C. HISTORY OF PERSIA: (a) GENERAL

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

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

(1) Majālis al-mulūk, written in the reign of Shāh ‘Abbās II (A.H. 1652/1642–1677/1666), 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. Mīrak b. Mas‘ūd al-Ḥusaini completed his Riyād al-fīrduṣ in 1082/1671–2 and dedicated it to Shams al-Daulah M. Zamān Khān, who apparently became Beglerbeg of Kūhgilū in 1065/1654–5 (see Morley p. 13115) and who is described by Morley as “ruler of Fārs, Kūh Kilawah, and Khūzistān”.

Riyād al-fīrduṣ, a general history of Persia, but more especially of Fārs, Kūhgilū and Khūzistān, from the earliest times to the reign of Shāh Sulaimān in an introduction, twelve books and an appendix: R.A.S. P. 138 = Morley 136 (A.H. 1243/1827).

314. In 1250/1834–5 was compiled

(Khudāsah i tāriḵh i pādshahān 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-Wahhab b. ‘Ali Aṣḥaf Shirāzi composed in 1237/1819–2 his

Nukhbat al-akhbār, a general history with special reference to Persia: see p. 151 supra.
316. ‘Ali-Quli Mirzâ b. Abbâs Mirzâ 1 b. Fath‘Ali Shâh Qâjâr, entitled Tîdâd al-Sulţanâh, was “Minister of Sciences” 2 for some time in the reign of Nâşir al-Dîn Shâh, and he superintended the publication of the Rûz-nâmâh-i ‘alîmîyât-i dawlatî-i ‘alîyât-i Irân, a periodical issued from A.H. 1280/1664 to 1287/1870 for the administration of the Dâr al-Funûn (Ecole Polytechnique) at Tîhrân (see Browne Press and poetry, pp. 95-6), as well as the official newspapers Rûz-nâmâh-i dawllatî (of which no. 622 appeared on 7 Jumâdâ I 1285/25 Sept. 1868. See Browne op. cit. p. 93) and Rûz-nâmâh-i millâtî (A.H. 1283/1866-1287/1870). 3 See Browne op. cit. pp. 96-7). His Târîkh-i waqûtî-i avâmîn Âfghânistan, a history of Afghanîstan from the accession of Ahmad Shâh (A.H. 1160/1747) to A.H. 1273/1857, and his Falak al-saadâb, on astronomy, were published [at Tîhrân?] in 1273/1857 4 and 1278/1861-2 respectively (for the latter see Harrassowitz’s Bûcher-Katalog 359 (1912), no. 1392). According to Browne Press and poetry, p. 164, he translated a History of Napoleon the Great. He died in 1288/1869. 5 For a hand-list of his private library, which includes a Fath-nâmâh-i Harâtî 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-Quli Mirzâ on the authority of a bookseller’s catalogue, proves on examination to be the work of an entirely different author.]


1 For Abbâs Mirzâ see Enc. Isl.
2 According to Browne Press and poetry, p. 10 n. 2, he was Minister of Sciences [i.e. Public Instruction] in 1288/1871-2, according to Blochet iv 2434 he was Minister of Public Instruction and Mines in 1293/1876.
3 In 1288/1871-2 the “Press Department” (afterwards elevated into a ministry) was founded and placed under the supervision of M. Hasan Khan Şanî al-Daulâb (for whom see pp. 154-5 supra).


(2) Nizhâd-nâmâh-i pashâhân-i Írân-nizhâd, a history of those dynasties in Persia and elsewhere who traced their origin to the ancient Persian kings, written in 1274/1857-8 at the request of Mâsîkjî Lâmi Hâshang Hâtaryâ 7 and divided into a mugaddamîn, 18 tabaqah, and a khâtâmîn, the last containing a sketch of Muhammad’s life and chronological tables from the Hijrah onwards: Rieu Supp. 42 (breaks off in the chronological tables at A.H. 1203/1788-9), Bânîtpûr vi 518 (A.H. 1284/1867), Breivi and Dhabhar p. xiv no. 5.


318. Ittijâm 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 Mahdî Mirzâ’s Gulshan-i Ma‘âshûd, 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 Qâ‘unî’s Divân published at Tîhrân in 1302/1885 8. He was Governor of Kashân in 1286/1869-70, when the MS. Browne Coll. I 5 was transcribed for him, and it appears from Rieu Supp. 99 that in Jumâhram 1288/March–April 1871 he was suddenly recalled to Tîhrân.

Nâmâh-i khûsravân, “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 Zand dynasty).

1 “Manâjkî, the son of Lâmî Hâshang Hâtaryâ, was for many years maintained by the Parsees of Bombay at Tehrân to watch over the interests of the Persian Zoroastrians. He died within the last year or two” (Browne A year amongst the Persians, London 1893, p. 315; cf. pp. 175-8, 395, 437, 471). For further information concerning him see The Pârthkî-i-jâlî translated ... by E. G. Browne, Cambridge 1893, pp. xxxvii–xxxviii et alibi (see index), Edwards col. 378, Rieu Supp. 15, 42, 99.
in eighty days and Captain Hotteras as well as Bernardin de Saint-Pierre's La chauve-souris indienne (Kulbah i Hindī) and "Love and virtue" ('Ishq u 'iṣfāṭ).


320. M. ‘Ali Khān Fūrūghī, entitled Dhaḵā’-al-Mulk, b. M. Ijzusin Khan, likewise entitled Dhaḵā’-al-Mulk (see p. 240 supra), is said (E. G. Browne The press and poetry of modern Persia, p. 156) to have co-operated (with his father apparently) in the translation and compilation of many works at the time of the educational renaissance in the nineteenth century. In July 1910 he became President of the Majlis, and in 1911 or 1912 Minister of Finance. In the Cabinet of November 1929 he was Minister for Foreign Affairs and in that of Sept. 1933 he was Prime Minister.


[E. G. Browne The press and poetry of modern Persia, pp. 51, 323, 333; Portrait in H. Midir Ḥallāj Tārīkh i nāḥāyat i Īrān, Tīhrān a.h.s. 1312/1933, p. 91.]

321. Appendix

(a) Titled works

(1) As Tarvīz tā Chingiz, by S. Ḥasan Taqī-Zādaḥ (Minister of Finance in the Cabinet of Nov. 1929, Deputy for Tabrāz 1906, for Tīhrān 1906 [?]). For further information see Browne The Persian revolution, pp. 116, 130 (portrait etc.). Edition: Tīhrān a.h.s. 1309–10/1931° (vol. i only, to the fall of the Umayyads. 78 pp.).
(2) Forgotten rulers, The. See Shahriyārān in qum-nām below.


(4) Khulāṣat al-tawārīkh, on the kings of Persia from Aqā M. Khān Qājār: Majlis 251.

(5) Shahriyārān in qum-nām (English title: The forgotten rulers), by S. Ahmad Kasrawi Tabrizi (for whom see p. 366 infra), vol. i, (Jastānids, Kindarids, Sālārs), Tirān 1928*, vol. ii (Rawvādids), Tirān 1929*, vol. iii (Shādīdids), Tirān 1930*, in progress.


(7) Tārikh i Iran, a translation by Ismāʿil Ḵᵛāraṭ of Sir John Malcolm's History of Persia from the most early period to the present time (London 1815). Editions: Bombay 1872–82**, 1886*, 1

(8) Tārikh i Muntiq, by Ḥasan Khān Muntiq al-Mulk (contemp.). Edition: Tirān 1832/1918–14 (vol. i from Ghumrār, the last of the "Salāṭīn in ʿAjam"). See Mashhad iii p. 119.

(9) Tārikh i mufassal i Iran az istilā-yi Mughul tā hāl i mashrūṭiyāt, by ʿAbbās ʿIbād. Vol. i, from Āḏar to Tiμūr, Tirān A.H.S. 1312/1933–4; 4


(11) Tārikh i pādshāhān i ʿAjam: Salemann–Rosen p. 12 no. 162.

1 Cf. Malcolm's History of Persia (modern), edited and adapted to the Persian translation of Mirza Haidar, with notes and dissertations, by Lieut.-Colonel M. H. Court. Lahore 1888**.


(6) Untitled work

(1) Short accounts of the Persian kings from Gayumarth to Fath-Ali and of certain other eminent persons, with thirty-eight portraits: Leningrad Pub. Lib. (see Mélanges asiatiques vi (St. Petersburg 1873) p. 94).

C. HISTORY OF PERSIA: (b) PRE-ISLAMIC DYNASTIES

322. For the ʿAbd-nāmāh of "Firdausi" see the section of this work relating to Poetry.

323. Shahraf al-Dīn Faḍl Allāh [b. ʿAbd Allāh acc. to Ḥ.K.] Ḥussain Qazwīnī (who is to be distinguished from ʿIzz al-Dīn Faḍl Allāh, the father of Wasāf, see p. 267 infra) wrote in the reign (A.H. 695/1295 or 696/1296 to 730/1329 or 733/1333) of the Attābūr Beg ar-Dīn Ahmad b. Yusuf-Shāh of the Lur and Buzurg (see Ency. Isl. i 46), who is praised in the preface to al-Mutjam. A manuscript containing his ʿĪṣān and two prose compositions is described in Rieu Suppt. 257.


An abridgment: Rieu ii 809a (16th cent.).

Turkish translation: Balâghat-nāmah or Tarjumān i balâghat, written in 894/1489 by Kamāl Barghamāwī at the command of the Grand Vizier Maḥmūd Pāshā: I, Kh. vol. v, p. 629, no. 12382 (cf. vol. ii p. 62 no. 1898). Babinger Geschichtsschreiber der Osmanen p. 34, where MSS in the Preussische Staatsbibliothek and in the Nūr i ‘Uthmāniyyāh mosque are mentioned.

[Rieu ii 811–12, Suppt. 257.]

324. The soi-disant translator, i.e. most probably the author, of the Tajārīb al-unam fi akhkār muluk al-‘Arab wa-l’Ajam, whose name is effaced in the preface of the unique manuscript, describes his work as the translation of an Arabic history composed in 75/694–5, in the reign of ‘Abd al-Malik b. Marwān, by ‘Amīr [b. Shaḥbāz al-] Sha’bī [a celebrated transmitter of

oral tradition, not a writer of books, who died in or before 110/728, see Enc. Isl. under Sha’bī], Aiyūb b. Fīhr [perhaps Ibn al-Qirfīyāh, for whom see Ibn Qutbah al-Ma’ārif p. 206, Ibn Khalliament, etc.] and ‘Abd Allāh b. al-Muqāwma [perhaps Ibn al-Muqaffa‘], anachronistically]. This history extending from Sām b. Nūh to Yazdijird III was provided by al-Asma‘ī [for whom see Enc. Isl. etc.] at Hārān al-Rashīd’s command with an epigraph covering the period from Ādam onwards, and the manuscript, written in the Kūfī character, was inherited by successive ‘Abbāsids. Subsequently it came into the possession of the Āṭābāk Sa’d b. Zangī [i.e. presumably Sa’d b. Zangī, the Salghurid ruler of Fārs, d. 623/1226 (?)], and eventually it reached Idhāj in Khāzistān, where no one was able to read it, and a ruler whose name is not mentioned [probably one of the Āṭābaks of Luristān] gave orders that it should be translated into Persian.

Tajārīb al-unam fi akhkār muluk al-‘Arab wa-l’Ajam, a history of Persia to the Arab conquest and of Pre-Islamic Arabia with accounts of the Pre-Islamic Prophets: Āyā Śūṭiyāh 3115 = Tauer 301 (cf. Horn p. 506) (Idhāj, Shawwāl 789/1387. Autograph ?).

325. By order of Mir ‘Ali Shīr (for whom see below under Biography: Poets) a certain Abūl-Ḥasan Tabārī wrote his Mafaṣīth al-‘Ajam, a history of the Pre-Islamic Persian dynasties in four tabaqāt: Būhār 51 (defective. 17th cent.).

326. Farzānāb 1 Bahram b. Farbād b. Isphandīyār Yazdānī was a pupil of Āḏār Kāvūn,2 the great apostle of the Sipāsī or Ābādī sect of the Parsees. The latter died at Patna, the headquarters of the sect, in 1027/1618 (see Rieu i 141). According to a bibliographical note quoted by Rieu (ii, 479) Bahram b. 1 This is a title = Hakīm.

Farhād’s Shāristān was written in the time of Akbar (who reigned A.H. 963/1556–1014/1605).

Shāristān or Shāristān i chahār chaman, a work in four chamanas (1) on the Creation and the Fīshdādians, (2) on the Kayānians, (3) on the Ashkānians and Sāsānians, (4) on the Adharites, from the First Sassān to Adhār Kawai) : Rehatsek p. 204 no. 56 (n.d.), no. 5um (A.H. 1224/1809).

Editions : Bombay A.Y. 1223/A.H. 1270/A.D. 1854° (Chamanas i–ii and Chaman iii as far as Khusrav Parviz, the editor having been unable to find a complete copy), 1327/1909° (apparently complete).

327. In 1082/1671–2 was composed the

Bahr al-laʿālī, a history of the ancient kings of Persia from Gayūmārth to Yazdajird : Ross and Browne 136 (A.H. 1217/1802–3).

328. M. Hasan Khān Marāghi, entitled Šānī al-Daulah and afterwards Trūmād al-Saltanah, died at Tihārn in 1896 (see p. 154 supra).

Durar al-tījān fī tāriḵ Banī Ashkān. Edition : [Persia], 1308/1890–1310/1892° (3 vols.).

329. It was at the request of Māneḵi [son of] Lūmji Ḥīḏang Ḥātaryā 1 that M. Iṣmāʿīl Khān Zand Tūsarkānī wrote his Farāzīsītān.

Farāzīstān, “on the ancient empire of Persia from Mah-ābad till the fall of the Sāsānians, in pure Persian, . . . a veritable rag-bag of legends and myths from the Shāhānūmā, the Chahār Chinman, and the Dusātīr.” 2 Edition : Bombay 1894°.


330. ‘Abd al-Husain, known as (al-ghahīr bi-) Mīrzā Aqā Khān Kirmānī, was the son of Mīrzā ‘Abd al-Raḥmān of Bardašīr near Kirmān and was born in 1270/1853–4. “He studied Mathematics, the Natural Sciences and Philosophy, and acquired Turkish, French and some English. In A.H. 1303 (= A.D. 1885–6) he left Kirmān for Isfāhān on account of the tyranny of the governor, Sultan ‘Abdu’l-Ḥamīd Mīrzā Nāẓim-d-Dawla. At Isfāhān he was well received by the Šīrāz’s-Sultān (Masʿud Mīrzā), who wished to retain him in his service; but he, disliking a courtier’s life, went to Tihārn and thence soon afterwards [in 1305/1887–8] proceeded to Constantinople with Shaykh Ahmad ‘Rūḥī’ of Kirmān. There he was for some time on the staff of the Persian newspaper Akḥār (‘the Star’), and became acquainted with Sayyid Jamāl-d-Dīn [see Enc. Isl. under Djamāl al-Dīn al-Afghānī], with whom he worked for the awakening of the Persians and the promotion of Pan-Islamism.” While in Constantinople he and Shaykh Ahmad were accused of conspiracy by the Persian authorities and were tried by order of the Sultan, but acquitted. Later, however, the Persian government, having intercepted letters from them to various mujtahids in Persia, demanded their surrender, and they were conveyed to Trebizond, detained there for a while, and then taken to Tabrīz, where they were put to death on 4 Safar 1314/15 July 1896.

In the preface to his Tā’īn i Sīkandāri he mentions a work of his entitled Aṭīn i sūkhunwāri, on Persian literature, which he completed in 1307/1889–90. In 1313/1895–6, while in prison at Trebizond, he completed a metrical history, in the metre of the Shāhānūmā, entitled Nāmah i bāštān. “Two years later, after the author’s death, the Farnān-farnā caused this poem to be printed, with the omission of certain passages which he considered dangerous, and the addition of a supplement written by another Shaykh Ahmad of Kirmān known as Adhī, and this book he entitled Sādāriqy.” Of his numerous writings he enumerates twenty on the last page of E. G. Browne’s MS. of the Nāmah i bāštān. The Browne Collection includes also his Kūbā i Rūḥān, an imitation of the Gūlāstān composed in 1034/1886–7 and two volumes of fictitious letters between two imaginary princes, Kamāl al-Daulah of Delhi and Jalāl al-Daulah of Persia, on the ancient glories and present misery of Persia.
He was an Azali and married a daughter of "Subḥ i Azal" (Mirzā Yahyā Māzandarānī).


Edition: *Thūrān* 1324/1906 (see Majlis p. 122, l. 4).

(2) *Nāmah i bāstān*, a metrical history of eleven ancient Persian dynasties “according to the beliefs of European historians” (first the Ābādians and last the Sāsānians) ending with laments for the departed glories of Persia, satire on Nāṣir al-Dīn Shāh and an account of the author’s life: *Browne* Coll. V. 60 (9) (autograph).


According to E. G. Browne *The Persian revolution*, p. 409, long extracts from the portions of the poem suppressed in the lithographed edition are quoted on pp. 244–264 of the Nāzīm al-Islām’s introduction to his Ṭārīkh i bīdārī i Irānīyān.


¹ Browne states that this edition was lithographed by the command and at the cost of the Farmān-farmā but he does not mention the place of publication.

331. M. Ḥusain Khān Dhakā’ al-Mulk “Furūghī” has already been mentioned (p. 240 supra) as the author of a Ṭārīkh i Irān. Ṭārīkh i salāṭīn i Sāṣānī. Edition: *Persia* 1313–16/1895–6.


332. Appendix

(a) Titled works

(1) *Dastānāh i Irān i qadīm*, a sketch of the legendary history of ancient Persia and a discussion of its relation to historical fact, being a supplement to *Irān i bāstān* (no. 2 below), by Ḥasan Pirniyā. Edition: *Thūrān* A.H.S. 1307/1928.*


(4) *Kisrā-nāmah*, an account of the Pre-Islamic Persian kings to Khusrav Parviz, by ‘Abbas Yaziq. Edition: *Calcutta* [1903].

(5) *Majma’ al-mulūk fi dhikr i salāṭīn i ‘Ajam*, written in 1841 by Mirzā Ḥādīdż Wazīrov Darbandi (cf. p. 426 infra): Chanykov 88 (Pt. i (to the Ašḵānids) only).

(b) Untitled work

(1) History of Khusrav Anāštirwān: *Blochet* 202 (11) (16th or 17th cent.).
C. HISTORY OF PERSIA: (e) THE GHAZNAVIDS

333. Abū Naṣr M. b. ‘Abd al-Jabbārī al-'Utbī, a native of Ra'iyy, went as a young man to Khurāsān, where his maternal uncle Abū Naṣr al-'Utbī held a high administrative position. After his uncle’s death he became secretary successively to Abū ‘Ali M. b. M. Šimjūrī (for whom see Encycl. Isl. under Abū ‘Ali b. Šimjūrī), to Q̄ābūs b. Washūmrī (for whom see Encycl. Isl. under Q̄ābūs b. Washūmrī), then an exile in Khurāsān, to Subuktigin and to Ismāʿīl b. Subuktigin. In 389/999 Mahmūd of Ghaznī sent him on a diplomatic mission to Ghorjastān. Subsequently he became Šāhīd al-barīd (postmaster) in Kanj Rustāq, but in 413/1022–3 he was dismissed and he afterwards entered the service of Masʿūd b. Mahmūd. He died in 427/1035–6 or 431/1039–40. According to the Yaqām al-dahr he wrote a book entitled Laṭā'if al-kutbāb and other works, of which al-Thaʿlabī does not mention the titles.

al-Yāmīnī, *a* turgid Arabic history of Amīr Subuktigin and Sulsūn Mahmūd of Ghaznī to a.h. 411/1020–1: H. Kh. vi, p. 514, no. 14476, Mashhad iii p. 105 nos. 93 (a.h. 524/1130), 94 (old), Ellis-Edwards p. 36, Or. 5016 (12th cent.), de Siane 1894 (a.h. 617/1220), 1895 (a.h. 666/1268), Rosen M.A. 157 (superb MS. a.h. 663/1264–5), etc. (For other MSS. see Brockelmann i 314 and Bānkīpur Arab. Cat. xv no. 1062).


1 In Encycl. Isl. he is strangely called Muhammad ibn Muhammad al-Jabbārī.

2 Other members of this family held high office under the Sāmānids. Abū Jaʿfar al-'Utbī was sīsīr for a time under 'Abd al-Malik b. Nāh and again under Abū Šalīḥ Mānsūr, and Abū 'l-Husain 'Abd Allāh b. Ahmad al-'Utbī became sīsīr in 367/977 to Abū 'l-Qāsim Nāh b. Mānsūr (see Barthold Turkestan, London 1898, pp. 250–2).

3 For Kanj Rustāq, the eastern part of Bādghīs, see Lo Strange The lands of the Eastern Caliphate p. 413.

Extracts relating to the Sāmānids (as given in Nikpā’i’s history, for which see p. 79 supra) : Description topographique et historique de Boukhara par Mohammad Nerchakhy . . . Tezte peres publie par C. Schefter, Paris, 1892*°, pp. 111–122.


Description and 34 pp. of translated extracts: Elliot and Dowson History of India, ii 14–52.

Persian translations: (1) Tarjamah i Yāmīnī written shortly after 602/1206–7 by Abū 'l-Sharaf Nāshī b. Zafar b. Sa'd al-Munṣī al-Jarbāḏqānī : H. Kh. vi, p. 515, As'ād 2225 = Tauer 314 (a.h. 636/1238), 2223 (a.h. 1251/1835–6), Shahid 'Ali 1854 (1) = Tauer 315 (a.h. 638/1240–1), Rieu i 157a (a.h. 664/1266), Flügel ii 950 (a.h. 691/1292), 949 (a.h. 716/1316), Āṣīf Šīrāzī 3147 = Tauer 316 (a.h. 696/1297), Bioche i 453 (early 14th cent.), 434 (17th cent.), 435 (incomplete. a.h. 1294/ 1318), iv 2069 (a.h. 1295/1318), Fīẖūd 4299 = Tauer 317 (a.h. 778/1377), Turīn 92 (a.h. 789/1387), Nūr i 'Uthmānīyān 3089 = Tauer 318 (10th/16th cent.), Leningrad Mus. Asiat. (a.h. 1261 /1845. See Mélanges asiatiques vi (St. Petersburg 1873), p. 116.

Edition: Tarjamah i Ṭāriḵīḵ i Yāmīnī, [Thirūn], 1272/1856°.

English translation from the Persian (inaccurate): The Kūṭūb-i-Yāmīnī, historical memoirs of the Amīr Sabakt̄oḡān, the Sultan Mahmūd of Ghazna . . . Translated from the Persian version of the contemporary Arabic chronicle of al-Utbī by the Rev. J. Reynolds, London 1858° (Oriental Translation Fund).


(2) Tarjamah i Amīnī, a very literal translation by M. Karāmaṯ 'Alī b. Ḥayāt 'Alī Dīhlavī, judge of the Faujdārī
Description: Elliot and Dowson History of India ii 15.

(3) Tarjamān i Tārīkh i Yamānī, by Maulawi M. Faḍl i Imām Khairābādī (Ṣadr al-ṣifār at Delhi, author of a compendium of logic entitled al-Mīrāğ al-mīzānīyāh (Editions: Delhi 1886, 1305/1888; see Ellis ii 329-30), d. 1243/1828: see Raumān ‘All 162): Aumer 241 (very defective).

[al-Yamānī, appendix (al-Faṭḥ al-ṣawāḥiḥ ii p. 356 foll.) [The Eney. Isl. gives biographical information presumably derived from other parts of the Yamānī, but unfortunately without references]; Yūnāmat al-dahr iv 281–9 (this biography is printed (with omission of the verses) in the 1286 edition of al-Manūn’s al-Faṭḥ al-ṣawāḥiḥ, vol. i pp. 412–14, where also it is stated that the date 431/1039–40 for al-ʿUtbī’s death is given by Ibn al-Wardī; Rauḥat al-ṣifā, Bombay 1271, vol. iv p. 94; Rieu in lsc; Brockelmann in 314; Zaidān Tārīkh ʿādāb al-loqmat al-ʿarabiyāh iii 322; Surkh Dictionnaire encyclopédique de bibliographie arabe, col. 1305; Eney. Isl. under ʿUtbī.]

334. Abū ʿl-Faḍl M. b. al-Husain al-Baḥaqqī, a native of Hārīthābād in the district of Baḥaq in Khurāsān, must have been born in, or about, 386/996, since he himself tells us that he was sixteen years of age in 402/1011–12 and sixty-five in Dhāl-i-Hijjah 540/Jan.–Feb. 1059. He served for many years in the Correspondence Department (Diwān-i Risālat) from the time of Māḥmūd onwards and in the time of Abū al-Raṣīd (A.H. 440/1049–444/1052) he was head of the Department. His service was interrupted by at least one dismissal and one period of imprisonment. For at least part of the reign of Fārrūkhādūd

1 Chaudā Lāl “ ʿShādān ” will reappear in this work as a poet. For accounts of him see Tārīkh-i ʿAbbāsī in Aṣafīya 253–6; Glimpse of the Nizam’s dominions p. 127 (portraits, p. 129 and p. 516); Pictorial Hyderabad compiled . . . by K. Krishnaswamy Mudrārā (Haidarābād 1929, vol. i. p. 196); Buckland Dictionary of Indian biography p. 79. There is a Portrait of him in Room 195 at the India Office.

2 It is not known whether the author gave his work a title.

3 This is the correct title according to Muṣḥīh al-Dīn Lārī (cited by Rieu).

4 According to Barthold (Turkistan, London 1828, p. 23) “ Short extracts from the early volumes are quoted by the thirteenth-century historian Ḫājīj, and the fifteenth-century compilers Ḥāgp-i Abrāh; but no extracts have been found from the last twenty volumes.”


Description and 49 pp. of translated extracts: Elliot and Dowson History of India ii 53-154.

Description: W. Barthold Turkestan, London 1928, pp. 22-4.


C. HISTORY OF PERSIA: (d) THE SALJŪQIDS

335. Sharaf al-Dīn Abū Naṣr Anūshirvān b. Khālid al-Khašāni was living in retirement at al-Asyrah when in 498/1104 the Saljuqid Sultan M. b. Malik-Shāh summoned him to Baghdad as Treasurer. In 521/1127 he was made Wazīr by the Sultan Mahmūd b. M., but after a year and some months he resigned. From 526/1131-2 to 528/1133-4 he was Wazīr to the Caliph al-Mustarshid b. 'Abbās and from that year or the next until 530/1136 to the Sultan Mas'ūd b. M. He died at Baghdad in

Ramadān 532/May 1138 or in 533/1138-9. It was to Anūshirvān that al-Ḥarīrī dedicated his Maqāmāt. (Ibn Al-Ṭabar al-Kūmil, ed. Tornberg, x 452, 480, x 9, 29, 47; al-Fakhrī, ed. Deroïbroug, pp. 413-15; Ibn Shākir al-Kutubi Uṣūl al-Isfahānī MS. Camb. Add. 2922, fol. 133b (Arabic text of this notice published by E. G. Browne in JRAS, 1902 pp. 861-2, English translation in Lit. Hist. ii 360-2); Haft ūṣūl no. 938; Majlis al-ma'āni in 456; M. Th. Houtsma Recueil de textes relatifs à l'histoire des Seljouqides vol. ii, xi-xxx (information derived almost exclusively from Anūshirvān's own statements as contained in the Zubdat al-Nūrāh); Browne Lit. Hist. ii 360-2; Ency. Isl. under Anūshirvān.]


Amplified Arabic translation: Nasrāt al-fatrāh wa-ṣurat al-fitrāh, written A.H. 579/1183 by 'Imād al-Dīn M. b. M. al-Kāthīr al-Isfahānī (d. 597/1201, see Brockelmann i 315, Ency. Isl. under 'Imād al-Dīn), who added an introduction on the earlier Saljuqids, a continuation to the time of writing and, later on, a further continuation to the end of the dynasty, i.e. the death of Tughril II in 590/1194: H. Kh. vi p. 438, de Siana 2145 (17th cent.).


Editions: (1) Histoire des Seidjoucides de l'Iraq par al-Bundārī


2. al-Bundārī is the author of an Arabic translation of Firdawsi’s Shāh-nāma.

336. Abî Bakr Najîb al-Dîn M. b. ‘Alî b. Sulaimân al-Râwândi belonged to a learned family of Râwand, near Kashân. Having lost his father while still a boy, he came under the guardianship of his maternal uncle Tâj ad-Dîn Alâmad b. M. b. ‘Alî al-Râwândî, professor in a college at Hamadân and a noted calligraphist. Najîb al-Dîn himself became skilled in calligraphy, binding and gilding (t voc½hâb) as well as law and theology, and it was apparently as an artist that he entered the service of the Sultan Tughrîl, the last of the Saljuqids, who reigned from 571/1175 to 590/1194. In 585/1189 he left al-Iraq with another maternal uncle, Zayn al-Dîn Maḥmûd b. M. b. ‘Alî al-Râwândî, who had been sent by the Sultan as an envoy to Mâzandarân. He returned to Râwand after six months in Mâzandarân and it is probably at this time that he began his period of six years a teacher of the three sons of Amir Saiyîd Fakhr al-Dîn ‘Alî al-Daulâh ‘Arâbâshâh, the head of the great ‘Alawi family of Hamadân. In 599/1202 he began to write his Râhat al-sudâr, which he dedicated on completion to Ghiyâsh al-Dîn Kâi-Khûsrav, the Saljuqid Sultan of Asia Minor, just after his conquest of Anatolia in 603/1206–7, and he went to Quniyah himself in order to present it. He was the author of a work in condemnation of the Râfîdîs and of another on calligraphy (âsul i khoti). It was his intention to write also a separate history of the reign of Sultan Tughrîl and a general history from Adam to his own time. None of these works is known to exist.

Râhat al-sudâr wa-ayât al-surîr, a history of the “Great Saljûq” from the rise of the dynasty to a.h. 595/1199, especially important for its account of the last two sovereigns Arslân and Tughrîl: Biochet i 438 (a.h. 635/1237).

Edition: The Râhat-us-Sudâr wa Ayaṭ-us-Surîr... by Muham- mad ibn ‘Alî... al-Rûwândî edited... by Muhammâd Iqbal, London 1921** (Gibb Memorial Series, N.S., ii).


French Translation of an extract: see above under Extracts (1).

Description: Account of a rare... manuscript History of the Seljuqs... described by E. G. Browne (in JRAS, 1902, pp. 567–610, 849–87).

Turkish translation: Pt. 3 of the anonymous Tâwârîh i Alî i Saljûqîyû compiled in the reign of Murâd II (a.h. 824/1421–a.h. 855/1451). MSS. at Dresden, Istanbul (3 copies in the Top Kapû Sarayî), Leningrad (Asiatic Museum) and Leyden (see The Râhât-us-Sudâr etc. p. xxxvi).

[Autobiographical statements of the author (see M. Iqbal’s introduction to his edition.)]

337. In the preface to al-‘Urâdah fi l-hikâyât al-Saljûqîyû the author calls himself M. b. M. b. M. b. ‘Abd Allâh b. al-Nigzm al-Hussaini” (the words “b. ‘Abd Allâh” occurring in the B.M. MS. but not in the Âyâ Șuﬁyâh MS.). Presumably he is identical with the waṣâ’ir (at one time evidently a qādî) whom Hamd Allâh Mustaﬁ, after praising Khwâjah ‘Alî al-Dîn Muhammâd, goes on to praise at the end of Chapter IV

1 This translation, according to Barthold (Turcestan, London 1828, p. 29, n. 2), “unfortunately abounds in errors which entirely alter the sense; it is sufficient to state that the phrase ‘dar sir kas firištând’ (they sent a man secretly) is translated ‘dêpûta à Serkes’, and it is further explained in a note that Serkes is a town in the district of Kish (pp. 19, 35).”
of his Tārīkh i Guzīdah (Gibb Mem. Ser. facsimile, pp. 612–13) and whom he calls "Shams al-Haqq wa-l-Dīn . . . Muhammad ibn Niẓām al-Husainī al-Yazdī", but the available evidence does not support Süssheim in his identification of Ibn al-Nizām with Khwājah 'Alī al-Dīn M. [b. 'Imād al-Dīn M. Hindū et Faryūmādi apparently]. The latter was Wāṣīr for a short time to Abū Sa‘īd, the 9th Il-Khan (reigned A.H. 717/1317–736/1336), and for a longer time Wāṣīr, or finance-minister, of Khurāsān and he died in Shāh-bān 742/1342.1

1 al-'Urdādah fi 'l-hikāyat al-Saljūqiyyah, an abridgment of the Rāḥat al-sūdār (see p. 256 supra) written A.H. 711/1311–12 in ornate prose: Ayā Šūfiyah 3019 (1) = Tauer 320 (A.H. 752/1351), Rieu ii 848 (16th cent.), Blochet iv 2311 (1) (19th cent.), presumably a copy of Ayā Šūfiyah 3019 (1).

Editions: (1) Cairo 1326/1908 ("Oriental edition" of Süssheim's text, with Turkish introduction and appendix) (2) Das Geschenk aus der Saldschugengeschichte von dem Wesir

A fairly full account of Khwājah 'Alī al-Dīn M. is given by Süssheim in the Einleitung to his edition of the 'Urdādah. This account is based on 'Abd Allāh al-Ghashīnī's Tārīkh i Ubfaytū Sultān (MSS. Ayā Šūfiyah 3019 (3) = Tauer 382, Blochet i 450. A passage in which 'Alī al-Dīn M. is referred to is quoted from this work by Blochet in his Introduction a l'historie des Mongols, pp. 23–6); Hamd Allāh's Tārīkh i Guzīdah (G.M.S. facsimile, pp. 610–11), the same author's Zafar-nāmah (see p. 82 supra), the anonymous continuation of Ibn Isandiyār's Tārīkh i Tabrizkūh (Browne's abridged translation, G.M.S., p. 264), [Hāfiz Abūrū's] continuation of the Jāmī al-tavārīkh (see pp. 72–4 supra). Two passages in which 'Alī al-Dīn M. is mentioned are quoted from this work by Blochet in his Introduction à l'historie des Mongols, pp. 37–8, 46 [3].

(1) A brief history of the Saljuqids appended to the Tārīkh i jahān-gushāy i Juwainī in the Paris MS. Supplement persan 1556 = Blochet i 442. Possibly identical with this is Alīgarh Subhān Allāh, M.S.S. p. 59 no. 35 ("Tārīkh i saljūq i alī al-Saljūq (Mughthaṣar al-Rāḥi al-sūdār)" A.H. 996/1589–90 (?)).


338. Two other abridgments of al-Rawandi's Rāḥat al-sūdār may conveniently be recorded here. They are:

(a) a brief history of the Saljuqids appended to the Tārīkh i jahān-gushāy i Juwainī in the Paris MS. Supplement persan 1556 = Blochet i 442. Possibly identical with this is Alīgarh Subhān Allāh, M.S.S. p. 59 no. 35 ("Tārīkh i saljūq i alī al-Saljūq (Mughthaṣar al-Rāḥi al-sūdār)" A.H. 996/1589–90 (?)).


(2) The description on the Saljuqids in Rāghūd al-Dīn's Jāmī al-tavārīkh (see p. 72 supra). This agrees with the abridgment mentioned above, but it has a daft dealing with the reign of Sultān Tughrīl written in 599/1202–3 by Abū Ḥāmid M. b. Ḥābrūm.

Description: The Rāḥat us-Sūdār . . . etc. (as above ll. 22–3), p. xxxv.

339. Here may conveniently be mentioned two collections of letters, farrāmans and other official documents throwing light on the history of this period:

(1) (Munṣha'āt i Muntajab al-Dīn Bādi' wa-ghārah,)
a collection of letters and other official documents, many of them composed by Muntajab al-Din Badi al-Khālib al-
Juwaini, who was Secretary to Sultan Sanjar (reigned A.H. 511/1118-522/1127), head of his Divān in Rossu‘il and the author of
works entitled 'Abd al-‘āl i katabah (MS. Cairo p. 266 (? Author
not stated). A.H. 671/1272-3) and Ruyguat al-qalam (for further
information concerning him see Lubāb al-abbāb i 78-80, Tārīkh
i Jahān-gushāy, Persian introduction, pp. YW-YZ, English
Institut 26 (14th cent. Full Analysis).

Extracts: Barthold Turkestan v epokhu mongolskogo nashest-
vija, vol. i (Teksty), pp. 23-47.

Description: Barthold Turkestan, London 1928, p. 33.

(2) al-Tawassul ilā 'l-tarassul, a collection of official
letters and similar documents referring to the years 578-9/1182-4 by Bahā‘ al-Din M. b. al-Mu’ayyad al-Baghdādi,1
who while resident in Nasā was summoned by the Khwārazm-
Shāh Taksak (reigned A.H. 567/1172-596/1200) and appointed
head of the Divān al-Iskā, Leyden i p. 169 no. 286 (A.H. 668/1269-70), p. 172 no. 287 (A.H. 850/1446-7), Biochet ii 1051 (1)

Extracts: Barthold Turkestan v epokhu mongolskogo nashest-
vija, vol. i (Teksty), pp. 73-80.

Description: Barthold Turkestan, London 1928, pp. 33-4.]

C. HISTORY OF PERSIA: (e) THE MONGOLS

340. 'Ala‘ al-Din 'Ata‘ Malik,2 b. Bahā‘ al-Din M. al-
Juwaini, a member of an illustrious family belonging to Azad-
wār in the district of Juwain in Western Khurāsān, was born

1 According to a passage in the Tārīkh i Rashidān (which does not occur in the Glib Mem. Ser. facsimile (notice of Majd al-Din Baghdādi p. 788) but which is) quoted by Barthold Turkestan v epokhu mongolskogo nashestviya, vol. i (Teksty) p. 153, he was the brother of a well-known Shāhāb Majd al-Din (Sharāb b. al-Mu‘ayyad) al-Baghdādi, who was put to death by ‘Ala‘ al-Din M. Khwārazm-Shāh in 613/1216-17 (other authorities give different dates). For Majd al-Din see Lubāb al-abbāb i p. 236 and (notes) pp. 349-50, Nafahāt al-‘usn no. 1402, Sofāna al-asvāla no. 125, etc.

2 This title is explained below.

362/1265 and was still a youth when he entered the service of
the Mongol government in Khurāsān. Apparently on at
least three occasions (A.H. 643 or 645/1246-7, 647/1249-69/1251
and 649/1251-61/1253) he accompanied the Mongol governor of
Khurāsān, Arghun Agha, to Mongolia. He was with Hālugū
on his campaign against the Assassins (A.H. 654/1256) and it
was he who drew up in writing the terms of surrender
and conveyed them in person to the Grand Master, Rukan al-Din
Khwārgāhā at Maimān-Diz, the strongest of the castles of
Alamūt. He saved from destruction a portion of the fine library
preserved in the castle, including the Sarangūzāh i Sāyīdīnā, an
account of Hasan i Šabbāh, part of which he incorporated in the
third volume of the Tārīkh i Jahān-gushāy. In 657/1259 Hālugū
appointed him Governor (Malik) of Baghdād, ‘Irāq and
Khuzistān, and he is said to have restored tranquillity and
prosperity to the province. In Abāqī’s reign (A.H. 663/1265-
680/1281) he and his brother suffered much through the accusa-
tions of enemies. On two occasions his financial administration
was inquired into, and on the second (A.H. 680/1281) he was
arrested, tortured, and made to pay large sums of money.

Abāqī’s successor, Ahmad Takdīr, in the year of his accession,
A.H. 681/1282, restored his property and his governorship,
but in the same year Ahmad Takdīr’s nephew Arghun
reopened the inquiry into his administration and con-
fiscated his property. ‘Ala‘ al-Din, hearing of this in Arrān,
died of an apoplectic stroke on 4 Dīn ‘I-Hijjah 681/6
March 1283.

He was a patron of poets and scholars, and Zakarīya’ al-
Qazwīnī’s ‘Aftā‘ib al-makhūtqārī is dedicated to him. Some of
its “Sa‘di’s” qaṣidas were written in his praise.

(1) Tārīkh i Jahān-gushāy i Juwaini, completed A.H. 658/1260 a history of the Mongols from the rise of Chingiz Khan
 towards the expedition of Hālugū Khān against the Ismā‘īlīs A.H. 654/1256 in three volumes (muqaddim, viz. (1) the Mongols and their

1 According to al-Dhahabi.

2 This is the date given by Juwaini himself in the Tanbih al-ījā‘ud. Rukan al-Din and others give A.H. 661/1263-5, the year in which his brother, Shams al-Din M., was appointed Shāh-Dīnān (Minister of Finance).
conquests down to the events following the death of Guyuk including the history of the descendants of Juchê and Chaghatay, (2) the Khwarazm-Shah and the Mongol governors of Khurasân to a.h. 656/1258, (3) continuation of the history of the Mongols to the overthrow of the Assassins with an account of the sect based chiefly on works found at Alamu’m: II Kh., vol. ii p. 658 no. 4553, Blochet i 441 (a.h. 689/1290). Two pictures, described in Revue des Bibliothèques, 1898, p. 139 (1), 442 (with certain appendices including Nasir al-Din Tusi’s short account of the siege and capture of Bagdad and the Tasilat al-ikhwan (see p. 264 infra). Late 13th or early 14th cent. and 17th cent.), 443 (early 15th cent.), 444 (end of vol. ii, vol. iii and an untitled continuation of the Tasilat al-ikhwan bringing the narrative down to a.h. 681/1283. Pictures described in Revue des Bibliothèques, 1898, p. 139. A.h. 841/1437), 445 (a.h. 938/1531), 446 (vols. i—ii and part of iii. A.h. 1323/1817), 447 (defective at end. Modern 2, iv 2312 (a.h. 790/1390). Bad MS., ‘Amujah Husain 359 = Tauer 321 (a.h. 698/1290), Fath = Tauer 322 (a.h. 743–734), Gotha 38 (divided into 4 volumes of which i and ii = the usual i and iii–iv the usual ii. A.h. 799/1397), Lahore Panjab Univ. Lib. (disarranged and apparently defective. A.h. 982/1574. See Oriental College Magazine, vol. ii, no. 3 (Lahore, May 1926) p. 64). ‘Aliqan Subhan Allah MSS. p. 59 no. ii ii (a.h. 998/1698–90 (1)), Asad 2106 = Tauer 323 (10th/16th cent.), Nûr i ‘Uthmânîyah 3103 (1) = Tauer 324 (defective at end. 16th cent.), Leyden iii p. 7 no. 916 (European hand. Before a.d. 1692), Etch 170 (no division into books. A.h. 1076/1666), Luli Ismali 336 = Tauer 325 (a.h. 1109/ 1697–9), Lindesiana p. 168 no. 814 (cirec. a.d. 1700), Flügel ii 956 (vol. i and ii down to cirec. a.d. 611/1214–15. A.h. 1249/1834), Rieu i 160 (defective at beginning. A.h. 1277/1860), Bodleian 145 (good MSS. N.d.), 146 (“very old and good”). Bukhara Semenov 13. Chanykov 71. Leningrad Pub. Lib. (see Mélanges

1 Cf. also Blochet Les enluminures des manuscrits orientaux, turcs, arabes, persans de la Bibliothèque Nationale, Paris 1926, pp. 87–8, pl. xii.
2 At the end of this MS. is the date Râjab 639 (not a.h. 1239 as stated by Blochet), which may be the date of the original from which this MS. was copied (see the G.M.S. edition, p. lxxvii).

a. History, Biography, etc.


Translations of extracts : (1) [On the Uighurs (German)] see Extracts (2) above. (2) [On the Uighurs (French)] d’Ossowsky Histoire des Mongols, Amsterdam 1852, vol. i, pp. 429—35. (3) [Chingiz Khan’s capture of Bukhārā, the defeat of Jalāl al-Dīn Khwārazm-Shāh, his flight to India, Mongol invasions of India, etc. (English)] Elliot and Dowson History of India ii pp. 386—402. (4) [The revolt of Malikūdu Tašū and the reigns of Chaghatāy Khan, his son and grandson (French)] see Extracts (4) above. (5) [On the Qara-Khitai = vol. ii p. 86, l. 14—p. 89, l. 13] d’Ossowsky Histoire des Mongols vol. i, pp. 441—3.


1 The Tašliyat al-ihwān is not in Arabic as stated by Barthold in the Enyc. Isl.

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work), lv—lvii), ‘Aligār̄h Subhān Allāh MSS., p. 59 (a.h. 998/1589—90 (!)), Majlis 755.

(3) An untitled continuation of the preceding, composed in 681/1282 and carrying the narrative down to the accession of Tūkūtar and the execution of Majd al-Mulk: Blochet i 444 foll. 4b—41b (see Ṭārīḵḵ-i Jahān-gushāy, Persian introduction, pp. MJ—NH (summary of the work), English introduction, pp. xxviii—xxxvii, xli—xlii (summary of the work), lvii.


[Autobiographical statements in the Ṭārīḵḵ-i Jahān-gushā (from which “almost all our knowledge of the author (to 654—1256) and his ancestors is derived” (Enyc. Isl.) and in the Tašliyat al-ihwān and its continuation (for which statements see M. Khān Qazwīnī’s introduction to the Ṭārīḵḵ-i Jahān-gushā); Jāmī’ al-tārīḵḵā, ed. Quatremère, Paris 1836, pp. 264, 402, 416, MS. Paris. Suppl. pers. 209 (= Blochet i 255), foll. 298a, 312b, 313a, 314a, 316b, 317a (references given by M. Khān Qazwīnī); Waṣṣāf, pp. 59, 98, 119, 142—3 (references given by M. Khān Qazwīnī); al-Nuwairī Niḥāyāt al-arab (in Arabic) vol. xxv (text quoted in M. Khān Qazwīnī’s introduction pp. QYQ—QYZ and translated in E. G. Browne’s version of this introduction pp. lxxxiix–lxxxiix); al-Dhāhabi Ṭārīḵḵ al-Islām (in Arabic), MSS. B.M. Or. 53, fol. 21, and Or. 1540, fol. 6a—1a (text quoted in M. Khān Qazwīnī’s introduction pp. QYH—QK and translated in E. G. Browne’s version of this introduction, pp. lxxxix–lxxxixi); al-Ṣaqqā’ī Tālī kūṭb Wafṣūqī al-qūṭ (in Arabic), MS. Paris, Arabe 2061 (= de Slane 2061) fol. 53 (text quoted in M. Khān Qazwīnī’s introduction pp. QKA—QKB and translated in E. G. Browne’s version of this introduction, pp. lxxxvi–lxxxviii); Ṭārīḵḵ-i Guzīdah 596; Pāvāt al-Wafṣūqī
342. Jamāl al-Dīn 1 Abū Ḥāmid al-Qāsim ‘Abd Allāh b. ‘All b. M.- al-Qāshānī has already been mentioned (pp. 78–9 supra) as the author of a Zuhdat al-tawāridh (?) compiled in Ulijaytū's reign (a.h. 703/1304–716/1316).

Tārikh-i Ulijaytū Sultan, a history of Ulijaytū's reign: Āyā Şī‘ayāh 3019 (3) = Tauer 382 (a.h. 752/1351), Blochet i 450 (early 19th cent.).

Extracts: Blochet Introduzione à l'histoire des Mongols, G.M.S. vol. xii, Leyden and London 1910, pp. 8, 9–13, 20–1, 23, 33–6, 70, 133, 136–7 (for other references to see work by Blochet's index).


A history of the Saljuqids of Asia Minor and of the Il-Khanābāqā, Ulijaytū and Abū Sa‘īd, preceded by a brief account of Muḥammad and the Caliphs: Āyā Şī‘ayāh 3143 = Tauer 478 (a.h. 734/1334), Yeşi 827 = Tauer 479 (a.h. 745/1345).

344. Shāhāb al-Dīn 2 Abū Allāh “Sharaf” 3 Shāhābkī, the son of Izz al-Dīn Faḍl Allāh, is best known as Wasṣaf, an abbreviation of the title Waṣṣaf al-Hudrat (the Court Panegyrist, as Browne translates it), which was conferred on him by the Mongol Sultan Ulijaytū Khudā-bandah at Sultānānyāh on 24 Muḥarram 712/1 June 1312, when his patron the Waṣṣaf Rashād al-Dīn (for whom see p. 71 supra) presented him to the Sultan. He was employed in the collection of revenue for the Mongol government, and enjoyed the patronage both of Rashād al-Dīn and of his son and successor Ghiyāth al-Dīn.

Tāriḵat al-amāsr wa-taziyat al-αṣār more commonly called the Tāriḵh-i Waṣṣaf, a purgid history of the Mongol empire in Persia, and of some contemporary rulers from a.h. 656/1258

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1 So according to Ḥamd Allāh, who in the Tāriḵh-i Gūsdah, p. 8, calls the author Jamāl al-Dīn Abū Ḥāmid Kāshānī.
2 According to Khwānd-Andīth.
3 For his dhū‘ān see Sprenger 610.

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Editions: Geschichte Wassafs persisches herrschaftsgebiet und deutsch übersetzt von Hammer-Purgstall. Vienna 1856** (vol. i only), Bombay 1299/1833*, Tahirz 1272/1855–6* (vol. i only), 1314/1896–7 (see Harrassowitz's Bücher-Katalog 352 (1912), no. 1821), 1315/1897–8 (see Harrassowitz's Bücher-Katalog 352 (1912) no. 1822), Labore (vol. i only with
omission of Arabic sentences and verses. Ed. by M. Iqbal for Munshi Fauzil students.1

German translation of vol. i by Hammer-Purgstall: see above under Editions.


Glossaries: (1) Lughat i Waṣṣaf, Turkish explanations, written A.H. 1118/1706-7 by the above-mentioned Naẓmī-Zādah: Flügel i 100, 101 (A.D. 1814), (2) Muhktasir i Sharh i Lughat i Waṣṣaf, an abridgment of the preceding, made by Ibrāhīm Ḥanif in 1174/1760 (see Flügel ii p. 187a7): Aumer 312 (A.H. 1174/1760), (3) Mā lā badd li-l-arīb min al-masāḥir wal-qarāb, Turkish explanations by Mullā Nāhil Ahmad Efendi called Mūazziz-Zādah (d. 1161/1748): Flügel i 102.

Translations of extracts (mainly relating to India): Elliot and Dowson History of India iii 27-54.


[Autobiographical statements (see Rieu i 162): Habib al-nigar iii, 1, p. 113; Hammer-Purgstall Geschichte der Ikhane ii, Darmstadt 1843, p. 94 etc. (see index); G. Ouseley Biographical notices of Persian poets, London 1846, pp. 230-5; Majma al-fuṣūlā i 655; Rieu i 161-2; Enc. Isl. under Waṣṣaf.]

345. It was by order of the Il-Khan Adb Sa'id (reigned 716/1316-736/1335) that Ahmad Tabrizi began his Shahanšāh-nāmah, which he did not complete until 738/1337-8, after spending eight years on its composition.

Shahanšāh-nāmah, a poem on the history of Chingiz Khān and his successors to A.H. 738/1337-8: Rieu Suppt. 201 i (A.H. 800/1398).

346. It was for the Jalā'īrī or Ilkhan Sultān Shaikh Uwais, who reigned A.H. 756/1355-776/1374, that Khwājā Nur al-Din b. Shams al-Din began at the age of 50 years his Ghāzān-nāmah which he seems to have finished in 763/1361-2. At the age of 14, when still a student, he had been summoned from Tabriz to treat Shaikh Uwais and had cured him in fourteen days of an illness which had baffled the other physicians. His father Khwājā Shams al-Din M. al-Azhārī was a minister (ważīr) to Ghāzān.


347. The Zafar-nāmah of Ibrāhīm Sultān and Sharaf al-Din 'Ali Yazdī, completed in 828/1424-5, has an Istitā' or Muqaddimah bearing the special title Tārīkh i Jahanīr and dealing with the genealogy of the Turkish Khāns and the history of Chingiz Khān and his descendants. It was compiled in 822/1419 and added to in subsequent years. For further information concerning it and for the manuscripts in which it is contained see pp. 284-7 infra.

348. Muhammad Ṭarākhāy, usually called Ulugh Beg,1 ruler, astronomer, man of letters and bibliophile, was the eldest son of Shāh-Rūkh and was born at Šultānīyeh on 19 Junūdā i 796/22 March 1394. In 812/1409 his father appointed him Governor of Samarqand and in the long period of his governorship he beautified the city with fine buildings and made it a great centre of culture. On his father's death on 25 Dhl'ī-Ḥijjah 850/12 March 1447 he succeeded to the throne, but on 10

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1 Properly a title equivalent to "Amir i kabīr" (see Barthold Ulugh Beg und seine Zeit, pp. 56-7).
Ramadān 853/1449 he was put to death by his rebellious son ʿAbd al-Latīf after a stormy reign of two years and eight months.

Ulūs i arbaʿah i Chingizī, an apparently non-existent account of the four ulūs written in the time of Ulugh Beg, ostensibly, it seems, by him, and at any rate often quoted as his work. On it a.p. based

(1) the account of Chingiz Khān and his ancestors in the ninth magālah of Khwānd Amīr’s Khulāsāt al-akhbār (for which see pp. 102–4 supra).

(2) Shaqarāt al-Ṭārāk; an anonymous history of Chingiz Khān (to whom more than a third of the world is devoted), his ancestors and his descendants down to the time of Timūr (and even later, since, according to Abd al-Muqtadīr, a.h. 831 and, according to Rieu, a.h. 851, are dates mentioned), described by Barthold as an abridgment of Ulugh Beg’s work: Bānkīpur vi 511 (17th cent.), Ethē 172 (a.h. 1204/1789–90), Rieu i 164 (19th cent.). According to Barthold Turkestān, London 1928, p. 56, n. 5. “There is now a third copy in the British Museum, Or. 8106, ff. 340–513, from which Miles’ translation was made; Add. 26,190 seems to have been copied from Or. 8106.”


Abridged English translation: The Shaqarat al-Ṭārāk, or genealogical tree of the Turks and Tatars; translated and abridged by Col. Miles. London 1838.


2 Rieu’s statement that this title is not mentioned in the work is incorrect (see Bānkīpur, vi pp. 103–4).
son of a sister of his mother's, at Kābul. In 918/1512, however, he joined Sultān Sā'īd Kān, who became Kān of Kāshghar in 920/1533, and who sent him in command of expeditions to Badakhšān, Tibet and elsewhere. When 'Abd al-Rāshīd Kān succeeded Sultān Sā'īd Kān in 939/1533, he fled to Lahore. In 946 he joined Humayūn at Agrah and fought with him at Kanaš against Sā'īd Shāh. In 948/1541 he conquered Kāshmir and founded a practically independent kingdom. In 958/1551 he was killed by rebels. [I am indebted to Sir Denison Ross for the information that the anonymous Turki Jāhān-nāmah, a metrical treatise on geography, belonging to the Hartmann collection (M.S.O.S. vii (1904), Zweite Abteilung, p. 10, no. 83 ("Diwan des Ahmed Jasawi" [sic]) has been proved by A. Zeki Vahdī to be a work of Mirzā Ḩajardī written by him during his stay in Badakhšān, A.D. 1508-9].

Tārīkh-i Rashidī, in two daftars (i) completed in Kāshmir A.H. 952/1546, on the history of the Mongol rulers of Mughalstān and Kāshghar from the time of Tuglūqtimūr (a.e. 748/1347-8) to that of 'Abd al-Rāshīd (after whom the work is named); (ii) the author's memoirs to A.H. 948/1541, the date of composition: H. Kh. ii p. 132 no. 2221, Āṣafīyāh i p. 224 no. 657 (A.H. 999/1590-1), Risālā i 164b (17th cent.), 165a (17th cent.), 902b (defective. Circ. A.D. 1850), 903a (extracts from Daftar i. 17th cent.), 903a (abstract. Circ. A.D. 1850), 1030b (extracts. Circ. A.D. 1844), Lahore Panjab Univ. Lib. (2 copies, one dated A.H. 1042/1632-3, the other very defective. See Oriental College Magazine, vol. ii, no. 3 (May 1926) p. 65 and vol. x, no. 3 (May 1934) pp. 138-9), Blochet i 451 (A.H. 1076/1665), 452 (fragment of Daftar i. 19th cent.), Leningrad Mus. Asiat. (2 copies, one old and good, the other modern. See Mélanges asiatiques v (St. Petersburg 1868) pp. 456-7 and ix (St. Petersburg 1888) pp. 321-89), Salemann-Rosen p. 12 no. 272, Browne Supp. 236 (A.H. 1272), 237 (n.d.), 238 (Christ's), Ivanov 210 (defective. A.H. 1272), Ethé 2848 (n.d.), I.O. 3735, 3845.

Turki translation by M. Şādiq Kāshghari: Leningrad Mus.

1 According to Mélanges asiatiques ix (St. Petersburg 1888), p. 384, n. 13, this author wrote in 1183/1768-9 a history of Kāshghar entitled Tadbīrāh i Khutfiyān.
index to Ross's translation); Bābur-nāmaḥ, ed. Beveridge, p. 11; The Bābur-nāmaḥ in English p. 22 etc.; Haft īqlim no. 1557 (French translation of this passage on pp. 488–9 of Quatre-mèrè's Notice de l'ouvrage persan qui a pour titre: Matla-ассадеи (for which see p. 297 infra); ʻTabaqāt i Aḥbar; Aḥbar-nāmaḥ. Beveridge 1902–6 (and elsewhere: see index); A’īn Aḥbar. Blochmann p. 489; Firgātah, Bombay 1831, ii pp. 747–82; Mu’āṣir al-uluma’ iiii 48–9; Elliot and Dowson History of India pp. 127–9; Rieu i 165–7; Encyc. Isl. under Ḥaḍar-Mirzā (Barthold).]

350. Here may be mentioned a number of other works relating to the Mongols:—

(1) Iskandar-nāmaḥ, written by a certain Amīr ‘Abd Allāh for Iskandar Khān b. Imām-Quli Khān, a history of Chingiz Khān and his nearest descendants, based on a Turkish Tārikh i Ghāzān and having at the end an account of Central Asian events in Shaibanid times to A.H. 927/1520–1: Tashkent (see Kahl, p. 20, and Semenov Usakov p. 9).

(2) Tūḥsāf i Sāmā, by S. Muḥaffar Kābulī, a history of the Mughul race extending in the only recorded MS., which is defective at the end) to circa. A.H. 904/1498–9, preceded by a history of the Prophets, Imāms, Caliphs etc.: Bodleian 165 (defective at end).

(3) Large fragment (235 foll.) of a detailed history of the Mongols, especially Chingiz Khān, in flowery style beginning with Yāḥīa and breaking off in the account of Ogotay’s death A.H. 637/1239: Bodleian 144 (good vocalized copy).


(5) Large fragment (173 foll.) identified by Barthold (see Encyc. Isl. under Ḥaḍīṣ i Abru) as part of the geographical work of Ḥāfīz i Abru (for which see p. 87, n. 1, supra) and containing a history from Hūlāgū’s death A.H. 663/1265 to the sixteenth year of Shāh-Ruḥān’s reign A.H. 823/1420: Bodleian 149.

C. HISTORY OF PERSIA: (f) THE MUZAFFARIDS

351. Mu‘īn al-Dīn Yazdī, called Mu‘allim i Yazdī, was a pupil of ‘Aḍūd al-Dīn al-Ţīf (for whom see Brockelman 208, Encyc. Isl. under ɬjī) and was a scholar of renown whose lectures were sometimes attended by Shāh Shujā’ himself. In 755/1354 he was appointed professor in a college at Kirmān. In 757/1356 at Isfahān he read a chapter of his projected history to Sultan Mubāriz al-Dīn and his son Shāh Shujā’, who encouraged him to complete the work. He died in 789/1387.


[Autobiographical statements in the Mawāḥib i Ḥādī (see Rieu i 168 and Blochet 453); Jāmī i MuⱫīd (Rieu i 207b), fol. 252; Browne Litt. Hist. iii 395.]

352. In 823/1420 Mahmūd Kutubī,1 who like several of his ancestors had been in the service of the Mużaffarids and who regarded Mu‘in al-Dīn Yazdī’s history as unduly turgid, thought it advisable, when transcribing ɬam Allāh’s Tārikh i Guzdah

1 The pointing and vocalisation of this nisbah are uncertain.
C. HISTORY OF PERSIA: (g) THE TIMŪRIDS

353. Ghiyāth al-Dīn ‘Ali b. Jamāl al-Īslām Yazdī is the author of a diary of Timūr’s Indian campaign which was one of the sources of Nizām i Shāmī and Sharaf al-Dīn ‘Ali Yazdī.

Rūz-nāmah i ghazarāt i Hindīstān: Tashkent (Kahl, pp. 13–14).


Description: Barthold Turchestan, London 1928, p. 54, n. 1.

354. Nizām [al-Dīn] ‘Abd al-Wasī ‘Shāmī1 or Shabi2 or Shabi-i-Ghāznī,3 a native of Tabriz, was living at Baghādād in 795/1392–3, when it was captured by Timūr, to whom he then paid homage. In 804/1401–2 Timūr instructed him to compose in inorne style a history based on the original records of the reign.

1 In his preface the author calls himself Nizām i Shāmī, probably in allusion to Shām, a quarter of Tabriz (see Nuzhat al-qiṣāb, tr. le Strango, pp. 78, 80, 81). ‘Abd al-Razzāq Samargandi calls him Nizām al-Dīn ‘Abd al-Wasī’.
3 Mīr Khwānd and Khwānd Amīr call him Maulānā Nizām al-Dīn Shabi-i-Ghāznī. Shabi in Ġhāsān was a domed tomb built for himself by Ġhāsān 2 miles S.W. of Tabriz (see Rieu iii p. 1081b, Vullers Lexicon, s.v. ‘shabi’).

Editions (Tuzkâbît only): (1) Institutes, Political and Military written . . . by the great Timour . . . ; first translated into Persian by Abu Tâbil Alhusseini, and thence into English, with . . . notes by Major Davy . . . . The whole work published with a preface, for this Dastûr al-amal see also Lindesiana p. 131 no. 764 (circ. A.D. 1800).

Mâlfâyât i Timurî, also called Wâqi’ât i Timurî (the “Autobiographical memoirs”), an autobiographical record of Timur’s life from his seventh year to his death followed usually by an appendix called Tuzkî Tuzkê i Timurî (the “Institutes, designs and enterprises”), both now usually regarded as spurious but ostensibly translated from a Turki original found in the library of Ja’far Pâshâ, Governor of the Yaman, by Mr. Abû Tâbil Hasaâni Turtabî, a native of Khorassân, who presented this translation to Shah-Jâhân in 1647/1637-8 . Bânkîpîr vi 516 (incomplete. Bears a seal dated A.H. 1071/ 1660-1), 515 (19th cent.), Rieu ii 843a (“Institutes, designs and enterprises” only, A.H. 1081/1671), i 177 (extending to Timur’s death. 19th cent. Four Pictures), 179b (breaking off in the year 1768/1367-7. Early 18th cent.), 179b (Memoirs ending with A.H. 783. “Designs, Enterprises, Institutes.” A.H. 1230/1815), 180a (two 18th-cent. copies), 180b (19th cent.), iii 903a (A.H. 1265/1849), ii 800a (defective, A.H. 1203/1789), 855a (Institutes).

1 This title is in some MSS. given to the whole work.

English translations: (1) (Malsaﬁgât only, as far as Timûr’s forty-ﬁrst year) The Mulsafa Tîmûry, or Autobiographical Memoirs of the Moghol Emperor Timûr . . . translated . . . by Major C. Stewart. London 1830** (extending to the year 1377/1375–6. Oriental Translation Fund). (2) (Tuzakâb only) by Major Davy: see above under Editions (1) and (2).


When Abû Tâlib’s translation was read to Shâh-Jahân he noticed errors and divergences from the Zafar-nâmah of Sharaﬁ al-Dîn ‘Ali Yazdî and other histories. He therefore ordered M. Aqf b. Tarbiyat Khân Bukhârî 1 in the year 1047/1637–8 to compare it with the Zafar-nâmah and the other histories, to delete Abû Tâlib’s additions, to supply his omissions and to correct his dates.

1 A skilled horseman and an accomplished writer, who held favûdîrs in the Deccan and who died in 1061/1651 or 1062/1652 (see Mu’âjam al-umara’ i 489–90, Târîkh-i Muhammadi (Rieu iii 1895) fol. 196, Rieu iii 1082a).
al-murād fi 'ilm al-wafq wa-l-ashād (I. Kh. v p. 260 no. 10951), (3) a work on riddles (mu'annāh) entitled Ḥulāl i mutarrāz (see Blochet ii 1067, Rieu Suppt. 193), (4) an anthology of Arabic and Persian poetry entitled Tūhfa at-ḥaṣīr wa-hadīyyat at-ḥaṣīr, which is preserved at Calcutta (Dāhir 401), (5) a collection of elegant letters, prefaces and other documents (Browne Coll. H. 5 (7). 15th cent.).

(1) Zafar-nāmāh, compiled a.h. 828/1424-5 according to the Ḥabb b al-siyar, a florid and stylistically much admired history of Timūr and Khalīl Sulṭān compiled first by Ibrāhīm Sulṭān with the help of amanuenses and others from the official and other histories of Timūr and from the statements of eye-witnesses and then turned into ornate prose by Ṣharaf al-Dīn, whose intention it was to supplement this first, and only extant (?), magālah with a second on Shāh-Rūkh and a third on Ibrāhīm Sulṭān. (Prefixed to it in some manuscripts is an Ifsīhār or Muqaddimah having the special title Tārīkh i Jahangīr on the genealogy of the Turkish Khāns and the history of Chingiz Khān and his descendants compiled a.h. 822/1419 (but with subsequent additions) from Turkish records by Ibrāhīm Sulṭān and “ornamented” by Ṣharaf al-Dīn in the same way as the Zafar-nāmāh itself): I. Kh. iv p. 175, Breslaw 18 (defective at beginning. a.h. 821/1424 3), Huṣām al-Dīn 275 = Tauer 396 (a.h. 840/1436), Blochet iv 2314 (circ. a.d. 1440), 2315 (mid 15th cent.), 2316 (late 15th cent.), 2320 (2) (Muqaddimah only. a.h. 1041/1632), i 455 (a.h. 841/1440), 467 (a.h. 901/1495), 457-63 (7 copies including 4 of the 16th cent. Of nos. 455-63 and 2314-6 only 462 contains also the Muqaddimah). Rieu i 173a-177a (15 copies, of which one (p. 177a) containing only about the last quarter of the work is dated a.h. 851/1447, five others are assigned to the 15th cent., two (p. 114b and 175b) contain also the Muqaddimah, and three (p. 176a, a.h. 929/1523, p. 176b, a.h. 959/1552 and p. 176b, a.h. 1009/1600) contain Pictures), a three.

3 The Maghad MS. mentioned below is described as a copy of Magālah iii.

4 This Muqaddimah bears a great likeness, as regards matter and arrangement, to the work known as Ulās Arba‘ah and the Ninth Maqālah of Khuḷṣāt ul-Akhbār 2 (Rieu p. 157c).

5 This date is presumably incorrect.

903a (15th cent.), 914a (Muqaddimah only. a.d. 1849), 1045b (extracts only), 1068a (15th cent.), Bodleian 153-8 (of which 153 is dated a.h. 852/1448 and 154 a.h. 886/1481, 156 contains also the Muqaddimah, and 157 a Picture), As‘ād 2370 = Tauer 397 (a.h. 854/1451), 2369 = Tauer 411 (defective at end. 11th/17th cent.), Nur i Ulīmāniyāh 3266 = Tauer 398 (a.h. 873/1468-9), 3136 = Tauer 405 (a.h. 917/1511), 3394 = Tauer 407 (a.h. 991/1583), 3103 (2) = Tauer 412 (only the first 47 leaves of the work. 11th/17th cent.), Fāth 4425 = Tauer 399 (a.h. 875/1470), 4425 = Tauer 384 and 492 (with Muqaddimah. a.h. 891/1486), 4427 = Tauer 405 (a.h. 974/1566), 4428 = Tauer 410 (a.h. 1088/1677-8 (!)), Eton 179 (Harāt, a.h. 877/1472-3), 180 (Muqaddimah only. a.h. 1197/1783), Aumer 243 (not later than a.h. 878/1473-4), 242 (Muqaddimah only), 244, Rawān Kējchā 1322 = Tauer 400 (a.h. 884/1479-80. 2 Pictures), Aūr Šāhīyāh 3029 = Tauer 401 (a.h. 889/1484), 3031 (1) = Tauer 404 (a.h. 940/1533-4), 3028 = Tauer 409 (10th/16th cent.), Ivanov 72-80 (of which 72 is dated a.h. 885/1480-1 and 80 contains also the Muqaddimah), Curzon 17 (16th cent.), 18, 19 (Muqaddimah only. a.h. 1067/1658), R.A.S. P. 94 = Morley 92 (a.h. 891/1486), P. 95 = Morley 93 (defective), Edinburgh 73, 74, 194, 195 (of which 73 and 194 are assigned to the 9th cent. H.), Elthā 173-189 (17 copies, of which 174 is dated a.h. 901/1496, 173 contains also the Muqaddimah, 187-9 contain the Muqaddimah only, 175 (a.h. 959/1553) is illustrated with 30 fine Pictures), 2831 (a.h. 1026/1617. Pictures), 2832, Ross and Browne 7 (with Muqaddimah. 17th cent.), Browne Pers. Cat. 67-8 (a.h. 903/1497), Suppt. 817 (a.d. 1774. Christ’s). Browne Coll. H. 6 (11) = Hortum-Schindler 18 (lacks first and last leaves. 15th cent.), Flügel ii 967 (a.h. 907/1501). 966 (Muqaddimah only, defective. Not old) 2 Lindestaina p. 220 no. 829 (a.h. 907/1501-2), no. 830 (circ. a.d. 1500), no. 828 (circ. a.d. 1600), p. 221 nos. 224, 226, 899, 166-7, 372, 245, Maqīḥād iii p. 97 (described as Maqālah iii extending to Sulṭān M. Bahādur Khān and beginning Fusūn i sīṭāghī m u ṣīdīn i jāzān as anāya i wāh m u qīṣās. a.h. 922/1516), Dorn 293 (with Muqaddimah. a.h. 938/1531-2), 293-6 (of which 295 (a.h. 973/
over the latter. Translated from the Zuffernamah of Sherif-ul-Ali Yeyde [sic]. By the Secretory [Jas. Cargill]. (Journal of the Archaeological Society of Delhi, 1853*.) pp. 4–27.) (2) [Timur’s invasion of India] Elliot and Dowson History of India iii 479–522 (translated by J. Dowson, mainly but not exclusively from the paraphrase of ‘Abd al-Sattár b. Qásim mentioned below).


Abridgments: (1) Fath-nâmah i Şâhib-girân i (beg. : . . . Hamd u sipâs i bi-giyâs kih az fath-nâmah), an abridgment, omitting only the less important passages and the poetical pieces, prepared, like the original, for Abû 1-Fath Ibrahim Sultan: Eihé 190 (A.H. 982/1775), 191 (defective), Bodleian 160 (n.d. Opening words different).


(3) A plain paraphrase made at Ajmûr a.H. 1024/1615 for Jahângîr by ’Abd al-Sattár b. Qásim : Rieu i 175 (17th cent.), Bodleian 159 (vol. i only (to a.H. 803/1400–1). N.d.). The extracts in Elliot and Dowson’s History of India (see ll. 3–6 supra) are translated mainly from this paraphrase.

(4) A version made in 1650/1640 and dedicated to Shâh-Jahân : Blochet iv 2317 (defective at end. Latter half of 17th cent.).


1 The MS. Browne Coll. H. 5 (7) which bears this title is a collection of letters and prefaces including at least three or four from the pen of Sharaf al-Dîn “Ali Yezdi.

2 See p. 164, n. 1, supra.
(6) "Histoire en vers moutakarib de Tamerlan, par Shéref ed-Din ‘Ali Yazdi", Blochet iii 1669 (latter half of 17th cent.).

[Maṭla’ al-sa’dain (Rieu i 1834) fol. 226; Daulatorshāh 378–81; Lātāf’s-nāmāh (B.M. Addl. 7699 fol. 15); Majīlīs al-‘iḥāḥāq 330–2; Ḥabīb al-sīyār iii, 3, 148; Tārīkh i Rashīdī, tr. Elias and Ross, London 1895, pp. 74, 84–5, 155; Haft ʿifrān no. 128 (Bibl. Ind. ed. pp. 173–4); Jāmi’ i Mafūdi (Rieu i 207) foll. 234–7; Miṣr-i Rūmīyī no. 51; Mansūkhāb al-aḥādīr no. 328; Maḥkma al-gharib no. 1151; Charmoy Expédition de Timeo-r-iznik...contre Togtamische...(Mémoires de l’Acad. Imp. des Sciences de St.-Pétersbourg, 6e série, t. iii (1836), pp. 92–3); Hammer Geschichte d. schönen Rede-künste Persiens 284; Rieu i 173–5; Bānkīpur vi p. 168; Browne Lit. Hist. iii 362–5; Enecy. Isl. under Sharaf al-Dīn.]

357. It was by order of Sulṭān Abū ‘l-Fath Badi’ al-Zamān Bahādur Kān (presumably Sulṭān Ḥusain b. Manṣūr b. Bāyqarā’s son, who was defeated by Shāhābī in 912/1507) that Sulṭān Ahmad b. Kāwānd-Shāh al-Ḥusainī wrote his

Zafar-nāmāh, a history of Timūr, apparently a mere abridgment and simplification of Sharaf al-Dīn ‘Allī Yazdī’s Zafar-nāmāh: Fāṭih 4429 = Tauer 420 (early 10th/16th cent.).

358. ‘Abd Allāh “Hāṣif” Jāmī, a son of “Jāmī’s” brother, was born at Kharjīd. Shāh Ismā’īl on his return from the conquest of Khurāsān in 917/1511–12 visited him there and asked him to compose a poem on his conquests. He had written only a thousand verses of this māṭmānāvī, the Shāh-nāmāh i Hāṣif or Ismā’īl-nāmāh (for copies of which see Dorn no. 448, R.A.S. P. 305 marg., cf. p. 303 infra), when he died in Muḥarram 927/1521.

Of his divān there is apparently a MS, at Cairo (Cat. p. 489) and there are extracts from it on the margin of Rieu Suppt. 275.

His other māṭmānāvīs are all extant, viz. (1) Lailā Majnūn (Editions : Calcutta 1784*,Lucknow 1869*). MSS. : Browne Suppt. 1112, 1113, Etché 1388–1409, Rieu ii 6529, Suppt. 295, V roller 942). (2) Sīḥrūn Khusrav, dedicated to Mir ‘Ali Shīr (MSS. : Bānkīpur ii 223, Bodleian 1013–15, Rieu Suppt. 295 etc.). (3) Haft manzar (MSS. : Anmer 106, Bodleian 1016, Rieu ii 6532, Suppt. 295, 305, etc.) and


Brief prose summary: *Mukhasar* i *Timur-nâmah*, by Hûsain-Dâst Sânghâli (for whom see Rieu in *372a*), *Ivanov* 1757 (a.h. 1223).

[*Hâbîb al-siyar* in, *Jâzir* 3, p. 346; *Bâbur-nâmah* tr. A. S. Beveridge in 288; *Wâqîat* i *Bâburi* (passage quoted by M. Shâfî in *Oriental College Magazine*, vol. no. 3 (May 1934), p. 145); *Tûfik* i Sâmî, *Sâhîfah* v ed. Iqbal Hûsain, Patna 1934, p. 20–5; *Haft iqâm* no. 671; *'Abd al-Nâbi Mai-khânâh* pp. 103–6; *Safinâh* i *Khuwâs* no. 45; *Rûqâd* i *shu'ârâ* no. 827; *Majma* al-nafsâ' i *'Atâsh-kadâh* no. 158; *Khulâsât al-kalâm* no. 76; *Subhâf* i *Ibrâhîm*; *Nâsir* i *tâ'qâf*; *Ouseley Biographical notices* p. 143; Sprenger 253; *Majma* al-fusahâh ii p. 54; Rieu ii 652; *G.I.P.* ii 237, 246–8; *Bânkîpûr* ii 222; *Ency.* *Ist.* under Hâšîfî; *Browne Lit. Hist.* iv 227–9.]


(3) *Timur-nâmah* i *nazm*: *Salemann-Rosen* p. 13 no. 9259.

360. An unknown contemporary of Shâh-Râkh’s, most probably an official in his service, wrote (A prolix (119 foll.) and ornate history of Timûr’s empire during a period of rather more than a year (Shâbîn 807/Feb. 1405–Ramaḍân 808/Feb. 1406) after Timûr’s death, called by Barthold “the *Aonymy of Shâh-Râkh*” ¹ and beginning *Afshâl* v* hamd u siyâs a u akmal-i *shurk* i *bi-qiyâs*: *Rieu* in 1806 (lacking nearly all the section on the *zâbâb* i *tâfî* *i* *kitâb*. 15th cent.)

361. In 813/1410 *Tâj al-Sâlmân* was ordered by Shâh-Rûkh to complete the *Timur-nâmah* [i.e. the *Zafar-nâmah* of Nîzâm i Shâhî]. See p. 279 supra. The result of his labours exists in a *(Dhail* i *Zafar-nâmah*), a history of the last days of Timûr’s life and of the first years of Shâh-Rûkh’s reign (Mubarrarm a.h. 807/1404–813/1410–11): *Kh.*, iv, p. 176, l. 3, *Lâlî Ismâîl* 304 = Tauer 414 (slightly defective at beginning. a.h. 988/1580), *Fâthî* 4305 = Tauer 415 (about three-quarters of the work. 12th/18th cent.). ²

362. Mîrzâ M. Qâsim “Qâsimî” Junâbâdî (or Junâbaddî or Gûnâbâdî) belonged to a Sâyîd family in which the kalânârî of Gûnâbâd (N.E. of Tûn in Khurâsân) was hereditary. Leaving that office to his brother, Mîr Abû ‘l-Fâth, he adopted the life of a faqîr and devoted his leisure to poetry. According to the *Khulâsât al-kalâm* he was a pupil of Ghiyâth al-Dîn Ma’nûrî Shîrâzî, and this is possible since the latter died in 948/1541–2 (see Rieu ii 826, *Majalis al-muw’inîn* in p. 351³), but he cannot have held discussions with Mullâ ‘Ali Qâshîjî in the presence of Mîrzâ Ulugh Bîg (who died in 853/1449). He was the author of (1) *Shah-nâmah* [i mâfî, ² or *Shâh-nâmah* i *Ismâîl*, as it may conveniently be called], a *mathnâwi* on the history of Shah Ismâ’îl the Safawî, begun in his reign but completed in 940/1533–4 (for further particulars see p. 305 infra).

² So called by the author himself in his letter to Akbar mentioned below.
(2) Shah-nāmah [i.e. Nauvob i A'la], or Shah-nāmah i Takhmāsp, as it may conveniently be called, a makhmūn on the history of Shah Tahmāsp in 4,500 lines, extending in the defective British Museum MS. to A.H. 967/1559-60 (for further particulars see p. 305 infra). (3) Shah-Rukh-nāmah (see below). (4) Lailā Majmūn, dedicated to Shah Isma'il (MS.: Ethé 1437 (2), Ivanow Curzon 253 (1)). (5) Khosrou Shāhrūn, composed A.H. 950/1543-4 and dedicated to Sām Mirzā (MS.: Ethé 1437 (4), Ivanow Curzon 253 (4)). (6) Zubdat al-ash‘ār, in the metre of the Maktaban al-asrār. (7) Gūy u shauqān (or Kār-nāmah, a poem describing a game of polo played by Shah Isma'il (MS.: Ethé 1437 (3), Ivanow 253 (3)). (8) 'Abbāq u Maḥshīq.

Nos. (1), (4), (5) and (7) are mentioned by Sām Mirzā in his Tahjīf i Sāmī written in 957. According to 'Alī al-Daulāh "Kāmī" Qazwīnī's statement in the Nafā'is al-ma‘āthir, Nos. (1), (2), (3), (4), (5), (6) and (7) were mentioned in a letter to Akbar which "Qāsimī" wrote at Kāshān on an occasion when "Kāmī" met him there and which the latter presumably conveyed to Akbar. No. (8) is mentioned in the Haft āsmān.

The date of "Qāsimī's" death does not seem to be recorded. In the Nafā'is al-ma‘āthir, begun in 973/1565-6 and completed in 989/1581-2, he is spoken of as still alive. According to the Haft iqšām (cited by Rieu) he made over his fortune in extreme old age to the Shrine of the Imam 'Ali Riḍā at Mashhad.


[Tabīfah i sāmī; Nafā'is al-ma‘āthir (quoted in Haft āsmān, p. 136); Khulāsāt al-asrār (abridgment, no. 609, see Sprenger p. 44); Haft iqshām no. 809; Khāzīnāh i gānī u Ilahi (Sprenger p. 83); Safīnāh i Khvāshtū (Bodleian 376) no. 80; Riayād al-shu‘ārā'ah; Anbash-kādah no. 163 (Bombay ed., p. 71); Khulāsāt al-kalām (Bodleian 390, no. 58, Bānkīpūr viii p. 144, no. 38); Khulāsāt al-afkār no. 216; Maḥfīz-i al-qehrāb i noon 2098 (probably no. 2026 also); Sprenger p. 534; Rieu ii 661b.]

363. Kamāl al-Dīn 'Abī al-Razzāq b. Jālāl al-Dīn ʻIṣāq Samarqandī was born at Harāt A.H. 816/1413 and died there A.H. 887/1482. His father was Qādir and Imām in Shah-Rukh's camp. He himself was first presented to Shah-Rukh in 841/1437-8 at the age of twenty-five, when he dedicated to him a commentary on 'Aqjud al-Dīn al-ʻIṣāq's treatise on the particles and pronouns. In 845/1441 Shah-Rukh sent him on a mission to South India, where he visited the Zamorin of Calicut and the King of Vijayanagar, returning in 848/1444. His experiences on this journey are described in the second volume of the Maftūh al-sa‘dīn. In 850/1446-7 Shah-Rukh, who died in this year, sent him on an embassy to Gīlān. In 867/1462 Sulṭān Abū Sa‘īd appointed him Shohkh of Shah-Rukh's monastery (khānāqāh) at Harāt. Maftūh-i sa‘dīn wa-majmāt i bahraīn, a history of the Timūrids from 704/1304-5 to 875/1470 in two qiṣams or doṣūrs (i) from the birth of the Il-Khan Abū Sa‘īd to the death of Timūr and the accession of Khālid Sulṭān in Samarqand A.H. 807/1404, (ii) from the accession of Shah-Rukh in Harāt A.H. 807/1404 to the second accession of Abū ʻI-Qāsim Sulṭān Husain A.H. 875/1470), based, up to the year 830/1426-7, largely on Ḥāfż i Ābrū and written, it seems (see the Bānkīpūr Catalogue vi p. 170), with the co-operation of Niẓām i Shāmī.

1 According to Rieu two years are incidentally mentioned in the body of the work as the dates of composition, A.H. 872 towards the beginning and A.H. 875 towards the end. In the author's colophon transcribed in the P.M. MS. Ox. 1291 (Rieu i 184c) 27 Mubarram A.H. 880 is given as the date on which he completed the original copy. A.H. 874 is mentioned as the current year on p. 190 of the extract translated by Quatremère in Notices et extraits (see p. 296 infra).

H. HISTORY, BIOGRAPHY, ETC.


Edition: The earlier part of Daftar ii (nearly to the end of

1 Transcribed from an autograph according to M. Shafi in the preface to his edition mentioned below.

Translations of extracts: (1) [Timur’s expedition against Tuqtâmish Khân (French)] see above under Extracts (2). (2) [Shah-Rukh’s reign to a.h. 820/1417 followed by a few passages relating to Chinese embassies in 822-4 (French)] Notice de l'ouvrage persan qui a pour titre Matla-assadæin ... Par M. Quatremère (in Notices et extraits des manuscrits de la Bibliothèque du Roi ... , tome xiv (Paris 1843*)), pp. 19–304. (3) [Embassies and correspondence between Shah-Rukh and China in 811/1408–9, 815/1412–13, 820/1417–18 and 822/1419–20 (English)] see above under Extracts (3). (4) [The embassy to China in 823-5 (Turki)] Türük i Khâyâr or Râz-nâmah i Maulâna Ghiyâth al-Din i naqqâb Khâyâr i Khâyâr, a Turkish translation made in 900/1494–5 by Haşık b. M. Ardistânî for the Turkish governor of Ardistān: Browne Hand-list 482, Florence Biblioteca Laurenziana (see Quatremère, Notice de l’ouvrage persan ... p. 10). (5) [The same embassy to China (French. An abridged translation by Galland)] Ambassade de S’chahrok, fils de Tamerlan, et d’autres prínces ses voisins, à l’Empereur du Khatab (in Relations de divers voyages curieux ... données au public par les soins de feu M. Melchisedec Thévenot ... Nouvelle edition ... Tome second contenant la III. et IV. partie. Paris 1895*]. (6) [The same embassy to China (French. Galland’s abridged translation with numerous verbal alterations)] Histoire générale des voyages ... [by A. F. Prévost.] Nouvelle edition. Vol. ix, The Hague 1799*, pp. 394–412. (7) [The embassy to China (French, doubtless Galland’s abridged translation 2)] Ambassades réciproques d’un Roi des Indes, de la Perse ... et d’un Empereur de la Chine. Traduites du persan ... par L. Langlès. London 1788*. (8) [The embassy to China (English, an abridged translation from Quatremère’s French)] Cathay and the way thither;

1 Presumably this narrative is contained also in the Paris edition of 1663–72*.
2 Cf. India in the Fifteenth Century, London 1857 (Hakluyt Society) p. lxxi, where it is stated that Galland’s version of ‘Abîl-Razzâq’s account of his embassy to India was inserted by Langlès in the Collection portative de voyages.

C. HISTORY OF PERSIA: (g) THE TIMURIDS


Descriptions: (1) Notice de l’ouvrage persan qui a pour titre: Matla-assadæin ... par M. Quatremère (in Notices et extraits des manuscrits de la Bibliothèque du Roi ..., tome xiv (Paris 1843*)), pp. 1–514.* (2) Hammer-Purgstall in Wiener Jahrbücher vol. 71, Anz. Blatt., pp. 32–47. (3) Elliot and Dowson History of India iv 89–93. (4) Barthold Turkestan, London 1928, p. 56. [Autobiographical statements in the Mathâ’ a‘l-š’â’in (see Quatremère’s article mentioned below, Rieu i 182, etc.): Habîb al-sîyar i iii, 3, p. 335 (English translation in Elliot and Dowson History of India iv pp. 89–90); Haft iqlîm no. 1440; E. Quatremère in Notices et extraits, xiv (Paris 1843) pp. 3–7; Elliot and
Dowson History of India iv 89–90; Rieu i 181–2; Ency. Isl. under ‘Abd al-Razzaḥ; Bānkīpur vi p. 171; Browne Lit. Hist. iii 428–30.]

364. In 530/1426–7 was composed by order of Sultan Shāh-Raḥkā.

Mu‘izz al-ansāb fi shajarat al-ansāb, genealogical tables of the families of Chingiz Khān and Timūr: Blochet i 467 (lacunae. 16th cent.), Rieu i 183a (defective. 18th cent.).

Extracts: Barthold Turkestan v epokhu mongolsgo nashestviya, vol. i (Tekst) p. 159.


365. In the reign of Aurangzēb (A.H. 1068/1658–1118/1707) a certain Salāmān Qazwīnī wrote his Jamā‘īr al-tawārīkh, a history of the Mughals from Adam to A.H. 1037/1627 in the reign of Jahāngīr, the account of Timūr and his descendants to Sultan Husain Mirzā occupying more than half of the space: Bodleian 168.

366. It was for Wazīr al-Daulah M. Wazīr Khān, second Nawwāb of Tōnīk (A.D. 1834–1864), that Mirzā Din Muḥammad Khurāsānī wrote his Ma‘āthīr al-khawāqīn, a history of the Mongols, of Timūr, and some dynasties contemporary with them, based, it seems, mainly on the Shajarat al-Atrak (see p. 272 supra) and the Rawšat al-ṣafā: Rieu i 183b (19th cent.). [Rieu i 183b, iii 1082a.]

367. A magnificent and beautifully illustrated manuscript at Bānkīpur, slightly defective at the beginning and defective also at the end and elsewhere, is apparently the only copy of an unknown author’s work on Timūr and his successors to the time of Akbar, in whose reign the manuscript was written. The title is not definitely known, the words Tārīkh i khānādān i Timūrīyakh, which are written on the manuscript, being doubtless only a description, but ‘Abd al-Muqtadir has suggested that perhaps the work may be the Chingiz-nāmah, one of the nine works mentioned by Abū ‘l-Fadl as having been illustrated for Akbar by his court painters and the only one of the nine not hitherto identified. This conjecture would be easier to accept, if the work contained any account of Chingiz.

(Tārīkh i khānādān i Timūrīyakh), a history of Timūr (foll. 7–134), his successors to Sultan Husain Mirzā (foll. 136–234), Bābur (foll. 238–73), Humāyūn (foll. 273–95), Akbar to the 22nd year of the reign (foll. 295–338): Bānkīpur vii 551 (defective at both ends). Fine illustrations by artists of Akbar’s time. Note in Shāh-Jahān’s hand. Reproductions of the illustrations in this manuscript were made some years ago by order of the Bihar and Orissa Government and copies were distributed to a number of libraries.

368. For M. ‘Abd al-Qādir Khān’s Ōymag i Maḥqul, a history of the Mongols with special reference to the Mughals of India, see the subsection History: India: Timūrids.

C. HISTORY OF PERSIA: (b) THE QĀRĀ-QUYŪNLŪ

369. Maḥmūd b. ‘Abd Allāh Nishāpūrī is probably to be identified with the author of the Ma‘āthīr i Qūf–Shāhī i Maḥmūdi (Ethé 463), who mentions A.H. 1053/1642 and A.H. 1058/1649 as the current year in different parts of that work and who tells us that he entered the service of Sultan Muḥammad-Quli Qūf–Shāh in 955/1547 and that he had visited Mecca as a pilgrim and made a long journey through Persia.

Tārīkh i Turkumāntyakh,1 a flowery and almost dateless history of the Qarā-Quyūnlū dynasty, giving a detailed account of Qara Muhammad (d. 792/1390), the founder, but not of his last years, and of his son Qara Yūnsuf (d. 823/1420), but not of Sīkandār (d. 841/1437) nor of Jahān–Shāh (d. 872/1467) followed by a history of Tīlingāna, especially of the reign of Sultan-Quli-Qulī.

1 It seems not improbable that this work is a part of the Ma‘āthīr i Qūf–Shāhī i Maḥmūdi.
C. HISTORY OF PERSIA: (j) THE ĀQ-QUYŪNLĪ

370. Fadl Allāh, surnamed (mulaqqa) al-Amin, b. Rużāhān al-Khunfī 1 (by lineage) al-Sharzī (by birth) al-Isfahānī (by residence), known (maʿrīf) as Khājū Mūlla, an uncompromising Sunni of the Shāfiʿī school, 2 was apparently compelled by the victory of the Shiʿite Shāh Ismāʿīl to leave Isfahān for Kāshān, 3 and eventually, it seems, he went to Transoxiana. 4 In 918/1512-13 he was residing in Samarqand and was sent for by Abū ʿAlī ʿAbd Allāh Khān and wrote for him the Ṣulāk al-muluk (see Rieu ii 448, etc.). Of his works the Fadl al-samān fi ʿīṣāt Ḥāfīz b. Yaqūn (H. Kh, iv p. 178) was completed in 892/1487 (see Blochet i 473: H. Kh. says 892) and dedicated to Yaʿqūb, the Bāyāndarī (reigned 884/1479-896/1490), the Tārīkh i ʿālam-ārūy i Amānī, begun under Yaʿqūb, was completed in the reign of his successor Bāyāndarūd (d. 897/1491), the Iḥṭāl nāḥi al-bīṭal wa-tāhān khaṭaf al-ṭūl, his anti-Shiʿite polemical work in Arabic, 5 was completed at Kāshān in 909/1503, his Sulāk al-muluk in 920/1514-5, and his Shāhī ʿaṣīdāt i Burdah, a Persian commentary on the Persian version of the Burdah of al-Būṣīrī, in 921/1515 (for a MS. see Edinburgh 105). His Mīḥmūn-nāmān i Bukhārā, a history of Shāhān Khān's third campaign against the Qazis (Uzbaks) in 914/1508-9 (unique

1 This nishab is explained by al-Samānī as indicating descent from a man named Khuṇājah.


3 Moʿādīn wa-nisīʿaṣān (so I venture to amend the words muʿāllof wa-njārwa quoted by Goldziher, loc. cit.).

4 Goldziher, op. cit., p. 483.

5 Goldziher, op. cit., p. 478.

6 Ibid., n. 3.

7 Goldziher discusses this work at some length in the article cited below.

8 Goldziher discusses this work at some length in the article cited below.

MS.: Nūr i Ṭūhānīyyah 3434 = Tauer 433) was begun at Bukhārā and completed at Harāt in 911/1505.


C. HISTORY OF PERSIA: (k) THE ʿSAFAVIDS

371. For the Saʿīf al-ṣafā, an account of the life, sayings and miracles of Shaikh Šafi al-Dīn Ishāq (d. 735/1334), the ancestor of the ʿSaʿfawīs, completed probably in 759/1358 by Tawwakkul b. Ismāʿīl al-Ardabīlī called Ibn al-Bazzāz, see the subsection BIOGRAPHY: SAINTS.

372. Kamāl al-Dīn Shir ʿAlī 1 ○ Bināt 2 ○ Harawi, the son of an architect, was born at Harāt. Having incurred the displeasure of Mīr ʿAlī Shir he went to the court of the Āq-Quyūnūlī Sultan Yaʿqūb (reigned a. H. 884/1477-896/1490). Subsequently he

1 Moulānā Kamāl al-Dīn Shir ʿAlī al-muṭalāfiyyah bīn Bināt Umm Muhammad Khān Muḥammad-i Farāhī, according to the Bānḵūpīr catalogue, ii 94, presumably on the authority of the manuscript dīwān (selections) there described.

2 The pronunciation “Bināt” is required by the metre of the verse quoted in the Bānḵūpīr catalogue, ii p. 96, but possibly the poet used also the tākhallus “Bannāt”1. Spranger spells the word Banānīyā, and it seems unlikely that he would have done so without some support from the dīwān in the Mīr Maḥbūl which he describes. In the Bombay edition of the Hāfīz al-ṣīr there is a toghītīr over the šin, and several orientalists (e.g. Rieu, Ethē, Ivanov, Browne) write Bannāt without stating their authority. The tākhallus is similarly spelt with tākhītīr (perhaps supplied by the editors) in the extract from the Tārīkh i Razdūlī published by Salémān in the Melanges asiatiques ix 363-5 and by M. Shaft in the Oriental College Magazine, vol. x, no. 3, pp. 139-60.
returned to Harat, but in consequence of another quarrel with Mir 'Ali Shir he migrated to Transoxiana, where Sultan 'Ali Mirza, the grandson of Sultan Abd Sa'id, received him favourably.

When Shiabani became master of Transoxiana, "Binai" received from him the title of Malik al-sharair. He was killed in Shah Isma'il's massacre of Sunnis at Qarshi in 918/1512.

His mathnavi, Bagh e Imam or Bahrain u Bihurz, in which he uses the takhallus "Hali" and in which both Sultan Ya'qub and "Jami" are spoken of as already dead, exists in several copies (see Bânpûrî ii 216 (a selection (33 foll.) only), Bodleian 987, Ethel 1390, 1391 (a fragment), 914 (3) (the same selection as Bânpûrî ii 216. See Bânpûrî ii p. 97), Ivanov 644, Mehren 124).

Of another mathnavi, the Shiabani-namah, there is a manuscript in the Library of the Khan of Khiva (see p. 372 infra).

Of his divan only small selections seem to be extant (see Bânpûrî ii 215, Bodleian 988, and cf. Sprenger no. 162).

Taqi Kâhi had seen ghazals and qasîdahs of his amounting to some 6,000 verses.

Ascribed to him by Dorn, but incorrectly according to Teufel, is a Shiabâshâh-namah, a history of Shah Isma'il to A.H. 918/1512-13 in rhymed prose mixed with many verses: Dorn 301 (defective at end). Pictures.

[Magâlis al-nasî'âs (cf. Browne Lit. Hist. iii p. 438); Latifî-namah i Fakhri pp. 101-2 (Oriental College Magazine, vol. viii no. 2 (Lahore, Feb. 1932); Habûb al-siyar iii, 3, p. 343; Bâbûr-namah tr. A. S. Beveridge 64, 136, 137, 286-7, 292, 328, 648; Wâqî'at i Bâbur (passage quoted by M. Shafî' in Oriental College Magazine, vol. x, no. 3 (Lahore, May 1934), 143-4); Tarikh i Qâsidî (passage quoted by Salemann in Mélanges Asiatiques ix (St. Petersburg 1888)) pp. 363-5 and by M. Shafî' in Oriental


373. 'Abd Allâh "Hâtif," who has already been mentioned (see pp. 288-90 supra) as the author of a Timur-namah, died in 927/1512.

Shah-namah i Hâtif or Isma'il-namah, an unfinished mathnavi (1,000 verses) on the conquests of Shah Isma'il (at whose request it was written (see p. 288 supra): Dorn 448 (A.H. 959/1551), R.A.S. F. 305 marg.

374. For the Habûb al-siyar of Khwând AMDIR "the most exhaustive, if not the best known, source for the history of Shah Isma'il the Safavi" (E. Denison Ross, J.R.A.S. 1896, p. 249), in which the history is brought down to Râbi' I A.H. 930/
1524, a few months before Shāh Ismā‘īl’s death, see pp. 104–8
supra.

375. “A very detailed history of the rise of the Safavid
dynasty, the origin of the priestly state in Ardabil and the
ancestors of Shāh Ismā‘īl, as well as the reign of that first
king of the Safavid dynasty (A.H. 909–930 = A.D. 1503–1524),
which fills the main portion of this work” : Ethé 536 (defective at
the beginning).

376. In the reign of Shāh Tāhmasp (A.H. 930/1524–984/1576)
an author at present unidentified wrote his

(Tārīkh i Shāh Ismā‘īl i Safawā) (beg. Jahān-ārā’ī i pāshāhān i ‘alām-madār), a history of Shāh Ismā‘īl ending with
the accession of Shāh Tāhmasp and agreeing to a large extent
with the Habīb al-siyār : Rieu Suppt. 52 (16th cent. 21 Pictures),
Browne Pers. Cat. 74 (A.H. 1102/1690).

Circ. 40 pp. of extracts from foll. 20–50 (out of the 307 foll.
of the B.M. MS.) with an English translation of these extracts,
notes etc. and a discussion of the work: The Early Years of
Shāh Ismā‘īl, Founder of the Safavid Dynasty. By E. Denison
Ross (JRAS. 1896, pp. 249–340).

377. Life and reign of Shāh Ismā‘īl (identical with one of the preceding ?) : Lindesiana p. 219 no. 424 (A.H. 1077/
1666–7).

378. Amir Mahmūd b. Amir Khwānd-Amir was a son of
the author of the Habīb al-siyār (see p. 101 supra) and appears
to have lived in Harāt.

A florid history of Shāh Ismā‘īl and more particularly
Shāh Tāhmasp to 957/1550, dealing especially with events in
Khūrāsān and the Uzbak invasions, Rieu Suppt. 53 (A.H. 1042/
1632), 54 (def. at beg. A.H. 983/1576).

379. Mirzā M. Qāsim “Qāsimi” Junābādī (or Junābādī or
Gūnābādī) has already been mentioned (pp. 291–3 supra) as the
author of a Shāh-Rukh-nāmah.

(1) Shāh-nāmah i Ismā‘īl, a mathnāwī on the history
of Shāh Ismā‘īl, begun in his reign but completed in 940/1533–4,
Sprenger 449, Rieu ii 660a (A.H. 948/1541. Pictures), 661a
(A.H. 1180/1776), 819f (defective. 17th cent.), Bodleian 513
516, 517, Flügel i 638 (A.H. 974/1667), Ivanov Curzon 253 (5)
(A.H. 982/1574–5). Āyā Šāfīyah 3030 (2) = Tauer 438 (A.H. 982/
1574–5 ?)., 3284 (1) = Tauer 439 (10th/16th cent.). Lālī Ismā‘īl
555 = Tauer 440 (A.H. 1000/1592), Browne Suppt. 790 (King’s
238). Dorn 457 (slightly defective at end), Ethé 1437 (Pictures),
1438, Ḥakim-oghlu ‘Ali Pāshā 773, Maḥbūd iii p. 95, R.A.S.
P. 300 (defective at beginning).


(2) Shāh-nāmah i Tāhmasp, a mathnāwī on the history
of Shāh Tāhmasp forming the second daftar of the preceding poem
and extending in the defective B.M. MS. to A.H. 967 : Dorn

380. Shāh Tāhmasp I was born in 919/1514, succeeded his
father, Shāh Ismā‘īl I, in 930/1524 at the age of ten, and died in
984/1576 after reigning for 53½ years. In his reign Persia
was repeatedly invaded by the Turkish Sultan, Sulaymān I
(d. 974/1566), and by the Uzbak.

(1) (Bayād i mukālāmah i Shāh Tāhmasp bā tīchīyān), a long address (72 foll.) detailing the relations between Persia
and Turkey since 1524 delivered by Shāh Tāhmasp to the envoys
who reached Qazvin on 16 July 1562 from Sultan Sulaymān I
for the purpose of demanding the surrender of Prince Bāyāzīd,
who had fled to the Persian court 1 : Dorn 302 (A.H. 1010/
1601–2. 2 Pictures).

(2) (Tadhkīrah i Shāh Tāhmasp), a revised version
of the aforementioned address 2 preceded by a historical

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1 For further information concerning this address see W. Hinz’s article
Zur Frage der Denkwürdigkeiten des Schah Tahmāsp I. von Persien in the

2 That the “Memoirs” of Shāh Tāhmasp consist largely of the aforementioned address has been shown by W. Hinz (Z.D.M.G., loc. cit.).
introduction giving Shāh Tahmāsp's account of his reign: Ivanow 87 (A.H. 1212/1797–8), 88 (A.D. 1868), Berlin 442 (A.D. 1817).


German translation: Die Denkwürdigkeiten Schāh Tahmāsp’s des Ersten von Persien . . . übersetzt . . . von P. Horn. Strassburg 1891².


[Browne Lit. Hist. iv 84–98; Encyc. Isl. under Tahmāsp, and the authorities there cited.]

381. Ḥasan Bāg Rūmlū, a grandson of Amīr Šāh Rūmlū, hereditary feoffee of Qazvin, was born at Qum in 938/1531–2, and was trained from early years to become a leader of the gūrčūs. In 948/1541–2 he accompanied Shāh Tahmāsp on an expedition to Dīzfūl and from that time onwards he took part in most of the king’s expeditions. In 953/1546–7, for example, he fought in Georgia, and four years later against the Kurds of Ardālān. At Qum in 958/1578 he did homage to M. Ḥudābandāh, then on his way from Shirās to Qazvin as claimant to the throne, and was taken into his service.

¹ Pp. 245–91 contain extracts from the “Memoirs” as given in the Tańkhīrah i Tahmāsīyah of M. Mahdī b. Ḥāfīz Shīrāzī.

Ahsan al-tavārīkh, a general history in twelve volumes, of which only two are at present known to exist, viz. the eleventh extending from the accession of Shāh Rūsh in 807/1405 to 899/1493 or 900/1494–5, and the twelfth containing the reigns of Shāh Ismā’īl I, Shāh Tahmāsp I and Shāh Ismā’īl II from 900/1494–5 to 985/1577, the date of completion, with occasional notes on the Sūlāns of Rūm, the Chaghātāī Khāqān, the Uzbek Khāns and much bibliographical material (obituary notices at the end of each year): Nār i ʿUthmānīyah 3317 = Tauer 162 (vols. xi and xii. Autograph !), Bodleian 287 (vol. xii) lacking A.H. 913 (end) 1508–931/1525. Dated A.H. 1010 (see J.R.A.S. 1927 p. 367): Ethé described it as old, but undated, Bāyāzīd 2370 = Tauer 163 (vol. xii. A.H. 1012/1604), Asrād 2137 = Tauer 164 (vol. xii. A.H. 1014/1605), Jūm Suppt. 55 (vol. xii. A.H. 1024/1615), Bioche 1 474–5 (vols. xi–xii, defective at end. Vol. xi dated A.H. 1089/1678, vol. xii first half of 17th cent.), Chanykov 76 (a fragment of vol. xi extending from A.H. 887/1482 to 896/1491), Dorn 287 (vols. xi–xii, defective at both ends and extending from A.H. 807/1405 to 984/1576–7), Leningrad Pub. Lib. (apparently vol. xii. See Mālesanges asiatiques iii (St. Petersburg 1859) p. 731).


¹ The volumes here called xi and xii are called Part ix and Part x by Dorn. In some of the manuscripts the volume-numbers do not seem to be clearly indicated.

² According to V. Minorsky, B.S.O.S. vii, pt. 4 (1935), p. 993, Dr. W. Hinz proposes to write on the contents of this volume, which he has examined in a Leningrad MS.


[Autobiographical statements in the Ahsan al-tawârikh (for which see JRAS. 1927, pp. 308-9, Rieu Suppt. 55).]

382. According to W. Hinz (see Mitteilungen des Seminars für orientalische Sprachen xxxvi (Berlin 1933), Westasiatische Studien, p. 20) the

History of the reign of Shâh Ismâ’îl II (A.H. 984/1576-985/1578) beginning Sūrâysh u sipás i sa’âdat-asâs i azân az hadd u qiyâs, ‘Unûmiyyah 5162 = Tauer 441 (A.H. 986/1578), is only a slightly altered reproduction of the part of Hasan Rûmî’s Ahsan al-tawârikh dealing with the years 984-5/1576-7.

383. Siyâqi Niqām composed in 1007/1598-9 and dedicated to Shâh ‘Abbâs I the

Futuhât i humâyûn (chronogram), a history of the first 12 years of Shâh ‘Abbâs I, divided into a preface called karâma and 12 futuh, of which only the last (on the conquest of Khurâsân, beginning with the middle of Sha’bân 1006/March 1598) seems to exist: Bichet i 484 (part of the preface and the 12th futûh, def. at end. Pictures (described in Revue des bibliothèques, 1898, p. 140, 1st half of 17th cent.), Ethé 537 (only preface and 12th futûh. A.H. 1059/1649).

384. Jalâl al-Dîn Muḥammad, Munajjim, Yazdi, or, more briefly, Jalâl i Munajjim was chief astronomer at the court of Shâh ‘Abbâs I.

(Târikh i ‘Abbâsi), a detailed history of Shâh ‘Abbâs I from his birth to A.H. 1020/1611, including the reigns of Shâh Ismâ’îl II and Sultân M. Khudâ-bandah: Bodleian 288 (A.H. 1053/1643), Rieu i 184 (17th cent.), Suppt. 57 (A.H. 1106/1695. Defective at beginning).

385. Of unknown authorship is the

Afdal al-tawârikh, a history of the Safawîs composed

in the reign of Shâh ‘Abbâs I, A.H. 996/1587-1607/1628: Rieu Suppt. 56 (reign of Tâhmâsp only, i.e. Jâlî i, daftar 1. A.H. 1049/1639).

386. Imam-Qulî Khân, the son and successor of Allah-Wirdî Khân, Bâgârîgî of Fârs, captured from the Portuguese first the island of Kishm and soon afterwards the town of Hurmûz (Jâlîn), after a siege of two months, in the thirty-sixth year of Shâh ‘Abbâs I, A.H. 1032/1623 (see Malcolm History of Persia i p. 546). These victories were celebrated in two epics by a certain “Qâdi”.

(1) Jang-nâmâ-i Kishm: Vatican p. 27 no. 66.


(2) Jârin-nâmâ, a mauthâni on the capture of Hurmûz with a continuation telling of the execution of Imam-Qulî Khân by Shâh Safi in 1043/1633-4: Rieu ii 681a (A.H. 1109/1697. Pictures).

387. Iskandar al-shâhîr bi Munghî, as he calls himself, or Iskandar Bâg, as he is called in the Fawâ’id i Safawîyâh (see Morley p. 133, n. 2), was born circ. 968/1560. Of his parentage nothing seems to be known. In his early life he was an accountant, but, abandoning this profession, he devoted himself to înâhî 1 and obtained an appointment in the royal secretariat. At the beginning of 995/1586-7, when, as he tells us, he was twenty-six years old, he volunteered for military service in al-Iraq against the rebel supporters of the pretender Tâhmâsp Mirzâ. In 1001/1592-3 he was appointed one of the munghî ‘în i ‘îsâm and became a member of the royal retinue. He was thus an eye-witness of many events described by him, and occasionally he mentions expressly that he was a spectator or a participant. A number of such instances has been collected by von Erdmann in the work referred to below. His history in its original shape,

1 For a kitâb i tarassul min munghî ‘în i Khodâh Iskandar Bâg Munghî see de Jong 160.
to the end of Şahşuh i, Maqṣūd i, was completed in 1025/1616, and the second Maqṣūd in 1038/1629-9, when, he says, he had reached the age of seventy. According to the Miťāt al-šām it was in this year that he died.

Tārīkh i šaʿbān-ārāy i ʿAbdās, a history of Şāh ʿAbdās and his predecessors divided into (1) a Muqaddimah, on the origin of the ʿAbbasid and the reigns of Ismaʿil and Taḥmāsī, (2) Şahşuh i, from the birth of ʿAbdās, A.H. 978/1570-1, to his accession, A.H. 996/1587, (3) Şahşuh i (a) Maqṣūd i, the first thirty years of his reign to A.H. 1025/1616, (b) Maqṣūd i, (sometimes called Şahşuh iii), to his death and the accession of Şafi, A.H. 1038/1629: Flügel ii 953 (Şahşuh ii [Maqṣūd i] and Maqṣūd ii, the first dated A.H. 1013/1604 (!)), 954 (A.H. 1110/1699), Rieu i 1866 (early 17th cent., once in possession of Şafīn M. Qasib-Şah (d. 1035/1626), except Maqṣūd ii and some lacunae, which have been supplied in a later hand), Rieu ii 809c (Maqṣūd ii, lacking biographies at end. A.H. 1038/1629), Rieu i 1855 (17th cent.), 187a (Muqaddimah and Şahşuh i. A.H. 1070/1660), 187a (an earlier recension containing in the preface a eulogy on the šāh ʿAbd Taḥb Kān and divided into twelve maqallahu, of which the first corresponds to the Muqaddimah and Şahşuh i of the later recension, while the remaining eleven are extremely short and deal mainly with the qualities of Şāh ʿAbdās. Defective at end. 17th cent., 1865 (slightly defective at beginning and end. 18th cent.), 1876-1886 (seven copies, incomplete), Rieu ii 808b (Muqaddimah and reigns of Ismaʿil and Taḥmāsī in the earlier recension, defective at both ends. 17th cent. (?)). Riūi 1066a (Muqaddimah and Şahşuh i (divided into twelve maqallahu). 17th cent.), Rieu Supp. 59 (Şahşuh ii [Maqṣūd i] and Maqṣūd ii, defective. A.H. 1060/1650),

1 It is clear from the author’s statements at the end of some copies of Şahşuh i and at the beginning of some copies of Maqṣūd ii that the first thirty years of Şāh ʿAbdās’s reign form Muqaddimah i of Şahşuh ii and that the rest of the reign forms Maqṣūd ii of the same Şahşuh. In most of the catalogues the term Şahşuh ii is used as meaning Şahşuh ii, Maqṣūd i, only.

2 Those twelve maqallahu seem to be differently placed in different manuscripts. They are, for example, described as forming the Muqaddimah in Browne Coll. ii 13.

For a history of *Zahifah* ascribed by Dorn to Iskandar Munchi and described by him as a continuation of the *Tarih-i alam-ārayi* i ‘ABBĀS see p. 314 infra.

**Edition:** *Tihrān* 1313–14/1896–7 (see Harrassowitz's Bücher-Katalog 430 (1931) no. 639).


**History of Persia:** (k) *The Safawids*

[Autobiographical statements in the preface and elsewhere (see Rieu i 1856–87a, i 1082a, and especially Erdmann’s article mentioned below); *Mir‘āt al-‘alam* (Rieu in 125) fol. 4836 (cited Rieu iii 1082a as authority for date of Iskandar’s death (1038)); *Iskender Munsch und sein Werk. Von . . . F. von Erdmann* (in *Z.D.M.G.* xv (1861), pp. 457–501); Bānkīpur vi p. 178; *Encycl. Isl. under Iskandar Beg Munsch*.]

388. *Mīrzā Bēg* 1 b. Ḥasan Ḵasāni 2 *Jūnābād* was in the train of *Zahifah* ʿABBĀS at the conquest of ʿAbhābāyjān.


389. Of unknown authorship is a short


390. *Mīr M. Ḥusain* Ḥusaini *Tafriḵī,* the author of a number of model letters etc. collected in 1087/1676–7 (Flügel in 281 (2), wrote also

**A sketch** (35 foll.) of *Zahifah* ʿAbbās’s reign from A.H. 1038/1628–9 (the year of his accession) to A.H. 1041/1631–2 (headed *Mubāhā i tārīkh i zaman i Nawvāb i ridvān-nakān kih marāhān i maqīf fir Mīr M. Ḥusain al-Ḥusaini Tafriḵī ba-ʿunwān i namānāh nawzāntah and): Flügel in 281 (1).

391. *M. Ḩusām b. Khwājāgī Ḥatāhāni,* apparently a Master of the Horse (" kih ba-bkhādmat i ištāfī nāmār [ma’mūr?] ast"), is said by Aumer to describe himself in the preface as the author of

1 *M. Khūšī* calls him Amir Bēg when citing him as an authority in the *Mawṣura al-tawārīḵ* (see Berlin 436).
2 *al-Ḥusaini* according to Tauer.
A History of Shāh Šafī from his accession on 24 Dhū l-Hijjah 1037/1027 [sic] to the accession of Shāh ‘Abbās II on 16 Safar 1052/1642, beginning with the words Sūtūjīh u nīyājīh Raḥīmī rā asatāt and ending with chapters on (1) the author himself, (2) the Ziyād-oghli family and the town of Ganjah: Aumeir 31 (A.H. 1072/1663-4).

Presumably identical with this, in spite of discrepancies in the descriptions, is the work described by Dorn as

A continuation of the Tārīkh i ‘alān-arāy i ‘Abbāsī written by the author himself, containing the history of Shāh Šafī during the years 1038-1052 and the accession of ‘Abbās II on 16 Safar 1062, possibly entitled Khuṭlūsat al-sīyār (as seems to be suggested by a passage in the Kāhtimah), beginning with the words ‘Arūjīh i ‘umūnā i jārā ‘id and having before the Kāhtimah chapters on (1) the author himself, (2) Murtadā-Quli Khan Ziyād-Oghli, Governor of Ganjah, “sous la protection duquel Iskander Mounchi composa cet ouvrage,” and the town of Ganjah itself: Dorn 303 (1) = Dorn A.M. p. 382. Apparently another copy of the same work is Leyden v. p. 230 no. 2937 (ending abruptly with the year 1044/1634-5). De Goeje, the author of this part of the Leyden catalogue, assumes the identity of this work with Dorn 303 (1), and mentions that in the Leyden manuscript no special title is given to it. He does not quote the opening words. F. Teuffel had hoped to settle this question of identity by a comparison of the three manuscripts (see 2 Z.D.M.G. xxxvi (1882) p. 92), but doubtless this was one of the projects frustrated by his early death.

392. ‘Imād al-Daulah Mirzā M. Tāhir “Wahīd,” b. Mirzā Husain Khan Qazwī, after serving as mūnāh to the Wāsir Mirzā Taqi al-Dīn M. and Khalīfah Sulṭān, was appointed in 1055/1645, as he tells us, Historiographer (Majlis-nawīs) to Shāh ‘Abbās II. According to the Zinat al-tawārīkh (B.M. Add. 23915 (Rieu i 135-6, cf. p. 147 supra), fol. 689e, cited by Rieu, who inadvertently calls the work Zinat al-majālīs), he became Wāsir in 1101/1689-90 and remained eighteen years in office. “Hażin,” who was born at Iṣfahān in 1103/1692, and who had seen “Wahīd” four or five times in his father’s house after his resignation, says that he was appointed to the Wizārat i aʿzam in Shāh Sulaimān’s time and resigned it some years after the beginning of Shāh Sulṭān–Husain’s reign (A.H. 1105/1694-1135/1722). “Hażin” says that he was nearly a hundred years old when he died, but he does not mention the date of that occurrence. The date 1110/1698-9 is given by the Zubdat al-gharāʿīb (cited by Rieu), the Khulqīsūrat al-aftārī, and other authorities, but Rieu points out that a letter of his dated A.H. 1111/1699-1700 is mentioned in the B.M. Turkish catalogue and that according to the Zinat al-tawārīkh Fath-Allāh Khan succeeded him as Wāsir in 1120/1708-9. Tāhir “Wahīd” was regarded as the greatest stylist of his time. His Inshā, or Munhofaʿ, has been published several times in India (Calcutta 1828, Lucknow 1280/1864, 1868*), and there are several manuscripts recorded (e.g. Rieu ii 810v, iii 1019a, Bodleian 1387-8, Ross and Browne 190, Blocchet i 684, Browne Supp. 703, 1259, Ivanov 2nd Suppt. 955).

According to the Atash-kudah “Wahīd’s” poems were praised only on account of their author’s rank. For manuscripts of his dīvān see Bānkīpūr iii 365, Ethī 1635-5, Ivanov 820-1, Flügel i 633, Vollaers 944 [?]. For a manuscript of two of his mathnawīs, (1) untitled, (2) Nāṣ u Nīyāz, see Bānkīpūr 366. Another, Gulkūr i ‘Abbāsī, is included in Rieu Suppt. 376 (fol. 96b). For the Khulq i barin of his brother, M. Yūsuf “Wālīh,” see p. 131 supra.

(‘Abbās-nāmah), or (Tārīkh i Tāhir i Wahīd), or (Tārīkh i Shāh ‘Abbās i Khān), a history of the first fifteen years of the reign of Shāh ‘Abbās II (acc. 1062/1642 at the age of ten, d. 1077/1666), i.e. to the end of 1096/1685: Rehatsek p. 88 no. 27 (A.H. 1094/1684-5 [!!]), Dorn 303 (2) = Dorn A.M. p. 382 no. 29 (b) (extends to A.H. 1074/1663, the date of transcription. (Autograph)), Rieu i 1896 (17th cent.), 190a (18th cent.), 1906 (early 19th cent.), i 1019 (A.D. 1742), Suppt. 60 (extending

1 The date cited by Rieu from the Rīgād al-ʿarīfīn seems to be a corrupted date for the death of “Wālīh” Tabrīzī.

2 The Bānkīpūr MS. is endorsed in one place as “Rezyāl Akbar”, and in another as Rīgād al-tawārīkh i Tāhir i Wahīd.
to A.H. 1073–4/1663, the 22nd year of the reign. A.H. 1152/1739), 61 (with the same continmination, but defective at the beginning. 18th cent.), Hamidiyah 994 = Tauer 451 (17th cent.), Râghib 1211 = Tauer 452 (transcribed from the preceding ?). Ebhe 555 (n.d.), 556 (n.d.), 557 (defective at beginning. A.H. 1155/1742). I.O. D.P. 688A (18th cent.), 688B (early 19th cent.), Asafiyyah p. 226 no. 341 (A.H. 1207/1792–3), Bânkdpür vi 533 (defective at end. 18th cent.), Bâhâr 57 (defective. 18th cent.), Bodleian 301, Eton 174, Browne Pers. Cat. 75 i (A.H. 1218/1803), Ivanov 2nd Suppt. 928 (early 19th cent.), ‘Allgah Shâb p 58 no. 955 (3).


[Autobiographical statements in the ‘Abbâs-nâmah (see Rieu i 1899–1902); Qisas al-Khâqânî (Rieu i 1906) fol. 104a; Tadhkirah i Tahir i Naqibbâdî (I.O., D.P. 587 foll. 6a–b); Kalimât al-shu’ara’ (Sprenger p. 114); Hamîshah bahar (Sprenger p. 130); Muntakhab al-‘asâr (Bodleian 379) no. 706; Ri’iyy al-shu’ara’ (Ivanov Curzon 57 no. 2456). “Ha’izin” Tadhkirat al-mu’asirîn (I.O., D.P. 586, fol. 25b; Sprenger p. 137); Sarre i äzâd (Ivanov Curzon 58 fol. 33b); Dünân i muntakhab (Sprenger p. 151); A’tash-kadah no. 549; Khulâsât al-kalâm (Bodleian 390) no. 73; Khulâsât al-‘afkar (Bodleian 391) no. 298; Makhszân al-gharîb no. 2976; Hammer-Purgstall Geschichte der schönen Redeinsten Persiens pp. 380–3; Majnu’ al-fuṣâḥâ (ii p. 50; Rieu i 1899–1904a, Suppt. 60; Bânkdpür iii pp. 172–3; Browne Lit. Hist. iv 264; Ency. Isl. under Tahir Wahîd.)

393. M. Tahir b. M. Yusuf Qazwini dedicated to Shâh ‘Abbâs II (A.H. 1052/1642–1077/1666) a history of which the title appears to be Khulâsah i maqâl (beg. Nîkûtarîn kalâmû kîh nûktah-dânûn i mû‘ânî), and of which the sole recorded copy is defective, containing only two chapters ((i) a short account of Muhammad and the Twelve Imâms, (ii) on Shâh Abbâs’s ancestors from Shâfi al-Din Ishâq onwards): Bodleian 300 (ends with A.H. 985/1758, the year of Ismâ’îl II’s death).

394. Abûl-Qasim Ḥaidar Beg Ívâghlî was Ishîk Ace-sî in the time of Shâh ‘Abbâs I. Shâh Shâfi appointed him Doorkeeper (Darbân) of the royal Hârîm at Isfâhân and in 1046/1636–7 Ishîk Æ-sî Bâhî. In 1075/1664–5 he was put to death by Shâh ‘Abbâs II.

Majnu’ al-fuṣâḥî, or Nushkâh i jami’ah i maru’asîî i âlû l-‘albâb, dedicated to Shâh Shâfi but completed under ‘Abbâs II (reigned 1052/1642–1077/1666), a collection of letters to and from the rulers of Persia and adjacent countries, royal diplomas and other documents from the time of Alp Arslân to that of ‘Abbâs II, divided into two jûk’ (1) Pre-Safawid documents, (2) documents of the time of the first seven Safawids in seven fașle) and a khâtîmah (letters of elegant writers and select chronograms): Rieu i 389 (lacks Faṣl 1 of Jûk’ ii and the khâtîmah. 17th cent. Full Analysis), Suppt. 398 (somewhat defective. 17th cent. Contents described in Rieu’s Turkish Cat. p. 86).

[Autobiographical statements (for which see Rieu i 389a); Qisas al-Khâqânî (Rieu i 1906) foll. 45, 147; Rieu i 389a iii, 1087 ad 389a. Suppt. 398.)

395. Wall-Qulî Shâmlû b. Dâwud-Qulî left Harât in his youth and became Musterî to Malik Nûgrat Khân in Siijistân. Some years later he went to Qandahâr and became superintendent of the palace to Dhu l-Faqâr Khân, the Governor, but he was dismissed by Manşûr Khân, who succeeded in 1073/1662–3. Then, at the age of 38, he found leisure to begin the Qisas al-Khâqânî (a chronogram = 1073, the date of commencement, but towards the end A.H. 1076/1665–6 is often mentioned as the current year, and later dates to A.H. 1085/1674–5 occur). a history of Shâh ‘Abbâs II from his accession (A.H. 1052/1642) to his death (A.H. 1077/1666) with an account of his predecessors: Biochiet i 485 (A.H. 1124/1712), Rieu i 1906 (A.H. 1128/1716?).
396. Shaikh Ḥusain b. Shaikh Abdāl Zāhidī was a descendant of Shaikh Zāhid Gilānī, who was the spiritual director of Shaikh Ṣafī al-Dīn Ḩaḍrāt, the ancestor of the Ṣafawīs. He was from his youth attached to the service of the Ṣafawīs, but after the conquest of Qandahār by Shaikh ‘Abbās I in 1659/1669 he was compelled by old age to seek seclusion. It was to Shaikh Sulaimān (reigned 1677/1667–1105/1694) that he dedicated his

[Silsilat al-nasab i Ṣafawīyāh], an account of the Ṣafawī family, especially of Ṣafī al-Dīn Ḩaḍrāt (for whom see Evey. Isl.) and the six succeeding heads of the family (Ṣadr al-Dīn, Khvājā ‘Alī, Ibrāhīm called Shaikh Shāh, Junaid, Sulṭān Ḥaidar, Shāh Ismā’īl) with a khatāmah relating to Shaikh Zāhid Gilānī and his descendants: Browne Coll. H. 12 (11) = Houtum-Schindler (n.d. 5 pictures). Chanykov 92 (from which a short extract was given with French translation by Khanoff in Mélanges asiatiques i pp. 380–3).


397. A certain Bijan, who describes himself as Tārīkh-i-Ṣafawī-Khwān, wrote for a grandson of Rustam Khān’s

An account of the life and times of Rustam Khān, a general of Georgian birth distinguished in the wars against the Turks, who became Taṣāvat i Ṣubbat (personal attendant) to Shāh ‘Abbās I in 1012/1603–4, sardār in 1033/1623–4, Diwān-begī in 1036/1626–7, Sipah-sālār and Beglarbegī of Ḥārbābāyīān in 1042/1632–3, was commander in Khurāsān at the accession of Shāh ‘Abbās II in 1052/1642 and was put to death in this year: Rieu i 1886 (A.H. 1104/1693).

C. HISTORY OF PERSIA: (k) THE SAFAVIDS

398. In the reign of Shāh Sulaimān (A.H. 1077/1666–1105/1694) was written Shāhanshāh-nāmah, a mathematic dealing apparently with the history of the Ṣafawīs: Mehran 131 (chap. x only (on the reign of Shāh Ṣafī a.H. 1038–1052). A.H. 1120/1710 t).

399. M. Ibrāhīm b. Zain al-‘abidin Naṣīrī belonged to a family of which several members had held high office under the Ṣafawīs. His grandfather Tālīb Khān had been Wazīr i Dīvān i A’lā. In 1110/1698–9 he was appointed Majlis-nawīs or court historiographer.

Dastūr i shahriyārān, a pompous history of Shāh Sulṭān-Husain (who reigned from 1105/1694 to 1135/1722): Rieu Suppt. 62 (damaged and defective at end, breaking off in the year 1110/1698–9. 18th cent.).

400. Rādī al-Dīn Tafrīshī compiled from the information of trustworthy persons


401. The fall of Shāh Sulaimān II (see p. 320, n. 1, infra) in 1163/1750 was followed by the departure of some of his descendants to India. Sulṭān Dāvud Mirzā entered the service of ‘Alamgir II (reigned A.H. 1167/1754–1173/1759) and subsequently went to Bengal, where he died at Mughalābād in 1204/1789. Prince M. Khālí b. Dāwūd Mirzā b. Shāh Sulaimān II went to India from Isfahān in 1192/1778.

Majmāʿ al-tawārīkh, a history of Persia from the insurrection of the Ghilzāh Afghāns at Qandahār A.H. 1120/1708–9 to the year 1207/1792–3, the date of completion, with a detailed account of the life of Shāh Sulaimān II: Berlin 436, I.O. 3750.

402. Aḥūb ’l-Ḥasan b. Ibrāhīm Qazwīnī dedicated to his royal master Aḥūb ’l-Fatḥ Sulṭān Muḥammad Mirzā Bahādūr Khān Ṣafawī, the last Ṣafawī to be called a king (in 1200/1785), who

1 This word is said to indicate descent from Naṣīr al-Dīn al-Ṭūsī.
fled to Sind in 1205/1790–1 and settled at Lucknow in 1210/1795–6, the

Fawā' id i Safawīyah, a history of the Šāfawi and of the
rulers in “rebellion” against them (Ghulzā Afdāns, Kachalātī, Afshārs, Ābdūlīs, Zands and Qājārs) to A.H. 1211/1796–7, the
date of composition (with a continuation to A.H. 1216/1801–2,
in Ethē 567 to A.H. 1220/1805–6): Rieu i 1332 (early 19th cent.),
134b (an enlarged recension omitting the rulers in rebellion but
incorporating Gūstār 4 and 5 of Maqulāh vi and Maqulāh vii
of the Tārīkh i Iškā i Nizām-Shāh (see pp. 113–14 supra).
Defective at beginning. Early 19th cent.), Edinburgh 86 (only
the section on the Qājārs. A.H. 1223/1808–9), Ivanov 98 (early
13th cent. X.), Berlin 534 (2) (A.H. 1265/1848–9), Browne

403. M. Mahdi b. M. Hādī Shirāzī lived in the time of Abū
l-Fath Sulṭān M. Mīrzā [Bahdūr Khan Šafawi, the last Šafawi to
be called a king (in 1200/1785), who fled to Sind in 1205/
1790–1 and settled at Lucknow in 1210/1795–6].

Tārīkh i Tahmāsīyah, a history based largely on the
Tārīkh i Iškā i Nizām-Shāh (see p. 113 supra) and dealing chiefly
with the Šafawi (the first two being treated most fully) but also
with the rulers of Tabaristan, Gīlān and Rūm (to Sulaimān b.
Salm d. 974/1566) and some Indian dynasties (the Mughals
down to Ahmad Shah, who reigned A.H. 1161/1749–1167/1754):
Berlin 412.

404. M. Hāshim b. S. M. Mīrzā was the fifth son of Shāh
Sulaimān II 1 and was born at Mashhad A.H. 1165/1751–2. He
and his elder brother Qāsim Mīrzā were well treated by Karim
Khān Zand and they lived partly in Sījāz and partly in Isfahan.

Tadkhirah i Āl i Dāwud or Zawar i Āl i Dāwud,
written A.H. 1218/1803–4 (but later dates occur), a history of
Shāh Sulaimān II and his family in a muqaddimah (on Amir
Qiwām al-Dīn Šāhid and his descendants), two bāb (1) on

1 b. at Isfahān A.H. 1126/1714, proclaimed king by some Arab Khāns at
Masqhad A.H. 1153/1730, reigned 40 days, died A.H. 1176/1073. His mother
was a daughter of Shāh Sulaimān I.

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Mīrzā M. Dāwud al-Ḥusainī, Shāh Sulaimān II’s father, and his
children, (2) on Shāh Sulaimān II and a khatīmah (copies of
title-deeds and other documents relating to the family estates):
Rieu i 1916 (lacks khatīmah. A.H. 1226/1811), Suppt. 64 (19th
cent.), Ivanov 99 (A.H. 1226/1811).

405. Miscellaneous works relating to the Šafawi:

(1) Baṣrūt-nāmah dar gudharīsh u istīlā i Afghān
bar Isfahān dar zamān i daulaat i Shāh Sultān-Hūsain,
a condensed translation by Abī al-Razzāq b. Najaf-Qullī
(d. 1243/1827–8. See the section HISTORY: PERSIA: QĀJĀRS
below) of the Turkish version (Tārīkh i savājī dar bayān
i zuhār i Aghwānīyīn u sabāb i inkihām i daulaat i Shāhān i
Safāvīyīn) of the Polish Jesuit missionary Judas Thaddaeus
Krusinski’s Tragicæ vertentis belli Persici historia per repetitas
clades ab anno 1711 ad annum 1728 continuata.

(2) Shahr i waqāʿī i u sawānih i dār al-salṭanah
Tabriz etc., an account of the hostilities round Tabriz in
1137/1724–5 and the following years (apparently until 1142/
1729–30, since the account ends with a chronogram for that year)
during the Turkish operations against the town under Ḥakim-

(3) Tārīkh i fārisī fi wālādat al-Sulṭān Abī l-Muẓaffar
Shāh Tāmāsp wa’ istīkhraj saṣārīt mulādī wa-nuqjūn
fālīhī wa-nawtālī sāḥet wa-adātīhī yarattibahu ‘l-iμqarrab
‘Abī b. al-Ḥusain al-Kāshānī bi-khāṣṣrat al-amīr al-muqarrab
al-Sulṭānī Sayyid al-Sharīf al-Thānī wa-ḥādīs wuslāh aṣḥāb
uluqūbī bi-l-qaṣir ‘ind hāfrat [sic] al-Safāvīyīn : Salemann-
Rosen p. 13 no. 629.

(4) Tārīkh i padshāhān i Safawīyah, author not stated :
Madras.

406. For the (Tārīkh i Iškā i Nizām-Shāh), of Khwānd Shāh b.
Qubā al-Ḥusainī, a general history to A.H. 970/1562–3, con-
taining valuable information concerning Shāh Ismā’īl and Shāh
Tāmāsp, see p. 113 supra.

For the (Tārīkh i Ḥaidārī), of Ḥāidar b. ‘Alī Ḥusainī Rāzī, a
general history completed in 1028/1618–19 and containing valuable information concerning the Safawids, see p. 124 supra.

For the Zubdat al-tawārīkh of Kamāl Khān b. Jalāl, a general history including a detailed account of the Safawids to 1063/1652, see p. 130 supra.

For the Khuld ibn barīn of M. Yūnuf Walīh, a general history composed in 1078/1667–8 and containing information concerning the Safawids to the time of Shāh Sulaimān, see p. 131 supra.

For the Zubdat al-tawārīkh of M. Muḥsin, a general history compiled in 1154/1741–2 and containing a short but valuable contemporary record of the decline of the Safawids and the rise of Nādir, see p. 136 supra.

C. HISTORY OF PERSIA: (I) NĀDIR SHĀH

407. Mīrzā M. Mahdī Khān “Kankab” b. M. Naṣrī Astarābādī was private secretary to Nādir Shāh, who in 1160/1747, the last year of his life, sent him with Muṣṭafā Khān Shāmlū on a mission to the Sultan of Turkey. He is the author of a collection of letters (inskāh) as well as the Chaghāštāy-Persian dictionary entitled Sangāštāk and the Chaghāštāy grammar in Persian entitled Mābānī ‘l-taughāštāk.


French translation: Histoire de Nader Chah ... Traduite d’un ms persan par Mr. [afterwards Sir William] Jones. London 1770, and also in The Works of Sir William Jones,
English translations: (1) *The history of the life of Nadir Shah... with an introduction and an appendix; to which is added pieces relative to the French edition. By W. Jones. London 1773*.1
(2) *Translation of 'Jehan Kushai Nadri' [to A.H. 1139]... by Guffar A. Syed. Ahmadabad [1908]*.

German translation: *Geschichte des Nadir Schah... Aus dem Persischen ins Französische übersetzt vom Herrn W. Jones... Nach der französischen Ausgabe ins Deutsche übersetzt [by T. H. Gadebusch]. Greifswald 1773*.

Urdu translation: **Ross and Browne** 211 (A.H. 1268/1851–2).


1 This English translation is not reprinted in *The Works of Sir William Jones.*

C. HISTORY OF PERSIA: (I) NADIR SHAH

Extracts: *Intikhâb i Durrâh i nâdirah* (212 pp.): **Lahore** 1885†.

Commentary (with the text?): **Durrât al-tâj**, by S. Ahmad Shâh, **Jullundur** 1907†.

*Autobiographical statements in the Târîkh i Nâdîrî (see Rieu i 192) and Sangîlkhâ (see Rieu, Turkish Cat., p. 265); Rûqâd al-dhâm’āra’ (cf. Ivanov Curzon 57 no. 1105); Khwâyat al-affâwar (Bedouin 391) no. 232; Malâzân al-ghârâ’ib (Bedouin 356) no. 2390 (1); Schefer Chronicle of Isma’il ii p. 235; **Rieu Catalogue of Turkish MSS. in the British Museum** p. 265; **Ency. Isl.** under Mahdi Khân (with supplementary bibliography in the Additions and Corrections).

408. M. Kâsim, Waṣîr of Marw, wrote a

*Nâdîr-nâma*, which, according to Barthold, “by the wealth of its data far surpasses... all the other sources not even excepting Mîrzâ Mahdi” and which “will undoubtedly become the fundamental source for the study of the reign”:

**Leningrad** Mus. Asiat. (vol. ii (covering the years 1736–43) and vol. iii (end of the reign to the retreat of the Persians from Turkistân) only. See Minorsky’s article on Nadir Shah in the **Ency. Isl.**, where references are given to articles by Barthold in the **Izvestiya Akademica Nauk**, Petrograd 1919, p. 927, and **Zapiski Akademica Nauk**, xxv, p. 85. Cf. Semenov *Ukazatel* p. 27.

409. M. Muhsin Siddîq, or Muhsin b. al-Ḥanîf, tells us that Bijnaur was his native place.

**Jauhar i samāsām**, a wordy and pretentious history of Nadir Shah’s invasion of India and of Aurangzêb’s successors composed A.H. 1153/1740–1 at the request of Shaikh ‘Alâ’ al-Din, who had been the companion of the Amir al-umâra ‘Samâsâm al-Daulah Khân i Daurân and who had often told the author about the events related: **Browne** Suppt. 364 (King’s 132), **Ivanov** 2nd Suppt. 929 (A.H. 1224/1809), **Rieu** iii 941a (circ. A.D. 1850).


Description and some translated extracts: Elliot and Dowson *History of India* viii pp. 72–5.
410. Shahid M. "Ali "Hazin" Lāhijī Jilānī was born at Iṣfahān in 1103/1692 and died at Benares in 1180/1766. (For further information see the section Biography: Poets.)

(1) 'Tadkhīrat al-ahwāl', an autobiography written in 1154/1741 and containing a good deal of historical information about the Afghān invasion of Persia and Nadīr Shāh’s invasion of India (for MSS. and editions see the section Biography: Poets).


(3) A short note on the Persian invasions of India, completed at Husainābād in 1180/1766 and beginning Muwāfiq i siyāsr i mu‘tabar ah dafu‘ātī kih laškar i Irān ba-Sind u Hind dar āmādah: Berlin p. 54 no. 11, Iwanov 1749.

411. Khwājah ‘Abd al-Karīm b. ‘Ăqībat-Maḥmūd b. Khwājah Bułqāḥi Kashmīrī entered the service of Nadīr Shāh at Delhi in 1151/1739 and accompanied him to Qazvīn which he reached in 1154/1741. Thence he went to Mecca, and returned to Delhi in 1156/1743.

Bayān i wāqi‘ (sometimes called Tārīkh i Nadīrī or Nadīr-nāmā), an account of the author’s travels and of contemporary history to A.H. 1198/1784 or 1199 1/1785 in five books (i) Nadīr Shāh and his invasion of India, (ii) his return to Qazvīn, (iii) the author’s journey to ‘Irāq, Syria and Arabia and his return to India, (iv) events to the death of Muḥammad Shāh, (v) the reign of Ahmad Shāh etc.: Rieu i 381b (breaks off in Bāb iv. 18th cent.), 382b (lacks beginning. A.H. 1233/1818), 1308b (A.H. 1230/1815), 10656 (extracts only. C. A. D. 1850), i 231b (Add. and corrections) latter part of the work only. End of 18th cent., 6564 (sic lege pro 6567) foll. 491a-4906. See Rieu’s Additions Būhār 50 (extends to A.H. 1166/1752-3. 19th cent.), Āṣāfīyah i p. 256 no. 763, Bodleian 382 (ends with the chapter on the assassination of the Nawwāb Jāwīd Khān etc.), Ethē 566 (extends to A.H. 1199/1785), I.O. D.P. 607 (lacks 1st leaf),

* Ethē 566 is the only copy described as going down to this date.

C. History of Persia: (f) Nadīr Shāh

751b (b) (defective, 4 bābās only), 769 (defective), I.O. 3934, Eton 196.


Condensed translation (lacking Bāb i and ending with A.H. 1192/1774) by F. Gladwin: The Memoirs of Khojeh Abdul-karem... Calcutta 1788**, 1813**, London 1793**.

Abridged French translation of a part of Gladwin’s version: Voyage de l’Inde à la Mekko, par A’bdoull Kerym... traduit... par L. Langès (in Collection portative de voyages, tom. 1, Paris 1797**).


Description and extracts from Pritchard’s translation: Elliot History of India viii 124-139.

[Ency. Isl. i, 47.]

412. Miscellaneous works relating to Nadīr Shāh:


(3) Bayān i kaftiyat u mukārabah u musālahah u Muḥammad Shāh bā Nadīr Shāh, beginning: Fisḥ azīn jang Burhān al-Mulk: Edinburgh 527, Bodleian 263.

(4) (Dhikr i aḥwāl in Nadīr Shāh), a short sketch of Nadīr Shāh’s history down to his return from India to Persia in 1152/1739, beginning Dh. i. a. i. N. Sh. Raūf in akhbar āmnin naqi mikanad: Rieu ii 837b.


(7) Ḥalāt i Nāḍīr Shāh, an extract relating to Nāḍīr Shāh from Mirzā Haiat's translation of Malcolm's History of Persia. Edition: Allahabad [1928*].

(8) History of Nāḍīr Shāh to A.H. 1153/1740-1, possibly by Tāhir Bēg, beginning Khudawandī kīh īn nāḍīr fāsānāh: Blocchet i 490 (defective at end. 18th cent.).

(9) A Journal of Nadir Shah's Transactions in India, translated from the original Copy, wrote at Delhi, by Mirza Zaman, Secretary to Surbullah Khan [beginning: On the 12th of Zeccadah, the Royal Camp, in Circuit about seven Coss, was pitched in the Fields of Karna] (in The History of Nadir Shah... By James Fraser. 2nd ed. London 1742*, pp. 192-226, reprint Allahabad [1923*], pp. 81-120).


(11) Khulāsah i bayān i āmadan i Nāḍīr Shāh Pādshāh bah Shāhjanahābād: Morley 148.

(12) Shāh-nāmah i Nāḍīrī, a māthwanī giving an account of Nāḍīr Shāh's invasion of India with a brief record of his subsequent wars and death, composed in 1162/1749 by Niẓām al-Dīn "Tāḥrat" Siyālkotī Quraşī, who paid homage to Ahmad Shāh Durrānī on his return from Delhi, accompanied him to Kābul and returned to Siyālkot after receiving from him the documents on which to base a poetical record of his reign, the Shāh-nāmah i Ahmādī (for which see p. 397 infra) Rieu ii 717b (late 18th cent.).

(13) Sketch of the reign of Muhammad Shāh to the 22nd year, A.H. 1153/1740-1, the date of composition, with special reference to Nāḍīr Shāh’s campaign in India and the doings of Niẓām al-Mulk Aṣfa-Jāh, beginning Dar bayān i talāb i Niẓām al-Mulk... chūn dar munīmñāt i sāltanat...: Blocchet i 612 (latter half of 18th cent.).


Edition: Tīrān 1321/1903-4 (see Majlis p. 133, l. 3).


413. A full account of Nāḍīr Shāh’s invasion is contained in M. Ḥasan b. Ḥasan Aqmād’s Rawfat al-Qaṣīqīnnyah, which is an account of the life and miracles of Shāhīd Aqmād Sirhindī and his first three successors begun before 1152/1739 but containing a date as late as 1164/1751. (For further information see Ivanow Curzon 82 and the section Biography: Saints and Mystics.)

For the Zubdat al-tawārīkh of M. Muḥsin, Musta‘fi to Nāḍīr Shāh, which contains a short but valuable contemporary record of the decline of the Ṣafawīs and the rise of Nāḍīr, see p. 136 supra.

For other accounts of Nāḍīr Shāh’s invasion of India see the histories of India dealing with the period.

C. HISTORY OF PERSIA: (m) THE ZANDS

[For information concerning the Zands see also the histories of the last Ṣafawīs on pp. 319-20 supra.]

414. Mirzā `Abd Allāh “Shīhāb” b. Ḥabīb Allāh Turghizī was successively the panegyrist of Shīhād Māhmūd [b. Timūr Shāh, the Durrānī, at Harat], by whose desire he compiled

1 b. 1858, educated at Tīrān and Balliol College, Oxford, Minister of Finance 1897 [?], sent on special mission to Europe 1897, for a time Governor of Kurdistan, Prime Minister 1907, Regent of Persia 1911, K.C.M.G. 1899, G.C.M.G. 1897 (who Who Who 1918 and Browne The Persian revolution, Cambridge 1910, 99 etc. (portrait facing p. 162), died Dec. 1927 (see Who Who 1929 p. xxxvi)).

2 James Fraser b. 1713, resided at Sūrat 1730-40, returned to England and wrote his History of Nadir Shah, returned to India as a factor in the E.I.C.'s service and rose to be a Member of Council at Sūrat, died 21 Jan. 1754. His MSS. are in the Bodleian. See Buckland Dictionary of Indian biography p. 155.
his diwan (Rieu Suppt. 353 (1)) in 1206/1791-2, and of Aqa Muhammad Khan Qajar (reigned A.H. 1193/1779-1211/1797). He died in 1215/1800-1. He was the author of the Khusrav Shrin (entitled apparently Durra al-taj, Rieu Suppt. 352 (1) and other works (for the titles of which see Rieu Suppt. 353 (1)).


[Safina al-Mahmud (Rieu Suppt. 122) fol. 238b; Majma al-fusaha' ii 253; Rieu Suppt. p. 220.]

415. Abu l-Hasan b. M. Amin Gulistanah was a nephew of Mirza M. Taqi, Governor of Kirmanshah and Mustafii al-Mamalik under Nadir Shah, and with his two younger brothers lived with his uncle at Kirmanshah. In the anarchy that followed Nadir Shah's death M. Taqi suffered much from the depredations of the Zands and he and his nephew Abu l-Hasan played a prominent part in the resistance offered to them. In 1164/1750-1 when Karim Khan made his unsuccessful attack on Kirmanshah, Abu l-Hasan fell into his hands but escaped. Subsequently when Karim Khan besieged Kirmanshah for nearly two years, M. Taqi and his nephew led the defence, and after the surrender both were held by Karim Khan as hostages. After Karim Khan's defeat by Azad Khan Afghan, the latter sent them back to Kirmanshah, but, when M. Taqi was murdered soon after, Abu l-Hasan and his two brothers fled first to Baghdad and then (in 1169/1756) to Mushidiabad, where an uncle of his mother's had for some time been resident. About six months later their relative died, and it seems that Abu l-Hasan had to suffer hardship in Bengal.


Edition (incomplete, extending to fol. 104a of the Berlin MS., which contains 284 foll.) Das Mujmal al-Tarikh-i ba'd-Nadirdinah des Ibn Muhammad Emir Abu l-Hasan aus Gulistanah...
421. Of unknown authorship is the Risālah i tadābīr i Shāh u Wazīr, an account of Āqā Muhammad Khan and his Wazīr Ḥājji Ibrāhīm Khan Shīrāzī: R.A.S. P. 155 = Morley 156.

422. 'Ali-Quli "Iqbal" b. M. Chulawi Māzandarānī.

Tārīkh i mulk-ārā, a history of the Qājārs and of Fath-Āli Shāh's reign dedicated to M.-Quli Mirzā: Majlis 235 (defective, breaking off in 1209/1974–5).


424. M. Nadim "Nādīm," b. M. Kāẓīm, a native of Bārīshālah, was brought up at the Persian court, his father being Khwānī-sütūr, or Steward, to Āqā Muhammad, and he himself became Librarian and Reader to Fath-Āli Shāh. He died in 1241/1825–6.

Mufarrāh al-qulūb, divided into five bāhs on moral virtues with illustrative anecdotes and a khātithīmah occupying more than half the work and giving a full account of Āqā Muhammad's career and of Fath-Āli's reign to c. A.H. 1220/1805–6: Rieu Suppt. 397 (1st half of 19th cent.).

[Anjumān i Khāqān (Rieu Suppt. 120) fol. 101a; Safīnāt al-Maḥmūd (Rieu Suppt. 122) fol. 249; Nīqāristān i Dārā (Rieu Suppt. 123) fol. 192a; Majma' al-fusūlā'ī p. 514.]

425. Fath-Āli Khan "Sabā" Kāshānī was poet-laureate to Fath-Āli Shāh. For a time he was Governor of Qum and Kāshān, but he resigned and remained constantly in attendance at court. In addition to his Shāhsāhshāh-nāmah, which according to Rūd-Quli Khān was by some considered superior to the Shāhshāh-nāmah of Firdausī, he was the author of a diwān, and of mathnawis entitled Khudāhsadāh-nāmah (Ivanow 888) and Gulshan i Sabā. In the opinion of Rūd-Quli Khān no poet

C. HISTORY OF PERSIA: (n) THE QĀJĀRS
equal to him had appeared for nearly seven hundred years. He died in 1238/1822-3. His eldest son, M. Ḥusain Khan "Andalib", succeeded him as Malik al-shu'ara'ā.


Extracts and German translations by Hammer: _Wiener Jahrbücher_ xi Anz.-Bl. pp. 1 seq., xvii Anz.-Bl. p. 32 etc., xviii Anz.-Bl. p. 29 etc. (see Flügel i p. 604).

Description: _Wiener Jahrbücher_ vi Anz.-Bl. pp. 29-44.

[2] _Zidat al-madāʾih_ (Rieu Suppt. 118) fol. 18a; _Anjuman ḵā ʿayb_ (Rieu Suppt. 120) fol. 63a; _Ṣaffinat al-maḥmūd_ (Rieu Suppt. 122) fol. 33a; _Tādż-khā ṭ-i Muḥammad-Šāh_ (Rieu Suppt. 124); _Majmaʿ al-fuṣūṣ_ ii 267-98; _Riyāḍ al-ʿarīfīn_ pp. 263-6; _Mādī b-i Muḥammad-Šāh_ (Rieu Suppt. 127) fol. 150a; _Wiener Jahrbücher_ xviii, Anz.-Bl. p. 51; _Browne_ Lit. Hist. iv 300-10.

426. Ṭāḥṣīb al-Razzāq Bēg "Maftūn" b. Najāf-Qull Khan Dunbuli, the son of a Bēqāl-bēqī of Tabrīz, was a favourite of Fath-ʿAli Shāh’s eldest son, the Nāʾib al-Salṭanah ‘Abbās Mīrzā. He was born at Khūy in 1176/1762-3. After his father’s death he lived first at Shīrāz and afterwards at Iṣfahān. He died in 1243/1827-8. In addition to the works mentioned below he wrote, according to the Mahāb catalogue, p. 315, a _Ṭārīḵ_ i _Dawūdbalā_.

1 This is a Kurdish tribal name.
Kashan, where he studied poetry under "Sabahi" (d. A.H. 1206/ 1791-2). He was appointed Historiographer (Waqi'i-nigar) by Fath-Ali Shah and by his order wrote both the Zinat al-madad-i (see below under Biography: Poet) and, subsequently, the Ta'rikh-i jahan-ara. He was still alive in A.H. 1247/1831-2.


[Zinat al-madad-i (Rieu Suppt. 118), at end; Taadhkirah i Muhammad-Shahi (Rieu Suppt. 124), last notice but one; Nigaristan i Dara (Rieu Suppt. 123) fol. 137; Anjuman i Khaqani (Rieu Suppt. 120) fol. 105; Majma al-fusahah ii 572; Rieu Suppt. 118.]

428. Mahmod Mirza Qajar, 15th son of Fath-Ali Shah, Governor of Nihawand, and the author of the Safinat al-mahmud (Rieu Suppt. 122), the Bayan al-mahmud (ibid. 377), and the Gulshan i mahmud (ibid. 121), was born in 1214/1799-1800 and had as his tutor the Sadr i A'zam Mirza M. Shafi. Commanded by his father to write a history of the reign, he began in Rayi'ii and finished in Rabab 1248/1832 his Ta'rikh i Sajib-qiiran. He died at Tabriz in 1852 or 1853.

Ta'rikh i Sajib-qiiran, a history of Fath-Ali Shah to A.H. 1248/1832 preceded by an account of his ancestors and Qajar predecessors esp. Aqa Muhammad: Rieu Suppt. 70 (A.H. 1248/1832-3).

[Gulshan i mahmud (Rieu Suppt. 121) fol. 57-64; Safinat al-mahmud (ibid. 122) fol. 274a; Anjuman i Khaqan (ibid. 120) fol. 338; Nigaristan i Dara (ibid. 123); Ta'rikh i Dara i Qarnain (ibid. 71) fol. 358a; Majma' al-fusahah ii 56; Melanges asiatiques ii (St. Petersburg 1852-6) p. 510; Rieu Suppt. 70, 121, 377.]

429. Fadl Allah "Khawari" b. 'Abd al-Nabi Husaini Shirazi, for whose divan see Rieu Suppt. 358, was successively secretary to the Sadr i A'zam Mirza M. Shafi, vezir to the Shahzadah Humayun Mirza, and private secretary to Fath-Ali Shah. He was still living in 1283/1866-7.

(1) Ta'rikh i Dhu l-Qarnain, a history of Fath-Ali Shah to his death, in two jilds, the 1st completed in 1249/1833, the 2nd in 1263/1847, professing to contain much weighty matter omitted from the Ta'rikh i jahan-ara, esp. the negotiations with Turkey and the European powers: Browne Coll. H. 21 (11) = Houtoum-Schindler 22 (A.H. 1257/1841, autograph), Rieu Suppt. 71 (latter half of 19th cent.).

(2) Khattimah i Ruz-namchah i humayun, an appendix to the above history added at Fath-Ali's request some time after A.H. 1254/1838-9, a date incidentally mentioned as past, and containing notices of the Shah's children, grandchildren and other relatives and of his amirs and vezirs: Rieu i 210a (defective at the end. Circ. A.D. 1855).

[Safinat al-mahmud (Rieu Suppt. 122) fol. 219; Anjuman i Khaqani (Rieu Suppt. 120) fol. 152; Nigaristan i Dara (Rieu Suppt. 123) fol. 11a): Taadhkirah i Muhammad-Shahi (Rieu Suppt. 124) fol. 184a; Majma' al-fusahah ii 126; Madah i Mu'tamad-i (Rieu Suppt. 127) fol. 87b; Rieu Suppt. 71.]


[Nigaristan i Dara (Rieu Suppt. 123) fol. 106a; Madah i Mu'tamad-i (Rieu Suppt. 127) fol. 157b.]

431. Of unknown authorship is the Kalam al-mulk, a brief account of the Qajars to the death
son, by Mirzá Mas’úd, apparently an extract from a larger work: Browne Coll. H. 22 (9) (4).

435. ‘Adud al-Daulah Sulṭān Ahmad, the 46th son of Fath-‘Ali Shāh and Governor of Hamadān, wrote by order of Nāṣīr al-Dīn Shāh and completed in 1304/1887 the (Tārikh i ‘Adud), memoirs of the court of Fath-‘Ali Shāh (who died when the author was 10 years old): Rieu Suppt. 72 (A.H. 1304/1887).

Edition: Bombay 1306/1890.


Tārikh i nāu, a history of the years 1240/1824–5—1265/1848–9, i.e. the last ten years of Fath-‘Ali Shāh’s reign, the fourteen years of M. Shāh’s reign and the beginning of Nāṣīr al-Dīn Shāh’s reign: Majlis 238 (A.H. 1310/1892–3).

437. Among the early disciples of the Báb was a merchant of Kāshān, Ḥājjī Mirzā Jānī Kāshānī. In 1847, when the Báb reached Kāshān on his way from Isfahān to his prison at Mākū, he stayed for two nights at the house of Mirzā Jānī, who had bribed the escort to permit this. At the time of the Māzandarān insurrection (1848–9) Mirzā Jānī, Bahā’ Allāh, Šuḥb i Azal and other prominent Bábis attempted to join the garrison of Shāhī Tabarzār, but they fell into the hands of the enemy and were imprisoned for some time at Āmul.

On 15 September 1852 he and twenty-seven other Bábis were put to death at Tīhrān.

Nuqtat al-kāf, on the doctrines and history of the Bābī religion composed between 1850, the date of the Báb’s death, and 1852, the date of the author’s death: Blochet i 164 fol. 255a onwards = Supplement persan 1070 (only the first three of the work (see Blochet iv 2255, The Tārikh-i-Jadid . . . translated . . . by E. G. Browne, p. xxx). A.H. 1279/1862), 167 = Supplement persan 1071 (the whole of the work. See The Tārikh-i-Jadid, loc. cit. 2nd half of 19th cent.).


438. In E. G. Browne’s *Materials for the study of the Bābī religion*, Cambridge 1918 (especially pp. 237–43), will be found particulars of some short works, pamphlets and documents relating to the history of Bābism. Of these it will be sufficient to mention the following:


3) Account of the insurrection in Māzandarān said to be by Luṭf-‘Alī Mīrzā Qājār: *Browne* Coll. F. 28 (3) (apparently incomplete. See *Materials*, pp. 239–40).


439. Nāṣir al-Dīn Shāh Qājār, the son and successor of Mūḥammad Shāh Qājār, was born in 1247/1831, acceded to the throne at the age of seventeen in 1264/1848, and was assassinated on 18 Dhū ’l-Qa‘dah 1313/1 May 1866. Among the noteworthy events of his reign were a persecution of the Bābīs after an attempted assassination of the Shāh by three Bābīs in 1852, the foundation of the Dār al-Funūn at Tībrān in 1851 for the provision of instruction in European science, the introduction of the telegraph in 1864, the extension of the press and the wider diffusion of literature. The Shāh visited Europe in 1873, 1874 and 1889, and published diaries of these journeys, as he did also in the case of some journeys in Persia.

[Visit to Khurāsān in 1867.]

Rūz-nāmah. Edition: [Tībrān,] 1286/1869*²*.

[Second visit to Khurāsān.]

Safar-nāmah. Edition: [Tībrān,] 1306/1889*¹*.

[Visit to Karbala‘ in 1870.]

Rūz-nāmah i safar az Tībrān ilā Karbalā‘. Edition: [Tībrān, 1870*²*].

[Visit to Māzandarān in 1875.]

Rūz-nāmah i safar i humāyūnta ba-Māzandarān. Edition: [Persia,] 1294/1877*²*.


[Visit to Europe in 1873.]

Rūz-nāmah i safar i Farangistān.


[Visit to Europe in 1878.]

English translation: A diary kept by His Majesty the Shah of Persia, during his journey to Europe in 1878. From the Persian ... by A. Houtum Schindler and Baron L. de Norman. London [Guildford printed], 1879**.

[Visit to Europe in 1889.]

Rūz-nāmah i safar i siwum i Farangistân. Edition: Bombay [1891°].

[These two passages do not seem to have been translated into English in the document.]

Safar i 'Irāq: Biochet i 653 (A.H. 1311/1893).

[Biochet History of the Persian revolution (see index); Sykes History of Persia ii 339-74; Browne Lit. Hist. iv pp. 151-7, etc.]


(1) Sīfarat-nāmah i Khvārāzm, an account of the author's embassy to Khiva in 1267/1851: Biochet i 650 (A.H. 1273-1856).


(2) Fihris al-tawārīkh, a chronology, which “appears to have been lost, save that portion which was lithographed at Tabrīz in A.H. 1286, but which has never been distributed” (S. Churchill in JRAS. 1887, p. 318).

(3) Raudat al-sa'adāt i Nāsīrī, an edition of Mir Khwānd’s Raudat al-sa'adāt (see p. 95 supra) with a continuation to Rūdā-Quṭl Khān's own time in three books.


441. M. Taqi “Sinīr” Kāshānī, who died in 1297/1880, and his Nāsīk al-tawārīkh have already been mentioned (pp. 152-4 supra). The ninth volume of that work is a history of the Qājar dynasty to A.H. 1273/1857 and it seems to have been published separately at least once.

Tārīkh i Qājārīyāh.


442. Mīrzā Husain Khān h. 'Abd Allah Sarābī Tābrīzī was on the staff of Farrukh Khān Amin al-Mulk, when he was sent to London and Paris after the Anglo-Persian War of 1857-8. (For this mission see R. G. Watson History of Persia 1860-1888, pp. 456-61.)

Makhzan al-asfār, an account of Farrukh Khān’s mission: Browne Coll. K. 7 (9) = Houtum-Schindler 38 (A.H. 1276/1860), Masḥḥad iii, Qaṣṣa 14, M.S.S., p. 28 (where the work is called Makhzan al-waqā'ī).
Ja'farī, instructed the author to compose a plain and unvarnished history of the reign.

Haqā'iq al-akhbār i Nāṣīrī, a history of the Qājār dynasty, of which only the first volume, extending to 1277/1860–1, was completed, the second volume containing only the events of the next two years followed by brief biographical and historical notes reaching down to 1284/1867.

Edition: Tīhrān 1284/1867*.

444. M. Ḥasan Khān Marāghī, entitled Šā‘īr al-Daulah and afterwards Ḥtimād al-Salṭanah, died at Tīhrān in 1896 (see p. 154 supra).

(1) Mirāt al-buldān i Nāṣīrī, an uncompleted geographical dictionary of Persian towns and villages in 4 volumes (1 alif-tā‘, 2) history of the first fifteen years of Nāṣir al-Dīn Shāh’s reign with a calendar for the year of publication (1295/1878), (3) history of the sixteenth—thirty-second years of the reign, (4) ḥa‘d and jīm, with a chronicle of events in the year of publication (1296/1879) and a calendar.

Editions: (1) Vol. i only (388 pp. ending with Tabriz), [Tīhrān ?] 1293/1876 (cf. Browne Lit. Hist. iv p. 454), (2) 4 vols. (vol. i having 606 pp. and ending with Tīhrān) [Tīhrān.] 1294/1877–1297/1880*.


(2) al-Ma‘āthir wa-l-āthār, on the history of forty years of Nāṣir al-Dīn Shāh’s reign.


(3) Rūz-nāmah i Īrān.

Edition: Tīhrān [date?] (see Maghād iii p. 130, no. 100 (containing the years 1303/1885–6–1310/1892–3), no. 103 (containing the years 1267/1850–1–1269/1852–3), no. 104 (containing the years 1267/1850–1–1272/1855–6)).

(4) Rūz-nāmah, diary of events on the author’s journey with Nāṣir al-Dīn Shāh from Tičiš to Tīhrān in 1290–1/1873–4 on his return from Europe: Maghād iii p. 89.


445. Mīrzā Ḥusain Hamadānī was at first secretary to one of the ministers of the Persian government. He was among those who visited Europe in the suite of Nāṣir al-Dīn Shāh in 1873, and on his homeward journey he remained for some time at Constantinople. After serving a term of imprisonment in consequence of the troubles of 1291/1874 he obtained employment in the office of Mānēk-jī [son of] Lām-jī Hāshāng Hātaryā (see p. 239 supra), at whose request he undertook to write a history of the Bābīs. After completing the first volume he died at Rağhī in 1299/1881–2.

Tārikh i Jadīd, a history of the rise of Bābism, based on that of Mīrzā Jānī (see p. 339 supra) with supplementary information from other sources and planned originally to consist of two volumes but left incomplete at the author’s death, when only vol. i (extending to the Bāb’s death) had been written: Rieu Suppt. 15 (A.H. 1298/1881), Browne Coll. F. 55 (given to Browne in 1888. For a description see JRAS, 1892, pp. 440–4.), Leningrad (incomplete. See Collections scientifiques de l’Institut des Langues Orientales de St. Pétersbourg, vol. vi, p. 244, and JRAS, 1892, pp. 318–19).

English translation: The Tārikh-i-Jadīd or New history of Mīrzā ‘Ali Muhammad the Bāb, by Mīrzā Husayn il Hamadānī, translated ... by E. G. Browne ...; Cambridge 1893*”. At the end of this translation is printed the Persian text (22 pp.) and English translation of A succinct account of the Bābī movement (Mujmal i badi’ dar saqāt i gūhār i manī) written by Mīrzā Yahyā Şuḥḥ i Azāl.

Description: A traveller’s narrative written to illustrate the episode of the Bāb, edited ... and translated ... by E. G. Browne, vol. ii, Cambridge 1891, pp. 192–7.

Discussion of the authorship: A. Tuman斯基 K voprosu ob avtorakh istorii Babidov, izvestnoi pod imenom Tarikhе Manukhе
... ilí Tarikhe Dehbid ... (in Zapiski, St. Petersburg 1893, pp. 33-45). See Browne Materials, p. 187.

[Tāríkh i Jadid, introduction, pp. xxxvi-xl.]

446. It was probably in 1886 that an anonymous author (said to be ‘Abd al-Bahá’ b. Bahá’ Alláh 1) wrote the

Maqaláh i shakhsi sayáh kih dar tafsil i qadíyih i Báb navishtah ast, a history of the rise of Bábism or rather of Bahá’ísm, since the author treats Bahá’í as the Christ of the new dispensation, the Báb being merely its John the Baptist: Browne Coll. F. 56 (A.H. 1307/1890. For description see JRAS. 1892 pp. 663-5).

Editions: (1) Bombay 1308/1890 (see Browne Materials for the study of the Bábí religion, Cambridge 1918, p. 196). (2) A traveller’s narrative written to illustrate the episode of the Báb, edited ... and translated ... by E. G. Browne. 2 vols., Cambridge 1891*.

English translation: see above under Editions (2).

447. Mírzá ’Abbáš-Qúlí Khánum “Sipírú” b. M. Taqí Liyán al-Mulk Khánum has already been mentioned (p. 227 supra) as the author of works entitled Ahvát-i hadrát i Bágír (on the life of the Imám M. al-Bágír) and Tiráz al-mudzáhhab (a life of Zaináb).

Tádhkírah i mubárákah i Násírí, verse and prose eulogies of Násir al-Dír Sháh and the events of his reign.

Edition: [Tíbrán.] 1304/1887*.

448. Muqaffár al-Dín Sháh Qájír, the second son of Násír al-Dír Sháh, was born in 1853, succeeded to the throne in 1896 and died on 8 January 1907. His reign was marked by financial difficulties necessitating loans from Russia and by growing political discontent, which led to popular demands for reform. The first Majlis, or Parliament, was opened by the Sháh on 7 October 1906 and the Constitution (Qiánún i aášá) was ratified by him on 30 December 1906. In 1900, 1902 and 1905 he visited Europe.

1 See Browne Materials for the study of the Bábí religion, p. 4, n. 1.

C. HISTORY OF PERSIA: (a) THE QAJARS

Safar-náma i mubárak i sháhánsíáh, the diary (rúz-náma) written on his visit to Europe in 1900.

Edition: Safar-náma i Sháh i Irán, Allahabad 1915*.

[Browne The Persian revolution pp. 98-132 and elsewhere (Portrait facing p. 98); Sykes History of Persia ii, pp. 374-405; Ency. Isl. under Muqaffár al-Dír.]


Afdal al-tawáríkh, a history of the first years of Muqaffár al-Dín Sháh’s reign, from Dhú ’l-Qa’dah 1313/April 1896 to the end of 1317/April 1900: Majlis 216 (autograph).

450. Mírzá M. Nígím al-Islám Kirmáni claims to have been one of the founders of the Anjuman i mahfí, a revolutionary society, which held its first meeting on 18 Dhú ’l-Hijjah 1322/23 Feb. 1905. He edited the weekly newspaper Naurúz, first published at Tíbrán in 1320/1902-3, and the Kaukab i durí i Násírí, which published the twelfth number of its third year in Rabi’ ii 1325/June 1907.

Táříkh i badárí i Iráníyán, a history of the constitutionalist movement in Persia, of which vol. i, extending to the Hijrá i sughá (Dec. 1905), was completed in 1328/1910 and vol. ii in 1330/1912 (see Browne Lit. Hist. iv 446).

Edition: place ? date? (see Browne, loc. cit.).


451. Miscellaneous works relating to the recent history of Persia:—

(1) Ihtínaq i Irán (so at the head of the left-hand pages: on the cover Táříkh i Irán), a translation of The Strangling of Persia by W. Morgan Shuster. Edition: Bombay 1340/1921*.

(2) (Risáláh dar tadábir í dpílómáí i panjáh-síláh í daulataín i Rús u Inglís dar Irán u Afghámstán),
C. HISTORICAL OF PERSIA: (o) RIDĀ SHĀH PAHLAWĪ

452. ‘Abd Allah Khān Amir Ṭahmāš was Minister of War in the Cabinet of 4 Jumādā ii a.h. 1344/29 Dec. 1925.

Ṭārīkh i shāhanshāh ī A’lā-Ḥādrat i Riḍā Shāh Pahlavī.


C. HISTORICAL OF PERSIA: (p) QUM


Arabic original: no copies recorded (in Mashhad iii p. 116 it is described as ‘‘azīz al-wujud’’).

Persian translation made in 825/1422 (according to Rieu) or in 806/1403–4 (according to Browne) by Ḥasan b. ‘Alī b. Ḥasan b. ‘Abd al-Malik al-Qummi 2: (Ṭārīkh i Qum or Kitāb i Qum or Qum-nāmah): Rieu Suppt. 88 (only the first five of the twenty bābs, viz. (1) origin and topography, (2) surveys and taxation, (3) descendants of Abū Ṭālib, (4) Arab settlers of the

1 Shāhānī Qummi according to Mashhad iii p. 116.

2 Ḥasan b. al-Ḥasan ‘Abd al-Malik al-Qummi according to Rieu.

family of Mālik b. ‘Amīr al-Ḵāsh’ī, (5) the Ḵāsh’īs after conversion to Islam. 15th cent.), Browne Coll. I. 4 (14) = Houtum-Schindler 29 (first seven of the eight) fiṣūl of Bāb i, I. 5 = Houtum-Schindler 30 (first five bābīs a.h. 1286/1869–70).


Edition: Tīhrān 1327/1909 (see Mashhad iii p. 116).

C. HISTORICAL OF PERSIA: (q) ISFAHĀN


456. M. Ḥādī b. M. Riḍā al-Isfahānī spent some time in Bombay and associated with the Parsees there. He was at Tīhrān in 1275/1858–9.
**C. HISTORY OF PERSIA:** (6) **FARS**

458. **Ibn al-Balkhi**, whose name is not more precisely known, was a Balkhī by descent but he was brought up in Fars, where his grandfather was **Mustaqqī** circ. 492/1098–9 under the Atabak Khumārtīn in the reign of the Saljuqids Bakiyarūq (a.h. 487/1094–498/1104). It was at the command of Bakiyarūq’s brother and successor Ghīyāth al-Dīn Muḥammad (a.h. 498/1104–511/1117) that Ibn al-Balkhī wrote his **Fars-nāmah**. He originally intended to include in it a general history of Islam from the Prophet’s time to his own day but afterwards decided to make the general history a separate work. Whether he ever wrote this general history is unknown.

**Fars-nāmah**, a history and geography of Fars beginning with an account of the Pre-Islamic Persian dynasties which occupies nearly two-thirds of the whole: **British Museum** Or. 5983 (early 14th cent.), **Blochet** i 303 (a.h. 1273/1856, apparently transcribed from the preceding).  

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**Shīrāz-nāmah**, a history of Shirāz to a.h. 744/1343–4, in a **muqaddimah** (on the merits of Fars, the beauties of Shirāz and its foundation), two **fasl**s ([1] the rulers of Fars; Buwaihid-d, Saljuqids, Salghurids, Mongols, Maḥmūd Shāh, Mas‘ūd Shāh and Abū Isḥāq, (2) Shaikh’s and Imām’s of Shīrāz) and a **khātimah** (on Saiyids who entered Shirāz and some saints whose shrines are there): **Rieu** i 204b (a.h. 1068/1658), 205b (a.h. 1099/1688), 205b (early 19th cent.), **Blochet** i 504 (defective. 18th cent.), **Dorn** 305 (extends to a.h. 763/1352), **Dorn A.M.** p. 374, **Berlin** 63 (1) (a.h. 1208/1794), 534 (1) (modern), **Strassburg** 24 (a.h. 1251/1835).

**Edition**: **Ṭahrān** a.h.s. 1310/a.h. 1350/a.d. 1932† (Introduction dated 1311) ([edited by Bahman Karimī].

[Mu’īn al-Dīn Junaīd al-Shīrāzī, Shadd al-isār (Rieu Arabic Supp. p. 462); Introduction to the Ṭahrān edition.]

460. For the **Rūgūd al-firdaus**, a general history of Persia,
but more especially of Fars, Kühgläyah and Khūzestān, completed in 1082/1671–2 by M. Mirak b. Mas’ūd al-Ḥusainī, see p. 237 supra.

461. M. Mufid Mustaufi b. Najim al-Dīn Mahmūd Bāqī Yazdi became in 1077/1666–7 Mustaufi of the Waqfs and two years later Nāṣir of the Waqfs of Yazd, his native city. In Rajab 1081/1670 he went to Ishāhān and thence to al-Najaf, Karbalā’ and al-Baṣraḥ. In 1082/1671 he sailed from al-Baṣraḥ to Sūrat, and proceeded thence to Delhi and Ḥaidarābād. In 1084/1673–4 he was at Būrkhānpūr, in 1086/1675–6 at Delī and in Ṣafar 1088/1677 at Ujjain, where he entered the service of Prince M. Akbar, Aurangzēb’s fourth son, as khānsāmān.

In addition to the Jāmi’ i Mufidī he wrote the Majālis al-mulāk (see p. 237 supra), the Mukhtāsar i Mufid (see p. 237 supra) and a short autobiography (Bodleian 423).

Jāmi’ i Mufidī, began at Baṣraḥ a.h. 1082/1671, completed at Māltān a.h. 1090/1679, a history of Yazd and its famous men in three mujallaṣ (1) from Alexander to the Timūrids, (2) the Ṣafawīs to Shāh Sulaimān. Written in Shāhjāhānābād a.h. 1088/1677, (3) biographical and topographical information concerning Yazd, the author’s life and travels etc.). Blochet iv 2294 (vol. iii. a.h. 1090/1679. Transcribed under the author’s supervision), i 351 (vol. i only. 18th cent.), Rieu iii 1039a (extracts from vol. ii. Cerc. a.d. 1850), i 207b (vol. iii. a.h. 1089–90/1678–9, autograph).

462. M. Ja’far Khūrmūḥī has already been mentioned (p. 343 supra) as the author of the Ḥaqīqat al-ḥabīb i Nāṣirī, published at Tīhrān in 1284/1867.

Athār i Ja’fari, on the topography and history of Fars, with a sketch of the history and geography of the world.

Edition : [Tīhrān?] 1276/1860.

463. According to Clément Huart it was in 1888 that Mirzā Ḥusain “Thurayyā” Tīhrānī wrote for Iḥtiṣām

1 An autobiography extending over the years 1077/1666–7–1085/1674–5 is preserved in the Bodleian (no. 423, see below in the section BIOGRAPHY).

al-Daulah, the son of Prince Farḥād Mirzā Mu’tamad al-Daulah,1 when he was governor of Fars, his work

Dar aḥādī i Siwand, a very brief (2 foll.) account of Siwand followed by a vocabulary of the dialect spoken there and by poems in various dialects : Browne Coll. I. 9 (9).


[Although this work appears among the local histories in the catalogue of the Browne Collection, the account of Siwand is descriptive, not historical, and the work should not occur in this section.] 464. Ḥājjī Mirzā Ḥasan, called Fasṭî and Ṭābīb, b. Ḥasan Shīrāzī.


465. M. Naṣīr, called Fursat and Mirzā Āqā, Ḥusainī.

Athār i ‘Ajam, on the archeology, geography, history, and celebrated men of south-eastern Persia.

Edition : Bombay 1314/1896*.

C. HISTORY OF PERSIA : (t) KHURĀSĀN

466. Zahir al-Dīn Abū ’l-Ḥasan ‘Ali b. Zaid al-Bahāqī, called also Ibn Funduq, a member of an old and distinguished Bahāqī family, was born at Sabzawār (of Bahāq) on 27 Sha‘bān 499/1106. Among his teachers was al-Maidānī (see Brock, i 289), whose classes he attended in 516/1122, doubtless in Nāṣībār. In 526/1132 he was appointed Qādi of Bahāq, but he resigned this post after a few months. After living for short periods at Raiy, Nāṣībār, Bahāq and Sarāfshār he settled at Nāṣībār from 537/1143 until 549/1154, teaching in certain of the mosques and receiving much honour from the inhabitants. In Ṣafar 543/1148 by order of Sultān Sanjar he answered an inquiry

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1 For Farḥād Mirzā see p. 204 supra.
received in Arabic and Syriac from the Georgian king Demetrius. He died in 565/1169–70. Among his numerous works were
1) *Maṣḥūrī b l-taṣārīr*, an Arabic general history (H.Kh. v p. 544, No. 12043), (2) *Wāṣīb Dumyat al-qasr*, a supplement to al-Ḥābiḥ’s work (for which see Brock, i 252, H.Kh. ii p. 238
no. 5136), (3) a commentary on the *Hamīdān*, (4) a commentary on the *Maqṣūmat al-Ḥābiḥ*, (5) *Tabībonat Sīrān al-khanāqah
or Ta'rīkh khanāqah al-Islām*, in Arabic (for a MS, see Ahlwardt
10,052). These five works were all in Arabic and all except the last appear to be lost. At least four of his works were in Persian,
including (1) *Īṣār al-aṣfāyā` fi qīṣṣa al-anbīyā‘*, now apparently
lost, and

(2) *Ta'rīkh i Bahāq*, a history of the district of Baḥāq with biographies
of its famous men, completed A.H. 563/1168; H.Kh. ii p. 122, Rieu Suppt. 89 (apparently defective at end, A.H. 835/1432), Berlin 535 (1) (different beginning. A.H. 1265/1848–9), Tashkent (see Kahl 91).

[Imād al-Dīn al-Īsfahānī Khāridat al-ālrār; Yaqūt Ishāqī al-
ārīr v 208–18; Brockelmann i 324; Ency. Isl. under Baḥāq.]  

467. "Saif" Harawi, i.e. Saif b. M. b. Ya'qūb al-Ḥarawi, tells us that he was six years old in 687/1288. He composed 80 qaṣīdahs and 150 qa'idahs in praise of the third ruler of the Kart dynasty, Malik Fakhir al-Dīn (reigned 684/1285–708/1308), and to the fourth ruler, Malik Ghīyāth al-Dīn (reigned 708/1308–
729/1328), he dedicated a treatise on ethics entitled *Majmū‘ah
i Ghīyāthī* and also his *Ta'rīkh i Mulik i Kart*. For Jamāl
al-Dīn M. Sām, who killed Danishmand Bāḥādur in 706/1306, he wrote a Sām-nāmah of 20,000 verses celebrating his exploits.

(*Ta'rīkh i Harāt* or (*Ta'rīkh i Mulik i Kart*), a history
of Harāt from 618/1221 to 721/1321,† being the first (and perhaps the only) dafṣar of a work planned to consist of at least two

1) For the spelling of this name see Minorsky in *BSOS*, viii, pt. 1 (1935), p. 257, where it is pointed out that the word is vocalised Kart in the MS. of the *Mu'ās al-akhrār* and that this vocalisation is implied by a rhyme found by A.Z. Walidī. The spelling Kart was adopted by E.G. Browne (*Lit. Hist.,* i p. 173) on the authority of a carefully-written MS. of the *Rauḍāt al-jannāt*, in which the word is repeatedly vocalised in this way.

† Mu'in i Ḩaṣīrī's account of this period is a mere abridgment of this work.

C. HISTORY OF PERSIA: (I) KHURASAN

*daftars*: Būḥār 58 (contemporary or nearly contemporary with
author).

Description: Notes on a unique History of Herat, discovered
in the Būḥār Collection of MSS. in the Imperial Library, Calcutta.
By Ḵᵛān Ṣāḥib Maulānī 'Abdul Maqīdīr (J.A.S.B., N.S.,
vol. xii (1916), pp. 165–84).

[J.A.S.B. loc. cit.]

468. Muʿīn al-Dīn M. Zamānī Ḩaṣīrī was a distinguished
letter-writer (*mutarrassīl*) and the author of a collection of model
letters and other documents (*Īṣār i Muʿīn al-Zamānī*; see Ethé 204). According to his own statement in his *Rauḍāt i qa'eīmān* (Bānkīpur xi, 1098 xxxiv) he left home in
early youth to seek knowledge and arrived at Harāt in 873/
1468–9. At the beginning of the reign of Sulṭān Ḥusain, as he
tells us incidentally, he was asked to draw up a royal *mīšān*
He was also a poet and calligraphist. His patron was Qīwām
al-Dīn Nīzām al-Mulk, who after being Waṣīr to Sulṭān Ḥusain
for about twenty years fell into disfavour and was put to death
in 903/1497–8.

(1) *Rauḍāt al-jannāt fi aṣfāf madīnāt Harāt*, a history
of Harāt to 875/1470–1, written in 897/1491–2, dedicated to
Sulṭān Ḥusain and divided into 26 *daftārs*: H.Kh. iii p. 493
1526), *Rieu* and *Brockelmann* (A.H. 1002/1594), *Khālit
Enendi* 7472 = Tauer 472 (10th/16th cent.), *Bioche* i 506
95 (defective at both ends), *Leningrad* (see *Mēlanges asiatiques*, iii (St. Petersburg 1859) p. 731), *Salemann-
Rosen* p. 16 no. 588, *Lahore* Panjāb Univ. Lib. (breaks off in
Rauḍāt xxv. See *Oriental College Magazine*, vol. ii, no. 3 (May 1926) p. 70).

Description and French translation of extracts by Barbier de Meynard: *Journal asiatique*, 5e série, vol. xvi (July–Dec. 1860)
(2) Rūsālah i gawānīn, a short tract in the form of a letter praising Sulṭān Ḫusain and Harāt: Bānḵīpur x 1098 xxxiv.

[Ḫābūb al-siyār iii, 3, 342; Browne Lit. Hist. iii 430–1.]

469. ‘Abd Allāh b. ‘Abd al-Ḫaṭṭān al-Ḫuṣainī al-Wā‘īz, i.e. apparently Amīr S. ʿAquīl al-Dīn ʿAbd Allāh b. ‘Abd al-Ḫaṭṭān al-Ḫuṣainī al-Shirāzī, who has already been mentioned (p. 184 supra) as the author of the Durğ al-durār, and who died in 883/1478, wrote


470. Rūsālah i muṣṭash̄mālāl ba-ḥawāl i Harāt fī hudūd i sanāh i 1273 [1856–7] wa-muṣṭājarāh i dawāl i Irān maʿ dawāl i İnkīzīt.

Edition: place i 1273/1856–7 (see Mélanges asiatiques iv (St. Petersburg 1863) p. 60 and v (1868) p. 519).

471. M. ʿAlī Ḥasan Khān Marāḡihī, entitled Ṣāntī al-Dawlah and afterwards ʿIṭmād al-Salṭānak, died at Thīrān in 1896 (see p. 154 supra). He accompanied Nāṣir al-Dīn Shāh on his journey to Mashhad in 1300/1882.

Matlaʿ al-šams, an account of Khurāsān in 3 vols. (1) the route to Mashhad from Damāwand, (2) detailed description of Mashhad, its history from 428/1306 to 1302/1885, its eminent men, the Imām ʿAlī al-Riḍā and a list of the books in the Mosque library, (3) the Shāh’s return journey through Nīshāpūr, Sabzawār, Shāhristān, Damghān and Sīmānān with accounts of these and intervening places and their eminent men). Edition: [Thīrān] 1301/1884–5/1302/1886 (cf. Browne Lit. Hist. iv 455–6, Yate Khurāsan and Sīstān, pp. 313–14).

Descriptions: (1) S. Churchill in JRAS, 1887 p. 164 (relates to vol. iii only). (2) Browne Lit. Hist. iv 455–6.

1 pp. 166–216 are devoted to Shāh Tahmāsp’s autobiography (for which see pp. 305–6 supra).
Shāh-nāmah in prose and verse on the history of Hurmuz. Teixeira says that he ascended to the throne “in the year of the Hegira 747 of Christ 1347” and “when he had governed 30 years dy’d, in the year of the Hegira 779, of Christ 1378.”

Shāh-nāmah [i Tārān-Shāh]: no copies recorded.

Epitome: Relaciones de P. Teixeira d’el origen descendencia y sucesión de los reyes de Persia, y de Hurnuz, y de un viaje hecho por el mismo autor desde la Índia Oriental hasta Italia por tierra, Antwerp 1610** pp. 1 [bis]–45 [bis].

English translations: (1) The history of Persia… to which is added an abridgment of the lives of the Kings of Hurnuz or Ormuz. The Persian history written in Arabick, by Mirkond… that of Ormuz, by Turunza… both of them translated into Spanish by Antony [or rather, Pedro] Teixeira… and now render’d into English by Captain J. Stevens, London 1715*, pp. 376–414. (2) The travels of P. Teixeira, with his ‘Kings of Hurnuz’, and extracts from his ‘Kings of Persia’, translated and annotated by W. F. Sinclair… with further notes and an introduction by D. Ferguson, London 1902* (Hakluyt Society’s Publications, 2nd series, no. ix), pp. 153–95.1

476. For “Qadri’s” mathnawī entitled Jang-nāmah i Khām and Jarān-nāmah see p. 369 supra.

C. HISTORY OF PERSIA: (v) TABARISTĀN

477. M. b. al-Hasan Ibn i Isfandiyār speaks of benefits received by him from Hussām al-Daulah Ardakār, who ruled in Māzandarān from 567/1171–2 to 602/1205–6. In 606/1210, having returned to al-‘Iraq from Baghchād, he heard of the assassination of Ardakār’s successor, Rustam b. Ardakār. Shortly afterwards he spent two months at Ra‘ī and found there some quires of an

1 An earlier and less satisfactory epitome of Tārān-Shāh’s Shāh-nāmah was made by “a friar of the order of Saint Dominic” [possibly Gaspar da Cruz] and printed as an appendix to Fray Gaspar da Cruz’s Tratado… da Cháma, Evora 1569–70. An incomplete English translation of this epitome was published by Purchas in his Pilgrimes, Pt. ii pp 1785–7 and a complete translation in the above-mentioned Hakluyt Society volume pp. 256–7.
Arabic work by 'Ali b. M. al-Yaṣādati on the subject of the king of Ṭabaristān nicknamed Gāūbārah. Subsequently at Khwārazm he found in a bookseller’s shop Ibn al-Muqaffa’s Arabic translation of the Pahlavi letter of the High Priest Tansar to Jusnaft-Shāh, Prince of Ṭabaristān. Both of these works he translated and incorporated in his History of Ṭabaristān.

Ṭārīḵ i Ṭabaristān, written, partly at any rate, in 613/1216–17 and divided into four qiems, a history of Ṭabaristān from the earliest times to the author’s date with an anonymous continuation to c. a.h. 750/1349: Ethī 568 (a.h. 1032/1623), Rieu i 202a (lacking Qiśn iii. a.h. 1067/1656), Suppt. 92 (lacking Qiśn iii. a.h. 1273/1857), Bodleian 307 (a.h. 1068/1657), Browne Coll. I. 6 (10) = Houltum-Schindler 31 (a.h. 1268/1852), Blochét i 500 (a.h. 1295/1878), Salesmann-Rosen p. 12 no. 145, Leningrad Asian. Mus. (transcribed from Salesmann-Rosen 145 and collated with the London MSS.).


Summary of the more ancient part of the history: Nachrichten


[Autobiographical statements at the beginning of the Tārīḵ-i-Ṭabaristān; Browne Lit. Hist. ii 479–80; Encycl. Isl. under Ibn Isfandiyār.]


Edition: Tibrân a.h. 1313/1942* (ends with a few lines continuing the history to Timur’s restoration of the descendants of S. Qiwâm al-Dîn to the throne of Māzdardân in 805/1402–3).

479. S. Zahir al-Dîn b. Naṣîr al-Dîn Marâṣî was born in or about a.h. 815/1412. He was owner of the estates of Bâzârgâh in Gîlân and was employed on various military and other missions by Sultân Muḥammad II, for whose son and successor Kârîkîya Mirzâ ‘Ali (reigned 881/1476–7 or 883/1478–9 to 909/1503–4 or 910/1504–5) he wrote the Tārīḵ i Ṭabaristān and the Tārīḵ i Gîlân u Dâlaḵistān (see p. 362 infra). He cannot have died before 894/1489, the date to which the Tārīḵ i Gîlân is brought down.

Tārīḵ i Ṭabaristān u Rûyân u Māzdardân, a history of Tabaristan to a.h. 881/1476–7: Leningrad Mus. Asiat. (a.h. 976/1569). See Mélanges asiatiques vi (St. Petersburg 1873) p. 117, Rieu Suppt. 93 (a.h. 1014/1605), Rosen Inst. 9 (a.h. 1034/1625), Flügel ii 971 (a.h. 1038/1628–9), Browne Coll. I. 7 (12) = Houltum-Schindler 32 (a.h. 1271/1854), Blochet iv 2285 (a.h. 1273/1857), Berlin 535 (2) (an abridgment only).


1 So Zahir al-Dîn Marâṣî.
German translation: According to Minorsky (Enc. Isl. under Māzandarān) a German translation by Dorn was printed in 1888, but only a few copies are known.

[Autobiographical statements, for which see Dorn Muham-medaniache Quellen i, Vorwort, pp. 9–22, op. cit. ii, Vorwort, p. 5; Enc. Isl. under Ţahr al-Din; H. L. Rabino Māzandarān and Astarbād.]

480. M. Ḥasan Khān Marāḡāši, entitled Ṣanî al-Daulah and afterwards Pūmād al-Salṭānah, who died at Tihrān in 1896, has already been mentioned as the author of the Tārekh i muntāṣam i Nāṣīrī (see p. 154 supra), the Mašla al-shams (see p. 356 supra), the Ḥujjat al-sa’ādah (p. 225 supra), the Durar al-tājān (p. 246 supra), and al-Ma’ādhīr wa’s-l-āthār (p. 344 supra).

al-Tadwīn fi aḥwāl jibāl Shaṛwīn.\(^1\)

Edition: Tihrān 1311/1893–4\(^a\) (see Mašhad iii p. 115).

C. HISTORY OF PERSIA: (x) GILĀN

481. S. Ţahr al-Din b. Naṣīr al-Din Marāḡāši has already been mentioned (p. 361 supra) as the author of a Tārekh i Ťabaristān.


Edition: Rasḥtl 1330/1912\(^*\) (edited from the Bodleian MS. by H. L. Rabino, who has appended to it the Mūkātabāt of Khān Ṣultān Khān Gānūjān).


482. ‘Alī b. Shams al-Din b. Ḥājjī ‘Īṣān Lāhūjī began in Muharram 921/Feb.–March 1515 and finished in Safar 922/March 1516 the writing down of the Tārekh i Khānī at the command of Sultān Ṣalṭān Khān (Ruler of Gilān A.H. 911/1506–7), to whom, perhaps by a courtly fiction, he ascribes a large share in the composition of the work


Dorn’s edition was based on the above-mentioned transcript of the Paris manuscript and on an old manuscript belonging to Chanykov which is not included in the Chanykov collection acquired by the Imperial Public Library at St. Petersburg in 1864 but which may now be in one of the Leningrad libraries.


483. ‘Abd al-Fattāḥ Fūmānī was apparently in government employ at Fūmān, the old capital of Gilān. About 1018/19/1609–10 he was in the suite of the Wazīr Bilżād Bēg at the village of Lāhūjā-Nīshā. After Bilżād Bēg’s dismissal (A.D. 1611–12) ‘Abd al-Fattāḥ was one of those appointed to examine the accounts and was ordered to go to Lāhūjā. When ‘Adīl-Shāh and his supporters marched on Fūmān, ‘Abd al-Fattāḥ and his family left for al-Ṭrāq.

Tārekh i Gilān,\(^1\) a history of Gilān from 923/1517 to 1038/1628: Leningrad Mus. Asiat. (see Mélanges asiatiques ii (St. Petersburg 1852–6) p. 55. A transcript by a Tartar at St. Petersburg doubtless from the manuscript sent by Chanykov to Dorn in 1849 or 1850).


\(^1\) Chodzko, who published some extracts from this work in the Nouvelles annales des voyages, 1850 Frév. pp. 200–10, calls it Futokhāt or Tārekh Āḥmed Khān.
C. HISTORY OF PERSIA: (γ) SISTĀN

484. The history of Sistān mentioned below is of unknown authorship and title. It appears that the body of the work, or part of it, was written in the time of Ťughril Beg, whose name is followed by the benediction adīnma ilāhu mulkahu on p. 373, where an event of A.H. 445/1053 is related.

(Tārīkh i Sistān), a history of Sistān to the middle of the 5th/11th century, with a summary continuation, mainly in the form of a list, not a narrative, of events, to A.H. 695/1295-6, followed by a dateless account of Rukn al-Dīn Shāh Maḥmūd: Tibrān (private library of Malik al-Shu'arā' Bahār). Transcribed before A.H. 864/1459-60, Biochet iv 2281 (A.H. 1289/1872). Edition: Tibrān a.h.s. 1314/1935 (edited by "Bahār" from his MS.). The work was previously published, apparently from the MS. now in "Bahār's" possession, as a feuilleton in nos. 474-564 (A.H. 1299-1302/1881-5) of the official Persian newspaper Iran (for which see Browne The press and poetry of modern Persia, Cambridge 1914, pp. 49-51).

485. Shāh Husain b. Malik Ghiyāth al-Dīn Maḥmūd b. Shāh Maḥmūd b. Shāh Abū Sa'id, a member of the Ṣaffarid family, the princely line of Sistān, was left fatherless in early life. When the Turkistānis invaded Khorūsān he fled to the mountains and ultimately to Qandahār, but when Shāh ʿAbbās drove the enemy out of Harāt and Khorūsān he returned home and paid homage to Shāh ʿAbbās, whom he accompanied on the Khorūsān campaign in 1068/1559-60 and on other expeditions. In 1019/1610 he returned from a journey to the Hijāz. In 1027/1618 he was presented to Shāh ʿAbbās at Qazwīn and in Shawwal 1028/Sept. 1619 he was in that king's suite at ʾĪsfāhān. His tadbīrāh of Persian poetry, the Khair al-bayān, is preserved in the British Museum (Rieu Suppt. 108, 109).

1 In J.R.A.S. 1926, p. 216, Sir Denison Ross mentions a MS. in the possession of ʿAbbās Iqbal at Tibrān [identical with "Bahār's" MS. 1] and a transcript made from it for M. Khān Qazwīnī of Paris ("MS. moderne en ma possession", as M. Khān Qazwīnī says in J.R.A.S. 1926, p. 221).
2 So in Rieu Suppt. 108 but Ghiyāth al-Dīn Muḥammad in Rieu Suppt. 97.

C. HISTORY OF PERSIA: (z) KHŪZISTĀN

486. S. ʿAbd Allāh "Qāʾīr" b. Nūr al-Dīn b. Niʿmat Allāh Ḥusainī Shūstārī was born in Shūstār in 1112/1701. His grandfather was the celebrated Niʿmat Allāh Jazāʾīrī (for whom see Browne Lit. Hist.) and his father was the author of several works. After a life devoted to teaching, study and writing he died at Shūstār in 1173/1759-60. A number of works on astronomy and other subjects are mentioned among his writings.

Tadbīrāh-i Shūstārīyah, a history of Shūstār to A.H. 1169/1755-6 with notices of its celebrated men: Rieu i 214b (late 18th cent.), Suppt. 98 (A.H. 1255/1839), Biochet i 501 (18th cent.), Browne Coll. I. 8 (9) (A.H. 1313/1896), Ivanov 1st Suppt. 758 (fragment only. A.H. 1317/1899).

Edition: Tadbīrāh-i Shūstārīyah... By Sayyid ʿAbdullāh Shūstārī. Edited by... Maulā Baksh and... M. Hidayat Ḥusain, Calcutta 1914-24 (Bibliotheca Indica).

[Tadbīrāh-i Shūstārīyah 60-1; Tuhfat al-ʿalam; Bīdāʿī i muzāh; Raudūt al-jannāt 372-4; Nujūm al-samāʿ 251-8; Hidayat Ḥusain's introduction to the B.I. edition.]

487. S. ʿAbd al-Ḥusain b. ʿAzīz-Allāh b. S. Ismāʾīl b. S. Murtada b. S. Nūr al-Dīn b. Niʿmat Allāh al-Mūsawi Shūstārī, another of the Nūrī Saiyids, was in 1246/1830-1 commanded by M. Ḥusain Mirzá Hījmat al-Daulah,1 grandson of Fath-ʿAlī Shāh, to write an account of Shūstār and of the dam called Band-i Khāqānī which was restored by the prince's father.

Bīdāʿī i muzāh, a history of Shūstār based mainly

1 Succeeded his father as Governor of Kirmānshāhī in 1239/1823-4.
2 For this expression (= scanty, or paltry, merchandise) see Qurʾān xii 88.
on the Ta'dhkurah i Shughurtaryah and the Ta'hfat al-ʿalam and divided into a muqaddimah (account of Khūzistān etc.), three fasāl (1) Shughurt and its shrines, (2) Dīzful, (3) the dams Shādūrwān and Band i Khāqānī) and a khālīmah (M. Ḥusain Mirzāʾ’s governorship): Rieu i 2156 (a.h. 1246/1830).

488. For the Riūd al-farāwa, a general history of Persia but more especially of Fārs, Kūhgilīyāh and Khūzistān, completed in 1082/1671-2 by M. Mirzā b. Masʿūd al-Ḥusainī, see p. 237 supra.

For the Ta’hfat al-ʿalam, an autobiography of ʿAbd al-Lāṭif b. Abī Tālib al-Mūsawi al-Shughurtārī, beginning with an account of Shughurt written in 1215-16/1800, see the section of this work relating to Biography.

489. S. Ahmad Kasrawī Tabrizī, a “Member of the Ministry of Justice, Teheran” (see the lists of members in the J.R.A.S. from 1927 to 1932), is the author of Shahriyarān i gūm-nān (see p. 242 supra) and Ṭārīkh yā zabān i bāstān i Ṭārīkhābādīyān (reviewed in J.R.A.S. 1927, pp. 148-57) and other works. In 1902 A.H./1923-4 he went to Khūzistān and spent a year and three months there, devoting his leisure to the study of its history. These studies he continued on his return to Ṭīrān.

Ṭārīkh i pānsad-sālah i Khūzistān, a history of Khūzistān in the last five hundred years, from the time of the Ḡūsnaʾshāʾīs.

Edition: Ṭīrān a.h. 1313/1934†.

D. HISTORY OF KURDISTĀN

490. Sharaf al-Dīn, afterwards Sharaf Khān, Bīdīsī was born in 949/1543 at Karakhrād (near Qumm), where his father, the Amīr Shams al-Dīn, dispossessed of the principedom of Bīdīs, had settled. He was brought up with the sons of Shāh Tāhmāsp, who appointed him to several important posts. In 975/1576-8 he was engaged in the subjugation of Gīlān, and he remained there for seven years. Shāh Ismāʿīl II on his accession in 984/1576 recalled him from Shīrwān, where he had been for eight months as governor (?), and appointed him Amīr al-unārād of the Persian Kurds. Having come to doubt his loyalty, however, Shāh Ismāʿīl sent him to Naḵchūwān. In 986/1578 he made common cause with Khusray Pāshā, the Turkish invader of Persia, and Mūrūd I conferred on him the title of Sharaf Khān and restored to him the principedom of Bīdīs, which he still held in 1005/1596.

Sharaf-nāmeh, a history of the Kurds completed a.h. 1005/1596 and divided into a muqaddimah (on the origin of the Kurds and their customs), four ṣabīḥahs (1) Kurdish sultāns (a) al-Jazīrāh and Dīyār Bakr, (b) Dinawar and Shahrazūl (Hasanwāhids), (c) Fuḍlawahids = Lur i Buzurg, (d) Lur i Kūchak, (e) Aiyūbids, (2) (a) Ardalanān, (b) Hakkār = Shābū, (c) Ḥamādah, (d) al-Jazīrāh, (e) Ḥūn Kāfā, (3) other Kurdish rulers in three ṣefāḥats, (4) the rulers of Bīdīs, the author’s ancestors) and a khātímah (on the Ottoman Sultāns and contemporary rulers in İrān and Tūrān): Ḥ. Kh. ii p. 134 no. 2235 (Ṭārīkh Sharaf Khān), Bodleian 312 (Autograph. a.h. 1005/1597. 20 Pictures), 313 (a.h. 1015/1606. Copied from an autograph), 314, Đorn 306 (lacks six chapters in ṣabīḥīh III. a.h. 1007/1598, corrected by the author himself), Browne Coll. H. 10 (12 = Houtum-Schinder 33 (a.h. 1027/1618), Ḥalāt Efendi = Tauer 473 (a.h. 1014/1624-5), Lālā Ismāʿīl = Tauer 474 (a.h. 1036/1626-7), Rieu i 2086 (a.h. 1079/1669), 2066 (lacunae. a.h. 1055/1645), 2106 (a.h. 1231/1816), 2108 (after a.d. 1827), Suppt. 95 (19th cent.), 96 (a.h. 1251/1835), Blochet i 495 (a.h. 1083/1672), 496 (19th cent.), 497 (19th cent.), Princeton 428 (fragment. a.h. 1104/1693), R.A.S. P. 158 = Morley 159 (contains a continuation of the history of the Ardalan rulers from a.h. 1005/1596 to a.h. 1225/1810 by M. İbrāhīm b. Mullā M. Ḥusain Ardalanī), Chanykov 96, Đorn A.M. p. 283 (apparently complete), p. 661 (2 copies, one complete, the other a fragment (first 100 pp. and some more)), Adabīyat Kutbkhānāh-i 789 = Tauer 475 (a.h. 1279/1662-3).

Editions: (1) Scherf Nameh, ou Histoire des Kourdes par

on the Tadhkirah i Shāh kartūyāh and the Tuhfat al-ʿālam and divided into a muqaddimah (account of Khūzistān etc.), three fasils ((1) Shāhītar and its shrines, (2) Dīzful, (3) the dams Shādurwān and Band i Khāqānī) and a khatīmah (M. Ḥusain Mirzā’s governmentship) : Rieu i 2156 (A.H. 1246/1830).

488. For the Ruyād al-firdaus, a general history of Persia but more especially of Fārs, Kūhīgluyah and Khūzistān, completed in 1082/1671–2 by M. Mirak b. Mas’ūd al-Ḥusainī, see p. 237 supra.

For the Tuhfat al-ʿālam, an autobiography of ʿAbd al-Latīf b. Abī Tālib al-Mūsawī al-Shāhārtārī beginning with an account of Shāhītar written in 1215-16/1800, see the section of this work relating to Biography.

489. S. Aḥmad Kasrawī Tabrīzī, a “Member of the Ministry of Justice, Teheran” (see the lists of members in the J.R.A.S. from 1927 to 1932), is the author of Shahrīyārīn i qum-nām (see p. 242 supra) and Adhāni yā zabān in bāstān i Adhārībāyān (reviewed in J.R.A.S. 1927, pp. 148–57) and other works. In 1302 A.H./1923–4 he went to Khūzistān and spent a year and three months there, devoting his leisure to the study of its history. These studies he continued on his return to Tībrān.

Tārīkh i pānṣad-sālah i Khūzistān, a history of Khūzistān in the last five hundred years, from the time of the Muḥshāʾaʿis.

Edition : Tībrān A.H. 1313/1934†.

D. HISTORY OF KURDISTĀN

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Sharaf-ṇāmah, a history of the Kurds completed A.H. 1008/1600 and divided into a muqaddimah (on the origin of the Kurds and their customs), four sāḥifs (1) Kurdish sulṭāns (a) al-Jazārah and Dīyār Bakr, (b) Dinawar and Shahrizār (Hasanwahids), (c) Fadlalavahids = Lur i Buzurg, (d) Lur i Kuchak, (e) Aiubids, (2) (a) Ardanān, (b) Hakkār i Shambū, (c) Imādīyāh, (d) al-Jazārah, (e) Ḥisn Kaifā, (3) other Kurdish rulers in three sīrāhs, (4) the rulers of Bīdīlī, the author’s ancestors) and a khātīmah (on the Ottoman Sulṭāns and contemporary rulers in Iran and Turān) : II. Kh. ii p. 134 no. 2238 (Tārīkh Sharaf Khān), Bodleian 312 (Autograph. A.H. 1007/1697. 20 Pictures), 313 (A.H. 1015/1606. Copied from an autograph), 314, Dorn 306 (lacks six chapters in Saḥīfah iiii. A.H. 1007/1598, corrected by the author himself), Browne Coll. H. 10 (12) = Houton-Schindler 33 (A.H. 1027/1618), Ḥālāt Efendi = Tauer 473 (A.H. 1034/1624–5), Lālī Ismāʾīl = Tauer 474 (A.H. 1036/1626–7), Rieu i 2086 (A.H. 1079/1669), 2086 (lacunae. A.H. 1055/1645), 210a (A.H. 1213/1802), 210a (after A.D. 1827), Supp. 95 (19th cent.), 96 (A.H. 1251/1835), Blochet i 495 (A.H. 1083/1672), 496 (19th cent.), 497 (19th cent.), Princeton 428 (Fragment. A.H. 1104/1693), R.A.S. P. 183 = Morley 159 (contains a continuation of the history of the Ardalan rulers from A.H. 1005/1596 to A.H. 1225/1810 by M. Ibrāhīm b. Mullā M. Ḥusain Ardalān), Chanykov 96, Dorn A.M. p. 283 (apparently complete), p. 661 (2 copies, one complete, the other a fragment (first 100 pp. and some more).), Adabiyāt Kutubkhānā-ī 789 = Tauer 475 (A.H. 1279/1662–3).

Editions : (1) Scherif Nameh, ou Histoire des Kourdes par

1 Cf. Envy. 1. ii 1143 in the article Kurds.
II. HISTORY, BIOGRAPHY, ETC.


French translation: Chérêf-Nâmeh ou Fastes de la Nation Kourde par Chérêf-ou’dîne... Traduit... et commenté par F. B. Charmoy. 2 vols. St. Petersburg 1868-75.

Turkish translations: (1) by Muhammad [Bâg b. Ahmâd Bâg Mîrzâ], written in 1078/1667-8: Rieu Turkish Cat. 70a (A.H. 1080/1679), 70b (early 19th cent.), Askad 2303 (see Babinger Geschichtsschreiber der Osmanen pp. 223-4). (2) by "Shami?", written [begun?] in 1092/1681 (according to Babinger) but containing the date 1095/1684 in the translator's additions (according to Rieu, who supposes the translation to have been written shortly after that date): Rieu Turkish Cat. 71a (cf. Babinger op. cit., p. 224).


[Sharaf-nâmeh, dzâhil to Şâhiţeh iv (cf. Rieu i 208-9); Wolkov Notice sur l'ouvrage persan intitulé Scheref Namé... (in Journal asiatique, viii (1626), pp. 291-8); H. A. Barb Über die unter dem Namen "Tarich el Akrad" bekannte Kurden-Chronik von Scheref (see above under Descriptions, summaries etc.); Morley pp. 143-5; Sharaf Namèh, ou Histoire des Kourdes... Published... par V. Vlăminof-Zernof, preface; Ency. Isl. under Biddis (Huart) and under KURDS (B. History. Group A. subsection Biddis (Minorsky), vol. ii p. 1144 in the English edition.)

491. M. Ibrahim b. Mullâ M. Husain Aâralânî wrote A history of the Arâldân rulers from A.H. 1095/1596 to A.H. 1225/1810, being a continuation of the chapter on these rulers in the Sharâf-nâmeh of Sharaf Khân Biddis: Morley p. 147 (A.H. 1225/1810. Autograph?).


493. Sharâf i nasab i Arâldân, an account of Arâldân, the alleged ancestor of the wâsî, or governors, of Kurdistân: Browne Coll. I. 11 (13) (A.H. 1324/1906, with an English translation or abridgment by H. L. Rabino).

494. For the Zubdat al-tawârîh i Sinâniyât, a general history containing a chapter (xi) on the genealogy of the Kurds and of the rulers and governors of Arâldân, composed in 1215/1800-1 by M. Sharîf b. Mullâ Muşâfa, Qâfî of Arâldân, see p. 146 supra.

In the bibliographies to the articles KURDS and SENNA in the Ency. Isl, some other Oriental histories are mentioned without specification of the language in which they are written.

E. HISTORY OF CENTRAL ASIA. (1) BUKHARA, ETC.

495. Abû Bakr M. b. Ja'far al-Nârshâcli was born in 286/899 and died in Şafar 348/953. It was in 332/943-4 that he wrote for the Sâmânid Nâh b. Naşr (reigned 331/942-343/954) an Arabic history of Bukhârâ to the accession of Nâh b. Naşr. In 522/1128 this was translated into Persian by Abû Naşr Aâmad al-Nârshâcli, a village in the district of Bukhârâ. 1

1 Nârshâcli was a village in the district of Bukhârâ.

Abridgment of the Persian translation: Tārikh i Bukhara prepared a.h. 574/1178–9 by M. b. Zafar b. 'Umar for the Murshid of Bukhara, Tāj al-Ma'āli 'Abd al-'Aziz b. Husam al-Dīn 'Umar: Blochet i 517 (with a continuation to a.h. 617/1220. 15th cent.), 518 (19th cent.), Wahbi Efendi 1130 = Tauer 471 (11th/17th cent.), R.A.S. P. 159 (1) = Morley 160 (a.h. 1246/1830), Chanykov 78 (a), 79 (a.h. 1261/1845), 80 (a different redaction, defective at end), Majlis 225 (a.h. 1301/1883–4), Rieu Supp. 87 (19th cent.), Bukhara Semenov 92, Salemann-Rosen p. 49 nos. 947c, 948c.


[al-Sam’āni Ansib, fol. 558a (this short passage is quoted by Lerch, loc. cit.) ; Ency. Isl. under Narsakhi.]


499. Faḍl Allah b. Rūzbān al-Iṣfahānī has already been mentioned (p. 300 supra) as the author of the Ṭūrīkh ‘alām-arāy i Ṭūrīkh ‘alām-arāy i Amīnī, which he completed in the reign of the Ḥāj-i Ṭūrīkh sultan Bāyaunghur (A.H. 896/1490–897/1491). He began at Bukhārā and completed at Harāt his

Mfīmān-nāmah i Bukhārā, an account of Shaibānī Khan’s third campaign against the Qaṣqās (Uzbek) in 914/ 1508–9: Nur i ‘Ummāniyāh 3431 = Ta’en 433 (A.H. 915/ 1508). p. 47, n. 3. L. 144, 117.

500. By order of Iskandār Khan b. Imām-Quli Khan a certain Amīr ‘Abd Allāh wrote Iskandar-nāmah, a history of Chingiz Khan and his nearest descendants, based on a Turkish Tūrīkh i Ḥāj-i Ṭūrīkh, and having at the end an account of Central Asian events in Shaibānīid times to A.H. 927/1520–1: Tashkent (see Kahl p. 20 and Semenov Ukazatel’ p. 9).

501. Zain al-Dīn Maḥmūd [al-mašhūr bi-] ‘Umdat al-Jālī 1 journeyed from Khurāsān to Transoxiana and was an eye-witness of events at Bukhārā under ‘Ubayd Allāh Khan [the Shaibānī, at Bukhārā from 918/1512, d. 946/1539], at Samarqand under Koşqūnī [who succeeded Shaibānī Khan at Samarqand in 916/1510 and died in 937/1539], at Tashkand and elsewhere.


502. For the Ṭūrīkh i Abū ‘l-Khair-Khānī, which was written by Mas‘ūd b. ‘Uthmān Khūshsūrī for Abū ‘l-Khair Sultān ‘Abd al-Laṭf Bahlūdīr Khan (Uzbek ruler of Transoxiana A.H. 947/ 1540–899/1551) and which is a florid general history closing with a long account of Abū ‘l-Khair Khan (the founder of the Uzbek dynasty, b. 1412, d. 1468, see Enc. Isl. under Abū ‘l- Khārī) and a sketch of the history of his descendants in Samarqand and Khurāsān, see pp. 110–11 supra.

503. “Mushfūqī,” the author of the Ḥājin-nāmah or Ṭūrīkh i Abū Allāh Khan, who died in 996/1588 (see Rosen Inst. p. 133), is presumably identical with Mullā “Mushfūqī” Bukhārī, of a Marwazī family, who was born at Bukhārā in 945/1538–9, went twice to India in Akbar’s time, but returned to Bukhārā and died there (994/1586 according to Ethē in G. i. P. ii p. 307). A first divān of his, consisting chiefly of ghazals, was collected in 973/1565–6 and is preserved in the India Office (Ethē 1446). A second divān, likewise almost exclusively of ghazals, was collected in 983 (according to Sprenger) or 983/1577–8 (according to Ivanov) and is preserved in the Bodleian (Ethē

1 This, the form in which the name is given by Dorn in the Mêlanges asiatiques vii (St. Petersburg 1876), p. 400, looks like a corruption of ‘Abd al-Jālī.
1046) and at Calcutta (Ivanov 677, cf. Sprenger 402). Different from these must be the divé in Mughíqi described by Semenov as consisting of qiyálahs and chronograms (Ukazatel' p. 31, where a reference is given to Zimin Materialy k istorii Turkestana v zwi v. (Izv. T. Otd. B. Geogr. Obuchेकstva, Tashkent 1918), preface, foll. 31–4).


[A‘tn i Akbari, tr. Blochmann, i p. 583; ‘Abd al-Qâdir Mutâfkhub al-tavârikh iii 328–9 (cf. Sprenger p. 64); Safínah i Khvângi (Bodleian 376) no. 310; Makhzan al-‘gharâ‘ib no. 2374; G.I.P. ii p. 307.]

504. Hāfiz Tanâsh b. Mir M. al-Bukhârî was in his thirty-sixth year when he began to compile a history of the early life and victories of his employer ‘Abd Allâh Khán, who had then established his rule over Transoxiana and made Bukhârâ his capital, but it was not until later that, encouraged by the patronage of the wa‘ir, Amir Qulbabâ Kâkaltâsh, he collected and revised his rough drafts.

Sharaf-námah i shâhî (a chronogram = 992/1584 but see below), often called ‘Abd Allâh-námah, a pompous and verbose history of ‘Abd Allâh Khán b. Iskandar Khán the Shaibanî from his birth to 996/1587–8 divided, according to the preface, into a muqaddimah (on the Khán’s ancestors from Noah to his father with an account of his religious teacher the great Naqshbandi saint, Khwâjâ M. Jâ’bârî), two qiyâlahs (1) from ‘Abd Allâh Khán’s birth to his accession [A.H. 991/1583], (2) from his accession onwards and a khâtinah (perhaps never written, on

2 ‘Abd Allâh Khán conquered Bukhârâ in Rajab 964/May 1557.
3 For ‘Abd Allâh Khán see Ency. Isl. He was born A.H. 940/1533–4 and died A.H. 1006/1598.

the qualities of the Khán, the famous men of his reign, his benefactions and buildings): Lahore Panjab Univ. Lib. (old but defective. See Oriental College Magazine, vol. ii, no. 3 (May 1926), p. 67), Ethê 574 (Muqaddimah, Muqâlah i (defective at end) and Muqâlah ii, Not later than A.H. 1159/1707–8), Volyaminov-Zernov p. 866 no. 10 (A.H. 1209/1832–4), Rieu Suppt. 73 (Muqaddimah and Muqâlah i (extending here to A.H. 997/1589 ?)), A.H. 1304/1887), Bukhârâ Semenov 27, Tashkent (2 MSS., see Kahl p. 22), Leningrad (5 MSS., one, an abridged reduction, in the Public Library, another, containing extracts, and a third, the Muwâkhkhar al-bilâd of M. Yâr, likewise consisting of extracts, both in the Asiatic Museum, are mentioned by Ummayak in the article particularized below). Seven MSS. in private possession are mentioned by Ummayak.


505. Ma‘mûd b. Amir Wall concludes his Bahîr al-asrâr with an account of his own extensive travels from A.H. 1034/1624–5 onwards. According to Semenov (Kurser Abrisa p. 6) he was Librarian of a library at Bukhârâ.

Bahîr al-asrâr fi manâqib al-akhyâr, a detailed history of the Uzbek Khâns of Transoxiana, especially of the Ashtarkhâni Sulûtâns, from the accession of Din Muhammed Khán in 1006/1597–8 to A.H. 1050/1640–1 in the reign of Nadhir Muhammed Khán, with an account of contemporary

1 According to Semenov, Ukazatel’ p. 21, only two sheets of Volyaminov-Zernov’s edition were printed off. Of these, ten copies were preserved and the rest destroyed. According to the same authority the late L. A. Zimin’s Materialy k istorii Turkestana v zwi v. (Izv. T. Otd. B. Geogr. Obuchёkstva, Tashkent 1918) was devoted to the ‘Abd Allâh-námah, but the work stopped at p. 196 and many of the printed sheets were lost in the revolutionary years 1918–20.
events in the neighbouring countries 1: Ethé 575 (transcribed from an autograph in Nadir M. Khân’s lifetime).


506. Äkhünd Mullá Sharaf al-Din [entitled] A’lam 2 b. Nûr al-Din was a native of the vilâyat of Andijân. In his youth he migrated to Samarqand, where his father was, and he there became distinguished for his learning, being regarded, after the death of Mullá Bâqî Jân, as Bukhârâ’s [sic] greatest scholar. He was also a poet and a prosodist and was skilled in explaining the subtleties of such poets as “Khaqânî” and “Zahir” i Fârâyâbî. His contemporary, Mullá M. Badi’ Samarqandi, mentions in his Tadhkikat al-shu’ârâ’ i Subhân-Quli-Khânî, from which the later information comes, that Mullá Sharaf al-Din wrote a work containing chronograms entitled Tadhkikâr i khâtîmah i Târirh i

1 The contents of the I.O. MSS. appear to be only a part of the work, since according to Semenov (Kazner Abres p. 6) it is a history of the world in an introduction, seven volumes and a conclusion, of which only vol. i and vol. vi (dealing with the rulers of Mongol origin before Nadir-Khan [sic]) are preserved. In his Ukzatel’ Semenov describes the work as divided into four sections and a conclusion, section iii being devoted to the Jâhâla and Shâhâbânâ, while section iv contains the history of the descendents of Tughââyînâ, including the Abakârshânâ of Bukhârâ.

2 An abbreviated form of A’lam al-’alamî, a title which, as the author of the Târirh i Râqîmī tells us, was conferred by rulers of Samarqand on two of his ancestors, namely Amîr Fathî b. Amîr S. Ishâhîm Tâghkandî, who received the title from Imâm-Quli Bahâdur Khân, and Khwâjah ’Isâm al-Dîn b. Khwâjah Nûrân al-Dîn.

Râqîmî [so], and from this work he quotes an extract. Now this extract contains such striking phraseological resemblances to a passage in the preface to the so-called Târirh i Mir Saiyîd Sharîf Râqîm that A. A. Semenov, taking other evidence into account, has little hesitation in ascribing the Târirh i Mir Saiyîd Sharîf Râqîm to Mullá Sharaf al-Dîn.

Semenov informs us that in the above-mentioned work of Qâdî M. Badi’ Samarqandi there is a short biography of a certain Amîr Saiyîd Sharîf Râqîm Samarqandi, who came of a respected family that had produced more than one shârîf al-îslâm and who wrote poems under the pseudonym of “Râqîmî”. M. Badi’ does not say that he wrote anything else, and it seems as though some misconception had caused his name to be associated with the Târirh i Râqîmî.

In the extract quoted by Mullá Badi’ the year 1094/1683 is given as the date of composition. The corresponding passage in the existing preface to the Târirh i Mir Saiyîd Sharîf Râqîm omits the date, but, as Rosen states (pp. 136–7), the date 1113/1701–2 is mentioned more than once as the current year. In spite of the fact that, according to the preface, the work contains chronograms down to the date of composition, the last date in most of the manuscripts is 1055/1645–6. Semenov suggests therefore that the existing manuscripts represent an abridgment made not earlier than 1113/1701–2 by someone who omitted the later chronograms and all information relating to the author himself. This may be so, but one or two problems still remain unsolved.

(Târirh i Mir Saiyîd Sharîf Râqîm, or Târirh i Râqîmî, Târirh-i-nâmâh i Râqîm, or Tavvârirh in Mir Saiyîd Sharîf Râqîm, or Târirh i Timûrî wa Alî i Çingiz i Mir Sharef Râqîm, or Târirh i kathîrah ![]) a chronologically arranged collection of chronograms (with other historical and biographical information) relating mainly to kings, divines, men of letters etc. who flourished in Central Asia from the birth of Timûr A.H. 736/1336 to A.H. 1054/1644–5 or A.H. 1055/1645–6 (with continuations in some MSS.): Edinburgh 246 (A.H. 1145/1732), Blochet iv 2320 (1) (ends with A.H. 1047. A.H. 1217/1802–3), Leningrad
Bibl. Imp. Publ. (3 copies, one (= Chanykov 77) dated a.h. 1235/1819-20, see Mélanges asiatiques v (St. Petersburg 1864-8) p. 247, Rosen Institut p. 116), R.A.S. P. = Morley 163 (not later than 1832), Rosen Inst. 17 (a.h. 1253/1837-8. FULL ANALYSIS), Buxhârâ Semenov 16, 17, Salemann-Rosen p. 49 no. 949.

Edition: Tuhfat al-abhâb fî tadkhîrât al-âshâb ma' Târîkh i kathîrah u Majmu'âh i Sâlihî, Tashkent 1332/1913-14 (the "Târîkh i Râqîm"), here called "Târîkh i kathîrah", is printed on the margin of the Tuhfat al-abhâb of Qâri Ra'hmat-Allah. See A. A. Semenov Katalog rukopisej istoricheskogo odela Bukharskoi Tsentralnoi Biblioteki pp. 4, 8, 12).

Discussion of the authorship: A. A. Semenov K voprosu, kto byl autorom Târîkh i Sâlihî Râqîm (in, and offprinted 1 from, 'Iqd al-jumân, a Festschrift published in honour of W. Barthold by the Obcheshovto dlya izucheniya Tadzhikistana i iranskikh narodnostei zu ego predelami, Tashkent 1927).

[Qâdi M. Badi Samarqandî Tadkhîrât al-ashârâ' i Subhân-Qulî Khânî (MS. Buxhârâ Semenov 50, fol. 87b); A. A. Semenov K voprosu etc. (see above); A. A. Semenov Kurzer Abriss pp. 6-7, Ukazatel, p. 12.]

507. M. Šâlîh Siyâhîrî Bâlkhî, the son of 'Abd Allâh Ustâdî [1], wrote his Subhân-Qulî-nâmâh by order of Subhân-Qulî Khân (reigned a.h. 1091/1680-1114/1702).


508. It was by order of the Qâlî-ibnî Thâbîhîm that M. Amin b. Mîrâż Zamân Buxhârî composed his

1 The offprint forms part of the Arbeiten der Orientalschen Fakultät der Mittleasiatischen Staats-Universität.

2 Târîkh i Subhân-Qulî Khân, a history of the Shia'ânids and Jânîds and especially of Subhân-Qulî Khân (reigned a.h. 1091/1680-1101/1702) to a.h. 1109/1697-8 preceded by a sketch of the history of the Timurids based on the Ravdat al-şofâ : Blochet i 472 (a.h. 1278/1861), Buxhârî Semenov 18.

Presumably identical with M. Amin b. Mîrâż Zamân Buxhârî is the Mir M. Amin Buxhârî, who on the accession of 'Ubd Allâh Khân in 1131/1701 to the throne of his father Subhân-Qulî Khân was instructed, in the absence of the Secretary of State, to draw up the farnâns announcing the change of government to the provincial governors. Subsequently, at the age of 59, in a year which he does not specify, he was presented to 'Ubd Allâh Khân by his confidant Bîk Muḩammad Bî Dîd-khwâgh and was ordered by the former to write a history of the reign.

('Ubd-allâh-nâmâh) or (Majmu'âh 1 i Mir M. Amin i Buxhârî) or (Târîkh i 'Ubd Allâh Khân), a history of the reign of 'Ubd Allâh Khân to his murder in 1123/1711 and the events immediately succeeding it : Tashkent (see Kahl pp. 27-8 and Semenov Ukazatel' p. 21), Leningrad Univ. Lib. 8489 = Salemann-Rosen p. 13, D.M.G. 16 ("Az majmu'âh i Mir M. Amin i Buxhârî"). Short extracts said to be transcribed from Persian MS. 849 2 of the St. Petersburg University Library.

Description and summary of the work with 19 pp. of extracts : Quellenstudien zur neueren Geschichte der Chânate. Von F. Teufel, pp. 230-376 (in Z.D.M.G. vol. 38 (1884)).

509. M. Yûsufl al-Munshi b. Khojavah Baqâ Bâlkhî was secretary to Abû 'l-Muṣaffar Muqîm Khân. 1 It was to this prince that he dedicated his
Tadkirah i Muqim-Khānī, of which the first volume contains a munqaddimah (genealogy of the Shāhīnīs etc. and three maqālaḥs (1) the Shāhīnī dynasty, (2) the Ashtarḵhānī Sultāns of Bukhārā to the death of S. Subḥān-Quli M. Bahādūr Khān, (3) an account, or rather a panegyric, of S. M. Muqim Bahādūr Khān from his accession to Balkh in 1114/1702 to 1116/1704 [the second volume, muqallad i Khānī, was, or was intended to be, devoted exclusively to the history of Muqim Khān (see Senkowski’s Supplément p. 119), but it is not extant in, having apparently been torn out of, the Asiatic Museum MS, which Senkowski used. It does not seem to be contained in the other copies mentioned below]. Leningrad Mus. Asiat. (A.H. 1221/1806. See Mélanges asiatiques iii (St.-Petersburg 1859) p. 483, Rosen Institut 18 (A.H. 1227/1812), R.A.S. P. 160 = Morley 161 (A.H. 1246/1830), Bukhārā Semenov 32, 98, Chanykov 78 (b), 81 (b), Dorn A.M. p. 143, Salemann-Rosen p. 13 nos. 277, 278, 848a, 849, 952a.

French summary interspersed with extracts translated in full and circ. 20 pp. of extracts in Persian: Supplément à l’histoire générale des Huns, des Turks et des Mongols, contenant un abrégé de l’histoire de la domination des Usbek dans la Grande Bukharie, depuis leur établissement dans ce pays jusqu’à l’an 1709, et une continuation de l’histoire de Kharzem, depuis la mort d’Aboul-Ghazi-Khan jusqu’à la même époque; Par ... Joseph Senkowski, St. Petersbourg 1822.°

510. In 1123/1711 Ḥājī Mīr M. Salīm left his native land

1 “The account of the Astakhkhānī kings occupies more than four-fifths of the present volume” (Morley).

Transoxiana, in which some of his ancestors appear to have played an important role, and went first to Persia, where some Turanian ambassadors to the court of Shāh Sulṭān-Ḥusain (reigned a.h. 1105/1694–1135/1722) gave him introductions. From Ḥeṣān he went to Baghdad, Aleppo, Damascus and Stambul. In 1128/1716 he reached Mecca, and finally he went to India. It was to Muhammad Shāh (reigned a.H. 1131/1719–1161/1748) that he dedicated his history, of which the title is perhaps Silsilat al-salāṭīn.

Silsilat al-salāṭīn [?], a history of which the only existing manuscript is marred by lacunae but which appears to consist of two main parts (1) a history of the Mughal race from Adam onwards, Chingiz Khān, Timūr etc. and especially of the Indian Timūrids to M. Shāh, (2) a history of the Shāhīnī and Ashtarḵhānī sultāns of Transoxiana, defective at both ends, (the first date mentioned being a.H. 873/1468–9) and ending with a.H. 1123/1711 in the reign of Ḥāfiz-i-Fa’iz M. b. S. Subḥān-Quli Khān: Bodleian 169 (n.d.).


512. Qādī M. Wafāʾ b. Ẓāhir (?) 1 Karmānagī.


1 See Semenov Kurzer Abriss p. 8, where there are no marks of quantity or diacritic points on the name Zahir.
513. Zain al-Din M. Amin Shadr Kâshkhâri, originally of Qanduz, arrived at Bukhârâ in the reign of the Amir Shâh Murâd Ma’ṣûm and was afterwards governor of Samarqand.

Durrâ al-akhbâr, a large history (precise subject not stated by Semenov) written in 1190/1776: Bukhârâ Semenov 69 (incomplete. cf. Semenov Uzakatâl p. 17, where a reference is given to Barthold Otechet o komandirovke v Turk. Avg.-Dek. 1920 g. p. 59).


Continuation to the beginning of the 20th century: by Mulla Fadl Bek Ushi (see Semenov Kurzer Abriss p. 9, where a reference is given to A. Z. Validov Vostochnye rukopisi etc. pp. 303 and 311).

517. Mir ‘Abd al-Karîm “Nâdim” b. Ismâ’îl Bukhârî was appointed kâhyâ to Mir ‘Ali al-Dîn in 1219/1804-5, when the latter was sent from Bukhârâ as ambassador to the court of Russia, and with him spent nine months at St. Petersburg, an unstated period at Moscow and eight months at Astrakhan. In 1222/1807 he accompanied another ambassador from Bukhârâ via Russia to Constantinople. Here he married. In the preface to his history he describes himself as being, in 1233/1818, private secretary (ṣir-kâtib) to the Bukhârâ ambassador to Constantinople. He had travelled fairly extensively and he tells us that he twice visited Kashmir, the first time at the age of sixteen.

(Afghan wa Kâbul wa Bukhârâ wa Khwâq wa Khânjânîn awal), a valuable history of Central Asia from 1160/1747, the year of Ahmad Shâh Durrânî’s accession, to 1233/1818, the date of composition, written for ‘Arif Bey, the Master of Ceremonies: Blochet i 635 (defective. a.h. 1264/1847, from ‘Arif Bey’s library).


[Histoire de l’Asie centrale, text, pp. 2-4, 24, 104, trans., pp. iii, 1-4, 51, 236; Ency. Isl. under ‘Abd al-Karîm Bukhârî (Barthold).]

518. Mirzâ Șâdiq “ Șâdiq ” Münshî was secretary to Amir Haïdar (reigned a.h. 1215/1800-1242/1826), the successor of the Amir Shâh Murâd Ma’ṣûm.


(2) Târikh i salâtîn i Manghîttyah: Bukhârâ Semenov 19.

(3) Dakhla i šâhâân, a poem containing a collection of chronograms for events during the reign of Amir Haidar: Tashkent (private library of Prof. Semenov. Autograph).

* This quasi-title occurs in the printer’s Turkish colophon. The work has no formal title.

[Ref: Mat Allah Tuhfat al-ahbāb 162-5; Bukhārā Semenov p. 8 no. 19.]


520. M. Sharif and 'Ībād Allah composed


521. M. Ya'qūb Bukhārī wrote A.H. 1244/1828-9 in the reign of Naṣr Allah

A history of the Manghīts (see Semenov Uzakatel'), correction slip at end, where the whereabouts of the MS. are not stated, but a reference is given to Barthold O nekot. vostochnye rukop. in Asiat. Sborn., 1919, pp. 235-6).

522. M. Ya'qūb wrote probably in the thirties of the 19th century

1 It is not clear from Semenov's Uzakatel' whether this person is identical with the author of the history of the Manghīts which has just been mentioned. Semenov calls him Muhammad-Yakub-bek [apparently a misprint for boat Muhammad-Daniyal-bi-atayk] in the Russian character and describes him in the Kaurer Abriss as a brother of Amir Haidar. If he was a son of Daniyal Atalik, he would presumably be an uncle of Amir Haidar.

Gulshan al-mulūk, a history of the East from the time of the Prophet to that of the Amir Naṣr Allāh Khān of Bukhārā (reigned A.H. 1242/1827-1277/1860) containing chapters of special importance on the Shaibanids, Ashtarshabans and Manghīts: Tashkent Central Asian State Lib. (see Kahl 2-4, Semenov Kaurer Abriss p. 8 and Uzakatel' p. 23, where a reference is given to W. Barthold's Otchet o komandirovke v Turkestane. Avgust-Dekabr' 1920 g., pp. 54-5), Bukhārā Central Lib. (see Semenov Kaurer Abriss, p. 8).

523. Prince Husain, son of the Amir Shāh Murād, wrote in the thirties of the 19th century

Makhāsin al-tawqīā fi tarīkh Bukhārā, a valuable history of the Manghīts: Bukhārā Semenov 101 (cf. Semenov Kaurer Abriss, p. 8).


525. Mirzā Shams, or Mirzā Yusuf, Bukhārā was born in 1804. His father, Mirzā Yusuf, was in the secretariat of Mir Haidar, and his grandfather, Mirzā Ya'qūb, was daftar-dar in the reign of Dāniyāl Āta'īq. His sister was married to Mir Haidar's eldest son, Mir Husain. From childhood, therefore, Mirzā Shams was in close contact with the court of Bukhārā. After the death of Mir Husain, to whom he had been page, he entered first the service of his brother 'Umar and then that of Mir Haidar's second son Naṣr Allāh, whom he accompanied on his victorious entry into Bukhārā. Fearing, however, to share the fate of other adherents of Mir Husain and 'Umar, he fled to Khogand, where the dethroned 'Umar had found refuge with the Khān, Muḥammad 'Alī. Not long afterwards he returned to Bukhārā and, after travelling for five or six years in Russia, settled down in Orenburg as a merchant. In 1845-9 he made a pilgrimage to Mecca by way of Moscow, Odessa, Constantinople and Jerusalem. In 1860 he set out again

1 The Manghīt Amir Naṣr Allāh reigned from 1242/1827 to 1277/1860.
for Mecca. In 1859 at the request of V. V. Grigor'ev, Civil Governor of the Orenburg Kirghiz, who had done him a service, he wrote down the reminiscences of his early years in Bukhārā and Kashgharia.

Bayān i ba'd i havādīthāhā i Bukhārā u Khwāqand u Kāshqarā, a sketch of events in Bukhārā etc. from a.d. 1740, the date of Nādir Shāh’s campaign in Transoxiana, to the time of Amīr Naṣr Allāh: MS. given by the author to V. V. Grigor’ev.


[Autobiographical statements; Grigor’ev’s Russian preface to his edition.]


527. M. Taqī Khān “Hakim” has already been mentioned (p. 242 supra) as the author of the Gau j i dānākhā.


528. The following list, derived almost entirely from A. A. Semenov’s Katalog rukopisi istoričeskogo otdela Bukharskoj Tsentralnoj Biblioteki, Tashkent 1925, contains some works which certainly relate to Bukhārā, but others are included here merely on the chance that they may be relevant.

1) Akhbār i Bukhārā: Salesmann-Rosen p. 12 no. 604.

2) Hadītgat al-Irān [sic]: Bukhārā Semenov 62 (defective at beginning).
of Khwārazm, who began the work in 1074/1663, the year of his death, and entrusted the completion of it to his son, Anūqīsh Muḥammad, who wrote the part from 1054/1644 onwards and finished it in 1076/1665: Chanykov 73.

(15) Tadhkīrāt i Bughrāh-Khānī : Bughrā Bke Semenov 45. Breslau Richter 55 (the latter, possibly not identical with the former, is said to be by Aḥmad b. Sa‘d al-Dīn ‘Alā‘rī’).

(16) Tārikh i Manghittiyah : Bughrā Bke Semenov 33.


(18) Tārikh i Wali, by Nadhr M. Nes [1]: Bughrā Bke Semenov 37.

(19) Tuhfah i ūshāḥ, by ‘Abd al-‘Azīz Sāmī [1]: Bughrā Bke Semenov 42.

(20) Waqa‘ī i taṣallūt i Rūsiyya bar Āsiyya (English title: Russian supremacy in Central Asia, being a brief account, historical, geographical, and ethnological of the Central Asian or Turkic Khanates, down to the present time, prepared from various sources and written in simple modern Persian by Maulawī Abdul Wali. Edition: Ağrah 1900* ("new edition").

E. HISTORY OF CENTRAL ASIA : (2) FARGHĀNĀH

529. Tārikh i ṣughrā [so, but without vocalisation, in Semenov Ukazatel‘], a work containing the history of the rulers of Khūqand in the first half of the 18th century: British Museum (see Semenov Ukazatel‘, p. 13).

530. For Mir ‘Abd al-Karīm Buhārī’s History of Central Asia (Afghanistan, Buhārā, Khwājah and Khūqand) from 1153/1740-1 to 1233/1818 see p. 383 supra.

531. Khwājah M. Ḥakīm Khān Tūrā b. Ma‘ṣūm Khān wa-šaikh al-‘ālam in the reign of his relative M. ‘Umar Khān, the Khān of Khūqand.

Muntakhab al-tawārīkh, a large work containing first a brief history of the Muhammadan world and then, in autobiographical form, a history of Central Asia and especially Farghānāh to the death of Atāliq Khān in 1259/1843 : Tashkent (private library of Prof. Semenov. Copy corrected by the author. See Semenov Kurzer Abriss p. 9 and Ukazatel‘ p. 27, where it is said that copies of the Persian original (as opposed to the Eastern-Turkish translation) are very rare).


533. ‘Abd al-Ghafīr wrote

1 According to Semenov these memoirs “sind vielleicht das interessanteste Werk dieser Art in der persischen Literatur. Die in diesen Memoiren enthaltenen, von einem Augenzeugen ausgehenden Mitteilungen über das Volksebenen und die historischen Nachrichten nebst den Eindrücken, die der Verfasser von seinem Aufenthalt im Khanat von Kokand, in Russland, Persien, Bukhara usw. erhalten, verleihen diesem Werk einen besonders Wert.”


Ta’rikh i ‘Asīzī, a history of the khānate of Khwājāqand, quite unsystematic but divisible into three parts (1) history of the Mongols and a summary account of other rulers in Central Asia, (2) (pp. 236–554) history of Farghānāh, (3) (pp. 355–93) history of the town of Marghānān with short notices of its celebrated men: MS. in private possession (see Semenov Ukazetel p. 13, where a reference is given to A. Z. Validov Vostochnye rukopisi v Ferganskoi oblasti (in Zapiski Vost. Otd. Imp. Russ. Arkheol. Obshchestva, xxii) p. 310).


Properly this work forms the second volume of a general history entitled Jahān-nāmah. Both volumes are in the Asiatic Museum at Leningrad.


537. Mullā M. Shāghawāl,1 governor of Yarkand for Ya’qūb Bēg, wrote

Hadiqat al-ħaqā‘iq, a history of the khānate of Khwājāqand extending in the only known copy to the time of Mada‘i (Muhammad ‘Ali) Khan of Khwājāqand: MS. in private possession (see Semenov Ukazetel’ p. 17).

538. Mullā ‘Ali Muhammad Khwājāqandī belonged to a family which had rendered devoted service to the Khāns of Khwājāqand.

Tawārikh i Shahrukhīyav or Ta’rikh i Shahrukkh, a history of Khwājāqand (Farghānāh) under the Uzbek dynasty founded in 1121/1709–10 by Shah-Rūkh Bī until the year 1288/1871–2, the date of composition, in the reign of Khudā-Yār Khān, the last of the dynasty: Salemman-Rosen p. 12 no. 942, Leningrad Mus. Asiat. (see Melanges asiatiques ix (St. Petersburg 1888 (1880–8), p. 385.

In Semenov Ukazetel’ p. 13 is mentioned another MS., in private possession, with a continuation to A.D. 1900 by Mirzā Yādghār Akhsikati, and a reference is given to A. Z. Validov Vostochnye rukopisi v Ferganskoi oblasti (Zapiski Vost. Otd. Imp. Russ. Arkheol. Obshchestva, xxii) p. 311.


539. Mullā Mirzā ‘Alīnī b. Mullā Rahīm Tāshkandī wrote


1 Semenov writes Shigaul (in the Russian character). Presumably this is a title, not a name. Cf. Velimirovic-Zevnov in Mélanges asiatiques iii (St. Petersburg 1859) p. 640, n. 7: Le Schipaul à Boukhara est un dignitaire, dont le devoir consiste à recevoir les ambassadeurs et les étrangers qui se présentent à l’Emir (Khanykov, Opis. Bukh. Khanaatra, p. 186).
540. The Farghānī poet “Shauid” wrote


541. History of Farghānāh: Eton 175.

E. HISTORY OF CENTRAL ASIA: (3) KĀSHGHAR

542. By order of Ismā‘īl Khān (a Chaghatayid, a.h. 1670-82, according to Semenov) Mirzā Shāh-Mahmūd Chūrās composed (Tārīkh i Mirzā Shāh-Mahmūd i Chūrās), a history of the rulers of Kashgaria and Eastern Turkestan: MS. in private possession (see Semenov Kurze Abriiss p. 7, where it is said that two MSS. are known, and UzKatel' p. 31, where a reference is given to Validov Vostokhnye rukopisi v Ferganskoj oblasti (in Zapiski Vost. Otd. Imp. Russ. Arkh. Obshchestva, xxii) pp. 314-19).


(2) Anonymous and untitled work on the history of Kāshghar: Leningrad Mus. Asiat. (No. 5993) (see Semenov UzKatel' p. 15, where a reference is given to Barthold Ochot o komandiroke v Turkestan, p. 236).

(3) Tadkhirah i Khwājagān, or Tadkhirah i ‘Azādān, a history of the Khwājahs of Kāshghar, composed in 1182/1768-9 by M. Šādīq Kāshgharī: Semenov UzKatel' p. 15 (MS. at Leningrad?).


F. HISTORY OF AFGHĀNISTĀN

544. Khwājah Nirmat Allāh b. Ḥabīb Allāh al-Harawi, whose father spent thirty-five years in Akbar's service, was Wāqī'ah-nawis or Historiographer under Jahāngīr until in 1017/1608-9 he lost his post and entered the service of the general Khān-Jahān Lōdin, whom he accompanied in 1018/1609-10 on his campaign in the Deccan. "Assisted or perhaps even directed by" Miyān Haibāt Khān b. Sālim Khān Kākār of Sāmanāb, another servant of Khān-Jahān Lōdin's, he began in Dūh i-Hiijjah 1030/February 1612 at Māklāpūr in Berār his Tārīkh i Khān-Jahānī u Makhzan i Afghānī which he completed at Būrānpūr on 10 Dīl-i-Hiijjah 1029/1 Feb. 1613.

(1) Tārīkh i Khān-Jahānī u Makhzan i Afghānī, a history of the Afghāns in a muqaddimah (on Jacob and his descendants), seven bābs (1) Saul etc. and the migration of the Afghāns to Ghūr, Kūh i Sulaimān and Rūh, (2) Ḥālid b. al-Wāli, (3) Buhār Lōdin and his successors to a.h. 932/1526, (4) Shīr Shāh Sūr and his successors to a.h. 1021/1612, (5) life of Khān-Jahān Lōdin, (6) genealogy of the Afghāns, (7) a meagre history of Jahāngīr's reign) and a khātīmah (lives of 68 Afghān saints): Ethē 576 (damaged. A.H. 1563/1533), 577 (lacking Muqaddimah and Bāb v), I.O. D.P. 610, 744B (A.H. 1114/1702). I.O. 3772 (A.H. 1251/1835), Ivanov 100 (A.H. 1090/ 1679-80), 101 (18th cent.), 102 (A.H. 1272/1855-6), Bloch et i 510 (A.H. 1093/1685), 511 (A.H. 1148/1735), 512 (defective at beginning and lacking Bāb v-vii. Early 18th cent.), 513 (lacking Bāb v and vii, A.H. 1272/1855), Rieu i 210r (17th cent.), 211b (lacking Muqaddimah and Bāb v, A.H. 1205/1790), 211b (18th cent.), Bānkūpūr vi 529 (A.H. 1136/1723-4), Arsid 2137 = Tauer 476 (A.H. 1163/1750), Bodleian 2052, 2026 (slightly defective), Rehatsek p. 72 no. 9 (defective).
(2) *Makhzan i Afghānī*, a shorter recension of the same work lacking the life of Khān-Jahān Lōdī, and the history of Jahāngīr, and divided into three bābs (1) Jacob etc., (2) Saul etc., (3) Khālid and three daftars (1) Buhālī, Sikandar and Ibrahim, (2) Shēr Shāh etc., (3) Afghān darwishes and a khātāmah (genealogy of the Afghāns): *Rieu* i 212a (a.h. 1080/1670), iii 903b (17th cent.), 903b (lacking Khātāmah. a.h. 1192/1780), 903b (a.h. 1229/1814), 904a (Daftar ii only. a.h. 1220/1760), *I.O.* D.P. 592 (Daftar iii (?), disarranged. a.h. 1090/1679–80), D.P. 744a (a.h. 1115/1703), *I.O.* 394a (an abstract), *Ethē* 578 (a.h. 1180/1766?), *R.A.S.* P. 72 = Morley 60a (a.h. 1131/1718), *Browne* Pers. Cat. 77 (a.h. 1254/1838).

It is not clear from the catalogues whether the following are copies of the longer or the shorter recension (though the use of the title *Makhzan i Afghānī* suggests the latter): — *Browne* Supp. 1174 (a.h. 1181/1767–8), *Dorn* A.M. p. 143, *Lindesians* p. 203 no. 423 (circ. a.d. 1760) and 155 (a.h. 1211/1796–7), *Madras*.


Pushtu translation (with additions): *Tārīkh i murāsqa*, by Afsāl Khān (see *B.M. Cat.* of Pushtu MSS. nos. 9–11).

Description and 45 pp. of translated extracts: — Elliot and Dowsen *History of India* v 67–115.


[Autobiographical statements in the preface and in the account of Jahāngīr (for which see *Rieu* etc.) ; *Ency.* Isl. under Nīmat Allah b. Ḥabīb Allah (Berthels).]

54. It was probably in the time of Nādir Shāh (reigned a.h. 1148/1736–1160/1747) that an anonymous author wrote a *Sketch of the genealogy of the Afghāns* and of the kings they gave to India, in four bābs (beg.: In risālah ist dar ḍhirk i awwal i Afghānān): *Rieu* iii 904b (18th cent.).

54.6. Sh. Ḥusām Allah wrote in 1161/1746

**Fath-nama**, a *maṭnawī* on Ahmad Shāh Abdālī’s [first] invasion of India: *Blichet* iii 1384 (late 18th cent.).

54. It was for Mu’in al-Mulk [b. Qamar al-Dīn Khān, called Mir Manū], d. 1169/1755: see *Rieu* i p. 2786 and *Ency.* Isl. under Ahmad Shāh Durrānī; that Ghuslān Muḥyi ‘l-Dīn Khān wrote his

**Zafar-nāmah**, an account of Ahmad Shāh Durrānī’s [first?] invasion of India: *Lahore* Panjāb Univ. Lib. (see *Oriental College Magazine*, vol. ii. no. 4 (Lahore, August 1926), p. 56).

548. An anonymous author wrote not later than a.h. 1172/1768

**Risālah i Afghānān**, a short account of the genealogy of the Afghāns (beg.: Risālah i Afghānān dar kāfīyat i naa i Afghānān, Bi-dān kī az pughī i malik Tālāt awal): *Ethē* 579 (a.h. 1172/1758).

549. Mahmūd al-Munṣūh b. Ibrahim al-Ḥusainī, one of the munṣūhs of Sultan Ahmad Shāh Durrān’s Dār al-insāh, composed by order of his sovereign his

(Tārīkh i Ahmad-Shāh), a history of Ahmad Shāh Durrānī (d. 1187/1773) to a.h. 1171/1175–8: *Rieu* i 2135 (lacunae. Late 18th cent.), iii 1054a (extracts from a later edition brought down to the accession of Timūr Shāh. Circ. a.d. 1850), *Bombay* Univ. p. 26 no. 15 (incomplete).
550. Pir Mu’azgam Shāh b. Pir M. Fādil, a resident of the village of Pir Sīhā, a district of the Province, was in the service of Hāfiz Raḥmat Khān (see §552), at whose request he abridged Mir Dād’s Pashtu Tāvārīkh i Afghānīnāh.

**Tāvārīkh i Raḥmat-Khānī or Tāvārīkh i Hāfiz-Raḥmat-Khānī**, completed a.h. 1181/1776–8, an abridgment (in Pashtu) of Mir Dād’s Pashtu Tāvārīkh i Afghānīnāh written c. a.h. 1031/1622, being a history of the Khākhāi and Ghōrī tribes of the Afghāns especially of Yūsuf-zai (i.e. Bāyazīd Anšārī) and his people in seven maqāmāt: Berlin 476 (2), Ethé 581.


551. Hāfiz M. Șiddīq recast and translated for Hāfiz Raḥmat Khān a Pashtu work written in 1031/1621–2 by Khiwijā and called it Tāvārīkh i Raḥmat-Khānī or Tāvārīkh i Hāfiz-Raḥmat-Khānī.

**Tāvārīkh i Raḥmat-Khānī** on the same subject as Pir Mu’azgam Shāh’s work of the same title (see §550 supra) divided into seven maqāmāt corresponding to the maqāmāt of the former: Ethé 582, I.o. 3733 (a.h. 1176 [1]/1762).


552. Hāfiz al-Mulk Hāfiz Raḥmat Khān b. Shāh ‘Alam Kātab-Khail was born c. a.h. 1120/1708–9 in Afghanistan. He was the uncle of the Robhī chief ‘Alī Muhammad Khān, who had settled in Khūzistan on the N.W. frontier of Oudh and whom he joined in 1739. In 1161/1748 he became virtual ruler of the country. In 1772 he signed a treaty with Shujā’ al-Daulah, Nawwāb-Wazīr of Oudh, promising him 40 lakhs (i.e. 4,000,000) of rupees if he would expel the Marāšhās. In 1773 the invading Marāšhās retreated before the armies of Oudh and the E.I. Co., but Raḥmat Khān refused to pay the promised rupees. In 1774/1188, therefore, Shujā’ al-Daulah with a brigade lent by the E.I. Co. attacked the Rohillas and defeated and killed Hāfiz Raḥmat Khān on the 17th of April at Mirānpūr Kattah in the Shaichānpūr District.


[Enc. Isl. under Hāfiz Raḥmat Khān, and the authorities there cited.]

553. Niğam al-Dīn “’Iṣḥār” Siyyāḵtī Qurasī paid homage to Ahmad Shāh Durrānī on his return from Delhi, accompanied him to Kābul and after receiving from him the documents on which to base a poetical record of his reign, returned to Siyyāḵt. For his Shāh-nāmah i Nādir, composed in 1162/1749, see p. 328 supra.

1. **Shāh-nāmah i Aḥmadī**: a mathnawī giving a history of Ahmad Shāh Durrānī to his defeat of the Balōch chief Naṣir Khān in 1173/1759–60: Rieu ii 717b (late 18th cent.).

2. A continuation of the preceding dealing with Ahmad Shāh’s [fourth] Indian campaign and concluding with his death and Tīmūr Shāh’s accession: Rieu ii 717b (late 18th cent.).

554. (1) ‘Urūj u khorūj i Ahmad Shāh (i Durrānī) : Līndesiana p. 111 no. 441 (circ. a.d. 1780).

(2) For the Mujmal al-ta’īsh i ba‘d-i-Nādirīyah, which includes an account of Ahmad Shāh Durrānī, see p. 399 supra.

(3) For the Kūr-nāmah i Aṣḥāb, a mathnawī on Ahmad Shāh
Abdali’s first invasion of India by M.-Bakhrāb “Āšāb” (Ivanov Curzon 302) see the sub-section History: India: Timūrid: Aryanāzār’s successors, where also other works dealing with Ahmad Shāh’s invasions will be found.

555. Rāz Kāshī-Rāj tells us that he was a Dākāni [i.e., apparently, a Marāṯā] who had been in the service of Sāfrār-Jang (Waizar of Oudh). He was subsequently in the service of the Naṣwāb Shuja’ al-Daulah, Sāfrār-Jang’s son and successor (reigned 1754–75), and was in attendance on him when he took part inactively as an ally of Ahmad Shāh Durrānī in the battle of Pānīpat (A.H. 1174/1761) against the Marāṯās.

Bhāsā-nāmah (so in the Edinburgh catalogue), an account of the battle of Pānīpat and of the events leading to it, written nineteen years after: Edinburgh 228 (A.H. 1199/1784), 229 (A.H. 1198/1783–4), Rieu iii 10128 (19th cent.), L.O. 4040.


556. M. Ja’far Shāmlū, a born servant of the Ṣafawīs, in his youth served Shāh-Rukh Shāh Afgār (a grandson of both Nādīr Shāh and Shāh Sulṭān-Husain Ṣafawī, reigned in Khurāsān A.H. 1161/1748–1210/1796), for twenty-five years in middle life followed Ahmad Shāh Durrānī in his invasions of India and was later attached to M. Bēg Khān Hamadānī (Iftikhar al-Daulah Frīr-Jang) in India.

Manaṣīl al-futūḥ, an account of the battle of Pānīpat (see § 555) preceded by a description of the route from Qandahār to Delhi, written (more than 30 years after the battle) by desire

Translation by Major A. R. Fuller: B.M. MS. Add. 30,784, fols. 81–100, and (with some omissions) Elliot and Dowson History of India viii 144–157.

557. S. Ghulām-‘Alī Naqawi b. S. M. Akmal Khān, who wrote the ‘Imād al-saʿādat in 1223/1808–9 (see the subsection History: India: Oudh), wrote subsequently for Col. John Baillie his Nīghār-nāmah i Hind, an account of the battle of Pānīpat, based mainly on information received from Kāshī-raj (see p. 398): Rieu iii 942b (circ. a.d. 1850), 1056a (extracts).


Description with 5 pp. of extracts from Fuller’s translation: Elliot and Dowson History of India viii 396–402.

558. Imām al-Dīn Ḥusainī Chištī went in 1211/1796–7 to Lahore, where Shāh-Zamān then was, accompanied the king’s army to Peshawar and there devoted himself to composing a history of Shāh-Zamān and his family. Returning to Lucknow in 1212/1798 he received from his pīr, Khwājah Abū Muḥsin Ḥusainī Chištī Maudūdī Kumbhārī, a rough draft of a history of Ahmad Shāh and Tūmūr Shāh, which, after rewriting, he incorporated in his work.

Ḥusain-Shāhī, a detailed history of the Durrānīs Ahmad Shāh (1160/1747–1178/1773), Tūmūr Shāh (d. 1207/1793) and Shāh-Zamān to 1212/1798, completed at Lucknow in 1213/1798 and named after Khwājah Ḥusain: Bānkīpūr vi 530 (autograph. A.H. 1213), Rieu iii 904a (A.D. 1826), 905b, Blochet i 514, Ethé 588, 589, Ivanov 104, R.A.S. P. 73 = Morley 61.

559. At the request of Archibald Seton S. Māḥmūd al-Mūṣawi wrote, apparently in 1223/1808–9, An account of the four Afghān tribes (ṣīrqaḥ), Abdalī or Durrānī, Gūljaʿī, Bardurānī or Rūhālāh and Sūr or
Yassufza'i, with their clans (qasum) and notices of their leading men from the rise of the Durrani to the reign of Shujaa al-Mulk: Rieu iii 1032b (circ. A.D. 1850).

560. At the desire of Mr. [Henry] Ellis, British Minister in Persia, S. Muhammad al-Tabataba'i al-Istahani wrote in 1224/1809

Nasab-nama h i Afghana h u kaifyat i ̄lāk h hāt i ̄n hāh, an outline of Afghan history from their usurpation in Persia to the time of composition, concluding with a description of Harat, Qandahar, Kabul, Peshawar etc. and an account of the Hazaras, the Balochis and other tribes: R.A.S. P. 74 (1) = Morley 62 (A.H. 1224/1809).

561. For Mir 'Abd al-Karim Bughari's Histoire de l'Asie centrale, which contains a history of Afghanistan under the Durrani's from 1160/1747 to 1283/1818, see p. 383 supra.

562. Shujaa al-Mulk, son of Timur Shah (reigned A.H. 1187/1773–1207/1793), grandson of Ahmad Shah Durrani (reigned 1160/1747–1187/1773) and younger brother of Zamani Shah (reigned A.H. 1207/1793–1215/1800), proclaimed himself king at Peshawar when his elder brother Mahmud dethroned Zamani Shah. In 1218/1803 he took Kabul and imprisoned Mahmud, but in 1224/1809, having been defeated at Nimah, he fled to India and lived as a pensioner of the Indian Government at Lodiyana. In 1250/1834 he made an attempt to recover Qandahar, but was defeated by Dost-Muhammad, the Bakhita'i, who had driven Mahmud out of Kabul in 1235/1818. In 1255/1839 the Anglo-Indian Government declared war (the First Afghan War 1839–42) against Dost-Muhammad, who had received a Russian envoy, and replaced Shujaa al-Mulk on the throne. In 1841 the British Indian army abandoned Kabul and were almost annihilated by M. Akbar Khan, Dost-Muhammad's son, at the Khwurd Kabul Pass. On 5 April 1842/1258 Shujaa al-Mulk was murdered. A collection of his poems Chamanistah i Shah was published at Delhi in 1308/1890. For a manuscript of his diwan see Rieu Suppt. 361.


[Buckland Dictionary of Indian biography 385; Ency. Isl. under Afghanistan.]


564. Ismat Allah b. M. Aslam (?) b. Mir M. wrote Khulassat al-akhbahr, a concise biography of Dost-Muhammad Khun (d. 1280/1863) to A.H. 1254/1838: Ivanow 106 (19th cent.), 107 (defective. 19th cent.).

565. A.H. 1257/1841 is mentioned as the current year at the beginning of an anonymous Tarkih i Afghanistan, a history of Afghanistan mainly in the 18th and 19th centuries to A.H. 1251/1835: Ivanow 105 (defective at both ends and much damaged).

566. Maulawi Hamid Allah “Hamid” Kashmiri composed in 1260/1844 his Akbar-nama h, a makhzan on the exploits of Prince Akbar Khan, the son of Dost-Muhammad: Ivanow 889 (late 13th cent. A.H.), Asafiyyah i p. 92 no. 110, Bombay Univ. p. 190 no. 110 (defective at beginning).
567. Qasim 'Ali Khan "Qasim" Akbarabadi was a resident of Agrah.

_Muhurabah i Kabul_ (so the title-page of the 1272 edition), or _Zafar-namah i Kabul_ (so Rieu and the Ashafiyah catalogue), or _Zafar-namah i Akbari_ (so Sprenger), or _Akbar-namah_ (so the Peshawar catalogue), a poem on the First Afghan War completed in 1260/1844: Sprenger 448, Ashafiyah i p. 248 no. 203 (Zafar-namah i Kabul by Khwaja Qasim Dihlawi. A.H. 1264/1848). Peshawar 1456, Rieu iii 1038b (extracts only. Circa. A.D. 1850).

Edition: _Muhurabah i Kabul, Agrah_ 1272/1855-6*.

[Beale Oriental biographical dictionary; Nizami Badayuni Qamsus al-mashahir (in Urdu).]

568. An anonymous eye-witness, evidently related to the court of Shujah al-Mulk, wrote "for the benefit of the English and his absent friends".

(Khulasah az-hal i jang i Kabul) (beg. Bar damar i'ir i arbaj i nazir), a short (27 foll.) account of the Afghan rising against Shujah al-Mulk, the massacre of the British force and the subsequent events of the First Afghan War in 1841 and 1842: Rieu i 214a (19th cent.), Jlchelot i 516.

570. Munshi M. 'Abd al-Karim 'Alawi wrote not only the _Muhurabah i Kabul u Qandahar_ and the _Tairikh i Ahmad_ mentioned below but also a history of the Panjabis, _Tairikh i Panjabis tahaib_ (i.e. Ajabbad, which was published at Lucknow) in 1265/1849.* He is spoken of as still alive in the prefaces contributed by 'Abd al-Rahman Khan b. M. Raushan Khan (the brother of the printer M. Mustafa Khan) to the editions of the _Muhurabah i Kabul u Qandahar_ and the _Tairikh i Ahmad_ printed by M. Mustafa Khan at the Mustafa'i Press, Cawnpore, in 1267/1851 and by Ishaq Balshi at the Sultan al-majabi [Lucknow] in 1266/1850. In the preface to the _Waqi'at i Durrani_ published in 1292/1875 he is spoken of as dead. In the preface to the _Muhurabah i Kabul u Qandahar_ he says that in his retirement he had translated into Persian several Arabic works, including al-Suyuti's History of the Califhs, a history of Egypt, an abridgment of Ibn Khallikân and the Arabian Nights, as well as English works on astronomy, geography and other subjects.

(1) _Muhurabah i Kabul u Qandahar_, an account of the British invasion of Afghanistan in support of Shuja' al-Mulk (1838-42) based on oral information corrected in the light of Munshi Qasim Jan's Akbar-namah, a poem recounting the exploits of M. Akbar Khan, Dost-Muhammad's son, which came to 'Abd al-Karim's notice in 1263/1847: _Ivanov Curzon_ 22 (A.H. 1288/1871).

Editions: [Lucknow 1848?], Cawnpore 1267/1851*.

(2) _Tairikh i Ahmad (Shah Durrani)_ a history of the reigns of Ahmad Shah, Timur Shah and Zamun Shah to A.H. 1212/1797, abridged from the _Humayn i Shahi_ (see p. 399) with a brief sketch of subsequent history to the beginning of the First Afghan War: _Browne Supp. 228_ (A.H. 1281/1864-5. Corpus 180), Rieu iii 1054a (fols. 51, 52. Extracts only), _Bombay_ Univ. p. 269.


According to Ivanov 'Abd al-Karim originally wrote the work in Urdu. Possibly the poem of Qasim 'Ali Khan mentioned p. 402 supra.

The author says in his preface that he wrote this work after completing his work on Shah Shujah (i.e. the _Muhurabah i Kabul u Qandahar_).
This Urdu translation was retranslated into Persian (with considerable expansion of the history after A.H. 1212 and a continuation to the death of Shah Shuja’), A.H. 1257/1842) by Saiyid Husain Mīrāzī Karbalā’ī, Urdu translator of the Dār al-tajamāh at Tihrān: Rīs Supp. 74 (A.H. 1305/1888), Majlis 221 (A.H. 1305/1888).

French translation of the final section dealing with Turkistan (Narbūtā Mahān etc.): Histoire de l’Asie centrale...par Mīr Abd al-Karim Bonkhary publié, traduite et annotée par C. Schefer, Traduction française, Paris 1876*, pp. 280–8.

[Beale Oriental biographical dictionary; Nizāmī Badāyūnī Qāmūs al-mashāhīr (in Urdu) under ‘Abd al-Karim Munkhī; Ency. Isl. under Muḥammad ‘Abd al-Karim (Berthels).]

571. Tārīkh i Afgān dar dhiḳr i salṭanat i Ahmad Shāh u Timūr Shāh u Shāh-Zamān u Shāh Māhmūd wa-ghairahā : Majlis 622 (1).


Tārīkh i waqā’ī u sawāmīh i Afgānīstān, a history of Afghanistan from the accession of Ahmad Shāh (1160/1747) to 1273/1857, the date of composition and of the “conquest” of Afghanistan by Nāṣir al-Dīn Shāh.

Edition: [Tihrān ?] 1273/1857*.

[E. G. Browne The press and poetry of modern Persia, Cambridge 1914, pp. 10 n. 1, 14, 50, 93, 164, 166.]


1 The correct date appears to be 5 April 1842/1258.

Translated extracts: The last years of Shah Shuja’a, with an appendix on the affairs of Hirat. Translated from the Tārīkh Sulṭānī...by E. Rehak in (Indian antiquary, vol. xv (Bombay 1886*), pp. 162–70, 261–7, 289–99).

574. Mīrzā Shāh Ahmad Jalālābādī wrote the Fath-namah i Kāfīrīstān, a poem on the conquest of Kāfīrīstān by the Afghanīs in 1896.

Edition: Lahore (1896*), 1331/1913* (published here as an appendix to “Mahfil’s” Jang-namah i hadrat i Imam M. Hanīfī).

575. ‘Abd al-Raḥmān Khān, the son of Afḍal Khān, Dost-Muḥammad’s eldest surviving son after Akbar Khān’s death in 1266/1849–50, was born circa 1844 and spent his earliest years in Kābul. At the age of nine he joined his father, who had become Governor of Balkh, and lived the next ten years in Afgān Turkistan, taking part, towards the end of them, in the fighting “which extended Dost Muḥammad’s power through Kattāghān, Badakhshan and Derwāz and all the territory south of the Oxus up to the Pamir”.

When Shāh ‘Alī succeeded Dost-Muḥammad in 1863, ‘Abd al-Raḥmān supported the rebellion of his father, Afḍal, and his uncle, Aʿzām. Eventually he defeated Shāh ‘Alī and took Ghaznī, with the consequence that for a short time Afḍal ruled as Amūr at Kābul, striking coins dated 1283/1866–7. In October 1867 Afḍal died and Aʿzām succeeded, but by the end of 1868 Shāh ‘Alī had re-established his rule over the whole of Afghanistan and ‘Abd al-Raḥmān for a time led a wandering life of much hardship. Eventually he reached Samarkand and there he lived for eleven years on an allowance granted by the Russians. Shāh ‘Alī died in 1879 and his son Yaʿqūb Khān was deposed in 1880. ‘Abd al-Raḥmān was then recognized as Amūr.

In September 1881 he finally defeated Aʿyūb Khān, the second surviving son of Shāh ‘Alī. In 1886 he quelled the rebellion of the Ghāliz’s, in 1888 that of Iṣḥāq, son of Aʿzām Khān, and in 1891–2 that of the Hazarahs. In 1896 he conquered Kāfīrīstān. Frontier questions were settled with the Russians in 1885 (Pandždīsh dispute) and 1895 and with the British in 1893 (Durand
Treaty). He greatly strengthened the military organisation of his country, but he consistently adhered to his policy of remaining on good terms with Russia and Great Britain. He died on 1 October 1901.

**Autobiography:** MS. at one time in the possession of Sultan-M. Khân, present whereabouts unknown.1


Retranslation into Persian from the English by Ghulâm Murtaḍā Khân, of the British Consulate General at Mashhad, and Ḥusain ‘Alî Shirāzī: Ḥālāt i wâlā ḥadrat i Āmīr ‘Abd al-Rahmān.2

Edition: Lahore printed (but published at Mashhad) 1319/ 1901-2 (see Mashhad iii p. 120, where the place of printing is given as Mashhad, Semenov *Ukazatel* p. 10, and Panjab *Quarterly* catalogue of books for 1st quarter of 1904).


[S. Wheeler *The Amir Abdur Rahman*, London 1895; Buckland *Dictionary of Indian biography* p. 5; *Ency. Isl. under ‘Abd al-Rahmān Khân*, where further authorities are mentioned.]

576. *Faid-Muḥammad* Kātib b. Saʿīd Muḥammad Mughūl wrote

Siraj al-tawārîkh, a history of Afghanistan to the accession of ‘Abd al-Rahmān Khân.

Edition: *Kābul* 1331/1913 (see Semenov *Ukazatel* p. 19 and a review and *resumé* of the work by the same writer in *Im. T. Otd. R. Geogr. Obschestva* xvii (Tashkent 1924), pp. 197–207).

1 In the preface to his translation Sultan-M. Khân expressed his intention of depositing the Persian original in the British Museum, but this intention was never carried out.

2 This is the title given in the Panjab Quarterly catalogue. The Mashhad catalogue calls it *Ṭāriḵ i Afghanistān,* while Semenov gives the title in the form Ṭaqāt al-tawārîkh ya’nut sawānāb i wâlā ḥadrat i Āmīr ‘Abd al-Rahmān wâlī i mamlūkat i khwādgal i Afghanistān.
G. HISTORY OF ASIA MINOR AND TURKEY

578. It appears from the ʿĀya ʿṢūfiyyah MS. of al-Awāmir al-ʿalāniyyah that the author was al-Ḥusayn b. M. al-ʿUṣūrī al-Jaʿfārī ¹ (according to Böckh “el-Hosseïn ibn Mohammed ibn ‘Ali el-Djeferi, surnommé Ibn Bibi”). Seemingly, therefore, the epitomizer (in Persian) must have been mistaken when he called him Nāṣir al-Mīlah wa-ʾl-Dīn Yaḥyā b. M. al-maʃrūf bi-ʾbn al-Bībī (Houtsmans’s text, p. 2; cf. p. 196², where he is called ʿAmīr Nāṣir al-Dīn ʿAmīr Diwān al-Tuḫgrā). This point will no doubt be discussed in the edition announced by the German Archéological Institute at Istanbul. Meanwhile it may be supposed that the bracketed account which follows, based on Houtsmans’s preface to the Persian epitothe and on the unsigned article in the Encyclopædia of Islam, is for the most part correct.

[Nāṣir al-Dīn (?) Yaḥyā (?) b. Majd al-Dīn M. Tāρjumān called Ibn-i Bibī] was the son of distinguished parents but about himself practically nothing is known. His father, a ʿaṣībī of Jurjān, was ʿUṣūrī to Sulṭān ʿAlī al-Dīn Kābūd I (reigned a.u. 616/1219-634/1236), was sent on diplomatic missions to Baghdād, Damascus, Khwārazm and to the Mongols, and died in Shaʿbān 670/1272. His mother, known as Bibī i Munajjimah, a daughter of Kamāl al-Dīn Shīrāzī, the leading Shīʿī of Niṣabūr, was expert in astrology and famous for the accuracy of her predictions. By the writer of the Persian epitome Ibn-i Bibī is described as Mālīk (?) on p. 196 Amīr i Diwān al-Tuḫgrā.

According to Houtsmans’ internal evidence shows that his chronicle was written between 681/1282-3 and 684/1285. As the ʿĀya ʿṢūfiyyah MS. was written for the library of Ghiyāth al-Dīn Kāi-Khusraw b. Qilī Arslān b. Kāi-Khusraw, the work was probably completed in 681/1282-3, since Kāi-Khusraw’s successor Masʿūd already issued coins in that year and in 682/1283 Kāi-Khusraw was put to death.

¹ The Turkish epitomizer calls the author’s father Saiyid Majd al-Dīn Muhammad Jaʿfārī. See Houtsmans’s Recueil, vol. iii, p. ix.


579. Târikh i âl i Saljûq, a very brief history (47 foll.) of the Saljûqids of Rûm dedicated to the last of the dynasty ‘Ali al-Din Kai-Qubad II (reigned A.H. 696/1296–700/1300) : Biochet i 440 (14th cent.).

580. Mahmûd b. M. known as (al-mushâhir bi-) al-Kārim al-Aqsârâ’i wrote in 723/1323


581. ‘Azîz b. Ardashîr al-Âstârabâdî (mawlid in) al-Bagûrî (mqûm), as he himself (Bazm u razm p. 11*), or ‘Abd al-‘Azîz al-Baghûdî, as Hâjj Khâlish calls him (apparently following Ibn ‘Arab-Shâh), had been living at Baghdad for some time before the reign of Sultan Alishar Jalâ’îr (A.H. 784/1382–83/1410), whose associate (na’din) he became (according to Ibn ‘Arab-Shâh, quoted by H. Kh.). After the capture of Baghdad by Timûr in 795/1393 Sultan Alishar fled to Egypt and ‘Azîz sought refuge in Karballâ, where, however, he was taken prisoner and carried before Mirân-Shâh at Hîllah. Mirân-Shâh treated him kindly, but, when the army reached a point between Mârdîn and Æmid, ‘Azîz made his escape by night and travelling via Æmid and Arqunûn he reached Sîwâs and presented himself before its ruler, Qâdi Burhân al-Din Ahmad (for whom see Eucy, Isl. under Burhân al-Din), on 11 Sha’bân 796/11 June 1394. His history of Burhân al-Din’s reign was completed in 800/1398. After Burhân al-Din’s death (in 800/1398 or 801/1398–9?) he went to Egypt and, according to Ibn ‘Arab-Shâh, died there through falling from a high roof. Ibn ‘Arab-Shâh (quoted by H. Kh.) describes him as “the wonder of the age both in prose and poetry, Arabic and Persian”. In some verses at the end of the Bazm u razm he uses the tâkhalût “‘Azîz”.

Bazm u razm, a history of Qâdi Burhân al-Din Ahmad, Sultan of Sîwâs, completed in 800/1397–8 : H. Kh. ii p. 139 no. 2273 (Ta’rikh al-Qâdi Burhân al-Din al-Sîwâs. H. Kh. does not quote the opening words and does not seem to have seen the work). Ayâ Şûfâyâ 3465 = Tauer 480 (A.H. 800/1398, copied at Sîwâs from an autograph. For description see Prof. Fu’âd’s introduction to the printed edition, pp. 14–19). Ahmad Thâlib 3282 = Tauer 481 (A.H. 1127/1715, said to be copied from an autograph. See Fu’âd, loc. cit. pp. 19–20). Biochet i 638 (early 18th cent.). Asfâd 2079 = Tauer 482 (A.H. 1241/1825–6. See Fu’âd, loc. cit. p. 20). Râghib Pâhâ 982 = Tauer 483 (see Fu’âd, loc. cit. pp. 20–1).


[Autobiographical information at the beginning of the Bazm u razm (summarised by Prof. Fu’âd in his Turkish introduction pp. 7–13) ; Ibn ‘Arab-Shâh ‘Ajiyay al-maqdûr (in Arabic), ed. Manger, I p. 548–57 ; H. Kh. ii p. 139 no. 2273.]


1 Cf. Babinger Geschichtsschreiber der Osmanen p. 54.
583. It was by order of Abū ʻl-Fadl Aḥmad b. Wali al-Dīn Pāshā that "Kāshfī" wrote his

Ghasā-nāmah i Rūm, a metrical account of the campaign of Sultan Murād II (reigned A.H. 824/1421–835/1451) against the crusade of 1444 (Battle of Varna): Yıldız Köşkü, kuruş 936 = Tauer 484 (9th/15th cent.).

584. It was for Sultān Muḥammad II (reigned A.H. 855/1451–886/1481) that M. Amin b. Ḥājjī Khalīl al-Qānawi wrote his

(Summary of Ottoman history): Bloechet i 528 (late 15th cent.).


587. Ḥakīm al-Dīn Idrīs b. Ḥusām al-Dīn ʻAlī al-Būdāla was at one time in the correspondence department of the Ağ-Quyansultan Yaḥyā Bēg, for whom he wrote in 890/1485 a letter of congratulation to Sultān Bāyazīd II. In consequence of Shāh Ismāʿīl’s advance he fled to Turkey in 907/1501 and enjoyed the favour successively of Sultān Bāyazīd (reigned A.H. 886/1481–918/1512) and of Sultān Salīm I (A.H. 918/1512–926/1520). He accompanied the latter on his campaign in Persia, won over many Kurdish chiefs to the Turkish side, and commanded Kurdish troops in successful engagements against the Persians. In 921/1515 he ably reorganised the administration of the conquered Kurdish provinces and, reversing Shāh Ismāʿīl’s policy of appointing Persian governors, “aimed at giving

1 Bloechet calls the author Muhammad ibn Ḥadījī Khalīl el-Kounivi, but his name is given as above (apparently as a result of personal inspection of the MS.) by Babinger in Die Geschichtsschreiber der Osmanen p. 18.

The opening words are Musama ni khitba dār bayha dī fūtāh u kurašīni al Sultan Muḥammad ast. The division into katibahs and dāstāns suggests that this is a part of the Ḥaṣṭ bikhṣī. The seventh katibah of the Ḥaṣṭ bikhṣī (on Muḥammad II) ends with 29 not 26 dāstāns.

G. HISTORY OF ASIA MINOR AND TURKEY

Kurdistan a feudal organisation securing the predominance of the Kurd nobility” (Minorsky in Eney. Isl. ii 1142b). He is thus an important figure in the history of Kurdistan. In the Egyptian campaign also he was with Sultān Salīm. According to his son’s statement in his preface to the Sultān-nāmah he died in Dīn 1-Hijr 926/Nov.–Dec. 1520, only a few months after Salīm. His grave is at Eyyūb beside the Idrīs-Kōşkü in the mosque founded by his wife, Zainab Khāṭīn.

He was the author of a tafṣīr dedicated to Bāyazīd and, according to Taşköprüzādah, of guṣṣādahs in Arabic and Persian and of innumerable tracts (raṣāʾīl) on various subjects.

Ḥaṣṭ-bikhṣī, a florid history of the first eight Ottoman sultāns undertaken in 908/1502 by desire of Bāyazīd II and divided into a tafṣīr (on the science of history and the preeminence of the Ottomans), eight katibahs or daftars, each with a prologue in verse and various subdivisions, (1) (origin) of the Ottomans and reign of ‘Uṯmān, (2) ʻOrkhan, (3) Murād I, (4) Bāyazīd Yildirim, (5) Muḥammad I, (6) Murād II, (7) Muḥammad II, (8) Bāyazīd II to the appointment of Fīrūz Bēy as governor of Bosnia in 912/1506 and a Ḥāṭīn, in verse, on the deposition of Bāyazīd and the accession of Salīm: ʻIḥās, ii p. 110 no. 2152, vi p. 500 no. 14406, Astad 2197 = Tauer 508 (assigned by Tauer to the 11th/17th cent., but M. Şikrük in Der Islam xix (1931), pp. 132–3, suggests that it is possibly an autograph), 2199 = Tauer 495 (Katibah i-vi. 10th/16th cent.), 2198 = Tauer 496 (Katibahs vi-vii, defective at end. 10th/16th cent. See also M. Şikrük in Der Islam xix (1931) p. 137), Nūr i-Uthmānīyah 3209 = Tauer 504 (assigned by Tauer to the 11th/17th cent., but M. Şikrük in Der Islam xix (1931), pp. 132–3, argues that it is partly autograph), 3210 = Tauer 497 (end of Katibah i and Katibahs ii–v, defective at end. 10th/16th cent. See also M. Şikrük in Der Islam (1931), p. 137), 3082 = Tauer 503 (Mugaddimah and Katibahs i–iv.

1 For more detailed analyses of the whole work than that given here see Rien i 217–18, Bānkīpār vi 532–4 and Babinger Geschichtsschreiber der Osmanen pp. 46–7.

A full analysis of Katibahs i and ii is given by M. Şikrük in Der Islam xix (1931) pp. 130–41.

A translation by D. S. Margoliouth was formerly announced as in preparation for the Royal Asiatic Society’s Oriental Translation Fund series, but it appears from Babinger’s Geschichtsschreiber der Osmanen, p. 48, that Professor Margoliouth has abandoned his intention of publishing a translation of this work.


Turkish translation 1 by ‘Abd al-Baqīi “Sa’di” (for whom see Babinger Die Geschichtsschreiber der Osmanen pp. 280–1) undertaken in 1496/1733 at the command of Sulṭan Mahmūd I (reigned A.H. 1149/1730–1168/1754): Flügel ii 394 etc. (For other MSS. see Babinger op. cit. p. 49, where Nūr i ‘Uṣbāniyyah 3078

1 A ‘Arzname al-Hāfiṣ bi‘l-bi‘lāh by Ḥasan b. Ḥasan Munglij is mentioned without further particulars in Bahārā Semonov 43.
and Ayâ Şûfiyah 3344 should be deleted, and M. Şûkru in Der Islam xix (1931) pp. 138–9.)


Continuation by the author’s son: Sulaimân-nâmâh or Dhail i Hasht bihišt (beginning Qal Allâhumma Mâh al-mulk ... wa-aţhâ mu’dh karbi’u’ ‘alâ mă an’ama ‘alâ Sulaimânînî mullu’ kabiri”) completed in 974/1566 and containing the history of Salim I (reigned 918/1512–926/1520): Lâlî Islâmî 548/2 = Tauer 5256 (A.H. 975/1567), Gotha 33 (A.H. 977/1569), As’ad 2447 = Tauer 526 (10th/16th cent.), Rawân Kökâhî 1540a = Tauer 527 (10th/16th cent.), Flügel ii 994.

(2) Salim-nâmâh (beg. al-Hamdû lî-lîhî ‘illadî sa’dapam wa’dahu), a history of Sulûn Salim I (reigned A.H. 918/1512–926/1520) in prose and verse left unfinished at the author’s death and then scattered and partly lost, but reassembled so far as possible by the author’s son, Abû ’l-Fadl M. b. Idris al-Daftari, at the command of Sulûn Sulaimân I (reigned 926/1520–974/1566) and completed A.H. 974/1566 in the first year of Salim II’s reign: Lindesiana p. 109 no. 47 (“No date, about 1560”),

Biochet i 527 (splendid copy written for Muhammad Pasha (Şoqollî, d. 987/1579), Rieu i 2186 (17th cent.), Lâlî Islâmî 548 (1) = Tauer 521 (Preface only).

[Autobiographical information in the author’s preface to the Hasht bihišt (cf. Rieu i 217) and the Salim-nâmâh (cf. Rieu i 2186 etc.): Preface of the author’s son to the Salim-nâmâh (cf. Rieu i 219); al-Şaghişî i 425–6 = Recuer translation p. 206; Sa’d al-Din Tûj al-tawârîkh (in Turkish) 506 (reference given by Babinger); Brockelmann ii 233; Eney Isl. under Biddîs (Huart) and (Minorsky) under Kurds; History (i pp. 11426 and 11434 in the English edition); Babinger in Der Islam xi (1921) pp. 42–3; Babinger Geschichtsschreibung der Osmanîen 45–9, where one or two further references will be found.]

588. [‘Abd al-Jabîr b. Uwais b. M., called Nashîfî and al-Qâdî-zâdâh, was the author of a translation of Ibn Khallikân's Wafayât al-a’jûn which he prepared for Sulûn Salim I (reigned A.H. 918/1512–926/1520) and of which the first part was completed at Constantinople in 926/1520 and the second in 928/1521–2. He may be identical with Aţzhâr al-Din al-Ardañi who is said by H. Kh. (vi p. 455) to have died at Cairo in 930/1523–4.

(Ghazâwî al-Sulṭân Salîm), history of Salim’s conquest of Egypt written by order of the Amir Şadîr al-Dîn Muḥammad and based on notes taken during the campaign: Salim Âğhâ 825 = Tauer 522 (full analysis).

589. Mullâ Muḥammad “Adâ’î” Şûfâzî presumably came to Turkey in the time of Salim I or Sulaimân. He was a protégé of Prince Muṣṭafâ, the son of Sulaimân, and of the grand vizier Mehmed Şoqollî Pâshâ (for whom see Eney. Isl. under Şoqollî).


[Babinger Die Geschichtsschreiber der Osmanîen p. 98, where references are given to ‘Alî (Kûnh al-âlkîbâr), apparently the only Turkish biographer who mentions “Adâ’î”, Hammer-Purgstall’s Geschichte des osmanischen Reiches iii 755 and his Geschichte der osmanischen Dichtkunst.]

590. Nâmâh i Shâh Salîm, or Futûhât i Salîm Shâh Khân [sic], a poem on the history of Salim I, by an unknown author: Berlin 456.

591. Of unknown authorship is the Kanz al-ja’āwîr al-sâniyyah fi ’l-futûhât al-Sulâî-

mâniyyâh, a history of the campaigns of Sulûn Sulaimân I against Belgrade in 1521 and against Vienna in 1529: Ayâ Şûfiyah 3392 = Tauer 528, Hükmeğho ’Lî Pâshâ 764 = Tauer 529, Salim Âğhâ 769 = Tauer 530.

Edition: Histoire de la campagne du sultan Suleyman Ier contre Belgrade en 1521. Texte person publié d’après deux manuscrits de
592. ‘Abd al-Rahmān “Ghubārī” b. ‘Abd Allāh left Aqşah for Stambul and in time was appointed tutor to Orkhan, the son of Bāyazid II (reigned A.H. 886/1481–918/1512). In the reign of Sulaimān I (A.H. 926/1520–974/1566) he acted as kātib during the campaign in al-‘Irāq and on his return became Surrah-hünayān anīnī. He is said to have died at Mecca in 974/1566. He was a skilled calligraphist and the author of (1) Mū’ākhār-nāmah, a Turkish metrical work on the measurements of the Ka’bah, (2) Ka’bah-nāmah, a Turkish metrical work on the merits of the Ka’bah, and

(3) Sulaimān-nāmah, a Persian history of Sulaimān I Maghniṣā (Anatolia), Murādiyā Mosque.

[Babinger Die Geschichtsschreiber der Osmanen p. 93 (q.v. for further references).]

593. (1) (Bāyazid-nāmah), a poem by “‘Ārif” on the hostilities between the princes Bāyazid and Salim, the sons of Sulṭān Sulaimān I (reigned A.H. 926/1520–974/1566): Rawā‘ Kōşkī 1540 = Tauer 531 (cf. Babinger p. 54) (10th/16th cent.).

(2) Ghasār i Sulaimānī, a mathnawī on the conquest of Sulṭān Sulaimān I completed in 933/1526–7: Blochet iii 1802 (early 16th cent.).

(3) History of Sulṭān Sulaimān I in florowy prose intermixed with many verses: Berlin 437 (defective at end).

(4) Safar i farkhundah-athar i ḥadrat i Badshāh i ‘alā al... ba-jāmī i Bāghdād i Khujastah-būnayād... a poet on the campaign of Sulaimān I against Bāghdād in 940/1535: Blochet iii 1825 (early 16th cent.).

594. S. Luqmān b. S. Ḥusain al-‘Āshūrī al-Husainī, original of Urmiyā, was appointed Shāh-nāmāh-ji1 to Sulṭān Sulaimān (reigned A.H. 974/1566–982/1574) in Shawwāl 976/March–April 1569 (according to a statement of his own referred to by Babinger, but another statement of his own, mentioned by Rieu, gives Muḥarram 977/June–July 1569 as the date of appointment). Murād III (A.H. 982/1574–1003/1595) retained him in that position, but in 1005/1596–7, that is not long after the accession of Muhammad III (A.H. 1005/1595–1012/1603), he was removed from the office of Shāh-nāmāh-ji and appointed Daftar-dār. According to Rieu his contemporaries did not deem him worthy of a place in the roll of poets.

Among his works were a Hunar-nāmah, of which only the second volume (a prose history of Sulṭān Sulaimān) is known to exist, or at any rate to have existed recently (see Babinger pp. 166–7), Mu‘īn al-fāmīr, a prose history of the Ottomans, especially of Sulaimān I, Salīm II and Murād III to A.H. 992/1583 (see Rieu Turkish Cat. p. 54 and Babinger pp. 165–6), Qiyyāfat al-insānīyāt fī shahādāt al-Uthmānīyāt, or, shortly, Shahādāt i Uthmānīyāt, descriptions of the personal appearance of the Ottoman Sulṭāns designed as an accompaniment to a collection of their portraits by various artists (see Rieu Turkish Cat. pp. 53 and Babinger pp. 165–6), and a Shāh-nāmāh i āl i Uthmān completed in 999/1590 (see Rieu Turkish Cat. p. 186 and Babinger p. 166).

The Persian Shāhanshāh-nāmāh i Sulṭān Muḥammad described in the Bānkūp catalogue is by a poet who apparently uses “Ḥusainī” as his taḥkallūs, but it seems at least highly probable that this also is a work of Luqmān’s. The poet emulates the Sulṭāns Sulaimān I (A.H. 926/1520–974/1566), Sulīm II and Murād III and says that he described their exploits in Persian and Turkish prose and verse and that he composed several Shāh-nāmāhs, numbering ten volumes, as well as a Hunar-nāmah and a Sūr-nāmah.

(1) Salīm-khan-nāmah,2 a metrical history of Sulṭān

1 Poets writing in two different languages not infrequently used a different taḥkallūs for each language. “Ḥusainī” may have been his taḥkallūs in Persian poems and “Luqmān” in Turkish.

2 Presumably identical with the Salīm-nāmah mentioned by Babinger (pp. 166, 167) who refers to an article by Ahmad Taḥbīd Bey in the Türkî i Uthmānî Anjumâni Majmû‘-r-i, 103–11.
Salim II (reigned A.H. 974/1566-982/1574) written in 988/1580; Rawân Koshkû 1537 = Tauer 533 (undated breuillon).


(3) Shahanshâh -nâmâh i Sultan Muhammed, a metrical history of Sultan Muhammed III (reigned A.H. 1008/1595-1012/1603), to whom the work is dedicated: Bânkpiûrî iii 285 (Pictures).

[Autobiographical statements in his works (see Rieu Turkish Cat., loc. cit., Babinger, loc. cit., and Bânkpiûrî Cat., loc. cit.) and several Turkish authorities (for references see Babinger p. 167).]


596. Bibighi Mâshkûl wrote Shâh-nâmâh, a mathnavî on the wars of Sultan Murad III against M. Khuda-bandah of Persia: Blochet iii 1836 (17th cent.).

597. Fat'h-nâmâh i Khunkâr i Rûm, an anonymous account (15 foll.) of the campaign of Sultan Muhammed IV against Hungary in 1005/1596-7, translated from the Turkish by Ethê 5721 (A.H. 1217/1802-3).

598. Ibrâhîm "Muhammed Arbâ", the last of the official Shah-nâmah-jîs,2 belonged originally to Erzerum. He became professor successively in a number of different madrasahs at Istanbul for particulars see Babinger) and died in 1061/1650-1, the year in which he became mudarris in the madrasah of Mūṣṭafâ Paşa.

Shahanshah-namah, a poem on the life of Murad IV (reigned A.H. 1032/1623-1049/1640): Rawân Koshkû (see Babinger p. 171, where a reference is given to Târikh-i-"Uthmânî  Aynunmânî-Majmû'ah-i 499).

[Babinger Die Geschichtsschreiber der Osmanen pp. 170-1 (q.v. for further authorities).]

599. Ibrâhîm Efendi, Turkish Military Surgeon at Beirut, wrote in Arabic Mişbâh al-sârî wa-nuzhat al-qârî, “Travels in Egypt, Turkey and Europe, with historical accounts of the two former countries, and an appendix on the ancient history of Syria.”

Edition (vol. i. only ?): Beirut 1272/1855° (Ellis i 725).

Persian translation by M. ‘Abbâs “Rîf’ât” Shirwânî (see p. 226 supra and § 500 infra) of the part relating to the Ottoman Sultanins (with a continuation ?) to the accession of Abd al-‘Azîz A.H. 1277/1861: Târikh i Qaîsar i Rûm. Edition: Cânpore 1281/1864°.

600. M. ‘Abbâs “Rîf’ât” Shirwânî has already been mentioned (p. 226 supra) as the author of a Târikh i Ayl i amâjd and also (§ 599 supra) as the translator of a part of Ibrâhîm Efendi’s Mişbâh al-sârî.

Sultan-namah, a short history of the Ottoman Sultanins ending with a brief account of the Russo-Turkish War of 1877, written A.H. 1304/1886-7 for the Bombay publisher Mirzâ M. Malik al-Kuttâb Shirâzî.


601. Miscellaneous works on Ottoman history:—

(2) Tārīkh i Āyā Šāfiyahu, by Ahmad b. Ahmad al-Jilānī: Āyā Šāfiyahu 3035 (cf. Babinger p. 30).

(3) Tārīkh i mukhtasar dar waqā‘ī i fath i Qustanti-
niyah, a translation made by M. Mahdī al-Sirāwīnī al-Ansārī in 1210/1795 of a Turkish original which he met with at Sīrat in 1209/1794: R.A.S. P. 157 = Morley 158 (A.H. 1210/1795).

(4) Tārīkh i salāf in ‘Uthmānī, from ‘Uthmān Khān I (A.H. 723) to Sulṭān Muqtaṣī Khān IV (A.H. 1231), translated from French and English (beginning Ḥamdi kih muqīb il ‘adāh i sālikān in malq‘ il ana‘): Majlis 622 (3).


(6) Tarjamah i Aḥvālāt i salāf in Rūm, translated from a French original A.H. 1255/1839–40 in the time of Muḥam-
mad Shāh Gājī: Maghād iī 101 ult. (9).

(7) Kitāb dar ḥikr i qa‘āh i Qustantiniyahu u bina‘ i Āyā Šāfiyahu: Āyā Šāfiyahu 3024.

(8) A sketch (foll. 196–57a) of Ottoman history to the accession of Salīm II in 918/1516, by Asad Allāh: Browne Coll. H. 22 (9) (2) = Houtum-Schindler 23 (2).

(9) Sketch (foll. 15–23) of the political situation of Turkey, Arabia, Berbera and the Somali coast circ. A.D. 1803 (Nushkāh i ahvālāt i ‘ajlāh i bilād i Rūm) by an author who had visited al-Madinah under the Wahhābī rule and who apparently wrote this work at Mocha: Recei 1184b (early 19th cent.).

H. HISTORY OF CAUCASIA

602. In an article entitled K voprosu o proiskhozdenii Derbend-
name, which was published in the Leningrad Academy’s short-
lived periodical Iran (vol. i (1927), pp. 42–58), the late W. Barthold stated most of the ascertainable facts concerning the
versions and manuscripts of the Darband-nāmah. The particulars
given below are derived largely from that article.

Darband-nāmah, a history of Dāghistān and especially of
Darband extending (in M. Awwābī Aqṭāshī’s translation) from the time of the Sāsānīd Qubād to the year 436/1044–5 (but in
some manuscripts the narrative ends with Harūn al-Raṣīd).

Persian original (?) 1 by Ibrāhīm Qazwīnī 2: a MS. presented to F. I. Soinov, afterwards Privy Councillor and Senator, in
1724 by the Na‘īb, Imām-Quli, at Darband, was translated into
Russian by Yusup Iżhībīlov, in whose hands the MS. remained.
[Another MS. Darband-nāmah presented to Peter the Great in
1725 by the same Na‘īb, placed in the College of Foreign Affairs
at St. Petersburg and, according to Bayer, still there in 1736,
but not now forthcoming, was evidently a copy of the Turkish
version, since D. Cantemir’s Latin translation of the beginning of
the work (see p. 435 infra) contains the mention of M. Awwābī.]

Abridged Turkish translation made by the Persian [of Ibrāhīm Qazwīnī?] apparently in the 17th century by M. Awwābī 3 Aqṭāshī for a Dāghistānī ruler, Chōbān Bēg b. Ṣamākhī, a descendant of Gīrāy Khān; Mosco Lenin Library (= Rumi-
yantsve Museum no. 261. This is the only known manuscript

1 It is not known whether this was the original form of the work. There
are statements of doubtful authority about copies of the Darband-nāmah in
Arabic. For example, Karamzin (Ist. Oke. Ross., t. iii, prim. 292) found among
G. F. Miller’s papers a MS. with the title Iceshe o pīvāh Derbend perekodanooe
o arabskoy yazyku v Kizlari v 1758 g. starshim general-maioria i kizlarovo-
ner-kommendeda fon Fraudendorfa. According to M. Alikhanov-Arabkī (Turkic Derbend-name. Pervod pod red. M. Alikhanova-Arabkī, Tbilis
1988, pp. 9, 17) a copy of the Darband-nāmah in Arabic existed at the end of
the 19th century. Barthold thought it probable that this, if it really existed,
was a retabulation from the Turkish.

2 The name of this otherwise unknown author was ascertained by Barthold
from the title-page of Yusup Izhībulov’s Russian translation. It is not clear
from that translation whether the Persian Darband-nāmah had a prose
and whether the author indicated the date at which he wrote.

3 Barthold and his predecessors write Awābī (Awabī) without explaining
the suffix, which may be identical with that explained by al-Samānī
and others as derived from al-Awābī (in the Tāj al-’arīs Awābī), a subdivision
of Tujīb. Aqṭāshī is the name of a river, on which the town of Enderby is
situated.
containing the translator’s preface and his name etc. The Turkish text of the preface is given with an English translation and a description of the MS. on pp. 224–8 of Kazem-Beg’s edition, which was nearly all in print when Kazem-Beg learnt of the Rumyantsev MS. (After Barthold in Iran i p. 49). A copy of this translation given to Peter the Great at Darband in 1722 (see p. 423 supra) seems to have disappeared.

Another (apparently later) Turkish version: Dorn 541 (defective at beginning. A.H. 1099/1687), 542 (A.D. 1829).

Edition of the Turkish text with an English translation: Derband-nâme, or the history of Derband; translated from a select Turkish version and published with the texts and with notes [and with a reprint of Klaproth’s French translation]... by Mirza A. Kazem-Beg. St. Petersburg 1851 (“Sur les Mémoires des Savants étrangers, publiés par l’Académie des Sciences, Tome vi.”).


Russian translations (1) made from Soimonov’s MS. (see p. 423 supra) and completed at Râşht in 1726 by Yusup Izhubatov, a Tartar of Kazan who accompanied the Russian armies in northern Persia as chief translator to General Matyushkin: Sokraschenie istorii o nachale i slovenii persidskogo goroda Derbent i o proiskhodimykh mezhdu persidskim i skifskim voskresavami o tom bronekh mezhdul imi v te vremena, sochineniya autorom persidskogo goroda Kâzëmina mulla-yi Urbânimon na persidskom yazyke. Perevedena na russkii yazyk goroda

1 See W. Barthold in Iran i (1927), p. 50.
2 Kazem-Beg based his edition on (1) a modern transcript received by him from Derbend in 1889 “through the friendly efforts of Mirza Kerim, Secretary to Ibrahim Beg of Gkartchagh” (A Turkî Darband-nâmâh presented by the author, Mirza Kerim, to the Asiatic Museum at St. Petersburg is mentioned in Milanges asiatiques iv (St. Petersburg 1868) p. 496). (2) a transcript made by Dorn from the two MSS, in the Imperial Public Library at St. Petersburg.

Kazani oriental’nykh yazykov perevodchikom Yusupom. V Ryashe MDCXXXIV [sic] godu: MS. Moscow Archives 219/379 (see W. Barthold in Iran, vol. i, pp. 52–3). The work begins with Qubad and goes down only to the conquest of Darband by the Muslims. (2) Tarikhi Derband-name. Pereved pod red. M. Alikhanova-Arabskogo, Tiflis 1898 (see W. Barthold in Iran i p. 52, where this translation is quoted but not discussed).

German translation: Jacob Reineggs Allgemeine historisch-topographische Beschreibung des Kaukasus, Gotha and St. Petersburg 1796, pp. 67–119.

Latin translation of the beginning only by Prince D. Cantemir 2 (d. 1723): MS. among the Bayer papers in the archives of the Asiatic Museum at Leningrad.


It may perhaps be worth mentioning here that there is preserved at Berlin (Pertsch, Turkish Cat. p. 33) another work on Darband translated from Persian into Turkish by a certain ‘Aldî in 938/1531–2 for ‘Uthmân Pâshâ, the Turkish conqueror of Darband (see W. Barthold in Iran i p. 48).

603. Colonel ‘Abbâs-Qulî Àghâ “Qudî” Badkûbi or Bâkû-ghûnow 4, a descendant of the Khânns of Baku, was born on 10 June 1794 at the village of “Emir-Hadschan” in the Khânate

1 Reineggs made a copy of a MS. (defective at both ends and going down to Hârân al-Râshid) shown to him at Kubten in northern Dâghistân. This copy was presented to the Royal Academic Museum at Göttingen.
2 Cantemir translated from the MS. given to Peter the Great.
3 Klaproth used a MS. preserved then (but not now apparently) in the Royal Library at Berlin, which, like some of the other manuscripts, ended at this point. According to Klaproth another manuscript Darband-nâmah, differing considerably from that at Berlin, was presented by M. Steven to the Royal Library at Paris. According to Böbinger, Geschichtekreis der Osmanen P. 413, there is now a MS. at Paris (exp. taur. 516).
4 Bâkû-ghûnow is the spelling in Milanges asiatiques ii p. 56, where the word is written both in the Roman and the Persian character. Minorsky writes Bâkî-Khânun (so also Harnassowicz’s Bücher-Katalog 415 and 430).
of Baku. He grew up among disturbances and wars and spent all his life under arms. Towards the end of 1845 he went to Persia and thence via Constantinople to Mecca. Having just completed the pilgrimage he died of cholera on Mt. 'Arafat in 1846.

He wrote (1) a short Persian grammar, Qānin i Quḏi, published at Tiflis in 1831, (2) Riqāḏ al-quds (in Turkish), biographies of 14 saints, (3) Kosh al-gharā’ib on the discovery of America (see p. 428 infra), (4) Taḏāḥib i aḥkāl (in Persian), (5) ‘Ain al-mīṣān (in Arabic), on logic, (6) Asrār al-malakāt (in Persian and Arabic), on astronomy, (7) a geography of the world (in Persian), (8) Mīḥkāt al-anwār (in Persian), an ethical poem, (9) shorter poems (in Persian, Arabic and Turkish).

*Gulistān i Iram*, a history of Transcaucasia (Shirwan and Dagestan) from the earliest times to the Russian conquest (1813): Chanykov 99.


[Mélanges asiatiques i (St. Petersburg 1852) pp. 167-8, ii (St. Petersburg 1852) p. 56; Ency. Isl. s.v. Kubba, bibliography; Türk halkedibiatis ansiklopedisi I pp. 18-22.]

604. Mirza Ḥaḍīr Wazirov is the author of a *Majma’ al-mulak fi ḍhikr i salṭin* i ‘Ajam written in 1841 (Chanykov 88).

*Darband-nāmah i jadīd*, written a.h. 1262/1846: Chanykov 98.

605. Kitāb dar bayān i asl i shahr i Darband u ahālī i Dāḡhīstān: Chanykov 156 (c).

J. HISTORY OF ARABIA

606. Nār al-Dīn ‘Alī b. ‘Abd Allāh al-Sambūdī was born at Sambūd (Upper Egypt) in Safar 844/1440. Having settled at al-Madinah, he devoted himself to the welfare of the town, the study of its history and the instruction of its inhabitants. From the Sultan Qāt-Bey he obtained money for the repair of the Prophet’s Mosque and he himself bought and repaired the house of Tamim al-Dāri. He became Shāhīkh al-Islām at al-Madinah and died there in 911/1506.


For further information see Brockelmann ii 173-4, Ency. Isl. loc. cit., and Bānkīpur Arabic Catalogue, vol. xv, p. 179.

Persian translations: (1) *Tārikh i Madīnah*, by Shīhāb al-Dīn Daulatābādī: (d. a.h. 849/1445 or earlier, see p. 10 supra): Lindesianna p. 215 (also 225) no. 436 (a.h. 1130/1718).

(2) *Akhbār i hasīnah dar akhbār i Madīnah*, completed by an anonymous translator a.h. 999/1591-2 (see Bodl. 139) and divided like the original into eight *Bābs*: Bodelian 138 (large lacuna in Bāb i. a.h. 998/1595), 139 (very defective. a.h. 1132/1720 ?), Berlin 532a (al-Madinah, a.h. 998/1599), Ethē 719 (a.h. 1004/1596), Būḥār 101 (18th cent.), Ivanov 281 (18th cent.).

607. ‘Abd al-Haq b. Saif al-Dīn Dihlawī, who has already been mentioned as the author of the *Madārij al-nubuwah* (pp. 194-5 supra), of a commentary on al-Fīrūzābādī’s *Sufar al-se’ādah* (p. 181 supra) and of the *Aḥwa’l i A’immah i Iḥnā’-askar* (p. 214 supra), died in 1052/1642.

*Jadīb al-qulūb ilā diyār al-mahbūb*, a history and topography of al-Madinah, begun at al-Madinah a.h. 998/1599-90 and completed at Delhi a.h. 1001/1592-3: Bānkīpur vii 645 (a.h. 1048/1638), 644 (a.h. 1102/1691), Ethē 782 (a.h. 1599/1688).

As a translation by Shīhāb al-Dīn Daulatābādī does not seem to be mentioned elsewhere, the ascription needs verification.
1061 (A.H. 1149/1736), 722 (n.d.), LO. D.P. 622A
(A.H. 1221/1807), 622B (= 632 (ii) B) (early 19th cent.), Ivanow
2nd Suppt. 934 (early 18th cent.), Āṣafyah ii p. 876 no. 13
(A.H. 1145/1735–6), Berlin 553, Browne Suppt. 355 (King’s
134), Buhārā Semenov 59, Tashkent Kahl p. 90.
Editions: Calcutta 1847*, Lucknow 1282/1865–6 (see Etté
720), 1869*, Cawnpore 1893*.
608. Miscellaneous works relating to Arabia:
(1) Akhbār al-Madinah: Āṣafyah i p. 218 no. 516.
(2) Jawāhir al-ta’rīkh dar binā i Makkah i mukarramah,
in 12 chapters, translated from an Arabic original: Rehatek
p. 72 (A.H. 1161/1748).
(3) Murāqqa`i Karbalā`, a history and topography of
(see J.R.S. 1933 p. 534).
(5) Short account of the Wahhābī incursions into al-
Hijāz and al-Yaman in 1217/1902–3 and 1218/1903–4,
by Munṣī Ḥājjī ‘Abd Allāh Makkī: Rieu ii 80α (Add.
26,275 foll. 33–5) (19th cent.).
(6) Tā’rīkh i Baṣrah, by M. Ḥasan Khān “Badi’”.
[Calcutta 1914*].
(7) Zuhātitayh dī Ṣafawiyah, a short work (11 foll.)
on the rise and rule of the Wahhābīs in al-Najaf with prophecies
of their expulsion and of the restoration of the holy places to
the descendants of the martyrs: Edinburgh 87 (A.H. 1223/1807).

K. HISTORY OF EUROPE AND AMERICA

609. [America] Kashf al-ghara`ib, a history of
the discovery of America and a description of it, by ‘Abbās-Quli
“Qudsi” Bādḵūbī or Bākū-Khān (see p. 425 supra) and Mīrzā
1 According to the Edinburgh catalogue “The author probably is Abū`
I`Fath Sulṭān M. Ṣafawi...” (for whom see pp. 319–20 supra). No reasons
are given for this suggestion.

Muharram “Marīd” Qarābāghī: Leningrad Mus. Asiat. (see Mélanges asiatiques ii (St. Petersburg 1852–6) p. 57, Majlis
269 (A.H. 1298/1881).
[America] Tā’rīkh i inkhsah i Yangi-Dunyā, by M. Ḥasan Khān I’timād al-Salṭanah (d. 1896, see pp. 154–5 supra).
Edition: Tihrān 1285/1871*.
Edition: Bombay 1874*.
[England] Tā’rīkh i Ingilistān (kitāb i jahān-ārā mawsum
bah Tā’rīkh i Ingilistān), a short history of England, preceded by a
sketch of European history, compiled from works of Jonathan
Scott etc. by M. b. M. Rāfī`, entitled Malik al-Kuttāb, Shīrāzī
[Europe] Tawārīkh i Farangistān, by “yakā az umurā
i Irān”, Peshawar 1448.
[European War] Jang i bain-al-milāh, a translation by
Dr. Mīrzā S. Ismā’īl Khān Mūjāhidī of a work by Maurice
Pāk’īlūk (sic, for Paléologue).
[France] Tā’rīkh i Frānsah, by M. Ḥasan Khān I’timād
al-Salṭanah (for whom see pp. 154–5 supra).
Edition: Tihrān 1312/1894–5 (see Maghād iii p. 115).
[Franco-Russian War (of 1798–1801 ?)] Tarjāmah i
Tā’rīkh i jang i Frānsah bā-Rūs, a translation by M. Kīdā Tābrīzī from a Turkish original sent to Fath-Allāh Shāh:
Maghād iii p. 79 (A.H. 1270/1853–4).
[Germany] Tā’rīkh i Impirātārān i Ālmān u Pāphā i
Rūm, an anonymous and incomplete (to A.D. 1164) translation
from the French of Voltaire: Majlis 224.
[Germany] Tā’rīkh i qadim i Yūnān u tā’rīkh i ḥukamā’i
falāšfah i Yūnān, compiled from English authors by
[Russia] **Russian supremacy in Central Asia**, being a brief [82 pp.] account, historical, geographical and ethnological of the Central Asian or Turanian Khans, down to the present time, prepared from various sources and written in simple modern Persian by Maulavi Abdul Wali (Waqqâ'î’i’ tasâlût ilî Râsiyâ bar Astitâ etc.). Edition: *Agrah* 1900*. (new edition).

[Spain] **Futūḥ al-'Arab wa-kunuz al-adab**, a short account of the conquest of Spain by the Moors translated by 'Abd al-Rahîm Khân Shirazi from an English original. Edition: *Bombay* 1911*.

A few other works on European history published mainly by teachers of the Dâr al-Funûn College and the Political College are mentioned in E. G. Browne’s *Press and poetry of modern Persia*, pp. 158–9, 162.

### L. HISTORICAL OF CHINA AND JAPAN

610. Majd al-Dîn M. b. Dîyâ’ al-Dîn ‘Atdân al-Surkhakati, the maternal uncle of M. al-‘Afti, was court physician to the Sultan Qâlid Tamghâî Khân Ibrâhîm b. al-‘Husain (ruled at Samarqand, d. after 597/1201) and to him he dedicated his now lost *Târikh in Turkistân* (for which see M. Nizâm al-Dîn *Introduction to the Jawâ’îm al-hikâyât* ... of ... *al-Afti*, London 1929, p. 44, W. Barthold *Turkistan*, London 1928, p. 17). He wrote also a *Khâvâ’îs al-arâf* (see Nizâm al-Dîn op. cit. p. 67) and a *Târikh in Khitây*. None of these works has survived, and the Leyden *Târikh in Khitây*, which Kuenen supposed to be M. b. ‘Atdân’s work, is apparently a copy of ‘Ali Akbar Khîtâî’s *Târikh in Khitây*, which seems to be a description of China and the Chinese rather than a history. *‘Ali Akbar Khîtâî* was a merchant, probably of Turkistan, who went to China with some companions and obtained the permission of the Chinese government to live at Pekin. After some years he left China and settled at Constantinople, where in 922/1516 he wrote his description of China, intending to dedicate it to Sâlim I (reigned A.H. 918/ 1512-926/1520), but, having been unable to present it to him before his death, he dedicated it to his son and successor Sulaimân I (reigned A.H. 926/1520-974/1566).

Extracts (3 chapters with French translation): *Mélanges orientaux* p. 30 foll.


(4) *Tārīkh i mukhārābāt i Rūs u Zhāpān*, translated by Maḥmūd Tārzī, at one time Foreign Minister of Afgānīstān, from a Turkish original. Edition: *Kābul* 1334/1917.

612. A certain "ʿIsāmī" composed in 750/1349-50 and dedicated to "ʿĀlī al-Dunyā wa-l-Dīn Abī ʾl-Muẓaffar Bahman-Shāh Sulṭān, the first ruler of the Bahmani dynasty, his

*Futūḥ al-salāṭīn*, an epic poem on the rulers of India from the Ghaznavids to the date of composition, one of the authorities of the *Tabaqqāt i Akbār*: *Ēthē* 895 (damaged. 16th cent.), *Haidarābād* Maulawi M. Ghauṭī's Library (see *Oriental College Magazine*, vol. xiv no. 1 (Nov. 1937) p. 90), possibly also *Rehatse* p. 131 no. 16 (cf. p. 493 *infra*) and *Āṣāfiya* p. 226 no. 673 (cf. p. 493 *infra*).


613. Khwājah ṁīzām al-Dīn Ahmad b. M. Muqīm al-Harawī was appointed Bakhšāḥ of Gujrat in Akbār's 29th regnal year and Bakhšāḥ of the empire in the 37th year. He died at the age of 45 on 23 Sāfār 1002/1594, the 39th year.

*Tabaqqāt i Akbār*, as it is usually called, or *Tabaqqāt i Akbār-Shāhī*, as the author himself called it, or *Tārīkh i Nīẓāmī*, as it is sometimes called, written A.H. 1001/1592-3 (but Akbār's reign is brought down to the end of the 38th year A.H. 1002/1593-4), the earliest of the general histories of India and the basis of subsequent works like the *Muntakhab al-tawārīkh* and the *Ghulshan i ibrāhīmī*, divided into muguḍīnāmah (the Ghaznavids), nine *tabaqqāt*: (1) Delhi A.H. 574/1178-1002/1593 concluding with notices of celebrated men of Akbār's time, (2) the Deccan A.H. 748/1347-1002/1593, (3) Gujrat A.H. 745/1340-980/1572, (4) Mālwa A.H. 806/1406-977/1569, (5) Bengal A.H. 741/1340-984/1576, (6) Jaunpur A.H. 784/1382-881/1476, (7) Kāshmīr A.H. 747/1346-995/1586, (8) Sind A.H. 86705-1001/1592, (9) Multān A.H. 847/1443-923/1517 and a geographical khāṭīnāmah (apparently never finished, since in the
Extracts (3 chapters with French translation): *Mélanges orientaux* p. 30 foll.


(4) *Ṭārisk i muḥārabah i Rūs u Zhāpān*, translated by Maḥmūd Ṭarzī, at one time Foreign Minister of Afghānistān, from a Turkish original. Edition: *Kābul* 1334/1917*.

M. HISTORY OF INDIA: (a) GENERAL

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

612. A certain “*Iṣāmī*” composed in 750/1349–50 and dedicated to “Alī” al-Dunyā wa’l-Din Abī ’l-Muqaffar Bahman-Shāh Sultān, the first ruler of the Bahmani dynasty, his

*Futūḥ al-salātīn*, an epic poem on the rulers of India from the Ghaznavids to the date of composition, one of the authorities of the *Tabaqqat i Akbari*: *Æïkh* 895 (damaged. 16th cent.), *Haidarābād* Maulawi M. Ghaouth’s Library (see *Oriental College Magazine*, vol. xiv no. 1 (Nov. 1937) p. 90), possibly also *Rehātek* p. 131 no. 16 (cf. p. 493 *infra*) and *Āṣafīyah* I p. 226 no. 673 (cf. p. 493 *infra*).

Edition: *Ægra* 1338 (ed. Āgīhā Mahdī Husain), *

Description etc.: *Iṣāmī-nāmah*, by S. Yūshā’, *Mādras* 1837 (see *Oriental College Magazine*, vol. xiv no. 1 (Nov. 1937) p. 90).

613. Khwājāgī Nīzām al-Dīn Ahmad b. M. Muqīn al-Harawī was appointed *Bakhsī* of Gujrat in Akbar’s 29th regnal year and *Bakhsī* of the empire in the 37th year. He died at the age of 45 on 23 Safar 1003/1594, the 39th year.