16th cent.).

(23) *(*Qiṣṣa al-anbiyāʾ*), another long poem beginning *Sukhan-gty chūn guft Khvāhad sukhan* : *Āyā Şuꭳiyāh* 2984 = Tauer 298 (6th/14th cent.).

(24) *Qiṣṣa al-anbiyāʾ*, a detailed work on the Pre-Islamic Prophets in 41 majālis : *Etet* 596 (first leaf missing. A.H. 1070/1660 ?).


(26) *Qiṣṣa al-anbiyāʾ*, the legends concerning the Pre-Islamic Prophets, the kings of the Yemen and the life of Muhammad to the Battle of Badr, beginning *al-Hamdu li-ilāhī ʾāmī al-ardāʾ* : *Āyā Şuꭳiyāh* 3347 = Tauer 296 (A.H. 891/1486).


(29) *Qiṣṣa al-anbiyāʾ* : *Browne* Suppt. 956 (A.H. 1074/1663-4).

(30) *Qiṣṣa al-anbiyāʾ* : *Peshawar* 1466 (9th/15th cent.).

(31) *Qiṣṣa al-anbiyāʾ* : *Asaфиyāh* ii p. 880 no. 14 (A.H. 1083/1672-3).

(32) *Qiṣṣa al-anbiyāʾ* : Rawān Köğkū 1534 = Tauer 299.

(33) *Qiṣṣa al-anbiyāʾ* : Rawān Köğkū 1536 = Tauer 300.


(36) *Qiṣṣa al-mursalān*, lives of the Prophets and Imāms with a compendium of the fundamentals of Islam, by *M. Ḥusain* b. *M. Riḍāwī Ṭhirānī*. Edition : *Ṭhirān*., 1301/1884 (vol. i (Adam to Jirjis) is in the B.M.).

(37) *Qiṣṣa i tawārīkh i anbiyāʾ*: *Leiden* iii p. 16 no. 928 (A.H. 745/1344-5).


(41) *Qiṣṣah i Yūsuf*, by *Ṣadr al-Shaʿrī* : *Browne* Handlist 800.


(43) *Tasfīr i tadḥīkārat al-anbiyāʾ wa-l-umam*, lives of the Prophets from Adam to Muhammad dedicated to Khwājah Ḥasan and divided into a dībājāh, two muqaddas and a khāsimūn (beginning Rabīʾ ʾṣrāḥ li šandīr) : *Etet* 599 (A.H. 1013/1604-5).


(45) *Tārīkh i Iskandar* (Tarjāmah i Tārīkh i Iskandar), translation of an English history of Alexander the Great by James Campbell. Edition : *Ṭhirān*., 1262/1846° (appended to the Tārīkh i Pītar, i.e. a translation of Voltaire's *Histoire de l'Empire de Russie sous Pierre-le-Grand*).

(46) *Tārīkh i Iskandar i Dīn i l-Qarnain*: *R.A.S.* P. 333.
(47) *Tārīkh i Sulaimān*, an anonymous account of Solomon, Bilqis and David: **Rāmpūr** (see Nadjīr Aḥmad 59. A.H. 1260/1844. 18 Pictures).

(48) *Yūsuf u Zulaikhā*. For metrical versions of the story of Joseph and Zulaikhā see the section relating to Poetry.

(49) *Kitāb i Yūsufīyah*, the story of Joseph in 16 *majālis* interwoven with an account of the martyrdom of al-Ḥusayn,¹ by M. Ḥādī Naʿīmī. Edition: [**Persia 1870?**].


(b) Untitled works

(1) Mystical tract on the prophet Jesus: **Bodleian** 1270 (3) (A.H. 886/1481).

(b) **MUḤAMMAD**

212. M. Ibn Išāq al-Muẓṭalibī lived for a time at al-Madinah, probably his birthplace, but he left it for Egypt and ultimately went to al-Ṭiraq, where he met the Caliph al-Mansūr and at his invitation settled in Bagdād. He died there in or about the year 150/767. [See Brockelmann i 134, *Enq. Isl.* ii 389–90 etc.]

His life of the Prophet, if extant at all in its original form, is exceedingly rare,² but an abridgment, the *Sirāt Rasūl Allāh*, made by ‘Abd al-Malik Ibn Iḥṣām (b. at al-Baṣrah, d. at al-Fustāt A.H. 218/834), see Brockelmann i 135, *Enq. Isl.* ii 387 etc., is well known, having been published at Göttingen in 1858–60° (ed. F. Wüstenfeld), at Bālāq in 1295/1878 and at Cairo in 1324/1906 (on the margin of Ibn Qayyim al-Jauza’ī’s *Zād al-maʿād*), in 1329–32/1911–13 (in 3 small volumes) and in 1332/1914 (on the margin of al-Suhailī’s commentary *al-Raṣf al-umuf*).

¹ For a small fragment of a work in prose and verse on the martyrdom of al-Ḥusayn, by M. Ḥādī b. Abī l-Ḥasan al-Sharīf al-Nāʾīnī, see *Rieu* i 1566.

² It was recently reported that a copy existed at Fez.

A German translation by G. Weil was published at Stuttgart in 1864.


213. M. b. ‘Umar al-Wāṣīdī, who was born at al-Madinah in 130/747–8 and who died in Dhū ’l-Hijjah 207/823, nearly four years after his appointment as Qādī of ‘Askar al-Mahdī in al-Ruṣāfah by al-Ma’mūn, wrote a *kitāb al-magāhās*, which has been preserved, and numerous other works (*Futūḥ al-Shā’m, Futūḥ al-Īrāq, Magāl al-Husayn* etc.), which are now lost (see Brockelmann i 135–6 and *Enq. Isl.* under al-Wāṣīdī). Ostensibly by al-Wāṣīdī but in reality the compositions of a later date are some historical romances, *Futūḥ al-Shā’m, Futūḥ al-Īrāq, Futūḥ Miṣr* etc., which exist in manuscript and several of which have been printed (see Brockelmann i 135–6, *Enq. Isl.* under al-Wāṣīdī, etc.).

*Kitāb al-Magāhās*: Rieu Arabic Suppt. 502 (the only known complete copy. A.H. 564/1169), *Cureton-Rieu* p. 419 (first half of the work).


215. M. b. Ṭisā b. Saurah al-Ṭirmidhī is celebrated as the author of one of the six canonical collections of traditions (al-Jāmi’ or al-Sahiḥ or al-Sunan). He is said to have died at Tirmidh in 279/892–3 (or 275/888–9 or 270/883–4).

*Šamā‘īl al-Nabī,* a collection of traditions concerning the person and character of the Prophet: H.Kh. ii p. 548, Brockelmann i 162 (q.v. for editions and commentaries), Ellis ii 197–8, Ency. Isl. iv 798.

Persian commentaries: (1) *Šamā‘īl i Naba’wi,* by M. Muṣḥīḥ al-Dīn Lārī (d. 979/1571–2, see p. 116 supra): H.Kh. iv p. 70. Editions: Lahore [1879*], 1390/1892.

(2) *Tarjamah i Šamā‘īl al-Nabī,* completed at the khanāqah of S. Allī al-Hamadānī. a.h. 988/1580 by a certain Ḥājī, i.e. apparently Ḥājī M. Kasāmīrī (d. 1006/1597, see Rahmān ‘Allī 46), who was a pupil of Ibn Ḥajar al-Ḥaitamī (for whom see Brock. ii 387 etc., Ency. Isl. ii 380): Būḥār 159 (16th cent.), Bānkīpurī xiv 1191.

(3) of unknown authorship: Bānkīpurī xiv 1192 (a.h. 1272/1855–6).

(4) by : Peshawar 439c (?).

(5) by : I.O. D.P. 60 (Bilg. 12).

216. Abū Sa’d (or Sa’d) ‘Abd al-Malik b. Abī ‘Uthmān M. al-Khawāṣchī, a celebrated devotee (ṣahīḥ) and preacher (wedā), died at Nishāpūr in 406/1015–16 or in Jumādā i 407/1016. He was the author of several Arabic works, including (1) Ṭabāhīb al-aṣrār, on Ṣūfism, Ahlwardt iii 2819, (2) al-Bisāhār wa-tan-nidrār fi ta’bir al-rūʿyā, Leyden 1213, Cairo vii 118, and

(3) *Sharaf al-Nabī* or (Dala’il al-mubawwah), or (Sharaf al-mubawwah) or (Sharaf al-Mustafā), a classified collection of traditions relating to the Prophet: H.Kh. iv 7556, Rieu Arabic Suppt. 509 (11th cent. a.d.), Ahlwardt ix 9571 (an abridgement ?: a.h. 447/1055).

Persian translation by Maḥmūd b. M. b. ‘Alī al-Rawandī: 2

1 *Kharṣāfī is said to be the name of a street in Nishāpūr.*

2 According to the As‘ad Efendi catalogue the translator was Shāhīd Maḥmūd b. M. b. ‘Alī al-Rawandī, i.e. presumably Zain al-Dīn Maḥmūd b. M. b. ‘Alī al-Rawandī, a calligraphist and poet, who was the maternal uncle of Najm al-Dīn Abū Bakr M. b. Abī Ismā‘īl al-Rawandī, the author of the history of the Saḥīḥ entitled Rūḥat al-sudūr, a work begun in 969/1202. On the other hand Blochet, following apparently a title-page inscription or a colophon or the like, calls the translator (‘inām i aš‘ām i raḥba‘i i bīrī i nāsīḥ i muṣawwirī) Najm al-Dīn Maḥmūd [sic, not Maḥmūd] b. ‘Alī al-Rawandī and identifies him with the author of the Rūḥat al-sudūr (whose name does not seem to be open to doubt since it mentions it repeatedly in the Rūḥat al-sudūr). The Bāyazid catalogue says nothing about the translator. In 577/1181 Zain al-Dīn Maḥmūd al-Rawandī was employed by the Sultan Tughril as his instructor in calligraphy and in 585/1189 he was sent from al-Trāq to Mazarandak as an envoy to the king of that country (see the Rūḥat al-sudūr, ed. M. Iqbal, G.M.S. 1921, pp. xvi–xvii).


(4) Tarjamah i Makārim al-akhlāq, completed in 1065/1655 by ‘Ali b. Taifūr al-Basṭāmi: Ivanov Curzon 751 (a.m. 1076/1665), Bāṅkīpūr xiv 1220 (19th cent.).

[Rauḍāt al-jannāt 512–14.]

219. The traditionist Abū ‘l-Karam ‘Abd al-Salām b. M. b. [Abū] l-Ḥasan ‘Ali al-Ḥijjī al-Firdausī al-Andarastānī 1 does not seem to be mentioned in the biographical dictionaries, but his Mustaqāṣ was probably written in the latter half of the 6th/12th century, since his immediate predecessor in the isnād prefixed to it is said to have received a tradition at Jurjānīyah (Gurganj) in 536/1141–2. ‘Abd al-Salām had spent a whole life in collecting all the genuine traditions from the best authorities and his Mustaqāṣ was written at the request of the Sāviḍ i gurrā i ath i lūlām Abū ‘l-Qāsim Maḥmūd b. Aḥmad.

It was translated into Persian by Kamāl al-Dīn Ḥusain b. al-Hassan al-Khwāråzmi al-Kubrawī, who died in 839/1435–6 (according to the Majālis al-‘askarāhā), He was a disciple of the great saint Khwājā Abū ‘l-Wafā’ (who died at Khwāråzmi in 835/1431–2, see Nafḥāt al-uns, Ḥaṣf iqlīm no. 1411), and he wrote a commentary on the Mathnavī and a commentary on the Burdah of al-Buṣīrī in the Khwāråzmi dialect of Turki.

[Holbī al-siyār ii 3, 144; Ḥaṣf iqlīm no. 1412.]

al-Mustaqāṣ [ṣī sharḥ al-Mujālā] 2: an Arabic history

1 This is perhaps a corruption of al-Andarastānī. Andarastān is given as the name of a village one day’s journey from Gurganj.

2 The Persian translator in his preface calls the Arabic original Mustaqāṣ dar sharḥ i Muḥājla. "The Mujālā, a previous work of the same author, contained nearly the same matter in a more condensed form" (Rieu).

1 There is some disagreement among Shī‘ite scholars concerning the particular Ṭabarṣī who wrote this work.
of the Prophet and the first five Caliphs based mainly on the Śahās of Muslim and al-Buhārī and the Musâwīta' of Mālik: H. Kh. v p. 375. No MSS. recorded.

Persian translation: *al-Muṣafad al-aqaż* fi tarjmat al-Muṣtaqṣa enlarged by an account of the Imamīs to `Ali al-Ridā and other historical information and written after the death of Amīr Shāh-Mālik, Governor of Khwārgan, in 829/1425-6 and before the expulsion of his son Amīr Ibrāhīm from Khwārgan by the Uzbaks in 834/1430-1, the former being referred to in the work as dead and the latter being spoken of as Governor of Khwārgan: H. Kh. vi p. 90, Salīm Aghā 849-50 = Tauer 181-2 (A.H. 894/1489), Rieu i 144 (16th cent.), Aṣṣīyāh i p. 482 no. 60 (A.H. 1152/1739-40), Upsala Zetterstén 405.

220. Muḥammad b. ʿAbd Allāh b. ʿUmar.

Strat al-Nabī, a short biography abridged from a larger work and divided into 8 (7) bāb: Salīm Aghā 808 = Tauer 172 (A.H. 694/1295).

221. Abū ʿl-Fatḥ M. b. A. b. Abī Bakr al-Kārtānī (?) was for some time at the court of Pādīshāh Khāṭān (A.H. 693/1294-694/1295) at Kirmān and then went to Pūman, where he wrote his life of the Prophet for Abū ʿl-Naṣr Dilāj b. Fāl-Shāh, the ruler of Gīlān.


222. Abū ʿl-Fatḥ Fatḥ al-Dīn M. b. M. al-Yaʿmārī al-Andalusi al-Shāfī'i called Ibn Saiyid al-Nās was born at Cairo in 661/1263 or 671/1273, became Professor of Ḥadīth in the Zāhiriyāh Madrasah and died in Shābān 734/1334.

ʿUṣūn al-aṭhar fi funūn al-magḥāzi wa-ʿl-shamāʿīl wa-ʿl-siyar, a detailed Arabic biography of the Prophet: for MSS. see Brockelmann ii 71 (add I.O. 4105).

1 Ḥāfiẓ Khālīfah has confounded this work with Abūr b. M. al-Nasaffī Maṣqad-i qasqa, a compendium of Sunnism, for which see Berlin p. 1033, Blochet i, 99, i 150 (8), Bollingen 1250, 1258, Browne Supp., 1335, 1595, Gotth. 6 (11), Hamburg 140 ii, Ivanov 1179 (2), 1180, Leyden v p. 42, nos. 2305–7, Rieu ii 834 etc.

Arabic abridgment by the author himself: Nūr al-ʿuyūn: for MSS. see Brockelmann, loc. cit.

Persian translation of the abridgment: *Surūr al-maḥzūn* by Wāli Allāh Dīhlwā (d. 1176/1762–3, see pp. 20–22 supra).


[Brockelmann ii 71, Enq. Isl. under Ibn Sāiyid al-Nās.]

223. Saʿīd [al-Dīn M.] b. Masʿūd b. M. al-Kāzarūnī, a descendant of Abū ʿAli al-Daqqāq, died according to *al-Durūr al-kāmīnāh* in Jamādā i 758/May–June 1357. He was the author of (1) an Arabic commentary on the Maḥṣūrāt al-anwār of al-Ṣaghāni entitled according to H. Kh. al-Maṭāfī al-Muṣṭafawiyyāh, (2) a work entitled Shīfāt al-ṣudr, (3) al-Muṣalalāt, a collection of traditions completed in 742/1341 (Cairo Arabic Cat. vii 455), and

(4) An Arabic life of Muḥammad, which H. Kh. calls al-Muntaqī fi siyar muqād al-Nabī al-Muṣṭafā but which the B.M. Catalogue and the Persian translator call Muqād al-Nabī (or Muqād al-Muṣṭafā), divided into four gism and a khātimān and written between A.H. 732/1331 (the date of an incident in the author’s life mentioned by the translator, see Bānkūpīr Cat. vi p. 85) and 758/1357, the date of the author’s death: H. Kh. vi p. 167, *Cureton*–Rieu p. 423 no. 920, Bānkūpīr Arab. Cat. xv no. 1010, Yeṣīr 837.

Persian translations: (1) completed at Shīrāz a.h. 760/1358 by the author’s son ʿAfīf b. Saʿīd al-Kāzarūnī 1:

1 The author’s son ʿAfīf [al-Dīn] in the colophon to his Persian translation of his father’s life of Muḥammad calls his father Saʿīd b. Masʿūd. This is not, of course, inconsistent with Saʿīd al-Dīn M. b. Masʿūd, a form in which the name occurs elsewhere. The Berlin Catalogue gives the name as Saʿīd b. M. b. Masʿūd.

2 H. Kh.’s statements concerning the author and his works are not free from confusion (see ‘Abdul Muqtadir’s remarks in the Bānkūpīr Catalogue vi 83–4).

3 H. Kh. ascribes to ʿAfīf b. Saʿīd three other works, Arbaʿīn i Kāzarūnī, Shīfāt al-Buhārī completed at Shīrāz in Rabi` i 766/1364 and Shīfāt al-ṣudr. As ‘Abdul Muqtadir points out, however, the last is stated in the introduction to the Tarjāmāh i Muqād i Muṣṭafā to be a work of Saʿīd b. Masʿūd’s.
Tarjamah i Maulūd i Muṣṭafā (or al-Nabī), sometimes called Siyar i ‘Aṣīr or Siyar i Kāzārinī: BAYAZID 883 = Tauer 174 (A.H. 793/1391), Nūr i Uṣūlanīyāh 3342 = Tauer 175 (A.H. 833/1430), Bānkīpūr vi 484 (A.H. 841/1437), Āṣafīyah ii p. 882 no. 135 (A.H. 860/1455–6), Lālā Ismā’īl 328 = Tauer 176 (A.H. 876/1472), Fāṭīm 409b = Tauer 177 (A.H. 885/1480), Browne Coll. J. 5 (10) = Houtum-Schindler 34 (A.H. 896/1491 (1)), 1 Ivanov 49 (A.H. 989/1581–2, said to be copied from an autograph), Bābhār 17 (A.H. 1173/1760), HAMBURG 220 (fairly old), Berlin 543 (old), 544, ETHE 165, LO. D.P. 727, Rieu iii 1026a (table of contents only).


[al-Durūr al-kāminah iv pp. 255–6; Brockelmann ii 195; Bānkīpūr vi 484 (where the problems relating to the author and H. Kh.’s confusions are discussed).]

224. Majd al-Dīn M. b. Yaʿqūb al-Ḥirūzābādī, celebrated as the author of the Arabic dictionary entitled al-Qāmūs, was born in 729/1329 at Kāzarun, near Shīrāz, and died in 817/1414 at Zabīd (for further information see Brockelmann ii 181–3 and ENECY. ISL. under al-Ḥirūzābādī).

Sufar al-saʿādah, or al-Ṣirāt al-mustaqīm, traditions relating to the practice of the Prophet especially in regard to religious observances, divided into five unnumbered chapters ((1) ablutions (ṣuṣūd), prayer (naṣār and ṣadīq), fasting (ṣāmū), etc., (2) Friday and the Friday service, (3) the pilgrimage, (4) the glorification of God (adḥāb), (5) the Prophet’s general

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1 In the Catalogue of the Browne Collection the translator’s name is given as Uwās b. Fakhr al-Dīn b. Ḥasan b. Ismā’īl Mūminabādī, but the opening words agree with those of ‘Affī b. Ṣaʿīd’s translation.

2 According to Fagnan the Arabic translation is divided into the following books: (1) al-ṣahāb, (2) al-qawm, (3) al-ṣawād, (4) al-ḥujjāj, (5) al-ṣalām wa-l-ṣādāb.

3 This information concerning the identity and date of the translator comes from a note on I 4. 4 of the Algiers manuscript.

4 This is the title by which ‘Abd al-Ḥaqq designates the commentary in his own list of his works (see Rieu iii 1077).
and poet, belongs apparently to the 6th/12th century. 1 According to the Rauḍat al-jannāt (p. 604), the year 773/1371–2 is mentioned in his commentary on the Nahj al-balāgah as that in which he received a risālah from ‘Abd Allāh b. Ḥamzah al-Ṭūsī at Sabzawār (of Bahaq), but 573/1177–8 should doubtless be read. He was the author of several works including

1) al-ʾIbāḥ, a work on Shīʿite law, (2) Ḥaḍāʾiq al-ḥaqiq 2 fi fasr daqiq ʿaqsa al-ḥaḍāʾiq, a commentary on the Nahj al-balāqāh, and (3) Maʿṣūm b. Maḥmūd fi muḥaddith al-ḥujjāj, 4 all of which were presumably in Arabic. A Persian abridgment of the third of these works was prepared under the title Bahjat al-mabāḥih by Abū Saʿīd 5 Ḥasan b. Ḥusain Shīʿi Sabzawārī (an author of the 9th/15th century), who wrote (1) Maṣūbī al-ḡulāb, a parmenetic work in Persian (I.H. 2943).


Metrical version: Bahjat al-mabāḥih or Kitāb i muḥīsāt (a chronogram = 953/1546–7), by M. Taqī al-Dīn “Ḥairati.” 6

1) According to an authority quoted in the Rauḍat al-jannāt a contemporary note at the end of a copy of his commentary on the Nahj al-balāqāh stated that it was completed in Shībān 576/1181.

2) According to I.H. 222 al-ʾIbāḥ is the title of his commentary on the Nahj al-balāqāh.

3) Ḥaḍāʾiq al-ḥaqiq ʿaqsa al-ḥaḍāʾiq is given in I.H. 998 as the title of a commentary on the Nahj al-balāqāh by ‘Allaʾ al-Dīn Gulistānāb.

4) I.H. 3141 gives the title as Manāṣīb al-mahjūb. Other variations occur.

5) Or Abū Ḥaḍūl Kamāl al-Dīn, sec. to fol. 10 of the Būḥār MS.

6) “Ḥairati” will reappear in the section Posrav.


[Rauḍat al-jannāt 170 (Ḥasan Sabzawārī), 604 (al-Kaidari.)]

226. Apparently unknown is the authorship of al-Dhirvat al-ʿulūyā fi sirat al-Muṣṭafā, an Arabic work, of which no copies seem to be recorded.


227. “Abd al-ʿAzīz called (mulaqqāb) Muhīy al-Ḥiṣārī wrote in 821/1418 his

Ṣiyar al-Nābi, in twelve majālis, the last of which contains an account of Muḥammad’s death and a short history of the first four Caliphs: Nūr i ʿUṭḥmānyah 3346 = Tauer 183 (A.H. 844/1441).

228. S. Muḥammad b. S. Naṣīr al-Dīn Jaʿfar Ḥusaini Maḵkī is said to have been a pupil and ḥallīf al-ḥal of the celebrated saint Naṣīr al-Dīn Maḥmūd Chirāgh i Dīhil (d. 757/1356), to have lived from the time of Sulṭān Muḥammad Tughlūk (reigned 725/1325–725/1351) to that of Sulṭān Buhlu (reigned A.H. 854/ 1450–894/1489) and to have reached an age of more than 100 years. Among his works are mentioned (1) Bahāʾ al-ʿalʾānī, Sūfī letters to Malik Maḥmūd (Shaḥkhan) written A.H. 824/1421– 825/1422 (see ʿAṣfāyah p. 404 nos. 789, 886, Eṭḥe 1867–8), (2) Risālah dar baʿṣīn i rūḥ, and (3) Panj nikūt. According to the Khastiḥat al-ʾaqīfayā he died in 891/1486 and was buried at Sirhind.

1 So Tauer. The ʿAṣfāyah catalogue calls the author (translator) Bahāʾ al-Dīn Kāzārūnī [sic] and the work ʿAṣfāyah catalogue ʿAlī in Dhirvat al-ʿulūyā. The Lālā Ismāʿīl catalogue (probably through a misuse of Ḥ.Kh.) calls the author Zahr al-Dīn ʿAlī al-Kāzārūnī and gives the date of his death as 894 (cf. Ḥ.Kh. ii p. 635, where Zahr al-Dīn ʿAlī b. M. al-Kāzārūnī is mentioned as the author of a life of Muḥammad (title not stated)).
Bahr al-ansāb, a historical and genealogical work on the Prophet and his ancestors, the first six Caliphs and the Imāms, being (according to the Edinburgh catalogue) a translation of an Arabic work by the translator’s father: Edinburgh 407 (A.H. 1011/1602–3), Browne Suppt. 153 (Corpus 205 (1)).

[Sawā’iq al-anwār (Ethis col. 332); Ḥakimīn al-aṣfāʾā i 402.]

229. Amir Sayyid Aṣāl al-Dīn Abū ʾl-Maṣʿūbīr ʿAbd Allāh b. ʿAbd al-Rahmān al-Ḥusaynī al-Daḫthakī al-Shirāzī al-Sharīf was summoned from Shirāz to Harāt by Sultān Abu Saʿīd and used to deliver sermons every week in the mosque of Gauhar Shāhīn. In the month of Rabīʿ ʿi he used to read his Milād i Nabāʾi [i.e. apparently al-Mujtabā], to large and attentive audiences. He died in 883/1478.

A Risālah i mazārāt i Shirāz is mentioned as a work of his by Khwānd-Amin, and he is apparently also the author of a similar work relating to the distinguished persons buried at Harāt and entitled Maqāṣid i al-aṣfāʾ al-Suṣugānīyāh wa-marqāṣ al-aʿmāl al-Khawāṣīnāh (see Asʿad 2182 and Mélanges asiatiques iv (St. Petersburg 1860–3), p. 54). For his nephew, Jamāl al-Ḥusaynī, see p. 189.

al-Mujtabā fi strat al-Mustafā, a large history of Muḥammad in 28 meṣāleh (see Bāṅkīpur vi p. 93): no copies recorded.

Abridgments by the author himself:

(1) al-Mujtānān min kitāb al-Mujtabā fi strat al-Mustafā completed in 830/1427 at Kirmān for the waṣīr Jamāl al-Dīn Ibrāhīm known as (al-magṣūr bi) Abū Kālijīr and divided into a ṣaḥīḥ, three ṣahifūn and a ḥāthhimāh: Shahīd ʿAll Pāštā 1897 = Tauer 184 (11th/17th cent.).

(2) Daʿī al-durūr wa-daʿī al-durūr fi bayān mlād Sayyid al-Bāṣhār, completed in (or after) 858/1454 and divided into twelve ṣaḥīḥ: Šahīd al-Ḥakam i 222, Āyā Ṣūʿāyah 3195 = Tauer 185 (A.H. 886/1481), 3196 = Tauer 186 (11th/17th cent.), Aunīr 270 (Meṣāl i i–ii only, i.e. A.H. 3–11. A.H. 1060/1650), Bāṅkīpur vi 486 (16th cent.), ʿAṣafīyah ii p. 876 no. 119.

[Hubb al-sīyar iii 3, 335; Haft iṣṭīlām no. 208; Meṣāl i al-muʿāmmān min 226–7; Rieu 147a; Bāṅkīpur vi 485.]

B. THE PROPHETS, EARLY ISLĀM, ETC.: MUḤAMMAD 185


231. A quotation or quotations from Jāmī (d. 898/1492) and the date of Ethis 137 (A.H. 871/1466–7) show that the seventeenth century is the period to which we must assign—

Siyar al-Nabī, a detailed life of Muḥammad in 45 ṣaḥīḥ and a ḥāthhimāh: Ethis 136 (Gaṣls 1–30, defective at beginning. N.d.), 137 (Gaṣls 32–45 and ḥāthhimāh. A.H. 871/1466–7), Bāṅkīpur vi 489 (opens in fifth ṣaḥīḥ. 16th cent.).

232. Jamāl al-Dīn Aḥmad Ardīstānī usually called Pir Jamāl or, as a poet, “Jamāl,” an eminent ʿṢūfi, the eponym of an order of derivishes (the Pir-Jamālīyar), and the author of numerous works, mainly poetical, died A.H. 879/1474–5. A copy of his Kulliyāt, preserved in the India Office, has been described by R. A. Nicholson in the Volume of Oriental studies presented to E. G. Browne, Cambridge 1922, pp. 364–70. For other collections of his poems see Bodelean 1274, Browne Coll. v 38, Būhār 337, and Ivanov 648 = Spruner 206.


1 Died at Shirāz A.H. 839/1432. See Broekhman ii 201–3, Ecoy. Id. under Ibn al-Jazārī and Rieu’s Supp. to the Cat. of the Arabsi MSS. in the B.M. No. 515, where a life of Muḥammad by Ibn al-Jazārī is described. This may be the work in question, but Ibn al-Jazārī wrote more than one work on the subject.
1761 (Fatḥ al-abcāb only. Circ. A.D. 1480), Ivanov 648 (Pis. (1) and (7) only. Mid 10th/16th cent.), I.O. 3866, Browne Coll. v 38 (A.H. 1236/1819).

[Šuḥaf i İbrāhīm (Berlin p. 633 no. 55 and p. 636 no. 41); Maʿṣūm `All Shah Tarāʾiq al-haqīq. Tihrān 1319/1901-2, ii, p. 159; Rijāl al-ārīfīn pp. 53-7; Nicholson in the Browne Volume, loc. cit.]

233. Ḥāji Nūr al-Dīn M. Kāzarūnī began in 885/1480-1 for Shāh Yaʿqūb [of the Āq-quyūnūlīs presumably] his Mawlid i ḥaḍrat i Risālat-pānah i Muḥammad, a large mathnawī on the life of Muhammad in four qiems: Ḥakimoglu Ṭāll Pāshā 812 = Tauer 188 (10th/16th cent.), Hūdāʾi Efendi 97/1 = Tauer 189 (10th/16th cent.), Yildiz Kūshkū, 39 = Tauer 190 (12th/18th cent.).


Editions: (place ?) 1279/1862-3 (see Aṣaфиyah ii p. 878 no. 114), (place ?) 1288/1871-2 (see Aṣaфиyah ii p. 878 no. 128), Lucknow 1876*-3, 1882*. Turkish translation by Lāmī’i: Flügel iii 1868.


236. Amir Jamāl [al-Din] ‘Ātā Allāh b. Faḍl Allāh al-Ḥusaini al-Dašṭakāri al-Ṣirāzī was the nephew and pupil of Amir Asīf al-Din ‘Abd Allāh al-Ḥusaini (for whom see p. 184 supra). He was, according to Khwānd-Amir, an outstanding divine of Sultān Ḥusain's time at Harāt, where for some years he taught in the Madrasa al-Sultānīya and preached in the Masjid i jāmī. Khwānd-Amir speaks of him as living in retirement, wholly absorbed in devotions and good works. According to the Tabaqāt i Shāh-Jahānī he died in 926/1520.1

1 Raudat al-ahbāb ft siyar al-Nabi wa’s-Al wa’s-AS̱hab, lives of Muḥammad, his family, companions etc. written at the request of Mir ‘Ali Shīr, completed A.H. 990/1494–5 and divided into three maqāsid (1) Muhammad, completed A.H. 886/1484, (2) Bāb 1 (Bāb 2 does not occur), the first three Caliphs, (3) ‘Ali and the twelve Imāms, with an alphabetical list of famous Companions etc.): H. Kh. iii p. 495, Masḥhad iii p. 85 (apparently Maqāsid i. Autograph (i)), Ayyūbīt biyyah 3209 = Tauer 248 (Maqāsid i. A.H. 892/1487), 3208 = Tauer 250 (Maqāsid i. A.H. 927/1521), 3253 = Tauer 255 (Maqāsid i. A.H. 935/1529–9), 3211 = Tauer 254 (Maqāsid ii. A.H. 964/1556), 3207 = Tauer 261 (Maqāsid i. 10th/16th cent.), 3210 = Tauer 262 (Maqāsid i. 10th/16th cent.), Nūr i Uthmānīyah 3298 = Tauer 249 (Maqāsid i. A.H. 935/1498), 3300 = Tauer 257 (Maqāsid i. A.H. 973/1566), 3299 = Tauer 263 (Maqāsid i. 10th/16th cent.), Flügel ii 1202 (Maqāsid i. ii. A.H. 910/1504 and 973/1565), 1203 (Maqāsid ii. A.H. 1010/1601), Nāṣīḥ Pāsẖā 1135 = Tauer 250 (Maqāsid i. A.H. 913/1508), Dorn 309 (Maqāsid i. A.H. 937/1529).

1 Jas. 3 of the third volume of the Hābīb al-siyar, in which he is described as still alive, was completed in Dūh, 1 ‘ядāh 929/1523.

2 Some, if not all, copies of Maqāsid ii end with ‘Alī’s return from the Battle of the Camel, A.H. 36.

3 The author's intention (expressed in his preface) of devoting Maqāsid ii to the Sabūbāb (11 mens) (2) women) and Maqāsid iii to (1) the Tūbah’s (2) the Tūbah’s (3) the Imāms of the subsequent period was evidently abandoned.
1530–1), ʿĀṣaṭāyih ii p. 878 nos. 155 (A.H. 939/1532–3), 20 (n.d.), 6 (n.d.), 56 (n.d.), ʿĀthī 145 (Maqṣūds i, ii, bāb i and part of iii. A.H. 954/1547. Written by author's son apparently), 146 (Maqṣūds i, ii, bāb i and part of iii. A.H. 1121/1709), 147 (Maqṣūd i. A.H. 984/1576–7), 148 (Maqṣūd i, A.H. 1014/1655), 149 (Maqṣūd i, N.D., A.H. 150 (Maqṣūd i, defective), 152 (Maqṣūd i, defective), 153 (Maqṣūd i, bāb i. A.H. 1094/1683), 154 (Maqṣūd ii, bāb i), 155 (Maqṣūd ii, bāb i), 156 (Maqṣūd ii, bāb i and part of Maqṣūd iii), 157 (Maqṣūd ii. A.H. 1107/1698). L.O. D.P. 649A (A.H. 1126/1714), 649B (Maqṣūd ii), 649C (A.H. 1143/1730–1), Faqīḥ Allāh Efendi 1456 = Tauer 253 (Maqṣūd i, A.H. 960/1553, copied from an autograph), Ḥakimoglu ʿAlī Pāshā 751 = Tauer 256 (Maqṣūd i and ii. A.H. 962/1555 and A.H. 955/1558), Rieu i 146a (lacks part of Maqṣūd ii and whole of Maqṣūd iii. 16th cent.), 147b (Maqṣūd i. A.H. 964/1557), 148a (Maqṣūd i and ii. 16th cent.), 148b (Maqṣūd i and ii. 16th cent.), 148c (Maqṣūd i and ii. 16th cent.). 148d (Maqṣūd i and ii. 16th cent. and part of the life of ʿAlī from ii i). A.H. 1013/1604), 148e (life of ʿAlī and the Imāms, i.e. Maqṣūd iii (?). A.H. 1262/1846). Khāṣṣ Efendi 4899 = Tauer 255 (Maqṣūd i. A.H. 974/1565–6), no. 408 (Maqṣūd ii, only. A.H. 1231/1815–16). Salīm Ağa 794 = Tauer 258 (Maqṣūd i. A.H. 985/1578), Tūrīn 95 (A.H. 986/1578), Imaṇn̄ow 53 (Maqṣūd i. A.H. 999/1590–1), 54 (Maqṣūd i. A.H. 1029/1620), 55 (Maqṣūd i and ii, defective at end. A.H. 1060/1650), 56 (Maqṣūd ii), 57 (Maqṣūd ii. 18th cent.), 58 (Maqṣūd iii, defective in middle. Shāh ʿAlām's reign (1759–1806), Curzon 12 (Maqṣūd i. 18th cent.), 13 (part of Maqṣūd i. 18th cent.), 1st Supp. 921 (Maqṣūd ii. A.H. 1029/1620 (?)). Asād 2113 = Tauer 259 (Maqṣūd ii and Maqṣūd, end with a. A.H. 989/1581), Lālah-i 1782 = Tauer 260 (Maqṣūd iii. A.H. 995/1587) R.A.S. P. 18 = Morley 5, P. 19 = Morley 6 (Maqṣūd i, end with a. A.H. 999/1590). Lālá Ismāʿīl 344 = Tauer 265 (Maqṣūd i. Circ. A.H. 1000/1591–2), 345 (Maqṣūd ii and iii. A.H. 1007/1599), Eton 15 (Maqṣūd i). Owner's date 1061/1650–1), Biłc̣ḥet 378 (Maqṣūd i, A.H. 1003/1594), 379 (Maqṣūd i, A.H. 1088/1677), 380 (Maqṣūd i, incomplete. 18th cent.), 381 (Maqṣūd ii. A.H. 1013/1604), 382 (Maqṣūd ii. A.H. 1027/1617), Decourdelancejne S.P. 1853 (end of 16th cent.). Bānkīpūr vi 496 (Maqṣūd i and ii. 16th cent.), 497 (Maqṣūd i and ii. 18th cent.). Edinburgh 191 (Maqṣūd i. A.H. 1011/1602), 420 (all three Maqṣūds the 2nd (incomplete) dated A.H. 1027/1617), Būhrā 19 (all three Maqṣūds. A.H. 1281/1865), 20 (all three Maqṣūds. A.H. 1294/1877), 21 (Maqṣūd i. 17th cent. Fine copy), Rāghūb Pāshā 1014 = Tauer 265 (all three Maqṣūds. 11th/17th cent.). Malej 546 (A.H. 1130/1718), 547 ("Daftar i"), 548 ("Daftar ii"), Browne Supp. 715 (A.H. 1172/1758–9. King's 192), Browne Coll. J. 20 (10) (Maqṣūd i, N.D.), Berlin 553 (Maqṣūd i), 554 (Maqṣūd ii), 555 (Maqṣūd iii), Bodleian 131 (Maqṣūd i), 132 (Maqṣūd i), 133 (fragment of Maqṣūd i), Bukhārā Semenov 75, Cairo p. 508 (def. at end), Lahore Panjab Univ. Lib. (see Oriental College Magazine, vol. ii, no. 3 (Lahore, May 1928), p. 69), Leningrad Mus. Asiat. (see Mēlanges asiatiques v (1876), p. 460), Peshawar 1420, 1421 (1st half), Upsala Zettersten 692 (Maqṣūd i).

Edition: [Lucknow], 1297/1880–2. 2°.


Turkish translation by Maḥmūd al-Maghnišāwī: Constanti- nople 1268/1852 (see Mēlanges asiatiques v (St. Petersburg 1864–8), p. 470).


(2) Tūlīfāt al-ʾahbāb fi manāqib Al-ʾal-ʾAbā. This second work as well as another entitled Rūṣād al-siyār is mentioned by 'Ali Shār Qānī in his Tūlīfāt al-kirām. In the Enay. Isl. Jamāl al-Ḥusainī is identified with 'Āṭā Allāh b. Maḥmūd al-Ḥusainī, the author of a work on prosody (called Taḥwīl al-šīrāb), of which an autograph copy dated 925/1519 is mentioned in Naṭārī Ṭāmūd 304 (ʿAlī Ḥusain Library, Ḥaḍarābād, cf. ʿĀṣaṭāyih i p. 166 no. 247, no. 251, ii p. 1734 no. 31 (12), Cairo p. 524 etc.), but this is incorrect (see Rien Supp. 191 (3)).
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from Delhi, and of checking an epidemic of the plague by composing his

(Siyar i Nabawi) or (Muntakhab i kāb i Sufar al-sā‘ādah),

a collection of traditions relating to the Prophet extracted from

the Sufar al-sā‘ādah (see p. 180 supra) and divided into ten


Presumably different from this is the same author’s work

al-Sa‘īr wa‘l-sulūk, which likewise occurs in the section


[Aḥbār al-ajḥād; Kalimāt al-sā‘ādah p. 101 (see Bānkīpūr

vii p. 43); Raḥmān ‘Alī 106.]

240. Sh. Ya‘qūb “Ṣafī” b. Sh. Ḥasan Gānā‘ī ‘Aṣīmī Kash-

mīrī was a Sufī and a khitīf of Sh. Ḥusain Khwārazmī (d. 956/1549 in Syria,

see Saffīnāt al-auliya’ no. 364, p. 191), whom he visited at Samarqand as he visited various other famous men

in the course of extensive travels. He enjoyed the favour of

Humāyūn and Akbar and died in 1003/1596 in Kashgār.

He began but left unfinished at his death a large commentary on the

Qur‘ān and he wrote several mathnawīs, a commentary on al-Bukhārī, some ḥadīth

and other works.

Maghāzī ‘I-Nabī, a life of Muḥammad in verse: Lahore

Panjab Univ. Lib. (A.H. 1226/1811. See Oriental College Magazine

vol. ii, no. 3 (Lahore, May 1926) p. 60).

Editions: Lahore 1878*, 1885*, 1888*, 1899*.

[Nafis’ al-mā‘āthir (cf. Spränger p. 50); Haft āṯār no. 602; Badā‘ūnī Muntakhab al-tawe‘ārīkh (cf. Spränger p. 60); ʿA‘īn i

Akbār p. 250; Saffīnāt i Khwārezmī ii (Bodleian 376) no. 393;

Wazīrāt i Kashgar; Sirāj Dīvān i muntakhab (cf. Spränger

p. 151); Makhzan al-gharā‘ib no. 1307; Khvāsīnāt al-os̱̱̊fīyā’ ii

338–40; Raḥmān ‘Alī 255.]


al-anvār in the 10th/16th century, according to Ivanov, who

1 According to Khwārezmī and others. The Makhzan al-gharā‘ib gives the
date 901/1593. The statement of Raḥmān ‘Alī that he was born in 978/1570–1 is clearly incorrect.

287. Ahmad b. Tāj al-Dīn Ḥasan b. Sa‘īd al-Dīn Astaraḵābādī

must have written his Aṯār i Ḥamadān between 900/1494–5, the
date of the Rawdat al-abḥāb on which it is based, and 964/1556–7,
the date of the manuscript Ivanow Curzon 351.

Aṯār i Ḥamadān, a biography of the Prophet followed by a
khutūmat in the first four Caliphate and the twelve Imāms, abridged
from the Rawdat al-abḥāb (see p. 189 supra): Ivanow Curzon
351 (A.H. 964/1566–7), Ivanow 69 (18th cent.), Aṣafiyyah ii
p. 876 no. 59 (A.H. 1076/1665), Berlin 560, 561, Browne Coll. J. 14
(11) (defective).

238. At present unascertained is the authorship of the
Maṣḥūrat al-tawārīkh, an Arabic work on the pre-
Islamic prophets and the life of Muḥammad, his family and his
companions with a khutūmat on the Imāms: no copies recorded.

Persian translation made at Adrianople in 956/1549 for the
Shah-zāda Salīm son of Sulaymān I by Nazar b. Ḥasan al-
Jālānī al-Dalāmi al-Kīshwārī known as (al-ma‘ārif bi-) al-Naqīb
(in the preface—mīn nuqābā’ al-Kīshwār): Āyā Ṣafīyyah 3022
=Tauer 284 (A.H. 956/1549, autograph).

239. Sa‘īd b. ‘Abd al-Awwal b. Alī al-Dīn b. Ḥasan Ḥusainī
Zādūpurī, a member of a family which before his time had come
to the Deccan (= Gujārāt?) from Zādūpur near Jaunpur, was a
man of wide learning and the author of many commentaries and
other works, such as Fa‘īl al-Bārī, a commentary on al-Bukhārī’s
Ṣahīḥ, a metrical work on the law of inheritance and a Persian
work on the soul. At the invitation of Bairam Khān, the Khān-
hānīn of Akbar’s reign, he migrated to Delhi, where he died in
968/1560–1. In 941/1534 he sought to achieve the double
purpose of averting the invasion of the “troops of Khurāsān”
(i.e. Humāyūn’s armies), which were marching against Gujārāt.
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does not give his reasons for assigning the work to this (not at all improbable) date.


242. Nūr al-Dīn M. b. Abī 'l-Qāsim Ḥabīb Allāh, a preacher, of Isfahān, composed for the use of S̄hāh ‘Abbās I (reigned 996/1588–1038/1629) his

_Majmaʿ al-ansāb_, a genealogy of the Prophet and his descendants, including the _oshrāf_ and _muqabās_ of numerous towns in Asia and Africa: _Dorn_ 311.

243. ‘Abd al-Ḥaqq “Haqq,” b. Saif al-Dīn Dihlawī Buhārī Turkī, a great saint, an eminent traditionist and a prolific author, was born at Delhi in 958/1511. In 996/1587 he went on a pilgrimage to Mecca and remained there for more than two years, studying the Traditions and Šī‘ism under ‘Abd al-Wahhāb Muṭṭaqaq and others. He died in 1052/1642 and was buried at Delhi in a tomb which still exists. He is said to have written more than a hundred works. Among the best known are Akhbār al-akhyār, on the lives of saints, _Jašbā_ al-qalbā ‘išā dirār al-Mahbūb, a history of al-Madinah, and the _Dhikr al-mulūk_ or _Tārir_ in Haqqī, a sketch of Indian history. For his commentary on al-Firuzābādī’s _Sūfar al-saʿādah_ see p. 181 supra.


The Risālah i ḥiyah i jānāb i Risālāt-maʿāb ( _Aṣâfiyyah_ ii p. 1342 no. 103, A.H. 1195/1781) and the Risālah dar shamāl i in An Ḥadrat ( _Aṣâfiyyah_ ii p. 878) and the Risālah i muḥkama dar bāyān i bāyān in Ḥadrat in Sīrāq al-baṣhar (Rieu ii 863b, Berlin 14 (25), 53 (2)) = _Dustūr i faʿīl_ al-nār ( _Ethê_ 2658, _Ivanov_ 1004–5) are probably extracts from the _Madārij al-nubuwawāh_.

[Autobiographies in Akhbār al-akhyār ( _Khātimā)_ and in the untitled work (beginning with the words Parvārdīgār i ʿalam and ending with the author’s own list of his works entitled Taʿlīf qalī al-atif bi-kītābat fikrist al-tawāṣīf), which S. Shams Allāh Qidrī has published under the title of _Tāhil karā_ i muṣannafīn i _Dibā_ as a supplement to vol. i pt. iii–iv of the Urdu periodical _Tārir_ ( _Haiderābād_ [1929 or 1930]) and of which an abridged English translation is given in Elliot and Dowson _History of India_ vi 483–92 (for MSS. see Rieu iii 1011a, 1047b, _Ivanov_ 1006), Baḍā'īn-i _Muntakhab_ al-tawāṣīf i 113; _Tāseaqāt_ i _Shāh-Jahānī_; ‘Abd al-Ḥaqqi ʿAbd al-Ḥaqqi; ‘Abd al-Ḥaqqi ʿAbd al-Ḥaqqi; _Kalām_ i ʿAbd al-Ḥaqqi; _Khażināt al-agfāj_ i i 164; Elliot and Dowson _History of India_ vi 483–92; _Rieu_ i 14, 223; Baḥānān ‘Alī 109–10; _Ency. Isl._ under ‘Abd al-Iḥākī; _Bānkīpūr_ vi 490; _Tārir_ ( _Urdu periodical_), _Haiderābād_, vol. i, pt. iii–iv [1929 or 1930], supplement.]

244. For _M. Ṣāliḥ “Kashti”_ (d. 1061/1651), who left an unfinished work entitled _Iʿlām i Muṣṭafawī_ on the Prophet, the early Caliphs and the Imāms, but who is best known for his _Mānaṭiq_ i _Murtadawī_, see pp. 214–15 infra.

245. _M. b. Muhmūd Khāwān-Ṣarā_: _M. b. Muhmūd Khāwān-Ṣarā_ is probably identical with _Muʿin al-Dīn b. Sirāj al-Dīn Muhmūd Khāwān-Ṣarā_, who wrote in 1073/1662–3 a Šī‘ī work entitled _Ganj i saʿādat_ or _Kanz al-saʿādah_ and dedicated to Auranzīb (see _Ivanov_ 1275).
Aḥsan al-qaṣas (1), a detailed life of Muḥammad: Ivanow 2nd Suppt. 937 (breaks off in the 7th year of the Hijrah. Late 18th or early 19th cent.).

246. Sa’d Allāh, “Masih” or “Mashā” Kairānawi Pānīpatī was the adopted son of Muqarrab Khān (Shaikh Ḥasan), also a Kairānawi, Jahāngīr’s surgeon and friend, who became governor successively of Gujarāt, Bihār and Ágra and is often mentioned in Jahāngīr’s memoirs. It was to Jahāngīr that “Masih” dedicated his abridged verse translation of the Bāmāyana (for which see Rieu ii 689a, Etch 1967-9, Bodleian 1315, Ivanow Curzon 265). Probably this “Masih” is the “Mullā Masih” who in 1050/1640-1 completed his


[Maʿāṣir al-wuṣūr] iii 383; Khuldāsī al-kalām (Bodleian 390 no. 62; Bānkīpūr viii p. 145 no. 42); Muhazzān al-gharāʾib no. 2573.]

247. The celebrated Shaikh al-Islām Mullā M. Bāqr b. M. Taqī b. Maqṣūd ‘Alī al-Majlīsī al-Iṣfahānī, “perhaps the most notable and powerful doctor of the Shi‘a who ever lived” (Browne), was born at Iṣfahān in 1037/1627-8 (see Bānkīpūr vi p. 133) or 1038/1628-9. His father and teacher, M. Taqī Majlīsī, was Shaikh al-Islām there before him. Mullā M. Bāqr became extremely influential in the reigns of Shāh Sulaymān (A.H. 1077/1666-1105/1694) and Shāh Sulṭān Ḥusayn (A.H. 1105/ 1694-1155/1722) and zealously promoted the Shi‘ite creed. ‘Abd al-‘Azīz Dīhlawī goes so far as to say in his Tuhfah i Ḥukū-‘Agārīyāh (quoted by ‘Abd al-Muqtadir, Bānkīpūr Cat. vi p. 134) that the Shī‘ite religion might properly be called the religion of Ākhūnd Bāqr Majlīsī, since he gave it splendour (ramūz) and a prestige that it had not previously possessed. He died in 1110/1698-9 or 1111/1699-1700. His works were numerous. A list of ten in Arabic (the most famous being the immense collection of traditions entitled Bihār al-anwār, for which and other Arabic works including the popular devotional manual

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Zād al-ma‘ād see Ellis ii 325-6) and forty-nine in Persian was compiled by M. ‘Ali al-Ḥasanī (see Berlin 17 (2), where the titles are given, and cf. Ivanow Curzon 391 i).

(1) Hayāt al-qulūb, lives of the Prophets and the Twelve Imāms in three volumes, the first completed in Shawwal 1087/ 1676, the last incomplete (1 Pre-Islamic Prophets, (2) Muḥammad, (3) the Imāms): I.H. 1043, Bānkīpūr vi 501 (vol. i only. A.H. 1090/1679), Ivanow 1122 (vol. i. 12th/18th cent.), 1123 (vol. ii. A.H. 1205/1790-1 (f)), Curzon 387 (vol. ii, defective at end. 12th/18th cent.), 2nd Suppt. 1029 (vol. iii. A.H. 1292/1875), Lindeisiana p. 192 no. 411 (circ. A.D. 1800), L.O. D.P. 632A (defective at both ends), 632B (A.H. 1229/1814), Berlin 11 (9) (extract only), 12 (? (extract), 14 (extract), 16 (extract), Maghāb i 4, p. 33 (vol. ii, defective at end), Salemann-Rosen p. 14 no. 515.

Editions: Tībrāz N.d. (see Zener no. 915), 1240/1824-26/ 1844; 1261/1845*/-1267/1850-1=1284/1867* (cf. Āṣafiyāh ii p. 876 nos. 86-88), Tābrīz 1240-1/1824-6 (see Mēlānges asiatiques v (1868), p. 518), Persia 1274/1857-8* (vol. i only !), [Lucknow,] 1291/1874* (vol. iii only), Lucknow 1878-9=1883-4.


1 According to Edwards vol. iii may have been published at Tābrīz. A vol. ii dated 1241/1826 and belonging no doubt to this edition is in the India Office. As in the case of the 1240-60 edition, the third volume of the 1261-84 edition is not uniform, being a lithograph, whereas vols. i and ii are printed. It is also without place of publication. In such cases there is difficulty in ascertaining whether the three volumes should be regarded as forming a single edition, but it is interesting to see that the volumes of 1261, 1297 and 1284 apparently occur together not only in the India Office but also in the Āṣafiyāh Library.
When he was upwards of seventy years old he wrote his Farahnāmah i Fāṭimah (p. 218 infra) to complete an unfinished poem on the life of Fāṭimah by Muhibb ‘Alī Khān “Hikmat”, whose Sa‘ulat i Sajā‘ārī, a continuation of “Bādhil’s” Ḥamlah i Ḥaidari, was composed in 1114/1370.

Aḥṣan al-siyār, a history of the prophets, more especially Muhammad, the early Caliphs and the Imāms composed a.ह. 1114/1702-3: Būḥār 30 (19th cent.), 31 (18th cent.).

[Sprenger 314, Rieu ii 708.]

249. Šaikh Ḥabib Allāh Qanuṣīj Siddiqi was learned in the ‘ulām i daršiyah and profoundly versed in Sūfism. Among his works were (1) Jawāhir i khamsah, (2) Tadhkhirat al-aqīlā, (3) Anīs al-‘arifīn (for a MS. at Rāmpūr see Naḥār Ahmad 30) and (4) Raudat al-Nabī. He died at Qanuṣīj in 1140/1727-8.

Raudat al-Nabī, a life of the Prophet in Arabic, written a.ह. 1120/1708.

Persian translation: Mādinat al-fīl by Šaikh Muḥammad b. Šaikh Pir Muḥammad Fārūqī Bilgrāmī, a disciple of the author: Bānikpur vi 491 (18th cent.), 492 (apparently transcribed from the preceding).

[Rahmān ‘Alt 46.]

250. Mīrzā M. Ra‘fī “Bādhil”, entitled Ra‘fī Khān, was born at Delhi. His father, Mīrzā Muḥammad Maṣhādī, had migrated from Maṣhād to India in the time of Shāh-Jahān with his uncle M. Tāhir, subsequently Wazīr Khān, whom Aurangzēb (reigned a.ह. 1069/1659 – 1118/1707) appointed Governor successively of Būhrānūr, Akbārābād and Māwlāwā in whom died in 1088/1677-8. Bādhil became Dīvānī to Prince Mu‘izz al-Dīn and subsequently Governor of Gwalīr and Bareilly. After Aurangzēb’s death, which occurred in 1118/1707, he lost his appointment and lived in retirement at Delhi, where he died in 1123/1711-12 or 1124/1712-13.

Ḥamlah i Ḥaidari, a mathnawī on the life of Muḥammad and his early successors based largely on the Ma‘arīj al-nabuwaw (for which see p. 187 supra) and brought down to the death of
"Uthman, at which point the author left it incomplete at his death, but supplied with continuations by several later poets including (1) "Najaf", who having long desired to complete the poem was spared the trouble of doing so himself when in 1135/1722–3 he came across and appended to it an epic on the life of 'Ali by S. Abū Tālib Findariski Isfahāni," the son of a sister of Mir Abū '-l-Qāsim Findariski (author of the Ma'rifat al-qarnī'a) (Rieu ii 815b etc.), who died at Isfahān between A.H. 1046/1636–7 and 1062/1652, (2) "Azād", i.e. M. Ṣādiq "Azād" (d. 1159/1746), who after finishing his Dīlaqūng-nāma or Muhārāb-nāma (Bānkīpūr iii 373, Rieu ii 719b) was requested by "Bādhi'll's" cousin, M. Fakhr al-Dīn, to complete the Hamlah i Haidārī, (3) Muḥṣib 'Alī Khān "Hikmat", whose continuation, completed in 1143/1730–1, is called Šawāl i Šafdarī, (4) Miyan Aḥsan, whose continuation is called Muhārāb i Ḥaḍra ṣanārī or Ṣakmilah i Ḥamlah i Haidārī, (5) S. Pasand 'Alī Bilārāmī, whose continuation is called Ṣakmilah i Ḥamlah i Ḥaidārī: Sprunger no. 153, Boczett iii 1925 (defective. A.H. 1128/1716), 1921 (with "Najaf" continuation. A.H. 1133/1724), 1922 (with "Azād" continuation. Late 18th cent.), 1923 (with "Azād" continuation. A.H. 1169/1756. Pictures described in Revue des bibliothèques, 1889, p. 40), 1924 (with "Azād" continuation. A.H. 1223/1808. Pictures described in Revue des bibliothèques, 1898, p. 446, Berlin 557 (defective. A.H. 1146/1733), 556 (defective), Būẖār 409 (A.H. 1147/1734–5), Bodleian 519 (defective. A.H. 1152/1739), 518 (defective), Browne Suppt 419 (A.H. 1198/1788–94. King's 139), 418 (A.H. 1228/1811), 417, Rieu ii 704a (with "Najaf" continuation, slightly defective at end. 18th cent.), 704b (first half of the poem. 18th cent.), 705a (second half of the poem. A.H. 1207/1792), 705a (with "Azād" continuation. A.H. 1206/1791. Suppt. 336 (with "Azād" continuation. 19th cent. Pictures), Bānkīpūr iii 374 (with "Azād" continuation. 18th cent. Pictures), 375 (with "Azād" continuation. 19th cent. Pictures), 376 (with "Azād" continuation. A.H. 1232/1836–7. Pictures), 377 (without continuation. 19th cent.), Ivanov 829 (18th cent.),

1 Cf. Bānkīpūr viii p. 140.

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Editions: [Lockman] 1267/1851*, Muttra [1, 1895*].

"Hikmat's" continuation: Šawāl i Šafdarī, Rieu ii 708a (18th cent.).

Aḥsan's continuation: Muhārāb i Ḥaḍra ṣanārī masqūḥ bah Ṣakmilah i Ḥamlah i Haidārī. Edition: Murābdābād 1305/1891*.


[Kalimāt al-ṣū'arā'] (Sprünger p. 110); Hamīshak bahr (Sprünger p. 119); Ṣafīnāh i Khvāshqā (Bānkīpūr vii p. 91); Rīqīd al-ṣū'arā'; Sarre i azād; Sirāj Dīwān i mutakhab (Sprünger p. 150); Ḥulūlāt al-kalām (Bodleian 390 no. 10, Bānkīpūr vii p. 140); Šuḥaf i Ibrāhīm (Berlin p. 633 no. 67); Ḫulūlāt al-ṣū'arā' no. 44; Māḥzan i ḡarārīb no. 368; Rieu ii 704 (where some further references will be found).]

251. On the 1st of Dhu-l-Hijjah 1127/28 Nov. 1715 in the fourth year of Farrukhshāyār's reign Qaṭb al-Dīn b. Sa'yīd Shāb b. Sa'yīd M. al-Ṣādiq al-Qādirī al-Ḥusainī al-Ḥanafi al-Madānī and/or al-Ḥamānī (muṭyin aṣfiq') al-Islāmīābādī 1 (wīldaṛas wa-suhkūmat) completed his

Tabṣirah i amār wa-taddikrah i asrār i Sa'yīd al-ābird, a life of Muhammad in seven maqālahs and a khhātimah: Berlin 548 (slightly defective at end).

252. Kānāl Allāh b. M. Pir Siddīqī wrote in 1185/1771–2 his

Tarjamat al-āsrār, a history of Muhammad and the early Caliphs, followed by chronograms for the dates of saints, chapters on the duties of a Muslim, eschatology etc.: Būẖār 32 (19th cent.), Ivanov 2nd Suppt. 995 (mid 19th cent.).
253. M. ‘Ali Khān Anşīrī, the author of the Bah̄r al-mawājī, a general history, and of the Tārīkh i Muṣaffarī, a history of the Indian Timūrids) (for whom see p. 144), composed in 1208/1793-4 his

Tālīf i Muḥammadi, on the Prophets, the first four Caliphs, the Twelve Imāms and other learned and pious persons to the author’s time, in five bah̄s subdivided into muṣafs: Berlin 426.

254. S. M. Abū Turāb b. S. Ahmad Rīdāwī wrote in 1221/1806 at Mīr ‘Alām’s request the Ḍub-numā i ʿālam (see Ethē 2840), which is virtually identical with the Ḥadīṣat al-ʿālam (cf. Rieu i 324b).

Farḥat al-ʿālam, a life of Muḥammadi (†) 1: ʿAsafīyāh ii p. 880 no. 133 (A.H. 1221/1806, described as a printed edition but probably a MS.).

255. M. Wāsī wrote in the time of M. Akbar _ādāb (i.e. the Indian Timūrids Akbar II, reigned 1221/1816-25/1837).

Durr i bi-bahā, an ornate history of Muḥammadi and his first two successors: Berlin 559 (A.H. 1230/1815).

256. Maulāwī Abū Rāḥim Șaṭārūrī wrote a number of works including Muntahā i-ʿarab fī baghāt al-ʿĀrab, an Arabic-Persian dictionary well-known in India (Editions: Calcutta 1252-3/1836-41, Lahore 1871), Awdah al-masālik i-lā Alḥijat Ibn Mālik, an Arabic commentary on Ibn Mālik’s Alḥijāta (Edition: Calcutta 1832), Darrurat al-ʿādāb, an Arabic treatise on the Arabic genders (Editions: [Calcutta 1821] and appended to several Indian editions of the Kāfīyāh, Ḥall al-gāvāwīyād, an Arabic commentary on the poetical citations in the Kāfīyāh (Edition: Calcutta 1236/1821), Ghāyāt al-bayān fī ṭām al-lisān, a Persian work on Arabic accidence (Edition: Calcutta 1828) and al-Masālik al-bahiyyah fī ṭ̄āmʿ i-lā al-nahwīyāh, a Persian work on Arabic syntax (Edition: Calcutta 1828). He edited several of the Arabic and Persian works published at Calcutta in the first quarter of the 19th century, e.g. the Ṣūrādī

1 This work occurs in the section Siyar i fārisī in the ʿAsafīyāh catalogue, but its precise subject is not stated.

257. ‘Ali Akbar ʿBismill̄ Șhīrāzī was sālīr of the province of Fārs and a favourite of Ḥusain ‘Ali Mīrzā, the Farmān-farmā. His Tāḥkīrāh i il-gūs̄hā (on contemporary poets) is mentioned below. In the Majmaʿ al-fus̄ahā (i pi. 82) Rīdā-Quli Khān, writing in 1283/1866-7, says that ‘Ali Akbar had died more than two years previously. An extract from the Tāḥkīrāh i il-gūs̄hā giving a list of his works (which include a taṣ̄īr and a ḥass̄īyāh on al-Baidāwī) is quoted in Berlin 667.

Bah̄r al-lāʾāṇīl, commenced A.H. 1256/1840 and planned to consist of 14 volumes (on Muḥammadi, Fāṭimah and the Twelve Imāms respectively): Rieu Suppt. 48 (vol. i only) (a Shiʿī life of Muḥammadi, completed A.H. 1257/1842). A.H. 1258/1842.

[Tāḥkīrāh i il-gūs̄hā, khāʿī̄māsh: Anjumīn i Khībān (Rieu Suppt. 120) fol. 415b: Niʿārīsan i Dārā (Rieu Suppt. 123) fol. 868; Majmaʿ al-fus̄ahā; Pertsch Berlin Pers. Cat. no. 667; Browne Lit. Hist. iv 304-5.]

258. M. ʿUbāid (or ‘Abd 2) al-Rāmān known as (urf) ‘Abd Allāh Mushtāq composed in 1279/1862-3 his

Tārīkh i Nabawī. Edition: place i 1279/1862-3 (see ʿAsafīyāh i p. 230 no. 784 and ii p. 876 no. 178).

1 The British Museum catalogue identifies Abū Rāḥim Șaṭārūrī with the "Maulavi Abūz-Rahim, Arabic Professor Calcutta Madrasah" who edited the Būdāghā-nāmā (Calcutta 1807-8) and the first two volumes of the Muʿādhir al-sawād (Calcutta 1888 and 1890) for the Bibliotheca Indica, but it seems improbable that a man who was editing texts in 1812 can have been still engaged on the same kind of work in 1890.

2 So according to ʿAsafīyāh ii p. 876.
259. Farhād Mirzā, Mu'tamad al-Daulah, b. 'Abbās b. Fath-ali Shāh was the uncle of Nāṣir al-Dīn Šāh Qājār, and during his nephew's reign he was twice Governor of Fars. His administration was oppressive and unpopular and during the four years of his second term of office (ending about 1889, according to E. G. Browne) "he is said to have caused no less than 700 hands to be cut off for various offences". He had a great reputation for piety and in 1292-3/1875-6 he performed a pilgrimage to Mecca of which his diary was published under the title of *Hidāyat al-sabīl wa-kifāyat al-dalīl* in two editions, *jirāz* 1294/1877* (362 pp.) and *Tihrān* 1294/1877* (385 pp.). He had some knowledge of English and wrote a translation of W. Pinnock's *Comprehensive system of modern geography and history*, published at *Tihrān* in 1273/1856* under the title of *Jām-i Jam*, as well as a verified English-Persian vocabulary *Nisb-i inglīs* published at *Tihrān* in 1866* (see E. G. Browne *A year amongst the Persians*, London 1893, pp. 105-6). He died in 1888.

Qamān i zakhkar va-samām i bātār, notices of Muhammad, the Caliphs and the Imāms, followed by a list of works on the subject (713 folio pp.). Edition: [Tihrān], 1305/1887*.

[E. G. Browne *A year amongst the Persians*, London 1893, pp. 105-8 etc. (see index).]

260. Appendix

(a) Titled or quasi-titled works


2. *Akhlaq al-Nabā* : Rieu ii 863b (18th cent.).


4. *Diyaʿ al-mu'minān*, a mathnawi on the life and legends of the Prophet and various members of his family: Berlin 574 (defective at end).


15. *Mīrāj-nāmah* : I.O. D.P. 63 (I) (Bilg. 1210) (defective at end. 19th cent.).


17. *Muntakhab al-akhbār*, a history of the Prophets, especially Muḥammad, the first four Caliphs and the Imāms, by *1*. For the Arabic accounts of Muḥammad's birth by more than one Barzanji see Rieu.

2. There exists a short tract (*Shahr i Mīrāj or Risālah dar Mīrāj* ascribed to Ibn Sinā (Rieu ii 4386, 8156, Ivanov Curzon 487, Bodelian 1422 (4), I.O. D.P. 1113 (a) (Bilg. 1043)) in which the experience is explained as a vision, but it is added that this explanation is not meant for the vulgar.

[This title does not occur in the text.]


(21) Nasab-nāmah i Sarwar i anbiyā ‘m. Edition: place † date † (see Ḡaṣfah i ii p. 1778 no. 130).

(22) Ṣafīr al-jawāhir, a life of Muhammad, being a translation by Aḥmad al-Din Mīrzā Ḥān of ‘Alī Allāh Ḥussain’s Naẓm al-durār. Edition: Lahore 1902.

(23) Naẓm al-durār: see Ṣafīr al-jawāhir above.


(25) Risālah i shaqq al-qamar: see p. 25 supra.

(26) Riyyād al-uns, a detailed biography of the Prophet divided into ra‘īlahs: Ḩanafah 70 (fragments only. Late 18th or early 19th cent.).


(28) Ṣirat al-Nābi manzūṭ: Peshawar 1446.

(29) (Siyar al-Nabi), anecdotes and legends of the Prophet and his companions (beg. Rāvīvān i akhbār u khudāwāndān i asrār): Bodleian 344 (A.H. 1062/1652).

(30) Tadhkiraḥ i shaqq al-qamar ("Arabic and Persian"?), proofs of the miracle of splitting the moon, by Maulawī Najaf Ḥān. Edition: Benares 1878†.

(31) Tānrīw al-’ain ft hāl al-wulādān, on the parentage of Muhammad, by Sa’īd al-Din Jalālābādī. Edition: Delhi 1309-9/1890-1†.

(32) Tārikh i Nabi: see Aḥsan al-gaṣas above.

(33) Tuhfah i Rasa‘īlyah, a mawāniwi on the Prophet, by Ghiyānī-Muḥyī ‘l-Dīn Qāsīrī. Editions: Lahore 1847†, 1877†, 1881†, 1884†, 1891†, 1906†.

(34) Wafāt-nāmah i fārisi, in verse. Edition: Delhi 1889†.

(b) Untitled works

(1) Biography of Muhammad divided according to the events (ṣeḥāṣa‘, ṣu‘bā‘ah) of the particular years: Berlin 549 (defective at both ends).

(2) Detailed history of Muhammad divided into fuṣūl: Ethé 136 (large portion ending with Fauṣūl 30 (A.H. 3). N.d.).

(3) Legends of Muhammad, his mother Āmina and other members of his family (beginning ‘Andalībīn i būstān i gharā‘ib i ḥilāyāt): Berlin 46 (5).

(c) The early Caliphs and the Imāms

261. Aḥūb M. Aḥmad 1 Ibn Aṭṭām al-Kāfī, who died circa. A.H. 314/926-7 2 according to Frachot’s Indications bibliographiques (p. 16), wrote in Arabic a popular and romantic

1 His name is so given in the Persian translator's preface, in the Niṣḥ‘at al-Ḳaṣīrī and the Rasūt al-ḥakīm, both of which often quote the work, in the Ḥakīm al-mu‘imin, in Ḥāfiz (ed. Flügel), but not in the Constantine ed.) iv p. 380 (where he is said to have died a.d. 1008/ 1504-5). In the Ḥakīm al-ṣiyar (Bombay edition, p. 7) he is called M. b. ‘Ali b. Aṭṭām, while in Ḥāfiz iv p. 385 he is called M. b. ‘Ali known as Aṭṭām al-Kāfī.

2 According to Abdul Muqtadir he is mentioned in the Tāj al-qisas (see p. 158), which was composed a.d. 475/1082-3.
history of the early Caliphs from the accession of Abū Bakr to that of Yazīd and especially of the Muhammadan conquests made in that period. The work does not seem to be mentioned by Arabic historians, and it is not certain that any copy of the Arabic original has been preserved, since the Gotha MS. (Pertsch Die arabischen Handschriften etc.) iii p. 219, no. 1592 (containing only the Caliphs of Abū Bakr, 'Umar and 'Uthmān), even if really a copy of Ibn ʿAṭāʾam’s work, may be a retranslation from the Persian.

In 596/1199–1200, or soon after, M. b. Ahmad al-Mustafī al-Haravī undertook a Persian translation of the work at the request of his patron, a waṣīr whose name he does not mention but whom he calls Muʿāṣir al-Mulk Qiwām al-Daulah wa-l-Dīn Tāj al-Islām wa-l-muqtawān . . . Ḫulqūbī i akhbār i Khwārizm u Khurāsān 2 and who at the time was staying at the Madrasah of Tāvābād [i.e. Tāvābād, near Būghānji]. After finishing the greater part of Abū Bakr’s Caliphate M. al-Mustafī died, and the translation was completed by M. b. Ahmad b. Abī Bakr al-Kāṭib al-Mābarnābādī. [This information comes from Bodleian 124, which, however, seems to differ from other copies, in which no such statement occurs.]


362. Abū Jaʿfar M. b. Abī b. Ḫusain b. Mūsā Ibn ʿAbdallāh al-Qummi, called al-Shāhī al-Ṣadīq, is famous as the author of the Kitāb man la yahdurahu l-faqīh, one of the four canonical collections of shāfiʿite traditions. He died at Raṣīl in 381/991 (see Encyc. Isl. under Ibn Būḥārāy, Brockelmann in 187, Majīlis al-neʾmin’in 195–200, Rootāl al-jannat 557–60 etc.).


1 The adjective Maḥkām is in allusion to a Shīʿite dome, Shīʿite Malik Muhammad al-Anṣārī, at whose request the translation was made. For the form of the name see Wright, Arabic Grammar, i, p. 159.

2 For this author’s Ṭuḥfah i Qubṭ-Shāhī, advice to princes, see Bodleian 1471. For his translation of the Maḥkām al-maḥkām of al-Ḥasan b. al-Faḍl al-Ṭabarānī see Maḥshād 105 and pp. 15 and 177 supra.
264. The date of M. b. Abī Zaid b. ‘Arab-Shāh b. Abī Zaid al-Ḥusain al-‘Alawi al-Wardīnī does not seem to be known, but, since Dorn 312 is dated a.h. 837/1433, he cannot have lived later than the fifteenth century.


265. Shihāb al-Dīn b. Shams al-Dīn b. ‘Umar Daulatabādī died in or before 849/1445 (see p. 10 above).


[See pp. 9–10 above.]

266. Muḥammad b. M. al-Jī called Najib seems to have lived about the middle of the 9th/15th century.

A history of Muḥammad and the Caliphes to the end of the Abbāsi Caliphate of Baghdad : Rieu Suppt. 43 (a.h. 883/1475), Nūr i-Uṭmānīyāḥ 3088 = Tauer 287 (a.h. 952/1545).


(2) Thuḥfat al-ḥibbā fi manāqib Al al-ʿAbā : see p. 191 supra.
268. Husain b. ‘Ali Wa’iq Kāshif d. 910/1504–5 (see p. 13 supra, where the Christian date should be corrected).


Editions: Būliaq 1253/1837 (see Flügel ii p. 379), 1261/1845 (see G. i. P. ii 360), Istanbul 1273/1856–7 (see G. i. P. ibid.).


Description: Browne Litt. Hist. iii 441.

For a collection of anecdotes on “la vie mystique” and “la morale religieuse” bearing on the first page the title Manāqib al-asliyā’ and an ascription to Husain Wa’iq see Blochet i 142.

269. An author whose name does not occur in the only recorded manuscript, which is defective at the beginning, composed, or at any rate began, in 937/1531, is Manāqib al-khulafa’ wa-tuhfat al-su’ada’, a short treatise on the Sunni tradition concerning the first four Caliphs and ‘Āṣifah in four fasls, a takmila and a khaṭīmah, the last dealing with the punishments prepared in the future life for Shī’ites and Khurjītes: Ivanov 995 (A.H. 1086/1675–6).

270. Wahlid al-Dīn M. known as (mashhūr bi-) Mīr Khān b. Zain al-Dīn al-Jāfī al-SFR (Gaḥiṣādī) [?] says that in 907/1502–3 there arose in Bagdad a body of men who abused the Aṣḥāb and persecuted the Sunnis. This lasted for a number of years and extended to Khurjān. In 944/1537–8, therefore, he composed his Raudat al-ashāb with a view to making the merits of Sunnism known.

271. Abū Dharr Salmān b. Ahmad Shārīf Fālī had long cherished the idea of writing a Mukhtar-nāmah in Persian, when he received from one of his friends an Arabic work on the subject. This he translated into Persian in the year 946/1539–40 in the reign of a Nizām-Shāh, who must have been Burhān (I) Nizām-Shāh, an uncompromising Shīʿite (Ruler of Ahmadnagar A.H. 914/1508–961/1553).


272. Husain b. Ḥasan "Fārīgh" Gīlānī wrote his poem on the life of 'Aļī in 1000/1591–2, the year in which Gīlān was conquered by Shāh 'Abbās I, who is eulogised at the beginning of the poem.

*Kitāb i Fārīgh i Gīlānī*, a poem on the (legendary) life of 'Aļī: *Rieu* ii 669 (defective at end. 17th cent.).


*Faḍā'īl i A'īmmah i Ithnā'-ashār*: Peshawar 1462 (2), L.O. D.P. 661 (a) (Aḥsāl i A'īmmah i Ithnā'-ashār).

274. Mir M. Ṣāḥib "Kashti" Husainī Tirmidhī was the son of the poet and calligraphist of Akbar's time, Mir 'Abbās Ṭālib. Tirmidhī entitled *Mugkhn-Qalam*¹ and was himself a skilled calligraphist. In 1056/1646 he was appointed ḍārāghāh of Shāh-Jalān's library. As a "Hindi" poet he used the *taḫkalīs* "Subhān". He died A.H. 1061/1651² and, according to Beale, lies buried at Āgra. Of his *Majmū'ah i rā'a*, a Sūfīastic tarjī-band, composed in 1030/1620–1, an edition was lithographed at Lucknow (Masṭāfī Press) without date (see Sprenger p. 456 and for MSS. *Rieu* ii 737a, iii 1090a).

(1) *Manāqib i Murtaḍawī*, an account of 'Aļī b. Abī Ṭālib and his merits in twelve chapters: Bāṅkīpur vi 494

1 A biography of *Mugkhn-Qalam* entitled *Fātih al-qulāb* is described in Ethē (no. 650).

2 In 1060/1650 according to the *Khāṣīn al-ṣağīr*,

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(2) *Fāżī i Muṣṭafawī*, a history of the Prophet, the early Caliphs and the Imāms in mixed prose and verse left unfinished by "Kashti" at his death and completed A.H. 1157/1744–5 by Mīr 'Aḥmad Ṭālib-Nīmat-Allāh Ḥusainī apparently in Khurāsān: *Rieu* i 154a (18th cent.).

['Aḥmad al-Ḥamīd *Padīghān-nāmah* ii 505 etc.; *Amaī iṣālī* (see also Elliot and Dowson *History of India* vii 123); Mīrāt al-ʿalam (B.M. Add. 7657), fol. 462; Tādkhirah i ḳhwish-nawisān p. 101; *Khāṣīn al-ṣağīr* ii 350; Beale *Oriental Biographical Dictionary* under Kashti.]


276. To 'Aḥmad Allāh Ṭūḥ-Shāh (reigned A.H. 1035/1629–1063/1672) an unknown author who had come to Muhammad-ābād, his capital, and had eventually been appointed one of his ministers, dedicated

*A work on the Imāms*, divided into a *muğaddimah* (in 2 qūṣāl), a būb (in 12 ṭuṣāl) and a *ḫāṣīmā*: *Dresden* 382 (defective at end).

277. *Yūsūf b. Āqā Bēg Dīkhwānīqānī* composed in 1069/1658–9 for Shāh Ṭābās II his


278. M. Bāqir b. M. Taqī Majlish, who has already been mentioned (pp. 196–8 supra) as the author of the *Ḥṣayīt al-qulāb*
(lives of the Prophets etc. completed in 1087/1676) and of the Jālā' al-ṣuṣūn (lives of Muhammad, Fāṭimah and the Imāms completed in 1069/1658), had compiled before these works a large collection of Shi‘ite traditions entitled Bihār al-anwār, which has been lithographed more than once in Persia (cf. Ellis i col. 325 and Harrassowitz’s Bücher-Katalog 405 (1926), nos. 52–4, 430 (1931) no. 667). Parts of this work are of historical or biographical interest and of these the following Persian translations exist:—


279. In the preface to the Tuhfat al-majālis the author calls himself Ibn Taj al-Din Ḥasan Sulṭān Muḥammad, which is a Persian way of saying Sulṭān Muḥammad b. Taj al-Din Ḥasan. The British Museum Catalogue of Persian printed books, no doubt on the authority of one or both of the editions there described, appends to the name the words “called Fāzīl Hindi”. If this identification is correct, the author is a well-known Shi‘ite scholar, who in the Raudūṭ al-jannāt (p. 548 bis

1 For a translation of vol. i (which is not historical) by the same translator entitled Kashf al-anwār see Majlis 532.

2 Apparently through an oversight the name appears in the British Museum Catalogue of Persian printed books (col. 256) as Ḥasan ibn Muḥammad (Taj al-Din), called Fāzīl Hindi.

3 There seems to be nothing improbable in the identification, although the Tuhfat al-majālis is not mentioned in the Raudūṭ al-jannāt among the works of al-Fāzīl Hindi. ‘Ījār Ḥasan Khuntīr does not mention the work at all. It is a late production, which quotes, for example, the Bihār al-anwār (cf. M. Bāqir al-Majālī, d. 1110/1698–9 or 1111/1699–1700). If al-Fāzīl Hindi’s name was Sulṭān Muhammad, he may have dropped the Sulṭān in his Arabic works for the purpose of conforming to Arabic ideas of nomenclature, just as, apparently for this reason, Siddiq Ḥasan b. Auliā Ḥasan b. Auliā ‘Ali (see supra) calls himself Siddiq b. Ḥasan b. ‘Ali in at least one of his Arabic works.

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= vol. iv p. 109) is called Bahā’ al-Dīn M. b. Tāj al-Dīn Ḥasan b. M. al-Ẓafārī al-muṣālaqq bi-l-Fāzīl al-Hindi. He was born in 1062/1652 at or near Isfahān, was taken to India as a child and having spent a number of years there became known as al-Fāzīl al-Hindi on his return. He was a precocious boy and began to write books in his twelfth year. His works (mainly commentaries or super-commentaries, it seems) deal inter alia with grammar and rhetoric as well as law and theology. Among them were Munvāt al-khāṣṣ‘ al-faḥm Sharḥ Taḥkīk (I.H. 3197), which he wrote in his nineteenth year having previously written more than ten works, Kashf al-bihām ‘an Qaṣī‘ id-al-aḥkām (I.H. 2628, where it is called Kashf al-bihām fi sharḥ Qaṣī‘ id-al-aḥkām), al-Manāḥīj al-sawā‘iyah fi sharḥ al-Raudūṭ al-bāhiyyah sharḥ al-Lum‘i‘at al-Dimāqṣīyah (I.H. 3140) and a large Persian commentary on the Qur‘ān entitled al-Bahr al-mawwāj. He died at Isfahān on 25 Ramadān 1137?/1275.

Tuhfat al-majālis, an account of the miracles performed by Muḥammad and the Imāms.


280. It was by desire of Shāh ‘Alām Bahā‘dur-Shāh (reigned 1118/1707–1124/1712) that Shāh Ahmad b. Muḥammad Muḥammad al-Akbarabādī compiled his

Taḥkīkāt al-sādāt, on the names, kumyaks, laqobs, dates of birth and death and similar matters connected with the Prophet, Fāṭimah and the Twelve Imāms, together with genealogical information concerning their descendants, including some of those who came to India.


281. In 1125/1713 an anonymous author wrote and dedicated to Shāh Sulṭān Ḥusain his

1 This, according to the Raudūṭ al-jannāt, was the date inscribed on his tombstone. ‘Ījār Ḥasan Khuntīr gives the date 1133/1722–3. Another mentioned in the Raudūṭ al-jannāt is 1131/1718–19.
Jannāt al-khulūd (a chronogram), a small book (35 fol.), on traditions relating to the Imāms, festivals, the ascertainment of latitude and longitude and other matters: Majlis 539 (A.H. 1261/1845).

282. Mīrzā M. Shādiq "Azād", a Tihrāni, it appears, by origin, was evidently resident in Kāshān when he completed his Dil-gushā-nāmah. This work he began in Safar 1311/1719-20 and it took him six years to complete. He died in 1159/1746. He is the author of a continuation of "Bādhlī's" Hamlah i Ḥaidārī, written after the Dil-gushā-nāmah at the request of "Bādhlī's" cousin M. Fakhūr al-Dīn (see p. 200 supra).

Dil-gushā-nāmah, or Mukhtār-nāmah, a mathnawī giving an account of al-Mukhtar: Sprunger 147, Bānkīpur ii 373 (A.H. 1159/1746), Rieu ii 7196 (18th cent.).

[Bānkīpur vi 373 (where it is shown that Rieu was mistaken about the identity of the author).]

283. Muhīb ‘Ali Khān "Hikmat" was one of those who wrote continuations to the unfinished Hamlah i Ḥaidari of "Bādhlī". His continuation, the Saudūl i Šafīdārī, was composed in 1143/1730 (see p. 201 supra). Subsequently he began but left unfinished a poem on the life of Fāṭimah. This was completed by M. Kāẓim "Haḍhin", whose Aḥsān al-sīhār, composed in 1114/1702, has already been mentioned (p. 199), and who gave his continuation, four times as long as the original poem, the title of Farah-nāmah i Fātimā.

Farah-nāmah i Fātimā, a Shi'a poem on the life of Fāṭimah: Sprunger 314, Rieu ii 708 (preceded by "Hikmat's" untitled fragment. 18th cent.).

284. M. Nādir refers to the Takāmil al-imān of ‘Abd al-Ḥaqq Dihlawī, and he consequently cannot have written earlier than the 17th century.

Tadhkīrat al-mašūmin, lives of Muhammad, the Twelve Imāms and the fourteen martyrs of Karbalā' in 15 chapters: Būhār 39 (19th cent.).

285. Wali Allāh Dihlawī, who died A.H. 1176/1762-3, has already been mentioned as author of the Fath al-Rahmān and of al-Fās al-kabīr (pp. 20-2 supra), and of the translation Surūr al-maḥṣūn (p. 179 supra).

Qurrat al-'ainān ft tašfīl al-Shaikhān, on the merits of Ābā Bākr, ‘Umar and ‘Uṭmān: Āṣafiyāh ii p. 1352 no. 316, Būhār 128 (19th cent.), I.O. D.P. 702, D.P. 82a (Bilg. 1396).

Edition: Delhi 1310/1892.

286. M. Naqī, called also ‘Alī Naqī b. Ahmad Burūjīrdī, wrote his ‘Ain al-būkā at Kāshān in 999/1590-1 (according to ‘Abd al-Muqtadīr) or in 1199/1784-5 (according to Iванов, who describes the earlier date as wrong).

(1) ‘Ain al-būkā', accounts of the martyrs of Karbalā' and other descendants of the Prophet. Possibly Ivanov Curzon 380 (1) (32 majalis 1 only. A.H. 1248/1832-3) is a (defective?) copy of this work.

(2) Lubb i ‘Ain al-būkā', an abridgment of the preceding in 75 (or 74) majalis intended for recitation in Muharram: Bānkīpur vi 506 (A.H. 1241/1825), Ivanov Curzon 380 (2) (63 majalis, the last incomplete. A.H. 1254/1838).

287. Mahdī b. Abī Dharr al-Kāshānī al-Nirāqī 2 was born at Nirāq, lived at Kāshān and retired to Najaf, where he was buried. He was a pupil of M. Bāqir al-Bībakānī (b. A.H. 1117/ 1705-6 or 1118/1706-7, d. circ. 1208/1793-4), of Yūsuf b. Ahmad al-Bahrānī (b. 1107/1695-6, d. 1186/1772) and of other distinguished scholars. The date of his death is not mentioned in the Ravāḍat al-jannāt or the Qisas al-ʿulamā', but according to the Mashhad catalogue (i, 4 (MSS.), p. 91) it occurred in 1209/1794-5. Several works of his are mentioned in the Ravāḍat al-jannāt, all of them apparently unknown to Ijāz Ḥusain. His son Ahmad Nirāqī (d. 1244/1828-9) was also a scholar of note (cf. Browne Lit. Hist. iv 411).

1 According to ‘Abd al-Muqtadīr, the author described his ‘Ain al-būkā as consisting of twenty-two chapters.

2 Nirāq "alā waṣṣ 'Irāq" is in the neighbourhood of Kāshān according to the Ravāḍat al-jannāt.

Edition: Tabriz [?] 1248/1833 (see Mélanges asiatiques v (St. Petersburg 1868) p. 516 and Dorn Asiat. Mus. p. 88, the latter of which gives Tībrān as the place of publication).

[Rauḍāt al-jannāt iv 136-7; Qīsās al-‘udmāt 105-7.]

288. M. Muhīn b. Muḥīb Allāh b. Āḥmad ‘Abd al-Ḥaq Qalḥnawī Ḥanāfī Anṣārī died at Lucknow on 2 Rābî‘ 1225/7 May 1810. His best-known work is the Mir‘āt al-Qur‘ū, an Arabic commentary on Muḥīb Allāh al-Bihārī’s Sullam al-‘ulūm, an Arabic treatise on logic (For editions (Lucknow 1871, 1882, 1904 (this last edition, on the margin of ‘Abd al-Ḥaq’s similar commentary, contains the first part (taṣawwurāt) only. Cawnpore 1311/1893, 1896) see Ellis and Fulton-Ellis.) He wrote also an Arabic commentary on the Musallam al-thubāt, an Arabic work on the principles of Muḥammadian law, also by Muḥīb Allāh al-Bihārī. Arabic annotations on his M. Zāhīd’s commentary on Ḥuṭb al-Dīn al-Rāzī’s Risālah fi ‘l-tasawwur wa-l-taṣdīq and other works (several of which are mentioned by Raḥmān ‘Alī).

Wasiyat al-najāt, lives of the Twelve Imāms.


[Raḥmān ‘Alī 211.]

289. M. ‘Alīm b. Mūsā Yahyā‘ī Afdalī Ilbābādī was the grandson of a well-known Ṣafī, Kūb Allāh (properly M. Yahyā) Ilbābādī (d. 1144/1731, see Raḥmān ‘Alī 58).

Ghāyāt al-ḥimmah fi dhikr al-ṣahābah wa-l-a’īmmah or Risālah i Muḥammadianiyah, written originally a.H. 1296/1792, completed after revision a.H. 1298/1795, a history of the Prophet, the early Caliphs and the Imāms: Bānkīpūr vi 508 (defective at end. Early 19th cent.).

290. M. ‘Alī b. M. Fādī wrote in 1218/1803-4

Ma‘dīn al-ṣūlahā‘ dar bayān i Saiyid al-Shuhadā‘: Āṣafiyāh ii p. 1556 no. 45.

291. Muftī İkrām al-Dīn, a great grandson of ‘Abd al-Ḥaq Dihlāwī (for whom see p. 194 supra), composed in 1220/1806-6


Edition: Delhi 1893† (presumably, since it was registered on 2.1.1894).

292. Mullā Bamān ‘Alī “Rājī” Kirmānī was a Zoroastrian convert to Islam according to Sprenger, who was told that he died at Bombay “not many years ago” (Sprenger’s Oudh Catalogue was printed in 1854).

(1) Ḥamlah i Ḥaḍārī, a māthnawī on the life of ‘Alī written a.H. 1220/1805-6 by order of the Shāhzādah İkrāhīm Khān: Sprenger no. 461, Berlin 558 (about the first half of the poem).


(2) Dāštān i ghaswah i Ḥumāin. Edition: Bombay 1848*.

[Sprenger no. 461, Rieu ii 704b.]


294. M. Ḥasan b. al-Ḥājī Maṣūm al-Qazwīnī was a pupil

1 Ivanow writes Muḥīt al-ghirā‘, which I have ventured to emend as above.
of the distinguished Shi‘ite theologian Ağā M. Bāqir b. M. Akmal Bībhāhānī, who died in 1205/1790-1 or 1208/1793-4. It was to Ḥusayn ‘Ali Mīrzā, third son of Fath-‘Alī Shāh and Governor of Fārs a.h. 1214/1799-1800—1250/1834-5, that he dedicated his

Riyāḍ al-shahādah fi dhikr maṣā‘īb al-Sādah, completed a.h. 1227/1812, a history of Muḥammad and the Imāms divided usually into three volumes consisting respectively of four, eighteen and eight maqālīs: Rieu i 1535 (vol. ii (18 maqālīs relating to al-Ḥusayn, his relatives etc. and al-Muḥtār). 19th cent.), Suppt. 45 (vol. i (4 maqālīs relating to Muḥammad, Fāṭimah, ‘Alī and al-Ḥasan). a.h. 1228/1813), 46 (vol. ii (18 maqālīs as above). a.h. 1238/1823), 47 (vol. iii (8 maqālīs relating to the Imāms from Zayn al-‘Ābidīn to al-Mahdī). Early 19th cent.), Bānkīpur vi 503 (vol. ii (18 maqālīs as above)), Princeton 458 (a.h. 1262/1846).


295. M. Ḥusayn al-Sharīf b. M. ‘Ali Kirmānī was over fifty years of age when he began the compilation of his Raudat al-Ḥusainīyāh, which he dedicated to Fath-‘Alī Shāh (a.h. 1211/1797-1250/1834) probably towards the end of his reign.

Raudat al-Ḥusainīyāh, on the martyrdoms of the Imāms, their miracles etc., in 72 maqālīs and a khātinah: Ivanov 1st Suppt. 824 (probably shortly before a.h. 1246/1830).

296. Qurān b. Ramādān “Bidīl” al-Badashī al-Rādbārī al-Qazwīnī wrote in 1248/1832-3 his Mātām-kadāh, on the martyrdom of al-Ḥusayn and others.

Editions: [Thirān] 1274/1858* [this is given as the date of vol. ii, the only one in the B.M.], Thirān 1277/1860 (see Mélanges asiatiques v (St. Petersburg 1868), p. 516).


1 For further information see Raudat al-jannāt 123, Qīsāṣ al-‘ulamā‘ 167-161, Nūjūm al-sanā‘ī 342.

employ of the Nawāb of the Carnatic ‘Aẓīm al-Daulah (d. 1819) or his successor ‘Aẓīm-Jāh (d. 1825) wrote his Dāstān-i gham in 1250/1834-5.

Dāstān-i gham, a Sunni (prose) account of al-Ḥusayn and his martyrdom based on an Arabic work by the same author. Edition: Madras 1258-9/1843*.

298. In 1250/1834-5 a Madrāsi poet dedicated to M. Ghauth Khān, the last titular Nawāb of the Carnatic (born 1239/1824, died 1855), his Bahr-i gham (a chronogram), a metrical account of the martyrdom of al-Ḥusayn and his associates: Ivanov Curzon 313 (a.h. 1262/1846).

299. ‘Abd al-‘Azīz b. Wali Allāh Dihlawī, whose Fath al-‘Azīz or Tafsīr i ‘Aṣrī has already been mentioned (p. 24 supra), was born in 1159/1746 and died in 1239/1824.


Editions: Lucknow 1844*; 1874*; 1882*.


300. Ḥājjī M. Šālīḥ al-Burghānī completed in Shawwāl 1250/1840 his Makhzan al-būkāfi muṣḥbat Saiyīd al-Shuhādā’

2 For his life see below in the section Biography: Poets, where the takhīrikhs Shah i izzat and Golestān i ʿAzīz nominally compiled by him are mentioned.

301. S. Ghulām-ʿAli Mūsawī Ṣadāwi Jahlāṅgīrnagārī wrote in 1263/1847 his

Hamlah i Ḥusainī, a mathnawī on the battle of Karbalā’; Bānkīpurī iī 439 (19th cent.).


303. Ṣidā-Qullī Ḫān “Ḥidāyat” died A.H. 1288/1871 (see p. 151 supra).


(3) Surūr al-muʿminīn, a history of Ḥusain and his family to the death of al-Muḥtār, written in 1281/1864 for M. Šahs Āḏār Khān and divided into 31 majālis and a klāmāmah: Berlin 575.

305. S. Ṣādār al-Dīn Aḥmad b. Ḵārule Dīn Aḥmad ʿAlawī Mūsawī Ḥanafī Qudīrī Bā härī Bardawānī was born in 1259/1843

1 Probably Bombay, of course.

at Būhār in the Bāḏwān District of Bengal. His great-grandfather Munṣī ʿAlī ʿṢadr al-Dīn b. M. Šādīqī d. 1211/1797 was Ṣīr Muḥammad and subsequently Mādār al-muḥākāsīn to Ṣīr Jaʿfar, Nawwāb of Murshidābād, assisted Warren Hastings in the settlement of Bengal, Bihar and Orissa, and founded the Jalāyīyah Mādrasah with ʿAbd al-ʿAlī “Bahār al-ulūm” as principal. To this madrasah Muḥammad ʿṢadr al-Dīn attached the library which his great-grandson greatly augmented and which in 1904 he presented to the Government of India. This library, designated the Būhār Library, is preserved in the Imperial Library at Calcutta and its contents are known to Orientalists through the catalogues of Persian and Arabic manuscripts published in 1921 and 1923 respectively. Maulawī Ṣadr al-Dīn died in 1905.


[Ravāʾīh al-Muṣṭafā, vol. ii, at end; Catalogue of the Persian manuscripts in the Būhār Library, Calcutta 1921, preface; Calcutta Review N.S. vol. iv, no. 3 (Sept. 1922); Bānkīpurī viii 724.]


307. ʿAbd al-Ḥasan “Khurram” Šīhrāsī, entitled ʿṢadr al-shuʿārā’, was a poet of the time Nāṣir al-Dīn Šah Qājār.

Shājaʿat al-Ḥusainī, a poem on the martyrdom of al-Ḥusain and his companions.

Editions: Bombay 1309/1891° (containing also the same author’s Manāqib al-A’immah, poems in praise of the Imāms,
and Mata' al-anwār, poems in praise of Nāṣir al-Din Shāh and the royal family of Persia, etc.), 1328/1910* (containing also the same author’s Mouād-dānah, a poem on the Twelfth Imām, Manūjīb al-A`immah, Mata’ al-anwār and Bahār i Khurram or Hādīqāh i dānīh, on prosody).

308. M. ‘Abbās “Ri‘fāt” Shirvānī was the son of Ahmad b. M. al-Yamani al-Shirvānī. He settled at Bhopal and is described by Șiddiq ʿHasan in the Sham’ i anjuman (1875) as Muḥammad i maḥkamak i ṭurīb i dastār al-amal i ri‘āsāt, no doubt a temporary employment. A work of his entitled Qolā‘ al-jawāhir fi al-hawāl al-Bawāhir composed in 1287/1870-1 and published in 1301/1885-6 is mentioned in the Aṣaḥiyah Catalogue (i, p. 248). Other works written by him were the Sulṭān-nāmah, a short history of the Ottoman Sulṭāns ending with a brief account of the Russo-Turkish war of 1877 written in 1304/1886-7 (Editions: Bombay 1304/1887**, 1307/1890†, and the Tārīkh i Qaisar i Rūm (Edition: Cawnpore 1281/1864†), a translation of Ibrāhīm Efendi’s Muṣbāh al-sārī, an Arabic history of the Sulṭāns of Turkey.

1 There is some biographical information about A. b. M. al-Yamani al-Shirvānī (derived mainly from Jawād Sābat’s Arabic work al-Burāk al-Sabtīyāf fi-nāh taṣawqīm baḥī dar’īm al-milāt al-Muḥammadiyyah, Calcutta 1229/1914) in Maulawi Abdul Wali’s Life and work of Jauad Sabat, an Arab traveller, writer and apologist, together with a review of his romantic career, as a Christian and Muslim, Calcutta and Simla 1923*, pp. 6, 10, 12, 14, 20, 21, 22, 23, 24, 27, 33, 34, 42, 51-3, 80-1. According to Jawād Sābat A. b. M., whom Sābat often calls al-Jūrjī, was born at Ḥudūsidhā, his father, Mīrāz M. Taqī, having come thither from Shirvān and married the daughter of Sāyidī Ḥādar, a (Jūrjī) merchant (dālūjī) of Baghdād. In 1805 [apparently, see Roebeck, Annals of the College of Fort William, appendix, p. 47] he became attached to the Arabic Department of the College of Fort William and while there he compiled or edited a number of Arabic works for the use of the students, e.g. Nafṣ al-Yamān (1811), Ḥāwās al-sāfā (1812), Ḥadīqāt al-afrāb (1813), al-Ashāb al-ṣaḥāb (letters, mostly original. 1813), Diwan al-Mutanabbī (1814), ʿAlī al-maṣrāf (1814-18), al-Qānim (1817), ʿAṣīb al-maṣahr (1818). In 1823/1820 he translated his panegyric on Ghāzī al-Dīn Ḥādar into Arabic entitled al-Manājīb al-Ḥaḍarīyān was published at Lucknow. Rahmān ‘Ali mentions a work of his entitled Shams al-ṣaḥāb fi manājīb Malīk Ḵhāṣ. According to Abdul Wali he died at Poonah in 1290/1840. He was a Shīʿite. Cf. Brockelmann ii 502, Rahmān ‘Ali 19, Bāhr Arabic Cat. no. 341.

309. Mīrāz ‘Abdī-Quli Khān “Siphr” b. M. Taqī Līsān al-Mulk Kāshānī, the author of the Tāḥkīrāt i Nāṣirī, verse and prose eulogies of Nāṣir al-Dīn Shāh and the events of his reign (Ṭīhrān 1304/1887), wrote also

(1) ‘Āhwāl i Ḥadrat i Bāqīr, a life of the Imām M. al-Bāqīr, completed in 1323/1905-6: Malikīs 563 (Supplement to vol. ii only?).

Edition: [Ṭīhrān], 1323-4/1905-6*.

(2) Tīrāz al-mudhahhab, a life of Zainab, written a.h. 1314/ 1896-7.

Editions: Bombay 1322/1904-5 ("Tīrāz al-mudhahhab i Muṣaffarī"). See Aṣaḥiyah i p. 246, Tīhrān 1323/1905-6 (see Mashhād iii p. 137).

310. Mullā ‘Abdī-Quli “Ṭūrī” b. Mullā M. Aṣḥafī Māzandarānī wrote in 1332/1913-14 his

Naẓm al-shahāda, a metrical account of the martyrdoms: Mashhād i 4, p. 101 (autograph).

311. Appendix

(a) Titled or quasi-titled works

(1) Ṣanāb i Ṭālībīyān: see Bahār al-ṣanāb below.

(2) Anwār al-shahādah, a collection of traditions relating to the events of Karbalā’, by Ḥasan b. ʿAlī Yazdi KTHNW: Lahore Panjab Univ. Lib. (a.h. 1294/1877). See Oriental College Magazine, vol. ii, no. 3 (Lahore, May 1926) p. 62, where it is stated that a printed edition exists.3

3 For M. Taqī Līsān al-Mulk see p. 152 supra.

4 Perhaps this was the Anwār al-shahādah ascribed to M. Ḥasan published at Lahore in 1864.
(3) Asās al-imān, on the lives and attributes of the Twelve Imāms in 12 sections, by “Wālīh”¹: Browne Suppt. 45 (A.H. 1128/1716).


(6) Atash-kadah (?), a detailed legendary account of the martyrs of Karbalā’ in mixed prose and verse, by “Jauhari”,² who cannot have lived earlier than the 17th century, since he quotes M. Bāqir Maḥṣūl: Būhār 41 (defective at both ends, opening with the 10th shu‘lah of the first ātash-kadah. 19th cent.).

(7) Badr i mūsha’ha’, on the descendants of Mūsā al-Mubārqa’, son of M. al-Taqī, the 9th Imām, by Mīrzā Ḥusayn Nūrī Ṭabarṣī. Editions: [Bombay,] 1306/1890°, 1893°†.


(9) Bahr al-ansāb: see Kanz al-ansāb below.

(10) Bahr al-manāqib: see Durr Bahr al-manāqib below.


¹ Presumably a taḥballās. The author cannot be ‘Ali-Qāli Khān “Wālīh” Dā‘ghānī, who was born in 1124/1712.
³ There are several Arabic works with this title.


(16) Faḍā’il al-‘ārifin: see Shams al-dūhā below.

(17) Ḥikayat i Muḥammad i Ḥusaynī, “history of Muḥammad, son of the Ḥusaynī, from the time when the tidings of his brother Ḥusayn’s death reach him to the time when he releases the latter’s son, Zain al-‘Abīdīn, from captivity, and finds the charred body of the accused Yazīd at the bottom of a well.” Apparently this and no. (51) infra are “detached portions of a late composition exhibiting the Shi‘a legend in its most exuberant growth” : Rieu ii 819a (A.D. 1721).

(18) Jang-nāmah, a versified account of the life and wars of Muḥammad, Abū Bakr and ‘Umar, by Abī Ḥādī Khān “Ṣuḥī”: Lucknow 1299/1882°.


(20-23) Kanz al-ansāb wa-bahr al-musāb (so Ḡāfīyāt ii 1775 no. 127, while the title-page of the 1316 edition has Kanz al-ansāb wa-rāf bah Bahr al-ansāb), genealogies of the Twelve Imāms and their descendants ascribed in the Ḡāfīyāt catalogue to Abū Mīkhraṣ (for whom see Brockelmann i 55 and Enzy. Isl.), a work written originally in Arabic, brought to Persia A.H. 653/
1255 by a certain S. Abū Ţallīb, who died a few years later at Sabzawār (see Rieu iii 1061b; 1081a, where the work is called Ḍanāb-nāmah), and translated into Persian by a writer of the same century, S. Murtaḍā ‘Alam al-Hudā, best known as the author of the Taḥṣīl al-awāmīl, an account of religions and sects, mainly those of Islam (see Rieu i 110, iii 1081a) : ʿAṣāfiyyah ii p. 1778 no. 117, Rieu iii 1061b (extracts only). Probably identical with this is "Abu Michnaf b. Lūt b. Jahja Chusayyin" \\
Bahr al-ansāb preserved in the Asiatic Museum at Leningrad (see Mélanges asiatiques iv (St. Petersburg 1863), p. 54).

Editions: Bombay 1302/1884 (ʿAṣāfiyyah ii p. 1778 no. 127), 1316/1898.

(24) Karbalāʾ i muʿallaʾa, a metrical account of the martyrdoms at Karbalāʾ, by Muẓaffar ʿAlī Khān "Asir". Editions: Lucknow 1880, Cawnpore 1899.


(27) Majāls al-aḥzān, on the deaths of Muḥammad, Fāṭimah, ʿAlī, al-Ḥasan and al-Ḥusain in 10 majāls dedicated to Prince M. Buland-Aḥhtar: Ivanov Curzon 377 (18th cent.).


(30) Manāqib i dabbīrīyah : see Shams al-dawḥā below.

(31) Muṣarrīḥ al-qulūb : see Mukhtar-nāmah below (no. 40).

1 See Raudāt al-jannāt 565 bīs (vol. iv p. 126).
2 In the British Museum catalogue this work will be found under ʿAlī ibn al-Ḥusain ibn Mūsā, i.e. the celebrated al-Sharīf al-Murtūdā, a much earlier ʿAlam al-Hudā (for whom see Kewy, Isl. under Murtaḍā).
al-ṭūfāṣ” from an Arabic original: Berlin 563 (1) (A.H. 1149/1737).

(44) Muṣḥbat-nāmah, by M. Baqa Wārith: Bukhārā Semenov 106.

(45) Muṣḥbat-nāmah: Ivanov 2nd Suppt. 941 (defective at both ends. Early 19th cent.).

(46) Muṣḥbat-nāmah: Ivanov 2nd Suppt. 942 (defective at both ends. Mid. 19th cent.).

(47) Nasab-nāmah i a’inmah i mašāmun: Browne Suppt. 719 (A.H. 973/1568-69).


(51) Qīṣah i Anwar al-mu’minin Ḥasan u Ḥusain, a legendary history apparently extracted from some late work: Rieu ii 819a (A.D. 1721).

(52) Qīṣah i Muhkhtar: see Muhkhtar-nāmah.

(53) Qīṣah i Sīr i mardān ‘Ali i Murtada, fabulous narratives relating to ‘Ali: Rieu ii 856a (18th cent.).


1 This work occurs in the section Tāriḵh i fārisi in the Āṣafīyah catalogue, but its precise subject is not stated.

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(57) Al-Risālat al-ansābīyah, on the fortunes of those ‘Alids who were banished by the Marwānids 115 years after the death of Musaibī b. Khuṭbā and who then migrated to Tālīghistān and Daulamān in Gīlān: Berlin 563 (2) (A.H. 1149/1737).


(61) Shams al-duḥā, or Manaqib i dabiltyah or Faḍā’il al-zārifin, on the merits of the Imāms, by Mawlawī Ṣafdar Ḥusain. Edition: Lucknow 1298/1881°.


(63) Surūr al-mu’mīnin or Muhkhtar-nāmah, by Mullā M. Ḥusain Nāinī. Editions: [place?] 1270/1853-4 (see Berlin p. 545), [Persia] 1281/1864-5 (see Mélanges asiatiques v (St. Petersburg 1868) p. 526, no. 106).

(64) Tāriḵh i futuḥ i Shām, translation of an Arabic history of the conquest of Syria: Ethé 134.

(65) Tāriḵh i ‘Umari, a history of the Caliph ‘Umar said to have been written in Arabic for Hārūn al-Rašīd and translated into Persian by M. Ḥusain b. ‘Abd al-Salām for Māḥmūd b. ‘Umaytīn: Rieu iii 1041b (extracts only. Circ. A.D. 1850).
II. HISTORY, BIOGRAPHY, ETC.


(67) *Tuhfat al-akhwain fi manāqib al-Shaikhain*, on the merits of Abū Bakr, ‘Umar, ‘Uṯmān, Muḥāwiya and some of the Aṣḥāb, divided into a muqaddimah, four faṣla, a khatmah and a tabāṣirāh: *Bedleian* 1796.

(68) *Tuhfat al-dhākirin*, on the life of al-Ḥusain and other members of the Prophet’s family, by “Biḍil” [identified in the B.M. catalogue with the well-known poet ‘Abd al-Qādir “Biḍil”, b. at Patna A.H. 1054/1644–5, died at Delhi A.H. 1133/1720; but this is probably incorrect]. Edition: Tihārān 1280–1/1863–4 (3 vols.).


(b) Untitled works


(2) *Ḳūṭāb dar faṣādat i ḫudrāt i ‘Alī*: *Āsafīyah* ii p. 880 no. 77.

¹ For another work by this author see *Wasilat al-najāt* below.
² For another work by this author see *Tuhfat al-Riḍawīyāh* above.
³ The British Museum catalogue describes this work as a tract on Moslem rites, whereas according to the *Oriental College Magazine* it relates to the events of ‘Aṣhūrā’.

(3) Legendary history of the death of al-Ḥusain and other martyrs, divided into miṣḥābūt subdivided into miṣḥābūn: *Berlin* 565 (begins in Miṣḥābūt VII, Miṣḥābūt 3 and breaks off in Miṣḥābūt IX, Miṣḥābūt 2), 566 (begins with Miṣḥābūt IX, Miṣḥābūt 3, ends in Miṣḥābūt XII).

(4) Narratives of the martyrdoms of the Imāms divided into majālis: *Browne* Suppt. 1453 (defective at both ends).

(5) Popular history of the Imāms and their partisans from the death of al-Ḥusain to the overthrow of the Umayyads: *Browne* 1452.

(6) *Risālah dar faṣād il i Sāiyid al-shuḥadā*: *Āsafīyah* ii p. 1556 no. 40.

(7) Stories of al-Ḥusain etc.: *Upsala* Zetterstéen 407.

(8) Work in prose and verse on the martyrdoms of al-Ḥusain, by M. Ḥādi b. Abī ‘l-Ḥasan al-Sharīf al- นอกจาก (presumably identical with the author of the Kūṭāb i Yūsufiyah mentioned on p. 172 supra): *Rieu* i 150a (small fragment only. 19th cent.).
C. HISTORY OF PERSIA: (a) GENERAL

[For the general histories of the Muhammadan world, including Persia, see pp. 61–158 of this work.]

312. M. Mufid Mustauff is best known as the author of the history of Yazd entitled Jāmi‘ī Mufidi (for which see p. 352 infra).

(1) Majalis al-muluk, written in the reign of Shâh ‘Abbâs II (A.H. 1052/1642–1077/1666), tables of the ruling dynasties of Persia from the earliest times to A.H. 1049/1639–40: Blochet i 349 (early 18th cent.).


313. M. Mîrak h. Mas‘ûd al-Hasaini completed his Risâla al-firdaus in 1082/1671–2 and dedicated it to Shams al-Daulah M. Zamân Khân, who apparently became Beglerbeg of Kûhgilû in 1065/1654–5 (see Morley p. 1315) and who is described by Morley as “ruler of Fârs, Kûh Kfawîh, and Kûhjîstân.”


314. In 1250/1834–5 was compiled

(Khulâsah i târikh i pâdshâhân i ‘Ajam), a history of Persia (mainly) to A.H. 1220/1805–6, mostly in tabular form and without preface or author’s name: Rieu Suppt. 40 (A.H. 1260/1844), Majlis 250 (?). Edition: [Persia,] 1262/1846.

315. ‘Abd al-Wahhâb h. ‘Ali Ashraf Shirazi composed in 1237/1811–2 his

Nukhbat al-akhbâr, a general history with special reference to Persia: see p. 151 supra.
316. Ali-Quil Mirzâ b. Abbâs Mirzâ b. Fath-‘Ali Shâh Qâjâr, entitled ‘Abd al-Salâm Shah Qâjâr, was "Minister of Science" for some time in the reign of Nâṣîr al-Dîn Shâh, and he superintended the publication of the Rûz-nâmeh i ‘ilmâyih û dava’ât-i ‘alîyih û Irâne, a periodical issued from a.H. 1280/1864 to 1287/1870 for the administration of the Dâr al-Funûn (Ecole Polytchnique) at Tîrân (see Browne Press and poetry, pp. 95–6), as well as the official newspapers Rûz-nâmeh û dava’ât (of which no. 622 appeared on 7 Jumâdâ II 1285/25 Sept. 1868. See Browne op. cit. p. 93) and Rûz-nâmeh û mulla’s (a.H. 1283/1866–1287/1870). See Browne op. cit. pp. 96–7). His Tâhirîh i waqây-i u swainih-i Afghânîstân, a history of Afghânistân from the accession of Ahmad Shâh (a.H. 1160/1747) to a.H. 1273/1857, and his Falak al-sa‘âdat, an astronomy, were published [at Tîrân] in 1273/1855–7 and 1278/1861–2 respectively (for the latter see Harrassowitz’s Bûcher-Katalog 352 (1912), no. 1392). According to Browne Press and poetry, p. 164, he translated a History of Napoleon the Great. He died in 1298/1881. For a hand-list of his private library, which includes a Fath-nâmeh i Harât by him, see Blochet iv 2434 (cf. ‘Abd al-‘Azîz Kitâb-khânâhâ-yi Irân, p. 72).

(The history which originally appeared in this place, and which was ascribed to ‘Ali-Quil Mirzâ on the authority of a bookseller’s catalogue, proves on examination to be the work of an entirely different author.)


1 For ‘Abâs Mirzâ see Ewq. Isl.
2 According to Browne Press and poetry, p. 10 n. 2, he was Minister of Science [i.e. Public Instruction] in 1288/1871–2, according to Blochet iv 2434 he was Minister of Public Instruction and Mines in 1295/1876. In 1285/1871–2 the "Press Department" (afterwards elevated into a ministry) was founded and placed under the supervision of M. Îsâ Khan Šânî al-Dawlah (for whom see pp. 154–5 supra).


(2) Nizâh-nâmeh i padshâhân i Îrân-nizhâh, a history of the dynasties in Persia and elsewhere which traced their origin to the ancient Persian kings, written in 1274/1857–8 at the request of Mâşıkji Lîmîj Hâshâh Hâtaryâ (1) and divided into a muqaddiâmah, 18 tabaqâhâh, and a khattâmah, the last containing a sketch of Muhammad’s life and chronological tables from the Hijrah onwards: Rieu Suppt. 42 (breaks off in the chronological tables at a.H. 1203/1888–9), Bânîkûr v 518 (a.H. 1284/1867), Breli and Dhabbâr p. xiv no. 5.

Description (by S. Churchill): JRAS. 1886 pp. 198–9.

318. Ihtîâmî al-Mulk Jalâl al-Dîn b. Fath-‘Ali Shâh Qâjâr was one of the very numerous children of Fath-‘Ali Shâh, who reigned a.H. 1211/1797–1250/1834. He is not one of the forty-seven sons included in Mahmûd Mirzâ’s Gulshan i Mahmûd, being presumably one of the sons of Fath-‘Ali’s last years, but he wrote poetry and some of his ghazals are appended to the edition of Qâlimî’s Divânî published at Tîrân in 1302/1885. He was Governor of Kâshân in 1296/1879–80, when the MS. Browne Coll. 5 was transcribed for him, and it appears from Rieu Suppt. 99 that in Muharram 1288/March–April 1871 he was suddenly recalled to Tîrân.

Nâmâh i khusrâwân, "anecdotes of Persian kings mythical and historical" (Edwards), extending to Qâjâr times (Fath-‘Ali Shâh receiving a brief notice, though the work virtually ends with the Zend dynasty).

1 (1) Mâşıkji, the son of Lîmîj Hâshâh Hâtaryâ, was for many years maintained by the Parsees of Bombay at Teherân to watch over the interests of the Persian Zoroastrians. He died within the last year or two (Browne, A year amongst the Persians, London 1853, p. 315; cf. pp. 175–8, 395, 477). For further information concerning him see The Pârákkh-i-qulî translated by E. G. Browne, Cambridge 1902, pp. xxxvii–xxxviii et alibi (see index), Edwards col. 378, Rieu Suppt. 15, 42, 99.