without the Persian text, was published in a volume entitled *Anecdotes of Aurangzib and historical essays* by Jadunath Sarkar at Calcutta in 1912* and 1925* (2nd ed., revised).

755. Other works relating to Aurangzib:

(1) ‘Ain al-jinān, or Waqā‘ī i Nawwāb Khān Dar laskar i Aurangzib, in mixed prose and verse: *Browne* Suppt. 878.

(2) Aurang-nāmah, "A poem by ‘Haqīqī’ (a Roz-bihānī soldier posted in Bengal), often agrees with Mu‘āṣūm; ends with execution of Darā’": *Āṣāfiyyah* i p. 220 no. 603 (A.H. 1196/1782). See *The Cambridge History of India*, iv p. 582, from which the above description (by Sarkar) is quoted.

(3) Detailed history of Delhi, particulars of the Emperors’ movements, lists of mānasī, etc. from the time of Aurangzib to that of Farrukh-Siyāsī, with a summary account of preceding reigns: *Lahore* Panjāb Univ. Lib. (see *Oriental College Magazine*, vol. ii no. 4 (Aug. 1926) p. 58 no. 70).

(4) Gūshah, by M. Šāliḥ. "Dated 1070 by the author": *Eton* 190.

(5) Iftīṭāḥ i sultaṇī, a poetical account of Prince Aurangzib’s war with the Uzbek and Nadīr M. Khān, the ruler of Bolkh, written in 1057/1647 by ‘Alawi’ or ‘Ulwi’: *Būḥār* 394 (A.H. 1150/1737–8).


(7) Nasm al-mulūk, a mathnawī giving a history of India from the accession of Aurangzib to the reign of Farrukh-Siyāsī: *Rieu* ii 1069 (extracts only). Circ. A.D. 1860.

(8) Sā‘āt i nahdat i ‘Alamgrī Pādshāh, time-table of Aurangzīb’s marches from 3 Rabī‘ i 1066 to 4 Jumādā i in the 34th (36th?) regnal year, A.H. 1103: *Blochet* i 703 foll.

1 This work is placed in Margoliouth’s catalogue among his histories of Aurangzīb, but, if it was “dated 1070 by the author”, it cannot extend beyond the beginning of his reign.

M. HISTORY OF INDIA (c) THE TIMURIDS (8) THE 18TH CENTURY


(9) Short extract dealing with Aurangzīb’s expeditions against Jāswānt Singh: *Ivanov* Curzon 697 (19th cent.).

(10) Short life of Aurangzīb (beginning *Sīnās i bīqiyās i Jā‘īlī Wahhād*) written apparently in the latter half of the 18th century: *Blochet* i 603 (late 18th cent.).


(12) Tārīkh i ‘Ālamgīrī, by Almā‘ad-Qulī Schāfawī: *‘Alligarh* Subţ, MSS. p. 58 no. 9.

(13) Titles of the princes and amirs of Aurangzīb’s reign: *Rieu* ii 995a (circ. A.D. 1850).

(14) Waqā‘ī i Dākhan, an account of events in the Deccan in Shāh-Jalān’s reign: *Blochet* i 620 (18th cent.), *Āṣāfiyyah* i p. 258 no. 517 (A.H. 1287/1870–1).


(17) Unidentified history of Aurangzīb: *Caetani* 33 (ornate MS.).

756. For the Muntākhab al-lubāb of Khāfi Khān see pp. 468–70 supra.

For Sh. M. Murād’s history of Aurangzīb and his successors to the 21st year of Muḥammad Shāh’s reign see p. 610 infra.

M. HISTORY OF INDIA (c) THE TIMURIDS (8) THE 18TH CENTURY


(3) Note on the struggle that followed the death of Aurangzeb: Ivanow Curzon 700 (19th cent.).


758. Mirzâ Nûr al-Dîn M. “‘îlî”, entitled successively Ni’mat Khân, Muqarrab Khân and Dânishmand Khân, who died in 1122/1710, has already been mentioned (pp. 589–92 supra) as the author of the Waqâ‘i i Haiderâbâd and the Jang-nâmah.

(1) Jang-nâmah, an account of Aurangzeb’s war against the Mahâ-rânâ of Udaipur and of the hostilities between Bahâdur Shâh and M. A’zam Shâh after his death: see p. 592 supra.

(2) (Bahâdur–Shâh-nâmâh) or (Ṭârij i Shâh-‘Alâm Bahâdur–Shâh), the official detailed history of Bahâdur Shâh’s first two years: Ethê 1569 i (abridged recension. Collated a.h. 1136/1723–4), 385 (not later than a.h. 1196/1782, 386 (an abridged recension. a.h. 1195/1781), 387 (the same abridged recension. a.h. 1217/1803), 1670 (abridged recension), Ross and Browne 10 (18th cent.), L.O. 3933, 3990 (a.d. 1897), Bodleian 256 (a.h. 1161/1748 ?), Lindeisiana p. 204 no. 162 (circ. a.d. 1740–60), Rieu ii 745a (a.h. 1151/1738), i 272a (a.h. 1196/1782), i 937b (a.d. 1849), 1028a (extracts only. Circ. a.d. 1850), Aumer 265 (a.h. 1198/1784), Browne Suppt. 189 (n.d.).

Description: Elliot and Dowson History of India vii 568.

759. Apparently in the reign of Jahândâr Shâh (a.h. 1124/1712) was written.

A florid, but circumstantial, work, of which detached fragments (20 fol.) relating to the reigns of Bahâdur Shâh and Jahândâr Shâh are preserved in Rieu Suppt. 79 (18th cent.). Pictures.

M. History of India: (c) the Timurids (8) 18th Century 601

760. Mirzâ Mubârak Allah “Wâdîh” entitled Irâdat Khân (‘Alamgîr) was the son of Mir Ishaq 1 entitled likewise Irâdat Khân (Shâh-Jahân, d. 1068/1658 as Shahbâdâr of Udaipur) who was himself the son of Mr. M. Bâqir Sâwajî entitled first Irâdat Khân (Jahângîr) and afterwards A’zam Khân (see Mo‘âthir al-umarâ‘ i 174–80). He must have been born in 1059/1649 (since he was 67 in 1120/1714). In Aurangzeb’s 33rd year, a.h. 1100/1689, he was appointed Faujdar of Châkhâneh 2 and in the 40th year, a.h. 1108/1697, Faujdar of Aurangabad. It was in this year that he received the title of Irâdat Khân. In the 47th year, a.h. 1114/1703, he was Qâl‘ah-dâr of Gulbargah, and subsequently he became Qâl‘ah-dâr and Faujdar of Mândû. When Prince Bâdar-bâkhsh, the son of M. A’zam, was appointed Governor of Malâwâ, Irâdat Khân became one of his intimate friends. After Bahâdur Shâh’s death Irâdat Khân espoused the cause of ‘Aqîm al-Shân. During Jahândâr’s reign he remained in retirement. He died a.h. 1128/1716 in the reign of Farrukh-sîyâr (according to the Natî‘î’s al-fâîr). In poetry he was a pupil of M. Zamân “Râsihk” 3 (see the Saffînah i Khwâshgûh Bânkîpûr viii pp. 93, 86)). He was the author of a mathnawî entitled A‘înah i râs (see Ethê 1674).

For copies of his dîwân, or of selections from it, see Ethê 1674–5, Ivanow 834, Sprenger 551, etc.

1 This pedigree seems so well attested that it is surprising to find after the faṣal al-khâtib in some (most ?) MSS. of the Memoirs words in which the author ostensibly calls himself the son of Kifâyat Khân Shikastâk-nâmâ (the actual words are: fa-bo’d chenîn gûyûd jam’û wu ‘alâîf i in savâniw u waqî‘ bandiwi i šûqâyûr Mohâmîd Allah mutâqâhîl kâ bi-Wâdîh wâlîn u muqâ’ât-nâmâh Kifâyat Khân Shikastâk-nâmâ kâ chenî Kalamîd i ‘alîqây etc.). There seems to be no evidence that Mr Ishaq ever bore the title Kifâyat Khân (though Beale and Ethê say so), and this title was borne by a celebrated writer of shikastâk, M. Ja‘far b. M. Muqîm Khân, who was Dîvân i Tan and Dîvân i Kâlîquâş to Shâh-Jahân and who died at Delhi in 1085/1674 (see the Ta‘lîkhâh i Khwâshgûhani p. 165, Mo‘âthîr al-‘Alâmîrî p. 247, Islamic culture vol. ix, no. 3 (July 1933) p. 431).

2 “Chânâ, a place frequently mentioned . . . lies a little north of Pûna. See an account of Chânâ in Grant Duff’s History of the Mahrattas, vol. i, p. 61” (Elliot and Dowson vii p. 256 n.).

3 According to the Saffînah i Khwâshgûh Irâdat Khân’s mother was a sister of “Râsihk’s”, but this is contrary to statements made elsewhere.
Tārīkh-i Irādat Khān, completed A.H. 1126/1714, memoirs of the seven years from Aurangzeb’s death in 1118/1707 to Farrukhsiyar’s entry into Delhi in Muharram 1125/1713: *Ellī* 389 (earlier than A.D. 1804), 390 (“copied from the original in the Possession of the King of Delhi”), *LO.* 3925 (A.H. 1304/1886), 4031 (fols. 48–48r. Fragment only, rather more than half of the work), *Ivanow* Curzon 34 (early 19th cent.), *Bānkipūr* viii 579 (19th cent.), *Rieu* iii 938a (circ. A.D. 1850), 938b (circ. A.D. 1850), 10496 (extracts only. Circ. A.D. 1850).

Urdu translation: *Sāvānī ‘umrī i Irādat Khān* by Aḥārāf Shamsī Haidarābādī, Haidarābād (date?) (see Haidarābād Coll. p. 23).


Description and 28 pp. of translated extracts (from Scott’s translation): Elliot and Dowson *History of India* vii 534–64.

[Mūrūt al-khāyāl pp. 307–8 (Bodl. 374 no. 112); *Hamshah bahār* (Sprenger p. 130); *Saftinā* in *Khawwāţ* (Bānkipūr viii p. 93); *Ma‘āthir al-umarā‘* i 264 ult.–2051; *Majma‘ al-naf‘ī‘is*; *Sarī‘ al-‘āṣīl*; “Sirāj” *Dinwīn-i muntakhab* (Sprenger p. 151); *Māqālāt al-shawā‘arā‘* (Sprenger p. 160); *Tadhkīrat al-umarā‘*; *Makān al-qāhidā‘ib* no. 2990; Sprenger pp. 130, 160, 583; *Rieu* i 938.]

761. *Nūr al-Dīn* b. Burhān al-Dīn Fārūqī was descended from a Balābī who accompanied Bābur to India, fought at Kārnāl and settled at Mūltān. On Aurangzeb’s death, when Bāhādur Shāh instructed his son Mu‘izz al-Dīn, then Governor of Mūltān, to collect an army, Burhān al-Dīn Fārūqī joined the army and took his son with him. Shortly after Bāhādur Shāh’s death (20 Muharram 1124) Nūr al-Dīn Fārūqī was present at the storming of ‘Aṣīm al-Sha‘ān’s entrenchment. He complains that although he had worked hard between the death of Bāhādur Shāh and that of Ra‘fī al-Sha‘ān, he received no promotion. When Jahāndār Shāh advanced from Delhi to Ágrah to meet Farrukhsiyar, Nūr al-Dīn and his father at the head of 600 horsemen were posted in the advanced guard. They were forced to give way, and took refuge with ‘Abd al-Šāmad Khān’s troops. In Farrukhsiyar’s reign Burhān al-Dīn Fārūqī remained for some time in the service of ‘Abd al-Šāmad Khān. He then took part in Nāwwāb Ḥusain ‘Alī Khān’s expedition against Ajīt Sing’h, but when the army set out on the return march from Rajputana to Delhi, he parted company with them and returned home to Mūltān. Nūr al-Dīn Fārūqī then settled in the Māshūkh Fārūqī-yān in Old Delhi. When S. ‘Abd Allāh Khān sent ‘Abd al-Šāmad Khān to be Ģūbādūr of Lahore and to quell the insurrection of Göbind Sing’h, Nūr al-Dīn Fārūqī took the opportunity of revisiting his home after eleven years and accompanied the army to the Panjāb. His father was ill in bed when he arrived and died a month later on the 20th of Rābi‘u ii [A.H. 1227 apparently]. Unwilling to remain in Mūltān on account of the oppression of the Sikhs, Nūr al-Dīn returned to Delhi, which he found in a disturbed state owing to the hostility between Farrukhsiyar and S. ‘Abd Allāh Khān. After enduring troubles of various kinds for five months he visited the shrine of the Sulţān al-Mashā‘iyīd [i.e. Niẓām al-Dīn Aulīyā‘], for whom see *Ency. Isl.* under Niẓām al-Dīn and, invoking his help, started to write his account of the occurrences in which he had taken part. Already in the time of Bāhādur Shāh he had witnessed the official recording of events, and, feeling a strong desire to write history, he had composed a *Jāng-nāmah*. Dissatisfied with it, however, he had destroyed it. When Yūsuf Khān was instructed to record the events of Farrukhsiyar’s time, Nūr al-Dīn Fārūqī was often in his presence and took much interest in his writing. Yūsuf Khān, however, told him that historiography was better avoided, since it produced only Dead Sea fruit.

**Jahāndār-nāmah**, an account of the struggle between Jahāndār Shāh [Mu‘izz al-Dīn, the eldest son of Shāh ‘Alam Bahādur Shāh. See *Ency. Isl.* under Djahāndār Shāh] and his three brothers after their father’s death, his brief reign in the year 1124/1712, his defeat by his nephew Farrukhsiyar and his
death, completed in Dhu ‘l-Qa‘dah 1127/1715: I.O. 3988 (probably A.D. 1892).

762. It was at the request of the Qutb al-aqṭāb Shāh Shukr Allāh that Sh. M. Mun‘im Ja‘faribādī wrote his

Farrukh-nāmah, a history of the years 1124/1712 and 1125/1713 in eighteen dāstāns dealing with the struggles of Bahādur Shāh’s sons until the accession of Farrukh-siyar: Ėithē 388 (A.H. 1128/1716).

763. Khwājah M. Khallī played an active part in the military events of the period which followed Aurangzēb’s death. He displays a strong bias in favour of the Sāylanids, Husain ‘Ali Khān and ‘Abd Allāh Khān.

(Tārīkh i Shāhanshāhī),¹ a history of the events following Aurangzēb’s death to the beginning of Farrukh-siyar’s reign: Būbār 79 (18th cent.).

764. Mīr M. Aḥsan “Ijād” served for a time in Gujrat with the army of Prince M. Aḡam and while there made the acquaintance of the poet Mīrzā “Bedil” and the Naqshbandi saint Shāh Gulshan [for the latter of whom see Bāṇbīpūr viii p. 98]. Subsequently he became Fawdār of Etawah. In Bahādur Shāh’s reign he entered the service of the Nawwāb Nizām al-Mulk and through him obtained a maṇṣab of 300 under Prince ‘Aḡam al-Shāh. In Farrukh-siyar’s reign he was appointed to write a court chronicle. According to the Divān i munṣakhab he died in 1133/1720-1 (according to the Ḥamīshah bahār in 1131/1718-19 or soon after).

¹ This title occurs on a fly-leaf. No title is mentioned by the author.

(1) Farrukhisiyar-nāmah, a prolix and pompous history of Farrukhisiyar’s minority and the early years of his reign (to A.H. 1125/1713): Rieu i 273a (18th cent.), I.O. 3988 foll. 167–210 (extracts only. Late 18th cent.), Ameer 265 (2) (the first four of the same extracts = I.O. 3988 foll. 167–193. Called in the colophon Tatimmah i Bahādur-Shāh-nāmah. A.H. 1198/1784), perhaps also Eton 193, which is described as a Farrukhisiyar-nāmah but of which the author’s name is not mentioned in the catalogue, and Āṣafiyah iii p. 96 no. 1492 (Tārīkh i Farrukh-siyarī. Author not stated. Damaged. A.H. 1247/1831–2).

(2) Tārīkh i futūḥāt i Āṣafī, maṇṣām (Shāh-nāmah i Dakkan), a poem on the events of forty years in India and the conquests of Āṣaf-Jāh: Āṣafiyah iii p. 96 no. 1493 (defective at both ends. A.H. 1133/1720–1).

[Sarīkhwāh, Kalimāt al-shu‘ārā; Hamīshah bahār (Sprenger p. 117); Safīnāh i Khwāhī (cf. Bāṇbīpūr viii p. 96); Divān i munṣakhab (Sprenger p. 149); Khulāṣāt al-afkār (Bodl. 391 no. 318); Makhzan al-ṣiyārīb no. 210; Rieu i 273a.)

765. An author who was serving as Na‘ib under ‘Arif Bāq Khān, Governor of Lahore, at the time of ‘Abd al-Ṣamad Khān’s expedition against the Sikhs wrote in Farrukh-siyar’s reign

An account of Farrukh-siyar’s accession and of ‘Abd al-Ṣamad Khān’s expedition against the Sikhs’ (which ended with the capture and execution of Bandār in 1126), being, according to Rieu, a fragment of a larger chronicle: Rieu ii 860b (19th cent.).

766. An author at present unidentified wrote

Naẓm al-mulūk, a mathnawi giving a history of India from the accession of Aurangzēb to the reign of Farrukh-siyar and concluding with a record of the honours conferred upon ‘Abd al-Ṣamad Khān, who is called Saif al-Daulah, a title bestowed upon him in 1127 as a reward for his victory over the Sikhs and who died as Ṣabāh-dār of Multān in 1150: Rieu iii 1056b (extracts only. Circa. A.D. 1850).

767. The following is catalogued under the heading Musawwadāt:

A detailed history of Delhi, particulars of the Emperor’s movements, lists of maṇṣābs, etc. from the time of Aurangzēb

768. Other works relating to Farrukh-siyar:


(2) *Farrukhsuyar-nāmah* : *Eto* 193 (author not stated).


769. Mīrāb M. b. Muṭṭamād Khān (Rustam), who was born in 1098/1687, has already been mentioned (p. 141 supra) as the author of the *Tārikh-i Muḥammadī* begun in 1124/1712-13.

(*Ibrat-nāmah*), memoirs of the author from 1117/1705-6, the year before Aurangzēb’s death to the accession of Rafī’ al-Darajāt in 1131/1719: *Bānkīpur* vii 623 (early 19th cent. Full Analysis), *Eto* 392, 2834, L.O. 3741 (early 19th cent.), 4031 (defective. 19th cent.), *Ivanov* Curzon 699 (begins with A.H. 1118. 19th cent.).

The statement made by Ethé (and, presumably on his authority, by ’Abd al-Muqtādī) that “These memoirs were translated by Captain Jonathan Scott 1786” is apparently due to a confusion of the *Ibrat-nāmah* with the *Tārikh-i Irādat Khan* (for which see p. 602 supra).

770. Kāmrāj son of Nain-Sing’h b. Bindrābān, a Saksēnāb Kāyast’h and a resident of Phaphund (a town 36 m. E. of Etawah in the U.P.), calls himself a born servant of M. A’zām Shāh, and says that his ancestors for three generations had been in the Imperial service. His father, Nain-Sing’h, accompanied M. A’zām to Mālwah in 1118/1706-7 as pīsh-dast in the Imperial artillery.

(1) *A’zām al-ḥarb*, a detailed account of A’zām Shāh’s brief

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1 The title does not formally give the title to the work, but he speaks of himself from time to time as roṣīm in *Ibrat-nāmah*. Though not necessarily intended to be the title, it may be accepted as a convenient substitute.

771. In Aurangzēb’s reign Zorāwar Sing’h lived with his father and mother at Hádarābād. At the time when he wrote his *mashrauf* he must have been a wealthy man, since there were not less than two hundred women in his house.


772. A certain “Rāmi” wrote


773. S. M. Qasim “Ibrat” Husain Lāhāuri left Lahore, his native place, in 1130/1718 to seek employment at Delhi. He there entered the service of the Amir al-umārā’ S. Husain ‘Ali Khān.

*Ibrat-nāmah*, written in 1135/1722-3, a history of the Timūrids from the death of Aurangzēb to the fall of the Sāiyids in 1133/1721: *Rieu* i 231b (cf. Rieu’s Additions and corrections, p. 1082b ad 231b. Lacks preface. Merges towards the end into the anonymous “Shāhīj i iqbal” (see p. 609 infra). Late 18th

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1 The title and the author’s name do not occur in the work itself but in an epilogue transcribed from a MS, belonging to Faqr Nūr al-Dīn Khān and prefixed to the B.M. MS. Or. 1934 (Rieu iii 9390).
cent.), 273b (a somewhat abridged recension, beginning... thanāy [sic] Khuḍāvand i kārāz i haqīqī rā. Late 18th cent.), 939a (19th cent.), 939b (18th cent.), 940a (A.D. 1847), 1008a (merging towards the end into the... 9rofā'ī rā). Cf. Rieu 273b. N.d.). LO. 3094b (merging into the... iqbelīr) (see p. 609 infra). A.D. 1874), 4045 (A.D. 1895), Lahore Panjāb Univ. Lib. (defective at end. See Oriental College Magazine vol. ii no. 4 (Lahore, Aug. 1926) p. 55), probably also Eton 194 ("Farrukhsiyyar-nāmah", by... Sayyid Khāsim", A.H. 1156).

Description and 2 pp. of translated extracts: Elliot and Dowson History of India vii pp. 569-73.

[Autobiographical statements (see Rieu i 273).]

774. Shīv-Dās Lak'hnawī was for long a mafahī "in the service of the great".

Shāh-nāmah-i munawwar-kalām, detached historical narratives and court news (with many official letters and farrānā) relating to the reign of Farrukh-siyar and the first four years of Muḥammad Shāh: Rieu i 274a (18th cent.), i 938a (A.H. 1211/1797), 1049d vi (extract only). Circe A.D. 1850), Blochet i 604 (end of 18th cent.), Ivanov Curzon 35 (A.H. 1209/1794), Eton 192.

English translation by Lieut. Iltudus T. Pritchard: B,M, MS, Add. 30,785.

Descriptions: (1) Elliot and Dowson History of India viii p. 331 ("The work contains a good deal of biography and anecdote"). (2) The contemporary view of the court of Farrukh Sīyar [sic], by A. M. Daula (in Journal of Indian history xv/2 (Madras, August 1836) pp. 201-9).

775. Mir M. Rīdā "Rīdā" Dhū l-Faqrār was a Sayyid of Safīdān (a village now in the State of Jind). He took part in an expedition under the command of Shara'īl Daulah Irādatmand Khān against Rājā Ajīt Sing'h, Sūbah-dār of Ajmīr, who rebelled in the fifth year of Muḥammad Shāh's reign (A.H. 1135/1723. See Elliot and Dowson viii pp. 45-4). At the time when he wrote his poem in the hope that the Emperor's liberalism would relieve his urgent need he held a command (? mānāb) of 500 men.

Sharaf-nāmah i Muḥammad Shāh, a mathnawī on the history of Muḥammad Shāh's immediate predecessors (Bahādūr Shāh etc.) and the early part of his reign (apparently to the fifth year): Rieu iii 1002 (18th cent.), 1054b (extracts only). Circe A.D. 1850).

776. An anonymous author who had access to the court of Muḥammad Shāh wrote (Muḥammad-Shāh-nāmah) or (Ṣaḥīfah i iqbalī), detached chapters relating to the fall of the Sayyids and the first fourteen years of M. Shāh's reign "taken from a full history which the author had not yet thought it advisable to publish" (beginning: Biyā sāqi ai lubbat i wānah-gīf). Rieu iii 940a (18th cent.), 1008a (bush of preambule and written in continuation of a passage towards the end of S. M. Qāsim's 'Ibrat-nāmah (see p. 607 supra). A.H. 1230/1815), 1015b (A.D. 1850-1), 1055b viii (short extract only), i 231b (bush of preambule and written in continuation of a passage towards the end of S. M. Qāsim's 'Ibrat-nāmah (see p. 607 supra). Cf. Rieu's Additions and corrections p. 10826 ad 291b. Late 18th cent.). Suppt. 80 (with two additional chapters at the beginning. M. Shāh's correspondence with Persia given more fully than in Rieu 940a. 18th cent.). LO. 3094b (i.e. foll. 213a, l. 4-264b, l. 16. A.H. 1290/1873).

777. M. Qāsim, who is to be distinguished from S. M. Qāsim "Ibrat" Lāhaurī, the author of the 'Ibrat-nāmah (see p. 607 infra), was for a time with Shāh-Ālam's sons in Bihār. Subsequently he became Bakkāli in the army of Nīān-Mulk. He
served under his schoolmate, S. Lashkar Khán, in the operations against the Marāṭhā Sòmnā, brother of Appā Rāş. He seems to have been an intimate friend of Mutawassil Khán (d. 1156/ 1743–4, see Rieu iii 1084a), Niẓām al-Mulk’s son-in-law, the Faujdar of Baghānāh.

Ahvāl al-khawāqin, a history of Aurangzēb’s successors to a.h. 1151/1738–9, the date of completion, divided into two parts ((1) from Aurangzēb’s death to Fārūqī-siyar’s deposition, (2) from the accession of Rafī al-Darajāt, this part being devoted mainly to Niẓām al-Mulk’s conflict with the Sayyids and his wars with the Marāṭhās): Rieu i 276b (18th cent.).

778. Sh. M. Murādh b. Sh. Shāhāb al-Dīn b. Sh. Shams al-Dīn b. Sh. Sirāj al-Dīn b. Qūḥ al-qatāb Sh. M. Chishti 1 is described by James Fraser, 2 who studied under him at Cumbay and who mentions him in the preface to his History of Nādīr Shāh, as a man famous in those parts for his knowledge of the Muhammadan civil and ecclesiastical laws.

A history of Aurangzēb and his successors to the twenty-first year of Muhammad Shāh’s reign a.h. 1151/1738 compiled at the request of James Fraser: Bodleian 262 (probably autograph).

779. M. Shāhīd “Wārid” b. S. M. Sharif was born a.h. 1087/ 1676–7 when his father, who had left Tīhrān and entered first the service of ‘Abd Allāh Qutb-Shāh and subsequently that of Prince Shāhīd Alām (Bahādur Shāh), was governor of Nakhirh.

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1 It appears from the Mir`āt i Ahmādi (Appendix tr. Nawāb `Ali pp. 65–6) that this Qūḥ al-qatāb Sh. M. Chishti was the son of Shāhīd M. Sh. Ahmad b. Nasir al-Dīn Ahmadābādī known as Shāhīd Hasan M. Chishti Ahmadābādī Gujārī, who wrote an Arabic commentary on the Qur`ān entitled Tafsīr i Muhammadī (Loth 108) and annotations on al-Balā‘ī’s Tafsīr and who died a.h. 987/1577 (see Rahmān `Ali 214).

2 b. 1713, resided at Sūrāt 1750–40, learnt Sanskrit and Zend, returned to England, became a factor in the E.L.C.o.’s service and eventually a Member of Council at Sūrāt, died 21.1.1754. His collection of circ. 200 Sanskrit and Zend MSS. is now in the Bodleian (see Buckland Dictionary of Indian biography 155).

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M. HISTORY OF INDIA: (c) THE TIMURIDS (8) 18TH CENTURY

After his father’s death in 1117/1705–6 he served under Prince M. `Aqīm, but soon retired and, supported by the patronage of Bairam Khán 1 (Mirzā Bāqīr afterwards Bāqīr Khán), the son of Aurangzēb’s general Rūh-Allāh Khán, devoted himself to literature.

He was the author of a dīwān and four mathnawis, viz. the Gulistan i nairang, the Mir`āt i farrukhab, the Chaman i dādər, and a sūqi-nāmah.

(1) Mir`āt i wāridāt, a stilized history of the Indian Timurids to M. Shāh’s 16th regnal year, a.h. 1146/1733–4, the date of completion, followed by an account of the battle between Mubāriz al-Mulk Sarbuland Khán and Mahārājā Abhai Singh at Ahmādābād in 1141/1728–9 2: Rieu i 276b (late 18th cent.), Bodleian 424 (apparently the fourth tāfṣīr, completed a.h. 1142/ 1730 and consisting of (1) a geographical and historical account of certain countries, (2) a short memoir on contemporary Indian history, defective at the beginning, (3) biographies of Indian poets and authors. Lacunae. N.d.), Bānkīpur vii 558 (part relating to M. Shāh’s reign. A.d. 1811), L.O. 3881 3 (M. Shāh’s reign. Probably a.d. 1885. Transcribed from the Bānkīpur MS.)

(2) Tārīkh i Chaghatāy, apparently a later recession of the preceding work, the preface after a different exordium (which begins Jahan jahan siyasiy) agreeing with that of the Mir`āt i wāridāt except that the title Tārīkh i Chaghatāy is substituted, the latter part of the history being more concise and brought down to Nadir Shāh’s departure from India in 1152/1739: Rieu iii 924b (a.h. 1217/1802), 925a (transcribed from the preceding a.d. 1852), 1056b (extracts. C. a.d. 1850).

1 d. at Delhi in 1145/1732–3. See Rieu iii 1084a, Tārīkh i Muhammadi (presumably under the year 1145), Ma`shīr-i umarī ii 316 (where the date is not given).

2 According to the preface this is only the first of the four tāfṣīrs of which the work was planned to consist (viz. (1) Kings and amirs, (2) Tafsīr, (3) `Umarī, (4) poets).

3 In the colophon of this MS. the work is called Tārīkh i Chaghatāy, but the sixteenth year of the reign is several times spoken of as the current year and the history is not brought down to a.h. 1122.
accounts of some contemporaries, descriptions of trees, flowers
and fruits, admonitions, witty sayings etc. (Edition: Lucknow
1877 +). MSS. Bānkīpūr ix 882 iv, Ivanow Curzon 156 [?]),
(6) Ḥaṅgūnāh i ʾiṣīq, written in 1152/1739-40, the
love-story of Kunwar Sundar Šīn, of the Karnātak, and Rānī
Chand Parbhā (MS. Bānkīpūr ix 882 v). (7) Kār-nīnāmah
i ʾiṣīq, written in 1144/1731-2, the love-story of Prince Gauhar
of China and Princess Mamlkāt (MSS. I.O. Johnson Album
38 (beautifully illustrated), Bānkīpūr ix 882 vi), (8) Intikḥāh i
tulfsah i Ṣāmīn, an abridgement of Šām Mirzā’s Tadhkīrāh
(MS. I.O. DP. 718).

(9) Tadhkīrāh i Aṇānd-Rāṃ “Mukhlīs”, a history of the
war of Muḥammad Šāh with Nādir Šāh: ‘Aligār (see Irvine
Later Mughals ii p. 380).

Description and 22 pp. of translated extracts: Elliot and
Dowson History of India viii 87-98 (from a MS. belonging to
Nawwāb Diyāl-Dīn).

(10) Account of a journey from Delhi to Muktēsār
in 1150/1737: Ethē 2724, Rāmpūr (see Nadhir Ahmad 61).

English translation: Garh Mukteswar Fair in 1747; or, A
thirteen day’s trip. Translated by William Irvine (in The Indian
Magazine and Review, 1903 pp. 66-71, 102-6, 116-21, 151-6,
169-72).

[Hanīṣhah bābār (Sprunger p. 129); Safīnāh i Khvawgū (Bānkīpūr viii p. 113); Munṭakhab al-ḥaṣārār (Bodl. 379) no. 656;
Riyyād al-ḥaw’ārā; Majmā’ al-nafā’ī; Nisābat al-ḥaw’ārā (cf. Sprunger p. 262); Moqālāt al-ḥaw’ārā (Sprunger p. 159);
Khvawgū i ʾamīrah pp. 425-6 (Bodl. 301 no. 115); Jāmā jahān-numā by Mahārat Khān; Ġul i raʾīnā (Bānkīpūr viii
p. 132); ‘Īḍā i Ṣhirwījā (Bānkīpūr viii no. 709 fol. 60a);
Makhdun al-ghdārāt i do. 2683; Safīnāh i Hindi (Bānkīpūr
viii no. 715 fol. 77b); Nixon i ʾiṣīq (one of the sources
used by S. M. ‘Abd Allāh in his article mentioned below);
Natāʾi al-afkār; Garīc de Tassy ii p. 376; Nizāmī Badāyūnī

1 The translator was “L. Perkins”.

780. Aṇānd Rāṃ “Mukhlīs", son of Rājā Hirdā Rām,
Khatrī Lāhaurī, is described by “Shaftī" (Gūl i raʾīnā, Bānkī-
pūr viii p. 132) as the most eminent of all the Hindu poets
[sc. who wrote in Persian]. He was a pupil of ‘Bēdīl' and a friend
of “Ārān”. In 1132/1719-20 he was appointed Wākil 2 for
Nawwāb Iṭimād al-Daulah Qamar al-Dīn Khān (Muḥammad
Shaḥ’s Wākīl). He was also Wākil for ‘Abd al-Ṣamād Khān,
Nāṣīn of the sūfah of Lahore and Multān, and had the title of
Rāy-Rāyān. He died at Delhi in 1164/1751.

In addition to his Diwān (for which see Ethē 1707, Nadhir
Aḥmad 194 (Rāmpūr)) he is the author of (1) Rupā’āt i Mukhlīs,
a collection of his own letters redacted in 1149/1736-7 (MSS.
Panjab Univ. Lib. (see Or. Coll., Mag. vi no. 4 (Aug. 1930) p. 99),
Bānkīpūr ix 882 i [?], I.O. 3081), (2) Mīrā’āt al-ʾiṣlaḥāh, a dictionary
of poetical phrases and proverbial sentences, completed
in 1157/1744 (MSS. Rieu iii 907, Bānkīpūr ix 810), (3) Pari-ḵhānāh,
an introduction written in 1144/1731-2 to an album of calligraphic
specimens and drawings (MSS. Bānkīpūr ix 882 ii, Ivanow
Curzon 156), (4) a long letter written by order of Muḥammad Shaḥ
to a Šafawīd king on the latter’s accession to the throne (MSS.
Bānkīpūr ix 882 iii, Ivanow Curzon 156, I.O. D.P. 491 (e)),
(5) Chamānisṭān written in 1159/1746, a collection of anecdotes,

1 According to the Khvawgū i ʾamīrah the home of his family was Sūdharāh
“az tawabī i Lāhaurī”; i.e. apparently Sodhara (as it is spelt in the List of
Indian post offices), near Wazirahād.
2 In accordance with the Indian custom by which, according to the Khvawgū
i ʾamīrah, amirs used to have representations at court (Dāloṣh i Hind ast khār
dar darār i nāṣīn i ṣama’ i ḡhāv i ḡhāvūn dushīr muṣkalā mā-khawād).
3 “In the Mīrā’āt al-ʾiṣlaḥāh [sic] the author gives incidentally various
historical notices relating to the Delhi court and to celebrated contemporaries”
(Rieu iii 907).
against Nādir Shāh at Karnāl, where he received a fatal wound. See Maʿāshir al-umārā (819–33): Browne Suppt. 675 (a.h. 1199/1784–5), Rieu in 277b (a.h. 1202/1788), iii 94a (a.h. 1262/1846).

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

(2) *Waqiʿat i Irān u Hind,* on events in Persia and India from 1134/1722 to 1154/1741, beginning al-ʿAmdu li-walijihī (probably the same as no. (1)): Elbé 1714 (a.h. 1183/1769).

(3) A short note on the Persian invasions of India, completed at Ḥusainābād in 1180 and beginning Muwaffiq i sīyāsī in muṭabbah dījaʿāt kīh ḥakīkāt i Irān ba-Sind u Hind dar āndahā: Berlin p. 54 no. 11, Ivanov 1749, Bānkīpur Suppt. ii 2240 (19th cent.).

785. A Persian who went to India and entered the service of Šafdar-Jang wrote

(1) *A poem on Nādir Shāh’s invasion:* Blochet iii 1931 (defective at end. Mid 18th cent.).

(2) *A poem on Muḥammad Shāh’s operations against the Marāṭhās or Rōhēlahs or both* after Nādir Shāh’s departure from India: Blochet iii 1931 (mid 18th cent.).

(3) *Fath-nāma i Šafdar,* completed in 1155/1742, a poem on the operations of Šaʿdat Kḥān and Šafdar-Jang against the Marāṭhās: Blochet iii 1931 (mid 18th cent.).

1 "la guerre des Maharattes du Rohilla [sic] contre Mohammed Shah... après la retraite de Nadir Shah... l’histoire commence, au folio 16 recto, avec le récit de la guerre que Bhakount [?] Bhagwant fit à Djasnar [?] Jānīnjār] Khan, et de la mort de ce personnage, après lequel vient l’histoire de la lutte que Mohammed Shah soutint contre Bhakount."
(4) A poem on Safdar-Jang's return from the war against the Marathas and on Muhammad Shah's operations against Raja Hauz: Biochet iii 1931 (mid 18th cent.).

786. Mirzâ Muhammad-Bakhtsh "Áṣháb" b. M. Qhiyâth was born at Delhi in Sha'bân 1128/1716, the fourth year of Farrukh-siyar's reign. After his father's death, he was brought up by his maternal uncle Mirzâ M. b. Rustam (for whom see pp. 141 and 606 supra) and his grandfather 'Inâyat Allâh Bég enticed Qaswar Khan. He entered the service of Muhammad Shah and remained in it until Nadir Shah's invasion (A.H. 1151/1738). Then for some years he served the Wazir Itimâd-ad-Daulah Qamar al-Din Khan (killed A.H. 1161/1748 at the Battle of Sirhind) and his sons the Khân i Khânân Intizâm ad-Daulah (d. 1167/1753-4) and Mu'in ad-Mulk, distinguishing himself in the operations against Ahmad Shah Abdâl and in the contest of the Khân i Khânân against Safdar-Jang. Then for fifteen years he served the Wazir 'Imâd al-Mulk Gházî al-Din Khân as Mir Munshâ and in other capacities. Serious ill-health having caused him to sever his connexion with 'Imâd al-Mulk he lived successively at Farrukhbâd, where he was ill for a year, and for some troubled years at Lucknow, Fyzabad and Allahabad. Then Agâf al-Daulah invited him to enter his service and leaving Farrukhbâd for Lucknow and Fyzabad he enjoyed prosperity for five or six years. Subsequently he was for a short time in the service of Richard Johnson (for whom he copied the I.O. MS. Ethê 224 in 1194/1780) and in 1196/1782 at the invitation of Jonathan Scott, whom he had met at Colonel Polier's house at Lucknow, he went to Allahabad in order to write his history of Muhammad Shah. According to the Khulâsat al-afkâr he died in poverty at Lucknow in 1197/1784-5.

He wrote a considerable amount of poetry, including (1) Sâulat i Farâq or Futush al-Islâm fi bilâd al-Râm wa'-l-Shâm, a mathnawâr based on the Pseudo-Waqidî and planned to consist of three volumes but probably never continued beyond the second,¹

¹ Only two volumes had been completed when he wrote his autobiography.

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which was completed in 1160/1747¹ (MS.: I.O. 3940 (vol. i of the Kulliyât), Lendesiana p. 192 no. 783, Bânkîpûr Suppt. i no. 1801 (vol. i only) and doubtless also Bânkîpûr iii no. 420 (Kulliyât i Áṣháb, much disarranged). Edition: A'zamgarh 1252/1836-7 (see Qâmis al-a'tâm i col. 49).

(2) A divân, for which see Sprenger p. 342 no. 115, Bânkîpûr iii no. 420 (Kulliyât), Brown Suppt. 499.

(3) Kâr-nâmah, a mathnawî on the war against Ahmad Shah Abdâl, which terminated in 1162/1749: Ivanow Curzon 362.

(4) Falak-ãshûb, written at Bharatpur, a historical compendium in 700 distichs ending with the death of Hâfiz Rahmat Khân (A.H. 1188/1774): Eton 142.

(5) Sâvânîh i ahwâl i Áṣháb,² a short and almost dateless autobiography written towards the end of his life: I.O. 3940 foll. 1-9a (early 19th cent.), 4034 (A.D. 1888), 3938 (A.D. 1892).

(6) Târikh i shahâdat i Farrukh-siyar u jülüs i Muhammad Shah, written in 1196/1782, a valuable but chronologically unprecise account of the life and reign of Muhammad Shah, apparently intended to come down to the date of composition but probably never finished, since the B.M. and I.O. copies end with the death of Nadir Shah, A.H. 1160/1747: Rieu iii 944a (A.H. 1199/1785), 1051b (extracts only). Cur. A.D. 1850, Etoh 422 (A.H. 1200/1786), Brown Suppt. 299 (King's 94).

Description and a translated extract (1 p.): Elliot and Dowson History of India viii 232-4.

[Autobiography (see above); Târikh i shahâ i Farrukh-siyar, preface and elsewhere; Khulâsat al-afkâr (Bodl. 391 no. 479); Makhdûm al-qâhâr-i-bî no. 153 (!); Beale Oriental

¹ According to a statement at the end of the table of contents in Bânkîpûr Suppt. i no. 1801.

² The author does not give this work any formal title, but he refers to it as Sâvânîh i ahwâl in some words prefixed to the ghâzâls which follow it in the I.O. MS. 3940 (Qânum az taqâr u tâbir i sonâni i ahwâl farûghat dast dâd).
biographical dictionary; Elliot and Dowson History of India viii 232; Rieu iii 944; Bānkīpūr iii p. 247; S. Shams Allāh Qādirī Qāmūs al-ʿlām (in Urdu) i (Haidarābād 1935) coll. 44–5.

787. For further information concerning works dealing with Nādir Shāh and his invasion of India see pp. 322–29 supra. In addition the following works and fragments may be mentioned:

(1) A criticism of the actions of Muhammad Shāh and his Amirs, especially Khān-i Daurān, at the time of Nādir Shāh’s invasion, beginning Kafīyat i salāmat i mulk i Hindūstān: Ivanow Curzon 36 (A.H. 1241/1826).

(2) Fragment relating to Nādir Shāh’s invasion: Rieu iii 1050b (circ. A.D. 1850).

(3) Hālāt i Nādir Shāh, a very short (9 foll.) account of Nādir Shāh’s invasion in Persian prose interspersed with Hindi verses, written in Samvati 1735 [A.D. 1738] by Amar, a resident of Chandīpūr: I.O. 4008 (probably A.D. 1896).

(4) Tārīkh i hamlāh i Nādirī, apparently an extract from some history: Āṣafīyāh i p. 224 no. 544.

788. Sh. Husūm Allāh wrote in 1161/1746

Fath-nāmah, a maṭhnawī on Ahmad Shāh Abdālī’s [first] invasion 1: Blochet iii 1934 (late 18th cent.).

789. It was for Muʿīn al-Mulk 2 that Ghulām-Muḥyī ʿl-Dīn Khān 3 wrote his


790. Other works relating to Muhammad Shāh:

1 For Ahmad Shāh Abdālī’s later invasions see pp. 620–1 infra and also pp. 397–9 supra.

2 Called Mīr Mānā, son of Irbāndā, Dāwūd Shāh al-Dīn Khān and gāhāh-dvī of Lahore and Multān, d. Muḥarram 1167/1753 (see Rieu i p. 2766).

3 Possibly identical with the author of the Fatūḥīt-nāmah i Ṣamādī (see p. 664 infra).

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(1) Concise history of Hindūstān from the birth of Auranṭāb to the time of M. Shāh: R.A.S. P. 345 (1) = Morley 100.

(2) Diary of events in the last few years of M. Shāh’s reign from 18 Dūḥa ʿl-Qa’dah 1159/2 December 1746 to 11 Jumādā i 1161/8 June 1748, by an anonymous eyewitness (beg.: Chūn az biqulmān-hā i ṣadār): Ēthē 410 (perhaps incomplete. Autograph ?).

(3) Extract relating to M. Shāh’s reign, especially the invasions of the Marāt’hās and Nādir Shāh’s invasion, the last date mentioned being a.h. 1157, the twenty-fifth regnal year (beginning Dikr i takhāllul dar ṣubḥāt i manālīk i mahrisāh): Rieu iii 10086 iii (A.H. 1230–1815), I.O. 3934d (i.e. foll. 264b–273b, A.h. 1290/1873).

(4) Iṣṭālā i Sādāt i Bārāhah, a long letter describing the downfall of the Sanisīs Husain ‘Allī Khān and ‘Abd Allāh Khān said to have been written by order of Muhammad Shāh in answer to a letter from “ Tāḥmās P Mirzā, Ruler of Irān ”, i.e. Shāh Ṭahmāsp II (A.H. 1135/1722–1144/1731), with a preface in which Munawwar ‘Allī Khān says that he obtained the disarranged sheets of the letter from the library of “ the late Siraj al-Dīn ‘Allī Khān Aʿzā ” [who died in 1169/1756]. See Rieu ii 501–2, etc.] and, having arranged them in proper order, gave it the title mentioned above: I.O. 4002 (A.D. 1894). (5) Lists of Waqāls (or Wazīrs), Dīvāns, Mir Bakhshis etc. from the reign of Akbar to that of M. Shāh: Rieu iii 926a (19th cent.).

(6) Muhammad-Shāh-nāmah: Eton 195 (author not stated in the catalogue).

(7) Nādir al-zamānī, or Tārīkh i Muhammad-Shāhī, by Khwāsī-ḥāl Chand: see pp. 136–7 supra.


1 See p. 625 infra. This work, if it is not merely a part of the Sīgār al-madāʾikhrīris, does not seem to be mentioned elsewhere.
(9) Tārīkh i Muhammad-Shāhī, or Nādir al-zamānī, by Khwushtāl Chand: see pp. 136–7 supra.

791. Ghulām-Hasan “Thamin” Siddiqi Farehūri Bilgrami was for some years associated with S. M. Sālih “Saiyāh”, entitled Shehr-andaz Khān, an employee (naukar) of Nawwāb Sādfar-Jang (shād sāl ba-hamraḥī i ... S. M. Sālih ... bā zaman, I.O. 3968, fol. 148v, l. 6). In 1169/1755–6 the Saiyid left Sūja’ al-Daulah [Sādfar-Jang’s successor as Nawwāb-Wazir of Oudh], and, with Ghulām-Hasan, entered the service of Ahmad Khān Bangad at Farrukhabād. In 1173/1759–60 Ghulām-Hasan was in the employ of Nawwāb Sa’d Allāh Khān b. ‘Ali M. Khān Rūšālah. In 1197/1783 at the instigation of his friend (“muḥāfīz”) Sh. Allāh-Yār Bahādur b. Sh. Allāh-Yār Shāhīd (for whom see pp. 142–3 supra) he went to Allahabad and met Captain Jonathan Scott [Sh. Allāh-Yār’s employer]. In the same year at Captain Scott’s request he wrote his account of Ahmad Shāh Abdālī’s invasion. His Shāhār ‘i ‘Uhmānī, a history of the ‘Uhmānī clan of Bilgram, was begun in 1195/1746 (MSS.: I.O. 3913a, Iranow 277).

(Ba’ddi az aḥwāl i Ahmad Shāh Bāḏshāh Abdālī), an account of Ahmad Shāh’s third invasion in 1169/1755–6 [as the author says, but actually in 1170/1756–7] written in 1197/1783: I.O. 3958 fols. 139–66 (late 18th cent.).

[Autobiographical statements in the account of Ahmad Shāh’s invasion.]

792. Other works relating to Ahmad Shāh Durrānī’s invasions:

(1) Aḥmad-nāmah, a more or less metrical account completed on 20 Jumādā 1 a.H. 1184/1770 by ‘Abd al-Latif ‘Lāfī’, of Kharghazzāvah [in the Rohilkhand division of the Panjāb]: I.O. 3964 (18th cent.).

(2) Aḥwāl i Bhāī Marātḥatāh u sabāb i ‘āmadan i ū ba-Hindūstān u kushṭah khdan i ū ba ūnām ham- ῥātīyān dar muḥārābah i Aḥmad Shāh i Abdālī bah ḫuddād i Pāmī-ḵāt: Ethé 527 (12–13) (2 copies, one dated A.H. 1197/1783).

(3) Kārnāmah, a μωθωραν on the war against Ahmad Shāh Abdālī which terminated in 1162/1749 by Mīrzā Muḥammad-Bakhtshī “Aṣḥāb”, who died at Lucknow in 1199/1784–5 (see pp. 161–18 supra): Iranow Curzon 302 (18th cent.).

A number of works relating to Ahmad Shāh Abdālī’s invasions have already been mentioned on pp. 397–9 supra. Cf. also pp. 761–3 infra and Judunath Sarkar An original account of Ahmad Shāh Durrānī’s campaigns in India and the battle of Panipat (from the Persian life of Najīb-ud-daulah, British Museum Persian MS. 24,410 in Islamic culture vii/3 (July 1933) pp. 431–56. For the Persian life of Najīb al-Daulah see p. 694 infra.

793. A contemporary resident of Delhi wrote the Tārīkh i Ahmad-Shāhī (beginning, without preface in the B.M. MS.: Chūn zahīr i har waqr i ‘umma), a detailed history of Ahmad Shāh (reigned 1161/1748–1167/1754, d. 1188/1775): Rieu iii 914 (A.H. 1267/1851).

English translation (omitting the last quarter of the work) by Sir D. Forsyth: B.M. MS. Add. 30,783.

Extracts from this translation: Elliot and Dowson History of India vii pp. 104–23.

794. M. ‘Ali Khān Anṣārī has already been mentioned as the author of the general history Bahr al-nawwāfī completed according to the preface in 1209/1794–5 but in fact extending to 1211/1796 (see p. 144 supra) and of the Tārīkh i Maṣṣīfī, a history of the Indian Timurids composed originally in 1202/1787–8 but subsequently continued to 1225/1810 (see p. 522 supra).

Tārīkh i Ahmad-Shāhī, a short history of Ahmad Shāh written in 1196/1782: Ethé 423 (autograph ?).

795. Shāhīr Khān was the fourth son of Shams al-Daulah Lutf Allāh Khān Sādiq (Khān-sāmāh to Muḥammad Shāh, see Ma’āthir al-unwar iii 177–8) and a brother of ‘Ināyat Khān “Rasāḥī”. At the time of Nādir Shāh’s invasion he was Bakhtshī in the Rīsālah i Sulṭānī. When Ahmad Shāh Abdālī sacked
Delhi in 1170/1756, he escaped to Benares. Having failed to obtain the support of Mir Qasim, he sought the protection of British officials.

*Tārīkh i Shākir-Khān*, a dateless, unprecise and disorderly history of Muḥammad Shah and his successors down to the beginning of Shāh-Ālam’s reign: Rieu i 2736 (18th cent.), I.O. 3973 (defective. Circ. A.D. 1884).

796. Of unknown authorship is the

(Tārīkh i ʿĀlamgīr i Thāntī), a very full record of the reign of ʿĀlamgīr II (a.h. 1167/1754–1173/1759): Rieu iii 9426 (circ. A.D. 1850), Lindsesiana p. 244 no. 873 (apparently. Circ. A.D. 1790).

Description and 3 pp. of translated extracts: Elliot and Dowson *History of India* viii pp. 140–9.

797. ʿAbd al-Qādir Khān, commonly called (ʿurf) Ghulām-Qādir Khān,1 Jāʾisī 2 was the son of Maulawi Wāsil ʿAli Khān, Qāḍī ʿUṭūrī of Bengal. In his youth he enjoyed the society of two well-known historians, ʿAli ʿIbrāhīm Khān (who was Chief Magistrate 3 at Benares and who died there in 1208/1793–4. See p. 700 infra) and S. Ghulām-Ḥusain Khān (for whom see pp. 625–40 infra). Jonathan Duncan (who was Resident at Benares from 1788 to 1793) sent him more than once on political missions to Nepal and, according to his own statement in the Ḥāṣmat i Khaḥmür, his reports were submitted to Col. Kirkpatrick, translated and printed. Rieu adds that he is mentioned as a member of the 1793 mission by Col. W. Kirkpatrick in *An account of the Kingdom of Nepal. Observations made during a mission to that country in 1793*, pp. xi and 367. At the time when Waṣīr ʿAlī Khān, Nawāb-Waṣīr of Oudh, was deposed in favour of Saʿādat-ʿAlī Khān [a.h. 1212/Jan. 1798] ʿAbd al-Qādir Khān was raṣīq (presumably meaning “personal assistant” or the like) to John Lumsden, Resident at Lucknow, and conveyed to Waṣīr ʿAlī Khān the announcement of his deposition [*Imād al-sāʾādat* p. 165 ult.].

He was for a time in the service of Māhārājā Amrit Rāo, who by order of the Governor-General Marquess Wellesley [and therefore not earlier than 1788, since Lord Wellesley was Governor-General from May 1798 to July 1803] took up his residence in Benares. Through the influence of the British Agent, Ḥaṣmat al-Daulah Wm. Augustus Brooke, ʿAbd al-Qādir’s personal jāfīr was made hereditary, and to him he dedicated the Ḥaṣmat i Khaḥmūr, a history of Khaḥmūr completed at Benares in 1245/1830 (see p. 685 infra).

In Jumādā i 1250/1834 Mr [or rather Captain] Thoresby [Superintendent of the Sanskrit College at Benares] suggested that he should make a search for a biography of the Nawāb Ghaẓī al-Dīn Khān ʿImād al-Mulk written during a visit to Benares by one of the Nawāb’s confidants (musāwāsśāli). ʿAbd al-Qādir Khān replied that, although for nearly fifty years he had been living at Benares in the Aiwiān i Dārā-Shukhā, which at that time (al-hāl) was known as the Ḥawāli Rājā Sāṭāb Rāy or ʿAdālāt i Qadamah, he had never seen such a person or heard of his book. He would, however, himself write a life of the Nawāb ʿImād al-Mulk.

(Tārīkh i ʿImād al-Mulk*), a history of ʿImād al-Mulk Ghaẓī al-Dīn Khān Frīḍ-Ḥāng, the Waṣīr of Ahmād Shah (reigned a.h. 1161/1748–1178/1754) and ʿĀlamgīr II (reigned a.h. 1167/1754–1173/1759), based partly on oral information from various persons including the Nawāb himself, who had recounted to the author at Kālpā some of the events of his life, and also on written sources such as the Nawāb’s letters (khuṭba), the Tārīkh i Ṣanjāʿ of Hācharandās and the Ḥadīqat al-aqāliyān of Sh. Ḥāṣmat-i Yār Bilγrāmī (see p. 142 supra): Bānkīpūr vii 615 (19th cent.), I.O. 4000 (A.D. 1892). Apparently transcribed by the same copyist as the Bānkīpūr MS., 4001 (abridged. Late 19th cent.).
M. History of India: (c) The Timurids (8th Century)

English translation by Jonathan Scott: Memoir relative to the state of India... by Warren Hastings, London 1786*, pp. 163-96.

800. Tahmās Khān, born near Bāyazid in Asia Minor, was captured as an infant by Nādir Shāh's Uzbaks. Some years later he was taken by his Uzbak master to India, where he served in the army of Mu'm al-mulk (d. 1167/1753-4), the Shāh-dār of Lahore. After a period in the service of Ahmad Shāh Durrānī, who created him a Khān, he returned to India and served successively under Dābījah Khān and Nājaf Khān at Delhi. At the time when he wrote his Tahmās-nāmah he was living at Delhi in great affluence, and had received from Shah-Ālam the title of Muhkam al-Daulah Tahmās Khān 'ītiqād-Jang. He mentions that he had previously written a sketch of his life in Turkī and a Turkī manual entitled Ahmad-nāmah. The Urdu poet "Rangīn" was a son of his.

(Tahmās-nāmah), discursive memoirs of his own life and an account of contemporary events written for his children and completed in 1193/1779: Rieu iii 9806 (18th cent.).

Description: Elliot and Dowson History of India viii p. 100.

801. The precise subject of the Waga'i i Shu'jā'ī is not clear from the Eton catalogue, but it may be mentioned here since it can scarcely be entirely irrelevant.

Waga'i i Shujā'ī, "History written for Shujā'ī al-daulah, ending about 1193. Preface, three books and conclusion" 1: Eton 197.

802. Nawwāb S. Ghulām-Hussain Khān Tabarsi bā'ī Hāsanī was born at Shāhjahanābād, i.e. Delhi, the home of his ancestors for some generations, in 1140/1727-8 (Stigur almuta'ahkhyūrin,

1 Shujā'ī al-daulah, Nawwāb Wazīr of Oudh, died on 29 January 1775 (i.e. 27 Dīs Ḵᵛafā'ī 1188).
2 So according to the title-pages of the Calcutta edition; on the title-page and in the publisher's colophon of the Lucknow edition he is called Mungī S. Ghulām-Hussain Khān.
3 Tawallud i fuqūr u maskiṣa i ḍhā u ajjāb u gidār u mādār dār al-ḵhāṭf Shāhjahanābād asā (S. al-m. iii p. 948)
In his fifth year under stress of poverty (‘ursat zār āwār), S. al-m. iii p. 948\textsuperscript{23–25} his mother's grandmother, a maternal aunt of ‘Ali-Wirdī Khān Maḥābāt-Jang,\textsuperscript{1} sold her house at Delhi and took Ghlūm-Husain, his father and mother and some other relations to Murshidābād, where, according to Ghlūm-Husain, ‘Ali-Wirdī Khān was then living\textsuperscript{2} in the service of Shujā‘ al-Daulah, the Nāṣīm of Bengal (S. al-m. iii p. 948\textsuperscript{23–25}, trans. iv p. 88). When ‘Ali-Wirdī Khān was appointed Governor of the province of ‘Āşimābād, Ghlūm-Husain's father, S. Ḥiḍāyat-Allā Khān, accompanied him\textsuperscript{3} and made the town of ‘Āşimābād (i.e. Patna) his home (Bād. i ān ān rā’s Maḥābāt-Jang ba-yūvār-yi ighāl nīzāmāt i sābah i ‘Āşimābād gīf t wālīd i makāh i māhi wa-rafa‘āfat i ‘ā dar bād d i mādi-ḵān rāwād tawā‘iūna qūsūd, S. al-m. iii p. 948\textsuperscript{25–26}, trans. (1926) iv p. 88). S. Ḥiḍāyat-Allā Khān prospered at ‘Āşimābād and eventually became Nī‘ūb of the province\textsuperscript{4} (S. al-m. ii p. 922\textsuperscript{2}: wālīd i faqīr rā khā nā‘īb i sībah i ‘Āşimābād būd). The houses and estates acquired by him were still in the possession of Ghlūm-Husain, his eldest son, in 1195/1781, when he was writing the Siyar al-mu‘ātākhkhārin (az-ān zamān šā ‘īn khārū’i na‘awad u uṣūnum az mā‘i dawādahum i Hājrāt ast dar-ān mākān

\textsuperscript{1} S. al-m. iii p. 948\textsuperscript{23}: jādād i māwār i faqīr ‘amman i Maḥābāt-Jang, ‘Ali-Wirdī Khān was not a Bengali, but went to Bengal from Delhi.

\textsuperscript{2} If, as is usually stated, ‘Ali-Wirdī Khān became Governor of ‘Āşimābād in 1729, it seems unlikely that he was living at Murshidābād when Ghlūm-Husain, born in 1140/1727–8, was in his fifth year.

\textsuperscript{3} If ‘Ali-Wirdī Khān became Governor of Bihār in 1729 (see the preceding note), and if Ghlūm-Husain, born in 1140/1727–8, was in his fifth year when he and his father went to Murshidābād, it follows that his father must have settled in ‘Āşimābād some years after ‘Ali-Wirdī Khān became Governor. Evidently some of the facts or the dates given by Ghlūm-Husain are inaccurate.

\textsuperscript{4} Apparently only for a short time. He was holding this office when Šāfī-Jang went to ‘Āşimābād towards the end of 1155/1742. In the next year he left Haibat-Jang's service and went to Delhi. He had previously been Bakhsh-i Haibat-Jang's army (S. al-m. ii p. 500\textsuperscript{6}, trans. (1926) i p. 358) and Fauj-dar of the parganah of Bānāwī (S. al-m. ii p. 505 penult., trans. (1926) i p. 371). Subsequently he became Bakhsh-i Shāh-‘Ālam. As a poet he used the taqāūhūt “Damār” (cf. Spranger pp. 210, 237 (under Ḥiḍāyat)).
whom he disliked and despised (S. al-m. ii p. 623 ult., trans. (1926) ii p. 194). In Muharram 1170/Sept.–Oct. 1756 Shaukat-Jang, having conceived the absurd idea of wresting Bengal, Bihar and Orissa from Siraj al-Daulah, who had recently (9 April 1756) succeeded ‘Ali-Wirdi Khan, was defeated and slain in a battle with Siraj al-Daulah’s forces. Ghulam-Husain, who was regarded by Siraj al-Daulah as Shaukat-Jang’s instigator (S. al-m. ii p. 631-15, trans. (1926) ii p. 214), escaped after some adventures from Siraj al-Daulah’s dominions and went to Benares, where several of his relations, some of them banished by Siraj al-Daulah, were living (S. al-m. ii p. 6327, trans. (1926) ii p. 217). In Shawwal 1170/June–July 1757 Siraj al-Daulah was defeated by Clive at Plassey, and Mir Ja’far Khan, a brother-in-law of ‘Ali-Wirdi Khan, was proclaimed Governor of Bengal.

Mir Ja’far Khan had been a close friend of Ghulam-Husain’s father, and in their early days Ghulam-Husain and his brother Naqi ‘Ali Khan, especially the latter, had known him well (S. al-m. ii p. 642-24, trans. (1926) ii p. 247). They felt, therefore, that their star was in the ascendant, and that circumstances were favourable for their return to ‘Aqimabadi, where their homes and estates were situated (S. al-m. ii p. 642-29). Mir Ja’far, however, showed himself hostile, and Naqi ‘Ali Khan, having gone to ‘Aqimabadi with some of his relations, soon received through Raja Ram Naryan, the Governor, an order to return. Only through the influence of Mir Ja’far’s elder brother, Mir M. Kajim Khan, was he permitted to stay. Ghulam-Husain himself soon afterwards went to ‘Aqimabadi and obtained Raja Ram Naryan’s permission to live there (S. al-m. ii p. 643-15, trans. (1926) ii pp. 248-9). For some time he was in poor circumstances (har chand wasat u tal-kastā bi bishār dar-ān avān lābīq bād. S. al-m. ii p. 647 ult., trans. (1926) ii p. 290), though at Raja Ram Naryan’s request Mir Ja’far restored to him some estates (jāyārūt i qadīm) near Mungīr (S. al-m. ii p. 64915, trans. (1926) ii p. 265). About this time he was introduced by his friend Mir

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2. So in the printed text, but perhaps a corruption of Naqi (see p. 635 supra).

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M. History of India: (c) the Timurids (8) 18th Century 629

‘Abd Allāh Safawi to Mr. Amyatt, the recently-appointed Chief of the Patna factory (S. al-m. ii p. 651-11, trans. (1926) ii p. 270). With Dr. Fullarton, the Medical Officer of the Patna factory, whom he often mentions and whom he came to know well, he was acquainted in 1173/1759-60, if not earlier (cf. S. al-m. ii p. 6702, trans. (1926) ii p. 333). Rām Nārāyan was virtually the independent ruler of the province of ‘Aqimabād (S. al-m. ii p. 651 ult., trans. (1926) ii p. 271 penult.). Ghulam-Husain, having accepted from him a small allowance (qānīl waṣīth). S. al-m. ii p. 653, trans. (1926) ii p. 276), was in his service, and before long he and his brothers were able to recover their estates (jāyārūt) near Rohīs, which had been seized by a neighbouring zamīndār, when the brothers were banished by Siraj al-Daulah (S. al-m. ii p. 653 penult., trans. (1926) ii p. 276).

In 1172/1759 the Shāh-zādah ‘Alī-Guhar and Muḥammad-Quli Khān, the Nāqīm of Allahabad, made their unsuccessful invasion of Bengal. In the retinue of the Shāh-zādah was Ghulam-Husain’s father, Bahādur al-Mulk Naqī al-Daulah Sīdīyāt-‘Alī Khān Bahādur Asad-Jang (S. al-m. ii p. 6572, trans. (1926) ii p. 286), who, though living in some magnificence at Delhi, had for sixteen years contributed nothing to the support of Ghulam-Husain and his mother (S. al-m. ii p. 660), trans. (1926) ii p. 293). Ghulam-Husain was sent by Rām Nārāyan to the enemy’s camp with a view to approaching his father and entering into negotiations with the Shāh-zādah (S. al-m. ii (iii) p. 661-3, trans. (1926) ii p. 296). He did not return to ‘Aqimabād, but, before the failure of the final attack on the town, retired with his mother, his wife and other female relations to Saharsām in the territory of Pahlawan Singh (S. al-m. ii p. 6665, trans. (1926) ii p. 316). Shortly afterwards the Shāh-zādah and Ghulam-Husain’s father arrived at Saharsām. Ghulam-Husain and his brothers, having thrown in their lot with the Shāh-zādah and incurred the hostility of the Nāqīm of Bengal and his British supporters, could not return to ‘Aqimabād, and at Ghulam-Husain’s suggestion they and their father attached themselves

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1. Amyatt became Chief of the Patna factory in 1759 (see Buckland Dictionary of Indian biography p. 13).
to Pahlawan Singh, who was proposing to resist Miran, Mir Ja'far’s son, and the British. Pahlawan Singh wished the Shâh-zâdah to join him but failed to win his confidence. The Shâh-zâdah, deciding to write to Colonel Clive (S. al-m. ii p. 670 ult., trans. (1926) ii p. 320 ult.), sent his maulâk to Ghalâm-Usâin’s father with instructions to draft a letter. Their drafts failing to win approval, Ghalâm-Usâin at his father’s request drafted a letter which was approved. Soon afterwards Ghalâm-Usâin and his wife went to Benares and he remained there for some months (S. al-m. ii p. 672, trans. (1926) ii p. 323). When the Shâh-zâdah in 1173/1759, having just claimed the throne as Shâh-‘Alam II, appeared for the second time near ‘Azîmâbâd, Ghalâm-Usâin was again living there, having obtained the reluctant consent of Râjâ Ram Narâyana and a welcome from Mr. Amyatt and Dr. Fullarton (S. al-m. ii pp. 675 penult., 6761/2, trans. (1926) ii p. 333).

In 1174/1760 Mir Ja’far was deposed, and Mir Qâsim appointed Nâsîm in his stead. In 1174/1761, when Major Carnac encamped outside ‘Azîmâbâd before marching against Shâh-‘Alam and Monsieur Law and defeating them at Gayâ, Ghalâm-Usâin joined Carnac, with whom were Râjâ Ram Narâyana and Râj Ballabh. Being unable on account of his straitened circumstances (bâh bâr ‘usrât i sâl-hâ) S. al-m. ii p. 699 ult., trans. (1926) ii p. 397) to provide his own equipment, he was provided by Carnac and Hay with a tent, horses and arms. Enjoying the confidence of the British and being at the same time a well-wisher (dastul-khuwâh) of Mir Qâsim Khân, he was sent from the camp to the latter at Bûd’ghâm with a request from the British Commanders that he would come to ‘Azîmâbâd and decide between the contradictory advice given by Râjâ Ram Narâyana and Râj Ballabh. Mir Qâsim Khân declined to come on that occasion, but not long afterwards he moved to ‘Azîmâbâd and from there sent Ghalâm-Usâin on a mission to Calcutta. For two or three months he remained there (S. al-m. p. 70625, trans. (1926) ii p. 416), trying to carry out his mission, which was to induce Mr. Amyatt (a member of the Calcutta Council. See Buckland Dictionary of Indian biography p. 13) to put Râjâ Ram Narâyana under the control of Mir Qâsim Khân. Soon after Ghalâm-Usâin returned to ‘Azîmâbâd, he was summoned by Mir Qâsim Khân, who was then at that place, and asked to surrender his estate at Monghyr in order that it might be conferred on a certain Gurgin Khân. Mir Qâsim Khân promised to compensate him by giving him an estate elsewhere, but set out for Bhopâl and Sahasrâm without carrying out his promise. Ghalâm-Usâin, being heavily in debt and without camp equipage, was unable to accompany him (S. al-m. ii p. 70626-27, trans. (1926) ii pp. 424–5). He was living thus in straitened circumstances at ‘Azîmâbâd, when Dr. Fullarton suggested that he should go to Mir Qâsim Khân at Monghyr, since the British could not protect him or openly help him in view of their agreements with Mir Qâsim. Accepting the advice, Ghalâm-Usâin went to Monghyr in Dhî 'Iljah 1175/June-July 1762. In Mu'harram 1176/1762 Mir Qâsim Khân gave him a present (înâm) of 5,000 rupees and ordered that the arrears of his salary should be paid and that thenceforward he should be paid regularly on the 1st of each month (S. al-m. ii p. 71315-16, trans. (1926) ii pp. 434–6). For the moment, therefore, his circumstances were improved, but in view of his relations with the British his position was difficult and he lived in constant dread of Mir Qâsim Khân’s suspicions (S. al-m. ii p. 71315-16, trans. (1926) ii p. 436).

When Amyatt was sent by the Calcutta Council in 1176 on an embassy to Mir Qâsim, the latter deputed Ghalâm-Usâin and a friend of his to meet Amyatt on his way to Monghyr and find out his real intentions (S. al-m. ii p. 722, trans. (1926) ii p. 458). In 1177/1763 Ghalâm-Usâin accompanied Mir Qâsim on his march from Monghyr to ‘Azîmâbâd, was present at his defeat by the British forces and went with the defeated army to the neighbourhood of Benares (S. al-m. ii p. 74310-11, trans. (1926) ii p. 513). At this point he left the army (S. al-m. ii p. 74320, trans. (1926) ii p. 517) and lived at Benares for some months (S. al-m. ii p. 74618, trans. (1926) ii p. 524). In Ramaqân 1177/March 1764 the army of Shâh-‘Alam and the Nawâb-Wazîr of Oudh, which Mir Qâsim had joined, reached Benares. Ghalâm-Usâin attached himself to it (S. al-m. ii p. 74619-20, 25-26, trans. (1926) ii pp. 524–5) and he was present at the subsequent
engagements without being actually in anyone’s employ (Faqīr kih sar-rāštah i nānakār bā kāsi na-dāšt bar aspī swār... ham-rāh i ṣalān dar fauj i ‘Alī-Jāh būd. S. al-m. ii p. 749\textsuperscript{2,3}–\textsuperscript{21}, trans. (1926) ii p. 532). Dissatisfied with Mir Qasim, he had joined the Emperor, but, seeing the inefficiency of the Nawab-Wazir’s army, he disliked to stay with such a disorderly crowd. Dr. Fullarton, with whom he had remained in correspondence, had repeatedly suggested that he should induce the Emperor to throw in his lot with the British. Ghulam-Husain transmitted the suggestion through intermediaries (S. al-m. ii p. 751\textsuperscript{2,2}–\textsuperscript{18}, trans. (1926) ii pp. 535–6), and the Emperor, weary of the insubordination of the Nawab-Wazir, agreed to the proposal and sent Ghulam-Husain with a letter to the British Commander at ‘Aqimābd (S. al-m. ii p. 751 penult., trans. (1926) ii p. 537). Shortly afterwards (evidently in 1178/1764–5) Ghulam-Husain was asked by Major (afterwards Sir Hector) Munro whether he could contrive to put the fortress of Rohtas in the hands of the British. He wrote to the Qaṭ’ah-dār, a man under obligations to his family, and pointed out the advantage of being on the winning side. The Qaṭ’ah-dār accordingly arranged that Rohtas should be surrendered (S. al-m. ii p. 758\textsuperscript{2,1}–\textsuperscript{14}, trans. (1926) ii p. 553).

In 1179/1765 Ghulam-Husain, having been recommended by Dr. Fullarton, was working under Mr. Sage, Chief of the Benares factory (dar-in avuqāt faqīr ba-sipārīsh dā Dākhtā Fullarton dar rafṣāt i Mīshar Sīy... gūlād būd. S. al-m. ii p. 776\textsuperscript{1}, trans. (1926) iii p. 16). On hearing of his father’s death, he left Mr. Sage and went to Husainābād. Soon afterwards possession of the faqīr was confirmed to him as the eldest son (S. al-m. ii p. 777\textsuperscript{2,1}–\textsuperscript{2}, trans. (1926) iii p. 17). In 1180/1767 Rājā Shītāb Rāy [Nab-Jīvān of Bāhār] went to Calcutta to meet Henry Verelst, the new Governor of Bengal. Ghulam-Husain, desirous of entering his service, went with him (faqīr ham bīni bar husn i nulāk i ā gūlād i rafṣaṭaś gūlāh ham-rāh rāfšt. S. al-m. ii p. 780\textsuperscript{2}, trans. (1926) iii p. 24). In 1187/1773–4 (apparently) he spent two or three weeks in Calcutta making arrangements for a pilgrimage to Mecca (S. al-m. ii p. 797\textsuperscript{2}, trans. (1926) iii pp. 70–1). In 1188/1774–5, having become surety for a zamindār, whom he had known for many years, he suffered a loss of fifty or sixty thousand rupees and was reduced to poverty. A month later Colonel (afterwards General) Goddard,\textsuperscript{1} with whom he was already acquainted, arrived in ‘Aqimābd on his way to assume the command of Chunār Fort. Hearing of Ghulam-Husain’s plight, he took him with him to Chunār and put him in charge of the financial arrangements there (faqīr rā dar kār-hā-yī māi i ān-jā muḥāfār sākhtah). Not long afterwards Goddard was appointed to the command of ‘Aṣaf al-Daulah’s army. Ghulam-Husain spent 14 months with him at Lucknow and then returned to ‘Aqimābd (S. al-m. iii p. 952\textsuperscript{4}). Early in 1192/1778, desiring to approach the British authorities with reference to a personal matter, which he does not particularise, he took the opportunity of accompanying Colonel Goddard from ‘Aqimābd to Calcutta. Unfortunately, although he had two or three interviews with Hastings, whom he had known for some considerable time (S. al-m. ii p. 806\textsuperscript{2,1}–\textsuperscript{14}), his journey was fruitless. The British, he says, were too much occupied with wars and personal quarrels to have any time to spare for the affairs of Indians, and Colonel Goddard, on whose support he had relied, was put in command of the Bengal contingent which marched across India to aid the Bombay army against the Marāṭṭhās (S. al-m. ii p. 805, trans. (1926) iii p. 98). He had declined Colonel Goddard’s offer to take him with the army as Mīr Mumtāz and envoy to the Marāṭṭhā generals (S. al-m. ii p. 806\textsuperscript{2,1}–\textsuperscript{18}, trans. (1926) iii p. 101: az Karval Gādar ma’lūm shud kith mī-khawād faqīr rā mutlaẓim i khevd gārdānad amānā masrūt ba-dā kār yāk ān-kh bi-θaur i Mīr Mumtāz unmār i dār al-inghā bi-faqqāt rījū dūnā bī mūlāhāzh u isṭāh i in agall al-anvām gūrāt i irāgām na-yābd duwēmān ān-kh safār i sifārat i Dakhn\textsuperscript{z} ham ba-faqqāt mūtalāqā bīwād bandāh kār i duwēmān rā bi-khauf i pīr u dārī az ‘iyāl u afjāl

\textsuperscript{1} Thomas Goddard, who eventually became Commander-in-Chief of the Bombay Army and who died in 1783, raised “Goddard’s battalion” of sepoys at Mershadabad in 1764, was in command at Berhampur in 1774 and of the contingent at Lucknow in 1776. See Buckland’s Dictionary of Indian biography.

\textsuperscript{2} For the meaning of this expression cf. p. 807: dar hāgām i āyī in Marbāthā bi-affrāt i Dakhn nizād i sardārīn i ān-rāfta u mausūd i ‘inṣāyāt i gūsīfūn dar-in aṣfār gūsīfūdā...
u mahrūmī az taqīl i qulūm [sic] i wālidah . . . inkār numād). In Rabī‘i 1194/1780 he found himself obliged to go again to Calcutta to settle some business (ba-‘ādīr i inqāf i mu‘āmalah i khvād). During that journey he was preparing the brouillon of the Sīyar al-mutā’akhkhārīn (S. al-m. ii p. 8134, trans. (1926) iii p. 118). While at Calcutta he had an interview with Hastings, who was sympathetic and promised that his wish would be accomplished, but the promise was not fulfilled (S. al-m. ii p. 816 ante-penult., trans. (1926) iii p. 129).

The year 1195/1781 is several times mentioned as the current year in the Sīyar al-mutā’akhkhārīn, but there is one passage (ii p. 82019) where 1198/1783-4 is described as “last year”. If the Shara‘f-nāmah mentioned below is a work of his, he was alive in 1221/1806-7, and, if the Bānkīpūr MS. (No. 282) is really an autograph, he cannot have died before 1230/1815. In that case he must have lived to a very advanced age.

Although Ghalīm-Ḥusain considers the fact of his entry into the employ of several different persons, it is not his practice to state the precise designation of the office that he held. We have seen, however, that the position offered to him by Colonel Goddard was that of Mir Muskānī and it may be surmised that in at least some of the other cases he was employed as a Muskānī. In one passage he mentions that “in the present day” Mr. Hastings praises his letters (wa-lā‘l-ān Gowa‘mar ‘Imād al-Daulah Mister Ḥaṣīq Bahādūr Jalāl-Allah muḥarrarīr i faqīr rā miṣīl-dāyād. S. al-m. ii p. 67416-17, trans. (1926) ii p. 329, where the passage is inaccurately translated).

In addition to the Sīyar al-mutā’akhkhārīn he wrote (1) Bihārat al-imāmāh, a mathematic on the lives of his ancestors, especially the miracles of his great-grandfather S. Fāqīr Allāh Ṭabaṭaba‘ī and his grandfather S. ‘Alī Allāh Ṭabāṭabā‘ī (MS.: Bānkīpūr Suppt. i no. 1991), (2) a theological work on the prerogatives of ʿAli and his descendants, being a Shi‘ī interpretation of certain traditions quoted in the Mawātīn of ʿAbbās Allāh al-Ma‘budī

1 Mentioned in the Sīyar al-mutā’akhkhārīn ii pp. 52319, 61319.

(1) a history of the Timurids from Aurangzeb's death to Nādir Shāh's departure in 1152/1739 (beginning Sīpās i bīgānū uthūsīgī a sardnīsī āsūsātānī and corresponding to pp. 374-486 in the Lucknow editions), (2) a history of Bengal from the death of Shuja' al-Daulah [in Dū ḫ-e Ištījah 1151/March 1739] to 1156/1781 (no separate basmalah. First heading: Dīhāq i rikhāt i Shuja' al-Daulah Šāhīnār-dār in Bāngalāh etc. Corresponding to pp. 487-544 in the Lucknow editions), (3) a continuation of the history of India from 1153/1740 to 1157/1781 (beginning: Hamd u thānū-yī Pāshāh i ālā t-ūlāq, and corresponding to pp. 848–961 in the Lucknow editions), (4) a Khātināh containing some remarks on Aurangzeb's character and an account of his capture of Bijāpūr and Golconda (headed Khātināh i kitāb mutanāmmin i bārkhāz aḥwāl i Aurangzeb 'Alānūrī in the MS. Aumer 240, but in the published editions this section is appended to the Muqaddimāh (Calcutta 1836 pp. 400(?)–439, Lucknow editions pp. 337(?)–372) without any heading. In Muṣṭafā's translation it occurs at the end of the work (Calcutta 1836 vol. iv pp. 124–234), (5) a subsequently added Muqaddimāh, which is in fact the Khulāṣat al-tawārikh of Suǰān Rāy 1 (for which see p. 545 supra) with slight alterations and a preface containing a dedication to Warren Hastings: Bānkīpur vī 582 (with Muqaddimāh). Husainābād, A.H. 1230/1815. Apparently autograph 2, 583-4 (with Muqaddimāh). A.H. 1233/1818), Suppt. 1769 (Muqaddimāh only. A.H. 1236/1821), 1770 (with Muqaddimāh, but breaking

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1 There is no question of a plagiarism here, as Nasīr A. L. supposed. Ghulām-Hussain does not claim the Muqaddimāh as his own work, but states quite clearly that it was written by yekī az manāsībatān i pīshāk i ināb. The author of the Khulāṣat al-tawārikh does not mention his name in the preface to that work (at least in the form of his preface which occurs nearly in all the MSS.). He does, however, mention that his profession was muqaddimār.

2 As already stated (p. 627), Husainābād was a village founded by Ghulām-Hussain's father on his jāgār near Rohīsā. The colophon, quoted by Abdūl Muṣṭafā, does not contain the name of Ghulām-Hussain but states that the MS. was completed be-dastgārī i nāyām i in apāl al-amlūm (a formula used elsewhere by Ghulām-Hussain, e.g. at the end of Dafār iii). The MS. was bought for Rs. 150 in the belief that it was an autograph, apparently by Nawwāb S. Vīšāyat 'Alī Khān, of Patna, whose maternal grandfather was Nawwāb Kājīm 'Alī Khān, the son of Ghulām-Hussain Khān's younger brother, Nawwāb Faqir al-Daulah Taqī 'Alī Khān.

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1 The colophon of the Muqaddimāh is dated 1198 (26 Nov. 1788–13 Nov. 1784), but it is not clear whether this colophon is due to Ghulām-Hussain or to the copyist. No such colophon occurs in the published editions.
in Āṣafīyāk i p. 230 no. 512 (A.H. 1210/1795–6) and no. 759 (A.H. 1231/1816) is a part of the Siyar al-muta‘akkhirīn.

Editions: (1) See aol mutakkh-reen. . . . The exploits of the moderns, or the history of the empire of Hindostan, from the year 1118 to 1194 of the Hijrah (i.e. 1752) . . . compiled by Nurewab Syed Ghomām Husein Khan, Tuba Tuba-ee, edited by Hukum Abūl Muqājir . . . Calcutta 1248/1833* (Daftars i & ii (422 pp.) and iii (115 pp.). The B.M. has only Daftar iii in this edition. Preface to Sīrīrūl Mutakhrīrīn. Or, The History of India. Containing the transactions of the reigns of the beginning of Gorvān and Pandewa, to the beginning of Mohammad Aurungzeb Aequlumīr. Compiled by Syed Ghomām Husein Khan Tuba Tuba-ee . . . Edited by Hukum Moulów Abūl Muqājir . . . Volume i. (Mugaddāmān i khitāb i Siyar al-muta‘akkhirīn), Calcutta 1252/1836*. (2) Siyar al-muta‘akkhirīn, Nawālab Kishīr [Lucknow] 1282-3/1866* (the whole work including the Mugaddāmān)². (3) Nawālab Kishīr, Lucknow 1314/1897* (agreeing in pagination etc. with no. 2).

English translation (omitting the Mugaddāmān but containing the Khitāmān): A translation of the Sīr al-Mutaqarīn: or, View of Modern Times . . . by “Notā Manus”, i.e. Hájjī Mustafā, originally Raymond (for whom see Buckland’s Dictionary of Indian biography p. 353) Calcutta 1789** (most of this edition was lost at sea) [1902-3*] (a reprint with index), 1926* (another reprint with index).


in the 1789 edition of Hájjī Mustafā’s translation and ends with the defeat of Sarfārāz Khān by ‘Alī-Wird Khān in 1153/1740).

Extracts: (1) Selections from Sairul Muta-akh-kharīn . . . Prescribed as a rapid reading course for B.A. Examination of Allahabad University for 1920-21. Allahabad 1919*. (2) Intikhlāb az Siyar al-muta‘akkhirīn [with a glossary]. Allahabad 1922*. (3) Intikhhāb i Siyar al-muta‘akkhirīn [the reign of Akbar from the Mugaddāmān], Lucknow [1928*].

Urdu translations: (1) Ḳabāl-mānām, by S. Bakhshī, ‘Alī Faidābādī, Delhi (see García de Tassi p. 284, where the authority for saying that this translation was printed at Delhi is given as the “Report of public instruction, 1843-1844; append. cxv”), (2) Mir‘āt al-salāfin, by Gōkul Prasād, [Lucknow] 1874*.

Description: Elliot and Dowson History of India viii pp. 194–8. Abridgment: Mulakṣkhas al-tawārīkḥ or Zubdat al-tawārīkḥ, by Fazzarān-‘Alī al-Ḥusainī of Mōngīr, or Maulāwī ‘Abd al-Karīm, Head Mūsāḥ of the E.I.Co.’s Persian Office (Dār al-Ingāḥ), or both, in three daftars (i) from Tinmūr to A.H. 1152/1739, (ii) Bengal and Bīhār from circ. 1140/1728-8 to A.H. 1195/1780-1, (iii) the Timūrides from A.H. 1153/1740-1195/1780-1: Ivanov Curzon 40 (A.H. 1250/1834), Bānkāpur vii 585 (A.H. 1279/1862), Rieu iii 943a (19th cent.).

Editions: Calcutta 1243/1827*, Āgra 1247/1831 (see Rieu iii 943a).

Description of the Mulakṣkhas al-tawārīkḥ: Elliot and Dowson History of India viii p. 199.

[Siyar al-muta‘akkhirīn, Lucknow 1866, vol. ii (iii) pp. 948-52 (the 10th, 9th and 8th sections from the end of the work) and many other places in vols. ii and iii (most, but not by any means

¹ In the printer’s colophons of this edition each daftar is called merely jīd, without mention of any number. Nothing is said on the title-page about volumes, daftars, or jīds.
² The pagination runs continuously through the three jīds (i.e. daftars), jīd i beginning at p. 373 and jīd ii at p. 845.
all, of these passages can be traced with the help of the indexes to the [1902–3] and 1926 editions of Raymond’s translation; An account of Gholam Hossein Khan, Author of a very valuable and interesting Work, entitled “Seir Mulakhariin, or a View of Modern Times”, translated [or rather, summarised] from the Persic Original [i.e. the above-mentioned passage in the Siyaj al-muta’akkhirin (Lucknow 1866, vol. ii (ii) pp. 948–52)] (in The Asiatic Annual Register ... for the year 1801, London 1802, Characters, pp. 28–32); Rīqūd al-wṣfāq (Sprenger p. 170); Elliot and Dowson History of India viii pp. 194–7; Buckland Dictionary of Indian biography p. 164; Ency. Isl. under Gholam Husain Khan (unsigned and short.).

803. According to Jonathan Scott “The Persic Journal of the cruel proceedings of the unprincipled and inhuman Rohilla chief, Gholam Kandir was written by an eye witness on the scene of their perpetration, and transmitted to me by my brother Captain Richard Scott.”

Account of Gholam-Qadīr’s proceedings at Delhi: no MSS. recorded.


804. Gholam-‘All Khan b. Bhik’hāri 1 Khan was the son of Nawwāb Rauskhan al-Daulah Bhik’hāri Khan Rustam-Jang, the friend and minister of Mu‘in al-Mulk (d. 1167/1753–4), the Şāhab-dār of Lahore. He was Munsī to Prince Jawān-bakht Jahāndār Shāh 2 and was living at Lucknow in 1798 when Captain W. Francklin published his History of the reign of Shah Aulum.

(1) Shāh-‘Alam-nāmah or Āʾlm i ‘Alam-Šahī, 3 a bombastic history of ‘Alamgir II (reigned 1167/1754–1759) and

1 Bhik’hāri is a Hindi word for a mendicant which is used also as a proper name.
2 For whom see p. 624 supra.
3 These are the titles by which the author refers to this work in the preface to his Muqaddimak i Shāh-‘Alam-nāmah. On the fly-leaves of manuscripts elsewhere it is sometimes given other titles, such as Parsīk i ‘Alam-Shaḥī.
A.D. 1850), 1051b (extracts only). Ivanov 177 (A.H. 1217/1802-3), 178 (to middle of 2nd Dafar), Ivanov Curzon 38 (part of Dafar), Bānkīpūr vii 587-9 (A.D. 1886), Suppt. 1768 (19th cent.), L.O. 3906-10 (latter half of 19th cent.).

Table of contents of vol. ii with translated extracts: B.M. Ms. Add. 30,710, fol. 368-85.

Description and 16 pp. of translated extracts: Elliot and Dowson History of India viii 237-254.

Abridged extracts: Pādāsh i kirdār, an account of Ghulām-Qādir Khān, by Amīn al-Dīn Ḥusain Khān b. Khaīr al-Dīn M. Khān, the author’s son: Bānkīpūr xvii no. 1717 (19th cent.), L.O. 3979 (transcribed from the preceding Ms.).

M. HISTORY OF INDIA: (d) 19th CENTURY

806. The forty-fifth year of Shāh-Ālam’s reign [A.H. 2128/1803-4] is mentioned as the current year at the end of—

An anonymous history of the successors of Aurangzēb from his death to the thirtieth year of Shāh-Ālam II (A.H. 1202/1787-8) beginning, without a preface, Rāwīyan i mānī-pardās u nāqīl i haqiqat-tirās: Bānkīpūr vii 590 (A.H. 1238/1822).

807. Ghulām-Ḥusain Khān b. M. Ḥimmat Khān says in his history of the Zamīndārs of Benares (Bānkīpūr vii 608, see below in the sub-section devoted to Benares) that he was in the service of Rājā Balwant Singh and his son Rājā Chait Singh (deposed A.H. 1195/1780).

Dhikr al-siyār (a chronogram = 1221/1806), a history of the Ṭimūrids from Nādir Shāh’s sack of Delhi in 1151/1738-9 to the end of Shāh-Ālam’s reign, A.H. 1221/1816: Ethē 429, L.O. 3971 (probably A.D. 1807-8), 3978 (an abstract only. CIRC. A.D. 1891 ?), Blochot i 616.

808. M. ‘Azīz al-Dīn Mīrzā ‘Ali Bakht Gūrgūn, called Mīrzā i Kalān and, as a poet, “Azafar,” was the grandson of a daughter (nawāsah-zāda) of M. ‘Azīz al-Dīn Pādāsh (i.e. Jahāndār Shāh), son of Shāh-Ālam Bahādur Shāh. In 1211/1797 at Maqṣūdābād (an old name for Murshidābād), nine years after leaving Delhi, he decided to write his memoirs, the Wāqi‘āt i Azafar. In the Kāhilmah to these memoirs he mentions seven of his earlier works, viz. (1) Luḥkat i Turkī i Chaghātayī, a Chaghātay dictionary (MS. Rehatseck p. 54 no. 27), (2) an enlarged Persian translation of Mir ‘Alī Shīr’s Makhbūb al-qulāb, (3) Nisāḥ i Turkī, (4) Tengrī-Tārī, a Turkish-Hindi imitation of the Khaqīq-Bārī ascribed to ‘Amīr Khusrāw, (5) a Persian metrical translation of the Risālah i qabriyāh [or ‘Alāmāt al-qādī‘ah], a treatise on the signs of approaching death ascribed to Hippocrates, (6) Nisāḥ i sānīhāt, a panegyric work, (7) a second Chaghātay Nisāḥ in 452 verses written at ‘Azimābād. Another work, Fawā‘id al-mubtadī, is mentioned earlier in the memoirs. For his Urdu dīwān see Sprenger p. 602 no. 599.

Wāqi‘āt i Azafar, an account of the overthrow of the Gūrgūns (i.e. the Tīmūrids) by Ghulām-Qādir, the Rohilla who captured Delhi in 1788, the author’s escape from captivity and his wanderings until A.H. 1221/1816: Berlin 496 (A.H. 1227/1812), Rieu iii 1051b (extracts only. CIRC. A.D. 1850), Madras.

Urdu translation: Tarjuma i Wāqi‘āt i Azafar ... muttar-janah i ‘Abd al-Sattār ... bah tašāh u tarmim i Muhammad Husain “Muhīr” Siddiqi ... Madras (Bangalore printed) 1937 (Bulletin of the Department of Arabic, Persian and Urdu [Madras University], No. 1).

Description: Elliot and Dowson History of India viii p. 234. [Subh i waṭan p. 33; Garcin de Tassy p. 265; Sprenger p. 208; Berlin Pers. Cat. no. 496.]

809. Munghī Munnā Lāl, or Munnā Lāl, the son of Bahādur Singh, tells us (in a passage quoted by ‘Abd al-Muqtaṭdir that), having passed his fiftieth year and lost his sight, he had ended the detailed narrative of Shāh-Ālam’s reign with the 50th year and had given only a summary account of events from the 31st

1 For editions of the Arabic text see Ellis.
2 From a MS. (location unspecified, but presumably that recorded in the Madras catalogue).
to the 48th [and last] year. A Tārikh i Daku by Rāy Munnā Lāl, who may of course be a different person, is mentioned in Āṣafyāh i p. 224 no. 797 (Edition: place? 1303/1885–6).

(Shāh-‘Alam-nāmah) or (Tārikh i Shāh-‘Alam), a history of Shāh-‘Alam’s reign (A.H. 1173/1759–1221/1806): Bānkīpur vii 586 (the only recorded MS. containing the whole reign. A.H. 1226/1811), Riāi iii 9426 (breaks off in the 24th year, 1196/1782. 19th cent.), 1027a (extracts only. Circ. A.D. 1850), 1052b (extracts only. Circ. A.D. 1830).

Description: Elliot and Dowson History of India viii 393.

W. Francklin used this work for his History of the reign of Shāh Aulum and describes it (p. 198) as a "MS. of Munnoo Loll, a Hindoo, containing the thirteen first years of the reign".

810. Rāy Tēk Chand was Akbār-nāvis to the East India Company at Shāh-‘Alam’s court. The Rāz-nāmah of Shāh-‘Alam was transcribed from his newsletters (akbār).

(Rāz-nāmah i Shāh-‘Alam), a journal of events at the court of Shāh-‘Alam from the beginning of the 31st regnal year (1 Jumādā i 1173/28 Jan. 1759) to his death on 7 Ramadān 1221/19 Nov. 1806 in the 49th regnal year: Bānkīpur vii no. 620 (19th cent.), I.O. 3921–3 (A.D. 1885).


Makhzan al-futūh (a chronogram = 1222/1807–8), an account of Lord Lake’s operations against the Marāthās from his advance upon Delhi, 7 Aug. 1803, to his treaty with Hōlkar, Dec. 1805, and his return to Calcutta: Riāi iii 9426 (A.D. 1849), 10506 (extract only. Circ. A.D. 1850).

812. For a poem, or poems, describing Lord Lake’s operations against Bharatpur see p. 689 infra.

813. Mullā Firūz bin Kāwūs was born at Broach in 1758. At the age of ten he accompanied his father, a Parsee priest, on a journey to Persia for the purpose of obtaining answers from the Zoroastrians of Persia to a number of religious questions. They went first to Yazd, afterwards to Isfahān and Shīrāz and remained in the country for twelve years. On their return they settled at Bombay. From 1794 he acted as a Parsee priest of the "Kadmi" sect. In 1807, at the suggestion of Jonathan Duncan, he undertook to write on the model of Firduṣ’i’s Shāh-nāmah a poem dealing with the history of the British power in India. He completed this work when over seventy years of age but he did not live to see it in print. In 1818 he published an edition and translation of the Dastār (see Edwards col. 187). In 1822 he helped to found the Bombay Samācār, a newspaper to which he made frequent contributions. In 1828 he published a work on intercalation (see Edwards col. 213), a subject on which there was much controversy at that time among the Parsees. His Pand-nāmah (Rehatsek p. 132 no. 20) was published at Bombay in 1832/1923 and in the Qātādah i Farsiya, a collection of three works by different authors, at the same place in 1880. For other works of his, which are all in Persian and mostly in verse and which include a Dīn-kar va manzūbah, see Rehatsek’s Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firis Library, e.g. pp. 181, 215.

He died on 8 October 1830, bequeathing his library to the Elders of the "Kadmi" sect of Zoroastrians for the benefit of all castes and creeds. In 1854 the Mullā Firūz Madrasah was founded to commemorate his name and to this madrasah the library was founded for a time attached, but in 1857 it was detached and came under a separate committee.

Jārī-nāmah, an epic poem on the history of British power in India to A.D. 1817: Spranger 218, Rehatsek p. 97 nos. 46–8 (autograph).


[Rehatsek Catalogue raisonné of the . . . MSS. in the Mullā Firis Library pp. vii–viii, 215 etc.; Buckland Dictionary of Indian biography p. 146; Portrait in the Jārī-nāmah.]
814. Maulawi M. Faḍl i ‘Aẓīm “‘Aẓīm” gives some account of his life at the beginning of his Afsānah i Bhartpur, which he wrote in 1241/1826 (see p. 689 infra). He became secretary to William Fraser ¹ at Delhi, served him for twenty years [which included the time spent on Fraser’s staff,² when the latter accompanied General Martindell’s army as Political Agent in the Nepalese War of 1814–16, returning to Delhi in August 1815 ³], and then by his influence obtained employment in the office of “the Board”. Unfortunately this employment proved disappointing, since his chief continually found fault with him. He resigned and was reduced to sore straits. Happily Fraser returned to Delhi, and on the outbreak of hostilities against Bharatpur, Faḍl i ‘Aẓīm accompanied his old master on the campaign. Subsequently he became a Deputy Collector in the Sahāranpur District.⁴ In addition to the Afsānah i Bhartpur and the Wagaṭi’i Kūhīstān he wrote a romantic muḥnawī entitled Shams i hābištān, which was published at Shāhjahānābād [i.e. Delhi] in 1289/1863*. 


815. M. Aṣḥaf Khān was the second son of Nawwāb Dūndē Khān, a Lāl-Khānī Rājpūt ⁵ raśī of Kamaunah (now in the Bulandshahr District), who in his fort at Kamaunah offered a

¹ For whom see Buckland *Dictionary of Indian biography* pp. 155–6.
² Wagaṭi’i Kūhīstān p. 4: dar às zamān ba-haṃrāḥ i Aṣḥafī maṣūf ba-kār i nāwāḥik i khwānd i ḫulāt i paurānāḥ-jāt i inṣāzān i muḥimmāt maṣūf ... šād.
³ W. i K. p. 76.
⁴ W. i K., title-page.
⁵ For the spelling of Dūndē see ‘Imād al-mu‘ādat p. 49*: Dūndē Khān bā dāl i muhālāh u nāw i muṣrīf u nāw i muḥānānah u dāl i muhālāh u yā i mūṣrīf.

⁶ This Dūndē Khān is to be distinguished from the Rokhllah chieftain of the same name, who was associated with Rissauli in the Badāyūn District and who died in 1770 (see the Badaun District Gazetteer, p. 148).

stubborn resistance to the British at the time of the conquest of the Doāb in 1803–6. In the Vikrami year 1860 (A.D. 1803) Aṣḥaf Khān was twelve years old. When his father evacuated Kamaunah and afterwards Gannauri, they crossed the Jumna to Rājpūtānāh and took part in military operations in Jaipur and elsewhere.

• Aṣḥaf-nāmah, an account of Dūndē Khān’s military exploits.

Edition: *Kōl 1271/1854*.

816. “Faraṣū”, who wrote the Fath-nāmah i Angréz, is probably identical with the Faraṣū or Faranṣū, who is mentioned as an Urdu poet by Sprenger (p. 227) on the authority of the Urdu ṭadhiraks ‘Iyār al-ṣu’arā’ and Gūshān i bē-khār and also by Gārcin de Tassy (i. pp. 444–5, ii p. 373). He was in the service of the Bēgām Samrū (who died in 1836: see p. 691 infra) and was a European. His surname is given in corrupt forms (Capitan François Akden (?) a son of Gobinet; Faraṣū or Faranṣū, fils de Gūst (Auguste) ou de Gūstān (Augustain)) by Sprenger and Gārcin de Tassy, but there seems to be little doubt that he is Faraṣū Gōthī, i.e. Francis Gottlieb, a German born in Poland and educated in India, who wrote in Persian a history of the Jāt Rājahs of Bharatpur (see p. 690 infra).


817. Mīrāzā Asad Allāh Khān “Gālīb”, who was born at Āgra in 1212/1797 and died at Delhi in 1285/1869, has already been mentioned (pp. 526–7 supra) as the author of the Mīhr i nīm-rāz.

Dastanbūyī, reminiscences of the Mutiny at Delhi.


818. A Muḥammadan, who conceals his name, wrote his
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819. M. Bashir Lak’nawī. 1

*Tadḥkirah ḡaḍr i Hind* ... mausūm bah Ṣalṭfah i ṭalā- qaḍrī u Af’īnā i ha’īrat-numūd, a history of the Indian Mutiny.

Edition: Lucknow 1282/1865. 2

820. Nawwāb Amīr ‘Alī Khān Bahādūr was born at his ancestral home, Bāhr near Pa’ṇah, in 1810. In 1829 he became Assistant (at Calcutta) to the Ambassador of the King of Oudh, Naṣīr al-Dīn Ḥaḍīr, in 1845 Government Pleader in the *Ṣadār Dīwān ‘Adālat*, in 1857 special Assistant to the Commissioner of Pa’ṇah and in 1864 Khān Bahādūr (a title conferred by the Government) and Member of the Bengal Legislative Council. In 1867 he entered the service of the deposed King of Oudh, then living near Calcutta, and rendered valuable service in connexion with the settlement of his debts. He was appointed Māḍār al-maḥāmān and received the title of Wāzīr al-Sulṭān. In 1875 he was made a Nawwāb and in Nov. 1879 he died. For his Wāzīr-nāmah, a work on the history of Oudh and especially the life of Wajīd ‘Alī Shāh, see p. 712 infra.

(1) Amīr-nāmah, memoirs of the author, preceded by a brief history of British rule in India, with an abstract translation in English.

Editions: *Calcutta* 1870[-71], 1874. 2* (enlarged).

(2) Bōrīng-nāmah, a life of Thomas George Baring, 1st Earl of Northbrook, Viceroy of India 1872–6.

Edition: *Calcutta* 1876. 2

[Amīr-nāmah; Wāzīr-nāmah; Shāmī an’ jumān pp. 73–4; 2

1 The nisbāt is followed by a query in the B.M. catalogue, but whether this indicates doubt concerning the nisbāt or concerning M. Bashir’s authorship of the *Tadḥkirah ḡaḍr i Hind* is not clear.

M. HISTORY OF INDIA: (e) THE TIMURIDS, ETC.: APPENDIX


HISTORY OF INDIA: (e) THE TIMURIDS ETC.: APPENDIX

822. (1) Biographical notices of M. Khān Bangash and his sons, on S. Sa’ādat Khān Burhān al-Mulk and his successors, on ‘Ali M. Khān Rōhēlāh, Najīb al-Daulah, Mirzā Najaf Khān, Ja’far Khān Naṣīr, afterwards Murgāz-Quli Khān, and his successors in Bengal, and some other omārs, followed by an account of the Marāṭḥās, Sīkhs, Jāts and the English, written circ. A.H. 1197/1783 by an unnamed author: *Rieu* ii 7986 xi (foll. 120–5. A.H. 1197/1783).

(2) Jang-nāmah i Dakan, a detailed diary of the operations in southern India under Colonel Camac, without author’s name or preface: *Bodelian* 282 (defective at end).

(3) Poem on the wars between the British and the states of Central and Southern India at the beginning of the 19th century (beginning Ba-nām kih nām-ash har nāmāh [sic]): *Vollers* 991 (defective at end).


(5) Tuhfah i Akbāri, a history of the Nizāms, of the Timūrids from Ahmad Shāh to Shāh-‘Ālam, and of the Panjāb
from the rise of the Sikhs, written apparently in 1219/1804-5 by Khwājah ‘Abd al-‘Jāfīn: see p. 753 infra.

(6) Work of unknown authorship and title divided into three bābs, of which the first two treat of the relations between the East India Co. and various Hindu rulers since the Faqīr year 1182 (= A.D. 1775), while the third is devoted to the art of siege-warfare among the Indians of former days (sādārān i sālāf): Berlin 521.

M. HISTORY OF INDIA: (f) SIND

823. ‘Ali b. Ḥāmīd b. Abī Bakr al-Kūfī, having been compelled by adverse circumstances to leave his native land, settled at Uich. In his fifty-eighth year, A.H. 613/1216-7, or not long after, he conceived the idea of writing an account of the Muḥammādīan conquest of Sind and went to Alor and Bhakkar with a view to obtaining information on the subject. Maulānā Qādī Ismā‘īl b. ‘Ali Thaqafī, a descendant of one of the conquerors, showed him an Arabic book composed (or transcribed) by one of his ancestors. ‘Ali b. Ḥāmīd translated this book into Persian and dedicated the translation to ‘Ain al-Mulk fāhīr al-Dīn Ḥusain b. Abī Bakr al-As‘ārī, who was Wāżīr to the ruler of Sindh, Naṣīr al-Dīn Qubāchah.

Chach-nāmah, as it is usually called, or Tārīkh i Hind or Fath-nāmah, as it is called in the preface, a historical romance telling the story of Chach, the Rājāh of Alor, and the conquest of Sind by M. b. Qāsīm al-Thaqafī, A.H. 92/110: Lahore Panjāb Univ. Lib. (A.H. 1061/1651). See Oriental College Magazine, vol. ii, no. 4 (Lahore, August 1926), p. 56, Rieu i 2906 (a fragment (foll. 25) only, 19th cent.), iii 9486 (A.H. 1248/1832), Blochet i 630 (1st half of 19th cent.), Rānkīpur vii 507 (A.H. 1272/1856), Ivanow 184 (A.D. 1871), Ethé 435 (n.d.).

1 Rieu states that according to the Tābāqāt i Akbārī (beginning of Tābāqāt viii) the original title was Mīshāj al-masālik.

According to Elliot and Dowson History of India i p. 137 the Chach-nāmah is common in India.


Description: Elliot and Dowson History of India i pp. 131-7. " Nāmi: "

824. Mr. M. Maṣūm "Nāmī" b. S. Sādārī al-Husainī al-Tirmidhī al-Bhakkarī, the son of a Shaikh al-Iṣlām al-Bhakkarī, went to Gujrāt some time after his father’s death, which occurred in 991/1583, and became a friend of the historian Niẓām al-Dīn Ahmad (for whom see p. 433 supra). He entered AKBAR’s service and in the 40th regnal year, A.H. 1003-4/1596-6, was given a mawṣūb of 250. In 1012/1603-4 he was sent on a mission to Shah ‘Abbās, and after his return Jahāngīr gave him the title of Amin al-Mulk. He returned to Bhakkar in 1015/1606-7 and died there soon after.

According to ‘Abd al-Qādir Badā‘ūnī he was the author of a dīvān and of a māṭhūnāwī in the metre of ["Jāmī’s"] Yūsuf u Zalīkhā. According to Taqī Kāshī [as summarised in Sprenger

1 " Even the later translated versions by Lieutenant Postans, in the Journal of the Asiatic Society of Bengal (No. LXXIV. 1838, and No. CX.I, 1841) give merely an abridged account of the transactions, which is moreover unfortunately disfigured by many misprints " (Elliot and Dowson i p. 137).
p. 37] he wrote two ḍīwāns of ghazals, two sāḏī-nāmāhs and five māthnawīs (1) Ḥusn u Nāz in the metre of Yūsuf u Zalākhā, (2) Pārī-yārat in the metre of Lālā Mājūnān, (3)–(5) [titles not stated] in the metres of the Ḩaft paikār, the Ṣikandār-nāmāh and the Makkzan al-asrār). In the Maʿāthir al-umārā the title of the last, the only one there mentioned, is given as Maʿdīn al-afkār. There seem to be no recorded manuscripts of these works except possibly the Ḍīwān i Nāmī described by Flügel (i. no. 629), which is shown by the chronograms which it contains to be by a poet of the tenth century, and less probably the apparently different Ḍīwān i Nāmī described by Dorn (no. 475 (1) transcribed in 1043/1634). A short medical work of his, the Mufradāt i Maʿṣūmī or Mufradāt i Nāmī, has been preserved (see Bānkhār xi no. 985, Ivanow 1550).

Tārīkh i Sind, often called Tārīkh i Maʿṣūmī, a history of Sind from the Muhammadan conquest to its annexation by Akbar divided into four chapters called juz′ (1) the conquest of Sind, (2) its history under the governors appointed by the Kings of Hindustān to 801/1399 and under the Šāmrah and Sammā dynasties to 916/1510, (3) the Arghūn dynasty to the death of Sulṭān Mahmūd Khān in 982/1574 and some rulers of Tattah to 993/1585, (4) history of Sind from 982/1574 to Akbar’s annexation and of the subsequent governors to 1008/1599–1600: Ivanov 185 (A. H. 1042/1636–7), Rehaṣākh p. 71 no. 7, (A. H. 1090/1680–70), Rieu i 291a (17th cent.), 292a (17th cent.), 292a (18th cent.), iii 949a (A. D. 1849), 949a (with some additional matter. A. D. 1851), Lahore Panjab Univ. Lib. (A. H. 1159/1746. See Oriental College Magazine, vol. ii no. 4 (Lahore, August 1926), p. 56. Ethē 436 (A. H. 1186/1772), 437 (A. D. 1716/1802), Ross and Browne 239 (c. A. D. 1864), I. O. 374B, 3873, 3916, R.A.S. P. 70 – Morley 59 (A. H. 1233/1817), Āṣafīyāh i p. 226 nos. 292 (A. H. 1227/1812), 674, iii p. 96 no. 1373, Lāndēśaṇa p. 194 no. 377 (A. H. 1247/1831–2), Bōchet i 331-2 (A. H. 1260/1844), Bānkhār vii 598 (19th cent.).

Edition: Taʾrīkh-i-Sind, best known as Taʾrīkh-i-Maʿṣūmī, by Saḥīḥ Muhammad Maʿṣūm Bakkār ... edited ... by U. M. Daudpota. Poona 1938 (Bhandarkar Institute).

M. HISTORY OF INDIA: (f) SIND 653

English translation¹: A history of Sind ... written ... by Mahomed Masoom; and translated ... by Captain G. G. Malet ... assisted by Peer Mahomed ... Edited by R. H. Thomas. Bombay 1855** (Selections from the records of the Bombay Government. No. xiii.—New series).

Sindhi translation: by Munshi Nandiram, place ? 1861 (see The Chachnamah ... translated ... by Mirza Kalikcheb Fredunbeg, Karachi 1900, p. ii).

Translations of extracts: (1) Elliot and Dowson History of India i pp. 215–52, (2) A history of Sind. Volume II (in two parts). Part I.—Giving the Mussulman period from the Arab Conquest to the beginning of the reign of the Khalīfahs [from the Tārīkh i Maʿṣūmī and the Ṣuhf al-ḥaṣrām]. Part II.—Giving the reigns of the Khalīfahs and the Tāpurs down to the British Conquest [from the Ṣuhf al-ḥaṣrām, the Fāṭimah-nāma of M. ʿAqīn, and the Fīr-nāmaḥ]. Translated [or summarised] from Persian books by Mirza Kalikcheb Fredunbeg ... Karachi 1902*.

[Taʿbaqāt i Akbarī ii pp. 500; Muntakhab al-tawārīḵ iii pp. 364–75; Akbar-nāmāh iii pp. 424 (continuation), p. 436; Aʿīn i Akbarī p. 230 no. 329 (merely his name in the list of Dīwān-u-panjāhā). Blochmann’s trans. p. 514 (the fullest biography in English); Taqi Kashi Khulīṣāt al-ṣaḥār, appendix ix (summarised Spranger p. 37); Safināh i Khvāshghā (Bohl. 376 no. 460); Rūyād al-ṣaḥārāʾ (Ivanov Curzon 57 no. 1635); ‘Ali Shīr “Qānī” Maqālāt al-ṣaḥārāʾ, near the end; Idem Ṣuhf al-ḥaṣrām, towards the end of Mughalād i; Maʿāthir al-umārā i pp. 326–9; Ṣuhf i Ibraḥīm; Makkzan al-gharaʾib no. 2754; Morley pp. 72–3; Spranger pp. 37, 65; Elliot and Dowson History of India i p. 213; Ḩaft ʿaṣmān pp. 128–7; Rieu i p. 291; Beale Oriental biographical dictionary p. 209; Niẓāmī Badāyūnī Qānūn al-mashāhīr (in Urdu) ii p. 201.]

¹ For some remarks on this translation see Elliot and Dowson i pp. 214–15: "This work has been translated by Capt. G. G. Malet ... but so literally, as not to be fit for publication in its present shape. [There is a copy of this translation in Sir H. Elliot’s library, which, on examination, is found to contain matter that is entirely absent from all the five MSS. above specified ... .]"
825. "İdrākî" Bég-Lārī Tattawi, of the Arghūn tribe, was the author of a mathnawī entitled CHNYR-nāmah, which he composed in 1010/1601-2, as is shown by a hemistich quoted in the Maqāliṣ al-shu’arā’ by ‘Ali Shēr "Qānī" who had seen no other poems by this author. "Ali Shēr "Qānī" does not mention the Bég-Lār-nāmah in his short notice of "İdrākî", nor is the author’s name mentioned in the Bég-Lār-nāmah itself. The work is, however, ascribed to İdrākî Tattawi in a manuscript (B.M. Or. 2073, Rieu iii p. 1061) containing notices of 29 MSS. in the library of the Mulla of Tattah, which was drawn up for Sir H. M. Elliot in 1266 by S. Sābir ‘Ali, a grandson of ‘Ali Shēr "Qānī".

Bég-Lār-nāmah, a biography of Khān i Zamān Amīr (or Shāh) Qāsim Khān b. Amīr S. Qāsim Bég-Lār, a military commander who flourished under the Tarkhān rulers in Akbar’s time and who had reached his seventieth year in 1017/1608-9, the date of composition (though there are later additions): Blochet i 631 (a.h. 1078/1667), Bānkāf 598 (a.h. 1623/1818), Rieu iii 9496 (a.h. 1265/1849), L.O. 4928 (lacune, a.h. 1269/1852). Three copies in Sind were known to Sir H. M. Elliot.

Description and 7 pp. of translated extracts: Elliot and Dowson History of India i pp. 289-99.

[‘Ali Shēr "Qānī" Maqāliṣ al-shu’arā’ (L.O. 4398 fol. 4b); Rieu iii 10969 (ad. 9496.)]

826. Mir Tāhir Muhammad "Nisāyī" b. S. Ḥasan, of Tattah, was in the service of Mirzā Ghāzi Bég Tarkhān "Waqfī" (Governor of Sind a.h. 1008/1599-1018/1609) and was in his twenty-fifth year when at the time of Akbar’s death, a.h. 1014/1605, he received permission to return to Tattah, his native town. He there devoted himself to the study of the Persian poets under Maulānā Isḥāq al-Bhukkāri. It was at the request of Mirzā Shāh Muḥammad Bég ‘Adil Khān, eldest son of Shāh Bég Khān Arghūn (Governor of Qandhar a.h. 1002/1593-4—1028/1619 and of Tattah a.h. 1028/1619), that he began in 1021/1612-13 his Tarkhān i Tāhirī, which he completed in 1030/1620-1, being then in his fortieth year.

Tarkhān i Tāhirī, a history of Tattah from the earliest times to a.h. 1018/1609: Bānkaf 598 (a.h. 1223/1808), Rieu i 292b (lacune near beginning, 19th cent.), iii 9496 (19th cent.).

Description and 33 pp. of translated extracts: Elliot and Dowson History of India i pp. 253-88.

827. Mirzā M. Sāhil Tarkhān b. Mirzā 'Isā Tarkhān (who became Şūbah-dār of Tattah in 1061/1651 and who was a great-grandson of Mirzā 'Isā Tarkhān, the founder of the Tarkhān dynasty extinguished by Akbar), desiring to read an early history of his ancestors entitled Tarkhān-nāmah, asked S. Jamāl b. Mir Jalāl al-Dīn al-Ḥusainī al-Shirāzi to find a copy of this book. S. Jamāl was unsuccessful, and therefore he wrote in 1065/1654-5 a Tarkhān-nāmah of his own, which he compiled from a number of works mentioned in his preface, but mainly, according to Elliot and Dowson i p. 301, from M. Ma’sūm’s Tārirī i Sind (for which see p. 652 supra).

Tarkhān-nāmah, a history of the Arghūn and Tarkhān rulers of Sind (a.h. 926/1520-96l/1554 and 961/1554-1000/1592 respectively) preceded by an account of their Mongol ancestors and continued to the death of Mirzā ‘Isā Tarkhān in 1061/1651 and the succession of his son Mirzā M. Sāhil to the Şūbah-dār of Tattah: Rieu iii 950c (a.h. 1265/1849), 951c (circ. a.d. 1800), 950b (19th cent.), L.O. 3871 (19th cent.).

Description and 23 pp. of translated extracts: Elliot and Dowson History of India i pp. 300-26.

1 According to Rieu this date is mentioned incidentally in the genealogical tables. There are no such tables in L.O. 3871.

2 Sometimes called Arghūn-nāmah.
828. Mir ‘Ali Shāh “Qāni” Tattawi was born in 1140/1727–8 and was still alive in 1202/1787–8 (see p. 138 supra). In addition to the works mentioned on p. 138 he wrote ʿI’tālā i qālam, an account of the martyrs of Karbalā’, Malkm-nāmah, notices of the saints of Mount Malkm, and a Mukhāṣṣār-nāmah (see Rieu iii p. 1061b).

(1) Tuhfat al-kirām (a chronogram = 1180/1766–7, the date of inception, A.H. 1181 being given as the date of completion, but later dates (e.g. 1188) occur), a history in three volumes (majālāt), of which the first is a general history from the earliest times, the second an account of the seven climates in the manner of the Haft ʿiqlīm with notices of the celebrated men of the principal countries and cities, and the third a special history of Sind 1: Bānkīpur vi 479 (A.H. 1233/1817–18), Rieu ii 846a (A.H. 1216/1830), iii 950b (vol. i only. A.D. 1851), 950b (vol. ii only. 19th cent.), 950b (vol. iii only. A.H. 1261/1845), 950b (vol. iii only. A.H. 1266/1850), L.O. 4535 (vol. iii only. A.H. 1295/1878).


Translations of extracts: see p. 139 supra.

(2) Tārīkh i ‘Abbāsiyān, two histories of the Kalhūrah

1 More than half of this volume is predominantly biographical.

2 The first volume of this edition, though ostensibly a part of the Tuhfat al-kirām, has in reality nothing to do with that work, being a topographical account of Ahmadabād followed by biographies of Gujrāt saints. It is in fact approximately the first half of the Muḥāṣṣār of the Mirāt-i Aḥmadī and corresponds to pp. 1–129 in the Baroda edition. There are two copies of this lithograph in the India Office. They differ in the title-page of vol. ii, the inscription in the one case giving the Maḥfiz-i Ḥasanī [?] ʿAbū-ʿAbbārī, Mahbūlah FarraḥKHĀN, Wazir-ganj, Lucknow, as the place of printing and in the other case merely the Maḥfiz-i Ḥasanī [so] ʿAbū-ʿAbbārī without any further topographical information (Dar Maḥfiz-i Ḥasanī ʿAbū-ʿAbbārī ravanag i gilī gilī). It is only on the title-page of vol. ii in its first-mentioned form that Lucknow is specified as the place of printing. Vol. iii has the imprint Nāsirī Press, Dabhā′ī [presumably a part of Lucknow]. No press or place of publication is mentioned on the title-page of vol. i (which title-page is missing from the first L.O. copy). The edition is mentioned by Mirzā Qilīch Böq in his translation of the Chahā-nāmah (see p. 650 supra), preface, p. iii n.: "This book was printed some years ago without the permission of the heirs of the author, and several copies were disposed of secretly."

dynasty, one in prose and the other in verse, both unfinished: Rieu iii 1061b (extracts only).


Fath-nāmah, a metrical history of the ‘Abbāsī or Tālpur 1 Amirs of Sind, written in 1199/1785 2 and dedicated to Mir Fath-ʿAli Khān 3: İwanvon Curzon 303 (defective. Early 19th cent.), Rieu iii 1041a (extracts only. Circ. A.D. 1850), 1056a xv (extracts only).


830. Of unknown authorship is

(Tawārīkh i ‘Abbāsiyān), a sketch of the history of the Kalhūrah dynasty to about 1226/1811, the last event for which a date is given being the death of Miyan M. ‘Ali Khān b. M. ʿArif Khān b. Miyan ʿAbd al-Nābi Khān in that year: L.O. D.P. 755 foll. 13–20.

831. Muṣaffar ʿAlli.

Short account of the decline of the Kalhūrah dynasty and the rise of the Tālpurs: no MSS. recorded.

English translation: A narrative of events which led to the decline and sucession of the Sovereignty of the former Rulers of Sind.—and to the usurpation of that State by its present possessors, who are of the tribe of Bulooch—originally from Tālpur. Translated from the Persian by Captain Poyson (extracted from the Calcutta Magazine). Pp. 272–88. [Calcutta 1831*]

1 So called as the descendants of Tālū Khān.

2 In 1191 according to Rieu, but this seems to be incorrect, perhaps a misprint.

3 According to Rieu the poem "has been subsequently continued to his death in A.D. 1203 ", but there is evidently some mistake here, since Mir Fath-ʿAli Khān died in Muharram 1217/1802.

4 This title or description is scrawled at the top of the first page.
832. Mu'izz al-Daulah Mu'ın al-Mulk Frūz-Jang Mir Šūbadār Khān was the son of Mir Fath-‘Ali Khān Tālpūr, ruler of Sind from 1197/1783 to 1216/1801. A mystical makhmāl entitled Ḫudā-i-nāmah by “Mir Soubdar Khan, amīr du Sind” is described in Blòchet iii no. 1933, but it is not clear whether its author was the same Šūbadār Khān.¹


833. Mir Yār-Muḥammad Khān was a son of Mir Murād ‘Ali Khān Tālpūr, Ruler of Sind from 1244/1828 to 1249/1833, and on his father’s death became, like each of his three brothers, the ruler of a quarter of Sind. In 1259/1843, after the conquest of Sind by Sir Charles Napier, Mir Yār-Muḥammad Khān was taken, like the other Murs, as a state prisoner first to Bombay and then to the village of Šāstrī, about 24 miles from Poona. In 1260/1844 they were taken to Calcutta and shortly after Mir Yār-Muḥammad Khān accepted the choice of living at Hazāra-Bāgh. In 1270/1854 the East India Company gave the Murs permission to return to Sind, if they liked, and in Rajab 1273/Feb.–March 1857 Mir Yār-Muḥammad Khān reached Hādārābād.

Frīr-nāmah, a history of Sind in the time of the Tālpūr dynasty based in its earlier part on the Fath-nāmah and in its later part on personal experience, written in 1857 [1859?]² and dedicated to Mr. (afterwards Sir) Barle Frere, with whose Commissionership the work ends : no MSS. recorded.


¹ Mir Fath-‘Ali Khan’s father was called Šūbadār Khān.
² Mirzā Qūlī Beg says that the Freer-nāmah was written in 1857 but it apparently extends to 1859, since the last sentence of his “translation” is “Mr. Frere became Governor of Bombay and left Sind in 1859, when he was succeeded by Mr. Inverarity” (with the footnote “The Freer-nāmah which we have been translating, ends here ”).

M. HISTORY OF INDIA : (g) BAHĀWALPUR

834. Khān Bahādur Khudā-dād Khān son of Rādū Khān (otherwise Rūdī M. Khān), an Afghān of the Tarūn tribe, entered the service of Government in 1853, and in 1855 he was employed in the Jāgīr and Political Department. He served for many years with credit as Mir Munṣūdi to the Commissioner in Sind. In 1852 he received the title of Khān Bahādur and on his retirement in 1859 to his home at Sukkur he was given a jāgīr. He says that in 1862 he published a Makrān-nāmah and in 1867 a Khaltīj-nāmah on the Persian Gulf. In 1869 he was ordered to write an account of the famous ruined places in Sind. This account, he says, was translated into English and published. Another work of his, Waqā’i’ al-sair i Jaisalmer, an account of a tour in 1859, was published at Karāchī in 1875.*

Lubb i tārīkh i Sind (on English title-page Lab [sic] tārīkh Sind), a history of Sind from the earliest times to A.H. 1318/1900, the date of completion, with a summary in English.

Edition : Amritsar 1318/1900**.

[Autobiographical statements in the Lubb i tārīkh i Sind; Šāhīfah i zarrīn (in Urdu) by Frāq Nārāyān Bhārgava, Lucknow 1902, Bombay section, pp. 52–3; Portrait, ibid. facing p. 49.]

835. Other works :

(1) Naẓārat al-Sind, i.e. Personal observations on Sindh by Lt. T. Postans (London 1843*) translated into Persian by Bishān Nārāyān, who added a few notes on subsequent events down to 1858 : Ivanow 186 (A.D. 1859).

(2) Tawārīkh i tāzah-nawawī, a history of Sind, by Mirzā ‘Atā Muḥammad Shikāpūrī : Rieu iii 1046 (extracts only. Circ. A.D. 1850).

M. HISTORY OF INDIA : (g) BAHĀWALPUR

836. Lālah Daulāt Rāy, son of Lālah Izzat Rāy, whose father had been in the service of Nawwāb M. Mubārāk Khān, was deprived of his ancestral madad i ma‘ādh, the ta‘allug of
Jalâlîbâd, by Rukn al-Daulah Bahâwâl Khân II (A.H. 1186/1772-1224/1809). He migrated to Multân and there he continued the history of Bahâwâlpur on which he had been engaged. In consequence of the periodical invasions of Ranjit Singh, he went to Haidârabâd in Sind, and served under the Amirs Karam-‘Ali Khân and Murâd-‘Ali Khân. Subsequently, however, he returned to Bahâwâlpur and was living there under Bahâwâl Khân and Sâdiq Khân (A.H. 1224-41). He died in 1246/1830.

_Mir‘ât i daulat i ‘Abbâsî_ (a chronogram = 1224/1809, but the work was completed in 1227/1812), a history of the ‘Abbâsî Dâwud-putras, the ruling dynasty of Bahâwâlpur, down to 1224/1809: R.A.S. P. 90 = Morley 88 (A.H. 1247/1831-2), _Bânkîpur Suppt._ i.no. i. 774 (A.H. 1262/1846), _Rieu_ iii 951a (19th cent.).

_Edition:_ Deli 1850* (differs materially from the B.M. MS.).

[Autobiography in _Mir‘ât i daulat i ‘Abbâsî_, appendix (apparently absent from the B.M. and Bânkîpur MSS.); M. A‘zam Igbâl-nâmah i su‘îdat-ayyât (cf. _Rieu_ iii p. 951a20-23); Morley pp. 90-1; _Rieu_ iii 951a.]

837. WDYRH 2 Jân Muḥammad Khân Ma‘rûfânî.


838. M. A‘zam b. Maulawi M. Śâlîh A‘sâdī Hâshimî. Fâruqî Bahâwâlpurî tells us that in Nawwâb Sâdiq Khân’s second year, A.H. 1225-6/1810-11, he was sent by the Nawwâb on a mission to the Tâlpur Amirs, who were then threatening Bahâwâlpur, and subsequently to Multân. His _Igbâl-nâmah i su‘îdat-ayyât_ was undertaken by order of Sâdiq Khân, who instructed him “to embody in the same a record of the first two years of the reign left in an unfinished state by Lâlâh Daulat Râi” (Rieu iii 952a).

1. It is not merely a history of the Nawâbs of Bhâwâlpur, but comprehends that of Sind, Afghanistan, Multân, Jâlpur and the Sikhs, during an eventful period as regards our western frontier of India” (Morley p. 92).

2. Vocalisation and meaning of this word not ascertained.

839. In the time of M. Bahâwâl Khân III was written _Khalâsah i tâwârikh i ‘Abbâsîyah_, called in the colophon _Tâwârikh i Jawâhir i ‘Abbâsîyah_ (beginning: _Jâhân jâhân itâqân_), abridged from a work by S. Nûr Allâh and divided into a _muqaddimah_ (on the genealogy of the Khâns) and three _qiams_ (1) from Sulţân Ahmad II to the death of Mubârak Khân, (2) M. Bahâwâl Khân II, (3) M. Sâdiq Khân): _Browne Handlist_ 347 (88 foll. A.H. 1258/1842).

840. Mubâriz al-Daulah _Pîr Ibrâhîm Khân Khwâshgî_. 4 Qâşûr was born in 1794 at Qâshûr, 34 miles S.E. of Lahore. In

p. 952a). According to the _Bahawalpur State Gazetteer_, p. 62, he was appointed _Tawârikh-nawâr_, or Chronicler, by Nawwâb Sâdiq M. Khân II in 1809. In the _B.M. Ms. Or._ 1740, foll. 98-9 (Rieu iii p. 1013a iii), are the beginnings of a _Tâhâkîrât al-khawâqîn_, written in 1251/1835-6, and a _Târikh i Kashmir_ 2, both by Hâjî M. A‘zam Pashâwari, who, according to _Rieu_ (iii p. 1067a), is called at the end M. A‘zam Asadî Hâshimî, and who is evidently therefore identical with the historian of Bahâwâlpur.

1. Igbâl-nâmah i sa‘îdat-ayyât (beginning: _Zib i fîhris i muqâkh i ma‘fûkhîr_), a history of Sâdiq Khân’s reign, detailed for the first four or five years extremely brief for the years 1230/1815-1241/1826: _Rieu_ iii 952a (19th cent.).


"For a _Târikh i Kashmir_ written about 100 years earlier by a different M. A‘zam see p. 983 infra.

2. By M. A‘zam Asadî al-Hâshîmî according to the Lindesiana catalogue. For a _Khalâsah i tâwârikh i ‘Abbâsîyah_ called in the colophon _Tawârikh i Jawâhir i ‘Abbâsîyah_ and therefore possibly identical with M. A‘zam’s work (though the latter, consisting of “2 vols. in 1”), seems likely to be a larger work than the former, which extends only to 88 foll., see p. 961, 17. infra.

3. This title suggests the possibility that the work may be identical with the _Jawâhir i ‘Abbâsîyah_ which has just been mentioned, but the latter, consisting of “2 vols. in 1”, seems to be a larger work than the former, which extends to only 88 leaves.

4. This is the name of an Afghan clan.
1808, the year following Ranjit Sing’h’s annexation of Qasur, he migrated with his father and other relatives to MAMDšt. In 1817 he entered Ranjit Sing’h’s service, but failing to win such promotion as he desired, he went to Delhi and studied medicine. In 1837 he entered the service of the East India Company, and in 1840 he was appointed British Agent at the court of Bahawalpur. At the time of the First Sikh War (1845–8) he rendered valuable services, for which he was rewarded with a khanat and the title of Khan Bahadur. In 1848 he took the Bahawalpur forces to support Herbert Edwardes in the operations against Multan, where Murlâj was besieged after the murder of Vans Agnew and Anderson. Edwardes speaks highly of him in A year on the Punjab frontier in 1848–9.

In 1851 he visited England, but a breakdown in health forced him to leave the country in January 1852. Soon after his return to Bahawalpur the title of Mubâriz al-Daulah was conferred upon him. He died in 1856.

A brief account of his visit to England together with a short history of his tribe was published by him in 1854 under the title Sairistân (see Islamic culture iii no. 3 (July 1929) pp. 454, 472). His autobiography published in English by E. B. Eastwick in January 1852, that is to say, just about the time when he left England on his return to India, was presumably written in Persian.

(Târikh i Bahawalpur), ‘an abbreviation of the family annals of Nawab Bahawal Khan’ (see p. 663, n. 1, infra) written at the request of Captain J. D. Cunningham: MS. at one time in the possession of Capt. Cunningham.

Abridged translation: The History of Bahawalpur, with notices of the adjacent countries of Sindh, Afghanistan, Multan, and the

West of India. [Abridged and translated from Pir I. Khan’s history] By Shahamet Ali. London 1848.


M. HISTORY OF INDIA: (h) THE PANJAB

841. The Jamam-sâkhtî, written in Panjabi, is a life of Gurû Nânak, the founder of the Sikh religion. For information concerning it see Rieu i 2336 and the works on the Sikh religion cited by him.

1 This work is not expressly said to be a translation from the Persian. According to Shâhâmât ‘Ali’s Preface “The Work, of which the following is an abstract, is an abbreviation of the family annals of Nawab Bahawal Khan. It was abridged at Bahawalpur by Peer Ibrahim Khan, the British native agent there, at the request of Captain J. D. Cunningham. . . . who is now our political agent at Bhopal. On his appointment to the latter agency in 1846, I became aware that he had some valuable Oriental MSS. in his possession, and asked him to give me some work, in which I might employ my leisure hours usefully to myself and to the public. He most liberally and readily gave me two MSS.; viz. one, the present work, and the other a religious book.”

2 Shâhâmât ‘Ali was Persian Secretary to Sir C. M. Wade, whom he accompanied on missions to Bahawalpur (1833) and Peshawar (1839), and was afterwards Mr Munshi to the Political Resident in Multâh. He is the author of The Sikhs and Afghans, in connexion with India and Persia, immediately before and after the death of Ranjet Singh: from the journal of an expedition to Kâbul, through the Punjab and the Khâtâbar Pass (London 1847*, 2nd ed. 1849*).
Janam-sākhi: for the numerous editions of the Panjábi original see the catalogues of Panjábi books in the British Museum and the India Office.

Persian translation: ِJanam-sākhi, a condensed translation completed in 1806 by Khwájah 'Abd al-Hakim Khan ¹ at the request of Col. (afterwards Sir) John Malcolm and with the assistance of Agá Rám, a Nánakpant ki darwish: Rieu i 293a (19th cent.).

Another Sikh work translated presumably from the Panjábi and presumably by the same Khwájah ‘Abd al-Hakim Khan is Tarjamah i Muláqat i Nának, an account of Guru Nanak's interviews with a number of holy personages of various times and countries: Rieu i 293b (19th cent.).

842. A certain Ghulám-Muḥyī 'l-Dīn ² wrote Futūḥāt-nāmah i Şamādit (a chronogram = 1135/1722-3), a florid biography of Saif al-Daulah 'Abd al-Şamad Khan Bāhādur Dīler-Jang, ³ who in Farrukh-siyar's reign (A.H. 1124/ 1715-1131/1719) became Governor of Lahore, crushed the Sikhs and captured their leader Bandah in 1127/1715, became Governor of Multan in Muḥammad Şāh's seventh or eighth regnal year (A.H. 1137-9/1724-6) and died A.H. 1150/1737-8 (see Ma‘āthir al-umárā’ ii 514-17, Beveridge's translation pp. 71-3): Rieu iii 970b (circa. A.D. 1850).

843. The Aḥwil i Dīnā Bēg Kān was written by "an old Goorn at Khurtupore, who has also written a Punjabi dictionary, in which he has introduced no end of Hindu [Hindoo] words". ⁴

¹ Possibly identical with the author of the Twāfik an Šabiri (see pp. 752-3 infra).
² Possibly identical with Ghulám-Muḥyī 'l-Dīn Kān who wrote a Šafarnāmah on Ahmad Şāh Durrānī's first (1678) invasion of India (see p. 395 supra).
³ For a fragment of a chronicle written in Farrukh-siyar's reign and containing an account of that Emperor's accession in Delhi and of the expedition of ‘Abd al-Şamad Kān against the Sikhs, by an author who was serving at that time as Nābid under Ārif Bēg Kān, Governor of Lahore, see p. 605 supra and Rieu ii 8966.
⁴ According to a letter from J. C. Blagrove to Sir H. M. Elliot preserved with the MS.

M. History of India: (h) the Panjab

Āhwiūl i Dīnā Bēg Kān, a life of Ādinah Bēg, who served under Mu‘in al-Mulk, Governor of Lahore, against Ahmad Şāh Durrānī in 1162/1749, was Governor of the gūbah for twelve years in the reign of Ālamgīr II and died in 1172/1758: Rieu iii 104a (A.D. 1847 ?).


Summary: Elliot and Dowson History of India viii p. 167 n.²

844. Major James Browne was sent from Calcutta to Delhi in 1784 as "English Minister at the Court of his Majesty Shah Alum. " "Having met," he says, "with two Hindoos of considerable knowledge, who were natives of Lahore, where they had resided the greater part of their lives, and who had in their possession, accounts of the rise and progress of the Sikhs, written in the Nuggary (or common Hindoo) character, I persuaded them to let me have a translation of one of them in the Persian language, abridging it as much as they could do, without injuring the essential purpose of information . . . This Persian sketch of an history, I have translated into English." The Persian sketch referred to was the Risālah i Nānak Şāh of Budh Singh Khatrí, commonly called (‘urf) Arōrah (or Arūrah), who describes himself as a servant of the Delhi court and an inhabitant of Lahore. He says that he was attached to the service of Major James Browne (Nawwāb Mu‘in al-Daulah Naṣīr al-Mulk Major James

¹ The summary is short enough to quote. "This Adina or Dina Beg Khan, whose name will frequently recur in these pages, was by caste an Arain, and son of a man named Chamūn, an inhabitant of the village of Sarakpur, near Lahore. He was brought up in a Mughal family, and in early life spent a good deal of his time at Allahabad, Cawnpore and Bajwara. He became a soldier, but seems to have thrown aside that profession for revenue work. He was an able man and a good accountant, and he began as collector of the village of Kanak near Lodihāryām, from which humble position he advanced till he was made Governor of Sultanpur, an office which he held at the time of Nādir Şāh's invasion. He died without heirs at Khānpur near Hoshiyārpur, where a fine tomb was erected on his remains. These particulars are extracted from a little work called Āhwiūl Adina Beg Khan . . ."
of the Sikhs, which was stolen by thieves when only half finished, and a short history, which was taken away by John Malcolm, and that he had now written a third work of moderate size on the same subject. His grandnephew, Diwan Amar Nāṭh, says that he wrote works entitled (1) Tilāsām i sbakar-rīz, (2) Bīgh i bā-bakār, (3) Lā-i-nāmah (sic?), and (4) Singh-h-nāmah (i.e., Sikhs’ nāmah).


(2) Khāl[i]sah-nāmah, a history of the Sikhs to a.d. 1222/1807–8: Rieu i 294a (a.d. 1229/1814).

[Autobiographical statements in the Khāl[i]sah-nāmah (see Rieu i 294a; Amar Nāṭh Zafar-nāmah i Ranjit Singh’s pp. 36–37, 93, editor’s introduction pp. iii–iv.)]

847. Khwush-waqt Rāy was, according to H. T. Prinsep (Origin of the Sikh power in the Punjab, Calcutta 1834, preface, p. x), “for many years the Agent and Intelligencer of the British Government at Umsrūt.” He himself says that he was in the service of the East India Company, and that he had been appointed official News-writer, Wagā‘i-nigār, for the Panjāb. According to the B.M. manuscript his history of the Sikhs was written at the request of Colonel (afterwards General Sir) David Ochterlony. In the I.O. manuscript a space left for the name of the person at whose suggestion the work was written has been filled with the name and Persian titles of Charles Theophilus Metcalfe and afterwards Lord Metcalfe.

1 Malcolm’s Sketch of the Sikhs (London, 1812) is based partly on this work. Amar Nāṭh calls it the Singh-h-nāmah (i.e., Sikhs’ nāmah) and says that “Mālāsām Sāhīb Bahādur Ḁān khābā bā-bāmā in khwush bāsīrah mānjāh in aṁbāk nmādāh bāmāh i Hindī fārsīdānād.”

2 Of Prinsep’s statement in the preface to his work mentioned above: “A Persian account of the affairs of the Sikhs in the Punjab was obligingly communicated to the compiler by Sir Charles Metcalfe. The manuscript had been delivered to Sir Charles by its author, Khwush-waqt Rāy, who was for many years the Agent . . . .”
(Ahwl i firqah i Sik'hán), a history of the Sikhs from their origin to A.D. 1811, the date of composition: Rieu i 294b (A.D. 1835), L.O. 3897 (early 19th cent.).

848. Dayā-Rám Pandit, originally resident in Kashmir, migrated with his father to Delhi and thence after a time to Lahore. In 1228/1813 when Diwan Gangā-Ram marched against the fortress of Pūnchh Daya-Ram accompanied him and it was there that he wrote his Shīr u shakkar. A Persian divān of his is preserved in the Panjab University Library.

Shīr u shakkar, a history of Ranjit Sing'h to A.H. 1228/1813: Lahore Panjab Univ. Lib. (see Oriental College Magazine, vol. ii, no. 4 (Lahore, August 1926), p. 57).

849. Lālah Mūhan was in the service of Ranjit Sing'h, who in the year v.s. 1851/1824–5 ordered him to go to Multān and bring Mir Ghulām-Ali to court.

Rūz-nāmačah i Ranjit Sing'h, a history of Ranjit Sing'h to the year v.s.1886/1829–30: Bānkīpur Suppl. ii 2020 (19th cent.).

850. Diwān Amar Nāṭh Akbarī was the son of Diwan Dinā Nāṭh, Ranjit Sing'h's Finance Minister. His grandfather, Bakht-Mal, has already been mentioned (pp. 666–7 supra) as the author of two historical works. Amar Nāṭh was born in Vikrami Samvat 1879/1822–3 (Zafar-nāmaḥ p. 155[10]). In v.s. 1885/1828–9, at the age of six, he went to akhītā to a maktab where he was taught by Maulawi Ahmad-Baksh Yak'dil Chishti Lahauri

1 No formal title is given to the work by its author either in the preface or at the end, but he describes it in his preface as a ghulārīkh i ahwl i bid'at i firqah i Sik'hán w paqī'ahkbarān i ildān bā-safqī i indhāj i mājmu'āl (so in the L.O. MS., where bid'at i seems to be an addition not found in the B.M. MS.).

2 According to G. L. Chopra, The Panjab as a sovereign state, Lahore 1929, pp. i, iii, the work was written in August 1834, but in the L.O. MS. the year 1811 is mentioned at least twice (in the preface and in the last sentence) as the date of composition.

3 b. Lahore 1215/1755, d. 1284/1677, the author of a diary in 20 volumes which contains valuable information concerning the history of the Panjab from 1236 to 1277 (1819 to 1869) and which is now in the possession of his grandson Maulawi Hamid 'Ali Chishti (see Sir Abdul Qadir's article An unpublished diary of Sikh times in the Journal of the Panjab Historical Society vol. vi, no. 2 (1917), pp. 82–7, Sita Ram Kohli's introduction to the Zafarnāmačah p. v., and his note on p. 123 of that work).

(Z.-n. pp. 185–6). At an early age he had acquired considerable skill in Persian composition. He was only in his eleventh year (dar 'ahd i yāzdah-sālagh, Z.-n. p. 213), when, in v.s. 1889/1832–3, he wrote a series of bombastic laudations of gardens in Lahore to which he gave the title Rauqāt al-azhār and which, or part of which, he included in the last (forty-first) chapter of the Zafar-nāmaḥ. In v.s. 1891/1834–5, at the age of sixteen, he wrote a fath-nāmaḥ on the conquest of Peshawar which was published throughout Ranjit Sing'h's dominions (ba-tanmān malk i mahrīsah sharif i isṭār yāstah, Z.-n. p. 231[10]) and which is incorporated in the Zafar-nāmaḥ (pp. 231–6). According to Sītā Rām Kōhī he was one of the Bakhshīs, or Paymasters, of the irregular cavalry of the Khālsā Government and is mentioned several times in the pay-rolls. From "family traditions and a few other indirect sources" Sītā Rām Kōhī has learnt that Diwan Dinā Nāṭḥ had his son removed from his office in 1845 "for reasons which are rather obscure", and that he spent the rest of his life in intellectual pursuits until his death from cholera on 1 August 1867, at the age of forty-five. A collection of his Persian poems was published by his son Diwan Rām Nāṭḥ in 1873 under the title of Diwān i Akbarī.

(Zafar-nāmaḥ i Ranjit Sing'h), a history of Ranjit Sing'h to the year v.s. 1892/1836–5: Lahore Panjab Univ. Lib. (defective at end, breaking off in the year v.s. 1884/1827–8. See Oriental College Magazine, vol. ii, no. 4 (August 1926), p. 57, and Sītā Rām Kōhī's introduction, p. xii). This MS. and two others, one belonging to the author's family and the other to Rāy Šāhī Pandit Ważīr Chand, were used in the preparation of the edition mentioned below.


1 The chronogram Bāgh i Iran (Z.-n. p. 287) indicates the date 1244/1828–9, an unexplained discrepancy.
events which followed the death of Ranjit Sing’h. At the request of Bakhsli Bhagat-Rām he composed a record of those events.

(Sher-Sing’h-nāmāh), a diffuse and stilted account of events at Lahore from 1255/1839 (death of Ranjit Sing’h) to 1259/1843 (assassination of Shēr Singh and accession of Dalip Sing’h after the restoration of order by Rājā Plār Hīrā Sing’h, to whom the work is dedicated and in whose service the author probably was):

Rieu iii 9526 (19th cent. 9 pictures), Ethē 505 (12 Pictures), 2991 (A.H. 1270/1853-4), Bodleian MS. Pers. e. 30 (n.d.).


855. Mir Tāiyib Allāh Ruḥtāsī.

Jawāhir-nāmāh, an epic poem on the reign of Shēr Sing’h:

Ethē ii 3041 (autograph ?).

856. Lālah Sōhan La’l Sūrī, son of Lālah Ganpat Rāy, son of Lālah Ḥukumat Rāy, was Wakīl 2 at the court of Ranjit Sing’h for twenty-seven years, and he held the same position during the reigns of his successors until the deposition of Dalip Sing’h in 1849. Ranjit Sing’h more than once rewarded him for his historical writings. In 1851 the Panjāb Government granted him a jāgīr for life with an annual value of Rs. 1000. According to Sir R. Temple he died in 1852. Sir Richard Temple says “His habit of noting down what passed seems to have been hereditary, for his father, Lālah Ganpat Rājī, who before him had been vākīl not only to Mahārājād Ād Ranjit Sing’h, but also to his father and grandfather Mahān Sing’h and Chhart Sing’h, had kept similar records of all he saw for some 40 years previously. He died in very advanced life in A.D. 1828, and has left many MSS. behind him, but they

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1 This title does not occur in the text, but in an English note in Ethē 505.
2 In an English notice prefixed to the fifth daftar in the published edition of the "Umdat al-tawārikh" he is described as "official diarist to the Court of the Sikh Maharajas".

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1 The chronogram in the preface is

Chū jumān sāt i ṭāfisah khorād guft * khīr tādīkshah ham az nāmāh birān ār.
Wa-li ghair ai mi’āt ai dānīsh-dīn * zī-ādād i uthāntin jaccu ma-shahr.

This seems to indicate 1258, not 1264, as Rieu supposed.

2 This statement concerning Captain Murray comes from the author's colophon in the I.O. MS. 3963.
are not of any special value, as his son used them all in his great
compilation .

(1) "Umdat al-tawārīkh" a large and important history of the
Sūṛhs, divided (in its final form ?) into five daftars and extending
from the time of Nānak to the author's own time (to 1831 in
P. 89 - Morley 87 ("Tārīkh-i Mahārājāh Ranjit Singh.") 1
Presented by Ranjit Singh's to Sir Claude Wade in 1831, Ross
and Browne 137 (Daftars ii and iii only. A.H. 1260/1844).
Edition : Lahore 1885-9. 2

(2) 'Ibrat-nāmah, a poem on the events following the
assassination of Shēr Sing'h until the accession of Dalip Sing'h.
Edition : Lahore 1885. Supplied gratis to purchasers of the
'Umdat al-tawārīkh'.

[Autobiographical statements in the 'Umdat al-tawārīkh (which
has not been examined for biographical purposes); a note by
Sir R. C. Temple printed on the inside of the cover of vol. i of
the Lahore edition.]

887. Ganūsh Dīs, called ('urf) Bad'hra, was Qāmūnqā of the
chakhāh of Gujrāt in the Panjāb, when Mahārājā Gulāb Sing'h
took him to Jamūn and appointed him to the daftar of that
province (probably not long before 1847, when the Rāj-dārghānā
was completed). On a sheet of paper attached to fol. 1a of
Ethis i 3020 (Chār bāgh i Panjāb) just before this MS, was sent
to the Paris Exhibition of 1855 by the Panjāb Committee at
Lahore he is described as "an Official in the service of the
British [Indian] Government". 3

1 According to G. L. Chopra The Panjāb as a sovereign state, Lahore 1928,
pp. i, ii, the author called it Umdat-at-Tawārīkh (f. 199), the title which he
applied to his enlarged work, written subsequently, and published by his son
in 1844. . . . Both the language and the facts differ, though only to a slight
extent, from the author's published work, called Umdat-at-Tawārīkh.
2 The B.M. catalogue describes the work as "including the diary of Maharaja
Ranjit Singh", but that is misleading, since the "diary" (rās-nāmālah) is
Sūhan Lāl's account of Ranjit Sing'h's doings.
3 This surname (vocalisation uncertain) came to Ganūsh Dīs by inheritance
from an ancestor, Kākā Mal Bad'hra, a descendant of the Rājahs of Ajnūr, who
was Governor of Siyālkūt and Bahālūpūr circ. A.H. 894/1489 (see Rieu iii 955).

M. HISTORY OF INDIA: (h) THE PANJĀB

(1) Chirāgh i Panjāb (a chronogram = 1262), a history of
the Panjāb from the earliest times to A.H. 1262/1846 written
in a very short time at Lahore and presented to the Nāzīm of
the Panjāb1 : Rieu iii 952 (A.D. 1851). 2 Ethē i 3019 (A.H.
1270/1854).

(2) Chār bāgh i Panjāb (a chronogram = 1265/1849), or
Risālah-i Sāhīb-īnumā, a greatly expanded recension of the
preceding work extending to A.D. 1849 (Lord Dalhousie):
Ethē i 3020 (A.D. 1854). 3

885. Munshi 'Abd-al-Karim 'Alawi has already been mentioned
(pp. 402-4 supra) as the author of the Muhārabah i Kābul u Qandahār and of the Tārīkh i Ahmād.

Tārīkh i Panjāb tuḥfat-i li-l-aḫbāb, an account of the
British conquest of the Panjāb in the First (1845-6) and Second
(1848-9) Sikhs' Wars. 4
Edition : Muḥammadi Press (Hājji M. Ḥussain). [Lucknow ?]
1265/1849. 5

889. Mufti 'All al-Dīn b. Mufti Khawār al-Dīn Lāhauri left his
native place Lahore in 1239/1823 on account of the oppression
of the Sikhs and settled at Ludhiana. He was serving under
Charles Raikes, 6 Commissioner of Lahore, in 1854, when he
compiled his 'Ibrat-nāmah.

'Ibrat-nāmah u 'Umdat al-tawārīkh' a large and

1 Sāhīb-i Nāzīm-i Panjāb, presumably Henry Lawrence, who was appointed
President of the Board of Administration in 1849.
2 Rieu gives the title of this MS. as Risālah i Sāhīb-īnumā, but is misled by
Ethē for doing so on the ground that that title properly belongs to the
Chār bāgh i Panjāb.
3 In the preface to this copy the dedicatee is Mr. Richard Temple, the words
Sāhīb i Nāzīm-i Panjāb not being used.
4 So in the preface to the lithographed edition, which has Tārīkh i Panjāb
tuḥfat [i] aḥbāb on the title-page.
5 It does not appear that 'Abd-al-Karim was an eye-witness of events in
these wars or even resident in the Panjāb. His account is derived mainly from
English and Urdu newspapers but partly from oral information.
6 See Buckland Dictionary of Indian biography p. 347.
important work on the geography, statistics and history of the Panjab, especially the Sikhs, to A.D. 1849: Ethé 504 (A.H. 1270/1894. Autograph).

860. 'Abd al-Haq "Hādhiq"*, who mentions his name on p. 11* and his takhallus on p. 113 of the Ḥalāt i jang i Malkah u Sit'hānah, tells us on p. 12 that Hindūstān was his home but that, owing apparently to the successive encroachments of the British, he had migrated first to Sind and then to the mountainous [frontier] region where he wrote his poem.

(Ḥalāt i jang i Malkah u Sit'hānah), a versified account of hostilities between the fanatical Hindūstānī emigrants settled at Sit'hānah and Malkah and the British-Indian army from Sir Sydney Cotton's expedition in 1858 to the "Umbeyla [Anbālā] campaign" of 1863.

Edition: Pațnah 1901*.

861. Rāy Bahādur Kanhaiyā Lāl "Hindi"* was Executive Engineer at Lahore, to which he had migrated early in life from Jalālābād, his birthplace in the Āgrah District.

Among his Persian works were (1) Bandāgi-nāmah, religious poems, Lahore 1870*, 1295/1876*, Cawnpore 1873**, (2) Gulār i "Hindi" (English title: Poetical Essays, in Persian, on Moral Subjects, entitled Godūzr-i-Hinda), Lahore 1283/1867*, 1286/1869*, 1287*, 1287*, (3) Yādāgār i "Hindi" (English title: Poems in Persian entitled Yādāgār-i-Hinda, containing a brief account of the great Prophets, Kings, Rulers, and Philosophers of the world), Lahore 1290/1873**.

For his Urdu works, much more numerous than his Persian, see Garde de Tassy, ii pp. 159-61, and Blumhardt's catalogues of Hindustani printed books in the British Museum (under...)

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Kanhaiyā Lāl, called Alakhdhārī) and the India Office Library (under Kanhaiyā Lāl, Executive Engineer, Kanhaiyā Lāl, Pandit, Kanhaiyā Lāl (Alakhdhārī) and Kanhaiyā Lāl (Hindi)). One or two of these works are probably not by Kanhaiyā Lāl "Hindi".

Ranjīt-nāmah, or Zafar-nāmah i Ranjīt Singh'h, a māthnāwī on the history of Ranjīt Singh's written, or begun, in 1874.

Edition: Zafar-nāmah i Ranjīt Singh'h al-mā'rūf Ranjīt-nāmah, Lahore 1876*.

[Ranjīt-nāmah pp. 28-33, 603; Garcin de Tassy ii pp. 159-61.]

862. M. Āfšān Allāh Khān "Thāqīb" wrote Ātash i bi-dūd, a history of the British conquest of the Panjab.

Edition: Āgrah 1297/1880*.

863. Dūnt-chand Bālī wrote when Dilāwar Khān was head of the Gakhhar tribe (i.e. 1117/1705-6—1139/1726-7)

Kai-Gauhar-nāmah, composed a.H. 1137/1724-5, a history of the Gakhars (G'akh'hars or Gakh'hars), a Muhammadan and mainly Shī'ite tribe, who (or some of whom) believe themselves to be descended from Kai-Gauhar, a Kayānī prince, and who live now in N.W. India (Rāwāl Pindi, Aṭāk, Jīlīān and Hāzārāh Districts and in Jāmmū), from their origin to the date of composition with special reference to their saints: Rieu iii 1025 (circ. A.D. 1850), Ivanow 188 (mid 19th cent.), Ethé ii 3621 ("Gakhkar-nāmah").

864. Raḥīm 'Ali Khān son of Ḥāfīz al-Dīn Khān known as торкмัน, a Kayānī Gakhhar resident in the village of Dōmelyān (Parganah Rohtās), wrote in 1256/1840-1 his...
Raḥūm-nāmah, a history of the fortress of Rohtās and of the tribe of the Gak’hars: Rieu iii 954b (circ. A.D. 1830).

865. Ganjāb Dās, the author of the Risālah i Sāhib-nunā (see p. 673 supra) and the Rāj-darshānī (see p. 687), sent to Sir H. M. Elliot

A notice of Rājāh Jaipāl and the Gak’har tribe: Rieu iii 1037a vii foll. 41–3 (circ. A.D. 1850).

866. Tadhkirah i Gak’hārān, an account of the chiefs of the Gak’hars: Rieu iii 1055b foll. 180–5 (extracts only).

867. Mahtāb Sing’h, a Kāyast’ha, was a native of Mīrilpūr, a village in the Bhōgnipūr-Mūsānagar parganah of the Cawnpore District. Having gone to Lahore in search of employment he entered the service of Prince K’harak Sing’h, Ranjīt Sing’h’s eldest son. For five years he worked in the secretariat (daftār) of the parganah of Sāhibwāl in Balochān. In the Vikramī year 1881 (A.D. 1824–5) he was put in charge of the secretariat (daftār) of Hazārah.

Tawārīkh i mulk i Hazārah or Tārīkh i Hazārah, a history of Hazārah and the neighbouring districts especially in the thirty years v.s. 1876/A.D. 1819–v.s. 1906/A.D. 1849: Ethē 506 (A.D. 1854), Ivanov 187 (not later than A.D. 1892).

868. Nūr Muhammad, commonly called Chōlā, of the Sāyāl tribe, was a highly respected landowner in the Jhang district and an Arabic and Persian scholar. He died in January 1862.

Tārīkh i Jhang Sāyāl, written for Major G. W. Hamilton and completed in Sept. 1862 by the author’s son, a history of the Jhang District (between Lahore and Multān) and of its chief inhabitants the Sāyāls, a Rājput clan who migrated in the 13th century from Jaunpūr to the Panjāb, where their chief Rāy Sāyāl became a convert to Islām: Rieu i 295a (A.D. 1862), 295b (same hand).

Editions: (1) The history of Jhang Sāyāl. By Noor Mahomed Chōla of Wasoo Ustāna [with an English preface by Col. G. W. Hamilton], Meerut 1863^2, (2) Tārīkh i Jhang Sāyāl, Mag’hīānāh [1912^*] (reprinted from the 1863 edition with omission of the English translation).

[Tārīkh i Jhang Sāyāl, khātīmah; Hamilton’s preface to the Meerut edition.]

869. Miscellaneous works relating to the Panjāb:

(1) Account of the origin of some towns in the Panjāb: Rieu iii 954a (A.D. 1848).

(2) Account of the Sardārs of Ballabghar (Faridābād) from the death of Sūraj-Mal Jāt to the departure of Mr. Metcalfe, a musawwadah by Munshi Khalil Allāh Khān: Rieu iii 1038b (cire. A.D. 1850).

(3) Account of Ballabghar, a musawwadah by Munshi Khalil Allāh Khān: Rieu iii 1041a (perhaps identical with no. (2). Cire. A.D. 1850).

(4) Āhvāl i Bābā Nānak: Rehatsek p. 72 no. 9 (2).


(6) Haqqāt i binā u ‘urūj i firgāh i Sik’hān, a short history of the Sik’h’s (circ. 20 foll.) from the time of Nānak to Timūr Shāh Abūl’s conquest of Multān: R.A.S. P. 69 (7) = Morley 83, P. 69 (8) = Morley 84.

(7) Kafiyāt i Sirmūr, a short account (15 foll.) of the Rājahs of Sirmūr: Rieu iii 957b (19th cent.).

(8) Legendary history of Parasrūr and Siyālkhōt, by M. Muqīm b. Sh. Raḥmat Allāh: Rieu iii 954a (18th cent.).

(9) Notice of Rājāh Jagat Sing’h, son of Rājāh Basū and zamindār of Mau and Pat’hān, Panjāb, relating chiefly to the expedition sent against him under the command of Khān i Jahān S. Muqāţ’ā Khān in the 15th year of Shāh-Jahan’s reign: Rieu ii 837b (A.D. 1690).

(10) Personal statement addressed by the Rājāh of Rēwāri to the Indian government with the object of proving his loyalty during the Mutiny: Rieu Suppt. 134 (cire. A.D. 1860).

(11) Reports of the waqī’i-nawisān of Dērah Ismā’īl Khān...

(12) Tadhkira al-unmara, historical notices of some princely families of Râjpûtânah and the Panjab, completed in 1830 by Lt.-Col. J. Skinner: see p. 688 infra.

(13) Tawârîkh i Râjaqân i Hindûr, a short history of the state of Hindûr or Nâlâqar in the Sinla district followed by a number of fûrnâns and sanads received by the Râjahs from the time of Humâyûn to a.d. 1862: Lahore Panjab Univ. Lib. (see Oriental College Magazine, vol. ii, no. 4 (Lahore, August 1926) p. 60).

(14) Tuhfah i Akbari, a concise history of the Nizâms of Haiderabhâd, of the Timûrids from Aḥmad Shâh to Shâh-i-Âlam, and of the Panjab from the rise of the Sikhs written apparently in 1219/1804-5 by Khwâjah ʿAbd al-Ḥakim (cf. p. 664 supra, n. 1): see p. 753 infra.

M. HISTORY OF INDIA: (j) KASHMIR

In Mughal times and later, a host of Muslim and Hindu historians writing in the official Persian language recorded the events that occurred in their own life-time, as well as the traditions which they heard from living witnesses. None of them, however, reached the standard of Kalhana. What little they tell of the Hindu period they borrowed from him, and borrowed in a most perfunctory manner. The most important among these later historians are Haider Malik of Tsodur, a contemporary of the emperor Jahangir; Narayan Kaul, who compiled his history in a.d. 1721; Hasan, who wrote in the last quarter of the eighteenth century; and Birbal Katsur, who is still more recent (Ram Chandra Kak, Ancient monuments of Kashmir, p. 15).

870. Kalhana was the son of a certain Cappaka probably to be identified with one of the chief officials of King Harsha

1 Spelt Katsar on p. 172 of R.C. Kak's work.

(a.d. 1089-1101). The family probably belonged to the town of Parihassapura. It was in the year 4224 of the Laukika era (a.d. 1148-9) that he wrote the introduction to his Râja-tarangini and he completed the work in the following year. [For the scanty facts concerning the author which may be derived from his work see Stein's translation pp. 6-21.]

Râja-tarangini, a metrical Sanskrit history of Kashmir in eight cantos.

Sanskrit text 1: (1) Kalhana's Râja-tarangini, or Chronicle of the Kings of Kashmir. Edited by M. A. Stein. Bombay 1892*.


Persian translation (perhaps that made for Akbar by Mullâ Shâh-Muhammad Shâhâbâdî and rewritten in an abridged form by 'Abd al-Âdîr Badâ'înî in 999/1590-1*): Eihâ 508 (incomplete), Rieu i 296a (portions only. 18th cent.), Ivanow 1698 (late 18th cent.).

871. For the Târîkh i Rushâ of Mîrzâ ʿAbd丸 Dughlût see pp. 273-6 supra.

872. An anonymous author, apparently a dependant of Saiyid Shâh Ḥabû l-Maʿâlî, whose exploits he records at some length, completed the Bahâristân i Shâhî in 1023/1614.

Bahâristân i Shâhî, a history of Kashmir, especially of the Muhammadan period, to a.d. 1023/1614, events from a.h. 986/1578-9 being treated very fully: Rieu i 297a (defective. 18th cent.), 297b (defective at both ends. 17th cent.). iiii 9556 (Or.

1 For further bibliographical information see the British Museum Sanskrit catalogue.

2 A translation by Maulânâ ʿImâd al-Dîn is mentioned among the sources of Sujân Rây's Khilafat al-tawârîkh (see Rieu i 290).

3 S. Shâh Ḥabû l-Maʿâlî was prominent in the disturbances preceding Akbar's conquest of Kashmir, and subsequently after serving under Râjâh Mân Singh for twenty-four years he received from Jâhângir a mansab and a jâziy in Tattak,
times to its conquest by Akbar, mainly an abridgment of the Rāja-tarāqīnī but with some additions in the later period: Ethé 2846 (A.H. 1046/1636), 510 (containing a second part which is divided into six bāhs and deals with the history of contemporary dynasties in Iran, Turan, etc. N.D.), Rieu i 2986a (a fuller text, defective at beginning. 17th cent.), 2976 (A.H. 1216/1802), iii 9556 (Or. 1799) foll. 106–786 (Hindi period. A.H. 1264/1848), Aumer 296 (lacunose. A.H. 1311/1718–19), Biochet i 625 (late 18th cent.), 626 (an abridgment, perhaps = Aumer 297, see § 875 infra), Browne Suppt. 245 (A.H. 1197/1783. King’s S.), Bodleian 316 (n.d.), 317, Eton 200.

[Autobiography in the Tārikh i Kashmir, Khātimah, Qism i; Jāhāngīr-nāmah pp. 304, 347 = Rogers and Beveridge ii pp. 154, 238; Igbāl-nāmah i Jāhāngīr p. 159; Rieu i 2976–298a.]

875. By order of Jāhāngīr was written
An anonymous history of Kashmir (beginning al-Hamdu i-l-lahi Rabbi ʾl-ʿalāmin . . . wa-baʾda baḥum in ari i dīl-padjār i Shāhanāsah Jāhāngīr shūrū dar tahīr i intīkāb i Tārikh i Kashmir mi-ravād), agreeing closely in the earlier part with Haidar Malik’s history and ending with Akbar’s conquest: Aumer 297, Biochet i 626 (?) (described as an abridged reduction of Haidar Malik’s history, without preface or author’s name. Early 18th cent.).

876. In 1094/1683 “Saʿādat” composed

877. In the fourth year of Shāh-ʾAlam, A.H. 1122/1710–11, ʿArif Khān, Nāʾib and Dvān of the Sūbah of Kashmir, wished to become acquainted with the contents of the Sanskrit chronicles of Kashmir, which he had collected. Narāyan Kaul “Ajīz” accordingly compared Haidar Malik’s florid and diffuse translation (see p. 680 supra) with the Sanskrit originals and prepared an abridgment in simple style.

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1 It is not clear from the Lindesiana catalogue whether this is the correct title or a mere description (assuming that it is not a copy of M. A’zam’s work).
2 The lanqāb of Haidar Malik’s grandfather is given by Aumer as Kamāl al-Dīn.
3 “Haidar Malik takes his epithet Čādar, instead of Ṭādūr, from the Kashmir village of that name situated in the Nāgām Parāna, some ten miles south of Srinagar, close to the village of Vakhtar” (Stein’s translation of the Rāja-tarāqīnī, vol. ii, p. 374 n. 111).


Nauvdîr al-akbâr, a history of Kashmir, mainly of the Muhammadan period, to Akbar’s conquest, professing to disregard the statements of unbelievers like “Kalhan Pandit”: Rieu i 2986 (A.D. 1820).

879. Mullâ M. Taufiqa “Taufiqa” Kashmirî died at the age of 89 towards the end of the twelfth century of the Hijrah. According to ‘Abd al-Muqtaṣâdîr the latest date found in the Bûhâr M.S. of his diwan (catalogue, no. 414) is 1188/1774.

Ahnâl i Kashmir, a makhâni describing the valley of Kashmir and the political events which led to the subjugation of the country in Akbar’s reign: Ethê ii 3035 (A.H. 1257/1839).

[Makâhàn al-gharî ‘ib no. 465 (?); Sham’ i anjumân p. 99.]

1 In M. Aslam’s list of his authorities as quoted by Ethê (Bodelein, col. 172 ult.) the author of the Nauvdîr al-akbâr is said to be M. Anûn Balghî. H. H. Wilson (Asiatic Researches xx p. 5) and von Hügel (Kashmir p. 3) give his name as Rafl i-Dîn Muhammad.

880. Khwâjah M. A’zâm Didah-mari (1) b. Khâir al-Zamân Khan Kashmirî Mujaddidî must have been born circa 1101/ 1690-90 or 1102/1690-1. He was a pupil of Mullâ ’Abd Allâh Murâd Bîg, Kâmîl Bîg, Mir Hâshîm and others and, as a Şâfi’i, the disciple of M. Murâd Naqîbî (d. 1134/1721-2 according to M. A’zâm (see Rieu i 3004) or on 17 Rajab 1131/1719 according to the Khasiat al-asyîfî 1 pp. 659*). He died a.d. 1185/1771-2.

Works of his entitled Fâid i Murâd, on the life and sayings of his fâr, Fawwâd al-masâhîb, on fâr, Risâlah i ahhîb al-jabr, Tajribat al-tâlibîn, Ashîr al-akâh, Thumrî t al-ash’âr and Sharh i Kibrî i ahmar are mentioned by Râmân ‘Ali.

(1) Wâqî‘ât i Kashmir (a chronogram = 1148/1735-6, the date of inception, but 1160/1747 was the date of completion), called also Târikh i A’zâmî and Tanvûri k i DWMRI. 2 a history of Kashmir from the earliest times to 1160/1747 devoted mainly to the lives of the holy men (also poets and scholars) who flourished in each reign and divided into a muqaddinmah, three qism and a khâtîmâh: Rieu i 300 (18th cent.), 301a (18th cent.), 301a (A.D. 1820), ii 950b (18th cent.), 956b (19th cent.), 957a (extracts only. Circ. A.D. 1850), Blochet i 629 (A.H. 1205/1790), Ivanow Curzon 41 (defective. Late 18th or early 19th cent.), Ethê 513 (A.H. 1217/1802), Bodelein 319 (A.H. 1220/1805), Bânsîpi 7 vii 601 (19th cent.), Bûhâr 81 (19th cent.), Asîsîyât i 258 no. 290, Lahore Panjâb Univ. Lib. (see Oriental College Magazine, vol. ii, no. 4 (Lahore, August 1926), pp. 58-9), Reihatsî p. 82 no. 22, Salemann-Rosen p. 13 no. 607.

Edition: Târikh i Kashmir i A’zâmî, Lahore 1303/1886*.


1 This nisân, apparently not mentioned by M. A’zâm himself in his preface, is appended to his name by M. Aslam in his list of authorities (quoted by Ethê, Bodelein cat., col. 173a, of Rieu iii 950b, where, however, it is transliterated as Dâlah-Marî, and Rieu Suppt. p. 57a, where it is written Didahmari). The word is spelt DWMRI (with r) by Râmân ‘Ali and DWMRI by Ghulâm Sarwar (Khasiat al-asfâfî 1 pp. 659*, 692*).

2 Târikh i A’zâmî mu’arrif ba-Tanvûrik i DWMRI, as Râmân ‘Ali calls it.
(2) Lubb al-tawārīkh, a brief biography of Kashmir from the Deluge to A.H. 1166/1753: Eihā: ii 3022 (n.d.).

[Khāzīn al-adāfāyā] i. p. 682; Rieu i 300, iii 1084b–1085a; Raḥmān ‘Ali 180.]


Gauharī, 2 ḍīl al-thulāfān, 3 li-l-Shāh 4 (or li-l-Shāh-‘Alam), 4 or Gauhar-nāmah i ālam, 6 written circ. A.H. 1190/1776–1200/1786 and dedicated to Shāh-‘Alam II (reigned A.D. 1759–86), a history of Kashmir based mainly on the Wāqī‘at i Kashmir of Khwājah M. ‘Āṣim (possibly the author’s father), which is reproduced with few alterations, and the Nūr-nāmah (see above), and divided into a magaddimah (geographical), six tabqahs (1) the origins, Dā‘ūdī Kings and Pandavas, (2) Hindu Rajahs, (3) Shāh-Miri dynasty, (4) the Chāks, (5) the Mughals, (6) the Aḥfāns, ‘Abd Shāh’s conquest, etc. No recorded copy seems to go further than A.H. 1150/1737 in the fifth tabqah and a (non-extant) khāsimah (on peculiarities and marvels): Bodleian 320 (late 18th cent.), Ivanov 189 (18th–19th cent.), I.O. 3951 (extracts copied from the preceding MS.), Rieu Suppt. 85 (19th cent.), iii 966b (extracts only). Circ. A.D. 1850.

882. ‘Abd al-Qādir Ḵān, commonly called (‘urf) Ghulām-Qādir Ḵān, b. Wāsīl ‘Ali Ḵān Jā‘īṣī has already been mentioned (pp. 622–4 supra) as the author of the Ṭārīkh i ‘Imād al-Mulk.

1 Described as a contemporary of Sūlān Zain al-‘Abidin (reigned A.D. 1423–1474).
2 This is presumably an allusion to Shāh-‘Alam’s name ‘Al-Gauhar.
3 So Ivanov 189. Cf. the title of ‘Abd al-Karim’s history of the Panjab (p. 673 supra).
4 So Bodleian 320, Ivanov 189, Rieu Suppt. 85.
5 So so Ivanov 189.
6 So in the dedicatory verses.

Hashmat i Kashmir, completed at Benares in 1245/1830 and dedicated to the British Agent Hashmat al-Daulah Willili Augustus Brooke, a history of Kashmir based mainly on Aslam’s history (see p. 684 supra) and followed by short accounts of Tibet and Qāmāqistān, Badakhshān, and the Afghan hill tracts of Pāghān, Ghūr, Ghāznī and Kūh-i Sūlāmān: Rieu Suppt. 86 (A.H. 1247/1831), iii 1016a (extracts only. Circ. A.D. 1850), Ivanov Curzon 42 (A.H. 1280/1869), Philadelphia Lewis Coll. p. 67.

Edition: [Calcutta.] 1832.*

883. Paṇḍit Birbal known (ma’rūf) as Khālar composed in 1251/1835 his


884. Of unknown authorship is the

Lubb al-tawārīkh, a history of Kashmir to A.H. 1262/1846 with a second volume on its geography, administration, revenue, produce etc.: Rieu iii 957a (A.H. 1263/1847), apparently also Browne Pers. Cat. 103, foll. 121–232 (vol. i only, defective at beginning, the first date being A.H. 995/1587).

885. At the desire of some English officials Mirzā Sait al-Dīn, who was “record writer in Kashmir”, compiled a short history of Kashmir from the earliest times to A.H. 1277/1860–1. In the following year he died, and some time afterwards his brother and successor Mirzā Muḥyī ‘l-Dīn at the request of General Courtland, then recently appointed British Agent in Kashmir, added a few subsequent events.

886. Divān Kirpā-Rām belonged to a well-known family of Eminābād in the Gājrānwāla District of the Panjāb, who “have from the commencement of Maharaja Gulab Singh’s reign practically monopolized the office of Divān or Prime Minister, and are therefore responsible for much of the good or evil repute attaching to the rule of the Dogras in Kashmir”. He succeeded his father, Jwālā Sahāy, as Divān in 1865 and held the office until his death in 1876. “He was slightly less conservative than his father, and was zealous in encouraging education, establishing hospitals, opening up thoroughfares, introducing silk and other industries, and improving the system of revenue collection. But his death at the early age of 44 prevented his undertakings from being brought to a satisfactory finish.”

In addition to the two works mentioned below he wrote a pamphlet (26 pp.) entitled Mudūnat al-tahqīq in defence of certain Hindu practices criticised by Muslims. (Edition: Sīyālkot 1877*.)

According to The Friend of India (a Calcutta newspaper) for 12.9.1867 (p. 1063) he at that time “presided over” a weekly paper, the Bīdyā Bilās, published by a literary society of which the Mahārājā was patron.

(1) Gulzār-i Kashmir, a concise history of Kashmir with chapters on its topography, products, trades etc., written in 1864.

Edition: Lahore 1870–1* (1870 on the cover, 1870 and 1871 in the tārīkh at the end).

(2) Gulāb-nāmah, a life of Mahārājā Gulab Sing’h, completed in 1922 Vikrami/1865.

Editions: Srinagar v.s. 1932–3/1876*, Jammū [1913* 1].


1 This date does not occur in the edition, which retains on the title-page the date v.s. 1932 and on pp. 19–12 the chronograma (v.s. 1933, a.d. 1876) of the previous edition.

 Ali’s Urdu translation, Tazkirā-i-Rauza-i-Punjab [sic], there is a portrait of Kirpā-Rām facing p. 209 in vol. ii.)

887. Miscellaneous works relating to Kashmir:


(4) Epic poem (modern) describing the history of Baltī or Baltistān, a small state in the north of Kashmir: Bodleian 1995 (defective at both ends).

(5) A history of Kashmir beginning Hamd i an mubdi’i kih ’ālam i jād and consisting of accounts of the Hindu period and the Muḥammadan period extracted respectively from Ḥaidar Malik and the Bahārīstān i Shāhī, an introduction on such matters as the mythical lake which once filled the vale of Kashmir and its draining by demons at Solomon’s command, and an appendix on some remarkable localities in Kashmir: Rieu iii 955b (A.H. 1264/1848).

(6) Mukhtarās tārīkh in Kashmir (48 pp.), by Mufti ‘Alā’ al-Dīn Muḥammad: Lahore 1884†.


(8) Tārīkh in Kashmir (Shuja’ i Ḥaidari), by M. Ḥaidar: Āṣafiyah iii p. 96 no. 1384 (A.D. 1840).

M. HISTORY OF INDIA: (k) JAMMŪ

888. Ganēsh Dās, called (’urf) Bad’hrāh, has already been mentioned (pp. 672–3 supra) as the author of histories of the Panjāb entitled Chirōq-i Panjāb and Char bāgh i Panjāb. Rāj-doshaṇi, a history of the Rājās of Jammūn from the earliest times to A.D. 1847: Rieu iii 955a (circ. A.D. 1848), Ethē 507 (defective).
M. HISTORY OF INDIA: (m) RÄJPÜTÄNAH

890. Lieut.-Colonel James Skinner, the son of Lieut.-Colonel Hercules Skinner and a Râjpût lady, was born in 1778. From 1796 to 1803 he served in the Marâṭhâ army of the Mahârâjâh Sindhia of Gwalior, first under de Boigne and afterwards under Perron. Having resigned on the outbreak of the First Marâṭhâ War, he served with distinction under Lord Lake and raised the regiment of irregulars known as Skinner’s Horse. In 1827 he was given the rank of Lieutenent-Colonel and the title of C.B. He died at Hânî on 4 Dec. 1841 and on 17 Jan. 1842 he was buried in the church built by himself at Delhi.

In 1826 he completed at Hânî and dedicated to Gen. Sir J. Malcolm his Tadhîrî al-aqāmîn, an account of Indian tribes and castes (see Rieu i 65a).

Tadhîrî al-umârî, completed in 1830 and dedicated to Sir J. Malcolm, historical notices of some princely families of Râjpûtânah and the Panjâb: Rieu i 302a (A.D. 1830. With portraits of the contemporary princes), 303b (A.D. 1830. Without the portraits), iii 958b (circ. A.D. 1850).

[J. Baille Fraser Military memoir of Lieut.-Col. James Skinner, London 1851; Buckland Dictionary of Indian biography p. 392; etc.]

891. Munshi D’hônkâl Sing’h was in the service of Ranjit Sing’h, the Jât Râjah of Bharatpûr (A.H. 1776–1806), 1 and was employed by him in his negotiations with Lord Lake.

(Waqqâ’i i wasâllût i Şâhîbân i Angrîz Bahâdûr dar mûlûk i Miyân i Dö-i-b) or (Tasâllût i Şâhîbân i Angrîz) or

1 See Rieu ii 688a.

2 No form title is given to the poem by the author, but he twice speaks of it as the asfânâh i Bharatpûr (fol. 5a, l. 2: Bi-kun nayn asfânâh i Bharatpûr * jûfâ-kârî i Durjân i pur-gahur; fol. 5a, l. 4: Zî-qumandân i kêtîf-am âqâm darvâr * kih bi-nawâm asfânâh i Bharatpûr). This was an earlier siege (in 1805). The operations in 1825–6 were commanded by Lord Combermere.

885. Francis Gottlieb describes himself as a German born in Poland and educated in India. He is apparently identical with the Urdu and Persian poet “Farāsū” (for whom see p. 647 supra). It was for Major Abraham Lockett that he wrote his history of the Jāt rājahs of Bharatpūr.

History of the Jāṭ Rājahs of Bharatpūr from their origin to A.D. 1826: Rieu i 3055 (19th cent.).

886. Of unknown authorship is A history of Bharatpūr from A.D. 1805 to A.D. 1827 (accession of Balwant Sing’h) written in continuation of D’hōṅkal Sing’h’s history (for which see p. 688 supra): Rieu iii 968a (19th cent.).

887. Major James Browne (for whom see p. 665 supra) obtained from Jaipur in 1198/1783–4 a Hindi history of the Kachhwāhā Rājahs. This was translated into Persian by the Major’s munshi Jān i ʿAlam Shārīn-raqam, who completed his task at Agra in Shawkat 1198/Aug.–Sept. 1784.

Bansāvalī i buzurgān i Mahārājāh D’hirāj i Sauaṯ Pratāp Sing’h Bahādur, a history of the Kachhwāhā Rājahs of D’hūndhār (afterwards of Jaipur) from their origin to 1198/1783–4: Rieu i 301a (A.H. 1198/1784).

888. Basīwan Laṭ i Shādān i b. Nansuk’h Rāy Kāyat’h Saksēnāh, of Bilgrām, was for twelve years Naṭib Munshī to a certain Rāy Dāṭā Rām. It was in 1240/1824–5 that he wrote his Amīr-nāmah at the request of Amīr al-Daulah M. Amīr Khān, a leader of banditti who in 1817 was recognised by the British as first Nawwāb of Tōnk and who died in 1834, and his son, Wazīr al-Daulah M. Wazīr Khān.

1 This, the Hindi form of the Sanskrit rūmāṇa, means “genealogy”.

2 Sanskrit Mahārāj adhivarīj.


English translation by H. T. Prinsep: Memoirs of the Pathan soldier of fortune, the Nawab Ameer-ool-Doulah Mohammad Ameer Khan, Chief of Seraj, Tonk, Rampaora, Neemahera, and other places in Hindoostan (Calcutta 1832). 2


[For Amīr Khān see H. T. Prinsep History of the political and military transactions in India during the administration of the Marquess of Hastings, London, 1825; Buckley Dictionary of Indian biography p. 12; Enyc. Isl. i 330.]

890. Other works:

(1) Account of the Rājahs of Alwar to the then reigning Bīnī Sing’h (d. 1857): Rieu iii 1012b (19th cent.).

(2) Aḥwaḥ i rājahāh i Jaipūr : Browne Suppt. 17 (King’s).

(3) History of the Rājahs of Anbēr and Jaipur from their origin to the time of composition (cir. A.H. 1260/1844): Rieu iii 10296 (extracts only. Cir. A.D. 1850).

(4) Fragment (4 foll.) of a history of Kōtah: LO. 4061 (A.D. 1897).

M. HISTORY OF INDIA: (n) SARĐHĀNAH

900. Lālāh Gōkul Chand was private secretary to Zēb al-Nibā’ Bēgam, better known as Bēgam Surūh, a musician who married the adventurer Walter Reinhardt, as jāṉiḍār of

1 For her life see Rajendranath Banerji Bēgam Surūh (Calcutta 1925), which contains a good bibliography, Severin Noti Das Fürstentum Sardhana (Freiburg i. Br. 1906), H. G. Keene in the Calcutta Review for 1880, etc.
Sardhānāh 1 in 1778, became prominent in the events of Shāh-
Ālam's reign and died in 1836. A prose history of Zēb al-
Nīsā' by Munshi Jai-Sing'h Rāy having been lost, Gōkul Chand
was asked to write one in verse.

Zēb al-tawārīkh, a metrical life of Bēgam Samrū, composed
in 1822: Rieu ii 724a (a.d. 1822).

It is not clear whether Lindesiana p. 224 no. 779 (Tārīkh i
Bēgam Samrū. a.d. 1841) is a copy of this or of a different
work.

M. HISTORY OF INDIA: (o) LAND'HAAURAH

901. Account of the rule of Rājāh Rām-Dayāl Sing'h of
Land'haurah, Sahāranpur District: Rieu iii 1012a (19th cent.).

M. HISTORY OF INDIA: (p) PARICHHATGARDH

902. History of the Rājāhs of Parichhatgarh in the
Meerut District: Rieu iii 1012a (foll. 53–56. 19th cent.).

M. HISTORY OF INDIA: (q) KŌL, Etc.

903. Sundar Lāl son of Naubat Lāl, a Kāyat'h (i.e. Kāyast'ha)
of the Māth'ur caste, was a munda in the Khāliṣah Office
and lived at Kōl.

Majmū'ah i fa'īl u Gul i bi-khāzān, 2 a history of Kōl,
Mat'urā and Brindāban written a.h. 1241/1825–6: Rieu iii
959a (extracts only 26 foll.). Circ. a.d. 1850.

M. HISTORY OF INDIA: (r) ĀGRAH

For various works describing the Tāj Mahāl and other buildings
at Āgra, often with more or less historical information, see the
sub-section TOPOGRAPHY.

904. Mānik Chand was one of the students of the Government
College, Āgra, who responded to the request of James

1 Sardhānāh is 12 miles N.W. of Meerut.

2 Gul i bi-khāzān is the title given to the work in the table of contents at
the end of the B.M. MS.

M. HISTORY OF INDIA: (s) FARRUKHĀBAD

Lushington, Acting Collector at Āgra 1825–6, for a historical
account of Āgra and its buildings.

Āhwāl i shahr i Akbarābād, a history of Āgra and an
account of its buildings: Rieu iii 958b (19th cent.), iii 1044a
(circ. a.d. 1844).

905. Another of the Āgra students who responded to J. S.
Lushington's invitation was Lālah Sīl Chand.

Tafriḥ al-imārāt or Āhwāl i 'imārāt i Mustaqarr al-
Khāliṣah, a history of Āgra and an account of its buildings:
Amer 268, Bānkīpur vii 648, Elthō 731, Ivanow 288 (late 19th
cent.).

An abridgment (?) : Hālā i Akbarābād by Sīl Chand: Rieu iii
1031a ("almost complete", but only filling foll. 21–58 of the
MS.).

M. HISTORY OF INDIA: (t) FARRUKHĀBAD

906. Nawāl Rāy, son of Hirā Lāl, Ḫāhābādī was in the
service of Aḥmad Khān Bangāsh, Nawwāb of Farrukhābād,
when in 1170/1756–7 he wrote his Tawārīkh i Aḥmad-Khānī.

Tawārīkh i Aḥmad-Khānī in two būs, of which the first
is a metrical account of Aḥmad Khān Bangāsh to his installation
on the masnad in 1164/1751 and the second a metrical transla-
tion of tales collected from Hindi sources by a certain Gaurī
datt: Rieu iii 1003a (slightly defective at end. 18th cent.),
1054a (extracts only. Circ. a.d. 1850).

907. Mir Ḫusām al-Dīn Guwālīyārī, surnamed (mulqgāb)
Muṭlāq 'Ali Shāh, 1 left Gwalior, his home, and entered the
service of the Nawwāb of Farrukhābād.

Muḥammad-Khānī, a history of the Bangāsh Nawwāb of
Farrukhābād from the time of the founder, Muḥammad Khān
Bangāsh, who died in 1156/1743 and after whom the work is
evidently named, to the reign of Aḥmad Khān, who died in

1 The author calls himself faqir i sawāpī-īnqārī mulqgāb Muṭlāq 'Ali Shāh
'arif Mir Ḫusām al-Dīn Guwālīyārī.
1185/1771 and who was evidently dead when this history was written, though the I.O. MS. contains no account of his death and apparently no date later than 1171/1757–8: I.O. 3896 (perhaps defective at end. Transcribed probably in 1878).

908. S. M. Wali Allâh b. Ahmad ‘Ali Farrukkhâbâdî (d. 1249/1833–4) has already been mentioned (p. 25 supra) as the author of a commentary on the Qur’ân entitled Nażm al-jawâhir wa-nâqi’d al-furû’îd.

Târtîkh i Farrukkhâbâd, a history of Farrukkhâbâd and its Bangash rulers from its foundation in 1126/1714 to 1243/1827–8: Rieu iii 959b (A.H. 1852), Ivanov 194 (A.H. 1277/1860–1).


M. HISTORY OF INDIA: (t) THE ROHILLAS (ROHÈLAIHS)

909. Ghulâm Muhyî l-Dîn (see Ivanov 870), or simply Muhyî l-Dîn, “Dhaqan” b. Abî ‘l-Hasan (Saïyid ‘Abî al-Latîf, see Ivanov l.c.) was the author of Madâ’îh al-madâ’îh, a collection of qaṣâ’ids in praise of Qâdirî saints (see Ivanov 871).

Najib-nâmâh, a metrical (matnawî) history of Najib al-Daulah, composed, when the author was 35 years old, probably in 1185/1771–2: Ivanov 870 (A.H. 1185/1771–2), Ethê 1715 (A.H. 1213/1798).

910. Nothing seems to be known about Saïyid Nîr al-Dîn Husain Khân Bahâdur Fakhrî, who, according to a note on a fly-leaf of the British Museum MS., is the author of

A detailed history of Najib al-Daulah, a Rohilla chief who was made Amîr al-umari’ by Ahmad Shâh Durrânî, fought against the Marâ’tîhâs and Jîts and was virtual ruler of Delhi until his death in 1184/1770: Rieu i 306a (end of 18th cent.).

1 For an Urdu history, by Durgâpraâd, son of Munni Lâ’î, see Blumhardt’s India Office Catalogue of Hindustani MSS. no. 59.


911. A dependant of Dâbitâ Khân, who does not mention his name in the text but who in the colophon is called Munsî Lachhmî Narîyan, wrote

A turgid account of the capture of Etawah by Shâh al-Daulah Dâbitâ Khân on 29 Ramadan 1187/1773: Rieu iii 9606 (A.H. 1268/1852).

912. Munsî Shîv-Parsâh was in the service of Nawâb Faid–Allâh Khân, the Rohilla chief of Râmpûr, who sent him as his vakîl to Bilgrâm to negotiate with the British colonel there. At the request of Mr. Kirkpatrick, whom he met at Bilgrâm, he wrote his


Free translation (with additions by the translator): An historical relation of the origin, progress, and final dissolution of the government of the Rohilla Afghans in the Northern provinces of
Hindostan. Compiled from a Persian Manuscript and other original papers. By Captain Charles Hamilton. 

Description: Elliot and Dowson History of India viii 175-9.

Criticism: Sir J. Strachey Hastings and the Rohilla War, p. xvi.

913. Nawwāb M. Mustajāb Khān was one of the fourteen sons of the famous Rohillah chief-tain Hāfiz Rahmat Khān, who died in 1188/1774 and is buried at Bareli (see pp. 396-7 supra, Buckland Dictionary of Indian Biography 184, Ency. Isl. ii 214-5, and the various histories of India). According to Beale's Oriental Biographical Dictionary Mustajāb Khān died on 2 Shawwal 1248/22 February 1833.


Much abridged translation: The life of Hafiz ool-moolk, Hafiz Rehmat Khan, ... Abridged and translated ... by C. Elliott. London 1831** (Oriental Translation Fund).

Description: Elliot and Dowson History of India viii 301-12.

Criticism: Sir J. Strachey Hastings and the Rohilla War p. xvii ("They [i.e. the Gulistan i Raḥmat and the Gul i Raḥmat] have little historical value. The object of their authors was to eulogize Hafiz Raḥmat; everything that seemed to throw discredit on him is suppressed, and in the narrative of the events which led to the Rohilla war the facts are often completely misrepresented. For instance, no reference, except one that is altogether misleading, is made to the treaty entered into in 1772 between the Rohillas and the Vizier, which was attested by the English Commander-in-Chief, and the non-fulfilment of which led to the ruin of the Rohilla Government ").

(2) (Dānimah i Gulistān i Raḥmat), an account of Faid Allah Khān, the ruler of Rāmpūr, and of the hostilities between his sons after his death, written in 1233/1817-18 at the suggestion of Charles Elliott as a supplement to the Gulistān i Raḥmat: L.O. 3891 fol. 291-311 (A.D. 1878).

Much abridged translation: The life of Hafiz ool-moolk, Hafiz Rehmat Khan, ... Abridged and translated ... by C. Elliott (see above), pp. 130-41.


Gul i Raḥmat, written in 1249/1834-4, an enlarged version of the Gulistān i Raḥmat: Bānkīpur vii 603 (19th cent.), Rieu iii 1051b (extracts only. Circ. a.d. 1851), L.O. 3968 (19th cent.).


Criticism: see p. 697, l. 1 supra.

915. Ghalūn-Jilānī "Rī‘at" Rāmpūrī died in 1233/1819.1

1 This date is given by Naṣīr Ahmad, who mentions the Istākāb i Yādīgār of Amir Mīnā’ (d. 1318/1900) as an authority for Ghalūn-Jilānī’s life.
There is a copy of his divān in the Rāmpūr State Library (see Nadhir Ahmad 137).

(1) Durr i mansūm, a metrical history of Nawwāb Faid-Allāh Khān and his children: Āsafīyāh i p. 240 no. 268, Rieu iii 1035b (extracts only). Circ. a.d. 1850.

(2) Farg-nāmah i Nawwāb Ghulām-Muhammad Khān, a metrical history of Gh. M. Kh., the second son of Nawwāb Faid-Allāh Khān: Rieu Suppt. 351 (a.d. 1886).

[Amir Mina’i Intīkhāb i Yādygār, Nadhir Ahmad 137.]

916. The year 1249/1833-4 is referred to as "the present year" at the end of a History of the Rohilla chiefs of Murādabād, afterwards of Rāmpūr, to 1219/1804-5 (beg. : Bed i hamd u thandī i Khudāy) probably by the same author as the Sketch of Indian History mentioned on p. 474 supra, which gives special attention to the Rohillas: Rieu iii 1007b (19th cent.), L.O. 3735 (19th cent.).

917. Three years after the death of Ahmad ‘Ali Khān, i.e. in 1258/1842, was written A short account of the Rohilla chiefs of Rāmpūr to the death of Ahmad ‘Ali Khān in 1839: Rieu iii 1012a iv (19th cent.).

918. Other works:
(1) Nuqūl u khutūt dar ‘amal i jang i Rōhēlah : Berlin 529-30.

(2) Nushat al-damā‘ir, a history of the Afghān power in India, by Ahmad ‘Ali, a resident of Murādabād: Browne Pers. Cat. 80.

M. HISTORY OF INDIA: (v) BENARES

919. Maulawi Khāir al-Dīn Muḥammad Ilaḥābādī died about 1827 (see pp. 520-2 supra).


Editions: Jaunpūr 1878, 1896.


The article on Jaunpūr in the Calcutta Review, vol. 41, pp. 114-58 is largely based on this work.

920. Ghulām-Hasan Zāvidī Wāsīṭī was munsī to Charles Coplestone, Registrar of Jaunpūr, at whose request he wrote his historical account of Jaunpūr. His account of Calcutta will be mentioned further on.

A short historical account of Jaunpūr in two fasls (viz. (i) foundation and Sharqī dynasty, (ii) chief buildings) and a tatimnah (on six scholars of Jaunpūr, the last being Raushan ‘Ali Jaunpūrī, the author’s master, then on the staff of the College of Fort William): Rieu i 311b (autograph). Circ. a.d. 1805, Browne Pers. Cat. 108 i.

M. HISTORY OF INDIA: (v) BENARES

921. Ghulam-Husain Khān b. M. Himmat Khān (see p. 642 supra) was in the service of Rājā Balwand Sing’h and his son Rājā Chait Sing’h.


The Akbar-nāmah places this event in 972/1565. Raushan ‘Ali translated Bahā’ al-Dīn al-‘Amīlī’s Khulāṣat al-hiṣāb into Persian and wrote some grammatical works (Quaid i fariš etc.).
that he was appointed Chief Magistrate at Benares, and it was there that he died in 1208/1793–4.

His friend and fellow-‘Agināhādī, Ghulām-Husain Khān Ṭabāţabā’ī, often mentions him in the Sīgar al-muta‘ākkhirīn.

In addition to the account of Chait Singh’s rebellion he wrote a history of the Mārāţā hā wars (completed at Benares in 1201/1786–7). See p. 761 infra and three tadhkiras, the Gulsār i Ibrāhim (Urdū poets, completed in 1198/1784. See Rieu iii 379, iii 1069a, Bānkīpur viii 707, Bōdelīan 389, the Khulāsāt al-kalām (writers of matnawīs, completed in the same year. See Līndesiana p. 177, Bōdelīan 390, Bānkīpur viii 704–5, 706) and the Suhf i Ibrāhim (about 3,278 ancient and modern poets, completed at Benares in 1205/1790. See Berlin 663, Bānkīpur viii 708).

(1) Gulsār i Ibrāhim (?), an account of the rebellion of Rājah Chait Sing’h of Benares in 1195/1781: Rieu iii 1033b (circ. A.D. 1800).

(2) “a declaration by ‘Ali Ibrāhim Khān, respecting the manner in which he had acquitted himself as governor of Benares, his maintenance of public order, his suppression of various abusess, and his impartial administration of justice,” accompanied by numerous testimonials with signatures and seals. A.H. 1198/1784 being the latest date on a seal affixed: Rieu Suppt. 405 (a paper roll undated).

[A few autobiographical statements in the prefaces to his works; Sīgar al-muta‘ākkhirīn, Calcutta ed. ii p. 172 et passim: A translation of the Sīr mutatherin [by Nota manus = Ḥājjī Muṣṭafā = Raymond] reprint, Calcutta 1926, vol. iii pp. 83 n., et passim (see the index under Aaly-Hibrahim-Qhan); Tadhkīrah i Yausf ‘Ali Khān (cf. Sprenger p. 194); Tadhkīrah i Shōrīh; Tadhkīrah i ‘Ightā; Sprenger pp. 180, 194; Beale Oriental]

1 According to Buckland he was “Darōga” [sic] of the Court at Benares, that is, President of the tribunal there”.

2 This title occurs in the subscription. Its correctness is doubtful, since it is the title of a Ṭadhkīrah of Urdū poets completed by ‘Ali Ibrāhim Khān in 1198/1784.

922. Nawwāb Amin al-Daulah ‘Azīz al-Mulk ‘Ali Ibrāhim Khān “Khulī” 1 Naṣīr-Jang 2 belonged to Patnāh. He is described in the Sīgar al-muta‘ākkhirīn (Calcutta ed. ii p. 1739) as the grandson (nāvah) 3 of Maulawī M. Naṣīr and the son of a sister (handīrāh-zādah) of Zā‘ir Husain Khān [who is himself described on the same page as the son (khalif) of Maulawī M. Naṣīr]. His father’s name is not mentioned in the Sīgar al-muta‘ākkhirīn nor apparently in the prefices to ‘Ali Ibrāhim Khān’s own works.

He was a close friend and trusted adviser of Mir Qāsim Khān, who on becoming Nawwāb-Nāẓim of Bengal, Bihar and Orissa in 1760 appointed him to examine the military accounts, and subsequently employed him to execute various important commissions. When Mir Qāsim Khān after his defeats in 1763 sought refuge with Shujā’-al-Daulah, the Nawwāb-Wazīr of Oudh, ‘Ali Ibrāhim Khān accompanied him but did not go with him on his further flight to Rohilkhand.

On M. Rīdā Khān’s 4 recommendation he was appointed Dīwān by Mubārak al-Daulah, who became Nāẓim of Bengal in 1183/1770. M. Rīdā Khān dismissed him in 1191/1777, and he lived in seclusion for a time. It was apparently in 1781 5

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1 According to Sprenger “Yusuf ‘Abbās and Shōrīh mention him under Khulīl and ‘Isāy under Hūl.” The second taḥkīrah mentioned by Sprenger is presumably a corruption of the former.
3 According to Sprenger “his mother’s grandfather was the learned Mollā Mohammad Nācyr”. If the facts given in the Sīgar al-muta‘ākkhirīn are correct, “mother’s grandfather” should be emended to “maternal grandfather”.
4 Cf. V. A. Smith Oxford history of India, p. 503: “Clive insisted on keeping up the fiction of the ‘double government’ and conducting the administration in the name of the Nawāb, whose authority was vested in two Nāibs or Deputies, Muhammad Rāzā Khān for Bengal, and a Hindu, Māharājī Shīhāb Rūl, for Bihār.”
5 See the Benares Gazetteer (1906) p. 204: “On the 28th of September Hastings returned to Benares and there formally installed as successor to Chet Singh the young Raja Māhī Narayan Singh, the son of Balwant Singh’s daughter. At the same time the revenue of the province was raised to forty lakhs, while an independent magistrate was appointed for the city of Benares, the first to hold this post being Ali Ibrahim Khan.”
923. Maulavi Khair al-Din Muhammad Ilaahabadi died about 1827 (see pp. 520–2 supra). His Tuhfah i ta’azah was written at the request of Abraham Welland, Judge at Jaunpur.

Tuhfah i tazah, or (Balwand-namah), a history of the Zamindars of Benares from the time of Raja Mansa Ram to the deposition of Raja Chait Singh in 1185/1771 (chap. iv and v which the author intended to devote to Malihat Narayani and Udith Narayi Singh having apparently never been written): Ivanov 204 (A.H. 1253/1837), Rieu iii 964 b (c. A.D. 1850), 965 b (A.D. 1844), Bakhshpur vii 607 (19th cent.), Ethé 483, 2842 (fragment of Báb iii), I.O. 3894 (A.D. 1892), 3911 (A.D. 1879).

English translation: The Bulanventnamah translated from the Tuhfa-i-Taza of Fakir Khair-ul-din-Khan, by R. Curwen, Allahabad 1875 (see Heffer’s Catalogue no. 94 (1912), item 1090).

M. HISTORY OF INDIA: (x) GHÂZIPUR
924. Of unknown authorship is Tairkh-i Ghâzipur, a short history of Ghâzipur devoted mainly to biographies of some celebrities buried there or connected therewith: I.O. 4084 (A.D. 1878 or 1879 ?).

M. HISTORY OF INDIA: (y) GÔRAKHâPUR
925. Of unknown authorship is Tairkh-i Mu’azzamâbad ma’raf bâh Gôrâkhâpur, a short (28 pp.) history of Gorakhpur from the beginning of the 11th century to 1797: Edition: [Lucknow], 1872.

926. Mufti Ghulam-Hasrat was at one time Mufti and Sadr Amin at Gôrâkhâpur.¹


M. HISTORY OF INDIA: (z) A’ZAMGARH


M. HISTORY OF INDIA: (z) A’ZAMGARH
927. Girdhrî, a clerk (muharrir) in the office of the Qânis–gûrân, wrote in 1216/1801


928. S. Amir ‘All Râjâwî was alive in 1289/1872.

Sargulâkasht-i râjâhâ i A’zamgarh, a history of A’zamgarh from the time of Abhimân Singh to the transfer of the district to the British in 1801 by Sa’âdat-‘All Khan of Oudh: Edinburgh 238 (A.H. 1289/1872, autograph).


929. Of unknown authorship is Tairkhî i A’zamgadî, a history of A’zamgarh from the time of Abhimân Rây to 1887 (beginning: Hând i gûnâyîn Purvârdâyî râ sazad): I.O. 4038 (probably A.D. 1907).

M. HISTORY OF INDIA: (aa) OUDH (AWADH)¹
930. A friend of Bûrhnâ al-Mulk Sa’âdat Khân, Governor of Oudh, wrote An account of Bûrhnâ al-Mulk’s part in the military operations against Nâdir Khân.

¹ Not Awadh, as in the Encyclopaedia of Islam and elsewhere. To turn the time-honoured English corruption Oudh into Oudh is still more absurd.
English translation [from a MS. in the possession of the translator]: Memoirs of Delhi and Faizâbâd, being a translation of the "Tarîkh Farahbaqsh" of Muhammad Faiz Bahsh. . . by W. Hoey, vol. i, appendix (14 pp.).

931. Moulawî Khair al-Din Muhammad Ilâhâbâdî died about 1827 (see pp. 520–2 supra).

"A circumstantial account of the affairs of Oude from the death of Shuja' ud-Daulah A.H. 1188 to the assassination of Mukhtar ud-Daulah, on the 27th of Safar, A.H. 1189, and the subsequent defeat and capture of Mahbub 'Ali Khan": Rieu iii 94a (circa A.D. 1850).

932. Munshi Inâm 'Ali b. M. Khwurram Shâh Munsâhi was for ten years in the service of Sa'dar-Jang (1739-1756) and for twelve years in that of Shuja' al-Daulah (1756-1775). He then retired to Bijnour, his native place.

Auşaf al-'Asaf, in five mukhâhs (i) historical, (ii) letters, (iii) anecdotes, (iv) ghazals and qâlâhs, (v) Rekhtâh poems, the first being divided into five ruâks (i) Sa'âdat Khan, (ii) Sa'dar-Jang, (iii) Shuja' al-Daulah, (iv) Ausaf al-Daulah (d. 1212/1797) to 1198/1783, (v) Wazir 'Ali Khan, who succeeded in 1212/1797 but was deposed after a few months, this last ru'kân being an addition to the original draft, which was written in 1199/1784–5: Rieu iii 96b (Nukshâh i only, copied from an autograph. Circa 1850).

933. It was presumably in the time of Ausaf al-Daulah that "Mauzûn" wrote his Ausaf-nâmâh, a mawâhidî on the campaign of Ausaf al-Daulah against Gholâm-Muhammad Khan, of Rampur: Bûhâr 421 (19th cent.), possibly also I.O. 4056.

934. Abû Tâlib Ishâhâni (for whom see p. 144–6 supra) was born at Lucknow in 1166/1752–3. He held various appointments under the Government of Oudh and the E.I.C.'s agents there, and died at Lucknow in 1290/1805–6. It was in 1211/1796–7 at Calcutta that Captain Richardson asked him to write a history of the time of Ausaf al-Daulah (1775–97). He accordingly wrote his Tâfisî al-ghâfîlîn, of which no MSS. seem to be mentioned in library catalogues.


935. Âghâ M. 'Ali Bihbahâni wrote Tarîkh i Wazir 'Ali, presumably a history of Wazir 'Ali Khan, who became Nawwâb of Oudh on Ausaf al-Daulah's death in September 1797 but was deposed by Sir John Shore in January 1798: no MSS. recorded.


938. S. Ghulâm-'Ali Khan Naqawî b. S. M. Akmal Khan, born at Rai Bareilly, was taken in his eighth year to Delhi, where his father was physician to Shah-'Alam and tutor to Prince M. Akbar. In 1202/1788, when Delhi fell into the power of the Rohillah Ghulâm-Qâdir Khan, Ghulâm-'Ali, who was still a student, and his father fled to Lucknow and the Deccan respectively. In 1213/1798–9 he joined his father in the Deccan and wandered about South India with him for seven years. After his father's return he returned to Oudh, and in 1222/1807.
he entered the service of Colonel John Baillie (Imâd al-Daulah Abd al-Mulk J. B. Bahâdur Arslân-Jang), the British Resident at Lucknow. In the printer’s colophon to the 1864 edition of the ‘Imâd al-su’âdat he is described as John Baillie’s Mir Munshi.

For his Nigâr-nâmah i Hind, an account of the Battle of Pânipat (1174/1761) written after the ‘Imâd al-su’âdat and likewise for John Baillie, see p. 399 supra.


Editions: [Lucknow] 1864*+, 1897*.

Description: Elliot and Dowson History of India viii pp. 394–5.

‘Imâd al-su’âdat, pref. Rieu i 308a; Bûnkîpür vii 604.

939. M. Fâjd-Bakhs b. Ghalâm-Sâwar left his birthplace Kâkûrî in Safrâ 1183/1769, when still a boy, for Fyzabad, the seat of Shuja‘ al-Daulah’s government. Some years later he became Taheieldür of the Treasury under the eunuch Jawâhir ‘Ali Khân, the Nâzîr (d. 1214/1799), and held the same appointment under his successor Dârâ ‘Ali Khân.

(1) Farah-bakhsî (called in some copies Bahâr al-ajâdat), a history of Fyzabad from 1179/1765–6 to 1233/1817–18, the date of composition, preceded by an account of the Indian Timûrids to the downfall of the Saiyids: Rieu i 509b (A.H. 1247/1832), 510b (1st pt. i.e. the Timûrids) only. A.D. 1863 (extracts only. Circ. A.D. 1850).


(2) Autobiography with numerous biographical notes on his relations, friends etc., who belonged to different zamîndâr families of Lucknow, Faizabad etc., with many references to contemporary political events, written, at least partly, in 1230/ 1815: Ivanov Curzon 87 (rather bad condition).

940. Qâdî M. Sâdiq Khân “Akhtar” Hûglawi, one of the qâši-zâdâqân of Hûgl, near Calcutta, lived at Lucknow in the time of Ghâzi al-Din Haidar and received the title of Malik al-shâ‘irâr. According to the Sham i anjumân he died at Lucknow after the Mutiny. According to the Riqûd al-ajâdat (as summarised by ‘Abd al-Muqtadir) “he lived for some time at Lucknow and the Deccan”. Of his works Sprenger mentions (1) Sarâpî sâz, an Urdu mathnawi composed in 1231/1816 and lithographed at Lucknow, (2) Subbî i sâdîq, an autobiography in ornate Persian, (3) Mahâmîd i Haidarî, (4) a tadkhîr of Persian poets, “which is said to be very valuable,” and (5) an insâha entitled Hašî akhtâr. Sprenger says that the first three had been printed but not the last two. The Sham i anjumân mentions (1) Subb i sâdîq, (2) Nâr al-insâha, (3) Mahâmîd i Haidarîya, (4) Nâqûd al-hikam, and (5) dîvân i farsi i Urdu-yi râkhâb. In the Riqûd al-ajâdat only no. (3) and another work Hadiyat al-irshâd (on insâha) 2 are mentioned. For his Mahâmîd al-jawâhir see p. 151 supra. The Mahâmîd i Haidarîya (Edition: Lucknow 1238/1823*), a panegyric in prose and verse (by M. Sâdiq himself, not by various authors) on Ghâzi al-Din Haidar, contains nothing of historical interest.

Gulâstah i maḥhabbat, an account, in prose and verse, of the meeting of Lord Hastings and Ghâzi al-Din Haidar.

1 Afsâb i ‘alâm-tâb (see Oriental College Magazine iii no. 2 (Feb. 1927) p. 54).
2 For a MS. see Bûnkîpür ix no. 887.

[Riyāḍ al-aṭfār (see Bānkīpūr Suppt. p. i 49); Sprenger p. 599; 
Shām’i anjuman pp. 63–4; Bānkīpūr ix p. 123.]

941. It was at the request of Liet. John Doeswell Shakespeare, Second Assistant to Colonel [afterwards Sir] John Low, Resident at Lucknow 1831–42, that ‘Abd al-Abad b. Maulawi 
M. Fā'iq, who had been twelve years in the E.I.Co.’s service, 
composed in 1253/1837–8 his

Waqā‘i’i in dil-padhān, a history of Pādshāh Bēgām, wife of 
Ghāzī al-Dīn Ḥādīd (Shāh-Zamān, who reigned a.h. 1229/ 
1814–1244/1827), to the year 1253/1837–8, when she tried to 
place upon the throne Munnā Jān, a pretended son of her husband’s 
successor: Rieu iii 961b a.h. 1296/1849, Ivanow Curzon 46 
a.h. 1279/1862, Āṣafīyāh iii p. 112 no. 1273.

942. It was for Ghāzī al-Dīn Ḥādīd (1814–27) that M. Šāhīn 
wrote his

Bahś al-sā‘ādat, a history of Oudh described by Sprenger 
as a revised edition of the ‘Imād al-sā‘ādat: Rieu iii 1053b 
(extracts only. Circ. a.d. 1850).

943. To the reign of Ghāzī al-Dīn Ḥādīd (1814–27) 
previously belongs

Rūz-nāmcha in darbār in Abū ’l-Muzaffar Ghāzī al- 
Dīn Ḥādīd Bādsāhī in Awad’h: Āṣafīyāh i p. 240 no. 702.

944. M. Muḥtasam Khān was the son of Nawwāb Maḥabbat 
Khān “Maḥabbat”, who wrote works in Persian, Urdu and 
Pushtu (see Blumhardt Out. of Hindustani MSS. no. 161, Garcin 
de Tassy ii 349, Ethé 2452, etc.), and the grandson of the 
celebrated Rohillah chieftain, Ḥāfiz Ṭāhmat Khān (for whom see 
pp. 396–7 supra).

Tārīkh in Muḥtasam, a history of the Oudh dynasty to the

death of Naṣīr al-Dīn Ḥādīd in 1253/1837, the date of composition 1; 
Bānkīpūr vii 605 (a.h. 1217/1802–3! In this copy the 
account of Naṣīr al-Dīn Ḥādīd’s predecessors occupies more 
than half of the work and fills 173 leaves or thereabouts), I.O. 
4090 (contains the reign of Naṣīr al-Dīn Ḥādīd and little more, 
the account of his predecessors being reduced to a sketch of 
about 17 leaves. a.d. 1839).

945. Apparently of unknown authorship is the

Tārīkh in Shāhīyān in Nīshāpūrīyāh,2 a history of Oudh 
from the time of Saʿādat Khān [not Saʿādat-ʿAli Khān] to 1254/ 
1838 in the reign of M. ʿAli Shāh: Rāmpūr (see Nadhir Ahmad 60).

946. Faḵr al-Daulah Daḵīr al-Mulk Rājāh Ratan Singh “Zakhdīm” b. Ray Bālak Rām, a Saksēhān Kāyasth’s, whose 
grandfather was Dīwān and Atāqīq to Āṣaf al-Daulah and 
afterwards Nāzim of Barēhī, was born at Lucknow a.h. 1197/1782–3, 
g Went to Cultutta in 1218/1803–4 and served the E.I.Co. for 
some years. In 1230/1814–15 he returned to Lucknow and 
eventually became Minister of Finance. He died in 1851. He 
Wrote a tadhkīrah entitled Anis al-ʿĀdīṣīn, a philosophical 
treatise called Jām in ḥusn-namā (see Rieu iii 1096) and a Dīwān 

Sultaṇ al-tawārīkh, a detailed history of the Oudh dynasty 
To the death of M. ʿAli Shāh in 1258/1842: Rieu iii 962 
a.h. 1265/1849), I.O. 3961 (a.d. 1878).

1 The preface contains a statement that the work is divided into two 
tabāqahs. If the subscription of the Bānkīpūr copy is correct, the first tabāqah 
ends with the death of Naṣīr al-Dīn Ḥādīd, that is to say, with the conclusion 
of the work as preserved in the only two copies at present recorded in published 
catalogues. The I.O. MS. seems to contain no indication of the beginning or 
end of any tabāqah. It is not clear what the second tabāqah could contain 
(unless perhaps an autobiography), if, as stated in the preface, the work was 
completed in 1253, and, if, as implied by the Bānkīpūr subscription, the first 
tabāqah ended with an event of that year.

2 The kings of Oudh were of Nīshāpūrī descent.

3 The British Museum manuscript of the Sultaṇ al-tawārīkh, was presented 
to Sir H. M. Elliot by the author "about the time of his death, 1831 ". According 
to Sprenger he died in 1850 or 1851.
947. S. Kamal al-Din Haider, as he is usually called, or S. Kamal al-Din Husaini Haider, as he calls himself in a versified chronogram at the beginning of his history, or S. Kamal al-Din Haider Hasani al-Husaini al-Maghaddi Tun [sic; read Tusi?] Tabasi al-ma'raj tab S. Muhammad Mir Shaib Za'ir, as he is called on the title-page of the Urdu translation, says, in that work that he became translator to the Lucknow Observatory in the reign of Nasir al-Daulah M. Ali Shah (A.D. 1233/1817-1258/1842), and that he had translated nineteen scientific works, most of which had been printed. Garcin de Tassy mentions a Risalah i maqna'ftis [Delhi 1850* according to Blumberd], a Risalah i atat i ri'iyat and a translation of Paley's *Natural theology.* The last, entitled Ma'rifat i tabi'ni (Garcin gives a different title), was published, according to Blumberd, at Delhi in 1848* (Garcin says Lucknow 1848). Another work with which he was associated was The Lucknow Almanac for the year 1849. Translated into Persian by Syed Kuloooddeen and assistants... (Taqvim i sulhna), Lucknow 1849* (see Edwards under Ephemerides). Sprenger tells us that “In 1849,1 Kamal al-dynay Haydar, Munshiyy to the observatory, wishing to ingratiate himself at court, wrote a history of the Royal family of Oudh. Two passages happened to displease His Majesty, and instantly the observatory was abolished and printing was forbidden at Lucknow, lest this objectionable production might be published.”

(*Tarih i Awadh*), a history of the Oudh dynasty to the accession of Wajid Ali Shah in 1263/1847: Rieu iii 962b (A.D. 1849), 963a (A.D. 1848) [These MSS. contain at the end (1) a metrical narrative by “Ahmad” 2 of an attempt on the life of the Wazir Amun al-Daulah, (2) a circumstantial account of affairs in Oudh at the beginning of Wajid Ali’s reign, to June 1849 in the 1st MS., to Oct. 1848 in the 2nd, (3) a history of the

1 One of the B.M. MSS. is dated 1848.
950. Nawwāb Amir ‘Ali Khān has already been mentioned (p. 648 supra) as the author of the Amīr-nāmah and the Bērīng-nāmah.

Wazīr-nāmah, begun apparently in 1288/1871-2, completed in 1292/1875, and divided into four bābās (i) a short account of the Qara-Yāsuri dynasty of Oudh to the end of Wajīd ‘Ali’s reign, (ii) the mission of the Queen-Mother to England to appeal against the annexation of Oudh, (iii) Wajīd ‘Ali’s residence at Garden Reach, Calcutta, and the author’s services to him, (iv) works or extracts from works in prose and verse by Wajīd ‘Ali Shāh, poems by the author and others).

Edition: Cawnpore 1293/1876*.

951. Kunwar Durgā-Parghād “Mihr” Sandill has already been mentioned (p. 491 supra) as the author of the Gulistān-i Hind.


Edition: Lucknow 1892**.

952. Mir Saiyid Muḥammad “Shā’ir” b. S. ‘Abd al-Jalīl 1 Ḥusaini Wāṣiṭī Bilgrāmī was born at Bilgrām in 1101/1689. When his father retired in 1130/1717-18 from the offices of Bakhshī and Waqī‘i-nawis in the sarkhār of Bhakkar and Siwistān, S. Muḥammad was appointed to these offices by Farrukhsiyar and he held them through the period of Nādir Shāh’s invasion. In 1155/1732 he left Siwistān and returned to Bilgrām, where he died on 8 Shab‘bān 1185/12 November 1772.

He wrote poetry in Persian, Arabic and Urdu, made an abridgment of the Mustaṭraf under the title al-Juc‘ al-ashraf

1 A detailed biography of S. ‘Abd al-Jalīl Bilgrāmī in Urdu was published at Allahabad in 1929 by S. Maqbul Ahmad Sandhāni under the title Hashtab-i Jalili. See also Ma‘thīr al-kirām, Subhat al-marjān pp. 79-85, Ṭabīḥ ‘Ali 108-9, Shams’i anjamān p. 313.

min al-Mustaṭraf, and compiled a small collection of his father’s letters. He was the maternal uncle of Ghulām ‘Ali “Aṣād” Bilgrāmī.

Tabṣīrat al-nāżirin, composed A.H. 1182/1768 and divided into a muqaddimah (on seven Bilgrāmī Saiyids anterior to A.H. 1100/1688-9), a magālih (chronologically arranged information concerning events which occurred from A.H. 1101/1689-90, the date of the author’s birth, to A.H. 1182/1768-9 in the lives of Bilgrāmī Saiyids and others, especially their births, marriages and deaths, and in the contemporary history of India) and a khātimah (on solar eclipses, chronograms etc.): Ri‘ūj iii 965b (A.D. 1852), Ivanov 190 (A.H. 1290/1873), Bānkīpūr vii 606 (A.D. 1875), Aṣafīyāh iii p. 98 nos. 1422, 1494, L.O. 3012 (A.D. 1882).

[Sāfināh i Kheurchhī (Bānkīpūr vii i 111); Ma‘thīr al-kirām; Tabṣīrat al-nāżirin; Subhat al-marjān 87-9; Shams ‘i anjamān p. 234; Ṭabīḥ ‘Ali 83; Ḥayāt i Jalīl (in Urdu) by S. Maqbul Aḥmad Sandānī, Allahabad 1929, pp. 159-63.]

953. Saiyid ‘Abīd Ḥusain, a resident of Sahasrām, was a pleader (wakīl) in the Civil Court of Mīrzāpūr.


Edition: Allahabad 1295/1878*.

954. Other works:

(1) Awad’ī i Nawwāb Burhān al-Mulk wa-qhairāh : Ethē 527 (14) (foll. 1246-135a).

M. HISTORY OF INDIA: (bb) BENGAL AND ORISSA

955. 'Ali’ al-Din “Ghaibi” Iṣfahānī called Mīrāz Nathān ¹ and created Shiţāb Khān by Jahāngīr was of Persian descent but was born in India. His father Malik ‘Ali entitled Ihtimām Khān was sent to Bengal by Jahāngīr as Mīr-Bāhir (“chief of artillery and flotilla (navewara)”) according to Sarkar. Mīrāz Nathān took a prominent part in military operations against the Ahoms and neighbouring peoples (for details see the index to S. N. Bhattacharyya’s History of Mughal North-East Frontier policy).

Bahāristān i Ghābi, a history of Bengal and Orissa in Jahāngīr’s time divided into four bās or daftars ((1) entitled Islām-nāmah, on the governorship of Islām Khān Chishti, (2) governorship of Qāsim Khān, (3) governorship of Ibrāhīm Khān Fath-Jung, (4) usurpation of Shāh-Jahān for about a year (a.d. 1623)) subdivided into dāstāns: Blochet i 617 ² (autograph acc. to Sarkar).


956. M. Wafā ‘Azīmābādī was a panegyrist of Mahābat-Jang.

Waqā‘ī i Mahābat-Jang, an account of Mahābat-Jang

¹ For this name see the remarks of S. N. Bhattacharyya in his History of Mughal North-East Frontier policy pp. vii–viii.

² There is a rotograph of this MS. in the possession of Dacca University Library.

beginning with the events which immediately preceded his accession to the Nizāmī in 1153/1740 and extending to the year 1161/1748, in chronogrammatic sentences, each indicating the date of the event narrated: Bānkīpur Supp. i 1776 (a.d. 1870), apparently also Brown Supp. 1365 (Waqqā‘ī i badī‘ī i ḥarāq i mahābādī i Bangālā), by Shāh Wifāq [sic, but with a query] ‘Azīmābādī, described as “a rhymed chronicle of the wars in Bengal in 3 parts, each with a separate pagination, dealing respectively with the years 1156/1743–4, 1158/1745–6, and 1161/1748”. a.d. 1826. Corpus 102” and probably also Lindesiana p. 232 no. 772 (“History of Bengal”), by Shāh M. Wafā. Circ. a.d. 1830).

957. Of unknown authorship is the


Edition: Benares 1824*.

958. Mungshi (Salim) Allāḥ was Mungshi to Mir M. Ja‘far Khān (Nāzīms of Bengal 1170/1757–1174/1760 and 1177/1763–1178/1765) and afterwards to Henry Vansittart (Governor of Bengal 1760–4), by whose order he wrote his Tawārīkh i Bangālā.

Tawārīkh (or Tarikh) i Bangālā, a history of the Nāzīms of Bengal, Ibrāhīm Khān, Ja‘far Khān, Sarfarāz Khān, Shujā‘ al-Daulah and ‘Ali-Wirdi Khān from the rebellion of Sōhā Sing ‘h in 1107/1695–6 to 1169/1756: Ethé 478 (not later than

¹ Bāl-Mukund presumably.
A.D. 1787), ii 3017 (n.d.), I.O. 3955 (18th cent.), IVANOW Curzon 48
(slightly defective. A.D. 1787). Åsåtîyâh iii p. 94 no. 1038 (before
A.D. 1792), Rieu i 312b (defective at end. 18th cent.), Berlin
498, Edinburgh 231 (defective).

English translation: A narrative of the transactions in Bengal,
during the Soobahdaries of Azem us Shan, Jaffer Khan, Shuja
Khan, Sirarz Khan and Aliyird Khan. Translated . . . by
F. Gladwin. Calcutta 1788*.

[Sigarîf-nâmah i Wilzîyat, tr. Alexander, p. 3.]

959. No. 618 in vol. i of his Catalogue des manuscrits persans
de la Bibliothèque nationale is described by Blochet as

Têheuvour nâmá. Histoire du Bengale sous le gouvernement
de Mir Mohammed Djafar Têheuvour.

Blochet adds “L’auteur de cette histoire ne se nomme pas et
le titre n’est donné qu’aux folios 6 v°, 7 r°: Têheuvour fut
gouverneur du Bengale sous le règne du sultan Mohammed
Shah, vers 1144.” There seems to be some mistake here. Mu’ta-
man al-Mulk ‘Alî al-Daulah Ja’far Khân Bahâdur Asad-Jang,
previously entitled Murshid-Quli Khân, who became Divân
of Bengal in Muhammed Shah’s reign and Şâbah-dâr in that of
Farrukh-siyar and who died in 1139/1725-6 (see Mâyâdir al-
unmârâî iiii pp. 751-2), was the son of a Hindu and had no claim
to the title Mr. If Blochet is right in prefixing the title Mir
to M. Ja’far’s name, the person referred to in the Tahawwur-
nâmáh (if that is really its title) is doubtless the well-known Mir
M. Ja’far Khân, who was Nâzîm of Bengal from 1757 to 1759
and again from 1763 to 1765. It may be surmised that the title
Tahawwur-nâmáh is an allusion to Henry Vansittart, Governor
of Bengal 1760-4, whose titles were Nasîr al-Mulk Shams al-
Daulah Tahawwur-Jang.2 Unfortunately Blochet does not
quote the opening words of the MSS. which he describes, and

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1 In the B.M. catalogue this translation is entered under ‘Aqîm al-Shâîn
and in the I.O. catalogue under Narrative of the Events [sic].

2 Neither the earlier nor the later Ja’far Khân seems to have borne the
title Tahawwur-Jang.

therefore it is not possible to tell from his catalogue whether the
Tahawwur-nâmáh is identical with one of the histories described
in other catalogues.

Tahawwur-nâmáh : Blochet i 618 (A.H. 1187/1773).

960. Yânût ‘Ali Khân b. Ghulâm-‘Ali Khân has already been
mentioned (pp. 139-40 supra) as the author of the Hasîqat al-
âsâfâ. The authority for ascribing to him the Târikh i Mahâbât-
Jang, in which the author’s name is not mentioned, is the
Rev. J. H. Hindley (see Rieu i 312a, ii 806e).

(Târikh i Mahâbât-Jang) or (Târikh i ‘Ali-Wirdî Khân),
a history of ‘Ali-Wirdî Khân Mahâbût-Jang, Nâzîm of Bengal
d. 1169/1756), and his successor Sirâj al-Daulah (d. 1170/1757),
completed at Allahabad in 1177/1763-4: Rieu i 312a (defective,
18th cent.), 312b (ending with Râm Nârîyan’s appointment as
Nâzî of Bihâr. A.H. 1198/1788), 312b (ending at the same point.
18th cent.), iii 965a (ending shortly before the same point.
18th cent.), 1039a (extracts only. Circ. A.D. 1850), 1054b (extracts
only. Circ. A.D. 1850), IVANOW 205 (ending with Râm Nârîyan’s
appointment. 19th cent.). I.O. 4025 (transcribed (probably in
1903) from Ivanow 205), Browne Suppt. 251 (n.d. King’s 111),
Bodleian 279 (ending with Râm Nârîyan’s appointment),
Edinburgh 232.

English translation: Ferishta’s History of Dekkan . . . and
the history of Bengal, from the accession of Aliverde Khan to the
year 1760 [translated as far as the death of ‘Ali-Wirdî Khân
from a Persian manuscript “], identifiable with the Târikh

961. “Musâhir,” an enthusiastic supporter of the English,
was with the Marâṭḥâi army at Benares and subsequently at
Allahabad.

Fath-nâmâh, composed A.H. 1180/1766-7, a makhâwâr
on the British wars in Bengal from the first year of ‘Alamgîr II

* The author states that he had previously composed a similar account in
Hindi.
(A.D. 1754) to the peace with Shah-Alam and the grant of the 
 divānī of Bengal to the E.I.Co. (A.D. 1765) : Rieu ii 717a (circ. 
 A.H. 1180/1766-7).

962. Karam-‘Ali, a member of the family of the Nāzīms of 
Bengal, who was in the service of Nawāb S. M. Riḍā Khan 
Muzaffar-Jang, wrote his Muzaffar-nāmah in 1186/1772-3.

Muzaffar-nāmah, a history of the Nāzīms of Bengal from 
the rise of Nawāb ‘Ali-Wirdi Khan (d. 1169/1756) to the arrest 
of Muzaffar-Jang in 1186/1772 : Rieu i 313a (A.H. 1188/1774), 
I.O. 4675 (18th cent.), Eithé 479 (n.d.), Bānkiṭpur vii 609 (19th 
cent.).

963. Ghulām-‘Usain “Salim” Zaidpūr migrated from 
Zaidpūr (near Bārah Banki, in Oudh) to Mādah in Bengal and 
became Dāk Munsab, or Postmaster, there under George Udny, 
at whose request he wrote the Riyyād al-salāfīn. He died in 
1233/1817-18.

Riyyād al-salāfīn (a chronogram = 1202/1787-8, the date of 
completion), a history of Bengal divided into a muqaddimah 
(on geography and the early rājas) and four Rawḍakhes (1) the 
viceroyalty of the Sultāns of Delhi, (2) the independent kings, (3) the 
Nāzīms under the Timūrids, (4) the British : Oxford Ind. Inst. 
MS. Pers. A iv 28 (not later than A.D. 1805), Ivanov 206 (A.H. 
1267/1851), 207 (A.D. 1870), Rieu iii 9656 (extracts only. Circ. 
A.D. 1850). Būhār 82 (A.D. 1874), Berlin 497.

Edition : The Riyyāzu-salāfīn . . . edited by Moulaibi Abdal 
Hak Abūd, Calcutta 1890-1*® (Bibliotheca Indica. No index).

Translation : The Riyyazu-salāfīn . . . translated . . . with notes, 
by Moulaibi Abdus Salam, Calcutta 1902-4*® (Bibliotheca Indica. With 
index).

[Ikhā Bakhsh Khevaršīd i jahān-numā (J.A.S.B. vol. lxxiv 
Ency. Isl. under Ghulām Ḥusain.]

964. An anonymous author completed on 9 Dhū ‘l-Hijjah 
1206/30 July 1792

Akhbār al-ṣīd (beg. Ḥamd u sipās i bi-qipās mar Dīwārī- 
rāh kih akham al-hākimīn ast), a history of Bengal under British 
rule : Berlin 520.

965. An eye-witness wrote

An account of the death of Nawāb Muzaffar-Jang 
(i.e. M. Riḍā Khan) in 1206/1791-2 and the events which 
succeeded it : Berlin 13 (3).

Jā’isi completed his Sawānīh i gharā’īb in 1213/1798-9. His 
father was in the service of Nawāb Sarfarāz Khan [Nāzīm 
of Bengal from 1151/1739 to 1153/1740], apparently as a military 
officer. In the Sawānīh i gharā’īb (fol. 12a) it is stated that Mir 
Farzand i ‘Ali obtained leave from Sarfarāz Khan and returned 
home [i.e. to Jā’is], a place which is praised in the preface] with 
his son [presumably S. Nadhir-‘Ali] after an absence of twenty 
years.

Sawānīh i gharā’īb, a short history of the Nawabs of 
Bengal (and of contemporary events in the sūbahs of Allahabad 
and Oudh) from the time of M. Ja’far Khan to the death of 
A.D. 1892).

967. Iśtitām al-Mulk Mumtāz al-Daulah Mahā-rājāh Kalyān 
Sing’h Bahādūr Tahawwur-Jang b. Mumtāz al-Mulk Mahā- 
rājāh Shiṭāb Rāy Bahādūr Mansūr-Jang succeeded his father 1 
as Nā‘ib-Nāzīm of Bihār in 1187/1773. Unlike his father, of whom 
Captain Randfurlie Knox said “This is a real Nawab; I never 
saw such a Nawab in my life ”, 2 he was a man of no great ability 
and is described in the Siyār al-muta’ākkhirīn (ii 810).

1 For whom see Buckland Dictionary of Indian biography p. 347, Siyār 
al-muta’ākkhirīn, Lucknow 1866, ii pp. 73-6 (Raymond’s trans., reprint 
Calcutta 1926, iii pp. 49-67, ending with some sentences absent from the 
published text of the Persian original), and many other passages (for which 
see the indexes to the [1902-3] and 1926 reprints of Raymond’s translation) ; 
V. A. Smith The Oxford history of India, 1929, pp. 503, 513, 514 : and almost 
all works dealing with the history of Bihār and Bengal at this period.

2 Quoted by V. A. Smith, Oxford history of India, p. 514, from the Journal 
of the Bihār and Orissa Research Society iii 127.
Raymond’s trans. reprint 1926, iii p. 109) as a mere cipher in the Council at `A`zīmābād.

"In the Faṣlī year 1188 (A.D. 1781), during the administration of Warren Hastings, Kalyān Singh was taxed thirty-four laks of rupees as the revenue of Bihār, which he had to pay out of his own private means, owing to a deficit caused by the revolt of Chait Singh, Rājā of Banārās, and certain obstinate landholders of Bihār. Thus ruined, he repaired to Calcutta in Faṣlī 1195,1 and lived there for twenty-four years, enjoying the warm favour of the English officials. In Faṣlī 1217 2 he fell ill, and after an illness of ten months, which ended in the loss of his eyesight, he left for Patna in Faṣlī 1218.3 He found his beautiful houses and gardens there in a ruined condition, and so took up his residence in the Pathri Garden, near Bānkīpūr, which he took on hire. He bitterly complains of the unkind treatment he received at the hands of his fellow citizens. He was still suffering from various diseases, and had made up his mind to return to Calcutta, when he heard of Mr. Abraham Welland’s arrival. He paid a visit to Mr. Welland, who subsequently, through the author’s son, Mahārājāh Kunwar Daulat Singh Bahādur Dīfāh Jang, asked him to write a detailed account of Nawwāb Mīr Muḥammad Qāsim Khān, Nāẓim of Bengal. With this request he immediately complied . . . He tells us that because of his blindness he could make no use of his memoranda, or of other historical sources, but had to depend on his own recollections " (quoted from Abdul Muqtadīr’s summary of the autobiographical part of the preface to the Kholūsāt al-tawārīḥ).

He wrote poetry both in Persian and Urdu, using the takhallas “Aṣghī” (Sprenger p. 205, on the authority of the Tadhkīrāh i Shōrīsh and “ Sarwar’s” "Umdāh i mutakabābāh"). In 1211/1796 he completed an unimportant compendium of geography entitled ‘Aja’īb al-buldān (MS.: Berlin 356).

1 i.e. A.D. 1789–90. Presumably this was on his deposition from the Niyābat, for which the event is different, and apparently incorrect, date, A.H. 1198 = Faṣlī 1193 [sic] is given below (p. 721, l. 9).
2 i.e. A.D. 1810-11.
3 i.e. A.D. 1811-12.

(1) ‘Aja'īb al-wāridāt, memoirs of the author and his father, completed at Calcutta in 1205/1791 and divided into a nūqad-dimān and four bābās: Berlin 523 (autograph?).

(2) Kholūsāt al-tawārīḥ, a history of the Indian Timurids to A.H. 1227/1812 (the date of completion) followed by (Bāhī, or Wāridāt i Qāsim, as it is called in some MSS.) a detailed account of events in Bengal and Bihār from Mīr M. Qāsim’s accession to the Niyyat in 1174/1760 to the time of the author’s deposition from the Niyābat of Bihār "in A.H. 1198 = A.D. 1783," (so Abdul Muqtadīr, while Rieu says "the Faṣlī year 1193, A.H. 1198") when he was called to Calcutta: Rieu i 285b (Bāhī i only. Circ. A.H. 1227/1812), 313b (Bāhī ii only, with the title Wāridāt i Qāsimī. ‘A`zīmābād, A.H. 1227/1812), iii 925b (Bābās i–ii. Circ. A.H. 1850), Bānkīpūr vii 594 (Bābās i–ii. A.D. 1906).


[Autobiographical statements in the preface to the Kholūsāt al-tawārīḥ (summarised in Rieu i pp. 2838–284a and Bānkīpūr vii pp. 110–11); Siyar al-mutafa’ākhir, Lucknow 1868, ii pp. 810–14, 21 (Raymond’s trans., 1926, pp. 109–11); Sprenger p. 205; Nīzāmī Badayūnī Qamās al-muṣḥābīr (in Urdu) i pp. 155].

968, S. ‘All b. Tufail ‘Ali Khān b. Muhāriz al-Mulk Iltīqāhī al-Daulah Bilgārāmī dedicated his Tarīkh i Manṣūrī to the Nawwāb Nāẓīm Farīdūn Jāh S. Maqṣūr ‘Ali Khān Bahādur Nawrāt Jung (Nawwāb of Murshidabād from 1838 to 1881) sometime between 1264/1849 (a date mentioned in the work) and 1270/1854, the date of the R.A.S. MS.

Tarīkh i Manṣūrī, a history of Bengal containing little that is new apart from “ some original matter obtained from the inhabitants of Murshidābād” (Blechmann), the last chapters being devoted to the Nawwāb Nāẓīm’s, their children and

1 The Faṣlī year 1193 corresponds to A.H. 1201–2, the Hijri year 1198 to Faṣlī 1189–90. Presumably the correct date is Faṣlī 1195, which has been mentioned above as the year in which he repaired to Calcutta."


969. For extracts relating to Bengal from the Kheurshid i jahān-numā of S. Ilahi Bakshī Ḥussaini Angrāzābādī see p. 152 supra.

970. Khañ Bahādūr Khunjār Faḍl i Rabbi was born at Sālār (Parganah Fatehsing, District Murshidābād) on 13 August 1848. His father, Maulawi ‘Ubaid al-Akbar, was Mir Mansūr to the last Nawwāb-Nāzīm of Bengal, Manṣūr ‘Ali Khañ Faridān-Jāh. From November 1869 to 1874 Faḍl i Rabbi was in England as “correspondence clerk and officer in charge of the household” to the Nawwāb Nāzīm, who had gone there to represent his grievances to the House of Commons and who continued to live there until 1881. On his return to India in 1874 Faḍl i Rabbi was made Amīn-i mahālāt (Manager of estates) by the Nawwāb Nāzīm’s son, S. Ḥasan ‘Ali (who was created Nawwāb Bahādūr of Murshidābād in February 1882, the title of Nawwāb Nāzīm of Bengal having become extinct in November 1880 when Manṣūr ‘Ali Khañ resigned the position). Subsequently he became Nābār-Diwān and in 1881 Diwān of Murshidābād. In 1896 the title of Khañ Bahādūr was conferred on him. His name appears in the list of Honorary Magistrates at Murshidābād in Thacker’s Indian Directory for 1916 (the last year in which such a list is given).

An Urdu work of his, Taṣāliq al-nihād, an account of the Khondkārs of Murshidābād, the old Muslim family to which he belonged, was published at Agrah in 1897.6

Haqiqat i Muḥsān i Bangālah (in Persian 1 or in Urdu ?) : no copies traced.

1 It is included here as a Persian work on the authority of the British Museum catalogue, but nothing is said in the translation about the language of the original.

M. HISTORY OF INDIA: (b) BENGAL AND ORISSA 723


971. Of unknown authorship is Tārikh i fahāngirnāgar, a short (20 fol.) history of Dacca from Akbar’s conquest to the Nizāmat of Ḥusain al-Dīn Khān about the beginning of Shah-‘Alam’s reign: Edinburgh 233 (n.d.).


Tārikh Nuṣrāt-Jang, 1 a very brief history of Bengal and especially of Dacca from Akbar’s conquest to A.H. 1200/1785–6: Ivanow 208 (not later than 1817), Gotha Arab Cat. v. p. 497 no. 30*.


973. At the request of Major William Francklin Shvām Parsād Munshi compiled in November and December 1810 his Khulāsah i akhār i Gauh u jā i dāgar (for other forms of the title see Ethé), a topography and history of the fortress

1 Blochmann described the work as “good-for-nothing”, but Harinath De disagrees.
2 This edition, based on the A.S.B. MS. and on two MSS. in private possession, contains a continuation to A.D. 1843, the date of the death of Nawwāb Ghāzī al-Dīn Muḥammad, the last Nawwāb of Jāsārat Khān’s line, by S. ‘Abd al-Ḥasan, known as (‘Abd) Ḥamīd Mīr, b. S. Ḥusain Khān Ḥusainī, a son of Nuṣrāt-Jang’s ‘Aqīf-bāqī.

974. Ghulm-Hasan Zaidi Jaunpūr, fl. circ. A.D. 1805, has already been mentioned (p. 699 supra) as the author of a short historical account of Jaunpūr.

* A short account of Calcutta, its climate, topography etc.: Browne Pers. Cat. 108 ii.

975. Nawwāb-Zādah S. Ashraf al-Dīn Ahmad b. Nawwāb Wazir al-Sulṭān Fakhr al-Mulk S. M. ʿAlī Khān Bahādur, seventh Mutawalli of the Imāmbarāh at Hoogli (appointed 1875) and author of several works including the Nau ratan, an anthology of Persian poetry (Lucknow [1883?]), was born in 1855 and educated at the Calcutta Madrasah and the Doveton College, Calcutta. He was a Fellow of the Calcutta University and a Trustee of the Aligarh College. In 1893 he received the title of Khān Bahādur.


976. Other works:

(1) Account of the war of the East India Co. with Mir Qasim Khān (beginning Az jmūlah i bāqalāmān i rāzūr and apparently taken mostly from the Siyār al-mutaʿakhkhirīn): Bodleian 280.

(2) Fragment giving a review of the Governors of Bengal

1 For S. ʿAlī Khān see p. 648 supra.

2 Haṭa Miḥsin, who died on 24 Dhū l-Qa'dah 1227/1812, was a merchant of Hoogli noted for his charitable benefactions. See *Life of Haji Miḥammad Muhsein by Mahendra Chandra Mitra*, Calcutta 1880. The modern history of the Indian chiefs, rajās, zamindārs etc. by Loke Nath Ghose, pt. ii, Calcutta 1881, pp. 304-9 and Ency. Isl. under Miḥammad Muḥsin, where further references are given.

M. HISTORY OF INDIA: (cc) GUJRĀT

977. An author who does not mention his name but who tells us incidentally in his account of the year 847/1443-4 that he was born on the 18th of Dhi’l-Hijjah in that year, when his father was taking part in the expedition of Sulṭān ʿAlī al-Dīn [Ahmad] b. Ahmad Bahmān against the fort of Mudkāl, wrote a history of the Muzafārī dynasty which contains no title in the preface but which on the title-page of the India Office manuscript is called with doubtful correctness Tārīkh i Muṣafār-Shāhī.1

Τārīkh i Muṣafār-Shāhī [1], a flowery history of the Muzafārīs to the year 889/1484 or thereabouts written in the

1 The connexion of the author’s father with the Bahmāni court suggested to Rieu the possibility that this work may be identical with “a history of Gujrat entitled Maṣāriq i Maḥmudshāhī, also called Tārīkh i Maḥmūdshāhī, the author of which, Mullā ‘Abd al-Karīm Hamadānī, had been attached to Khwāja Maḥmūd Gāvān, the celebrated minister of the Bahmānīs. . . .” The correctness of that conjecture can neither be proved nor disproved at present. Rieu does not specify the source of his information concerning ‘Abd al-Karīm Hamadānī and his Maṣāriq i Maḥmūdshāhī. ‘Abd al-Karīm’s life of Maḥmūd i Gāvān is summarised by Firūzābād at the end of his account of Sulṭān Muḥammad Shāh Bahmānī. A general history entitled al-Tabaqat al-Maḥmūdshāhīyāt by ‘Abd al-Karīm b. M. al-Nāmūdī († Nisahk doubtful) has already been mentioned (p. 100 supra).
reign of Maḥmūd Shâh Bégarah, and beginning with the words
Bar waqīf i hājīmanu: Rieu iii 966a (about half of the work,
corresponding to foll. 1–107a in the I.O. MS. 17th cent.), LO.
3842 (A.H. 1299/1881–2).

978. For the general history al-Tābqaṭ al-Maḥmūd-Shāhī-
yah, which contains much information about Gujrat to the year
905/1499–1500, see p. 109 supra.

979. A work entitled Maʿāthir i Maḥmūd-Shāhī was written by a
certain ʿAbd al-Khāliq BRHĀM[?], I YWN (Pūni ?), known as (al-maʿrūf bi) Bar-birahmāh, who died in 895/1489–90 [according
to ʿAbd al-Karīm al-Nadīmī (1) al-Tābqaṭ al-Maḥmūd-
Shāhīyāh (Eton 160). Cf. p. 109 supra], under the year mentioned.
According to Rieu, who does not specify his authority, “a
history of Gujrat entitled Maʿāṣir i Maḥmūdshāhī, also called Tārīkh i
Maḥmūdshāhī” was written by ʿAbd al-Karīm Hamadānī, who
“had long been attached to Khwājah Maḥmūd Gāvān,
the celebrated minister of the Bahmanīs” and who wrote a
life of Maḥmūd i Gāwān which Fīrishta summarises at the end
of his account of Sultān Muḥammad Shāh Bahmani. A
supplement to one of these works, probably the first, or possibly to
yet another work of the same title, was written by order of
Maḥmūd Shāh Bégarah by an author whose preface contains
neither his own name nor the title of his work.

(ço̲mimah i Maʿāthir i Maḥmūd-Shāhī),1 a flowery history
of the reign of Sultān Maḥmūd Shāh Bégarah from the time
when he despatched an army against Bahādur Gilānī [in 895/
1490–1 according to the Zafar al-walīh i p. 169] to the surrender
of Asīr Fort by Yusuf Hādī to Aʿẓam Humāyūn [in 916/1511
according to the Zafar al-walīh i p. 59], written by order of
Maḥmūd Shāh as a supplement to the Tārīkh i Maḥmūd-
Shāhī of an unspecified author and beginning Bar-nām i shahān-
shāh i mulk i qīdam: LO. 3841 (apparently only the first of
the two maqālahs ((1) on Maḥmūd Shāh, (2) on his contempo-
raries) mentioned in the preface. A.H. 1299/1882).

1 On the title-page of the I.O. manuscript the work is called Tārīkh i
Maḥmūd-Shāhī, which may possibly be the correct title.

980. It was by order of Abū ʿI.-Naṣr Sultān Muḥaffar Shāh II
that a certain “Qānīʾ” wrote
Tārīkh i Muḥaffar-Shāhī [1], an account, in prose inter-
spersed with many verses, of the capture of Shādi-ābād (Mānādū
in 942/1538: Rieu i 287a (A.H. 1223/1808), LO. 4521 (A.H. 1367/
1851).

981. A certain “Mūṭīʾ” completed A.H. 941/1534–5 and
dedicated to Bahādur Shāh
Ganj i maʿānī, a mathnawī on Bahādur Shāh’s victories:
Ivanov Curzon 251 (16th cent.).

982. Mir (or Shāh) Abū Turāb Wali b. Shāh Qub al-Dīn
Shukr Allāh, or Shāh Abū Turāb al-Uraidi al-Ḥusainī, as he is
called in the Zafar al-walīh (p. 548), was a Shīrāzī (Salāmi)
Saiyīd, whose grandfather had migrated from Shīrāz and in
988/1492-3 had settled in Chānpānār. In 974/1566–7 Mir Abū
Turāb was evidently an employee or a supporter of the Gujratī
noble Chingiz Khān who sent him to negotiate with Iṭtimād
Khān. Chingiz Khān was murdered in Safar 975/1569, and in
980/1572–3, when Akbar first entered Gujrat, Mir Abū Turāb
was sent by Iṭtimād Khān to the Emperor with a letter inviting
him to take the country. He accompanied Akbar on his progress
through Gujrat and received various marks of the royal favour.
In 985/1577 Akbar appointed him Ḍīr i Ḥājī, and on his return in
987/1579 he brought with him to Agra a large stone bearing
the impression of the Prophet’s foot (qādīm i Rasūl). In 988/1580
he received permission to take this stone to Gujrat and he
erected it at Asīwāl near Aḥmadābād. In 992/1583 Iṭtimād
Khān was appointed Governor of Gujrat, and Shāh Abū Turāb
Aṭim i gūbah. He died on 13 Jumādā i A.H. 1003/1595 and was
buried at Asīawāl.

Tārīkh i Gujrat, a history of Gujrat from the reign of
Bahādur Shāh (A.H. 932/1526–943/1536) to the taking of Aḥmad-
ābād by Muḥaffar Shāh III in 992/1584: Rieu iii 967 (A.H. 1151/
1738–9).

1 This title, of doubtful genuineness, occurs not in the work itself but in
the copyist’s colophon and on the title-page of the I.O. MS.

[Autobiographical statements in the Tarih-i Gujarât (for these see Rieu iii 967 and Ross's introduction to his edition and his summary of contents); Akbar-namah i p. 146, iii pp. 217, 281, 318, 403, 411, 454 and doubtless elsewhere (see the index to Beveridge's translation of this volume, when it appears); Zafar al-walid bi-Muqaffar wa-dlih (in Arabic) pp. 49922, 5044, 5062, 5077, 5483, 5673, 6035, 6063. 20-21; Mir'at i Ahmadî, khatimah (Baroda 1930) p. 64, English trans. (Baroda 1938) p. 57; Ma'âthir al-umara' iii pp. 280-5, Beveridge's translation pp. 142-4 (summarised by Blochmann in his translation of the Ain i Akbari pp. 506-7); Rieu iii 967.]

983. Sikander b. M. Manjhu 1 b. Akbar served under the Khân in A'zam (Mîrzâ 'A'zâz Kâkha, Governor of Gujarât) in the campaign which ended with the capture and death of Muqaffar Shâh III, the dethroned king of Gujarât, in 1000/1591.

In 1026/1617 he was visited at Ahmâdâbâd by Jâhângür, who mentions him in his Memoirs (tr. Rogers and Beveridge i 427) as a man well acquainted with the history of Gujarât, who had been for eight or nine years in the Imperial service.


1 M. 'uzî Manjhu, as the MSS. have it, or Miyâns Manjhu, was steward of the estate of Saiyid Bâghâri's descendants (see Rieu iii 1084 ad p. 287b). Some of the MSS. omit the iba before Akbar.


Editions: Bombay 1831*, 1890*. Bombay 1890**.

English translation: Mirzâ Sikandâr, or The Mirror of Sikandar. Translated by Fazlullâh Lutfullâh Farâîd. [Bombay 1890**].

Cf.: The history of India as told by its own historians. The local Muhammadan dynasties. Gujarât. By ... Sir E. C. Bayley ... Partially based on a [nearly complete] translation of the Mir'ât i Sikandârî by ... J. Dowson. ... Forming a sequel to Sir H. M. Elliot's History of the Muhammadan Empire of India. London 1886**.

984. Mirzâ M. Hasân b. M. 'Ali was eight or nine years old in 1120/1708, when he went to Gujarât from Burhanpur (Mir'ât i Ahmâdi i p. 134*), his father having been appointed Waqâ'i-i-nâdir of the jâyûr of Prince M. Jâhângür Shâh in the sâbah of Ahmâdâbâd (M. i A. i p. 383*). On his father's death in 1157/1744 he succeeded by royal decree to his father's mansâb, his office (Amîn or Superintendent of the Cloth Market), his title ('Ali Muhammad Khân) and his jâyûr (M. i A. ii p. 326*). In 1159/1746 he was appointed Ivecin of Gujarât (M. i A. ii p. 340), and in 1163/1750 the title of Bahâdur was conferred upon him (M. i A. ii p. 396*).

Mir'ât i Ahmâdi, as it is usually called, or Mir'ât i Ahmâdi i sâbah i Ahmâdâbâd Gujarât, as the author called it, begun in 1170/1756-7 and completed in Şafar 1175/September 1761, a history of Gujarât from the earliest times to Ahmâd Shâh Abdali's victory over the Marât has at Pânîpât in 1174/1761 with a khatimah containing a description of Ahmâdâbâd, lives of the saints and saiyids buried there, accounts of its inhabitants, Hindu tribes and temples, measures, weights etc., t'hâmakhs, officials and their duties, districts and parganâks of Gujarât,


English translation of the history down to Akbar’s invasion, i.e. about one-sixth of the whole work: The political and statistical history of Gujûrdã, translated from the Persian of Ali Mohammed Khân . . . to which are added . . . annotations and . . . introduction. By J. Bird. London 1835* (Oriental Translation Fund).


Baroda (Calcutta printed) 1928* (Gaekwad’s Oriental Series, 43).


For an Urdu translation and two incomplete Gujarâti translations see Bombay Univ. p. 264.

[Autobiographical statements in the Mirât i Âhmâdî (two or three of these in Rio i 289 and in the foreword to the English translation of the Khâtîmân); Rio i 289.]

985. Ranghôr-ji, a son of the celebrated Dîwân Amar-ji of Jûnâgarh, was born in Samvat 1824 Vikrama/A.D. 1767. Most of his life was devoted to the service of the Nâwâhs of Jûnâgarh as was that of his father Amar-ji and that of his elder brother Raghunâth-ji, who was likewise Dîwân, and who died in 1819. Like them he played a prominent part in the incessant warfare between Jûnâgarh and the neighbouring states. According to James Burgess Ranghôr-ji was in his turn Dîwân of Jûnâgarh, but this does not seem to be explicitly stated in the Wâqâî’i Sûrâf-h.

Târikh i Sûrâf-h or Waqā’i’i Sûrâf-h, a history of Sûrâf-h* or Saurâshtrâ, especially of Jûnâgarh and Nawanagar, in the author’s time with a sketch of its earlier history, completed (according to the Edinburgh Univ. catalogue) in Jûth of Samvat 1886/16 Dîhâ 1-Hijjah 1245/9 June 1830 *: Bombay

* Sûrâf-h (= Kâh’hiyâwâr) is to be distinguished from Sûrât, the name of a port on the other side of the Gulf of Cambay.

* This date does not seem to occur in Rehatseck’s translation. The date Samvat 1806/A.D. 1256 (= 1940) occurs in an addition (by the author?) which appears on p. 234 of Rehatseck’s translation.
Fyzeel 11 (autograph ? A.H. 1245/1850 ?). 12 (Samwat 1892/ A.D. 1835-6. Fuller than 11 and apparently a revised edition),

**Edinburgh** 235 (A.H. 1287/1870), **Rieu** iii 1041a (extracts only.
Circ. A.D. 1850), \textit{LO}. 4527 (extract relating to Jûnâgañh down to
Akbâr’s conquest. A.D. 1849).

English translation by E. Rehatsek revised by Col. J. W.
Watson and edited with an introduction by J. Burgess : 
**Târikhi-Sorâth**, a history of the provinces of Sorâth and Hûdr in Kâthidwâr. 
By Ranchodji Amarji. . . . Translated from the Persian. 
**Bombay** 1882**"**.

MS. Gujarâti translation by Mani-shankar Jata-shankar Mujumdar (see Rehatsek’s translation pp. iii, 25).

[Rehatsek’s translation pp. iii, 53, 89-91, 137, 164, 173, 175, 178, 189, 190, 193, 197-202, 211, 221-2, 268-9, 276, 290-1, 298 ; 
Gazetteer of the Bombay Presidency, vol. viii Kâthidwâr 
(Bombay 1884) p. 628 ; H. Wilberforce-Bell The History of 
Kathiawad, London 1916, pp. 147, 156, 160-4, 192, 194.]

Bahâdur was Munisîf at Sûrât and died in 1265/1848-9. He wrote 
a historical work entitled \textit{Hadîqat i Ahmadi} in three volumes. 
He had intended to rewrite this and divide it into fifteen parts, 
but he died when he had completed only one part, to which he 
gave the title \textit{Hadîqat al-Hind}.

\textit{Hadîqat al-Hind} : **Bombay** Fyzeel 10 (chapter xii only 

987. Other works :

1. \textit{Haqâiq (Haqâiq, Ahwâl) i sarkâr i Gâyaskwâr}, 
a short history of the Gâyâkwâr Mahârâjâhs of Baroda from 
their origin to A.D. 1818, by Munshî Sûrât-Bhêjî. \textit{LO}. 4525 
(A.H. 1289/1853), 4526 (about the first third of the same work. 
Same hand).


3. \textit{Muntakhab i alwâlî i zain al-bilad Ahmadâbâd}, 
a short history of Gujrat from the time of the Hindu Rûjahs

to that of Ragnat’h Râo, when ‘Alî M. Khân was [Dwâs] of the 
province, possibly compiled by the copyist Bâng [?] La!’ son 
of Tarânt [?] La’ : \textit{LO}. 4545 (A.D. 1849).

4. \textit{The Salatîn-i-Baroda}, being Mr. F. A. H. Elliot’s 
“Rulers of Baroda”, rendered into Persian . . . by Maulâvi 
Farîd ud-Dîn Ahmad. **Bombay** 1898*.

5. \textit{Târikh i Bharîch}, a short history of Broach in the 
18th and early 19th centuries, by Nûr al-Dîn b. Qâdî S. Ahmad 
Hûsain Riâjavî al-Shîrâzî : \textit{LO}. 4514.

6. \textit{Târikh i salâṭîn i Gujrat}, a very brief (21 foll.) 
chronicle of the rulers of Gujrat from Sûrât Ahmad Shîh 
(A.H. 813/1410) to A.H. 961/1554, the last date mentioned 
in the text, or a little later : **Bodleian** 271 (n.d.).

M. HISTORY OF INDIA : (dd) CUTCH

988. The \textit{Nasab-nâmah i Jâřêjah} is based on the oral statements of a certain Úpâdya Khurji Jâdev Mîr,\(^{1}\) an inhabitant of 
Virah in the pargah of Bhûtj. These were written down in 
P’hâgun 1878/Feb. 1882 and were translated from the Gujratî 
into Persian by order of Mr. Walter, Assistant Resident of Cutch.

\textit{Nasab-nâmah i Jârêjah}, a history of the ruling tribe of 
Cutch from its origin to the Hindu year 1875/1819 : \textit{Rieu} i 290 
(A.H. 1293/1872).

M. HISTORY OF INDIA : (ee) INDORE

989. It was at the request of Jasswant Râo Hêlkar’s \textit{bakhshî}, 
Bhawâni Shankar, that \textit{Móhan Singh} wrote the \textit{Wagâ’î i Hêlkar}, 
which he completed in 1223/1808.

\textit{Wagâ’î i Hêlkar}, a history of Jasswant Râo Hêlkar, who 
ceeded his brother Kàshî Râo as ruler of Indore, was defeated 
by Lord Lake in 1804, became insane in 1806 and died in 1811 : 
\textit{Bânkîpur} vii 618 (A.H. 1223/1808, not autograph), 
\textit{Bodleian} 1970 (not later than A.D. 1812), \textit{LO}. 3930 (19th cent.).

\(^{1}\) Vocalisation of these names partly conjectural.
and successor Sulṭān Ghīṭāl al-Dīn (reigned 873/1469–906/1500) his

Ma‘ūthīr i Māḥmūd-Shāh, a flowery history of Māḥmūd-Shāh with a brief account of his predecessors, especially Sulṭān Hūṣang and Muḥammad-Shāh (Ghazní Khān): Berlin 511 (a seal dated 1182/1768–9), Browne Suppt. 249 (A.H. 1199/1785). King’s 67, Bodleian 270 (slightly defective at beginning. N.d.).

992. Of unknown authorship is


993. A Tārīkh i Mālīḵī by Karam-’Alī is mentioned by C. E. Luard as one of the authorities used by him in compiling the Mālīḵī Gazetteer (Bombay 1908), but no copies of this work seem to be recorded in any published catalogue.

M. HISTORY OF INDIA: (hh) GWALIOR

994. Sh. Jalāl Ḥiṣārī was secretary to Saiyid Muṣṭafā Khān Bārhāh,1 surnamed Khān i Jāhan, who was Governor of Gwalior from Shāh-Jāhan’s accession to 1055/1645–6. For his Wāqī’āh i Ḥāfīz Khān Sīyāh see p. 737 infra.

Gusvālīyār-nāmah, a history of Gwalior to 1055/1645–6 based on a Hindi work by a Brahman named Śyām: Rieu ii 838a (A.D. 1690).

995. Hirām b. Girduhr-Dās was Mungā i Muṭamad Khān (Khwājah Nūr), who was Governor (Commandant) of Gwalior from A.H. 1071/1660–1 to 1078/1668.

(Gusvālīyār-nāmah), a history of Gwalior to a.h. 1078/1668 based on Jalāl Ḥiṣārī’s work: Rieu i 303b (A.H. 1080/1669), Eton 201.

1 See Ma‘ūthīr i ḥaṣrat’i in pp. 758–766.
that an anonymous author wrote his *Aḥwāl i Mād'hauji Sindhiyāh*.


999. An anonymous *Guwāliyār-nāmah* is the basis of the History of the fortress of Gwalior mentioned below.

*Guwāliyār-nāmah*: no MSS. recorded, unless it is one of the works described above.

English translation: *History of the fortress of Gwalior.* [Translated] by Shrimant Balvant Row Bhayapshebh, Scindia. [With a continuation by the translator to his own time.] *Bombay* 1892**.

1000. Other works:

1. *Aḥwāl i Mahārājah Sawā'ī Rānā Ghatar Singh'h* . . . *Rānā Gōhad*, an account (44 foll.) of events in the years 1777 and 1778 relating mainly to Gōhad, a fort which now forms part of the State of Gwalior but which was then held by a Jāt rānā: *Berlin* 519.

2. Extracts relating to Chandōri and its Mahārājās from a number of historical works: *I.O.* 3928 (19th cent.).


**M. HISTORY OF INDIA: (jj) BUNDÈLKHAND**

1001. Shāikh Jalāl Ḥiṣārī has already been mentioned (p. 735 supra) as the author of a *Guwāliyār-nāmah*.

*Wāqī'ah Ḵᵛājār Singh'h*, an account of Ḵᵛājār Singh's Bundelkhand, Rājāh of Unghā (Oorchā), and especially of the expedition sent against him by Shāh-Jāhān under the command of Sayyid Muṣṭafār Khān Khān-Jāḥān, and his consequent overthrow and death in 1044/1634-5: *Rieu* iii 898a (a.d. 1690).

1 To whom the author was at one time secretary.
1002. Kēshav Dās (Kēśava Dīsa) wrote in Hindustani Barsingh'-charitra, an encomiastic account of Rājāh Birsingh Dās, of Oorcha, the murderer of Abā 1-Fadl (for whom see pp. 541–51 supra).


M. HISTORY OF INDIA: (२२) THE DECCAN

1003. M. Hādī b. M. Mahdī known as Mirzā Mahdī Khān Şafawi has already been mentioned as the author of the Dīyā al-tuyūn (p. 54 supra) and the Majmū‘ah i Mirzā-Mahdī-Khān (p. 519 supra).

Qadāyā-yi salāfīn i Dākan (a chronogram = 1156/1743), a history of the Deccan based mainly on Firishtād and divided into seven bābās: Ethē 446 (only 1st bāb (Bahmanis) and greater part of 2nd (‘Ādil-Shāhs) to A.H. 1005/1796–7).

1004. Lakhmār Nārāyan “Shaflī” Aurangābādī (see pp. 476–8 supra).

Tamnāq ī shīgār (a chronogram = 1200/1786), a history of the Deccan dedicated to Richard Johnson: Ethē 447 (R. Johnson’s copy, received by him in 1788), 448.

Later edition (?) written A.H. 1203/1788–9: Rieu ii 8596 (breaks off in an account of the Marāthās. Early 19th cent.).

1005. Some information concerning M. ‘Abbās “Ri’f’āt” Shīrwānī has already been given on pp. 226–7 supra. For his Sulṭān-nāmah and his Tārīkh i Quisar i Rūm see p. 421 supra.

Bāgh ī chahār-chaman, a short history of the Deccan


1006. Other works:


2) Jang-nāmah i Dākan, a detailed diary of the operations in southern India under Colonel Camac without author’s name or publisher’s name: Bodleian 282 (defective at end).

3) Khizānah i Rasūl-Khānī dar tārikk i Dākan: Aṣafıyah i p. 238 no. 606.


5) Waqā‘ī i Dākan, history of events in the Deccan in Shāh-Jahān’s reign: Blochet i 620 (18th cent.), Aṣafıyah i p. 258 no. 417 (possibly not the same work. A.H. 1287/1870–1).

M. HISTORY OF INDIA: (२२) THE BAHMANIDS

1007. S. ‘Ali b. ‘Azīz Allāh Tabātābā, or al-Tabātābāi, or al-Hasānī went to India from Iran in al ‘Irāq and entered the service of the Qutb-Shāh [evidently either Muhammad-Quli, who came to the throne in 989/1580, or his predecessor Ibrāhīm]. Shortly afterwards he witnessed the siege of Naldrug [989–90] in the suite of Mr-Quli Qutb-Shāh. Apparently he left the Qutb-

1 Presumably this is the correct form of the name which Ethē writes Gōbdās.

2 This work (beg. Bar dastār ī dīkāh-dīkāh) is without title or preface, but is conjecturally assigned by Rieu to Lakhmār Nārāyan on account of the substantial agreement of the chapter on the Marāthās with the Zindā-i-qhanām-i.”
Feeling insecure, he fled to India in 926/1520. Landing at Goa, he stayed for a time at Paréndah, but in 928/1522 he went to Ahmadnagar on the invitation of Burhán Nizám-Sháh and became his trusted adviser. He converted Burhán Nizám-Sháh to the Shí’ite belief and propagated it with much success in the Deccan. He died at Ahmadnagar in 952/1546, or 955/1546, or 966/1559.

A collection of his letters, Inshá’i, or Munše’a‘í, i Sháh Táhir, partly official and partly private, has been preserved (see Rieu i 395, Bánkipur Suppt. ii 2121).

Fath-námah, an account of the conquest of Shólánpír by Burhán Nizám-Sháh: Bánkipur Suppt. ii 2119 (A.H. 1077/1666–7 or soon after).

[Tuhfah i Sání, Táhir A.H.S. 1314, p. 29; Burhán i ma’á’thir pp. 251–8 (arrival in India), 258–68 (conversion of the king etc.), 324–6 (death) and elsewhere; Majá‘ís al-mu‘minín pp. 352–4 (the last biography in Majá‘ís VII); Fíridsháh, Bombay ed., ii pp. 213–30 (in the account of Burhán Nizám-Sháh); Beale Oriental biographical dictionary p. 369; Rieu i 395; Bánkipur Suppt. ii pp. 94–5.]

1010. For the Burhán i ma’á’thir of ‘Ali b. ‘Azíz Alláh Ţabátábá see p. 740 supra.

1011. “On the back of the first leaf in the present volume” [i.e. the Munštákhab i tavafiríik i Bahíri] “there is a note, in English, stating that it contains sketches of the Ahmadnagar history, by the late Kázi ‘Abd an-Nábi, ‘from original papers in his possession, transcribed from the original MS.’ In the first lines of the text it is mentioned that the Jámí‘ al-Ulúm, written by the late Kázi ‘Abd an-Nábi, is the source from which the extracts relating to Ahmadnagar are derived; and it would appear that that work was arranged in alphabetical order, since the extracts are said to have been taken from the Chapter of Alif with Há.” ‘Abd al-Nábí b. Qádí ‘Abd al-Rásúl Ahmadnágarí is described by Rašmán ‘Ali as a pupil and disciple of Sháh Wajhé al-Dín ‘Alawi Ahmadabadí. The well-known Gujratí saint and scholar of that name (for whom see Rašmán ‘Ali
249 etc.) died in 998/1590 and cannot have been the immediate teacher of ‘Abd al-Nabi Ahmadnagar, whose Persian commentary on the Kāfīyāh of Ibn al-Hājib, Jāmī al-qādhā’ī mahbūb al-fuṣūd, was written in 1144/1731-2 (Editions: Cawnpore 1881 (2nd ed.), 1896 (4th ed.).) The Jāmī’ al-ʿulām, from which the information relating to Ahmadnagar is taken, must presumably be the work which in the preface is called Dastār al-ʿulāmā’i jāmī’ al-ʿulām al-qādiyāh hāʻerī ‘l-furā’ wa-l-ʿusūl al-naqīyāh (on the title-page of the printed edition Jāmī’ al-ʿulām al-muṣawqāb bi-Dastār al-ʿulāmā’) and of which the first fām, an Arabic dictionary of technical terms, was published at Haidarābād in 1329/1911. It may be conjectured that one of the fāmān of that work is a geographically-historical dictionary in Persian.


[Raḥmān ‘Ali p. 135].

1012. Shihāb al-Dīn was Qâdī of Ahmadnagar in the early part of the 19th century.

Shihābī, a historical work [on the Deccan (?)] compiled from Fīrāstāh, Khāfī Khān, the Jāmī’ al-ʿUlām and the Yād-dāshī i buzurgān: LO. 4536 (passages relating to Ahmadnagar only from the accession of Ahmad Shāh II to the time of [Henry] Pottinger. c. 1229 Faṣl).}

M. HISTORY OF INDIA: (nm) BIJĀPŪR

1013. Rafī al-Dīn Ibrāhīm b. Nūr al-Dīn Taufiq Shīrāzī was born in, or about, 947/1540-1, and went to India originally as a merchant. From his twentieth year he served ‘Ali ‘Ādil-Shāh (reigned 965/1557-987/1579), at first apparently as steward (bāqey-sāltān), and acted sometimes as his secretary. In 1005/1596-7 (i.e. in the time of Ibrāhīm ‘Ādil-Shāh II, who reigned from 987/1579 to 1033/1626) he was sent on an important mission to Ahmadnagar, and about this time he held the offices of Governor of Bijāpūr, Steward to Prince Fath Khān and Master of the Mint. He wrote an abridgment of the Rauḍat al-ṣafā’ and a work entitled Farhang-nāmah.

Tadhkīrat al-mulākā, begun in 1017/1608-9 and completed in 1020/1611-12, a history of the ‘Ādil-Shāhs to 1020/1611-12 and of contemporary Indian and Persian dynasties: Blochet i 619 (18th cent.), Rieu i 316a (a.d. 1832), iii 1040a (extracts only. Circ. a.d. 1850), Suppt. 83 iii (19th cent.), Bodleian 276, Rehatsekar p. 73 no. 11, Ethē 2838 (somewhat curtailed. A.d. 1879), Asafiyah iii p. 100 no. 1081 (A.h. 1306/1888-9, Title given as Tuhfat al-mulākā). An abridged translation of an extract: The history of the Bahmani dynasty. Founded on the Burhān-i Maqār [and the Tadhkīrat al-mulākā]. By J. S. King. (Reprinted from the “Indian Antiquary.”) London 1900.

[Autobiographical statements in the Tadhkīrat al-mulākā; Futūhāt i ‘Ādil-Shāh (Rieu i 317a) fol. 169a, 210b-227b; Rieu i 316a.]

1014. M. Ḥakīm (? Ḥakīm M.) Amīn, or Amīnā, “Ātashī” was a court-poet of Sultan Muhammad ‘Ādil-Shāh (A.H. 1036 or 1037/1626 or 1627-1667/1656). For a MS. of his Kulliyāt see Ethē 1536. ‘Ādil-nāmah, a mathnawī on the exploits of Sultan Muhammad ‘Ādil-Shāh: Ethē 1536 (4) (defective at beginning. A.H. 1042/1633).

1015. Ḥāşim Bēg “Fuzūnī” Astabādī having performed a pilgrimage to Mecca was prevented by the unsafety of the roads from returning home and so landed on the coast of Malabar and went to Bijāpūr, where Muṣṭafā Khān presented him to Sultan Muhammad ‘Ādil-Shāh. Futūhāt i ‘Ādil-Shāh, a history of the ‘Ādil-Shāhs to A.H. 1054/1644-5: Rieu i 317a (17th cent.), 318a (abridged. 19th cent.). [‘Abd al-Nabi Mai-khānāh pp. 443-9; Maḥkam al-qarā’īb no. 1909.]

1016. Abū ‘l-Qāsim al-Ḥusainī composed
Guldastah i golshan i rāz [?], a history of Muḥammad ʿĀdil-Shāh: Browne Coll. H. 17 (13) = Houtum-Schindler 24 (defective at end).


[Aḥeṣāl i salāṭin i Bijāpūr (B.M. MS. Add. 26,270 fol. 30); Rieu i 318.]

1018. At the request of ʿAbd al-Muḥammad Shāh-nawāz Khān an anonymous author1 compiled the

Tavārīkh i haft kūrā, a sketch of ʿĀdil-Shāh history to 1097/1686 in seven majālis: Ethis 454.

1019. An anonymous author, who is called by Grant Duff (History of the Maharattas i p. 78)2 Syud Moideen [= Muḥīṭ i-Dīn ?] Peerzadah and by Šrīkāīrī (in a note at the end of

1 According to H. H. Wilson The Mackenzie Collection, 2nd ed., Calcutta 1828, p. 374, the author is “Asād khān of Lār” (ʿAsād Khān Lārī). It may perhaps be the history mentioned in § 1019 as by Mīr Ibrāhīm b. Mīr Ḥusain Lār Asād-Khānī. On a fly-leaf of the L.O. MS. the authorship is ascribed to Futūr Khān [sic].

2 “A history of Bijapoor, written by Syud Moideen Peerzadhe, suggested by numerous enquiries put to him by English officers, who have been much in the habit of visiting Bijapoor since the last Maharatta war. It was finished in January 1821: and although great pains have been taken, the author’s dates, by confusing the Soorun and Hejrie eras, are frequently much misplaced. His industry, however, is very commendable.”

the B.M. MS. Add. 26,269] Suedd Ghulam Moideen Peerzadah, compiled in 1221/1806–7 from the histories of Mr Ibrāhīm b. Mīr Ḥusain Lār Asād-Khānī (written in the time of ‘Ali ʿĀdil-Shāh II) and Shaikh Abū l-Ḥasan (who died a few years before the capture of Bijāpūr) his

Aḥeṣāl i salāṭin i Bijāpūr, a sketch of ʿĀdil-Shāh history to the death of Sikandar in 1111/1699: Rieu i 318b (A.H. 1236/1821), R.A.S. P. 76 = Morley 64.

1020. Ghulām Murdād called Šāhīb Ḥadrāt was an acquaintance of J. C. Grant Duff, the author of a well-known History of the Maharattas, who mentions him in that work (vol. i p. 98) not indeed as the author of the Basāṭīn al-salāṭīn but as “a Peerzaduh, styled Sahib Hazrat, son-in-law of Abdoolah Sahib, a very venerable and sensible old man, the most respectable person now in Beejapoor”1 and as the owner of “original memoranda for a history of Beejapoor, partly arranged by Abdool Hossen [sic, for Abū l-Ḥasan] Qazee, who died a few years before the city was finally captured”. According to the British Museum copies the Basāṭīn al-salāṭīn was completed in 1237/1822, which is indeed the date of Add. 26,269, and according to one of them it was intended for presentation to Mr. Grant, the Resident (i.e. the afore-mentioned J. C. Grant Duff, originally Grant, British Resident at Satārah, for whom see Buckland’s Dictionary of Indian biography p. 175). In the other recorded copies, however, the name of Ghulām Murdād is replaced in the preface by that of Muḥammad Ibrāhīm al-Zabairī and the date of completion is given as 1240/1824.


1 “He is full of legendary information, and on seeing and conversing with him, in the midst of lofty domes and falling palaces, one fancies himself in company with the last of the inhabitants of that wonderful place.”
M. HISTORY OF INDIA: (oo) GOLCONDA

1021. It was in 1016/1607, according to Sprenger,\(^1\) that “Farsi” composed his Nasab-nāmah or Nisbat-nāmah i shahryārī, as Sprenger calls it.

Nasab-nāmah, or, according to Sprenger, Nisbat-nāmah i shahryārī, a poem of about 20,000 verses on the history of the Qūṭb-Shāhī dynasty extending to the beginning of M. Quli’s reign (A.H. 989/1581–1020/1611): Sprenger no. 227 (Mhti Māhall and A.S.B.), Ivanov 690 (copy. A.H. 1022/1613 (?)), 691 (“Tawārīkh i Qutb-Shāh,” an abridgment (?)),\(^2\) made possibly by Hirā Lā’l “Khwus-dil”, Ḥaidar-Quli Khān’s Munshī, to whom the work is ascribed in the colophon of this MS. Defective and perished copy. Late 18th cent., Ethē 1486 (the same abridgment. N.d.).

1022. It was at the command of Sultan Muhammad Qutb-Shāh, who reigned from 1020/1612 to 1035/1626, that an anonymous author wrote the Tārīkh i Sultanān-Muhammad Qutb-Shāhī, which was (doubtless only in part) abridged from an earlier history and completed in Sha’bān 1020/1617.\(^3\)

1 Ivanov was “unable to discover the date of composition, 1016/1607, given inSpr. 409” and thought the poem probably earlier.
2 “The author’s name is given (on ff. 3v, 9r, 107 etc.) as Farsi, the same as in the preceding work, and a collocation with it shows that both works are not only identical in their arrangement and contents, but even that in the present version there are a great number of haimistical agreeing words for words with those in No. 690. The connection of both works is beyond dispute, but it is difficult to determine the nature of this relation” (Ivanow).
3 Rieu’s statement (copied by several later cataloguers) that this work was begun in Sha’bān 1026 and completed at the beginning of 1027 is apparently due to misunderstanding of a passage in which the author says that he completed it in Sha’bān 1020, the beginning of the 27th year of the Sultan’s life.

Tārīkh i Sultanān-Muhammad-Qutb-Shāhī, as the author calls it in the preface, or Tārīkh i Qutb-Shāhī, as it is sometimes called, a history of the Qūṭb-Shāhī dynasty to the end of 1025/1616: Ethē 456 (A.H. 1078/1668), 457 (A.H. 1107/1792–1108/1794), 458–62 (5 copies, one described as old), I.O. 3676(a) (A.D. 1652), 4534 (A.D. 1800), Bloch et 4235 (A.H. 1067/1671, i 621 (early 18th cent.), Leyden iii p. 10 no. 922 (not later than A.D. 1680), Rieu i 322a (5 copies, one of the 17th cent.), 320b (A.H. 1196/1782), ii 957a (extracts only), Rinkpūr v 613 (A.H. 1171/1757–8), Browne Suppt. 243 (Christ’s), 244 (A.H. 1199/1784–5). King’s 89, Aṣafiyyah i p. 228 nos. 401, 374, 680, 790 (“Tārīkh i Qutb-Shāhī”). Probably not all the same work, since only 374 is expressly stated to be the same work as 401, which is described as written in 1026, Bodleian 277, R.A.S. P. 80 = Morely 68.

1023. Mahmūd 1 b. ‘Abd Allāh Nīshāpūrī entered the service of Sultan Muhammad Qutb-Shāh in 955/1547. He made a pilgrimage to Mecca and also a long journey through Persia. At one place in his Ma’āthir i Qutb-Shāhī i Mahmūdi a.H. 1033/1624 is mentioned as the current year, but elsewhere a later date, a.H. 1038/1629, occurs. It seems probable that he is identical with the author of the Tārīkh i Turkmanīyāt (see p. 299 supra).

Ma’āthir i Qutb-Shāhī i Mahmūdi, a history originally written in three volumes but afterwards several times altered and enlarged, of which the portion surviving in Ethē 463 contains a brief sketch of the reign of Sultan Muhammad Qutb-Shāh with a detailed account of contemporary events especially under the Şafawīs based on the Álam-ārān i ‘Abbāsī and divided into 12 magālah: Ethē 463 (portion only, defective at end).


Hadīqat al-salātīn, a pompous history of Sultan ‘Abd Allāh Qutb-Shāh (b. 1023/1614, acc. 1035/1626, d. 1063/1672) from

1 Ethē calls the author of the Ma’āthir i Qutb-Shāhī i Mahmūdi “Muhammad bin ‘Abdallāh of Nīshāpūr” and the author of the Tārīkh i Turkmanīyāt “Don ‘Abdallāh Mahmūd of Nīshāpūr” without suggesting their identity.
his birth to the sixteenth year of his reign, A.H. 1050/1640–1: 
Rieu i 321a (A.H. 1196/1782), 322a (defective, 18th cent.), Ethé 
464 (A.D. 1807), LO. 3676 (b) (A.D. 1852).

Edition (of “Part I”): Haidarābād 1350/1932*1 (edited by 

1025. For the Hadīqat al-‘alam of Mir-‘Alam (Abū ‘l-Qāsim 
b. Raḍī al-Dīn al-Mūsawi) see p. 751 infra.

1026. M. Qādir Khān “Munghi” Bidari was the author of 
works entitled Tārīkh i Ḍaṣf-Jāhī (see p. 755 infra), Tāvārīkh 
i farkhundah (see p. 755 infra), Sa‘ir i Hind u gulaght-i Dakan, 
written in 1247/1831–2 (see Āṣafiyah i p. 242 nos. 286 and 754), 

(1) Tārīkh i Qutb-Shāhā: Rieu iii 1037b (extracts only. 
Circ. A.D. 1850).

Edition: Burhāniyah Press, Haidarābād (see Haidarābād 
Coll. p. 50, where the date is not mentioned).

(2) Tārīkh i Qadīrī, a history of the Qutb-Shāhās written in 
1249/1833–4 (and probably identical with the preceding work) : 
Āṣafiyah i p. 228 no. 409 (A.H. 1300/1882–3), no. 679 (A.H. 1307/ 
1890–91).

1027. Other works:

(1) (Naqī i Jamshīd Khān), a short anonymous account 
of the reign of Jamshīd Khān Qutb-Shāh: D.M.G. 11 (38 foll. 
A.H. 1246/1831).

(2) Tārīkh i Dakan hālāt i Qutbiyah : Āṣafiyah iii p. 96 
no. 1178.

M. HISTORY OF INDIA: (pp) HAI DARĀBĀD

1028. Mir M. Ahsan “Ījād” has already been mentioned (p. 604 supra) as the author of a history of Farrukh-siyar. 

Tārīkh i futūhāt i Āsafī, manṣūm (Shāh-nāmah i Dakan),

1 Cf. Lucas’s Oriental List, vol. xlix, no. 3 (July—Sept. 1933), p. 93, where the place of publication is given as Karachi.

a poem on the events of forty years in India and the conquests of Āṣaf-Jāh : Āṣafiyah iii p. 96 no. 1493 (defective at both ends. A.H. 1133/1729–1).

1029. When Nizām-‘Ali Khān was marching against Raghunātirh Rāō, he asked M. Payād-Baksh Qādī Aurangābādī 
to write an account of the campaign.

History of the campaign against Raghunātirh Rāō and 
other Mārāt-hā commanders from 22 Sha‘bān 1187/9 Nov. 1773 to 
his defeat and flight on 6 Rabi‘i i 1188/17 May 1774: Bānkīpūr 
vii 614 (31 foll. 19th cent.).

1030. Mun‘īm Khān b. ‘Abd al-Muqānī Hamadānī 1 Aurangābādī 2 was in the military service of Nizām-‘Ali Khān, from 
whom he received the titles of Mun‘īm al-Daulah Quadrat-Jang, 
and was for a time Qul‘ah-dār of Bidar. He was in his 47th 
year when he wrote his Savānīh i Dakan.

Sawānīh i Dakan, an event of the six sūbahs of the Deccan 
and a history of the Nizāms to A.H. 1197/1783 followed by notices 
of prominent amirs of Nizām-‘Ali’s reign, of Mād’hāva Rāō 
and Raghunātirh Bhōshah with a khātinah containing an account 
of the author and his ancestors: Rieu i 322b (late 18th cent.), 
iii 1039b (extracts only. Circ. A.D. 1850), 1040a (extracts only. 
Circ. A.D. 1850), Āṣafiyah i p. 242 no. 604, Ethé 2386 (lacks 
most of the khātinah), LO. 3888.

1031. Of unknown authorship is 

A short history of the Nizāms to the accession of Mir 
Nizām-‘Ali Khān in 1175/1761 written apparently in 1198/ 
1784, but without preface or author’s name (beginning Asl-i nasab 
i sharif i haṣrāt i Naqīsh-i mutaṣṣab i mu‘allā-alqāb) : Rieu i 
323a (53 foll. Late 18th cent.).

1032. Shāh Tajjalī ‘Ali was a disciple and pupil of the saint 
calligrapher Shāh Mu‘īn Tajjalī and became distinguished himself

1 He claimed descent from the well-known Naqbandī saint Khwājah Yusuf Hamadānī.

2 His grandfather settled in Aurangābād.
as a mystic, a calligraph, a poet, a prose-writer, and a painter. He was a constant companion of Niẓām-ʿAli Khān (Niẓām of Haidarābād 1175/1761–1218/1803), of Aʿgām al-umārāʾ Aʿrāṣī-Jāh and of Shams al-umārāʾ. When he wrote the *Tuzuk i Āṣafiyyah* Aʿgām al-umārāʾ procured for him a gift of fifty thousand rupees from the amīr of Haidarābād. For a portrait of Niẓām-ʿAli Khān he received a reward of five thousand rupees.

According to the *Gulsār i Āṣafiyyah* he died in 1215/1800–1. According to Rieu iii 1037a “In a copy of the *Tuzuk i Āṣafiyyah* belonging to Mr Akbar ‘Ali Khān, of Haidarābād, the history is brought down to Shavvāl 1206 A.H., and it is stated at the end that it was cut short by the death of the author.”

*Tuzuk i Āṣafi,* or *Tuzuk i Āṣafiyyah,* or Āṣaf-nāmah, or Taḏḵīrāt-i Āṣafi, a history of the Niẓāms and especially Niẓām-ʿAli Khān to Shavvāl 1206/1792: *Eṭḥē* 467 (A.H. 1226/1811), Āṣafiyyah-i in p. 234 nos. 526 (A.H. 1260/1844, 732 (A.H. 1298/1881), Bānkīpūr vii 616 (extending to A.H. 1217/1802? 19th cent.), Rieu iii 1037a (extracts only. Circ. A.D. 1850), 1039a (extracts only, Circ. A.D. 1850), perhaps also *R.A.S.* P. 79 = Morley 67 ("Tārikh-i Niẓām-ʿAli Khān va Nāṣir-Jān’s, Defective at end.


[Gulsār i Āṣafiyyah pp. 382–3; Sprenger p. 294.]

1033, Lāḡhmī Narāyān “Shafiq” Aurancebādī (see pp. 476–8 supra).


(2) “A description of the city of Haidarābād,” its mosques, palaces and gardens with a sketch of its history and an account of the neighbouring provinces of Muḥammadābād (Bīlār) and Aurancebād” written A.H. 1214/1799–1800 (beg. Baʿd-i Ḥam-d-i Purānīgūr): *Rieu* i 327a (early 19th cent.).

1034. Abū Ḥasan b. Raḍī al-Dīn al-Mūsawi, surnamed (al-mulqāqī) *Mīr-ʿĀlam,* as he calls himself in the preface to the *Hadīqat al-ʿalam,* i.e. Abū Ḥasan Mūsavi Shīkhāti, was born at Haidarābād in 1166/1752–3, his father having migrated from Persia (as written by Gulsār i Āṣafiyyah p. 305) in the time of Aṣaf-Jāh i (d. 1161/1748). He became the confidential agent of Niẓām-ʿAli Khān (Niẓām of Haidarābād 1175/1761–1218/1803) and was repeatedly entrusted with important missions. In 1201/1786–7 (Gulsār i Āṣafiyyah p. 306a) he was sent to Cuttack for the purpose of negotiating a treaty with Lord Cornwallis, and on his return he received the title of Mīr-ʿĀlam (ba-khībāb-i Mīr-ʿĀlam Bahādur masākhīr i āfīq shāhu, Gulsār i Āṣafiyyah p. 307). In 1206/1792 he took a prominent part in the conclusion of peace with Tipā Sultān. At the siege of Seringapatam in 1213/1799 he was in command of the Niẓām’s contingent. In Rabīʿ ii 1219/1804 Sikandar-Jāh (Niẓām of Haidarābād 1218/1803–1244/1829) appointed him Divān and Madār al-mahāmīn (Gulsār i Āṣafiyyah p. 213a). After holding this office for four years and a half he died on 23 Shavvāl 1223/Dec. 1808 (Gulsār i Āṣafiyyah p. 315), and, according to the Gāmūs al-masākhīr, he lies buried in the Dāʾīrāh-i Mīr Mūsān at Haidarābād.

(1) *Ḥadīqat al-ʿalam,* a history of the Quṭb-Shāhs and the Niẓāms in two maqālāhs ((1) the Quṭb-Shāhs in seven bābās, (2) the Niẓāms in a muqaddimah (Sāḥib-dārs of the Timūrids) and four bābās (1) Āṣaf-Jāh, d. 1161/1748, (2) Naṣir-Jang, d. 1164/1750, (3) Ṣalāḥ-Jang, d. 1177/1763, (4) Niẓām-ʿAli, to 1209/1794–5 with a few lines on the 2nd Mysore War and Tipā’s death in 1213/1799), a fifth bāb (on Sikandar-Jāh) and a

1 According to S. Husain Bīlgārānī A memoir of Sir Salar Jung, Bombay 1883, p. 12, the *Ḥadīqat al-ʿalam* was really written by Abū al-ʿĀṣf Shāikhārī, the author of the *Tafṣīl al-ʿalam* (for which see Rieu i 383 etc.), and in the B.M. MS. Add. 26,239 (Rieu i 324) there is a preamble in which M. Abū Turāb b. S. Ahmad al-Riżāwī claims the authorship. Similarly in Eṭḥē 465 there is a preamble in which M. Abū Turāb says that at Mīr-ʿĀlam’s request he wrote in 1211/1806 a history of the Quṭb-Shāhs entitled Quṭb-un-nuṣūr i ʿalam and divided into a muqaddimah, seven bābās and a khāṭīmah (on Mīr-ʿĀlam’s life). For a copy see Eṭḥē 2840 mentioned below. A work by Abū Turāb entitled Furfat al-ʿalam of which an edition [?] was published (where?) in 1221/1806 is mentioned in Āṣafiyyah ii p. 890 no. 133.
khātimāh (on the author’s life) having apparently remained unwritten: Ethê 465 (Maqālāh i), 466 (a fragment 40 foll.) of a history of Nizām-Allāh from his birth A.H. 1146/1733-4 to A.H. 1171/1758, “no doubt a part of the first original sketch, out of which the second maqālāh of the work has been expanded.” A.D. 1756, 2899 (Maqālāh i), 2840 (Mīr Abū Turāb’s Qual-numāy i ’ālam virtually identical with the Ḥadiqat al-Âlām. A.H. 1222/1807), Rieu i 323b (Maqālāh i only. Early 19th cent.), 324b (Maqālāh ii; slightly defective at end. Early 19th cent.), 325b (5 foll., supplying the defect at end of the preceding. Early 19th cent.), Suppt. 84 i (both maqālāhās. A.H. 1258/1842), R.A.S. P. 81 (Maqālāh i. A.H. 1258/1842).


(2) Bayān i jang i Āṣaf-Jāh kih dar Barār wāqī shudah (beginning Nizām al-Mulk i sukhumvari), by Mīr Abū ʿl-Qāsim al-Musawi [i.e. presumably Mīr-ʿAlām]: Berlin 15 (17) (A.H. 1203/1788-9).


1035. Khwājah ʿAbd al-Ḥakīm was educated at Farrukhābād and was a pupil of M. Rahm-ʿAllāh and Chief. M. Wālī Allāh [Farukhābād, whom see pp. 25 and 694 supra]. At the time when he wrote the Tuhfah i Aḥbarī he had been for nine years in the service of the government of Haidarābād, having obtained employment there through Mīr ʿAziz Allāh, Mīr Munsī to the darbār, and had received the titles of Khān and Bahādur and a munsī.

Tuhfah i Akbari, a concise history of the Nizāms of Haidarābād and contemporary rulers in the Deccan down to the time of Mir Akbar ‘Ali Khān [Sikandar-Jah 1218/1803-1244/1829], of the Indian Timūrids from Ahmad Shāh to Shāh-Allām, and of the Panjāb from the rise of the Sikhs, written apparently in 1219/1804–5: I.O. 4009 (A.D. 1897).

1036. ʿAbd al-Razzāq b. ʿAbd al-Nābi, an inhabitant of the district of Nānder (on the Gōlāvari, 145 miles N. of Haidarābād) was employed as Munsī i dāk by Sir John Malcolm, who reached Nirmal in September 1817 during his campaign against the Pindāris.

Tadhkirah i Nirnān, a history of the fortress of Nirmal to 1198/1783 (so Rieu, but Ethê 469 goes down to 1231/1816) written at Mr. John Malcolm’s request: Rieu i 327a (cic. A.D. 1817), Ethê 469 (A.D. 1851), Āṣafiyāh i p. 232 no. 461 (A.H. 1288/1871–2), iii p. 98 no. 996 (A.H. 1247/1831–2), Ivanov 197 (A.H. 1316/1898–9).


1037. Faid i Ḥaqq Šiddīqī Qādirī Chiṭītī commonly called M. Faizi Allāh spent many years under the protection and patronage of the Nawwāb Mumtāz al-umarāʾ Bahādur and Rāja Shām Rāj Bahādur. He is no doubt identical with the Faid i Ḥaqq who in 1252/1836–7 composed the Risālah i favāʾid mentioned under the heading Mawāʾīz i faʾrī’in in the Āṣafiyāh Library catalogue vol. ii p. 1606 no. 204. It was in 1236/1820 that he wrote the Waqʿāʾ i Dakan.

(1) Waqʿāʾ i Dakan, a history of the Nizāms to A.H. 1233/1817: Bānkūtīr vii 617 (A.H. 1241/1826).

(2) Tārikh i Gauhar i shāhāwār, a history of which the precise subject is not stated in Āṣafiyāh i p. 230 no. 442 (A.H. 1299/1881–2).
1038. Gholam-Husain Khan "Jauhar" became in 1190/1776 secretary to the Divan of Haidarabad A'qam al-umara' Gholam-Saiyid Khan (d. 1219/1804–5). Subsequently he retired to Muhammadabad (Bidar) and wrote his 'Ardi i Jauhar, a collection of poems and letters, as well as works on astrology, geometry, and medicine. In 1225/1810 he returned to Haidarabad and made the acquaintance of Raja Chandli Lal "Shaikhan" (who became Divan in 1818 and died in 1845) and the poetess Chandla Bibi called Maha-akhir. In 1238/1822–3 he again visited Haidarabad and saw much of Chandla, at whose request, in his seventieth year, he wrote his Tarikh-i dil-afruz.


(2) Mahnamah, a history (precise subject not ascertained, but perhaps identical with the preceding): Asafiyah i p. 230 no. 410 (A.H. 1238/1822–3). L.O. 4532 (portion relating to the Deccan).

[Tarikh-i dil-afruz, near beginning (cf. Rieu i 325a).]

1039. S. Iliffes Husain Khan b. 'Aziz Allah Khan was Mir Munshi to the British Residency at Haidarabad in the time of Sir Henry Russell (1811–20).

1 For his life see Buckland Dictionary of Indian biography, p. 78, and the various works on the history of Haidarabad. Urdu, Hindi, and Persian divans of his are extant.

2 For her Urdu divan see Blumhardt Catalogue of the Hindustani MSS. in the Library of the India Office, no. 218, where some account of her is given.

M. History of India: (pp) Haidarabad 755

Nigaristan-i Asafi, a history of the Nizam written shortly after 1231/1816 by order of Sir H. Russell: Ivanov 1st Suppt. 764 ("Conf. hopeless." Mid 19th cent.).


1040. Makkhan Lal Shahjahanpuri Haidarabad wrote his Yadgar-i Makkhan Lal at the suggestion of Charles Metcalfe, British Resident at Haidarabad (1820–5).

Yadgar-i Makkhan Lal, a history of Haidarabad: Asafiyah iii p. 112 no. 1094.

Edition: Tarikh-i Yadgar, Haidarabad (see Haidarabad Coll. p. 38, where the date is not specified).

1041. M. Qadir Khan "Munshi" Bidar has already been mentioned (p. 748 supra) as the author of a history of the Quth-Shahs written in 1249/1833–4.

(1) Tarikh-i Asafi, a history of the Nizams from their origin to the accession of Sikandar-Jah (A.H. 1218/1803): Rieu iii 1037b (extracts only. Circa A.D. 1850).


1042. Khwaja Gholam-Husain Khan, entitled (al-muntabab) Khan in Zamani Khan, b. Hakim Al-Mamlik Mashi al-Daulah Khwaja M. Baqir Khan was born in 1199/1784–5. He was appointed Ta'alifqadar i Dowla Khana i Khilaf (Director of the Court Dispensary) by Sikandar-Jah (Nizam of Haidarabad 1803–29). His successor Nasir al-Daulah (1829–57) retained him and his brothers as court physicians, like their father and grandfather before them. In the Asafiyah catalogue (iii p. 109) the date of his death is given as 1260/1844, but this may perhaps be the date of composition placed in the wrong column.

Gulsar-i Asafiyah, a history of the Quth-Shahs and, more especially, the Nizams, with biographies of the notable persons
who flourished under the latter, statistics of the six provinces of the Deccan, and other matters, completed on 4 Jumādā II A.H. 1260/1844.¹


[Gulzar i Āṣafiyah, Muqaddimah.]

1043. 'Abd al-'Alim M. Naṣr Allāh Khān “Qamar” b. Ḥakīm 'Umar Khān Aḥmadī Khwāṣhī.⁴ Khūrjāwī left his birthplace Khūrjā at the age of ten on his father's death and went to live with his maternal uncle Fatḥ Khān, who was then tāhīlādar at Nizāmābād (A'zamgarh Dist.). The well-known Maulawi Ahmad 'Ali Chīrīyākūṭī (for whom see Ṭāhmān 'Ali) was one of his teachers. He entered the service of Government, and in 1838 became a Deputy Collector. In 1865, some years after leaving the government service, he went to Haidarābād, and remained there for 15 years, serving first as Nāzīm (Chief Judge) of the Faqīdārzād 'Adālāt (Criminal Court) and subsequently as a Sadr Ta'llī'ūqādār (corresponding in many respects to a Revenue Commissioner in British India, see Temple Journals i p. 34). He died at Khūrjā on 27 Muharram 1299/19 Dec. 1881. He was held in much estimation as a Sūfī and as an official.

Nineteen works of his are mentioned in the Bayād i jān-fīzā p. 21, including (1) Tuḥfat al-muwāładīn, a Persian translation of Sa'dī al-Dīn al-Kāshḵīhāri's Munaf al-muwāładī (Cawnpore 1299/1882²), (2) Şahr b. Rubā'ī'īyiṭ and Yāsūfī, a commentary on “Yāsūfī’s” medical therapeutics (Āgra h 1893², Cawnpore 1299/1882), (3) Tīryāk i Khūrjā, on antidotes to

¹ On p. 152 Ḥijrī 1258 is mentioned as the date of completion.
² In the Āṣafiyah catalogue the place of printing is said to be Lucknow, but this is evidently incorrect, since the work appears in the Bombay Quarterly Catalogue for the 4th quarter of 1891.
³ No such date is traceable in the I.O. copy, which, however, seems to have lost two preliminary pages after the first leaf.
⁴ This is the name of an Afgān clan.
⁵ Khūrjā is 10 miles S. of Bulandshahr, 30 miles N. of Aligarh, and 50 miles S.E. of Delhi.

snake-poison (Meerut 1279/1862), (4) Yunn i azfarī, a grammar of Eastern Turīkī (Lucknow 1878), (5) Bayād i dīl-kūhā, an anthology, as well as several works in Arabic and Urdu. His Jāmī i Fatḥ-Khānī, a biography of his uncle, will be mentioned in the section on biography.

Ṭārīkh i Dakan (a chronogram = 1285/1868-9), an account of Haidarābād, its physical features, administration, inhabitants, distinguished men etc., and of the author's journey thither in 1865 and his subsequent experiences there.

Editions: Lucknow 1870*, 1879.*


1044. Abū 'l-Fatḥ Diyā i Al-Dīn M., known as (al-maʿrīf) S. Amjad Husain, b. S. Ashraf al-Ḥusaini al-Bāzāi (? was Khāṣbū of the Maṣjid i Jāmī and the ʿĪd-gāh of Ėliḥpūr (Ellichpur in Berar).

Ṭārīkh i Amjadiyyah ("risālāh i hādhā kih bah Riyād al-Rahmān mulqqab u Tawarzikh ʿi Dakan ism i Ṭārīkhī u bah Ṭārīkh i Amjadiyyah māshkūr ast!", p. 8), a history of India with special reference to the Deccan and particularly to Berar and its one-time capital Ėliḥpūr, begun in 1285/1868-9 (as is indicated by its chronogrammatic title Ťārīkh i Dakan) in the time of Afshār al-Daulah, but not completed until after his death, since the history of the Nizāms is brought down to Mir Maḥbūb ʿAli Khān, and on p. 429 ult. the year 1286/1869-70 is mentioned as the date of writing.

Edition: Maṭbaʿa i Khwurshādīyyah (Haidarābād ?), date ?²

¹ But Ťārīkh on the title-page and at the head of the table of contents, and this is clearly correct since Tawarzikh i Dakan would indicate 1291.
² The I.O. copy is defective, the last page being 722 (pp. 707-722 are misbound between 650 and 651). According to the table of contents, the Matinah i kūb began on p. 725.
1045. Khan Bahadar Shams al-Ulama' Ahmad 'Abd al-'Aziz "Wala" Nā'īt Mardāisi, entitled Nawwāb 'Aziz-Jang Bahādūr, was born at Nellore in 1855. In, or about, 1873 he and his father settled in Haidarābād and he obtained a post as calligrapher to the Nişām's government. Eventually he became a Šadr Ta'alluqār, a member of the Legislative Council, and Vice-President of the Municipality. He died in 1324/1924 (see Aṣafiyyah iii p. 616 no. 444). He is best known as the author of the enormous unfinished Persian dictionary entitled Aṣaf al-lughāt, of which seventeen volumes, extending to the word jarrār, were published between 1327/1909 and 1340/1921-2. Other works published by him are 'Aṣfiyyāt i Sultānī, "a description of gifts, grants, assignments, stipends and allowances granted in the Deccan provinces" (Haidarābād A.H. 1325/1907), Fīlahāt i nakhlī (Haidarābād 1313 Faṣlī), Kāght i angār (Haidarābād A.H. 1323/1905), Kāght i tarkārī (Haidarābād 1315 Faṣlī), Siyāsāt i Dakan, on the system of account-keeping (Haidarābād 1904) and Tārīkh al-Nawā'ī, a history of the Nā'ītī or Nā'īt tribe, who claim to be of Arab descent (Haidarābād, date ?), all of these being in Urdu. In 1907 he presented to the Asiatic Society of Bengal a collection of over 500 works (described in the Author-catalogue of the Haidarābād Collection of manuscripts and printed books, Calcutta 1913). Similar donations were made by him to two other Indian libraries.


[C. Hayavadana Rao Indian biographical dictionary, p. 6; Author-catalogue of the Haidarābād Collection pp. iii, 18-19; obituary notice by J. van Manen in JASB, vol. xxi (1925) p. clxxxvi; Portraits in the Mahbūb al-siyar, Aṣaf al-lughāt and other works.]

1046. Other works:


(3) Kāfiyyāt i ahwāl i Dābit-Jang Mubāriz al-Mulk (an amīr in the time of Nişām-'Alī Khān): Eṭhē 527 (10).

(4) Kāfiyyāt i ahwāl i Tēgh-Jang Bahādūr: Eṭhē 527 (7).


(6) Kāfiyyāt i Müṣī Bhāṣṭī (i.e. presumably Monsieur Bussy, for whom see Buckland Dictionary of Indian biography p. 64): Eṭhē 527 (11).


(8) Tārīkh i binā i Haidarābād: Aṣafiyah i p. 222 no. 662.

(9) Tārīkh i muḥtāṣār i Haidarābād, translated from an English original by M. Fārid al-Dīn Khān, entitled al-mukhtāṣār bah Nawwāb Farid-Nawāz-Jang, son of Nawwāb Sulṭān al-Mulk Bahādūr.

Edition: place? (Haidarābād presumably) 1335/1916-17 (see Aṣafiyyah iii p. 98 no. 1342).


1 The subject of this history is not stated in the Aṣafiyyah catalogue. It is included here on the chance that it relates to Haidarābād.
M. HISTORY OF INDIA: (qq) THE MARĀṬḤĀS

1047. At present unidentified is the Persian original of the
Translation of an account, of the Morattass, from the reign of the
Shaw Jehan, to the beginning of that of Shah Aulium, from
a Persian MS. obtained at Allahabad, January 1769 (in
A. Dalrymple’s Oriental Repertory, vol. i (London 1793)2
pp. 403-18).

1048. Between a.d. 1773 and a.d. 1777 an anonymous Hindu
compiled the

Tafṣīl i āhwāl i ʿurūj u khurūj i rājāh u sardārān i
Dak’hān, a history of the Marāṭḥās to the death of Sīvājī
and the accession of his son Sambhājī a.d. 1680 (beg. Ḥazrārān
shukr Khudāy i bī-Chān rā): Rieu i 327b (18th cent.), Ethis 485
(n.d.), 490 (4) (n.d.).

1049. It was in 1190/1776-71 that Munshi Ḥusām al-Din
wrote

Sharḥ i āhwāl i Marhāṭṭa dar zamān i sābiq u ḥāl
bar sābiq i ijmāl2, a short (13 fol.) account of the
Marāṭḥās from Shivājī to the death of Narāyān (a.h. 1188/1774)
(beg. Aseval kārī kih bar sar i gaum i Marhattā rāʾīmwar u
naẓaḥār gārdūdā Sīvā walaḥ i Sambhā etc.): Rieu ii 861a (19th
cent.).

Edition with English translation: A short account of the
Marrattah State. Written in Persian by a Munshi that accompanied
Colonel Upton on his embassy to Poona.—Translated by William
Chambers ... (in The Asiatick miscellany, vol. i (Calcutta 1785*),
pp. 212-49).

1050. Probably in 1776 or soon after was compiled

An account of the Marāṭḥā Pēshāwās from the appointment
of Bājī Rāo down to the negotiations of Rag’hūnāṭḥ’s

1 This is an inference drawn by Rieu from the fact that Narāyān Rāo’s son,
Mād hau Rāo, who was born a.h. 1188, is spoken of as a child two years old.
2 This is the Persian title given to the work in the Asiatick miscellany.

with Col. Upton at Purand’har in 1776 (beginning Mād hau
Rāo pisar i Nārāyān Rāo walaḥ i Bālā Rāo): Rieu ii 801b.

1051. Not later than 1782 was written

Anonymous history of the Marāṭḥās to the Battle of
Pānpāt (beginning: Wīsūji Panṭ kih jādī i sīmā i Bālājī
Rāo Pīshāwā bād nukar i Yaqūt Khān Ḥabashi Sāḥib i Rājpūrī
bād): Glasgow 1 (see JRAS. 1906, p. 597, no. 6).

English translation: A short historical narrative of the rise
and rapid advancement of the Marrattah State, to the present
strength and consequence it has acquired in the East. Written
originally in Persian; and translated into English by an Officer in
the East India Company’s service [James Kerr]. London 1782*.

1052. At present unidentified is the Persian original of the
extract published in The Asiatic Annual Register ... Vol. xii.
—for the year 1810-11. By E. Samuel, London 1812*, pp. 421-5,
under the title Translated Extracts of a Persian Manuscript
entitled Memorandums and Recent Anecdotes of the Southern Courts
of Hindostan, by a Mussulman Observer, in the year 1195-6
Hegree, a.d. 1781-2 (beginning: The Marrattas of all the infidel
tribes of Hindostan, are best known to the Islaammites).

1053. In 1197/1783 was compiled

An account of the Marāṭḥā empire (beginning Mahārājāh
Rājāh Sūhā Bhōnsāh dar Satārah sukkān dāḥ): Rieu ii 801b
(18th cent.).

Khān Bahādur Naṣīr-Jang has already been mentioned (pp. 700-2
supra) as the author of an account of Rājāh Chait Sing’h’s
rebellion.

History of the Marāṭḥā wars in Hindūstān from 1171/
1757-8 to 1199/1784-5, especially Visvāsa Rāo’s attempt to

1 The history is preceded by a list of the Mogul Emperors and their sons
and by four folios containing an account of Ghāzi al-Din Khān, the wazir of
Aḥmad Shāh and ‘Ālamgir II.”
seize the throne of the Timurids, completed at Benares in 1201/1786-7: Berlin 15 (4) (A.H. 1214/1796), I.O. 3987 (late 18th or early 19th cent.), 4033 (A.D. 1896), Ethé 491 (defective at end and damaged. Not later than A.D. 1818), Rieu i 328a (A.H. 1229/1814), 328a (early 19th cent.), iii 9068 (circ. A.D. 1850), 9069a (circ. A.D. 1890), Lindesiana p. 121 no. 452 ("Aḥmad i jang i Marāṭhāh"). A.D. 1863), Ivanov Curzon 47 (19th cent.).

English translation by Major A. R. Fuller: B.M. MS. Add. 30,784.

Description and 40 pp. of extracts from Fuller’s translation (nearly the whole work apart from the account of the Battle of Pānīpāt): Elliot and Dowson History of India viii pp. 257-97.


Extract: Waqā‘i i jang i Ahmad Shāh i Abdālī bā Wissād Rāo etc., the account of the Battle of Panipat extracted from ‘Ali Ibrāhīm Khān’s work at the request of the Governor-General Lord Cornwallis by Muhammad Mah Din, who was for seven years Governor of Benares in the time of Lord Cornwallis (1786-93 and 1805) and who added some information from his own experiences during the Marāṭhā war: Bodleian ii 2355.

1055. It was for Captain (afterwards Sir) John Kennaway (the first Resident at Ḩaidarābād, 1788-94) that an anonymous author wrote

A history of the Poona State from the reign of Nārāyan Rāo (A.D. 1773) to the peace of 1787 between the Pāshā and Ṭīpū Sultan (beg. Sawānṣāh i namlakāt i Dakhān): Rieu i 328a (early 19th cent.).

1056. Lāḥšmī Narāyana “Shaflq” Aurangābādī (see pp. 476-8).


Urdu translation (?): Bīsāt al-ghanā‘īm [described as “A history of the Marhattas in Urdu” by Ḥulām Ṣāmdānī Khān Gauhar without mention of Lāḥšmī Narāyana, Nizām al-maṭābī, Ḥaidarābād (see Ḩaidarābād Coll. p. 27, where the date is not specified).

1057. It was by order of the British Resident that Sītā-Rām, the Akhīr-nāvīs, translated from Marāṭhi originals and completed in July 1824 the work which in the B.M. MS. has the heading—

Tarjamah i kaifiyat i nasab-nāmah i Rājā i Satārāh-walāh qasm Marhattah Bhūsīlah, a history of the Marāṭhās to the reinstatement of Bāji Rāo by Wellesley in May 1803: Rieu i 328b (A.D. 1824).

1058. For the Makhzan al-futūh of Bhaqāwān-Dīs Shīvprī see p. 644 supra.

1059. Wāji‘-All Khān, a grandson of Nawwāb ‘Ali Mardān Khān, left Ḥaidarābād in the time of Sikandar-Jāh (ace. 1218/1803, d. 1244/1829) and went to Poonah, where he entered the service of Bāji Rāo. After serving him for four years and taking an active part in his wars against the British he returned home.

Gulshān i jang, a history of Bāji Rāo’s wars against the British from 1290/1815 to 1233/1818: Rieu iii 569 (19th cent.).

1060. Šādār ‘Ali Shāh “Munṣīf” was, according to W. Erskine (see Rieu ii 725a), originally named M. Muḥīy al-Dīn but changed his name on renouncing the world just as his father Muṣṭafār-Jān had taken the name of Qalandar ‘Ali Shāh. He belonged apparently to a noble family of the Nīgān’s Dominions, but that he lived for a time at least in Bombay may be inferred
from the eulogies of W. Erskine, his special patron, and Dr. [John] Taylor, who had restored him to health, which occur in the 


Continuation (on the war with Hōkhar, A.D. 1804): *Rieu* ii 725b (autograph).


1061. Of unknown authorship is

*Muntakhāb i tawārikh i khānādān i Bhōslogh Rājahā-yi Nāgpūr*, annals of the Bhōslogh rājahs of Nāgpūr from A.D. 1659 to A.D. 1818 compiled from seven Persian and twenty-five Marāṭhī sources in December 1823 for Richard Jenkins, British Resident at Nāgpūr: *Ethē* 489.

1062. Other works:

1. *Ahwel i Bhaō Marhattah u sabar i āmadan i ā ba-Hindūstān u kushtā shudan i ā bā ṭamām i hamrahī-yān dar muhrābah i Āḥmad Shāh i Ābdah bah ḍhudū i Pāνtpat*: *Ethē* 527 (12 and 13. Circ. A.D. 1808 (?)).

2. *Ahwel i ḥasab u nasab i ḥanūbyān u kaifyat i ay u ḥashmat i ān-hā* (the opening words) or, as in the colophon, *Ahwel i āmadan i Marhattah-hā dar Hindūstān*: *LO* 3959a (A.D. 1794), *Ethē* 488 (n.d.).

3. *AhWel i Raghuṇāṭh Rāō*: *Ethē* 527 (4) (foll. 39a–41b, a few pages relating to the year 1187).

4. *Dhikr i ahwel i ʿibtadā i binā i fasād i Siwā i bad-nihād etc.*, a chronicle of the Bhōslogh family from its origin to the operations against Rājah Rām after the capture of his capital Rāygarh in 1101/1698–90 or 1102/1699–1: *Ethē* 486 (incomplete).

5. Extracts relating to the Marāṭhās from the *Khaṇṇah i ʿāmīrah*, the *Ālamgīr-nāmah*, the *Tārīkh i Bōhēlah* (author not stated) followed by the history of the Marāṭhās mentioned on p. 760 supra: *Ethē* 490 (quite modern), *Ivanow* 198 (late 19th cent.).


7. A history, incomplete and unidiomatic, of the rise of the Bhōslogh family probably translated from a Marāṭhī chronicle by a certain Daulat Singh, who is described as the author in an inscription on the fly-leaf: *Ethē* 487.

8. *Shāmshah-i az ahwel i Marhattah Siwā-jī Rājah Satārāwālah*, as it is inappropriately headed, a very brief account of events from the accession of Bāji Rāj II to the end of his reign, by Mir Badr al-Dīn, a resident of Chichōnd (near Aḥmadnagar): *Bombay* Univ. 160 (probably autograph).

9. A short account (5 foll.) of Mādī-hau Rāḍ Pēghwā, comprising the events which took place between 1174/1760 and 1187/1773: *R.A.S.* P. 69 (6) = Morley 82.

For works relating to the Battle of Pānīpat see also pp. 398–9 and 620–1 supra.

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**M. HISTORY OF INDIA:** (en) **BĀLĀ-GHĀṬ**

1063. Mir ʿHashīn al-Ḳān b. S.ʾAbd al-Qādir Kirmānī, the author of the *Nishān i Ḥodaṭar* (see p. 774) and the *Bātī al-maʿānī*, a life of the saint Bābā Fakhr al-Dīn Ḥusaini, was successively in the service of Ḥaḍar ʿAli, the ruler of Mysore (d. 1782), his son Tīpū Sultan (d. 1799) and Lieut.-Col. Colin MacKenzie (for whom see Buckland *Dictionary of Indian biography*, p. 263).

**Tadkhirat al-bilād wa-l-ḥukkām**, a history of some of the Bālā-gḥāṭ principalities to 1215/1800–1, the date of completion, in twelve *auranges*, viz. (1) Penukonda (Anantapur District, Madras) and Bijainagar (Vijayanagar) or Ānīgundī (Anagundī),
English translation of Aurang 4: *An historical sketch of the Patan Principality of Shdnoor* (in W. Kirkpatrick's *Select letters of Tiptipo Sultan*, London 1811*, Appendix D (pp. xi-xxiii)).

English translations, or summaries, of *Aurang 6* (Karnul) and *Aurang 12* (Sirhatti): *Select letters of Tippio Sultan...*, Appendix G (pp. li-lixii) and note 19 at the foot of pp. xviii-xx.

1064. Munshi M. ‘Azim al-Din b. M. Fa'iz al-Din DLWY, a native of Arkat (Arcot), was for fifteen years in the service of the East India Company as munshi to Suryi Diya' al-Din Principal Sadir Amin (Chief Indian judge) at Sirsi (Kanara Dist.). He then went to Savenur (an Indian State of circ. 70 square miles in the Dharwar District of the Bombay Presidency) and entered the service of the ruling Nawwab Diler Khan Bahadur Diler-Jang (acc. 1834, d. 1862), at whose request he wrote the

*Tarkhi i Dilir-Jang*, a history of the Savenur State completed in 1862/1846.


1065. Other works:

1) *Ahvwal-namah i Karnul*: Ethi 527 (3) (foll. 23r-38a).

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1 This is probably Dalawli. Cf. Wahid Mirza *The life and works of Amir Khusraw* p. 102, where it is said that the Raja of Tilaung sent "his dalawi" or commander to help Maliki Kaisar's army and where the word is explained in a note as being "From Kurn [sic, apparently meaning Kanarese] dal = an army" and meaning "a commander-in-chief and hence the prime-minister under the Hindu rulers of Mysoor (cf. Ayjhang, p. 92)").


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M. HISTORY OF INDIA: (ss) MYSORE

1066. An anonymous author (Munshi Amir, according to a note on the fly-leaf of Ethi 516), who after serving for two years under Captain (afterwards Sir) John Kaynaway left his service on the last day of Diw 'l-Qa'dah 1196/6 Nov. 1782 and then returned to Haiderabadd, wrote


1067. In 1196/1782 an anonymous author wrote

*Ahwali i Nawwab Haiidar 'Ali Khani Bahadur* (beginning: Chih in taseh-tor khilaf), a history of Haiidar 'Ali Khan from his birth to 1196/1782 completed with a brief statement concerning his death on 1 Muharram 1197/7 Dec. 1782: *Rieu* ii 802a (18th cent.).

1068. Lalab Bud Sing'h "Munshi", possibly identical with Budh Sing'h Khatr, who wrote the *Risalah i Namaq Shak* (see p. 666 supra), spent three years in the compilation of his *Tawarikh i Haiidar*, probably soon after Haider 'Ali's death.


1069. At the request of Richard Johnson an anonymous author wrote his


1070. Tipu Sultan was born at Devanhalli on the 20th of Diw

1 For an account of Richard Johnson see an article by Sir T. Arnold in *Rupam*, no. 6 (Calcutta, April 1921).
in the palace at Seringapatam was submitted to the Governor-General on 27 July 1799 by Colonel William Kirkpatrick, and is printed, almost in full, on pp. 180-95 of Lt.-Col. A. Beaton’s View of the origin and conduct of the war with Tipu Sultaun (London 1800*). From the mass of these papers certain documents were selected by the Governor-General for examination by N. B. Edmonstone, the Persan Translator to the Government (for whom see Buckland's Dictionary of Indian biography, p. 132), and were published in translation (with the text of the French, but not the Persian, documents) in a volume entitled Official documents, relative to the negotiations carried on by Tipu Sultaun, with the French nation, and other foreign states, for purposes hostile to the British nation; to which is added, Proceedings of a Jacobin club, formed at Seringapatam, by the French soldiers in the corps commanded by M. Dompart: with a translation ... (Calcutta: printed at the Honorable Company's Press. 1799*). Some of the translations reappear in Copies and extracts of advices and from India, relative to the cause, progress, and successful termination of the war with the late Tipu Sultaun, Chief of Mysore; the partition of his dominions in consequence thereof; and the distribution of the captured property found in Seringapatam. Printed for the use of the proprietors of East-India Stock. [London ?] 1800*, and in the appendix to the afore-

1 Nightsh i Haider'i p. 197-34. Other dates are given elsewhere, e.g. 1749 (Stewart) and 1763 (Bowring). Kirkpatrick says “In a loose paper in my possession, containing directions for the military salutes on various occasions[**]. [Footnote (**): I have since met with the same regulations in the Fathâl Mâjâhidiyye][**] there is a note, or memorandum, purporting, that the Sultan was born on the 14th of Thulâvi of the year of the Hijra 1165 “(Select letters p. 217, where the 14th of Tholâvi [i.e. Ẓâ'īl, the 9th month in Tipu’s first reformed calendar] in a solar year corresponding to 1785 is equated with the 20th of December).  

2 For the diary of Shāhām Ali Khân, an envoy who travelled to Istanbûl in 1200-1, see Ivanow 1678 (Waqlî' i manâzil i Rûm). A report by Tipu’s envoys to Haiderabâd dated 1217 Muharrâm and dealing chiefly with the expenses incurred on the journey is also preserved at Calcutta (Ivanow 1689, Kûrâmâh i wusâli i Haiderabâd).
II. HISTORY, BIOGRAPHY, ETC.

mentioned work of Lt.-Col. Beatson. An unofficial second edition 1 of the Fort St. George publication mentioned in the note on this the previous page is *A review of the origin, progress, and result of the decisive war with the late Tippoo Sultaun, in Mysore; with notes; by James Salmond, Esq. of the Bengal military establishment. To which are added, Some account of Zeman Shah-The Proceedings of a Jacobin Club, formed at Seriagapatam—Official advice to India on the subject of the War—An abstract of the forces employed—Letters from Generals Stewart and Harris, containing the accounts of the engagements on the 6th March and 7th July 1779; and Major General Baird’s Report of the storming of Seriagapatam;—And an appendix, containing translations of the principal state papers found in the Cabinet of Tippoo Sultaun; and other important official papers ...* (London 1800*2). Pp. xiii, 88: Appendix, pp. 300, unpaginated).

The letters and other documents mentioned above are quite different from the *Select letters* translated by W. Kirkpatrick (see below).

(1) *Tarikh i khuda-dadi,* 2 a brief autobiography extending to the termination of the Marāṭhā War, i.e. Feb. 1787, which “evidently formed, as far as it went, the ground-work of the

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1 On p. xix is a “preface to second edition”, which begins as follows: “Several very important papers on the subject of the Mysore War having been received from India since the publication of the Quarto edition of this work, and others then published having by means of the papers printed for the use of the Proprietors of India Stock, and through the medium of the public prints, been since very generally communicated, it is presumed that a new edition, in the present form, will not be unacceptable to the Public. Such documents antecedent to the capture of Seriagapatam, as are already sufficiently known, have been omitted. The orthography of the whole of the original French Papers is so extremely incorrect, that the authenticated Translations only are preserved in this edition. With this exception, all the papers found in the Palace of Seriagapatam, which were originally published by the Authority of the Governor General in Council at Madras, have been republished.”

2 This title, not mentioned by Ethé, is recorded by Kirkpatrick, *Select letters,* preface p. xviii: “The copy with which that gentleman” [i.e. Colonel Ogg] “favored me was entitled *Tarēkh-e Khodādādī, i.e. the Khodādādī Annals, or History of the Khodādādī Siroor.*” *Sarkār i Khuda-dad* was the official title of Tīpū Sultan’s government and was, for example, stamped on the bindings of books belonging to his library.

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more diffuse and elaborate history of Zynūl Aabdeen Shoosray ...” (Kirkpatrick): *Ethé* 2990 (45 foll., defective at both ends). See also W. Kirkpatrick’s account of this MS. in his *Select letters of Tippoo Sultan,* London 1811, preface, pp. xvii–xviii).


(2) *Letters* (see also pp. 768–70 above): *Ethé* 525 (vol. i only, covering the years 1198–1201/1784–7 and containing all the letters of which translations were published in the *Select letters of Tippoo Sultan* as well as more than 600 others. A.D. 1800).

English translation of selections: *Select letters of Tippoo Sultan ... arranged and translated by William Kirkpatrick ...* London 1811*2.


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Various official manuals and collections of documents relating to the administration of Mysore in Tipu’s time have been preserved. They include (1) *kākm-nāmahs*, instructions and regulations intended for different departments and officials, *Ivánov* 1645–9, 1676–7, 1679, 1681, 1684–93, *Berlin* 68 (3), 68a, 516, 531 (11), 531 (25), *Ethé* 526, *R.A.S.* P. 167–70, (2) *Daudībāt i sultān*, regulations for the proper shape and form of royal insignia, the orbs or disks at the top of banners, seals, official

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1 The first three pages, accidentally destroyed while the MS. was in Col. Kirkpatrick’s possession, “were occupied chiefly with an account of the Sultan’s ancestors.”

2 Cf. Government and administrative system of Tipu Sultan by Suroth Charan Sen Gupta (in the Journal of the Department of Letters (University of Calcutta), vol. xix (Calcutta 1929)).

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signatures, etc., *Ethé* 2761, 2762 (a portion only. Dated 1226 Maulūdī). *Ivanov* 1642 (probably the same portion as *Ethé* 2762), (3) *Risālah i padak-hā*, on medals, decorations, flag-tops, seals, brands, etc., *Ivanov* 1640, 1641, (4) "A description of the Seals, Flags, Standards," Inscriptions, etc. used by Tipu Sultan," (perhaps identical with (2) or (3) above), *R.A.S.* P. 171, (5) various other documents, *Ivanov* 1643, 1682–3, *R.A.S.* P. 88 = Morley 78, P. 172.

A manuscript of this kind must be the original of The Mysorean Revenue Regulations. Translated by B. Crisp from the original Persian, under the seal of Tippan Sultaun (Calcutta 1792). For the Fath al-mujahidin which contains regulations for Tipu's army see p. 773 infra.

[Biographical Anecdotes of the late Tippoo Sultaun; together with an Account of his Revenues, Establishment of his Troops, etc. Taken from the information of one of Tipoo's Officers, written in the year 1790 and Translated from the Persian by Capt. J. A. Kirkpatrick (in The Asiatic Annual Register . . . for the Year 1799 (2nd ed., London 1801*), Characters, pp. 1–5); Lt.-Col. A. Beatson *A view of the origin and conduct of the war with Tippoo Sultaun . . . , London 1800 (portrait frontispiece); C. Stewart *Memoirs of Futuh Aky Khan Tippoo Sultaun* (in C. Stewart *A descriptive catalogue of the oriental library of the late Tippoo Sultan of Mysore*, Cambridge 1809, pp. (43)–(94)); M. Wilks *Historical sketches of the South of India, in an attempt to trace the history of Mysoor, London 1810–17, 2nd ed. Madras 1869; Lewin B. Bowring *Haidar Ali and Tipu Sultaun*, Oxford 1893 (Rulers of India series); Buckland *Dictionary of Indian biography* pp. 424–5; *Enc. Isl. under Tipu Sultan* (Haig), and many other works.]

1 For the Maulūdī era (an era of solar years from Muhammad’s birth) introduced by Tipu see J. R. Henderson *Coins of Haidar Ali and Tipu Sultan*, Madras 1921, p. 9 seqq. The account given by Kirkpatrick in his Select letters, pp. xxvi–xxxvii, needs correction in the light of Henderson’s statements.

2 For reproductions of tracings of two such standards preserved in the Chapel of the Royal Hospital, Chelsea, see an article by T. Grahame Bailey in the *Bulletin of the School of Oriental Studies*, vol. ii, pt. 3 (1922) pp. 540–54 (cf. vol. ii, pt. 4 (1923) p. 833).

1071. A certain Ghulam-Hasan wrote at Tipu's request and completed in 1198/1784 his Tipu-nāmah or Fath-nāmah i Tipu Sultan, a mathnawi in 49 dāstāns on Tipu’s wars: *Ethé* 1719 (A.H. 1221/1807), 1720 (n.d.), 1721 (n.d.).

1072. S. Zain al-ābidin b. S. Raḍi [al-Din] Mūsawi Shāhtāri was a younger brother of Mir-ʿĀlam (for whom see pp. 750–2 supra). According to S. Husain Bilgārā, *A memoir of Sir Salar Jung*, Bombay 1883, p. 10, he "left Haidarabad at an early age, and resided for the rest of his life at Tipu’s court". According to Sprenger (Catalogue . . . of the libraries of the King of Oudh), p. 591 "He lived long at Madras and was in the service of Nawāb ʿAṣf-jāh, subsequently he went to Balāghāt [sic] and entered the service of ʿHaydar ʿaly Khan, and finally he became a courtier of Tipu Sultan, . . . He died at Iyyadurābād (Subh waṭan, p. 105)." According to H. G. Briggs, *The Nizam* vol. i, London 1861, p. 141, he died at Seringsapatam during the siege in 1799.

His best-known work, written A.H. 1197/1783 at Tipu Sultan's request and under his supervision, is the Fath al-mujahidin which contains rules and regulations for Tipu's army (see Bodleian 1903, *Ethé* 2738–59, Rieu Suppt. 406). At the request of Tipu Sultan he wrote also the Maʿajīd al-mujahidin, a collection of metrical khutbahs (see *Ethé* 2019, Ivanov 882–3, Sprenger 571).


[With Kirkpatrick Select letters of Tippoo Sultan, London 1811, p. 163–4; Subh waṭan p. 105; Sprenger 571.]

1 There seems to be no good ground for Garein de Tassy’s identification of this author with Ḥusain ʿAli Khān Kirmānī.
1073. A certain Ḥamīd Khān who accompanied Lord Cornwallis, the Governor-General and Commander-in-Chief, in his campaign against Ṭīpu Sulṭān (Dec. 1790-Feb. 1792) wrote—

Ṭārīkh i Ḥamīd Khān, a history of Ḥāider ‘Alī and Ṭīpu Sulṭān down to the peace of 1206/1792: Bānkīpūr vii 619 (19th cent.).

1074. The Nasab-nāmah i rājāhī i Maisūr was originally written in Canarese. By order of Ṭīpu Sulṭān two Persian translations were made in 1212/1798 by Asad Anwar and Ghalīm-Ḥusain. One of these is the work described below.

Nasab-nāmah (or Fihrist, or Aḥwāl) i rājāhī i Maisūr u Nagar, a list of the rulers of Mysore from the time of Timmaraj to that of Ḥāider ‘Alī, with the dates of their birth, the names of their wives and children and the countries over which they ruled: R.A.S. P. 86 = Morley 74, Morley 75, Morley 76, Ethé 514, 515, Ivanow 199 (19th cent.).

1075. Mīr Ḥusain ‘Alī Khān b. S. ‘Abd al-Qādir Kirmānī, the author of the Taḥkīrat al-balādh wa-l-ḥukmān, which he completed in 1215/1800–1 (see p. 765), and of the Badi’ al-ma‘ānī, a life of the saint Bābā Fakhr al-Dīn Ḥusaini, was in the service of Ḥāider ‘Alī and his son Ṭīpu Sulṭān.


Edition: Bombay 1307/1890.

Translation: (a) The History of Hyder Naik . . . Naubūb of the Karnatic Balaghaut . . . Translated . . . by Colonel W. Miles.

(b) The History of the Reign of Tipu Sultan, being a continuation of the Nishān i Ḥaidarī; . . . Translated . . . by Colonel W. Miles. London 1864.
in Calcutta, near the intersection of Dharamtola St. and Chowringhee, was erected by him "in gratitude to God, and in commemoration of the Honourable Court of Directors granting him the arrears of his stipend in 1840".

Kâr-nâmah i Hydâry, or Memoirs of the brave and noble Hyder Shah, surnamed Hyder Ally Khân Bahâdur. To which is annexed a sketch of the history of his illustrious son, Tipu Sultan. Compiled from the different works written by English, French, and Oriental authors. Calcutta 1848**

Urdu translation by Ahmad 'Ali Gopânavî: Ḥamalât i Ḥaidarî, Russapuglâh [i.e. Rasapagla, a southern suburb of Calcutta] 1849**

[Kâr-nâmah i Ḥaidarî pp. 931–8 (portrait facing p. 935); Correspondence and memorials of Prince Gholam Mahomed addressed to the Government of India and the Hon'ble Court of Directors (in Extracts from Capt. Colin Mackenzie's work regarding the dominions of the late Tipu Sultan on 1854); The Times 20.3.1871 p. 6a, 11.9.1872 p. 6a, 19.9.1872 p. 10b; The Englishman (Calcutta) 13.8.1872 p. 2d; The Indian Daily News (Calcutta) 13.8.1872 p. 2d; The Times of India (Bombay) 14.8.1872 p. 2d; Lewin B. Bowring Haidar Ali and Tipu Sultan pp. 10, 201.]

1079. Other works:

(1) Accounts of the events of a.h. 1197–1200/1783–6: Ethé 528 (1–3).

(2) Aḥwâl i râjah i Sûlâpûr u râjah i Srîrangapatan: Ethé 527 (18).

(3) Aḥwâl-nâmah i Ḥaidar Nâ'îb, a very short biography of Ḥaidar 'Ali (8 foll.): Ethé 527 (1) (not later than a.d. 1808).

(4) History of Tipu Sultan and his court, by Munshi M. Qâsim: no MSS. recorded.


(5) Short account of Dhundia Wagh, or, as he is called here, D'handji Wagh, the famous freebooter of Mysore, who was at last killed by the British in 1800 (see Beale Oriental biographical dictionary p. 120): Ethé 859 (5).

(6) Short historical account of Seringapatam and its râjahs, their contests with Ḥaiḍâr 'Ali and Tipû Sultan and the final annexation of Mysore by the E.I.Co. (a.h. 1144/1731–2–1214/1799–1800): Ethé 529.

(7) A similar work (Kaifiyat i râşat i Sû-râng-Pattan etc.): Ethé 530.

M. HISTORY OF INDIA: (ut) COORG

1080. Of unknown authorship is Aḥwâl i mulk i Kûrg, a short account of the conquest of Coorg in 1187/1773–4 during Ḥaiḍâr 'Ali's reign (beg.: Qulam i ragam-sanj): Ethé 532.

1081. It was at the request of Mahârâkh Vîra Râjendra Wodeyar (b. a.h. 1178/1764–5, acceded a.h. 1206/1778–9, deposed a.d. 1834) that Ḥusain Khân Lohâni, one of his mungâhs, began in 1211/1796–7 to translate from original Kanarese records his History of the Râjahs of Coorg from a.h. 1047/1637–8 to a.h. 1222/1807: Rieu i 333 (a.d. 1807), Ethé 533 (a.h. 1240/1824), Ivanov 201 (late 19th cent.).

M. HISTORY OF INDIA: (wa) THE CARNATIC

1082. Jasswant Rây b. Bhagwant Rây b. Sundardas "Munghi" was a munghi by profession and the son of a munghi born at Lahore. In 1118/1706–7 he went to the Carnatic and obtained the patronage of the Governor, Sa'âdat Allâh Khân, the ancestor of the Nawâbws of the Carnatic, by composing a qaşâda in his praise. An autograph copy of his diwan written a.h. 1124/1712 at Sarâ in the province of Bijâpur is in the possession of the Asiatic Society of Bengal (Ivanov 830, cf. Ethé 1695).
Sa‘īd-nāmah, a pompously written biography of Sa‘īdat Allāh Khān, entitled also M. Sa‘īd (properly M. ‘Ali b. Ahmad, d. 1145/1732, see Ma‘thīr al-umārī ii 513), from his birth in 1061/1651 to 16 Ramadān 1135/1273: Rieu i 331a (early 18th cent.), Ethē 500 (much shorter). Damaged. A.H. 1229/1814, 2843 (complete. A.H. 1265/1849). 

[Autobiography near the beginning of the Sa‘īd-nāmah; Sprenger pp. 507, 508 (?); Rieu i 331; Ethē 500.]

1083. Mr. Isma‘il Khān “Abjadi” was born at Chingleput. 
He was the tutor (ustād) of the Nawwāb ‘Umdat al-‘Umārā (ruled a.H. 1210/1795–1216/1801). On finishing the Anwar-nāmah in 1171/1760-1 he was rewarded by the Nawwāb Wālī-Jāh (M. ‘Ali ‘Umdat al-Mulk, who ruled A.H. 1163/1750-1210/1795) with 6,700 rupees. In 1189/1775-6 he received the title of Malik al-‘amārī. 

For his Persian divāns see Āṣafiyah i p. 716 no. 482, Ivanow 873, and Nadhir Ahmad 107. For his Urdu divāns Blumhardt’s I.O. catalogue of Hindustani MSS. no. 137. A work of his entitled Tulfah li-sibgān is mentioned by Garin de Tassy, who possessed a MS.

Anwar-nāmah, a makhwārī on the exploits of the Nawwāb Anwar al-Dīn Khān (d. 1162/1759) with a summary of events under his successor to the date of completion, A.H. 1174/1760-1: 


[Tāzik i Wālī-Jāhī, muqaddimah (see Ethē 501); Šabī i waṭaṭ 27-31; Sprenger nos. 64-5; Garin de Tassy 98-9; Beale Oriental biographical dictionary p. 15.]

1084. Munshi Burhān Khān b. Ḥasan Hindi was commissioned in 1195/1781 by Nawwāb Wālī-Jāh ‘Umdat al-Mulk (M. ‘Ali, who ruled from 1162/1749 to 1210/1795) to compose [largely] on the basis of “Abjadi’s” Anwar-nāmah (see § 1083 supra) a history of the rulers of the Carnatic from the time of their ancestors in al-Madinah to his own time. He died on 27 Jamādā i 1240/1825. For his Rūqā‘ī see Āṣafiyah i p. 124.

Tāzik i Wālī-Jāhī, a history of the Carnatic, especially of Anwar al-Dīn Khān (d. 1162/1749) and his son Wālī-Jāh, planned to consist of a muqaddimah, two dāftar and a khātimah, but probably never continued beyond the first dāftar: Ethē 501 (only the Muqaddimah (in praise of “Abjadi”) and Dāftar i (completed in 1200/1786 and extending to Clive’s capture of Pondicherry in 1761). N.d., Madras (ascribed to “Abjadi”).

English translation: Tāzik-i-Walajāh of Burhān ibn Ḥasanā. Translated . . . by S. Muhammad Ḥusayn Nainar . . . Part I. From the early days to the Battle of Ambur (1162 a.H.) . . . Madras 1934, to be continued (Madras University Islamic Series No. 1).


1085. An anonymous author (Sa‘īd-Allāh Khān? see Ethē 2844) completed in 1218/1803 his

Waqa‘ī i sa‘īdat, a short history of the Nawwāb of Arikāt (from Sa‘īdat-Allāh Khān to Sa‘īdar ‘Ali Khān (d. 1135/1724)) and the Jāgūrdārs of Vellore (from Ḥulām-‘Ali Khān to Ḥulām-Murtādā Khān (d. 1176/1762-3)) in three faṣḥa: Ethē 2844 (lacks Faṣḥ ii), 2845 (with an appendix containing the history of Vellore to 1803).

1086. M. Karīm a Khaīr al-Dīn Ḥasan Ghulām-Dāmin b. Ḥīthkhār al-Daulah Ḥāfiz M. Nāṣir Khān Bahādur Ṣāmān-Jang was born in 1194/1780, received the title of Ṣābīb al-Daulah Jalādat-Jang in 1210/1795-6, that of Khwurshād al-Mulk in 1231/1816 and on his father’s death in 1236/1819 that

1 The Nawwābs of the Carnatic belonged to the Nā‘īt tribe, who claim to be of Arab descent.
2 The names M. Karīm are omitted by Ethē, but they are given by Nainar in his preface to the Tāzik i Wālī-Jāhī p. xii.
of Ittihār al-Daulah M. Nāṣir Khān Bahādur Ṣamsān-Jang. In Rajab 1249/1833, while living at Madras, he paid homage to ‘Azīm-Jāh, the Regent, and was requested by him to write a history of his ancestor ‘Umdat al-Umārī, as “Abjadi” had done for Anwar al-Dīn Khān in his Anwar-nāmah (see p. 778 supra). He therefore wrote the Savānīhāt i muntāz, which he completed on 27 Dhu ’l-Hijjah 1252/4 April 1837.


English translation: “has been finished, and will be issued” (presumably in the Madras University Islamic Series).


1087. Other works:

1) Asās i riyyāsat i Karnāṭak, a history of the Carnatic by M. Khair al-Dīn Khān Maḥmūd-Jang.


* See Ḥaidarābād Coll. p. 48, where the location of the Fakhīr i Nizāmi Press is given as Ḥaidarābād.