(123) Tuḥfat al-Saʿdıyah 1 or (Mafṣūdat i Shāh Minā), on the life and teachings of Shāh Minā,² by Muhḥ. ʿl-Dīn b. Ḥusayn Rāḥī Ḥusaynī. Ḥanafī. Qum. ʿṣīrī (defective and damaged. Early 16th cent.), Rāmaṭ (cf. ʿAdī oμ al. Ahmad 76). 


(125) Zafar al-Islām, a life of Muʿīn al-Dīn Chiṣṭī (cf. p. 943 n. 3 supra), by S. Zafar ʿĀlī “Zafar”. Delhi [1904].

N. BIOGRAPHY: (c) AMBASSADORS

1412. For the embassies sent by Sulṭān Shāh-Rukh to China and India see pp. 290-6 supra.

1413. For the (Tāriḵ i Ṭabīḫ i Nīẓām-Shāh), by Khwārīmshāh b. Qubād al-Ḥusaynī, which contains an account of the author’s mission to Shāh Tahmāsp, see p. 113 supra.

1414. S. Ghiṣṭān-All Ḵān was sent to Istānbūl in 1200/1786 by Tipū Sultan of Mysore, (for whom see pp. 767-72 supra) in the vain hope of enlisting Ottoman support against the British. The instructions issued to him are preserved in a MS. at Calcutta (Ivanov 1677).

Wāqīt i manāzīl i Rūm, a diary of the journey to Istānbūl in 1200-1, completed on 19 Rabīʿ al-Awwal 1201/9 January 1787: Ivanov 1678 (fol. 123b).

1415. Qub al-Mulk and ʿAll Ḳubād were sent as envoys to Ḥaḍarābād by Tipū Sultan, of Mysore, (for whom see pp. 767-72 supra). The instructions issued to them are preserved in a MS. at Calcutta (Ivanov 1679), which is dated 1217 Māuliḍī * (circa 1205/1790-1).

1 This is the title given (incorrectly?) by Nadhir Ahmad.
2 For whom see p. 965 n. 3 supra.
3 Cf. p. 943 n. 3 supra.

(Rāz-namāh i ṭuḥkalāʾ i Ḥaḍarābād), a report on the above-mentioned mission, dealing chiefly with the expenses incurred on the journey: Ivanov 1680.

1416. In return for the mission of Captain (afterwards Sir) John Malcolm to Persia (in 1799-1801) Fath-ʿAll Shāh dispatched Ḥājī Ḵhān Ḵān Qazwīni Malik al-Tujjār as his envoy to the Government of India. In 1802 Ḵhān Ḵān was killed at Bombay in a quarrel between his servants and the Hindu soldiers provided as his bodyguard. To succeed him the Shāh appointed his relative 1 M. Ṣabīn Qazwīni, who returned to Persia in January, 1867. An account of the mission of these two envoys was written by an unnamed grandson of the second. (Ravat al-qāṣī-yi Nāṣirī ix fol. 818-828 a.m. 1219; Watson History of Persia pp. 129-30; Sykes History of Persia ii p. 302).

Tāriḵ i sīfārat i Ḥājī Ḵhān Ḵān u M. Nabi Ḵhān ba-Hindistān 1802-1805: Bombay 1886.

1417. Ḥājī Ṣabīn Ahī ʿl-Hūsan Ḵān b. Ṣabīn M. ʿAbī Ṣbrāṭī, nephew and son-in-law ² of the last Prime Minister Ḥājī Brāhīm Ḵhān Ṣbrāṭī, left Ḥārābūn on 22 Rabīʿ I 1224/7 May, 1809, accompanied by James Morier, on a mission to London of which the main purpose was to ascertain how the subsidy promised to Persia under the preliminary treaty of March, 1809, was to be paid (Ravat al-qāṣī-yi Nāṣirī ix fol. 950, Watson History of Persia p. 163, Sykes History of Persia ii p. 308, etc.). On 18 July, 1810, he set sail on his return journey with Sir Gore Ouseley and Morier (Ravat al-qāṣī ix fol. 99a penult., etc.). In 1815 he was sent as envoy to St. Petersburg (R. al-q., ix fol. 111a penult.) and in 1818 as envoy extraordinary to Great Britain (R. al-q., ix fol. 116a). Subsequently he became Minister for Foreign Affairs, and he continued to hold this office until 1820/1834, the last year of Fath-ʿAll Shāh’s reign (R. al-q., ix fol. 171a).²

¹ A nephew (barḥūq fiṣḥ-ṣabīl) according to Ḳub-Qubād Ḵhān, a brother-in-law according to Sykes.
² barḥūq fiṣḥ-ṣabīl u dāndār (Ravat al-qāṣī-yi Nāṣirī ix fol. 950 penult.).
Hairat-nâmah i sufâr, a diary of the author's mission to England in 1224-5/1809-10, apparently left unfinished since both the recorded MSS. end before the departure from England; Bânkîpûr vii 630 (ends with 10 Šafr 1225/17 March, 1810. Written in 1228/1813 for Sir G. Ouseley; Rieu i 3866 (spaces for the dates left blank. Early 19th cent.).

[Raufat al-ṣafr-yi Nâşirî, passages specified above and others (e.g. ix fol. 147b, x fol. 43a); J. Morier A journey through Persia, Armenia, and Asia Minor to Constantinople, in ... 1808 and 1809, London 1812, pp. 229-3, A second journey through Persia ... to Constantinople, 1810-16, London 1818, appendix; W. Ouseley Travels in various countries of the East, i, London 1819, p. 2 et passim; W. Price Journal of the British embassy to Persia, London 1825; J. B. Fraser A winter's journey (uldar) from Constantinople to Tehran, ii, London 1838, p. 3; A memoir of ... Sir Gore Ouseley ... by the Rev. James Reynolds (prefixed to G. Ouseley's Biographical notices of Persian poets, London 1846); Portrait by Sir W. Beechey at the India Office. A caricature of Abû 'l-Hasan Kâhan was drawn by J. Morier in his romance The adventures of Hajî Baba, of Ispahan, in England, London 1828, reprinted 1835, 1842.]

1418. Hussain Khan Muqaddam 1 Ajîdân-bâghî was descended from Ağâ Khan Muqaddam, an awâr of Shâh Şâh's time (Raufat al-ṣafr-yi Nâşirî x fol. 296, l. 4). After a period in the service of the Nâşir-al-Saltanah ('Abbâs Mirza, d. 1249/1833; cf. p. 338 supra and corrections) he became an officer in the army and rose to the rank of Adjutant General. In 1254/1838 Muhammad Shah sent him on a special mission to Great Britain, France, and Austria in the hope of obtaining the recall of the British Minister at Tîhrân, Sir John McNell (op. cit. x fol. 296, l. 20, Watson History of Persia pp. 324, 328-31, Sykes History of Persia ii p. 306). Having visited Istanbul and Vienna he reached Paris on 1 Šafr 1255/16 April, 1839, and London shortly afterwards (R. al-ṣ. x fol. 306, l. 29). Here he interviewed Lord Palmerston and was given a memorandum containing nine demands of the British Government. In 1258/1842 he was appointed Governor of

1 A Turkish tribal name.

Yazîl (op. cit. x fol. 30a, l. 20) and held this office for two years (op. cit. x fol. 30b, l. 1). Presumably it was about this time that the title of Nâşir al-Daulah was conferred upon him. In the early days of the Bâbî movement he was Governor of Fârs and in that capacity he interviewed and imprisoned the Bâb at Shîrâz (op. cit. x fol. 33-36a, Watson pp. 349-51, Sykes p. 341, and the Bâbî histories). In the disturbances which followed the death of Muhammad Shah (1264/1848) Hussain Khan was besieged in the fort of Karlam Khan's citadel until rescued by his successor, Bahram Mirza (op. cit. x fol. 466, l. 19 foll.).

According to Ri'î-îl-Qiṣla Khân (op. cit. fol. 22a ult.) an account of Hussain Khan's mission to Europe was written by Mirzâ 'Abd al-Fattâh Gurmûdî, 1 who accompanied the envoy as his deputy (ud'û). Cf. fol. 30b, l. 11, where he is called Mirzâ Fattâh). It is not clear whether Chanykov's MS. contains this account or another.

Travels of Hussain Khan, Ajîdân-bâghî, in Germany [Austria], France, and England in 1254/1838 (beginning: Khodâm-i-râ banâeh in): Chanykov 116. 1

1419. Hajî Mirzâ Muhammad Khân b. Faṭh-ālî Bâg Lâwâshânî was sent on a mission to Russia at the beginning of Nâşir al-Dîn Shâh's reign [1264-1313/1848-96]. He was editor of the divân of "Nâdirâ! [Khan Hazârjârbîh published at [Tîhrân?] in [1845 ?].

Mir'ât al-arâd, an account of the above-mentioned mission to Russia written in 1264/1848: Ma'tûs 702.

1 Cf. Dâvûdmandîn i Ahl al-Hijâz, p. 238, where it is stated that 'A. al-F. Gurmûdî Tahtâbî wrote (?) Châzîr Bed, an account of the Ajîdân-bâghî's mission, (2) Shîrâzî,-nâmeh, on the licentiousness of European life, and that numerous copies of both works are in existence.

2 Cf. Brown, Press and poetry of modern Persia p. 81: The well-known Meshhâdî, Azâd 'Abd-Allâh "Edâ-âbâh" ("the Printer") of Tabrîz . . . also relates that Mirzâ Shâh of Shîrâz, the Waiz of Tîhrân, sent at great expense one Mirzâ Ahsâb Shâh, of the province of Fârs, to St. Petersburg to learn the art of printing, and that on his return thence he founded at Tabrîz, with the assistance of the late Ağâ Rûdî, father of the above-mentioned Meshhâdî, Azâd 'Abd, a lithographic press, the first book lithographed at which was the Holy Qur'an in the hand-writing of Mirzâ Husayn the famous calligraphist. Five years later, at the Shâh's command, this press and its apprentices were transferred to Tîhrân, where the first book printed was the Dastur of Nasîrîj Khân the poet.
1420. For Ridžā-Quli Khan "Hidāyat" (Sīyāhat-nāmah i Khodzsana), an account of his embassy to Khiva in 1267/1851, see p. 342 supra.

1421. Mirzā Ḥusayn b. 'Abd Allāh Sarbāb Tabrizi.

Makṣuzan al-aṣfār, an account of Farghāli Khan Kāshāni's mission to Europe in the course of which he negotiated the Anglo-Persian treaty of March 1857 at Paris and subsequently visited London: Browne Coll. K. 7 = Houtum-Schindler 38 (a.d. 1276/1850), Musnad iii, Fals 14, MSS., p. 28 (Makṣuzan al-aṣfār).9

1422. Muḥārīr al-Daulah Mirzā Jaʿfar Khān Ḥusainī, the son of Mirzā Taqī Ḥusaini Wazīr i Tabrizī, was, like Mirzā M. Ṣāḥib Širāzī (see p. 1148), one of the young Persians sent to England in 1250/1835 for the completion of their education. He spent four years in Europe, mainly in London (Rustaveli-i yfsī x fol. 27b, l. 1), and later, having specialized in Mathematics and Geometry, he wrote a book on arithmetic printed at Tābrīz in 1263/1847 and known as the Khodāyāt al-fisāb i Muḥārīr al-Daulah. In 1252/1836-7 he was Muhandis-i Ṣāfī i Manṣūrāh when he was sent as Persian Ambassador to Istanbul and in the course of his residence there he negotiated the commercial treaty of 1257/1841 with Belgium and the treaty of 1258/1842 with Spain. In 1260/1844 he was on his way to the Erzerum conference (see Watson History of Persia p. 305) when he fell ill at Tābrīz and was replaced as Persian Commissioner by Mirzā Taqī Khān

1 Amdān al-Molk F. Kh. K. Ḥusainī i Şirāzī was in the service of four Sultans of Persia (Rustaveli-i yfsī-i Nasrī x fol. 1076, l. 26). In M. Ḥasan Khān's list of the successive Heads of Government Departments in Nārī al-Dīn Shāh's reign (al-Maṣūmak-i taʾrīkh pp. 18-29) he appears under the headings Rūṣalat-i qasīmīl i Ḥodūd i Fars i Khojūj i Panīhrāsī (p. 23a), Ḥodūd i nāsīrān i Qūzeh i wadārāshīn (ibid.), Ḥodūd i muqābbal i khānaqāh i Ḥodūd i Manṣūrāh (p. 26a), Ḥodūd i nāsīr i jīlāt i Ḥodūd i Khānaqāh i Ḥodūd i Manṣūrāh (p. 27a), Ḥodūd i nāsīr i jīlāt i Muṣālim i taʾrīkh (p. 22a), and Wadārāshīn-i Ḥadīshā i Ḥodūd i Muṣālim (p. 27a). His appointment to the Shāh-i Īmām's jīlāt took place in 1270/1854 (Rustaveli-i yfsī x fol. 920, l. 7 from foot). He must have been an elderly man at the time of his mission to Europe (for which see Rustaveli-i yfsī x fol. 1076, l. 31-108a, l. 5, fol. 1220, l. 1-122a, l. 2, fol. 122a, l. 1-126a, l. 17, fol. 136a, l. 13-37, Watson History of Persia pp. 430, 436, 430, 461). A Sīyāhat-nāmah of Farghāli Khan is mentioned in Diana's Press and poetry of modern Persia p. 205, as having been circulated in manuscript.

9The date 11 Ḏūl-Qa'da 1273/3 July 1857 given in the catalogue of the Browne collection as that of Farghāli Khan's departure from Tābrīz is, of course, incorrect.
calligraphists noticed in these extracts is given on p. 70 of M. Shaﬁi’s article. Further information concerning the first three of these sets of extracts will be found below.

1423. The second chapter of Majoûn b. Mahmûd al-Raﬁq’s Kitâb u sâdîq (written after 999/1505-4; see Icelian 1399 (1)); Rieu ii 5315; Ivanov 1623 (1), 1624; Echê 1763 (4), 2931 is devoted to very brief notices of calligraphists and has been published by M. Shaﬁi in OCM. x/4 (Aug. 1934), pp. 17-18. The whole work has been published by Yânîn Khân “Niyâzî” in OCM. xi/2 (Feb. 1939), pp. 46-74.

1424. For the Lâjîf-i-nâmâh, which was written in 927/1521 by Sulân-Muhammad “Pâhzî” b. “Amirî” Harawî and of which the fifth page of the ninth section is devoted to arbûg-i hımûr, including calligraphists and painters, see p. 792 supra.

1425. For the Bâbûr-nâmâh, which contains brief notices of Sulân-Muhammad Maghâbî, the calligraphist, and Bihâzî, the painter, (published in ’Abd al-Raḥmân’s Persian translation by M. Shaﬁi in OCM. x/3 pp. 147-8), see pp. 529-35 supra.

1426. For M. Ḥazar Dâḫî’s Tûrîhâ-i Raghi, of which the second daftar, completed in 948/1541, contains biographies of scholars, poets, calligraphists, painters, etc., see pp. 274-5 supra.

The Persian text of the whole of this biographical section has been published by C. Salzmann in Milûnaq anatagiques ix (St. Petersburgh 1888) pp. 325-80 and by M. Shaﬁi in OCM. x/3 (Lahore, May 1934) pp. 150-70. An English translation of the notices of painters and gilders was published by T. W. Arnold under the title Mirâj Muhammad Usghar Daghdâšt on the Harât school of painters in the BSOS. x/4 (1930) pp. 671-4.

1427. Dîst-Muhammad al-Kâšî, as he calls himself (Hâlât i hımûrârân p. 89), was according to his own statement (op. cit. p. 309) one of the kuttûb-i kîsh-khânâk i shurîfâh i aîbî dîsâfîn. Probably he is identical with Dîst-Muhammad Harâtî, who is mentioned by Ahmad Bârîshî (cf. p. 1074 infra) and others 1 as

1 Cf. Pasûndan i bûkhârî i Khânshâhî p. 157. In a list of mastership writers who died in Shah Tahmâsp’s reign Iskander Munshi gives the name, but on further particulars, of Maulânâ Dîst (so, not Dîst-Muhammad) Harâtî (Amsûr-i bûkhârî i Aâshî’i p. 124).

N. BIOGRAPHY: (d) Calligraphists and Painters 1073

a calligraphist of Shah Tahmâsp’s time and who according to the former (see BSOS. x/1 p. 205 n. 2) was the king’s favourite and was retained in his service when all the other calligraphists were dismissed.

(Hâlât i hımûrârân 2), a sketch of the history of Muslim calligraphy and painting written as an introduction (Ilahiyy, p. 211) to an album of ancient and modern paintings and specimens of calligraphy arranged and embellished by the author in 963/1556 at the command and for the library of Abû ’l-Fath Bahram Mirza 3; Islamîl Tûp Qâpâ Şariv.

Edition: A treatise on calligraphists and miniaturists, Hâlât i hımûrârân, by Dîst Muhammad, the Librarian of Behram Mirza (d. 1550), edited by M. Abdulhâsî Châghî, Lahore 1936.

1428. For the Tufkâf i Sâmi, which was composed, at least partly, in or about 957/1550, and which contains notices of a number of calligraphists, painters, musicians, etc., see p. 788 supra. The notices of these calligraphists, painters, etc., extracted from the various parts of the Tufkâf i Sâmi were published by M. Shaﬁi in an article entitled Ispahânî i Tufkâf i Sâmi rûjî bah hımûrârân in the OCM. x/2 (Feb. 1934) pp. 73-128 (the last two pages being an alphabetical index).

1429. For the Mudiâkkîr i aîbî, written in 974/1566-7 by “Nîshârî” Bûkhârî, from which extracts relating to seven poets who were also calligraphists have been published by Nawâib Ṣâdî Yâr Jang in OCM. x/2 (Feb. 1935) pp. 39-45, see p. 802 supra.

1430. Exacts relating to calligraphists from an unidentified general history 1 written apparently in the second half of the tenth/sixteenth century were published by M. Shaﬁi in OCM. x/4 (Aug. 1934) pp. 23-30.

1 This title, which by chronographic licence indicates 982 (instead of 963), is the invention of the editor, M. Abdulhâsî Châghî.
2 One of Shah Tahmâsp’s younger brothers. He died on 19 Ramazân 956/11 Oct. 1549 at the age of 23 and was buried at Maghâd (Hasan Mansûr p. 341, Sokîn’s text, p. 153).
3 Possibly the Khâmîl al-mawzûr of Ahmad Bârîshî (for which see p. 1074). According to the owner, Prof. Mahmûd Şarîdî, of Lahore, the title Khâmîl al-mawzûr was written on the back of the MS, from which both the beginning and the end are missing.
1431. Qādī Ahmad Dābīshī Ḥusaini [Qamari] b. Mīr Mungā Sharaaf al-Dīn Ḥusain was the great-grandson of Ḥāfīz Qambar Sharaaf, an Abyssinian slave who was a calligraphist and poet in the service of Qādī Sharaaf al-Dīn, Governor of Qum (BSOS, x/1 (1899) p. 200). His father, who "was successively munsāh to Ṣāḥib Mirzā in Ḥarāt, scribe to the secretariat under the vakil Ahmad Beg Nīr Koamāl, and vazīr at the court of the famous Ḍrāhīn Mirzā, when that prince was governor in Maḥhad."

(BSOS, x/1 p. 201), received from Shāh Ṭahmāsp (A.H. 930-84/1524-76) the title of Mīr Mungā and died in 996/1596 at the age of seventy-six (ibid.). Qādī Ahmad, when still a boy (dar aṭiyyān i ṣūdā, BSOS, p. 204 penult.), went in 964/1556-7 to Maḥhad and remained there for eight years, during which time he received instruction in penmanship from Shāh Muḥammad Zarrīn-Qalām Nīgāhpān (d. 972/1564-5). Shāh Ḥusain II (A.H. 984-5/1576-7) instructed him to write a history extending from the accession of Shāh Ḥusain I (A.H. 907-30/1592-24) to the current reign (ZDMG. 89 p. 319), and this task he fulfilled by composing the fifth volume of the Khālaṣat al-tawārīḥ, which he completed down to 999/1590-1 and dedicated to Shāh ʿAbbās (A.H. 985-1029/1577-1619). Other works of his, mentioned in the Khālaṣat al-tawārīḥ but not yet recorded in any published catalogue, were Majmūʿ al-ḥurūf wa-mansūb al-fudūl, a tadhkhirah of poets (ZDMG. 89 p. 317. Cf. BSOS, x p. 200), and Ṣūdār al-ḥafṣār, a tadhkhirah in at least six volumes on the scholars and poets of ʿĀsharabāyjān, Arabīn ʿIrāq and ʿArabābāstān (ZDMG., loc. cit.).

(Tadhkhirah i Ḥesn-i-naqṣabān u naqqāshān), written [cire. 1006/1697-8] about twenty years after the execution of Shāh Ṭahmāsp’s daughter, Part-i Shāhī Khānum [3 Dīnār 1-Hijrah 985/11 Feb. 1773. See ʿĀlam-darīy i ʿAbbās i p. 162] and divided

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1 Cf. pp. 797-800 supra.

2 A MS. of this fifth volume was acquired in 1898 by the Preussische Staatsbibliothek and has been described by W. Hinz in an article entitled Eine neuentdeckte Quelle zur Geschichte Iran im 16. Jahrhundert (ZDMG. 89/3-4 (1939) pp. 314-28), see also p. 1072 n. 2 supra.

3 The Berlin MS., which is defective at the end, breaks off in the year 1692. Persian historians often extend beyond the limits indicated in their prefaces.

4 Correct title unknown.

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N. BIOGRAPHY: (6) CALLIGRAPHERS AND PAINTERS 1075

Into three farsā (1) quaṭṭāk, (2) tāṭīya, (3) nastaʿlīq-writers) and a khāṭīmeh (on a few of the most recent painters, illuminators, and other craftsmen): LONDON (1) private library of Mrs. C. C. Edwards (84 fol., lacking introduction and a leaf or leaves at end), Haiderābād private library of Aqā S. M. Abī (lacks a page or more of the introduction), Moscow Museum of Oriental Civilisations.

Edition: announced as in preparation by Miss Zahrā Dāʾīzādah for the M.A. degree at Haiderābād (cf. BSOS, x/1 (1899) p. 211).


Descriptions: (1) Calligraphers and artists: A Persian work of the late 16th century. By C. C. Edwards (with the text and translation of two extracts Shāh Muḥammad and Aqā Bādī) and an index to the calligraphers and artists. In BSOS, x/1 (1899) pp. 190-210, (2) Tadhkhirah i Ḥesn-i-naqṣabān u naqqāshān, by Zahrā Dāʾīzādah (in Armaghān xin (1318)/5-6 pp. 344-5).

1432. For the Maʿāṣir i Ṣāḥib, which was completed in 1025/1616 by Ṭabīb al-Baqī Nihkandāl, and of which the third volume is devoted to notices of contemporary celebrities including towards the end some calligraphists and painters, see p. 533 supra.

1433. For the ʿAmal i Ṣāḥib of M. ʿĀbeh Kāmbā Lāhaurī, which was completed in 1070/1660-9 and which contains at the end of vol. ii notices of seven calligraphists (pp. 443-6), see p. 580-1 supra.

1434. For the Mirʿarat al-ʿālam, which was composed in 1078/1667 ostensibly by Ḥabībawwār Ḥān but really by M. Baqr Sāḥānanpān and of which the first munsāh of the afḍāyīyah is devoted to notices of calligraphists (published by M. Shafī in OCM. x/4 (Aug. 1934) pp. 33-65), see p. 132 supra.

1435. For the Tadhkhirah i Ṭāḥīr i Naqqāshān, which was begun in 1083/1672-3 and of which the second farsā of the third roff is devoted to calligraphists, see p. 820 supra. The Persian text
of this second firâq was published by M. Shahīd on the basis of a British Museum MS. (Rieu i p. 368) in the OCM. xi/1 (Aug. 1935) pp. 154–5.

1436. Notices of some Sindi calligraphers from the third volume (p. 241 in the 1304 edition) of "Allāḥ Sīnī "Qānī" "Tattavīā Tádūṣ al-kirām (for which see p. 636 supra) have been published on the basis of an autograph MS. by M. Shahīd under the title Khaṭṭīān i Sind in OCM. xi/2 (Feb. 1939) pp. 131–4.

1437. Khalīfah Sh. Qhâlanān Muḥammad "Rāqīm" Haft-qalānī Akbar-Shâhī Dīhlawī, a calligraphist of note in his time, is mentioned by "Qānī" in his Majmūā i nashr, a tâdīrkhâb composed in 1291/1866, as a young man who "twelve or thirteen years ago before going to Lucknow" had read with him the Khârî al-Shamsîyâh [i.e. Qâb al-Dîn al-Râzî's commentary on al-Kâtîb's manual of logic entitled al-Riṣâlât al-Shamsîyâh] and the Hâdīqâyâh al-Mîr [i.e. the annotations of al-Sâyiî al-Shârîf al-Jârîjî (see p. 36 supra) on the Khârî al-Shamsîyâh], had submitted Urdu verses to him and who, having returned to Delhi, was at that time studying medicine under Mirzâ Muḥammad "Jâhâd". He must have been born some years before 1194/1780, since he was a pupil of the calligraphist M. Haṣūn Kîshân, who died in that year and, if the date A.H. 1251/1840 is not a later addition to the work mentioned as no. iii below, he must have lived to an advanced age.

I. (Tâdīrkhâb i khwâjâ-nawâsîn) (beg. oṣqâqāt bahār-nawâsîn in kuranât), chronologically arranged notices of celebrated calligraphists preceded by instructions in prose and verse concerning the choice of a pen, the making of ink, etc.: Rieu ii 552a (defective. A.D. 1803), Ivanov Curzon 86 (defective. Mid 19th cent.).


II. Musârroodâh in Tâdīrkhâb i khâb i khwâjâ-nawâsîn az ibtidadî (i.e. tâ zamânâ i dhâhir i sanâhî in 1239 (beg. Haṃdî kî qulam âs tâhir i dîn qâjîr ast), a work of which the contents are "so some extent identical" with those of the preceding: Rieu ii

5225 (incomplete and out of order. 19th cent.), Bânpîr (see Oriental College Magazine, vol. vi, no. 2 (Lahore, Feb. 1930), pp. 113–14, where the work is called "Tâdīrkhâb al-khâbîn"). Probably Bânpîr i xi 1077, in which the preface, defective at the beginning, mentions a division into a maktâbāt-nawâh, three bâbās and a hâdīqât-nawâh and gives 1239/1828 as the date of completion, is another copy of this work or of this recension.

III. (Riśâlât i mutâdâsmîn i hâlât i khwâjâ-nawâsîn i khwâjâ-nawâsîn), notices of Indian calligraphists from the time of Akbar to that of Bahâdur Shâh II divided into four folios ((1) nastaʿlîq writers, (2) shârîf and shârîfī writers, (3) nashr and taqâhî writers, (4) seal-engravers), the latest date mentioned being A.H. 1261/1845: Rieu iii 1033a (cire. A.D. 1850).

[Majmûā i naghâ 1 364; Guðfahān i be-khâr 125; Sprunger p. 380 ult.; Garcin de Tassy ii p. 267.]

1438. Mirzâ Sângîlkh Khurâsânî, surnamed (mulâqepî) Dân-yâ Irân and Fārâb in Khūsâb, calligraphist, poet, and Shâfi'i, one of the celebrities of his time in Persia, excelled especially in the writing of nastaʿlîq. In the course of his travels, which are described at some length in the Imtiyâs al-fudâlî, he visited not only many parts of Persia but also Turkestan, Arabistân, Kurdistân, Turkey, and Egypt. At Istanbul he made a prolonged stay. He died at Tabriz in 1294/1877 at the age of one hundred and ten "approximately". A poem of his in praise of Shâykh was published with a Turkish paraphrase (Tacirmân-i qâstîq-i Sângîlkh dar marâ tâ khân-i Ismîr) at Bâlîq in 1291/1875.

Imtiyâs al-fudâlî, or Tâdīrkhâb al-khâbîn, bombastic notices of calligraphers in four unnumbered parts (1) ancient and modern calligraphists, (2) an account of Sângîlkh's travels, dated 1288/1871, (3) Sângîlkh's pupils, (4) Ottoman calligraphists, described on the title-page as the work of Sângîlkh but written

1 Only two bâbās ((1) seventy calligraphists, mainly nastaʿlîq-writers, (2) thirty-six shârîf-shârîfī-writers) are mentioned in M. Shahīd al-Allâh Kâsî's description of the Kângile MS.

2 These are the opening words of the B.M. MS.
actually, as is not concealed, by his pupil, Munižah "Qašāh"; [Tabrizi] 1291/1874" (fol. 486, unpaginated. Described as Vol. I), [Imām al-fuqāla'] (portrait facing 2nd title-page): al-Mu'aqīb wa-l-īqāb p. 216.]

1439. Ḥājī Ṣirā Ḍabālā ʿAbd al-Muḥammad Khān Ḍabālā Ḍabālā is, or was, editor of the illustrated weekly newspaper Chitkohumād published from 1232/1904-5 onwards first for a short time at Alexandria and subsequently at Cairo. In the preface to his Paidāyish i bhatt u khatāfān, of which he wrote the khatimah in Ramażān 1346/1928, he mentions works of his entitled Ṣan'ā al-waqfīkātān and Paidāyish al-waqfīkātān.

Paidāyish i bhatt u khatāfān, a sketch of the history of writing from its beginning to the early Ḥabībī period followed by (1) notices of Ibn Muqlah (p. 90), Ḥasan b. Muqlah (p. 107), Ibn Bawwāb (p. 109), and al-Buḥārī (p. 115), (2) more or less alphabetically arranged notices of 104 calligraphists, none of them, except Ḍabālā ʿAbd al-Fadl Sāwājī (d. 1312/1894-5) P. 158, under Ḍabālā; later than the first half of the 19th century, the first being Ibrāhīm Ṣan'ā al-waqfīkātān (p. 117) and the last Yaqūt-yi Ṣafti (7th/13th cent.), (3) Sarguṣhadāt i ʿiṣnā pitfalls bābī Ḍabālā khatāfān duma-nām (p. 249), (4) Sarguṣhadāt i duma-nām i muqādārān i muqādārān, containing after a brief historical introduction notices of Ṣan'ā al-Waḥhāb "Nashtāā" (d. 1248/1829, P. 292), Ṣan'ā Amīn al-Daulah (p. 254), M. Ḥusayn Muqādārān (d. 1300/1912, P. 256), Qasim Ḍabālā Tabrizi (d. 1292/1875, P. 256), M. Ḍabālā Ḍabālā al-Bahā (d. 1270/1853-4. P. 209) and Najīb Bīk Ḍabālā: Cairo 1345-6/1927-8.]

1440. APPENDIX

(1) Taʾrikh i Kalam al-mulūk (fi bayān zahār wa-ṣajjād al-bhatt wa-ṣajjād al-khatāfān. Beginning of the first Cairo MS.; Bī-dān-bīk asl i bhatt muqūf asl), by Ṣirā Ḍabālā Ḍabālā (fol. 49), (the same part (fol. 36. A.H. 1270/1856).


‡ Two works with this title have already been mentioned (p. 327 supra). Whether the title has good authority in this case is not clear.

N. BIOGRAPHY: (e) COMPANIONS OF THE PROPHET 1079

N. BIOGRAPHY: (e) COMPANIONS OF THE PROPHET

See also Traditionists, pp. 1136-8 infra, and Biography: General, pp. 1164 seqq. infra.

1441. ʿUsāf Allāh b. ʿAbd Allāh al-Hussaini known as (al-magāhār bi) Mursīṭ b. ʿUsāf was presumably the son of S. Ṣarī al-Dīn ʿAbd Allāh al-Hussaini (for whom see p. 184 supra). He tells us that he had long cherished the idea of writing on the ʿAbdābītīs cited as authorities in the six collections, but that his intention could not be carried out until in Ṣaḥābā 884/1479 it won the approval of the Amīr Nīqān al-Daulah wa-l-Dīn ʿAbd Sīn (for whom see pp. 789-95 supra).

(1) Tafsīr al-faṣīr al-ḥaqī ḍhadrat al-Amīr al-Kabīr (beg. al-H. l. ʿl. jāla rajāla), short notices (1) of the Prophet's contemporaries who are cited as authorities for traditions in the six canonical collections, in four bābs (1) the ʿAṣhārah i Muṣṭafākubārah, (2) persons best known by their amān (3) persons best known by their bayān, (4) the Prophet's wives and daughters: L.O. D.A. 157 fol. 31-58 (17th cent.), Rāmpūr (see Naḍir Ahmad 78).

(2) Tafsīr i Muṣṭafā (beg. al-H. l. ʿl. Muṣṭafā i Muṣṭafā), the same biographical notices arranged alphabetically: Rāmpūr (see Naḍir Ahmad 79).

1442. Other works:


† The information given relates to the name, or names, of each Šabībānī; if necessary, the spelling of them, the collections in which his traditions occur, the total number of traditions related by him, the number occurring in each collection, and the date of his death.
N. BIOGRAPHY: (f) FAMILIES, TRIBES, RACES
(1) AFGHANS

For some works containing genealogical information concerning the Afgān and the Afghān tribes see pp. 395-407 supra. For the Bangāsh Nawāibs of Farrukhābād see pp. 693-4. For the Rohillas see pp. 694-8. For the Āfrīdis and Khwārisms see pp. 1030 and 1053 infra.

1443. Šēr Muhammad Khān Gandah-pūr,1 who came of a well-known family resident at Kulīghī in the Dīnah Iṣmā’īl Khān District of the Panjāb, visited many parts of Afgānistān in quest of the maḥān-nāmah and other genealogical, historical, and sociological information on which he based his Ḳhwāraṣtāt i jahān. He died in 1392/1905. Among his works were a Sūfī-dāstān-i Irān u Turānštān and a riāslāh-i Ḳhwāja-yi Ḳuraṁ. Ḳhwāraṣtāt i jahān, a detailed work on the genealogies of the Afgān tribes and clans with information concerning their history and customs: Lāhore 1894 (pp. 320. Cf. Peshāwar 1546). [Peshāwar catalogue p. 291]

N. BIOGRAPHY: (f) FAMILIES, TRIBES, ETC.
(2) ĀFRĪDIS

1444. Gāzīm ‘All Khān Āfrīdī b. Barhān (d. 1184/1770) b. Nāḥ-nām Khān (d. 1145/1732) was born on 20 Rajab 1185/19 Nov. 1769 and was the great-grandson of an Afgān who had settled in India and whose descendants were scattered in different parts of the country, ignorant of their family connections and almost all ignorant of Pāchī. His home, for at any rate a large part of his life, was at Farrukhābād, but his career (as a soldier) took him to various parts of India and he saw service under Jāvānt Rād Ḫūzār, Nawwāb ‘Amīr Khān, Mir Jā’fār ‘Maśīḥ’ and others. In 1222/1807 he was appointed Superintendent of the Criminal Court Prison at Farrukhābād and in 1223/1808 Superintendent of the Civil Court Prison. According to a note in the Bānkīpūr MS. of his works he died on 15 Jumādā-i 2 1241/26 Dec. 1825. In addition to the Tawīk-i Āfrīdī described below

1 This is an Afgān tribal name (see Every. Isl. under Afgānistān).

several other works of his are preserved in the Peshāwar MS. 1910A (Kulīghīt-i Āfrīdī) and in the similar MS. Bānkīpūr Suppt. ii 2245-50. These are (1) Ḳhāfa-yi Āfrīdī, forty-one Persian poems, Ḳoṣṭūhākh and Ḳhāsūkh, in praise of the Prophet, the Imāms and eminent Ḳhāds, Bānkīpūr Suppt. ii 2246 (foll. 696-71a. Probably identical with the Ḳuṭb-ī Āfrīdī, Peshāwar 1910A (4), described as in Persian and Pāchī), (2) Dīwān-i Ḳhānsūkh, Ḳhāsūkh in alphabetical order interspersed with some Persian Ḳhāsūkh and completed (according to the concluding verse) in Rajab 1216/Nov.-Dec. 1801, Bānkīpūr Suppt. ii 2247 (foll. 727-178a. Doubtless more or less identical with Peshāwar 1910A (3) (Dīwān-i Āfrīdī ba-zahān i Urdū), (3) Āfrīdī-nāmah, a vocabulary of Persian words (the first of which is Āfrīdī) with Pāchī, Kādhurmān, English, and Hindi translations, Bānkīpūr Suppt. ii 2248 (foll. 178b-207a. Evidently identical with Farhang-i Āfrīdī, Peshāwar 1910 (5), (4) Dīwān-i Pāchī, Bānkīpūr Suppt. ii 2249-50 = Peshāwar 1910A (2), (5) Ḳhāwāb-nāmah, mustazādās in Pāchī, Bānkīpūr Suppt. ii 2250 = Peshāwar 1910 (4) (b). In addition to “āfrīdī’” or “āfrīdī”’ “Gāzīm ‘All” occurs in these poems as a talḵshāri.

Tawīk-i Āfrīdī (so Peshāwar), or Ṛisālah-i Āfrīdī (so Bānkīpūr), a family history and autobiography in twenty-one būls completed in 1222/1807 with a twenty-second būl (on the death of the author’s brother, A’ūmān ‘All Khān) added in 1225/1809 and a twenty-third added in 1239/1823 (concerning relatives about whom he had subsequently collected information): Peshāwar 1910A (acephalous. Transcribed for the author in 1239/1823. Number of būls not stated in the catalogue), Bānkīpūr Suppt. ii 2246 (probably autograph. Many additions and marginal notes).

N. BIOGRAPHY: (f) FAMILIES, TRIBES, ETC.
(3) BARMECIDES

1445. The anonymous history of the Barmécides published by ‘Afd al-‘Āzīn Khān Garakānī is assigned by him on linguistic, stylistic and other grounds to the fourth/tenth or fifth/eleventh century.
on material collected by the author's father: Biochet in 633
(late 19th cent.), 634 (a. n. 926/1520).
Extracts: C. Schefer, Christomathes persane, Paris 1883-5°*,
ii pp. 1-54 (notes, etc., pp. 1-64 at other end).

N. BIOGRAPHY: (f) FAMILIES, TRIBES, ETC.

(6) BÖHORAHIS

1448. M. 'Abbas 1 Rif'at Shirwān has already been mentioned as
the author of the Tārīkh i Āl i ma'jūd (p. 227), the Sulān-
muṣahhah (p. 421) and the Bāg i shahin-chōmān (p. 738).
Qādī al-jawāhir fi aqwāl al-Bawāhī, composed in

N. BIOGRAPHY: (f) FAMILIES, TRIBES, ETC.

(5) KHWSIDHIS

1449. Some sources of information concerning the Khāšgīd
have already been mentioned in connection with Pir
Hāshim Khān Khwsig; see pp. 601–3 and 'Abd Allāh Khwsighi
(p. 1009). The former's Sairātidas, which includes a short account
of the Khwsigis, is mentioned on p. 682.

1450. For 'Abd al-'Azīm Naṣr Allāh Khān Khwsighi
see pp. 766–7.

N. BIOGRAPHY: (f) FAMILIES, TRIBES, ETC.

(6) NATĪS

1451. Shāhān 2 'Abd al-Qādir 1 "Nāgīz", surname Qādir 'Azīm
Khān, b. Ghulām-Munṣīr l-Dīn "Mu'īz" NATĪS Shāhī was
born in 1200/1786 and died in 1243/1827–8.

1 For the Bohorah, or Bohorah, a caste in Western India, mostly Ianūbi shī'īs in the Bombay Presidency, see Beasp. Ed., under Bohorah (T. W. Arnold).

2 For names of this type see p. 1022 n. 1 supra.
The manuscript containing the Gulistān-i nasab just described contains also five works on the Nāʿīqī tribe, three of them in Persian, one in Arabic, and one in Urdu. Those in Persian are:

(1) Alī Kāmāl al-gaʿūm by M. Akram Khān: *Ivanow* 1st Suppt. 774 (2).

(2) Kāshf al-nasab, by an anonymous author who refers to the Gulistān-i nasab and M. Akram’s work: *Ivanow* 1st Suppt. 774 (4).

(3) al-Nāʿīt (so spelt here, with tā’ not tāʾ, as also in M. Akram’s work), by M. Saʿīd known as (qāḥkīr) Ustād: *Ivanow* 1st Suppt. 774 (3) (a.d. 1251/1832).

Another Persian work relating to this tribe is *Qādāb li-muṭarād ṣāḥib al-Qāmīs*, "a refutation" by M.ʿAbd al-Razzāq b. ʿAli Ahmad Khān "of the claim put forward by ʿOthlān Dastgīr, in a work entitled Qudārān i Dastgīrī, that the tribe of Nāʿīqāy is descended from the Quraisy": *Madras* 1551/1913.

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1. The Nāʿīqīs, Nāvayūt, Nāvayt, Nāwīqīs, who claim Arab descent, are a large sea-dwelling tribe living on the coast of the Bombay Presidency and elsewhere in southern India (cf. Yule and Burnell *Hindoo Authors*, under Nāvīs, Nāvayūt, etc.). Among the best known members of the tribe are ʿAli b. ʿAbd al-Mahdi Khān, author of the *Tabār al-Beahārīn*, an Arabic commentary on the Qur’an written in 631/1234-5 (see the Catalogue of Arabic MSS., in the India Office li no. 1142, Brockett [Ed. p. 319] and Nawab ʿAbbās Jang (see p. 758 supra). See also p. 779 n.1.

2. It has been mentioned on p. 758 that an Urdu *Tābīrī al-nasab* was written by Nawab ʿAbbās Jang, the former owner of *Ivanow* 1st Suppt. 774.
bibliographiques les concernant : à Tibrân
A.J.H. 1913/1933* (see Lucase’s Oriental List 1933 pp. 13 and a review
[Portrait in Qafis’s i Wasāman, frontispiece.]

N. BIOGRAPHY : (f) FAMILIES, TRIBES, ETC.

(8) APPENDIX

1454. (1) Nasab-nâmah i Sâlah i Bârkhâr : ʿAsâfârîh ii
(2) Târbîh i Imám-zâdahâh i Shafî i Fīman i Khadâm
wa-qâhairûh : Leningrad Mus. Asiât. (see Mدوگین osiatics
iv (1863) p. 499).

N. BIOGRAPHY : (g) KINGS

1455. M. b. ʿAlî b. M. b. al-Ḥasan al-Kâthîb al-Samarqandî
(no Leyden iii p. 14), or Bahâ’ al-Dîn 2 M. b. ʿAlî b. M. b. Ḥâsân 2
al-Ẓâhir 4 al-Kâthîb al-Samarqandî (cf. Rieu ii p. 7486,
al-Muṣâfârîh p. 236) is said by ‘Auffi,2 who calls him Ẓâhir al-Dîn . . . M. b. ʿAlî al-Samarqandî al-Kâthîb, to have been for a
time (maydat) Minister (جومیا-مین i ایام) to Qilîq Taqhmâkhân. His ʿAra’ r al-siyâsah is dedicated to “Abû
1-Muṣâfâr Qilîq Taqhmâkhân b. Jalâl al-Dîn ,” i.e.
according to Barthold (Turkestân p. 18) Qilîq Taqhmâkhân
Maḥmûd b. ʿAlî (cf. op. cit. pp. 334, 336). His Sindbâd-nâmeh,2

1 For the Bârkhâr Soiṣids see Blockmann’s translation of the Aḥār i Aḥârîh
pp. 289–302; W. Irvine Later Mughals i pp. 201–2; Hümâûrîd Cudahate of
Mudahristani marâsîlîg in the . . . India Office p. 22 ; ibid.
2 Sindbâd-nâmeh, B.M. Ms. Or. 235 Ed. 160 (quoted by Rieu): mî-gazâd
3 So in the R.A.S. Ms. It will be noticed that the B.M. Ms. has Qâmir, probably a corruption.
4 So in the R.A.S. Ms., while the B.M. Ms. has al-Ẓâhirî.
5 Lâdûb al-ṭâhîb i p. 91.
6 He “ascended the throne, judging from his coins, in 588/1192. In 605/1401
he restored the city walls of Bukhârâ on a foundation of baked bricks . . .”
(Barthold Turkestân p. 319). For the word Taqhmâkhân see M. Qasvi’s remarks
in his edition of the (Chainâb, qazalîh, notes, pp. 92–4, English translation p. 102.
7 This work is in prose, not in “prose Persian verse,” as stated by Barthold
(Turkestân, London 1929, p. 10). It is now accessible in the edition published at ʿIsâbâh in 1948 by Ahmad Atef.

of which there are MSs, at the British Museum (Rieu ii 748) and
the Royal Asiatic Society (see S. Oldenburg’s article O persiškoi
prosicheschoi vinnu “Kniwi Sindbâd” in al-Muṣâfârîh :
Sborni statei uchenikov . . . bar. V. R. Rosova, St. Petersburg
1987, pp. 255–8) begins with a long eulogy of the same monarch,
who is there called Rukn al-Dîn . . . Qâthilh Bâlîg [Bâlîg 1]! Abû
1-Muṣâfâr Qilîq Taqhmâkhân b. Qilîq Qârâ-Khân and is
described as having vanquished his foes in Tibrân in the year
fifty-six (i.e. 556/1161). See Rieu ii p. 7480). A third work, a Samâ’ al-Ẓâhir fi jami’ al-Ẓâhir, is mentioned by ‘Auffi (cf. Haft
iğlîm and H. Kh., both probably dependent on ‘Auffi).

ʿAra’ r al-siyâsah fi aqghrâd al-riʿâsah, biographies of 74
persons, nearly all kings, 2 from Jamâkah to Sunjar, ”largely anec-
dotal in character, and of little interest on the whole, with the
exception of the narrative of contemporary events during the reign
of Qilîq-Taqhmâkhân inserted at the end of the book”
(Barthold Turkestân p. 28) : H. Kh. i p. 368 (Aqghrâd al-siyâsah),
no. 107, Ayâ Soîyîh 2844.

Extracts (contemporary events) : Barthold Turkestân in episkopi
monastikoi muthotıevry, St. Petersburg 1900*ii, Texts, pp. 71–2.
[Loğdûb al-ṭâhîb pp. 91–2; Haft iğlîm no. 1422 : Rieu ii p. 748.]
1456. For the Futâbâh i Firâz-i Shâh see p. 509 supra.
For the Bâbur-nâmeh, or Memoirs of Bâbur, see pp. 529–35
supra.
For the “autobiography” of Shâh Taḥmâsîp see pp. 306–8
supra.
For the Jahângîr-nâmeh or Tūzuk i Jahângîrî see pp. 556–60
supra.
For Mirza Jawânbâhî’s account of his escape from Delhi
see p. 624 supra.
For the autobiography of ʿIbûl Suljân see p. 770 supra.
For the autobiography of Shâh Shuqâ’ al-Mulik see p. 401 supra.
For ʿNâṣir al-Dîn Shâh ʿQâhir’s diaries of his journeys to Europe
and elsewhere see pp. 341–2 supra.

2 Among the others are Paddiya (al-Jâkîm), Plato, Aristotle, and ʿAbî Muṣîm.
For the autobiography of 'Abd al-Rahmān Khān, Amīr of Afghanistan, see p. 406.
For Mūsāfīr al-Dīn Shāh Qājār’s diary of his visit to Europe in 1900 see p. 347 supra.

1487. ‘Abdīs Khān Ḥabīb Ağriyānī (see p. 1055 supra).
Qābīs i Waṣḥīr 12 Yūzār: ‘sindagi i ‘ilmī udadī i a: Berlin 1342/1924 (Intisbārāt i Franghārāt, 1).

N. BIOGRAPHY: (h) MUNSHĪS

1488. For the Rūyāt al-‘afkār completed in 1268/1852 by Wazīr ‘Alī ‘Ībrahīm ‘Īmām b. ‘Āqīl, see p. 900 supra.
See also the subsection BIOGRAPHY: (j) OFFICIALS.

N. BIOGRAPHY: (j) OFFICIALS (MINISTERS OF STATE, MILITARY OFFICERS, ETC.)

1459. It has been convincingly demonstrated by M. Qaswīnī that Mūsāfīr al-Dīn, the author of the Nafṣīt al-maṣdūrī, is the same person as M. b. Ahmad b. ‘Āli b. M. b. M. al-muḥtār al-Naswī, who in 659/1261–2 wrote the Arabic Sīrat al-Sūṭīn Jālāl al-Dīn Mankubārī (for which see Brockelmann i p. 319, Syāḥl i p. 522). Born at Khurāndiz [f1], a fort near Naṣīl for many generations in the possession of his family, he was for some time

1 In a pamphlet of forty pages printed with a foreword of three pages by ‘Abdīs Qājār at the Matbā’ah al-Majlis, Ṭabāni, in 1299/1882 under the title Manbūb al-maṣ‘ūd i nafṣīt al-maṣdūrī i ṣuddah al-maṣdūrī, a work by Khurāndiz i M. Khān Qaswīnī dar kāh i muṣawwir i Nafṣīt al-maṣdūrī i bīr i Sūr al-Dīn Mubārak i munkhūzī.

2 Qaswīnī’s main evidence is provided by a series of parallel passages, which could not conceivably have been written by two different persons (Maṣmūdī pp. 1–10).

3 This place, noted Khurāndiz or the like (with incomplete punctuation) in the very old Parīz MS. of the Sīrat Jālāl al-Dīn (and perhaps identical with the Ḥurāndāz described by Yāqīn as being, he thought, in Ḥerānbād), is mentioned several times in the Sīrat (pp. 30, 32, 58–60), and more than once as the author’s birthplace and home (e.g. p. 26: qaṭab ‘Khurāndī masūq ra‘īl soomārī al māṣīrī). In the Nafṣīt al-maṣdūrī, on the other hand, a place noted YOZAR is mentioned twice (in the 34th and 46th), in the latter case as the author’s birthplace (nabāt i sob). M. Qaswīnī’s suggestion that YOZAR may be merely a corruption of Khurāndiz will probably commend itself to most students. In any case it was doubtless on the strength of the second passage that ‘Ibn Yāsūr’ appended the snobah Zakarī to the author’s name. See Qaswīnī’s Maqālaḵ pp. 17–21.

4 For whom see Enc. Isl. under Dār al-Maṣ‘ūdī (an unsigned article of which the authorship is acknowledged by Brockelmann, G.L.L., Syāḥl i p. 551). This expression, meaning “complaint of one’s misfortunes”, “darī i dīl” occurs twice in the text (p. 34): “nafṣīt al-maṣdūrī kāh maṣdārī ‘ādī al-dīn ristik tooṣīlī ṣaffī, and p. 308: ‘Ibn Yāsūr b. ‘Ibn Yāsūr b. nafṣīt al-maṣdūrī i Ḥurāndī bās gaurn kāh māṣīrī wāḥ ʿulā ṣaffī wa bās kāh bāsil dār maṣdūrī kāh maṣdārī ‘ādī al-dīn ristik tooṣīlī ṣaffī, and forms a convenient and appropriate title, though there is no reason to suggest that the author intended it to serve as such (see M. Qaswīnī’s Maqālaḵ p. 24).


1460. Of unknown authorship is:


1461. Sāfī al-Dīn Ḥabīb b. Nīṣām al-Ẓādi (or al-Ṭaqqī) I was in the service of Khwāja Q̱ābul al-Dīn Ṣāfī al-Mulk Khwāfī, who became Governor of Ḥam and Rā in 873/1468-9, was appointed Wāzīr by Sūlān Ḥusain in 875/1470-1 and was deposed in 892/1487.

Aṯār al-vāṣgārī, notices of celebrated vāzīrān, compiled in 883/1478-9, dedicated to Ṣāfī al-Mulk Khwāfī and divided into two maqālaḵānās (i) in twelve batāḵ devoted to the vāzīrān of particular dynasties, namely (a) Pre-Islamic kings of Persia, (b) the first four Caliphs, (c) Umayyads, (d) Abašāds, (e) Ṣarmāšāds, (f) Ḥamzawīds, (g) Buwāhidāns, (h) Sūlānids, (i) Khvārāznās, (j) Chūngḡin Khān and his descendants, (k) Mukaddārs and Ghūrīds, (m) Ṣūrāsmārd to Aḥbāb Sa’dī, (n) on Khwāja Q̱ābul al-Dīn, apparently imperfect in all the MSS.: Bānkīpūr vii 654 (a.h. 1044/1634), Rūs Suppt. 101 (17th cent.), iii 906b (a.h. 1298/1824), Aṣyāyāyā 112 902 (defective at both ends), Būdānī 347 (4), Bānī Pārs. Cat. 108, Biṣ̣ār 601, Mālīna 619 (4).

1462. Ghwār al-Dīn surmamed (ma’ṣālik) Khwānīd-Amsīr, who died probably in 942/1535-6, has already been mentioned as the author of the Maṣḡūr al-muḥāb (p. 102 supra), the Kāḏeṣī.

1 The author himself does not mention his qānūn, but Juvainī in the Jāmāk-ṣubānī (p. 122) speaks of ‘Nār al-Dīn mantag as the Sūlān Ḥusain al-Dīn’s muqaddim and the muqaddim of his book. It was doubled this passage or a similar passage in some later histories the lack of "Hādīyyat" had in mind when he called our author Nār al-Dīn. See Q̱ābul’s Maṣḡūrān pp. 10-17.

2 See p. 1089 n. 3 above.

3 1297 on the title-page, 1298 on the cover, and [a.h.] 1341 [sic 1 1022-3] in the lithographer’s colophon.

N. BIOGRAPHY: (f) OFFICIALS (MINISTERS OF STATE, ETC.) 1061

al-akhbār (obi.), the Ḥusāb al-qāyīr (p. 104), the Ḥusāb al-qāyīr (p. 536), and the Makhdum al-akhbār, a panegyric on Nār al-Dīn (p. 795).

Dastūr al-vāṣgārī (a chronogram = 915/1509-10), lives of eminent vāzīrān arranged—apart from the first two, Aḥṣaf and Baraẓzmīrā—under dynasties from the Umayyads to the Timūrids, the last being ministers of Sūlān Ḥusain (f.). H. K., iii p. 228, Bōdūnī 67 (a.h. 1295/1588), Chānqīkī 66 (a.h. 1295/1588), Berlin, 604 (a.h. 1295/1588), Īrān, 305a (a.h. 1306/1597), Īrān, 212 (a.h. 1222/1807-8), Browne Coll. J. 11 (12) (a.h. 1296/1822), Bānīṣ̣ārī Sīrāfīn 70, Fīṣīh ii 1004, Līhāngūdās, Asīt. (see Māphas ṣīrātikāvīs (ç. Sīrāfī Berlin, 1863 p. 541).


Extracts: (a) Iṣfāqāyāy, Ḥamān Maimānī and Ḥusānāb, (b) Ulūkī vāzīrān Elliot Bibliographic Index . . . Calcutta 1849, vāzīrān Elliot Bibliographic Index pp. 25-27.

Translation of the same extracts: Elliot Bibliographic Index pp. 117-20; Elliot and Duffon History of India, p. 148-53.


1463. For the memoirs of Aṣṣāb Bīg Q̱āshānī, which extend from 1011/1602 to 1014/1605 see p. 554 supra.
1466. For the Maʿāthir i Rohānī, completed in 1025/1616 by 'Abd al-Bāqī Nihāwāndi, see p. 555 supra.

Diʿākhārat al-khawāṣīn, lives of Indian nobles from the time of Akbar to 1060/1650, dedicated to Nawwāb Shāykhstān Khan 2 and divided into three chapters: (1) Akhar's, (2) Jhilāqī's, and (3) Shāh-Jahān's contemporaries.  
Haidarābād: Prof. 'Abd al-Haqq's private library (fol. 230), one leaf missing at end.  
Bears a librarian's note of 1069/1659 or 1169/1756.  
See M. Abdul Qahtas's description in Islamic culture i/3 (July, 1933) pp. 411–22, where information is given concerning a number of nobles associated with the arts, especially building.

Almost the whole of this work seems to have been incorporated with little alteration in the Maʿāthir al-umārā'. In Shāh-nawāz Khan's preface (vol. i, p. 8), Beveridge's trans. p. 7 it is referred to in the words Agar-thā dar-ān maʿtūb mumān bā-Dhūkhārat al-khawāṣīn Qarnāf i Shāhī. Maʿruf Bhakkari mutā'fāmān i akhāl i umārā ba-naṣar rasūl u akhār i maʿrufī i ʿan fāliṣām i ʿan muṣīkh khorāfī lāsīm Khan hādir-i ʿan bar akhar i umārā i muṣīkhāf i iṣalāf i ʿan fāsam bād u muṣīkhāf i iṣalāfāt i muṣīkh hādir-i ʿan tāṣātāt maqāmātāt u muṣīkhātāt u muṣīkhātāt u ʿalāhātāt u muṣīkhātāt u.  
It will be noticed that here, apparently by inadvertence, the author of the Diʿākhārat al-khawāṣīn is called Sh. Maʿruf Bhakkari.  
The same thing occurs in the apparently spurious preamble of Ivanov 215, in which Sh. Maʿruf Bhakkari is made to speak as though the work contained

1 M. Abdul Qahtas's summary of the preface to the Diʿākhārat al-khawāṣīn (Islamic culture i/3 (July, 1933) p. 412) begins with the sentence "After offering praise to the Almighty God and asking blessings on the Prophet, Shēkh Fard'i, son of Shēkh Maʿruf Sadr Sākhār Bhakkari (District Officer of Bhakkari) says that volumes have been devoted by historians to accounts of the former and the present Sultans..." It appears from the Maʿāthir al-umārā, i.i pp. 75, that a Sh. Maʿruf, presumably Sh. Fard'i's father, was Sākhār of Bhakkari shortly after 1057/1648–9. Consequently the words quoted above do not necessarily mean that Sh. Fard'i was himself Sākhār of Bhakkari, though he may of course have held the same post as his father.

2 Mirzā Abd al-Thālib Shāykhstān Khan Amīr-ul-Umārī died in 1105/1794.  
See Maʿāthir al-umārā' ii pp. 696–706;  
Deh Shāh: A biographical dictionary under Shāhī Khan.

3 He is called Sh. Fard'i Bhakkari in Maʿāthir al-umārā' ii p. 788 and also in 'Abd al-Haqq's preface.

in the MS. were the Diʿākhārat al-khawāṣīn, whereas it appears to be a defective copy of the Maʿāthir al-umārā'.

1466. Shāh dāl-Dīn M.  "Fā'ir"  b. Zahrābdād Khan is the author of poetical works in Persian and Urdu, including a Persian makhānāsī dates 1134/1721–2, which are preserved with some Persian ragāt in the Bolestan MS. 1177 (Kulliyāt-i Fā'ir).  
The Urdu makhānāsī describing a beng-seller has been translated into French by Garaic de Taaisy (i pp. 456–8).  
He wrote a short astronomical (or astrological?) work entitled Najm al-Sadr (MS.: Panjab Univ. Lib. (dated 1135/1723 and probably auto-

graph).  
See OCM x/3 p. 106 and doubtless also the treatise on gardening entitled Zinat al-badā'at (MS.: Panjab Univ. Lib.  
See OCM x/4 (Nov. 1933) p. 99, where the date of transcription, given as "probably 1032", should perhaps be read 1132).  

Tahrīd al-wuṣā'ud, short notices of celebrated viziers written (according to the History of India iv p. 145) in Muhammad Shāh's reign (1131–61, 1719–48) and divided into twelve makhānāsī devoted for the most part to particular dynasties, the last being concerned with the viziers of the Indian Timurids:  
Rieu i 3386 (fol. 65, breaking off in the notice of Dhī al-Fāṣīr Khan b. Aaḍ Khan, vizier to Jahāndār Shāh. 18th cent.), in 1014f (extract only.  
Circ. A.D. 1850), 1046f (extract only).

1467. Early in 1160/1747 Mirān [?] Lāl wrote:  
Tāhdhārat i akhāl-i Sāyīd M. Khan (beginning Az an-ja kāh yishqā'ī i Dāwar i haqiqī), an account of the career of a contemporary official:  
Ivanov Curzon 159 (7) (foll. 301b–317.  
A.H. 1297/1792–3).

The same official's career, the same events of the 1160/1747–8, is the subject of another short tract with the same title  
but of unstated authorship (beginning In yishqī i bābāt-bāsī rī rasmī ast qulīm), Ivanov Curzon 159 (8) (foll. 249–256.  
A.H. 1297/1792–3).

1468. M. "Abdā Khan  " "Abdā Khan is the M. Ziyārat Allah Guardians is alphabetically arranged, without any grouping in three chapters, and includes a life of M. Ziyārat Allah in an amusing and, for the second cousin of Ibn, the name could be read Mirana, Miraas, etc.
died in 1188/1774 according to Nadhir Ahmad, who gives a reference to Aḥṣār al-şarāḥ.1 part 1, pp. 375-5.

Hāfiz i ‘Abd al-Khan, an autobiography: Rāmāpūr Ījāf Ahmad ‘Ali Khān’s library (see Nadhir Ahmad 66).

Extracts: Aḥṣār al-şarāḥ, loc. cit.

1469. Rāy Kārūn Rām, son of Rāy Muhammad Ḍār, describes himself as an Aggarwālāh by caste and a resident of Kāsmāh in the sūkh (province) of Delhi.

Tadkīkar al-umārid, concise notices of Indian nobles (khiyān from mubḥadār to dā-qāf), entitled amirūn from ṣaḥḥāl to ṣaḥḥāl, Hindī amirūn, and Deccan amirūn from ṣaḥḥāl to ṣaḥḥāl who served under Akbar and his successors to the death of Aurangzēb [A.H. 1119/1707], completed in 1140/1737-8 (so Bodleian 258), or 1184/1770-1 2 (so Rieu i 339 and Sprunger, MSS. of the late Sir H. Elliot (J.A.S. xxiii (1884) p. 239), or 1194/1780 (so Ethē 629, Ivanov 216, and Elliot History of India viii p. 192), and divided into two books (i) Muslims, in two fāṣi, (a) those who bore the title khān, with a ḍhānī devoted to those who bore such other titles as Amīr al-umārid, Amīn al-Daulah, and I’timād al-Daulah, (b) those without official titles, such as Ibrahim Mīrāz, Sh. Ibrahim, Sh. Abū l-Faql, Ḥakīm Abū l-Faql, Hindūs in two fāṣi, (a) those who bore the titles Rāmā, Māhārājā, Rājā, Rāvāt, Rāvāl, Rāvāli, Rāy, (b) Rajputs and others without these titles: Rieu i 539a (A.H. 1190/1781), ii 876 (18th cent.), iii 971f (circe. A.D. 1850), Ivanov 216 (probably defective in middle. Late 18th cent.), Bodleian 258, Ethē 629.

1470. For the Tuhmās-namā, the memoirs of Tuhmās Khān, written in 1195/1779, see p. 625 supra.


1 Presumably an Urdu work, but not traceable in the Urdu catalogues of the British Museum, India Office, Asiatic Society Library, or the Subhān Allah collection at Aligarh. From the number of pages in part it would appear to be a much longer work than Sir Sayyid Ahmad’s Aḥṣār al-şarāḥ (cf. p. 485 supra), the first part of which in the Lucknow edition of 1876 has only 68 pages.

2 Ethē’s argument that the date 1184 is impossible in view of the fact that a former owner’s seal on fol. 182 of Bodleian 258 bears the date 1141 is of course invalid, since seals were often used long after the dates inscribed on them.

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Ṣamān al-Daulah Shah-nawzā Khan Šamān-Jang, the descendant of a Suyid who had migrated from Khwāṣi to India in Akbar’s reign, was born on 28 Rāmāzān 1111/20 March 1700 at Lahore,1 where his father had died fifteen days before at the age of nineteen.2 His grandfather, M. Kāgin Khān,3 who died in 1135/1723-4, had been appointed Dīwān of Lahore and subsequently of Multān by Aurangzēb, but many of his relations were resident in Aurangzēb’s court, and there Mir ‘Abd al-Basāq settled in the year in which the Amir al-umārid Hussain ‘Ali Khān went to the Deccan (i.e. in 1127/1715).

In his twenties he entered the service of Nawwāb Niẓām al-Mulk Aṣaf-Jāh (the first of the “Niẓām” of Ḥeṣārābād) and in 1145/1732-3 he was appointed Dīwān of Barār (“Barar”). In 1155/17424 he was dismissed for taking part in the rebellion of Niẓām-Jang, Aṣaf-Jāh’s second son, who had been vice-regent during his father’s absence in the north,5 and he had five years of leisure, which he devoted to the compilation of his great work, the Maʾṭāhir al-umārid. In 1160/1747 Aṣaf-Jāh reappointed him Dīwān of Barār. In 1161/1748 Niẓām-Jang succeeded his father

1 So according to “Aṣaf”, Maʾṭāhir al-umārid: p. 18. Shah-nawzā Khan himself (M. alw. iii p. 7215) does not say expressly that he was born at Lahore, though he says that his father died there and that he was born fifteen days afterwards. Rieu (on what authority?) says that he was born at Multān.

2 So according to Shah-nawzā Khan (M. alw. iii p. 7215): “Aṣaf” says twenty (M. alw. i p. 106).

3 For his life see M. alw. iii pp. 721-21.

4 Shah-nawzā Khan’s great-grandfather, Mozaf Muḥammad al-Daulah entitled Amāsūt Khān (for whose life see M. alw. i pp. 258-59, Beveridge’s trans. pp. 251-350, was appointed Dīwān of the Deccan in Aurangzēb’s 22nd year (1098/1688) and died in 1098/1684. The same office was held by his son, Mir ‘Abd al-Qādir Dīwān Khān, his grandson, ‘Ali Dīwān Dīwān Khān, and his great-grandson, Mir Qādir Wazīr Kemāt and Mir M. Husain Khān Yamaq al-Daulah Munṣīr-Jang.

5 M. alw. i p. 60: “‘Ali Dīwān is called Dīwān after his father, who was a Vernacular poet and poet of Mughal court.”

6 Mohammad Shah summoned Aṣaf-Jāh to help him against the Marāthās, who in 1737 suddenly appeared on the outskirts of Delhi. Aṣaf-Jāh was out general by them near Bhājpura in 1738 and, without any actual fighting, obtained peace by ceding the province of Multān. These events are followed by Nadir Shah’s invasion. Aṣaf-Jāh was one of the commanders at the Battle of Karnal in 1739 and took a prominent part in the subsequent negotiations with Nadir Shah. See De Foulis’s Narrative. Translated . . . by L. Lockhart (in B.N.O. iv/2 (1905) pp. 232-45); L. Lockhart, Nadir Shah pp. 124, 132-3, 136, 139-42, 144, and the various authorities cited by Lockhart.
and made Shāh-nawāz Khān Dāmīn of the Deccan, i.e. Prime Minister.

Nāṣir-Jang's succession, however, was contested by a nephew, Muzaffar-Jang, who sought French help to further his designs. On Nāṣir-Jang's assassination in December 1750, Duplex, the Governor of Pondicherry, installed Muzaffar-Jang as Sultan-dar of the Deccan and provided him with a bodyguard of French troops and sepoys under the command of M. Bussy.1 Muzaffar-Jang, however, was murdered in February, 1751, and his uncle, Shālabat-Jang, was proclaimed Sultan-dar by Bussy, who now made French influence predominant at Aurangābād, Shālabat-Jang's capital. In 1165/1752 Shālabat-Jang appointed Shāh-nawāz Khān Sultan-dar of Haidarābād, but he was soon dismissed at Bussy's instance. In 1167/1755, again at Bussy's instance, he was appointed Prime Minister with the rank of a haft-hazārī and the title of Sāmānī al-Daulah.

Shāh-nawāz Khān now made an effort to terminate the French predominance in the Nizām's dominions, and at his advice Shālabat-Jang dismissed Bussy. Bussy, however, marched on Haidarābād, took up a strong position in which he withstood a siege for nearly two months and was then reinstated by Shālabat-Jang. In 1170/1757 Shāh-nawāz Khān's downfall was precipitated by his failure to satisfy the demands of the army, whose pay was much in arrear. Rising against him, they obtained his dismissal and he fled to Daulatābād with his family and nearly five hundred followers. His property was confiscated and troops were sent to besiege him. His friend Ghulām-Allāh 'Azād', one of the few who remained faithful to the fallen minister, exerted himself on his behalf and eventually secured his return to favour. Shortly afterwards, however, Haidar-Jang, Bussy's right-hand man, seized an opportunity of putting him under arrest and five weeks later, on 3 Ramadan 1171/11 May 1758, he was murdered by one of Bussy's Hindu soldiers. With other members of his family he lies buried to the south of Aurangābād.

1 Charles Joseph Patissier, Marguer de Bussy-Castelnau (1718–85), for whom see Broadhead's Dictionary of Indian Biography, p. 84. 2 Nauwāb Sāmānī al-Daulah (ff. 1037–40) restored him to favour and appointed him Daulatābād. In the time of Shālabat-Jang (ff. 1096–97) he became Governor (Nizām's) of Aurangābād and Commandant of the fort of Daulatābād. His father's downfall (in 1170/1757) involved him too, but Nizām-Allāh (cf. f. 709) restored him to favour and appointed him Daulatābād. He was with Nizām's army before the fort of Kāncl, when he fell ill and died on 10 Jumādā 1/13 April 1762. It has already been mentioned (p. 854) that he completed his father's unlucky, the Bahārīstān-i sukun. See Maṭār al-amārati (ff. 957–60) (a brief autobiography): šāhīsštān i amūrān pp. 296–7; Šāhīsštān i Dānān; Ḫān i pp. 3400, 3402.
two hundred and eighty-seven in Bānkīpurī 650) beginning with Adham Khān Kohā, ending with Yaqūt Khān Ḥabṣagūt, and including three (S. ‘Abd Allāh Khān Qūt Bāk, Nawwāb Aṣṣā-Jāh, and Nawwāb Niẓām-ud-Daulah Nāṣir-Jang) added by the editor from his Sāreb-i Aṣṣād (for which see p. 864 supra): Līndesiana p. 219 no. 624 (circ. a.d. 1770. Not described in the catalogue as ‘Aṣṣād’s’ edition, but if the conjectural date is correct it can be nothing else), Mādrās i 444 (a.h. 1192/1778), Elīd 622 (a.h. 1199/1785), 623 (a.h. 1203/1789), 624-5, R. A. S. P. 104-5 = Morley 101-2 (a.h. 1204/1789), P. 106-7 (a.h. 1201/1845), Ḣāvūn 213 (a.h. 1221/1806-7), 215 (some differences, for which see Ḣāvūn’s description. The beginning partly spurious), Lahore Punjub Univ. Lib. (a.h. 1244/1828. See Oriental College Magazine, vol. ill, no. 1 (Lahore, Nov. 1906), p. 68.), Bānkīpurī viii 655 (267 biographies, 19th cent.), Bodlian 196 (264 biographies), 167 ("quite modern").

II. ‘Abd al-Ḥaṣ̄r’s edition, begun in 1182/1768-9 some time after the recovery of further fragments of the author’s MS, completed in 1194/1780 and containing ‘Abd al-Ḥaṣ̄r’s prefatory Bāk (beg. Sūtārīg i bā-kavā ad, the author’s preface. ‘Aṣṣād’s’ preface. ‘Aṣṣād’ is the author, a list of the biographies (in which the many added by ‘Abd al-Ḥaṣ̄r are marked with a Q as an abbreviation for Ḫūṣȳ, the series of biographies, seven hundred and thirty 3 in number according to a statement prefixed by ‘Abd al-Ḥaṣ̄r to his list, the first being Ismā‘īl Bāg D̄̄wālī, the last Yalangtūd Khān, and finally a kātāmā Ḭaṭ situated devoted to a brief autobiography of the editor and specimens of his poetry: Elīd 627 (apparently autograph first brillon, lacking seventy-two leaves between foll. 4 and 5 and containing about three hundred and seventy-one biographies), 629 (containing, without preface or kātāmā Ḭaṭ, a series of biographies beginning with Ismā‘īl Bāg D̄̄wālī and ending with Yalangtūd Khān, perhaps ‘Abd al-Ḥaṣ̄r’s biographies separately copied. Received by Richard Johnson from Mir M. Ḥussain at Haḍrābād in 1788.

1 On this approximately correct number see Beveridge’s remarks in his translation p. 25 n. 1. As he says, however, "the number of the biographies contained in the three volumes (of the printed edition) is considerably more than 726, for most of the mention end with accounts of the sons and grandsons of the subject of the biography."
N. BIOGRAPHY: (J) OFFICIALS (MINISTERS OF STATE, ETC.) 1101

La'î, its virtual ruler (Gulṣar-i Ḵaṁṣaf p. 105 penult.). In 1235–1230 the title of Mahārājā Bahādur was conferred upon him (G. i. A. p. 10646), in the time of Mīr FarḵHANDAHA Il KHAH (1239–57) he received the additional title of Rājāyān-rājāh (G. i. A. p. 23424), and on 15 April 1456 he died.

He was the author of dārās in Persian and Urdu and was a generous patron of letters. Some information about his lavish benefactions will be found in the Gulṣar-i Ḵaṁṣaf, pp. 23424–25.

One of his descendants was Mahārājā Sīr Kishim Pārdiḍā (i.e. KHAH Kishim PARDI), G.C.I.E., "Hereditary Peshkar and President of the Executive Council of the state of Ḵaṁṣaf.

Le'î, who was born in 1864 and died on 1 May 1940 (see Who was Who 1929–40 under Kishim Pardhad),

1 Isfrāt-khadā i ḡafq, in three ḡafq.1 (1) dar esḥād in khwānāda in Ḵaṁṣaf . . . [i.e. 'that which is known is open to all (the)-wise (people) in khwān, (2) dar dāhār i khwānāda in khwān . . . [i.e. in khwān, (3) dar dāhār . . . in khwān . . . in khwān . . .]

1 For Shāh-nawāz Khān Dīhwālī, see p. 144 supra. He is, of course, to be distinguished from Shāh-nawāz Khān Aurangābādī (for whom see pp. 1046–1048 supra).

Burātr i Ḥaṁṣaf in volume 1 of the Kishim PARDHI and devoted mainly to

1 For Shāh-nawāz Khān Dīhwālī, see p. 144 supra. He is, of course, to be distinguished from Shāh-nawāz Khān Aurangābādī (for whom see pp. 1046–1048 supra).


1 For Shāh-nawāz Khān Dīhwālī, see p. 144 supra. He is, of course, to be distinguished from Shāh-nawāz Khān Aurangābādī (for whom see pp. 1046–1100 supra).

1 Declaration concerning his governorship [sic] of Benares: Rieu Suppl. 403A (see p. 701 supra).

1473. For the Ḥairst-nāmah i safarī of Mīrāb Allah 'Abbās Shīrāzī, Persian envoy in London, and afterwards Minister for Foreign Affairs, see p. 1068 supra.

1474. M. Rūdī, "Nām" i Ṭabābahā (see p. 148–9 supra).

1475. Rājāyān-rājāh Rājāh Gandhī Lā' ("Shāhīd") Mahārājā Bahādur has already been incidentally mentioned in this work (pp. 252, 352). A member of a family claiming descent from Rājā Tūdār Mal, Akbar's Finance Minister, he was born in 1766 and, like his paternal uncle before him, became Ḵurṣān of the town of Ḵaṁṣaf in the time of Mīr Nizām-i KHAH (A.H. 1175½–1218½/1761–1803). In 1221/1806 Mīr-ḴĀM (for whom see pp. 750–5) obtained the Nizām's sanction for his appointment as Peshkār (Mīr-ḴĀM Rājāh Gandhī Lā') rā bāh pekāhār i khwānāda i ḡafq; az pekāhār i ḡafq i safrāt u sarbānūn u mānūnādān, Gulṣar-i Ḵaṁṣaf p. 10146). After the death of Mīr-ḴĀM in 1223/1808 Ṣumrūr al-Mulk was appointed Ḵurṣān, but the administration of the state was in the hands of Gandhī.

1 For Shāh-nawāz Khān Dīhwālī, see p. 144 supra. He is, of course, to be distinguished from Shāh-nawāz Khān Aurangābādī (for whom see pp. 1046–1100 supra).

1 For Shāh-nawāz Khān Dīhwālī, see p. 144 supra. He is, of course, to be distinguished from Shāh-nawāz Khān Aurangābādī (for whom see pp. 1046–1100 supra).

1 For Shāh-nawāz Khān Dīhwālī, see p. 144 supra. He is, of course, to be distinguished from Shāh-nawāz Khān Aurangābādī (for whom see pp. 1046–1100 supra).
a metrical chronicle of Dāvud Pādshāh's movements and the daily occurrences at his residency from Ṣaḥāb 1236/April 1821 to Ramadān 1237/May–June 1822 (fol. 56–212), but also to six prose tracts (fol. 5–55) and the author's divān (fol. 213–77): Rieu Suppt. 356 (a.h. 1237/1822).

1477. An as yet unidentified author born at Isfahān on 16 Jumādā I 1197/19 May 1833, who traces his descent to Ḫāji Qiwām al-Dīn Shārāḏī, of Shāh Shujaʿ's time (a.h. 790–86/ 1390–91), and mentions a brother named Mirzā 'Ali Akbar, Mirzā 'Ali Rejāḥ, and Fath-Allah Khān, and a great-uncle named 'Abd al-Rahūm Khān, began in Dīn 'l-Hijjah 1239/Aug. 1824 at the request of some friends to note down the events of his life and thus produced an autobiography, from which it appears that he held various positions in the reign of Fath-Allah Shāh.

Autobiography (beginning: Ban bi-gardāb u bi-gardād rāzgīr dīl ba-dangā dar ma-bandad hūndhār), divided into four books (1) dar kufūṯi i nāseḵ, (2) az zamān i wākīāt bā tā arāḏā i moḵdāh āḏāḏan az sūznā i jāḵāchūnān . . ., (3) dar kufūṯi i muḏārāḵāt i sūznā i . . ., (4) tāḏāf i aḵḏā bāḏ az sīḏrāt u yāḏa . . .) and followed by (1) Mirzā Khāqān ("Wiṣād") Shārāḏī's poetical description of an earthquake at Shārāḏī some years before the composition of the autobiography, fol. 56a, (2) a concise account of the ancient Persian kings (goḏūḏ dar dīnār i muḏāraḵārās az soḵāt i aḵḏā u aḵḏā i muḏārāḵāt i pāzandāḵāhān i Amār . . ., foll. 61a–139): Ebū 706 (transcribed a.h. 1237/1837 by Abū 'l-Qasīm b. 'Abd-al-Ridā Qazwīn).

1485. Mirzā M. Jalār b. Mirzā M. Khān, better known as M. Jān, was the grandson of Nawwāb Mirzā Mahdī 'All Khān Bahādur Ḩāqmat-Jang Khurāsānī, whose father, Mirzā M. Ṣādūq Khān, was Ḥalīm-bāḏūr to the Persian court after the murder of Nādir Khān. Majmūʿah i Ḥāfīr, a biography of the above-mentioned Nawwāb Mirzā Mahdī 'All Khān (b. 1168/1755, sent to Turkey as envoy by Shāh-Ruḵ Afḡān, invited to India by Nawwāb Dīn 'l-Faqīr al-Daulah Najāt 'All Khān b. [d. 1196/1782, cf. pp. 474 n., 624], reached Surāt in 1198/1779, Shāhjahānābād in 1195/1781,)

N. BIOGRAPHY: (j) OFFICIALS (MINISTERS OF STATE, ETC.) 1105

and 'Aḏnābābād in 1198/1783–4, entered the E.I. Co.'s service, was given an appointment in the Customs and Revenue Department at Ghāzīpur, became a friend of Jonathan Duncan, Collector of Benares, who later, when Governor of Bombay, invited him thither and sent him on a mission to Fath-Allah Shāh, was granted a pension by the Marquis Wellesley and died on 17 Rabi‘ I 1209/3 July 1891: Bombay Univ. p. 148.


1480. 'Abd al-'Ālim M. Naṣr Allāh Khān Khwādži Khūrājwī, who died in 1259/1881, has already been mentioned (pp. 770–7) as the author of a Tūrāḡ i Dūkān.

Jāmī' i Ḩath-Ḵānī (a chronogram = 1363/1847), a biography of the author's maternal uncle, Fath Khān b. Ṣādīr Khān, who was born in 1183/1779 and died in 1262/8 Nov. 1846 after serving as Tāḏālīr at Nijāmābād (Aʿlamgarh District) and elsewhere, with much autobiographical information: Delhi 1848*.

Urdu translation by Pandit Dayā Nāṭh "Ārān" Diwāhī: Ḥāmī' i Fath-Khānī, Delhi 1849*.


1482. Moḥāriz al-Daulah Pīr Ibrāhīm Khān Khwādži Qāṣūrī has already been mentioned (pp. 661–3 supra) as the author of a history of Bahāwalpūr. Sāfrīzān, a brief account of the author's visit to England in 1851–2 together with a short history of his tribe. Edition: [Multān according to M. Ṣafīr, Bahāwalpūr according to Edwards] 1854*.

* More commonly called Najaf Khān.
Greek (and some Islamic?) philosophers and their ideas. Of this work no complete copy is known to exist, but extracts from it are preserved in at least four MSS. (Baghār Aqīl 494 foll. 1–95, Murād 1408 (incorrectly 1431 in the doṣafar) foll. 1–88, Kopūrdū 902 foll. 1–123, Leyden ii p. 292 no. 888 foll. 1–73, and probably also Uri (Boulain) p. 121 no. 484).

A supplement to this work was written between 555/1158 and 565/1168–70 by Zahir al-Dīn Abū l-Iṣḥāq Abī l-Zayd al-Baḥshī, who has already been mentioned (pp. 333–4 supra) as the author of a Īlār bi Iḥṣāq.

Ṭatīmmat Șawād al-ḥiṣmah, an Arabic work on the lives and sayings of 111 philosophers, physicians, mathematicians, etc., many of them contemporary or nearly contemporary with the author, the first being Imam b. Isḥāq and the last Imam al-Jurjānī, author of the Taḥṣīḥ et ḫawājāt: Murād 1408 (b) (a.h. 639/1241–2), Baghār Aqīl 494 (b) (a.h. 689/1290), Leyden ii p. 292 no. 888 (a.h. 692/1293), Kopūrdū 902 (14th cent.), Mashhad iii, ff. 14, MSS. no. 24, Aḥbarwād ix no. 10092 (18th cent.), and probably Uri p. 121 no. 484.


Translations of the same extract: (1) [German] Zu Omer-i-Čahlū. Von G. Jacob und E. Wiedemann (in Der Islam iii/1 (1912) pp. 42–71) (2) [English] see above under Extract.

Description and discussion: Abī Sulaymān Maṣṭiqī Șahsidinī, 1

1 Cf. M. Fieschi’s observations on all these MSS. in Islamica iv/4 (1934) pp. 334–8.

2 The date of the death of Abī Bakr b. Uwais mentioned on p. 141.

3 The date of Bagha’s death.

4 This title, though not mentioned in the work itself, is that by which the author designates the work in his Maqqara 1 al-ṭabar (quoted in Yaqūt [ Ṣaḥḥār al-ṭabar] v. p. 212).

5 Facs. ii is the Persian translation mentioned below. Facs. iii containing the “introduction,” etc., may perhaps not yet have appeared.

Shahdārī’s account is an abridged republication of Bagha’s with the addition of three Arabic poems and two rubā’īs.


Nuzhat al-arwāh wa-rudādat al-arfār, an Arabic work on the lives and especially the sayings of about 34 Pre-Islamic “philosophers” from Adam to al-Gale and about 77 Post-Islamic from Ḥusayn ibn ʿĪsā to Yāhāb b. Shahrudār al-Sahrawāri, based mainly, it seems, on the Muhādīr al-jsām of Mubāshshīr.

° The period of Ghīyāth al-Dīn’s vizierate is referred to near the end (1035 ed. p. 120) as in muddah al-rah al-ṣabīl, which may not be meant quite literally. The precise date of Ghīyāth al-Dīn’s appointment does not seem to be recorded, but it followed the killing of Dawādāl ‘Ubaidīyāt on 2 Shawwāl 727/24 Aug. 1327 (Gudzak, trans. p. 109).

°° The title, not mentioned in the work itself, is inscribed on some of the MSS. and is that by which the work was known to the Persian translator and to Hajī Khālid. A variant, which transposes the two halves (R. al-‘arf., maw‘., al-‘arf.), seems to be based on the sole authority of the Leyden MS.

1° For all shahrudāri’s unacknowledged debt to the Muhādīr al-jsām can be judged from M. Şeher’s textual notes to his edition of that work.


Abridgment: ʿAbbāsiya i Tārīj-nāmat al-ḥukmā (beg.: Sūrat u sūratū Ḥabībān rāk waseel u ṭuwaq-ṭuwaq-ṭuwaq), written in 1054/1644 (ʿAbbāsiya i is a chronogram) for presentation to ʿAbd Allāh Qutb-Shāh by an unknown author, a resident of Mughal Madīna, 1 who wrote also the ethico-theological Risālih i 2 M. A. F., of whom a biography containing no mention of the Tārīj-nāmat i Tārīj-nāmat al-ḥukmā is given on pp. 39-46 of the first qism (abāb i ʿadam u ḥabībī) of the ʿAbbāsiya i to the ʿAbbāsiya i Risālih (completed in 1055/1646; cf. p. 353-3 supra), is described there as an incomparable ʿAbbāsi, a scholar and a man of masterly piety. In spite of his unknown character he was prevailed upon by ʿAbd Allāh Qutb-Shāh [Governor of Qutb-ābā:] to let it be added to his printed edition of the Risālih i and that the authorship be credited to him. It was however published under the name of ʿAbbāsiya i; cf. p. 353 supra) to accept the title of a courtier and official and served him for many years (wadadh-i/)

The last notice is in fact that of the author's father.

Unidentified work, of which the first qism is divided into two parts (I) on the value of learning. Notices of Pre-Islamic philosophers, (2) meagre accounts of the lives and sayings of Muslim philosophers, beginning with Muhammd and ʿAbbāsi and ending (according to the preface) with ʿAli al-Dīn Maṣūfī, a physician whose brother ʿIṣa al-Dīn ʿAlī Maṣūfī is stated to have died in 613/1410 and one of his nephews in 617/1414-15, the latest date mentioned: Rien ii 875a (a fragment containing Qism 1 and possibly a part of Qism 2). Beg. Qism i waseel dar fāṣīlat i ṭahmat u tāwīrīh al-ḥukmā... 18th cent.). 1489. Mullā ʿAbbās b. ʿAbbās Ṭawwāl, who was murdered at Lahore in 996/1588, has already been mentioned (p. 1105 supra) as the chief author of the Tārīj-nāmat i 3 al-mustāṣfālīh according to Rieu, but this seems improbable. 4
studied medicine and other subjects abroad (doubtless in France). He was also a poet.

Rūz-nāmah-i Ḥakīm al-Mamālīk: Tībrīn 1286/1669-70
(see Āṣafiyāh iii p. 350. Apparently identical with the Rūz-nāmah describing Nāṣir al-Dīn Shāh’s visit to Khurāsān in 1287. See p. 341 supra and Additions and Corrections infra.)

[al-Maṭbūḥ wa-tūbāh p. 141.]

1492. APPENDIX.

(1) Āḥวล i ḥukmāh, "biographical notices and sayings of ancient philosophers," the first ɪdīn, the last two Ibn Sub‘īn and Abū Naṣr M. b. M. al-Turk: Būnḳūṭ Suppt. i 1886 fols. 83a-90b.

(2) Tadhkīrat al-ḥukmā: Rehataḳ p. 77 no. 16 (A.H. 1211/1796-7. "The book is not scarce, and may be had in the bazaar. Probably therefore it is one of the works mentioned above.

N. BIOGRAPHY: (m) PLACES (I.E. INHABITANTS OF PARTICULAR TOWNS, PROVINCES, OR COUNTRIES)

(1) ADHARBĀYJĀN

1493. M. ‘Alī Kẖān "Tarbiyāt" Ṭabratī, recently (A.H. 1314/1935-6), 2 a Deputy in the Majlis, was presumably the proprietor of the Tarbiyat Library, which "lasted from A.H. 1316 to 1326 (= A.D. 1898-1908)", serving as a centre "of distribution and interchange for most of the Persian, Arabic, and Turkish papers published in Persia" and maintaining "epistolary and other relations with the chief educational centres." 3 Under the management of that Library appeared in 1320-1/1903-4 the fortnightly scientific magazine Ġanfīnāh i jinān,4 which

1 The contents of Ḥaqīqāt-i Ḥāyat seem to be regarded as biographical but, as in the earlier works of this kind, the biographical elements would doubtless have been greater in the portion dealing with Islamic times.

published "Tarihyat's" work *Hunar-各项*. The date of the closure of the Library (1908) is double the year in which "Tarihyat" went into exile at Istānbül, from which place he sent to E. G. Browne, apparently in 1912, the manuscript of his work *Waraqi as 1aflat i tarihyat i muhaddith i Irâni u Farsî*, which the latter translated, enlarged, and published under the title *The press and poetry of modern Persia* (Cambridge 1914). 'Abd al-'Azîz "Jawâhir al-Kalâm" mentions him as the founder of two libraries, the Public Library (*Khâlâl-khânâh i Usâîl*) at Tabriz (about 7,000 volumes) and his own private library of about 5,000 volumes. A work of his entitled Zhâd u bûm, a geography of Persia, is mentioned in *The press and poetry of modern Persia*, p. 163 no. 123.  

*Dânishmandân i Âl khâbâyân*, a biographical dictionary of celebrities, mainly poets and scholars: *Tîrân* a.h.s. 1514/1933-6. (For a review by Minorsky see *BSOS* xi/1 (1937) pp. 251-3.  

[Browne *The press and poetry of modern Persia*, pp. ix, 1-2, 130, 163, etc.; 'Abd al-'Azîz "Jawâhir al-Kalâm" *Khâlâl-khânâh-i Irân* [*Tîrân*], a.h.s. 1311/1932-3, pp. 91-2; Hasan Islânîyârî's tagrîq prefixed to the *Dânishmandân i Âl khâbâyân*).  

N. BIOGRAPHY: (m) PLACES (3) AHMADÂBÄD  

1944. For the *Mîr-i 4hâmî* which was completed by All Mu'âmmad Khân in 1775/1761, and of which the *khâtûnâh* contains *inter alia* accounts of the saints and Saiyids buried in, or near, Ahmadâbäd, see pp. 729-31 supra.  

1945. For the *Mubâhir al-ansîyâh* of Râshîd al-Dîn Maudûd Lîlâ, which is concerned mainly with saints buried at Ahmadâbäd, see p. 1099 supra.  

N. BIOGRAPHY: (m) PLACES (3) ÂMRÔHÂH  

1946. It was in 1299/1880 that Saiyid M. Âl i 4hann b.  

1 Ibid.  


S. Nâdir Ahmad b. S. Imâm al-Dîn Ahmad Maudûdî Amrûhawi completed his *Nuktbat al-tawârîkh*, on the saints and other celebrated men of Amrûhâh, in a *muqaddimah* (*a*) genealogical information concerning the patriarchs, etc., the Prophet and his family, (*b*) a sketch of the history of Amrûhâh, four *sâhs* (*a*) the Saiyids, (*b*) the Shâhâbs, (*c*) the Maghâls and Afghans, (*d*) the Kambûs and Kallâhs and a *khâtûnâh* (further saints, etc., *muqaddarâs*, the author's teachers and friends). Edition: *Amrûhâh* 1880*ª*.  

N. BIOGRAPHY: (m) PLACES (4) AURANGÂBÄD  

1497. For the *Sâmi'âl* of Sabzawârî, written shortly after 1188/1774 and dealing with the saints of Auranâgabâd, see p. 1027 supra.  

N. BIOGRAPHY: (m) PLACES (5) BAIHAQ  

1498. For the *Tîrân* in Baihaq, which was completed in 563/1168 by 'Ali b. Zaid al-Baihaqî and which is mainly biographical, see p. 354 supra.  

N. BIOGRAPHY: (m) PLACES (6) BALKH  

1499. For the *Fud'îl-i Bahl*, an Arabic work which was completed in 610/1213 and translated into Persian at some date later than 676/1278 and of which the third section contains biographies of seventy famous *shâhâbs* of Balh and its neighbourhood, see p. 1296 infra.  

1500. For the *Tûrân* in mazârât-i Balh of M. Shâhî b. Âmir 'Abd Allâh (a.h. 1006/1600), see p. 981 supra, where another work (f) of the same kind is mentioned.  

N. BIOGRAPHY: (m) PLACES (7) BARNAWAH  

1501. For the *Chidâbistâh* i bikhâshortah of 'Allâ' al-Dîn M. Barnâwî, which was written about 1066/1655-6 and deals more especially with the *Chidâb* of Barnâwah and Râpîr, see p. 1007 supra.  

1 Amrûhâh is an old town 10 miles W.N.W. of Murdâbâd. Several of the celebrities mentioned by Âl i 4hann are mentioned also in the official *Sauhar* of Murdâbâd (Adhâlsî) 1911.  

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N. BIOGRAPHY: (m) PLACES (8) BENARES
1502. For the Rigveda (a chronogram = 1229/1814) of Dh6 i-Faqir 'Ali Khan 'Masht', which is concerned mainly with contemporaries of the author connected with Calcutta and Benares, see p. 885 supra.

N. BIOGRAPHY: (m) PLACES (9) BHAKKAR (BHAK'CHAR)
1503. For the Mun'ara al-nasib, an account of the Saiyids of Bhak'char written by S. Mu'in al-Haqiq some time after 830/1426-7 and enlarged probably about the close of the 10/16th century by S. 'Ali Qadafar, see p. 949 supra. The Ta'bir al-mutayib (p. 940) and the Hijāt i Saiyid 'Uthmān Akbar (p. 952) are concerned with the same family.

N. BIOGRAPHY: (m) PLACES (10) BHARÁN
1504. For the Ta'rikh al-kairam of M. Abu l-Hasan P'ulwārī, which was written in 1249/1833-4 and deals with Bharān itself, see p. 1040 supra.

1505. S. M. Javid Ḥasan. Ta'rikh i Ḥasan, a short history of Islam in India, followed by notices of the Saiyids of Bharān: Cawnpore 1329/1912*.

N. BIOGRAPHY: (m) PLACES (11) BIJĀPŪR
1506. For the Raudat al-aswāq, a ta'rikhab of the saints of Bijapur, by M. Ibrahīm, see p. 1060 supra.

N. BIOGRAPHY: (m) PLACES (12) BILGRĀM
1507. In 1110/1698-9 (according to the 'Asfāyah catalogue) S. Junaid b. S. Dawrāb M. Ḥātim Bilgrāmī composed his Jumadatuyah or Nasab-nāmah i sadhā i Bilgrām u Bābārāh, on the genealogy of the Saiyids of Bilgrām and Bābārāh: Rien iii 320.

The genealogies of the Saiyids of Bilgrām form the subject of an Urdu work, Raudat al-kairam qiyasah i Sadhā i Bilgrām (230 pp.) by S. Wangāl i-Bilgrām (Gōjakhtū 1929).

1* The genealogies of the Saiyids of Bilgrām were the subject of an Urdu work, Raudat al-kairam qiyasah i Sadhā i Bilgrām (230 pp.) by S. Wangāl i-Bilgrām (Gōjakhtū 1929).
2* Cf. p. 1060 n. 1 supra.
3* In the bibliography of the unprinted article on Bilgrām in the Ewcq. Isl. this word is [correctly?] spelt Fīrāqī. Fīrāqī (revised?) is an old form of the name Firdawī (cf. Firdawī: al-ṣabākī p. 401, L. 7863 (also b. 7862, 7860), Firdawī: i-Abbar i p. 275), but this may have nothing to do with Firdawī: i-Bilgrām i waqāyeh.
in the 9th/15th century by Ahmad b. Maḥmūd called (madīq) Muḥam al-Fuṣūrā and which contains notices of shawākh and others buried at Bulhārā, see p. 593 supra.

1513. For the Maṣūqī b. Naṣrūrāt b. Bulhārā yā sharīf see p. 1058 supra.

For the Talaqīrī mawdūqīkh b. Naṣrūrāt yā Bulhārā see p. 1064 supra.

1514. For the Muṣḥilbāl bī abālīb (a chronogram = 974/1566–7) of "Niḥārī", which contains notices of 275 poets who lived in Bulhārā or its dependencies after the time of Muḥammad al-Shīrī, see p. 892 supra.

1515. 'Abd al-Karim b. Maḥmūd Qādī b. Nūr al-Dīn M. Qādī, known as Qādī Ikhāṣūs, began in 1000/1600–1:—

"Aṣūlīm al-asrār fi ṣabābīb al-asfār (beginning: Maṣūqī bī Aṣūlīm al-nā c, fi gh. al-nā az wadrīt bī awālīm bī aṭīfāt . . . u ṣawāq bī aḥsāw bī makhāsāh bī Bulhārā), an interesting account of travels in Transoxiana and Khurasān, to Kābul, etc., together with biographies of distinguished men, shawākh, poets, and others, who lived at Bulhārā in the author's time: Ebū 2770.

1516. For the Tāriqah bī Jabānīrā, which was begun in 1034/1625 by "Mūṣībī", al-Asāmī al-Sumargandi and which deals with poets of Transoxiana, see p. 914 supra.

1517. For the Tāriqah bī Mīr Saiyīd Ṣaḥīh Ṣāḥīm, a collection of chronograms relating to kings, divines, men of letters, etc., who flourished in Central Asia from the birth of Tūmīr in 726/1326 to 1054/1644–5, see p. 377 supra.

1518. For the Maṣūqī bī al-mūshās of Abu l-Abbas M. Ṣāḥib, which was written about 1056/1646 and deals with Jāḥiṣī shawākh, see p. 1004 supra.

1519. For the Thawārab al-madīqīkh of S. Zindah 'Ali, which was written towards the end of the eleventh/seventeenth century and deals with Central Asian shawākh of various orders, see p. 1012 supra.

1520. For the Tāriqah bī al-Abbasī of Raḥmat Allāh "Wādidī", which deals with Central Asian poets of the nineteenth century, see p. 916 supra.

1521. For the Aṣūlīm al-asrār, notices of Central Asian poets of the nineteenth century written in 1322/1904 by "Aṣūlīm" Maḥdī al-Firnastī, see p. 917 supra.

N. BIOGRAPHY: (m) PLACES (14) CALCUTTA

1522. For the Riṣālī al-wafā (a chronogram = 1229/1814) of Dīn 'l-Faṣād 'Ali Khān "Mast", which is concerned mainly with contemporaries of the author connected with Calcutta and Benares, see p. 885 supra.

N. BIOGRAPHY: (m) PLACES (15) THE CARNATIC

1523. For the Gulkastār i Karnāth (a chronogram = 1210/1795–6) of "Rā'īq", see p. 890 supra.

1524. For the Šahīd i waqf, completed in 1257/1841, ostensibly by Nawwāb M. Ghulam Khān, see p. 908 supra.

1525. For the Iḥāṣūs i Būnī (a chronogram = 1265/1848–9), see p. 904.

N. BIOGRAPHY: (m) PLACES (16) CHITTAGONG

1526. 'Abd al-'Ali 'Ilmānābādī b. Minnat 'Ali was born in 1202/1884, presumably at Chittagong. Educated at the Calcutta Madrasah, he was appointed Professor of Persian in that institution and subsequently became Professor of Arabic in the Hoogly Madrasah.

Šāhīfat al-dā'm wa-mir'āt al-ahwāl, a history of Islamābād (i.e. Chittagong) and its famous men: Āghal (1889) (pp. 276).

[Raḥimān 'Ali p. 124; M. Idrīs p. 47.]

N. BIOGRAPHY: (m) PLACES (17) DAULATĀBĀD

1527. For the Riṣālī al-wafā, which was written in 1161/1748 by Mīr Ghulām-'Ali "Āzād" Bilγānī and which is concerned with ten saints buried in the cemetery called Rauḍāh or Khuldābād near Daulatabād, see p. 1024 supra.
N. BIOGRAPHY: (m) PLACES (18) THE DECCAN

1528. For the Tāḥfīz al-šu’ārāʾ, written in 1165/1751-2 by Aḥmad Bīb Khān Qājār, Aurangābād and dealing with poets of the Deccan who flourished under Niẓām al-Mulk I, see p. 849 supra.

N. BIOGRAPHY: (m) PLACES (19) DELHI

1529. For the Kāmilat al-adillān, completed in 1023/1614 by M. Saʿīd Khudūr Hamadānī and dealing with saints buried at Delhi, see p. 985 supra.

1530. For the Rawḍah al-ṣafīd (a chronogram = 1124/1712) of M. Bālaq, which is concerned with Qutb al-Dīn Baḫṭūyār Kāfī and some saints buried near him, see p. 1014 supra.

1531. For the Dīkār i jamiʿ i anwārāʾ i Dihlī (a chronogram = 1140/1727-8) of M. Ḥabīb Allāh Akbarābādī, see p. 1019 supra.

1532. Nawwāb Dargāḥ-Quli Khān Sālār-Jung Muʿtāman al-Daulah (afterwards Muʿtāman al-Mulk) b. Khānādān-Quli Khān b. Naṣir-Quli Khān was the great-grandson of Khānādān-Quli Khān Dān-i Qadir Turkman Būhrān, who settled in India in the reign of Shāh-Jahān. Born in 1122/1710 at Sangamānār,1 at which place his father was for a time Wagnīz-i-nigar (Khānāsir p. 222 antequenam.), he entered the service of Nawwāb Niẓām al-Mulk Aḥṣaf-Jāh and at the age of twenty became one of the Nawwāb’s suite. He accompanied Aḥṣaf-Jāh to Delhi [in 1150/1737] and while there wrote the Risālah i Sālār-Jung. In the reign of Nawwāb Sālābāt-Jung [1164-75/1750-62] he was given the rank of Shāh-kasārī, the title of Muʿtāman al-Daulah, and the Governorship (Shāh-dār) of Aurangābād. Nawwāb Niẓām-al-Ālī [1173-1217/1762-1802] promoted him to the rank of Hūfh-kasārī and conferred upon him the Māhī-mardātā and the title of Muʿtāman al-Mulk. In 1179/1765 he was dismissed from the Governorship of Aurangābād, and on 18 Jamādā I 1180/22 October 1766 he died.

(Risālah i Sālār-Jung), or (Ābādī i Dihlī), beg. Wagnīz

1 Presumably Sangoīr (Khānāsir p. 229) should be so emended. Sangamānār is 49 miles N.W. of Ahmadnagar.
has already been described (pp. 659–60 supra). It can relevantly be mentioned here, since the second faul, containing biographies of Indian scholars, has been translated into Persian (see p. 860 supra).

1539. M. 'Abd al-Sékārīb, commonly called Rahmān 'Ali b. Ḥakīm 'Ṣār 'Ali, was born in 1244/1829 at Ahmādābād Nārāh. After his father's death he was brought up by an elder brother at Farahpūr. In 1287/1867 he went to the Central Indian State of Rānā (otherwise Rewa), where the eldest son of the Hindu Rājā, disliking his name 'Abd al-Sékārīb, changed it to Rahmān 'Ali. Having held various offices, including those of Civil Judge and Magistrate of the First Class, he became in 1284/1867–8 a member of the Council of the State. In 1887 he received from the Government of India the title of Khān Bahādur. He wrote a number of works, most of them in Urdu.

Tadhkīrat i 'ulāmā i Hind, ve Tadhkīrat al-falāhī fi tarīqīm al-ḥumātī, biographies of ancient and modern Indian scholars; Edition: Lucknow 1884**.

[Rahmān 'Ali pp. 258–61; M. Idris p. 26.]

N. BIOGRAPHY: (m) PLACES (25) İSTANBUL

1540. For the Ḥuffaṣ al-aṣlār, a mathnawi completed in 996/1588 by S. Murghbī and dealing with the orders of dervishes at İstānbūl and their heads, see p. 976 supra.

N. BIOGRAPHY: (m) PLACES (26) JĀTĪS

1541. For 'Āhind Ḥusain's Tārīkā i Jātīs see p. 713 supra.

N. BIOGRAPHY: (m) PLACES (27) JAUNPŪR

1542. Khāṣ̄ir al-Dīn M. Ḥābābbādī, who died about 1827 (see pp. 530–2 supra), has already been mentioned as the author of works entitled Ḥam-i-nāmah (see p. 641 supra), Jaunpur-i-nāmah (see p. 698 supra), Ghuṭalqār-i-nāmah (see p. 736 supra) and Tafiṣhk i 'inās (p. 702).

1 For a notice of Ḥakīm 'Ṣār 'Ali see Rahmān 'Ali p. 89.
N. BIOGRAPHY: (m) PLACES (29) KASHMIR

1547. For the Rāhīn-nāma of Bābé Naṣīr Kashmīrī, who died in 1047/1637, see p. 985 supra.

1548. For the Rāhīn-nāma of Bābā Bābā Naṣīr Kashmīrī, see p. 986 supra.

1549. For the Khāshūqiyya al-sāḥīna (a chronogram = 1109/1697–8), anecdotes of early Sūfīs of Kashmīr, etc., by an anonymous author, see p. 1013 supra.

1550. For the Wāqīāt i Kashmīr (a chronogram = 1148/1735–6) of M. A’īn, which is devoted mainly to biographies of the saints, poets, and scholars of Kashmīr, see p. 683 supra.

1551. For the Tabā’īf al-abrīr, which was compiled in 1321/1903–4 by Muḥyī l-Dīn “Miskin” and which deals mainly with saints and other celebrities of Kashmīr, see p. 1032 supra.

1552. For the Rawdat al-abrīr of Muḥammad al-Dīn Lābūrī see p. 1090 supra.

For spiritual pedigrees of certain shāhāds of Kashmīr see pp. 1053 (5) and 1064 (106) supra.

N. BIOGRAPHY: (m) PLACES (30) KHURĀSĀN

1553. For the Māhdi’ al-shams of M. Ḥasan Khān Marāqī, which includes notices of Khurāsānī celebrities, see p. 356 supra.

N. BIOGRAPHY: (m) PLACES (31) KŌL

1554. For the Aṣḥāb al-jamāl of M. Yār Muḥammad Kōlāṣī, which includes notices of some Sūfīs of Kōl, see p. 1022 supra.

N. BIOGRAPHY: (m) PLACES (32) LUCKNOW

1555. For al-Āḏab al-dardar, Wali Allāh Lāḏhūna’ī’s life of Muhammad Anwār al-Ḥaqī Farangi-Mahālī and other descendants of Qub al-Dīn Shāhīlū, the ancestor of the ‘ulamā’ of Farangi-Mahālī, see p. 1048 supra.

N. BIOGRAPHY: (m) PLACES (33) MURĀDABĀD

1556. For the Waṣīṭ al-‘arifīn of M. Ḥusayn Murādabādī, which includes notices of some Sūfīs buried at Murādabād, see p. 1044 supra.

N. BIOGRAPHY: (m) PLACES (34) RAPRĪ

1557. For the Chiḥāṣīs i bāḥishtyāh of ‘Alī al-Dīn M. Bārmāwī, which was written about 1066/1655–6 and deals more especially with the Chiḥāṣīs of Barmawī and Raprī, see p. 1067 supra.

N. BIOGRAPHY: (m) PLACES (35) SAMARQAND

1558. For al-Qand fi ma’rifat ‘ulamā’ Samarqand, see p. 371 supra.

For a Raśālīh i baṣawṛgān i Samarqand see p. 1060 supra.

N. BIOGRAPHY: (m) PLACES (36) SHĪRĀZ

1559. Muḥammad al-Dīn Abū ’l-Qāsim Jannāb b. Nāji al-Dīn Abī ’l-Fath Maḥmūd al-Umarī al-Shīrāzī was the son of a devout Sūfī and preacher who died in 740/1339–40 and the great-grandson of Ṣadr al-Dīn al-Maghaṣṣārī b. M. al-Umarī al-Adawī, author of the Marmāsīṭ i ‘aṭḥān (H. Kh. v. 500) and many other works, who died in 688/1289. He was himself a khalīf and must have lived to a very advanced age.

Shād al-‘azīr fi ḫāṭ al-‘awār ‘an azwār al-masāzīr, usually called ḫāṭ masāzīr, an Arabic work on the celebrated men buried at Shīrāz written probably in 791/1389, the latest date mentioned: H. Kh. iv p. 16, Rieu Arabic Suppt. 677 (19th cent.), Malis 559.

Persian translation: Multamās al-‘ahibbā khāṣtī min al-riyāḍ made by the author’s son ‘Īsā b. Jannāb al-Adawī: Rieu i 3466 (18th cent.).

N. BIOGRAPHY: (m) PLACES (37) SHŬŠTAR

1560. For the Tāhīrīs i Shūshtarīyāh of S. ‘Abd Allāh b. Nūr al-Dīn Shūṛtārī, which includes notices of celebrated men connected with Shūshtar, see p. 365 supra.

was born in 1172/1758-9. After visiting Shāhzād, Kirmānshāh, and Baghābād he left Baqra in 1202/1787-8 for Bengal. In 1211/1796-7 he went to Lucknow and in 1212/1799-1800 to Ḥaidarābād, where in 1215-16/1800-2 he wrote his Tuhfat al-ʿalam, dedicated to Mīr-ʿĀlam (for whom see pp. 750-7 supra).


N. BIOGRAPHY: (m) PLACES (39) SIND

1563. For the Ḥaḍraṭ al-ʿulāmī completed in 1016/1607-8 by Ṭalḥ al-Qādisī b. Ḥākim, see p. 983 supra.

1564. For the Maqālī al-ḥaṣānī (a chronogram = 1174/1760-1) of Ṭalḥ al-Ḥākim “Qānim” Tatwāwī see p. 984 supra.

1565. For the same author’s Tuhfat al-ṭūrān (a chronogram = 1180/1766-7), the third volume of which is concerned to a large extent with celebrations of Sīn, see p. 656 supra.

1566. For the same author’s Mawlān-ud-dīnāh see p. 1031 supra.

1567. For the Tuhfat al-ṭāhirīn, written in 1148/1729 by M.ʿAqīm Tḥatwāwī, see p. 1029 supra.

N. BIOGRAPHY: (m) PLACES (40) TABRĪZ

1568. For the Ḫanūf i aḥār of “Ḥaḥrī” Tabrīzī see p. 982 supra.

N. BIOGRAPHY: (m) PLACES (41) TĪHRĀN

1569. For the Jauvat al-ḥaṣān of M. Bāqir Ṭāhrānī, see p. 1048 supra.

N. BIOGRAPHY: (m) PLACES (42) YAZD

1570. For the Jāmī i Muṣṭafī, which in its third muṣallād contains numerous notices of famous men of Yazd, see p. 352 supra. M. Ṭufī Mustaʿfī wrote also—

An autobiographical memoir “very rich in words and poor in facts” extending over the years 1077-85/1666-75 (beg. : H. s. i bi-qādas Mālik al-ḥulūl rāʾī kārīfīn) : Bodleian 435 (1 fol.).

1571. For the Tūrānī i Yazd of Abd al-Ḥusain “Ayâti”, which was completed in 1317/1898-9 and which contains biographies of many Yazdī celebrities, especially poets, see p. 1294 infra.

1572. S. Muhammad Alī b. S. Ḥusain Yazdīi after twenty years of unprofitable study in his birthplace Yazd and twenty years of wandering in Persia, Turkey, Arabia, Turkistan, and the Deccan
settled in 1226/1811 at Sārāt. He had spent nearly twenty years in service under British patrons (Wm. Forbes, Judge at Sārāt, J. Romer, J. Sutherland) when in 1244/1827 he completed his Muʿād al-akhlāq, and dedicated it to Sir John Malcolm, the Governor of Bombay.

Muʿād al-akhlāq, a record of the author’s life and a eulogy of British rule in India: Rien i: 388 (a.d. 1244/1827).

N. BIOGRAPHY: (n) PLACES (43) ZAFARĀBĀD

1573. S. ‘Abd al-Abāb b. S. Barakat ‘Ali Zafarābādī was living in 1914 and himself corrected the proofs of his Nashīr al-akhlāq. Nashīr al-akhlāq translated, etc. (Rajab al-aḥādīy) was quoted in Ṣafā al-aḥādīy p. 12.) The author of the Nashīr al-akhlāq goes on to say Ṣafā al-aḥādīy p. 84: n.] For the last-named see Burkhardt’s Dictionary of Indian biography.

N. BIOGRAPHY: (m) SHĪTES

1574. Qālī S. Nīrā Aḥāb “Nīrā” b. S. Sherif b. S. Nīrā Aḥāb Husaini Marānqī Shīkhārī was born at Shīkhārī in 956/1549 (1). In early manhood (fi mubādā’ al-akhlāq) he went to Mahābād and he subsequently settled in India. He was there apparently in 992/1584, if not earlier, since his work al-Jalāliyyā completed in that year (I.H. 770) is quoted by Fījāz Husaini to have been written in the time of Jalāl al-Dīn M. Akbar Bahādur, Sultan of Delhi, a statement based doubtless on the author’s own words. In Rajab 989/July 1585 he began at Lahore his best known work, the Ṣafā al-muṣārīn. In 993/1587 he wrote and dedicated to the Khān-i Khānān Abd al-Halīm Khān al-ʻAskarī-khānīyat al-Khān-i Khānānīyat (I.H. 1116).

It must have been in 994/1586 or 995/1587 that Akbar, to whom he had been presented by Hájí Akhī Ḥaṭīf Gūrānī, appointed him, though a Shī‘ī, Qādī of Lahore in place of the aged Shī‘ī Mu‘īn, who after falling down through infirmity in the imperial durbar had retired and who died in 995/1587. ‘Abd al-Qādir Bādīnī speaks in high praise of his integrity as a judge, his strict control of corrupt usūfs and muddats, and his personal piety and learning. His last years seem to have been spent in Āgra, since it was there that he completed his Iḥyā‘ al-baqī in 1014/1605 and there that he was flogged to death by order of Jahāngīr on 18 Jamādī ii 1019/Sept. 1610. Authorities disagree concerning the precise reason for his execution. According to the Amal al-amīl (p. 739) he was put to death bi-ṣabāb ta‘īf Iḥyā‘ al-baqī, and this may well be correct. Not only does that work indicate a fanatical hatred of Sunnism, but as Horovitz has shown, it contains at least one passage which Jahāngīr might have considered personally offensive. The statement in the Ṣafā al-aḥādīy that the cause of his undoing was the evidence of his Shī‘ism provided by the Šafā ‘al-muṣārīn is highly improbable. As Horovitz observes, his
Shfim was no secret and would in itself have been no sufficient ground for execution. Another account says that he incurred Jahangir's wrath by a disparaging remark about the latter's patron saint Sh. Salim Chist. In any case Nur Allah is regarded by the Shi'ites as a martyr and those in India call him al-Shahid al-Tughliq.

Of his numerous works the lists given in the Najam al-samad and in M. Hadi's Shahid i tughliq contain 89 and 109 titles respectively. They include a number of baihaki on well-known text-books, but few of them seem to have become popular. Concerning those mentioned by Broccoloni (Sydol. ii pp. 607-8) it may be noted that the Maqal al-nadab (I.H. 2914) is preserved also at the India Office (Arab. MSS. Cat. ii no. 2158) and a Persian translation of it by M. Agraft at Maghadi, (I. fol. no. 280), the Itiqad al-bayg (I.H. 111) also at the India Office (Arab. MSS. Cat. ii no. 2149), the British Museum (Ellis-Edwards p. 8), Banjipir (x 232), and the R.A.S.B. (Agraf 'Ali, Arab. Cat. p. 25, 5 copies), and a Persian translation of it at Banjipir (x 1322), and the Itiqad al-din's Itiqal al-Badshah also at Calcutta (A.H. Govt. Coll. 1902-7 p. 16). The Siraf al-qauj wa-l-tugl al-kahvar mentioned by Broccoloni as a work of Nur Allah's is by Zain al-Din al-Ma'bari (cf. Sarkis Dictionnaire encyclopedique de bibliographie arabe coll. 1762). Nur Allah's annotations on the fifth waqf (al-Aminah) of al-Qajjat's commentary al-Shahid al-jadid, Broccoloni p. 1296, Sydol. p. 929, are on Naqsh al-Din al-Tashir's Tajrid al-asfali' are preserved at the India Office (Lotb 417 xv). Badshahmi describes Nur Allah as saif i tughlif i laqif, but he speaks of it only as tughlif "beyond all praise."


2 There were, of course, many Shi'ites among the prominent men of Jahangir's time in India.


4 That the third place among the martyrs was still regarded as vacant by some at least of the Shi'ites of Persia in the 19th century is shown by the fact that the title Shahid i tughliq was given to Haji Mulla 'Ali Tajb Berghah, who was assassinated by a Tughl in 1848 (see Qasim al-mashhur, p. 19 seq.; Nujjaa al-amal pp. 407-11; Abas al-madub, pp. 30-2; Tughl i tughl pp. 97-98: Browne Le. Hist. iv p. 421; Broccoloni Sydol. ii p. 621, etc.). For the Shahid i tughlif see Nujjaa al-amal pp. 246; Leblanc 'L'Ordre', p. 140-1: Broccoloni 190, Sydol. ii p. 131 and for the Shahid i tughlif p. 119. For the Nujjaa al-amal, p. 330, the title Shahid i tughlif is given to Mirdas M. Madihi b. Haidar Allah Mirdas 'Ashuki (Mashadi) Maghadi.

5 "Tughlif bar tufah i mawani i sh. Fadlum wajhah. Several orientalists have misunderstood the word mawani and spoken of the "worthless" tufah of "Fadlil." The peculiarity of "Fadlil's" tufah, the Naqsh al-Tughliq (Broccoloni ii p. 417, Sydol. ii p. 106, etc.) is that it consists entirely of words containing no dotted (waqf) letters. His Muntad al-khas wa-l-dar al-madina is another specimen of this kind of composition.

6 The authority for these dates is a marginal note "apparently transcribed from the author's autograph " at the end of the B.M. MS. Add. 25, 141, Mirzá M. Hadi gives 1550/1560 as the date of composition, and so does E. G. Browne (on what authority?).

7 The calligraphers are 'Abu al-Baqwas (p. 466), Mir 'Ali Tabrizi, Sultan 'Ali Maghadi and Mir 'Ali Maghadi.

8 "Tufah i tughlif, yadkari i tuanif i tufah i tughlif, 1092-b. 1219, I.H. 1555/1556, 1556/1557, 1223 (end of the 19th century)."
[Biography of his grandfather, S. Nûr Allâh b. M.-Shâh  
Sâdhart, in Majdîl al-mu'mînîn pp. 223-5; brief autobiographical passage in Hadîq al-hâqq, Khâtûnîn (quoted in Goldziher's  
Beiträge zur Literaturgeschichte (see below) pp. 486-8, Nujum  
al-samâ' pp. 10-11, Shoahd i thalish (see below) pp. 26-30;  
A'zâr i Abârî p. 204 (only his name is in a list), Blochmann's trans.  
p. 545 (where a few facts are added from unspecified sources);  
Tâhâbî i Albatî i p. 468 (only Lûrûs [i.e. in 1066 presumably]  
ba-qad-dî yâ Lâhuw maqûlûn wu ba-dinânat u amânât u fadâlî  
u kumâlah i-tîsâf dâru); Bâlâbûn Muntaqub al-tawârîk i  
137-8; Mrît ò al-Islân (among the 'ulamâ' at the end of  
Arba'in viii); Amîl al-ânâm p. 73; Rûqîl al-ârâr (the passage,  
or parts of it, quoted in Nujum al-samâ' pp. 12-13, 14-16, and  
therefore, so far as the account of the martyrdom is concerned, in  
Der Islam iii pp. 66-7); Tsâhîkîrîn i Shoâhît p. 90;  
Rushût al-âfûr no. 290; Makhtân al-ârârîth no. 2821;  
Rusût al-dawâmât iv pp. 222-3; Nujum al-samâ' pp. 9-17; I. Goldziher  
Beiträge zur Literaturgeschichte der Sûd und der sunnitischen  
Firmanî (Sitzungsberichte der K. Akademie der Wissenschaften  
(see the Hadîq al-hâqq mainly. A review of the Beiträge was  
published in ZDMG. 29 (1870) pp. 673-81 by O. Loth, who added  
some details); Rieu i 337; Rahûnûn 'All p. 245; Tsâqîja,  
von J. Horovitz (in Der Islam iii (1912) pp. 63-7, where the text  
of 'All-Quli Khân "Wâlih's " account of the martyrdom is quoted  
from the Nujum al-samâ'; Shoahd i hâlîth, an Urdu biography by  
Mirâz M. Hâdî "Asha" Lâqî-Înwâl, Lucknow 1916 (photograph  
of the tomb as frontispiece); Shoahd i sûr, an Urdu biography  
by S. Saqîr Hasân "Shâma" Zaidî Wâsit, Delhi 1918;  
Bûhâr Arabic Cat. pp. 124-7; Bânkûrû viii pp. 161-2; Ency.  
Iûd. under Nûr Allâh (Hidayet Hosain); Brockelmann Sptbd. ii  
pp. 607-8.]  

1375. Ahmad b. M., 'All b. M. Bâqîr i-Ishâhîn commonly  
called (al-ma-khâr oc al-Bûhahîn, a member of the Majlî  
family which produced several famous Shi'ite theologians, was  
born at Kûrîmânîh in 1191/1777. His father, a bitter enemy of  
the Shi'is, whom he denounced in his Risâlîh al-Khaîrîtâq (Rieu  
p. 330), was "the chief priest of Kermanshah", whom Sir John  
Malcolm met in 1800 (History of Persia, London 1829, ii pp. 271,  
297-8) and who died in 1216/1801-2 (see Mrît al-âfûl i jahân-  
numâ, Masfâh 4; Rusût al-dawâmât iv pp. 121-2; Qâ'as al-  
âlamî i p. 157, in the notice of his father). Ahmad b. M. "All had visited  
the Mesopotamian sanctuaries and various towns in Persia before  
leaving Masfâhî in 1219/1804-5 on the journey which took him  
via Bandar i 'Abbâs, Şûzûr, and Masqat to Bombay in Şəfr  
1220/1805. From Bombay he went to Ijdîrâbâd (Deccan) and,  
among other places, Calcutta (1221/1806), Murshidâbâd,  
'Aqmâbâd (Patna), Faizâbâd (Pezzabal) (1222/1807), Lucknow,  
Faizâbâd again (1223/1808). 'Aqmâbâd again, Murshidâbâd  
again, Jahângîmgar (i.e. Dacca) and again 'Aqmâbâd, where he  
wrote his autobiography in 1224-5/1809-10. A list of his own  
works, nineteen in number, is given in the Mrît al-âfûlî  
i jahân-numâ (Masfâh v, maspâl 2, near the end) and is quoted  
in the Bânkûrû Catalogue (vii pp. 154-5). Of the Tûfût  
al-ma-khârîn (no. 9, composed at Faizâbâd) and the Tsâhîkî  
i jahân-numâ (no. 15, composed at Lucknow in 1222/1807 = L.H.  
700, on the shahrîs and 'ulamâ' suspected of Sîftism) there are  
MSS. at Bânkûrû (xiv nos. 1321 and 1822). The Risâlîh i wâlîhât  
u asafîfî u Châhîshîh Ma'sûm (= no. 12 ?), L.H. 1842) is preserved  
at Calcutta (Iwanow 2nd Supp. 1063 (2)). A later work, the  
Subîl al-najîfî completed at 'Aqmâbâd in 1225/1810 or 1226/  
1811 and dedicated to M. 'All Khân Qâ'îr, is preserved at  
Calcutta in two copies (Iwanow 1125 and Iwanow-Curzon 592).  
Mrît al-âfûlî i jahân-numî, an account of the author's ancestors  
and relations, of his own life and travels, and of the persons  
whom he met, completed (so far as the first majlîlât,  
the only one extant, is concerned) in 1225/1810 at 'Aqmâbâd  
[i.e. Patna], dedicated to M. 'All Khân Qâ'îr [Fatîh 'All Shâh's  
eldest son, d. 1237/1821 ?] and divided into five masfâhs  

1. It will be observed that in this volume the narrative is carried down to  
the time of composition.  

2. See Râfsîl al-âfûlî u Nâpirî i fol. 1240, l. 21.
of Naṣrīb ʿĀṣaf al-Daulah (Naṣrīwāb-Wazir of Oudh 1189-1212/1775-97) and those from 1227/1812 onwards (evidently, therefore, only two or three) in that of the Governor General.1

Majmaʿ al-maqāl, stories of persons who honoured the memory of al-Ḥusayn by means of taʿziyeh, pilgrimages to Karbalāʾ, and lamentation (taʿziyeh-dārān u zawwārān u giraḥab-banadāgān i Safid al-Šuhābī): Berain 1020.


Majmaʿ al-Haidar-Shukoh (beginning: Fāṭihah i kall i kallān . . . amma bā'd in ʿAṣ laid ʿārātātī M. Haidar-Shukoh b. Mirzā M. Kān-bahād, etc.), memoir, correspondence (some of the letters being dated 1270/1853-4), and a declaration of allegiance to Shīrūm, which, according to the author, was the faith of the earlier Indian Timūrids: Harnow 2nd Suppt. 930 (21 fol., defective at end. Late 19th cent.).

1679. M. b. Sulaimān b. M. Raftī b. Abī al-Muṭṭalib b. Abī al-Tunakabunī was born in 1234/1818-19 or 1235/1819-20. His father, a scholar and physician, was for some years in attendance on Mūhammad-Quill Mirzā, Governor of Māzandarān. It is stated in the Maqād catalogue (p. 142) on the authority of Hājj S. M. (Mujtabah) al-Tunakabunī that M. b. Sulaimān died in 1308/1890-1. His works, of which he gives a list in the Qiṣṣā al-ʿulāmāʾ, amounted to more than two hundred. Of these al-Fawāʾid fi muḥaḍrat al-dīn, a muṣannah, was published at Tehrān in 1283/1866-7 (Ahmad al-Ṣafāʾī i p. 1229), the Muʾawja al-muṣawaṭātān at [Tehrān] in 1297/1880, and the Sobāl al-ʿaṣfā in the same volume as the Qiṣṣā al-ʿulāmāʾ at [Tehrān] in 1304/1886 and 1309/1917. In his list of his works are mentioned an

1 Ḫāna o Goyder, steps to ʿAṣl al-ṣāhib, a medical work of Rehmatul-lāl, which Porte interprets as meaning Lord Moine who, however, as Porte pointed out, did not reach India until 1229/1815.

1 For Tunakabunī, the most westerly district of Māzandarān (capital Khabār), see Hājjī Māzandarānī and Aḥmadī, pp. 21-4, 105-7, etc.

For Ḫāna al-ʿulāmāʾ, 1300 ed., p. 61: u wūṣūl in ḫurāṣ dat manāh i khan limit ud sarāt u u Ḫāni ṣan u Ḫāni ṣan.
of Nawwāb Aṣaf al-Daulah (Nawwāb-Wazir of Oudh 1189–1212/1775–97) and those from 1227/1812 onwards (evidently, therefore, only two or three) in that of the Governor General.  


**Majmū’ah i Haidar-Shahbūz** (beginning: Pā‘ishah i kuli i holm . . . ammā ba‘d ‘in Sī‘āt-i mūrasājī Haidar-Shahbūz b. Mirzā M. Kām-bahāsh, etc.), memoirs, correspondence (some of the letters being dated 1270/1853–4), and a declaration of allegiance to Shī‘ism, which, according to the author, was the faith of the earlier Indian Timurids: *Ivanov 2nd Supp.* 930 (21 foll., defective at end. Late 19th cent.).

1679. M. b. Sulaimān b. M. Raft b. ‘Abī al-Muṭṭalīb b. ‘Alī al-Tunakbūnī was born in 1234/1818–19 or 1235/1819-20. His father, a scholar and physician, was for some years in attendance on Muhammad-Quli Mirzā, Governor of Māzandarān. It is stated in the Maḥāhād catalogue (ii p. 142) on the authority of Hājj S. M. (Mujāhid) al-Tunakbūnī that M. b. Sulaimān died in 1308/1890–1. His works, of which he gives a list in the *Qāṣṣ al-ulamā‘*, amounted to more than two hundred. Of those al-Faraq al-dī‘i waṣīl al-dīn, *al-muṣāfah*, was published as Thirān in 1283/1866–7 (Ahmīr al-waddān fi p. 1228), the *Mawṣū‘ī al-waṣīfah bi al-Thirān* in 1297/1880, and the *Sāfat al-niljā‘* in the same volume as the *Qāṣṣ al-ulamā‘* at [Thirān] in 1304/1886 and 1306/1891. In his list of his works are mentioned an

1 *Hājjī in Guvernātor Hā’il b. Yāsīn-i Khurāsan Aṣāf al-Daulah*, which Pērtch interprets as meaning Lord Moira who, however, as Pērtch points out, did not reach India until 1228/1813.

2 For Tunakbūnī, the most westerly district of Māzandarān (capital Khurāsin), see Rāhīm Mīzānī-Mard rūnān and Ahmīr al-dī‘ī, pp. 21–4, 105–7, etc.}

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1 For whom see Rāhīm ‘Ali p. 90; Broekkeman Šahbīd. II p. 852.


Description: A traveller's narrative written to illustrate the episode of the Būb edited . . . and translated . . . by E. G. Browne, ii (Cambridge 1891) pp. 197–8.


1880. Maulawi Mirza Muhammad 'Ali (so on the title-page and in the three prefixed tags) al-Kashmirī aṣr-i kanūnī (so in the third tag, p. iv. l. 3) or, as he calls himself in the preface, Muhammad b. 'Asa'id b. Makhdūl, was a pupil of M. A. 'Amīr al-'azmī and an old friend of S. Aḥmad Husain.8

Najīm al-salāmī fi tartījīm al-ulamāʾ, lives of Shi'ite scholars of the eleventh (p. 4), twelfth (p. 157), and thirteenth

1 The text contains quotations from the Qīsas al-ulamāʾ (op. cit. p. 714), which were doubtless inserted some years later than 1290.
1342/10424 (according to the title-page, but 1348 [1299-30]
according to the cover) and also in a Persian translation, 
N. BIOGRAPHY: (o) TRADITIONISTS

1343/10434: For the Tashqat al-su'dir al-qa'dir and the Tashqat al-

Murghid b. Aṣil, the former of which was written in 884/1479,

1884. Muhammad, entitled 

Muhimmat al-muhaddithin (a chronogram = 1198/1716),
a short biographical dictionary of Ḥanafi traditionists: Āṣafyah
i p. 348 (= Naṣir Ahmad 95).

1585. Wall Allah b. ‘Abd al-Raḥim Diławri was born in
1114/1703 and died in 1176/1762-3 (see pp. 20-22, 175, 219,
1020-22 supra).

Āṣafyah i p. 346 no. 81 (a.h.

1174/1760-1).

1886. ‘Abd al-‘Aziz b. Wall Allah Diławri, who was born
in 1159 3/1746 and died in 1239/1824, has already been mentioned
as the author of the Path al-‘A’iz (p. 24) and the Arabic work
Sar-e al-dahabat darin (p. 223).

Bustān al-muhaddithin, a bibliography of works on the
Traditions with biographies of their authors: Bānkūr
vii (mid 19th cent.).

Editions: Delhi [1290/1876*], Lahore [1884*], [1893*].

1587. Nawwāb M. Sādiq Husain Khalīn, who was born at
Barelly in 1248/1832 and died at Bhopāl in 1890, has already been
mentioned as the author of the Path al-daw’u wāqī ʿalā al-muṣāfahāra (p. 27), the Ḥāʾir fi ṣarf al-tafeer (p. 28)
and the Shāmān i amunān (p. 913).

Iṣa’il al-mubalā’ ʿal-mutanān bi-īhya’ maʿāthir al-
afqahā al-muhaddithin, a bibliography of works on the
Traditions followed by biographies of traditionists: Cawnpoore
1285/1872” (446 pp.).

1588. Other works:

(1) Kitāb al-dn al-mubin fi sharh usul al-hadith wa-
bayān aḥmad al-muhaddithin min al-muhaddithin, one (evidently
9 So Naṣir Ahmad. The Āṣafyah catalogue calls him Imāmā (fee f)
Eshaq Khān Bākat Naṣir b. Qālū Bākat.
10 ‘Abd al-Raḥim. ‘Abd al-Raḥim, the pseudonym adopted by him in the Tashqat al-Iṣqān-
Aṣafyah, is a chequered indicating this year.

āṣil, the former of which was written in 884/1479,

N. BIOGRAPHY: (o) TRADITIONISTS

1343/10434: For the Tashqat al-su’dir al-qa’dir and the Tashqat al-

Murghid b. Aṣil, the former of which was written in 884/1479,

1884. Muhammad, entitled 

Muhimmat al-muhaddithin (a chronogram = 1198/1716),
a short biographical dictionary of Ḥanafi traditionists: Āṣafyah
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1585. Wall Allah b. ‘Abd al-Raḥim Diławri was born in
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1020-22 supra).

Āṣafyah i p. 346 no. 81 (a.h.

1174/1760-1).

1886. ‘Abd al-‘Aziz b. Wall Allah Diławri, who was born
in 1159 3/1746 and died in 1239/1824, has already been mentioned
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Sar-e al-dahabat darin (p. 223).

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Traditions with biographies of their authors: Bānkūr
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and the Shāmān i amunān (p. 913).

Iṣa’il al-mubalā’ ʿal-mutanān bi-īhya’ maʿāthir al-
afqahā al-muhaddithin, a bibliography of works on the
Traditions followed by biographies of traditionists: Cawnpoore
1285/1872” (446 pp.).

1588. Other works:

(1) Kitāb al-dn al-mubin fi sharh usul al-hadith wa-
bayān aḥmad al-muhaddithin min al-muhaddithin, one (evidently
9 So Naṣir Ahmad. The Āṣafyah catalogue calls him Imāmā (fee f)
Eshaq Khān Bākat Naṣir b. Qālū Bākat.
10 ‘Abd al-Raḥim. ‘Abd al-Raḥim, the pseudonym adopted by him in the Tashqat al-Iṣqān-
Aṣafyah, is a chequered indicating this year.

āṣil, the former of which was written in 884/1479,

N. BIOGRAPHY: (o) TRADITIONISTS

1583. For the Tashqat al-su’dir al-qa’dir and the Tashqat al-

Murghid b. Aṣil, the former of which was written in 884/1479,

1884. Muhammad, entitled 

Muhimmat al-muhaddithin (a chronogram = 1198/1716),
a short biographical dictionary of Ḥanafi traditionists: Āṣafyah
i p. 348 (= Naṣir Ahmad 95).

1585. Wall Allah b. ‘Abd al-Raḥim Diławri was born in
1114/1703 and died in 1176/1762-3 (see pp. 20-22, 175, 219,
1020-22 supra).

Āṣafyah i p. 346 no. 81 (a.h.

1174/1760-1).

1886. ‘Abd al-‘Aziz b. Wall Allah Diławri, who was born
in 1159 3/1746 and died in 1239/1824, has already been mentioned
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Bustān al-muhaddithin, a bibliography of works on the
Traditions with biographies of their authors: Bānkūr
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Iṣa’il al-mubalā’ ʿal-mutanān bi-īhya’ maʿāthir al-
afqahā al-muhaddithin, a bibliography of works on the
Traditions followed by biographies of traditionists: Cawnpoore
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10 ‘Abd al-Raḥim. ‘Abd al-Raḥim, the pseudonym adopted by him in the Tashqat al-Iṣqān-
Aṣafyah, is a chequered indicating this year.
the first of the twenty-four volumes of the *Rūsī al-Shāhī* (a work written in Mānūnian in 1682 and translated and abridged in *al-Ṣaḥīḥ al-Saḥīḥ* in 1823). This thesis was composed in 1877 by M. Jafar Badr i-Ālam Ahmadbāddi-Girud b. S. Jālāl al-Dīn M. Maqṣūd i-Ālam, who was born in 1023/1614 and died in 1085/1675. (See Šāhīn *All* p. 214: *Nabhār Ahmad* 85 (M. *All Fussin in’s library, Bāsharābād*). *A. I. 1077/1667, apparently autographed*).

(2) *Ṣilsilat al-‘ajā’id fi dhikr madhābiḥ al-sānād.* Edition: place 1 date 1 (Aṣṣafiyah in p. 546).

N. BIOGRAPHY: (p) TRAVELLERS, PILGRIMS, TOURISTS

See also Ambassadors, pp. 1066-71 supra.

1589. Ḥakim Abī Muḥammad *Nāṣir* ibn Khusrav Qubdāyīni Marwazāni, born in Dhū l-Qa’dah 394/Aug.-Sept. 1604 apparently at Qubdāyir, was by profession an official in the revenue department. In Ral’i 1437-Oct.-Nov. 1645, when Chaghri Beg Īsdād b. Mūsā b. Ṣalāqūt was Amir of Khurāsān, Ḥakim went on revenue business from Marw to Panj-dīl, near Marw al-Rūd, and from there to Jūrjānān. Here he dreamt a dream which caused him to abandon the practice of drinking and undertake a pilgrimage to Mecca. Returning to Marw he resigned his official appointment and set out on the journey which he has described in his *Ṣafar-nāmāh.* In Egypt, then flourishing under Fatimid rule, he came in contact with Isāmī’l theologians, and presumably it was there that he became a convert to the Isāmī’l creed. At this time or later he was appointed nāṣir or leader of propaganda for Khurāsān. Some time after his return, however, his religious views or his propagandist activities met with disapproval from the authorities and he was forced to leave Bālḥ. He seems to have gone for a time to...

*According to the colophon (quoted by Naṣīr Ahmad) it is followed by: “ṭabāṭabā ʿalā maʿnawī ʿalā marṭubat bi-ḥāl al-ṣafarīn ṣaḥīḥ al-ṣafarīn.”*
again, Egypt (where he stayed two or three years) and finally the İlijaš, the Yemen, Labāh, Qażf, Baṣra, Arraṣān, İsfahān, Nāṣīn, Tabās, Tīr, Sarāw and Māzūr (26 Jumādā II 444/23 Oct. 1052); Rieu in 379 (A.H. 1102/1691), 381 978x (abstract only, Cir. A.D. 1850), Bichot in 644 (A.D. 1874), 645 (A.H. 1296/1879), Ivanov 279 (A.H. 1292/1875).


French translation: see Editions above.


[Autobiographical statements in his works especially the Sefar-nāmah and the dīvān (most fully discussed in S. Ḥasan Taqī-zādāh’s muqaddimah to the 1304–7 edition of the dīvān and very briefly summarised in C. N. Seddon’s review, JRAS. 1930 pp. 671–4). A spurious autobiography (of which an abridgment is printed in the Tahrir edition of the dīvān) is the source of incorrect and legendary information given in the Yalduz lateh-i-yar, al-Hafṣi šīrīn, the Taḥfīz-kodah and elsewhere (cf. 1 So Enq. Isl. under Naṣir-i Khosrow.

2 So Hattar in’s لاتار orientalis 58 (April 1904) p. 22.

N. BIOGRAPHY: (2) TRAVELLERS, PILGRIMS, TOURISTS 1141


1000. Sh. Abū ‘l-Faḍl ‘ul-Faḍl’ b. Muḥarrāk was born at Ḥaram in 994/1587 and died there in 1004/1598 (see p. 540 supra).

A short account of the pilgrimage of Raḥf al-Dīn Shāh Abū Turāb (cf. p. 721 supra) to Mecca in 986/1578 and his return in 987/1579 with the Qudam i Ṭalib (beginning: Qudam i qalam dar ta’iy in masālik i maḥmūd i Ḥālāt kāshk o ast) Sīnānikār Supp. i 1900 vi (foll. 68–70a, 18th cent.).

1001. For the ‘Aṣrūl-i-aqṣār fī ḡarāʾib al-aṣyr, begun in 999/1601 by Qaṭīb Iḥšāyar, see p. 1116 supra.

For the Bahir al-aṣyr, which concludes with an account of Maḥmūd b. Anūr Wali’s extensive travels from 1034/1624–5 onwards, see p. 376 supra.

1592. Shīr b. Wālī Qazwīnī has already been mentioned as the author of the Zīr i tafṣīr (p. 19 supra) and the Taḥfīz al-ahkām (p. 130 supra).

Anīs al-ḥujjāj, an account of a journey to Mecca and
Medina in 1067-8/1657-7 after the completion of the Zob-i-infāṣr : Rīdī ili 988a (defective and disarranged. Circ. A.D. 1690).

1583. M. Muḥḍī Mustaṣufī b. Najīm al-Dīn Maḥmūd Bāfī Yāziği has already been mentioned as the author of the Jāmiʿ al-Muḥḍī, begun at Baṣrah in 1062/1651 and completed at Multān in 1060/1657 (see p. 332 supra), and of the Muṣaffār al-Muṣaffār, begun in the Deccan in 1067/1657-7 and completed at Lahore in 1069/1658-9 (see p. 237 supra). The fifth maqālla of the third muṣaffārat of the former work is devoted to an account of the author's life and travels.

A memoir (beg. ʿAndām u sipāḥi i ḥā-ṣṣifta Muḥād al-muṣaffāra rābīʿ rifʿat in nābāʾi-pardah o ṣagmatuṣa) , "very rich in words and poor in facts," extending over the years 1077-85 but dealing mainly with the author's journey to India (Iṣfahān, Baḡdād, Baṣrah, Ṣūrā, Baḡlār, Shāhjāḥānābād, Haidarābād, Sārangpūr, Bāhrān pūr, Aurangzēbād, Golconda) in 1081-5 : Bodelian 423.

1564. For Anand Rām "Muḥādī's" account of his journey from Delhi to Multān in 1166/1754 (?) see p. 613 supra and the additions and corrections relating to that page.

For the Baṣfīn-i-waqīq of Kīwājī ʿAbd al-Karīm b. Aḥmad Maḥmūd Kāshmīrī, who entered Nadir Shāh's service at Delhi in 1161/1750, reached Qazwīn with him in 1164/1751, travelled thence to ʿĪbād, Syria, and Arabia, returned to Delhi in 1165/1752 and wrote an account of these travels and of contemporary history to 1198/1784, see pp. 326-7 supra.


N. BIOGRAPHY: (g) TRAVELLERS, PILGRIMS, TOURISTS 1143

England with a letter from Shah-ʿĀlam to George III, ʿĪṣān al-Dīn accompanied him. He embarked at Hijīlī on 9 Shāh-bān 1180/10 January 1767 and returned to Bengal in 1183/1769 after an absence of two years and nine months. In 1185/1775 he was sent to Poonah to help in the negotiations of the East India Company with the Marāṭhās. ʿĪṣān-nāmah i taklīf, an account written in 1199/1785 of the author's voyage to England in 1180/1767 and of his experiences there, but not of his return journey, which brought him back to Bengal in 1183/1769 : Rīdī ili 981b (A.D. 1810), 383a (A.H. 1227/1812), Lo. D.P. 309 (Sanwāt 1810), 595 (A.H. 1313/1812), Lo. 4021, ʿĀṣifāḥāf (each p. 500 no. 94 (A.H. 1290/1873), ii p. 868 no. 25, Bodelian 1804, ʿĪranv Cavron 96 (19th cent.).


Abridged Urdu and English translations : Šīr īn-nāmah i Taklīf, or Excellent intelligence concerning Europe; being the travels of Mirza Ismaʾl, in Great Britain and France. Translated from the original Persian manuscript into Hindustani, with an English version and notes, by J. E. Alexander [and

1 Cf. Bengal : past and present, vol. 45 (1933) p. 135, where the following extract from Captain Swinton's diary is quoted from p. 165 of the Swinton family records (Edinburgh 1906, privately printed) : In the end of the year 1765 the Emperor Shah Alam requested the English Army to conduct him to Delhi, and assist in placing him on the throne of his fathers, but at Lord Clive could not promise him that, he resolved with Lord Clive's advice to send a letter to the King of Great Britain to solicit his assistance. As I was about to return to Europe and was well known to the King of Hindustan, the Vizier Mewār al-Dīn deputed me to be the bearer of it. This I mentioned to Lord Clive who readily consented : accordingly in December, 1766, the letter was delivered to Lord Clive, and the same thus put into my hand by his Lordship. . . . He also requested me to carry a Munchi to Europe with me in case it should be thought proper to send an answer in the Persian language. Having obtained Lord Clive's consent, I engaged the Munchi to go to Europe, Morshul Dowshowl (sic) however insisted on paying Rs. 2,000 towards his charges.

2 Cf. W. Foster's Early travels in India 1735-1749 p. 25 n. 1 : "Hijīlī, on the west side of the Ḫūq river, at the mouth of the Rāmāṭūr river. It was for a long time a place of importance, as cargoes were landed there for transport up the Ḫūq, but was gradually washed away." This date does not seem to tally with the statement in Captain Swinton's diary (if correctly reproduced) that Shah-ʿĀlam's letter was delivered to him in December 1765.

3 This would imply that he returned in, or about, the beginning of Jumādā I 1189/Sepctober 1776.

4 Sir James E. Alexander 1803-85 ; see the Dictionary of national biography and Lockwood Dictionary of Indian biography.
undertook his travels of 1196-1201/1782-7 at the request of Warren Hastings, the Governor-General of India.

Account of a journey in and beyond northern India, especially of the part from Shahjahānābād [i.e. Delhi] to Kābul and Qandahār with reports on contemporary historical events: Ėbāh 2755 (defective at end).

1599. S. Sahl ‘Azīz Allāh Būkhdār, “Moonshy to Sir John Murray, Bart.”, was in the 68th year of his age in Ramādān 1299/March 1785, when he wrote at Calcutta for his employer “Seven alphabets with the combinations of all the letters in each” (Rieu ii 533). Berlin 907 and 1084 are MSS. transcribed by him for Sir J. Murray in 1210/1796.


It appears from the opening words of the reminiscences just mentioned that ‘Azīz Allāh Būkhdār was unemployed in 1201/1796-7 and it may be conjectured that his employment by John Murray began not earlier than that year. If so, it must have been someone else who accompanied Murray and at his request kept a diary of his journey from Calcutta to Rāmpūr and back in the period 25 June 1783 to 1 January 1784.

Diary of a journey made in the company of John Murray from Calcutta along the Ganges via Mirzāpūr, Allahabad, Cawnpore, Farrukhābād and Agra to Rāmpūr and back by

1 John Macgregor Murray, who was Military Secretary to the Commander-in-Chief in the Rohilla War (1774) and subsequently First Secretary and Member of the Military Board, became a Lieutenant-Colonel in 1776, was created a Baronet in 1786, retired in 1788 and died in 1832 (see Roy India Military Calendar London 1823, vol. ii p. 461; Rieu i 409). Two volumes containing respectively Persian letters received by him in the years 1786-96 and Persian letters sent by him in the same period to various Indians of rank are described in Rieu i pp. 410. Two volumes described in Rieu i pp. 409 and 410 contain miscellaneous papers collected by him on the history and administration, land tenure and revenue of Bengal and Bihar, etc.

2 In his description of this MS. (Berlin p. 61) Pertzsch does not say that Sir John Murray was present on this journey, but he says, perhaps erroneously, later in the catalogue (p. 589).
another route (Bareilly etc.), beginning Der bagaín i än-šah ba-
mağab i faršūdah i ḫudawand i n̲u̲lu̲m̲u̲n̲u̲n̲u̲m̲a̲t̲a̲n̲d̲ i n̲u̲n̲a̲d̲a̲t̲ and containing not only
dates of arrival and departure etc. but also information about
topography, local customs, industry, trade, revenue, history and
other matters: Berlin 361 (apparently the original draft.
139 foll.), 362 (A.H. 1204/1796, fair copy by S. Ṣāḥib Ḥāfīz
al-Ṯayf. 203 foll.).

1600. Maulawī Raffi al-Dīn b. Fartāl al-Dīn Khān Murādābād,
a pupil of Wāli Allāh Dihlawī (see pp. 20–2, 179, 219,
1020–22, supra) and an associate of Ḥāfiz Aḥmad Dihlawi
(see pp. 24, 223), died at Murādābād on 15 Dūr 1188
March 1804. Several works of his (Ṭabarî al-Āṣif, Ṭabākhura al-muškilāt, Ṭulwān al-ka’d bi-Ṭabākh al-ḥabīb, Ṭuṣ̲ṣ̲ār al-manāfūl bi-Ṭabarī al-ḥabīb wa-Ṯulwān al-ka’d bi-Ṭabākh al-ḥabīb, Ṭabarī al-Ẓāhīr) are mentioned without specification of the language by
Ṣīḥat al-Ḥasan, Ḥaqqī al-Sarwar and Raḥmān Ḥaqqī.

(Ḥalāt al-Haramain), an account of a journey from
Murādābād to Mecca and Medina in 1201–2/1786–8; Bānkīpur
vi 626 (19th cent.).

[Tāhf al-sabāḥ] vi 251; Ḥaddīṣ al-Raynīfājīyāh p. 463;
Raḥmān Ḥaqqī ‘All p. 66.]

1601. M. Buqāʾ is described by Major Yule 4 in a manuscript
note as “my friend Muhammad Buqāʾ.”

Short account of the author’s journey from Cawnpore to
Benares and back through Jaunpūr and Patāhīli to Lucknow
from 23 April to 8 October 1798 with descriptive and historical
notes on the places visited: Rieu ii 814 (late 18th cent.).

1602. ‘All b. Mīrzā Khairāb’-Allī.

Manāẓir al-iḥṣaf, a short account of a pilgrimage from Persia
to the Shi‘ite shrines in Mesopotamia and thence to Mecca and
 Medina, written in 1214/1799 and dedicated to Muḥammad
Mīrzā b. Ḥusain, grandson of Shāh Ṭahmāsp II: Ivanov 287
(early 19th cent.).

1 No title is mentioned in the preface.
4 William Yule, father of Sir Henry Yule.

1603. Ḥaqqī-Muḥammad Khān left his birthplace, Sīrhind,
at the age of twelve and [in course of time?] wandered eastwards in
pursuit of learning and a livelihood. He seems to have been
for a time in the service of Saujā ‘Abd al-Dulālah (Nawādīr Wāsiri of
Oudh 1167–85/1754–73), and he was wounded at the battle of
Bakṣar (“Baxār”), A.H. 1176/1764). In 1214/1759, when Colonel
John Collins 5 was sent from Pārākhbābād to Jāipur in pursuit
of Wazīr ‘Allī, the fugitive Nawādīr Wāsiri of Oudh, 6 Ḥaqqī-
Muḥammad Khān was veterinary surgeon to his detachment.
The surrender of Wazīr ‘Allī by the Māhārājāh of Jāipur seems
to have made an unfavourable impression on him, since in writing the
Nawādīr Wāsiri of the request of his fourteen-year-old son
Fadl i Ḥusain “his main object was to dispurge the court of
Jāipur.”

Nawādīr Wāsiri, narratives and notes relating to Lahore,
Qāẓī, Kāshmir, Tibet, Multān, Siyālā, Bīrāpur (Sirhind), etc.,
Delhi, Jāipur, Qāṣīm ‘All Khān [Mr Qāsim: cf. p. 630 supra],
the Rūḥāshas of Kāthīr and Naft Khān [cf. p. 694 supra],
Jaipur, Farrukhābād [cf. p. 653], the Māhārājā and the battle of
Fānpat [cf. pp. 398, 620–1], Saujā ‘Abd al-Dulālah’s wars with the
Rūḥāshas, etc.: Rieu iii 826 (posthumous 1854, said to have
been transcribed from an autograph).

1604. For the Mārīr i Ṭāḥfī bi-hadīth i Āfūnejī, Abū ‘Ali Khān’s
narrative of his journey to Europe in 1213–14/1799–1803,
see p. 578 supra.

1605. Ra‘īs al-Umāra ‘Ḥaqqī M. ‘Abd al-Ḥusain Karbālā‘ī
Hindī Kārnbālā‘ī is doubtless identical with the Nawādīr Ra‘īs
al-Umāra 2 who in the period 1 Shāhān 1234/24 May 1819
to 17 Rabi‘ I 1236/23 Dec. 1820 made a pilgrimage from Karbālā‘ī
via Ṭabārī to Māhābād, of which an account (Ṭāḥfīrat al-Ṭabārī) 2
was written by S. Muḥīṭ Ḥusain Khān b. Ja‘far al-Muṣawwī
(Berlin 390). He completed on 21 Shawwāl 1233/24 Aug.
1818: Ṭabārīrat al-Ṭarīq fī maqābā ḫudayj Bāṭ al-ʿĀqā,
an account of a pilgrimage from Karbālā‘ī to Mecca and al-Madīnah

5 For whom see Buckland Dictionary of India biography p. 89.
6 He was wounded for the murder of George Frederick Chetry (for whom see
Buckland op. cit. p. 89).
in the period 29 Shawwāl 1230/1 Oct. 1815 to 17 Jumādā I 1232/4 April 1817 : Berlin 359.

1606. Hájjī M. Husain Khān b. Bāyram 'Ali Khān succeeded to the priscedence of Merv in 1202/1767–8, his father having died while repelling an invasion of Shāh Murád, the Sultan of Buhārā. For some years the son continued hostilities but, having made peace, he accepted an invitation to Buhārā and was treacherously detained there with his chief supporters while Shāh Murád took possession of Merv and deported to Buhārā nearly one thousand families. After seven years' detention M. Husain Khān escaped to Shāhri Sāheb and went from there to Khudain, Khūqand, Yarkand, Khutan, Chitrāl, Wakhān, Kāfīristān, Jalālābād, Kābul, Gāznī, Qudāshār, Istān, Tabās and eventually to Tīhrān. It was there that he met Sir Gore Ouseley and he had been living there for eighteen years as the guest of Path-‘Ali Shāh when at the age of fifty-odd years he wrote his brief account of his wanderings.

Translation: Narrative of the travels of Hájjī Muhammad Husain Khan, Prince of Merv, written in 1818 2; translated from the original, 3 which the Prince wrote at the request of Sir Gore Ouseley (in Biographical notices of Persian poets... by the late... Sir Gore Ouseley, Bart., London 1846, pp. 392–31).

1607. M. Shāh b. Hájjī Bāqir Khān Shīrrāzī, known as (al-żahār bī) Kāzarān (sic), who accompanied Sir Gore Ouseley's embassy from Esfahān to Tīhrān in 1812 and had been attached to the service of Colonel D'Arcy, 4 was one of five Persians sent by the Prince Qā'im-maṣām ('Abbās Mirzā b. Path-‘Ali Shāh) to England in 1813 under the guardianship of Colonel D'Arcy for the purpose of gaining proficiency in European subjects (English, French, Latin and Natural Science in his case). He is

1. "An almost mortal blow was dealt it at the end of the 18th century when the Amir of Bukhārā Shāh Murád destroyed the dam on the Margāb and drove away almost all the inhabitants of Merv." (Eng. ed., Suppl., under Merv al-Jahānšāhī). 2. Sir Gore Ouseley left Persia in 1814. M. Husain Khān's account of his wanderings was sent to him by letter.
3. The original does not seem to be among the Ouseley MSS., described by Bâdi in the Bodleian catalogue.
4. Attached to Sir G. Ouseley's mission in 1810, he subsequently entered the Persian service.

identified by Rieu, doubtless correctly, with "Mirza Shāhī, one of the public secretaries of H.M. the Shah of Persia, who has been employed on a diplomatic mission in this country" and who, according to an unsigned article (Persian newspaper and translation) in the J.R.A.S., v. (1839) pp. 355–71, was editor of a Tīhrān newspaper "undertaken a few years since". 5 Presumably also he is the same person as "Mirza Shāhī of Shīrāz, the Wazīr of Tīhrān", who, according to Browne's Press and poetry of modern Persia p. 8, sent at great expense one Mirza Assād 'Abbās, of the province of Fāra, to St. Peters burg to learn the art of printing, and... on his return thence... founded at Tabrīz, with the assistance of the late Áqā Rāz... a lithographic press, the first book lithographed at which was the Holy Qur'ān in the handwriting of Mirzā Husain the famous calligraphist." A collection of Persian dialogues (Šīrāz-un jāneb) composed by him for Sir Gore Ouseley, probably in 1812, is preserved in MS. at Oxford (Bodleian 1857) and is doubtless the same as the Persian dialogues... with an English translation by W. Price published at Worcester in 1822 6 and reissued in W. Price's Grammar of the three principal Oriental languages, Hindustani, Persian, and Arabic... to which is added a set of Persian dialogues... by Mirza Muhammad Sadrī, of Shīrāz... with an English [and French] translation (London, Worcester printed, 1823)*.

(1) Account of a journey from Isfahān to Tīhrān [with Sir Gore Ouseley's embassy ?], "containing topographical and historical information about these two towns and the places lying between," 7 and dated at the end, a.d. 1227, the 11th of Jumādā I = a.d. 1812, 23rd of May " (Bodleian 1856 (40 fol.).

(2) (Šībāt-nāmeh i M. Shāh i Shīrrāzī), in four parts (1) circumstances leading to the author's departure, (2) his journey from Tabrīz (10 Jumādā II 1230/19 April 1815) through Künī, Tīfīs, Mosow, St. Peters burg and thence to sea, (3)
his arrival in England (29 Shawwal 1230 (4 October 1815)) and his stay there, (4) his return journey by sea to Istanbul and thence by land towards Persia from 2 Shawwal 1234 (July 1819 to Safar 1235 (Nov.-Dec. 1819), at which point the MS. breaks off with an account of his stay at Erzerum: Riyāḍ al-siyyāḥ (presented by the author to George Wilcock).

1698. In 1237/1822 S. M. b. Ahmad al-Ḥasanī completed—

1889. Zain al-ʿAbidīn b. Iskandar Ṣīrāwī Nīmastālīlī, born at Hamālah on 15 Shawwāl 1194 (1798), was taken as a child of five to Karbalā', where he received his education. Finding his teachers biased and narrow-minded, he started at the age of seventeen on a long series of travels in search of knowledge and enlightenment, associating with scholars, mystics and others. Among the places visited by him were 'Iraq, various parts of Persia, Kābul, where he became the disciple of a celebrated mawṣūlah named Ḥasan ‘Alā Shāh, Peshawar, which he left after the death of Ḥasan ‘Alā Shāh in 1216/1801. Delhi, Bengal, the Deccan and other places in India, Tarāz, Kūstānā, Southern Arabia, Abyssinia, the Hijāz, Egypt, Syria, Asia Minor, Greece, Constantinople and Morocco. Having returned to Persia, he went to ‘Ībrāhīm and was at first well received but later, having been traduced by enemies to Fath-ʿAlī Shāh, he went successively to Hamādān, Shīrāz and Kirmān. Returning to Shīrāz in 1230/1820, he married and decided to settle there, but, having been declared an infidel by the muṯīrūḥīs, he fled to Yezd. Thence he went to Ḫafṣān. Shortly afterwards he returned to Shīrāz and taking his wife to Qūnīmah settled there in 1237/1821. He died in 1258/1840. This remarkable man was both intelligent and broad-minded. His works contain varied and interesting information.

(1) Riyāḍ al-siyyāḥ, a geographical work interspersed

with much biographical and historical information, of which the first volume (on Persia) was completed at Qūnīmah in 1237/1821-2 and the second (on extra-Persian countries which the author had visited or about which he had received information) in 1242/1827: Chuykov 115 (autograph. See Mélanges asiatiques i (St. Petersburg 1884-5) p. 556), Leningrad Mus. Asiat. (A.H. 1238/1822). See Mélanges asiatiques ii (p. 57), Rieu Suppt. 139 (vol. i only. Before A.H. 1246/1828). Cairo p. 531 ("Riṣālah maqāla ma wāʾīn kītāb Riṣāḥ al-sīyāḥ wa-luwalāḏa Dar qiyānqūfī (sic lege) i taqīm i zamīn ba-ḥukm i ḥukamā i ḥikmat. A.H. 1240/1824-5").

Edition: Iṣfahān 1329/1911 (see Harrassowitz's Bücher-Katalog 430 (1931) n. 897).

Extract: Dorn (B.) Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres, iv (St.-Petersburg 1885-6) pp. 455-67.


Editions: Tihrān 1310/1892-3 (see Browne Lit. Hist. iv p. 450 n. 3); 1315/1898; Shīrāz 1342/1923-4 (see Harrassowitz's Bücher-Katalog 430 (1931) n. 896).


The "Riṣālah fi ṣawād‘ allāh al-jalā‘ (Iṣan Iskandar Zain al-ʿAbidīn al-Shīrāzī)" (Cairo p. 531. A.H. 1240/1824-5) may be a part of the Riṣālah al-sīyāḥ or a short independent autobiography. 1

1 The opening words are given as al-ʿUsayna līliḥī Kūbi b. ʿUsaynā.

1611. M. Qâdî Khân *Munâqî,* the name has already been mentioned as the author of the *Târîkh al-‘Aṣîf-Dâkhî* (p. 750). The *Târîkh al-‘Aṣîf-Dâkhî* (p. 774). *Sâir al-sâhîs fī māshâri al-Dâkhî,* composed in 1247/1831-2. *Aṣāfîyâh* (p. 1244/1833).

1612. Nawwâb M. Mustâfâ Khân *Siîrâz* and *Hajarât,* who was born at Delhi in, or about, 1806 and who died in 1869, has already been mentioned (pp. 866-67). *Siîrâz* and *Hajarât,* as the author of the *Gulqâm al-bî-yân,* *Târîkh al-sâlih ilâ ahsan al-masâlik,* or *Bâl-award,* an account of a pilgrimage to Mecca and Medina in 1254/6-1252/6.


1614. The anonymous Frenchwoman who speaks in the first person in the *Râz-nâmâh i safar i Shirâz* seems to have been a teacher in the service of the Shâh, though Boré, the former owner of the MS., has written thereon a note saying that she went to Persia to trade in jewellery. *Râz-nâmâh i safar i Shirâz,* an account of a journey in 1201/1301-2 from Tîrât to Shirâz and from Shirâz to Isfahân, *videmment rédigé par un mirza persan sur les routes ou d’après les souvenirs de la voyageuse* (Blochet 649 (late 19th cent.).

1615. Nawwâb Bâdâl Qâsî Mirzâ *Nâbâl Isyâah,* [Deputy Governor of Fârs], Nawwâb Nâsir-Qâliz Mirzâ "Wâlî," Governor of Kâhîgîyâh and Bihbân as well as "a well-known Persian and Arabic scholar, an excellent poet, and connoisseur as an oracle on many subjects, being exceedingly fond of literature," and as writing Al-Dâlâh Tâmûr Mîrzâ, "a celebrated warrior, horseman, and hunter," who "governed Bushrî for many years and had seen many English who visited the Persian Gulf," are respectively the first, the third, and the fifth of the seventeen sons of the Fârmâ,Farmârûs. // Mûsim al-Mirzâ b. Qâsî b. ‘Ali Shâh enumerated in the *Bâyâd al-sâhîs* (x fol. 5a, II. 17, 21, 23). When their father the Governor of Fârs was defeated in his attempt to suppress his brother Muhammad Shâh and to seize the throne after the death of Fârîl Shâh (19 Jumâdâ II 1250/23 October 1834), they managed to escape from Shirâz (op. cit. x fol. 4a, 1, 7 from foot) and after visiting England in the summer...
of 1836 settled in Baghdad. An account of these events was written by Najaf-Quill Mirza and a copy of it was obtained from him, or from one of his brothers, at Baghdad by Asad Ya'aqub Khayyab, a Syrian Christian who had been for more than five years Principal Interpreter to the British Consul General at Damascus and had accompanied the princes as their interpreter. Another account of the visit was written by their British Whigmelast, James Baillie Fraser, under the title Narrative of the residence of the Persian princes in London in 1835 [sic?] and 1836, with an account of their journey from Persia and subsequent adventures (2 vols., London 1838).


[A portrait of the three princes forms the frontispiece to Fraser’s Narrative.]

1616, Haji Mirza ‘Ali Khan Maraghi, entitled Hajiab al-Daulah and later ʿUtmad al-Sultanan, was the father of M. Hasan Khan Maraghi ʿUtmad al-Sultanan (for whom see pp. 154–5 supra). From the latter’s list of successive Heads of Government Departments in Naser al-Din Shah’s reign (al-Musawvar wa-l-Maqrir pp. 15–29) it appears that he became Minister of Justice in 1278/1861–2 (op. cit. p. 165) and Minister of Waqif in the nineteenth year of the reign (i.e. in 1282/1866–6). Op. cit. p. 175. Other offices held by him are mentioned without dates in the aforesaid list under the headings ‘Idrāh i Farrāgh-khānāh i Hijābat-i Daulat (p. 19a), ‘Idrāh i Bannāna-i Daulat (p. 20a), and ʿUtmad al-Sultanan (p. 21a).

1 Of Fraser’s Narrative I p. 58.
2 For whom see the Dictionary of national biography and Buckland’s Dictionary of Indian biography.
3 The princes did not reach England until 1836.
Dastan i jahân, an account of a journey to Egypt, Syria, and Mesopotamia in 1283/1666 (pp. 5-92 = Kitāb i), followed by a geography of the world (pp. 92-309 = Kitāb ii), a history of Jerusalem (pp. 309-360 = Kitāb iii) and a history of the Ottoman Sultāns (pp. 300-392 = Kitāb iv): Badāyūn (1906). [Rahmān ‘Ali pp. 188-90; Niẓāmī Badāyūnī Qānūn al-maṣḥāhir (in Urdu) ii pp. 191-2 (evidently based mainly on Rahmān ‘Ali or on some common source).]

1620. For Nāṣir al-Dīn Shāh’s diaries of his journeys in Europe and Asia see pp. 341-2.

1621. Hájjī Habīb Punnūghālī, Manāzil al-safār i hājjī, a metrical account of a pilgrimage in 1287-8/1870-1: Lahore 1873 (24 pp.).

1622. Nawwāb M. Kahl-‘Alī Khān succeeded his father, Yūsuf ‘Alī Khān, as Nawwāb of Rāmpūr in 1865. He was a member of Lord Lytton’s Council and was created G.C.I. He died in 1887 and was succeeded by his son Muḥammad ‘Alī Khān. His works include (1) Šaghāfā-i karmūz, addresses, prefaces and other compositions, Rāmpūr 1287-9/1870-3; (2) Tarāwīh-i īshām.

Qindl i Haram, an account in rhymed prose of a pilgrimage in 1872: Rāmpūr 1290/1873 (p. 1).

[Naqshīstān-i nilgāh pp. 128-30; Būdūr-i Awad’h p. 188; Koch’s two in India, 1911; Rām Bahādūr Saksena A history of Urdu literature pp. 177-9; portrait in the Urdu translation of R. B. Saksena’s work.]

1623. For the diary of M. Ḥasan Khān Mazaghi Ḥimād al-Saltanah, describing his journey with Nāṣir al-Dīn Shāh from Tūfīs to Tīhrān in 1290-1/1873-4, see p. 344 supra. The journey on which he accompanied Nāṣir al-Dīn Shāh to Mughāb in 1300/1882 is described in the Maṣla al-shams (for which see p. 356 supra).

1624. Farhād Mirzā b. ‘Abbās Mirzā b. Fatḥ-‘Alī Shāh, who died in 1888, has already been mentioned in connexion with

the works Qamūn i zabbāhār (p. 204 supra) and Jām i Jām (p. 155).


1625. Sulṭān-Muḥammad Mirzā Ḥusain al-Saltanah is the eleventh of the twenty-six sons of ‘Abbās Mirzā b. Fatḥ-‘Alī Shāh enumerated by Khāl-Qolī Khān (Rauḥat al-safāt) ix. fol. 166a, l. 11. He held at different times the governments of several towns and provinces, but he is more especially associated with Khurāsān, of which province he was Governor at least five times (al-Maṣṭāhir wa-l-dāḥār pp. 296, 303). It was he who dealt with the rebellion of the Sālār (M. Ḥasan Khān b. Allāh-Yār Khān Qājār Dāwūd) and besieged him in Mughāb after the death of Muhammad Shāh (Watson History of Persia pp. 368, 380, 383-4). He was for a time Minister of War (al-Maṣṭāhir wa-l-dāḥār p. 16).

Dāhil al-anām ft sab’il ziyyārat Bait Allāh al-ḥaram, the journal of a pilgrimage to Mecca in 1297/1880: Mālis 893 (A.H. 1333/1905). [Rauḥat al-safāt-i Nāsirī i f. 165b, l. 17, 166a, l. 11, x i fol. 186, l. 2, 586 antepenult., 71b, l. 10, 91b, l. 7, 115b, l. 16, 118b, l. 17, 120a, l. 15, and elsewhere.]

1626. Hájjī Pir-šāhād Nā’lān.


1627. Nawwāb Mr. Lā‘lī ‘Alī Khān ‘Imād al-Saltanah Sir Sālār-Jang [I], K.C.I.E., elder son of the great Prime Minister of Jāhdarābād, Nawwāb Mir Turāb ‘Alī Khān Sir Sālār-Jang [II], G.C.I.E., was born at Jāhdarābād in 1862 or 1863, and was educated with Mir Mahbūb ‘Alī Khān (b. 1866, succeeded his

1 e.g. Isfahān (al-Maṣṭāhir wa-l-dāḥār p. 21a penult., Yazd (ibid. p. 33a), Kirmānkhān (ibid., p. 30a).
2 e.g. Fās (al-Maṣṭāhir wa-l-dāḥār p. 21a, Kerdāšt (ibid. p. 32a).
3 So Backland.

1289/1863 according to Niẓāmī Badāyūnī.
father as Nizam in 1869, d. 1911). After his father’s death in 1883 he was appointed Secretary to the Council of Regency and in 1884 he became Prime Minister. Having resigned in April 1887 owing to differences with the Nizam, he visited England and was created K.C.I.E. He died in July 1889. His son, Mir Yusef Ali Khan (Salar-Jang III), was Prime Minister in 1912-14.

The travels in Europe of Nawab Mir Laik Ali Khan Imadul Saltana Sir Salar Jang Bahadar (Waghi5 v. musafarat etc.): Bombay 1305/1888.8

[Buckland Dictionary of Indian biography p. 571; Nizami Badayuni Qudsia al-mashadik (in Urdu) i p. 278.]

1628. S. M. Rid b. Mufti S. Dildar Husain Haidimi was Mir Munshi to Amir al-Daulah Sa’id al-Mulk Rajah M. Amir Hasan Khan Muntaaz-Jang,2 Rajah of Mughulbad (near Sitapur in Oudh), whom he accompanied on the journey described in his Dalai al-safar.

Dalai al-safar fi tadhkiram al-safar, an account of a journey in 1506/1889 to the holy sanctuaries of Mesopotamia.

Edition: Lucknow [1895].

1629. Mahmud Tareq b. Qulam-Mubammad Khan Tareq, a descendant of Sardar Rahim-ul, Khan, brother of Amir Dost-Mubammad Khan (who reigned 1242-50/1826-63), was born at Ghazni in 1285/1860. In the reign of Abd al-Rahman Khan (1266-1319/1849-1901), of pp. 405-6 supra his father, having been accused of high treason and banished from Afghanistan, settled with all his family at Damascus, and here Mahmud married a Syrian wife. After the father’s death the family was pardoned by Habib Allah Khan (1319-37/1901-19) and Mahmud returned to Kabul, where in 1329/1911 he founded the fortnightly newspaper, Siraj al-akhbar, “the all present periodical publications in Afghanistan” (Bogdanoz). In 1919 after the accession of his son-in-law, Amir Allah Khan

1 In the Asafiyah catalogue (i p. 836) the work is called Sagor-namaq i Salar Jang i markhum, but this cannot be the actual title.


N. BIOGRAPHY: (g) TRAVELLERS, PILGRIMS, TOURISTS 1159

(1919-29), he was appointed Minister of Foreign Affairs. In 1922 he became Afgan Minister to France and Belgium, but in 1924 he was reappointed Minister of Foreign Affairs. In 1927 he went to France on leave for the sake of his health.

He played a prominent part in the literary renaissance which occurred in the reign of Habib Allah Khan. Among his works are (1) Raudat i helam, "narral, literary and political essays." (Arberry), Kabul 1331/1913, (2) Az bar dahan sahilat u az bar dhahan amran, a commonplace book in prose and verse, Kabul 1331/1913, (3) Adab dar fana or Mahmud-namaq, a small collection of edes (45 pp.), Kabul 1331/1913 (I.O. V.T. 3754a), (4) Tuirb i wbubabah i Riss u Tahir (see p. 430 supra), as well as the following translations of the Turkish versions of novels by Jules Verne, (5) Siyabat dar jaye i hane (Bolub le Coupable = A Chiper of the cloud), Kabul 1331/1913, (6) Jocabh i pisqah (L’oise mystique), Kabul 1332/1914 (vol. i), (7) 20,000 farash siyabit dar sira i bahr (= Vingt mille lieues sous les mers), Kabul 1332/1914. According to Bogdanov he "found time to translate (from the Arabic and Turkish versions) several novels by Victor Hugo and most of the novels by Jules Verne." Few of these seem to have reached Europe.

Siyabat-namaq i sif qit’ah i riy i zamir dar 29 riss, an account of a journey in Asia, Europe and Africa in 1308/1890-1: Kabul 1333/1914 (674 pp.).

[J. Bogdanoz Notes on the Afghan periodical press (in Islamic culture ill/1 (Jan. 1929) pp. 126-52 p. 127 n. 2.)]

1830. Colonel Sibgh Bég Khan b. Rahnam Bég b. Yusuf Bég Shugnânî was born in 1268/1851, his father being Ag-seep of some villages in Shugnân. In 1301/1884 he was taken to Kabul and became a protégé of the Amir ‘Abd al-Rahman, who remained for the continuance of his education and subsequently gave him employment at court. After his return from his first pilgrimage he was appointed by the Amir Habib Allah to membership of the Common Council (p. 1177: dar jamah i winaheh (Shurdi-qi ‘Amir) and six months later to the Privy Council (shariar i bari-yah i Shurdi-qi Khây niz ‘atâ farmi). Later he became Afghan Minister in Bombay.
Safar i aiyān i sā'dah bā nikāt i mufīdah (so at top of p. 1 and in the preface, but on the cover Safar-nāmah i Ḥijāţ ... mughalī-bār ḥālāt i S. i a. i a. . . .), accounts of pilgrimages from Kābul to Mecca in 1239/1-1903 and 1232-3/1904-5 (pp. 19-34), together with extracts (nikāt i mufīdah) from the Āneṣīr i Suhaṣṭil and elsewhere (pp. 35-115) and a biography of the author (pp. 8-19), the whole accompanied by an Urdu translation by the editor, M. Fidil Khān b. M. Ḥusain, Mir Munshi, to the Afghan Legation: Lahore [1915*].

[Biography referred to above. Portrait frontispiece. Portrait of the translator at end.]

1031. Other works:—

(1) Adventures of Columbus, Discoverer of America, Tr(An)slated by Mirzā Mahammad Munshi. (Afghān i Kristōfar Kulambas): Calcutta 1910*.

(2) Afghān i Kristōfar Kulambas: see Adventures, etc., above.


(5) Guldastah i Ḥakīm mausūm bāb Safar i Ḥijāţ, an account of a pilgrimage by 'Abd Allāh Khān "Ḥakīm" Kāndīlī: Lahore 1322/1904*.


(7) 'Irāq al-nāẓīrīn safar-nāmah i 'Irāq: Āṣafīyah ii p. 836.


N. BIOGRAPHY: (p) TRAVELLERS, PILGRIMS, TOURISTS 1161

(9) Rūz-nāmah i Mirzā M. Shafi6 Ghūštāb Māzandarānī (Travels i cf. no. 14 below): Leningrad Univ. 866 (Salemān-Rosen p. 16).

(10) Rūz-nāmah i safar i Mirzā Naṣīr Allāh Sulṭān: Leningrad Univ. 407 (Salemān-Rosen p. 16).

(11) Rūz-nāmah i safar i Pīṭābūrg, by Mirzā Mas'ūd: Leningrad Univ. 689 (Salemān-Rosen p. 16).

(12) Safar i Ḥijāţ. See Guldastah i Ḥakīm.

(13) Safar-nāmah i jānāb Qādī Taqī Muttaqī, the travels of Q.T.M. of Ambala, by S. Amīn Allāh b. M. Munīr: Ambala [Ambālāh], [1906*].

(14) Safar-nāmah i Mirzā M. Shafi6 Ghūštāb Māzandarānī (cf. no. 9 above): Leningrad Univ. 866 (Salemān-Rosen p. 16).


(17) Safar-nāmah i Mīmūr (Mīmūr) i Sar Āntāwī Shahrī u Sar Rubart Shahrī, a translation made by Ḥājj 'All-Quli Khān Sardār i Ḥusāl: Tibrīn 1330/1912 (see Meshad iii p. 136).

(18) Safar-nāmah i Wāmbīrī, a translation made in 1302/1884-5 by 'Āwānuma b. Māshāl b. Ustād Ḫaṭīmūn Zargar-ḵāḏājī (cf. no. 22 below) from the French version of A. Vāmbīt’s Travels in Central Asia, being the account of a journey from Tehran . . . performed in 1883 (London 1864): Mailās 696 (ends in Four xvi).

(19) Sarbāz i Pārsī, an account of travels in Persia by Khālid Wāzīr: Bombay A.H.S. 1311/1933* (96 pp.).

(20) Sawǎānlah i safar al-Hijāţ: Leningrad Univ. 1141 (Romaskewicz p. 110).


(22) Siyāsīhat-nāmah, a translation made in 1890 by 'Āwānuma Khān (cf. no. 18 above) from a French version of H. M. Stanley’s In darkest Africa (London 1890): Mailās 699 (A.H. 1308/1890-1).

1 For this name cf. p. 841 n. 1 supers.
 Nieżalat-namah, account of an expedition sent in Nabi al-Din Shâh’s reign to extend the telegraph to Jafrâh, Yazd, Kirman, and the ports of the Persian Gulf: Majaz 700.

Taf‘ah-i sharâh, a translation by İbrahim Khan Shâbâb, the event of Christopher Columbus: Mashhad 1827/1909 (see Mashhad 14, p. 88, no. 189).


N. BIOGRAPHY: (g) WOMEN

1632. For the memoirs of Gulabdan Begum see p. 539 supra.

1633. For the Janâb er-‘ajâbi of “Fahrt” b. “Antri” Harawi see p. 791 supra.

1634. Gaston Bruij composed his account of Bibi Julliyâna at the request of Colonel Jean-Baptiste Joseph Gentil, who had come to India in 1165/1752, twenty-two years before the date of composition, and had married Bibi Julliyâna’s great-grand-niece.

Ahwal i Bibi Julliyâna, an account of a Portuguese woman who was taken captive in childhood, apparently at Hâgil, by Shâh-Jahan’s forces and who, having in course of time entered the service of Prince M. Mirzaq (Shah-‘Ilim Bahadur Shâh), rose to an influential position in his household and died (according to the Tâhir-i Maṣ‘ûmmi cited by Rieu) at Delhi.

1 Another work by the same author is Maqâmât i Ameen, poems in praise of Khal-i-‘Ali Râshid, Nawab of Râmpur (see Ambery p. 1156 supra), Amritsar 1898/1908* 229 pp.


3 For whom see Burnand, Dictionary of Indian biography, p. 241. He was not at this time in the service of Shah-‘Ilim Bahadur, the Nawab-i-Wazir of Oudh and “was most generous in helping less fortunate fellow countrymen, and enrolled a body of them to serve under the Nawab.” He was born at Bughda in 1728 and died there in 1790. His collection of Persian MSS. is now in the Bibliothèque Nationale.

in Rabî’ I 1147/1834: Eieu ii 822a (late 18th cent.), Browne Suppl. 16 (King’s 28).


1635. For a biography of Begum Saurâ see p. 692 supra.

1636. For the verses by poetses contained in the Zaubdat al-naw’sîr of Mîr Hussein al-‘Usainî see p. 899 supra.

1637. For the Nuan i majlis, notices of poetses composed in 1241/1825-6 by Malek-Mirza Qâjâr, see p. 888 supra.

1638. For Shâh-Jahan Begam’s history of Bhâpâl, the Tâj as-kâl, see p. 734 supra.

1639. For the Akbar i tâhân or Tashkhiat al-nisât of Abû ‘I-Qâsim Muhtasagm and the Tashkhiat al-khawfa of M. Râfi Shârâr see p. 916 supra.

1640. For the Hadîqat i ‘îshrat of Durgâ-Pargâh “Mîhr” Sanfîd see p. 917 supra.

1641. M. Hasan Khan Mas’ûdî, entitled Sanî d-Al-Danuh, and afterwards Tîmîd al-Salânâh, died at Thân in 1896 (see pp. 54-5 supra).


1642. For an anonymous Tashkhiat al-nisât on Indian poetses see p. 923 supra.

1643. Other works:—

(1) Ahval i Bânî ... Mamât-Mâhâl: Lâdisâna p. 111 no. 351 (A.D. 1844).

(2) Khulâsah i ahval i Bânî Bégâm : Lahore Panjâb Univ. Lib. (see OCM ii/4 (Lahore, August 1926) p. 53).

1 Cf. Qârius liv 70.

2 For other accounts of Muzâma-Mâhâl see the works relating to Agrab and the Tîj Mâhâl in the geographical and topographical section of this work.
N. BIOGRAPHY: (r) GENERAL AND MISCELLANEOUS

1844. M. b. Maṣūr b. Saʿūl ... b. Abī Bakr al-Ṣiddiq al-Taimi al-Qaraqchi, surnamed (al-muṣallā) Mubārak-Shāh known as (muḥarrar bi-) Fakhr i Mubāhārī, as he calls himself ("Tāriḵ"), ed. Rīsh, p. 625, "Abū al-ḥarb, preface ") was descended on his mother's side from the amīr Bilgār-tāgin, the father-in-law of Sultan Mahmūd Ghzāwī (Rīsh ii p. 4880). Fifteen years after the defeat of Khusrav Shāh by Abī al-Dīn Qhūrī (i.e., in or about 655/1259-70, since according to Ibn al-Ṭabīb, Kāmil xi p. 108, Khusrav Shāh was defeated in 655/1259) he was in Multān and was then a mere youth (kūḏābī, Rīsh ibid.). "Several other references to Muhārī make it probable that it was his native place" (Rīsh, ibid.). After the defeat of Khusrav Malik by Muʿizz al-Dīn M. b. Šāhīn (i.e., 582/1186) Mubārak-Shāh went to Lahore and caused a search to be made for title-deeds and other family papers long inaccessible to him. His family pedigree having been found and taken to Lahore, he conceived the idea of working out genealogical tables of the Prophet and the 'Āṣāḥra ṭ Mubāshshahah, one of whom was his ancestor Abī Bakr. This led to further study and eventually after more than thirteen years of research he completed a volume of genealogical tables, which earned the warm commendation of his erudite father, the pupil of many great scholars of Ghaznā ("Tāriḵ", p. 704) and the master of more than twenty branches of learning (ibid. p. 683). In the autumn of 602/1206, when Muʿizz al-Dīn M. b. Šāhīn was in Lahore, he was told about these tables and asked to see them, but before they could be shown to him he left Lahore and was murdered on his way to Ghaznā. When his successor, Qub al-Dīn Abū Bakr, entered Lahore, he too was told about Mubārak-Shāh's tables. The author was present and the tables, or some of them, were read to the Sultan, who expressed his approval and gave orders that they should be transcribed and bound for the royal library. A later work by this author, the "Abū al-ḥarb wa-l-ṣaḥīḥ (so Rīsh ii p. 487 and Ivanov 1808),

1 In the latter place the name, as quoted by Rīsh, is Šāfīʿ M. [b.] Maṣūr [b.] Saʿūl ... Qaraqchī muṣallā Mubārak-Shāh muḥarrar bi-Fakhr i Mubāhārī.

or Abū al-walāk wa-l-ṣaḥīḥ al-manṣūb (so in Bītā 2767), seems to be undated, but it is dedicated to Sultan Itutmīsh, who reigned at Delhi from 607/1210 to 633/1236. In both of these works he speaks of himself as an infirm old man (fī hī ḏīrī, "Tāriḵ" p. 625).

(Shajarā i ansāb i Muḥādārā-Shāhī), 2 137 genealogies relating to the Prophet, the 'Āṣāḥra ṭ Mubāshshahah, the Muḥājīn, the Ansār, the Prophets mentioned in the Qur‘ān, the Ghassānids, the Tabābāsh, the Pre-Islamic and Islamic poets, the Pre-Islamic Persian kings, the Umayyads and 'Abbāsids, Arab tribes, the Umayr of Umayyad and 'Abbāsīd times, the Tāhirids, Saffārīd, Sānānids, Subaktaghānīd, Ghūrids and others, preceded by an introduction containing some historical information about the last Ghūrids and their first successors in India as well as a number of pages in description and praise of the Turks: Ellis Coll. M. 233 (16th cent.).


1 The title Nashīr Amīr al-Muʿīnīs appended to the name of Iluturmīsh in the preface (see Rīsh ii p. 488, Bītā col. 1403) would imply, if really a part of the author's text, that the work was completed late in the reign. Some fifty pages of extracts relating to the Ghassānids have been published with English translation and prefatory remarks by Miss Iṣṭīq M. Shaffī in Islamic culture for April 1908.

2 No formal title is given to the work by the author, but he refers to it as is abū Ḫawāṣ (e.g., pp. 69, 69, 73), as ḥaṣirah i ansāb (p. 71 penultimate), as ḥaṣirah u [i.e.,] ansāb [p. 629].

3 As indicated below, F. aL-Dīn M. Shīr Marwarīūlī seems to be a different person from the author of this work.
Elucidation of Mubarak-Shah's statements concerning the Turks: On Mubarakshah Ghori [sic]. By Abnet-Zeki Validi (in BSOS. vi/4 (1922) pp. 847-58. Pp. 856-858 are devoted to a description of the Rakis al-Tabiqi of Fakhr al-Din M. Sh. Ghori, who, as indicated below, seems to be a different person).

In spite of some curious resemblances it seems impossible to identify Fakhr al-Din Mubarak-Shah Qasghali (M. b. Mansur) with Fakhr al-Din Mubarak-Shah Marwarangi. The latter, according to Ibn al-Aghir (al-Kamal, ed. Tornberg, xii p. 168 al.), was Fakhr al-Din Mubarak Shb. b. iHasan [so in Tornberg's text, not b. Abi 'l-Hasan, as Ross states] al-Marwarangi, a good Arabic and Persian poet, the owner of a guest-house containing books for the learned and chess-boards for the ignorant [evidently therefore a rich man], who stood high in the regard of Ghiyath al-Din the Great, Lord of Qasamah and Harat, and who died in Shavval 602/May-June 1206 [i.e. several years before Mubarak-Shah Qasghali can have died]. According to Tabari i Nasiri (p. 209, where he is called Malik al-kalam Mustakla Fakhr al-Din Mubarak-Shah Marwarangi) he wrote in verse a genealogy of the Ghoriids (nirob-mahab in in saifin in namdar râ dar silk i naqib baqsat). Minahd in Sirj had himself in 602/1206 b. [i.e. at, or about, the age of thirteen: see p. 68 zuugj] some a copy of this metrical genealogy in the harem of Mâh i Mulk, Ghiyath al-Din M. b. Sâm's daughter, who told him [Tabari p. 69.4] that the work was originally dedicated to Sultan 'Ali in Dîn his heir Jahânsuz [who died in 551/1156] but was put aside by the author in an unfinished state until eventually completed with a new dedication to Ghiyath al-Din M. b. Sâm [ed. 589/1292]. In the Haft siltin (no. 516, Râsi ed. 415, Text quoted by Ross in Turâk-i Fathrâr-i Din, introd., pp. iii-v) there is a notice of a certain Fakhur al-Din Mubarak-Shah, who, though placed under Marw i Shâhjan, is evidently the same person as Fakhru....

In Ibn al-Aghir's words are: onafis fi Shirazi nanagfa Fakhr al-Din Mubarak Shh. b. al-Hasan al-Marwarangi im-dina hasan al-dhir bi-l Farsigah wbl. iAzadhan in-ibad munawwar 'in-fawwar 'inda Ghiyath al-Din al-abmar shab Qasamah wa-hans wa-qabli bân tâ rer Ghiyath al-Din bân waqti-yaaraa fi-l-amdun wa-l-askhar von-fishkshl pan;jhuk bi-l-dhahab, bi-l-dhahab, bi-l-dhahab, bi-l-shab ...
1648. Abū Bakr b. Hīdāyat Allāh Ḥusaynī wrote his Ṣiyāḥ al-buldān in 989/1581.

Ṣiyāḥ al-buldān, on the lives and sayings of amirs, scholars, and divines: 
Mağlıs 349 (a.h. 1316/1898-9). 1649. Amin [ibn] Abū Bakr Rāsūl was born at Rāsūl, of which town his father, Khwājah Mīrād Abūṣahāb, a favourite of Shāh Tāhāsib, was for some years Kālistā. Khwājah M. Sāfrī "Hājī" Rāsūl, was a brother of Khwājah Abūṣahāb, his paternal uncle, and Tīmānī Daulāh (Ghīyāsh Bīg b. M. Sāfrī), Nūr-Jahān’s father and Jahāngīr’s Wazīr, was his first cousin. That Amin Rāsūl was resident in India when he wrote the Qaṣīm is shown by incident references to Akbar and his court, among which the statements that "Tāqī" Sīwājī (Qaṣīm ibn no. 1011; cf. Badūnī i 393) was for about fifteen years soulāzim in dārākh. Qaṣīm, biographical notices of about 1560 poets, saints, scholars, and other celebrities completed in 1692/1932-3 4 arranged and geographically under their towns or countries, of which in many cases geographical accounts are given: H. Kh. vi p. 501 no. 1441, Siwasbāb ii p. 455 no. 1123 (a.d. 1027/ 1616), nos. 1124-5, Boleslaw 416 (a.h. 1039/1630), 417 (a.h. 1076/1665), 418 (a.h. 1109/1755), 419 (3rd and 5th Qaṣīm, only. N.d.), 420 (4th Qaṣīm only. N.d.), Ms. Pers. c (a.h. 1029/ 1030).

1 At the beginning of the preface to the Qaṣīm he calls himself Amin i Amān i Rāsūl. The Biography has commonly been ignored by Orientalists and the names read as Amin Abūṣahāb, but we know on Amin’s own authority that his father’s name was Abūṣahāb and the presence of the Qaṣīm is made clear in the biographical sections at the end of the preface. It runs as follows —

2 Amin i Amān i Abūṣahāb in Qaṣīm.

3 Ḫārī (this version seems more probable than "Ḫārī") is hitherto favored by Orientalists, died in 684/1286-7. See Qaṣīm ibn no. 1114; "Ḵārī" al-gādī b. 3351. 4 For his dīwān see Boleslaw ii 344 and Bākī 1440.

The chronogram indicating this date is quoted in note 1 on p. 1160. As Ḫārī pointed out (O.Cat. cat. 486), the mention of Muḥammad III (a.d. 1000/1600) in the list of Sultan’s shows that some parts of the Qaṣīm are later than 1602, but Brown’s statement (LdH, Roman. Loc. 448) that it was “composed in 1028/1619” is doubtless a mistake.

Translations of extracts: (1) [von Kägghär (Frenché)] Notice de l’ouvrage person qui a pour titre Malla-annals . . . Par M. Quatrevère [in Notices et extraits des manuscrits de la Bibliothèque du Roy . . . tome xiv (Paris 1843*)], pp. 474-89. (2) [On Africa] see Extracts (3) above.

Lists and epitomes of the biographies: (1) Ethé coll. 381-499, (2) [nos. 958-958 only, i.e. from “Quélal” Tafrîrî to Amir Ahmad Hajjî of Kâgghār] Bombay Univ. pp. 68-167.

1600. M. Ṣâdîq, the author of the Tabqaṭ i Shâhjâhân, who mentions a brother of his, Mulâl M. Yâsîf Khânsî Hamâdânî (d. 1633/1634-5) among the poets of Jahângîr’s reign, may be regarded as certainly identical with M. Ṣâdîq Hamâdânî, the author of the Kitâbât al-sâliqûn (see p. 965 supra), who in the Tafrîrî i Muhammadî is called Muṣṭânî Ṣâdîq Khânsî (see Rieu iii p. 1066). From the Tabqaṭ i Shâhjâhân Ethé ascertained that the author was born about 1600/1595-6, that he spent his life in Delhi, studied under Sh. Fâ’îd (d. 1622/1613), and was a favourite disciple of Sh. Ṣâdîq al-Haqq Diliwâlî (for whom see pp. 194-5, 978-80 supra). The author of the Kitâbât al-sâliqûn, who often refers to Sh. Ṣâdîq al-Haqq Diliwâlî as ḥâdîr-i maqâlânî, mentions a maternal grandfather, Hajjî M. Hamâdânî, who went to Multân and finally settled in Delhi, where he died in 1605/1605 (Bânkîparsi viii pp. 34-5). An earlier work of his entitled Sîvat al-sâliqûn and expresses a hope of being able to write a Ma’âṣîrî i Jahângîrî (ibid. p. 35).

of composition, which is not specified in the preface, though 1016/1036-7 is mentioned early in Tabaqat 10 as the current year, each tabaqat being subdivided into three bābās (1) Sariyāna and saints, (2) scholars, physicians and men of letters (ululāmā, hadīmān, fudhuli), (3) poets: Asāsiyān i p. 246 no. 721 (before A.H. 1156/1743), Etād 706 (n.d.), Riea 111 no. 1698 (19th cent.).

1651. For the Ṣubḥ i sādīq, which was completed in 1048/ 1058-9 by Mirza M. Sāliḥ b. M. Sāliḥ Iṣfahānī and of which the third aṣaḥfād is devoted to celebrated men of the first eleven centuries, see p. 120 supra. The same author’s Ḥabīb i şādīq (for which see p. 125 supra) contains some biographical matter (e.g. Bāb iii, fawāl 79, which is devoted to “notices of remarkable events and of the death of celebrated men in chronological order from the Hijrāh to A.H. 1042” (Riea ii p. 776), and the khitānān, which is “an alphabetical list of proper names of places and men, with fixation of their spelling, and short notices” (ibid.).

1652. For the Mirīt al-ṣubḥ, which was composed in 1078/ 1067 ostensibly by Bahīṣṭūwar Kānūn but really by M. Baqā Sahlānūnūrī and which contains biographies of celebrities, see p. 132 supra.

1653. Mirza Nār al-Dīn M. “Ali” b. Īshāq Fāth al-Dīn Shīrázī, entitled Nīnūt Ḥānān and Dānishmand Ḥānān, who died at Dālī in 1122/1710, has already been mentioned as the author of the Wazārī i Haidarabād (p. 590 supra) and other works. Rāḥīl al-qulūb (beg. Afrīn Khān-ul-Afri fā kā dar gūlūt-ya khunjūshad), satirical notices of some contemporaries, whose names are indicated by means of riddles: Riea ii 796a (18th cent.), Edinburgh 375 (1) (18th cent.).

1654. For the Farāh al-nagārīn, which was completed in 1184/ 1770-1 by M. Aslam Parsaṇūrī and of which the Ḥudūs al-ādām is devoted to geography, the lives of scholars, saints and poets, and the family of Shīrāzī al-Daulah, see p. 140 supra.

1655. For the Hadīqt al-qaṣīmīn, which was written mainly in 1192-6/1778-82 by Muḥāfa Ḥusayn Bilgrāmī and which, like the Ḥadīqat al-ṣāliḥ, consists largely of geographically arranged biographies, see p. 142 supra.

1656. For the Lāhīj al-ṣafr u jahān-munā, which was compiled in 1208/1793-4 by Mīrzā ʿAbū Taḥlīl Khān Iṣfahānī and of which the third bāb contains biographies of philosophers, Companions of the Prophet, scholars, poets, etc., see p. 145 supra.

1657. For the Zabīd al-ḥarīfīn, which was completed in 1231/1816 by M. Riḍā “Nāʾir” Taḥbādā and of which the fifth volume contains lives of philosophers, saints, etc., see p. 148 supra.

1658. For the Ẓāẓāre i Bahādūrī, which was completed in 1249/1833-4 by Bāḥdūrī Singb, h. Ḥāʾer, and of which the third sīmāh contains inter alia biographies of philosophers, saints (Muslim and Hindu), scholars, poets and others, see p. 149 supra.

1659. Maulawi S. Aqṭaf al-Dīn Ahmad b. Nawwāb Wādir al-Sultān S. M. Amīr ʿAll Khān Bahādūr, who was born in 1835 and received the title of Khān Bahādūr in 1853, has already been mentioned (p. 724 supra) as the author of the Tabahṭā i Muḥāfīzīn (Calcutta 1889). In addition to the Nizam relating to him he wrote some essays on education published under the title Chār ʿadār in Calcutta in 1894.

Dur-dānān i khayāl, an autobiography: Lucknow (N.K.) 1889.

1660. According to M. ʿAlī “Tarbiyat” as translated by E. G. Browne in The Press and poetry of modern Persia, pp. 155-6, the Nāmah i dīnshāhvarīn i Nāṣirī was “compiled by a committee of scholars consisting of Mīrzā ʿAbūl-Paṣā of Ẓawwā, Mīrzā Hān of Tālähqān, Azīd-ul-Walāhāb of Qazwīn, known

1 For whom see p. 1111 supra.
2 In the British Museum catalogue the Nāmah i dīnshāhvarīn [vol. i only] is entered under Ḥusain [sic], Ṭalabgāl, to whom also the Lāhīj-al-ṣafr, a Persian grammar of 172 pp., published at Bombay in 1217/1800, is there ascribed. According to the Bombay Quarterly Catalogue (1860, 4th quarter), the author of the Lāhīj-al-ṣafr was Mīrzā Hān b. M. Taqū Ṭalabgāl. The other collaborators in the Nāmah i dīnshāhvarīn are not mentioned by Edwards, but the Asāsiyān catalogue (i. p. 248) gives the four names—Mīrzā ʿAbū-Ijārī Seyh, Mīrzā Ḥasan Ṭalabgāl (sic), Mollā ʿAbū-ul-Walāhāb Qazwīnī, and Mollá M. Mahdī.
years of Nasir al-Din Shah’s reign, written in 1306/1888-9 and divided into sixteen chapters ((1) on the Shah’s personal appearance, mental and spiritual gifts, etc. p. 4. (2) his children and grandchildren, p. 11. (3) the mothers of his children, p. 13. (4) list of high officials, p. 15. (5) list of provincial governors, p. 26. (6) list of wars, rebellions, riots, punitive expeditions, etc., p. 37. (7) buildings erected, repaired or decorated, parks and gardens laid out, etc., p. 53. (8) social reforms, innovations, discoveries, etc., p. 91. (9) the Shah’s journeys in Persia and elsewhere, p. 132. (10) biographies of scholars, divines, writers, physicians, etc., p. 135. (11) list of persons honoured with the ‘Nishan-i Tawfiq-i Humayon’, p. 227. (12) list of titles conferred, p. 230. (13) the national revenue of 1296/1851-2 compared with that of 1290/1865-6, p. 242. (14) contemporary rulers in all parts of the world, p. 245. (15) diplomatic representatives of foreign countries in Tehran, p. 253. (16) a year-by-year record of remarkable events outside Persia, p. 257), to all of which is appended a separately paginated list of officials in the ministries at Tehran and in the offices of the provincial governments, etc.: Tehran 1306-7/1888-9. (Pp. 294. 62. The date 1306 is given on the title-page, but 8 Muharram 1307 in the colophon on p. 294.)


Hadisat al-Abid fi dhikr ma‘rufin bi-l-hunna wa-l-qab wa-l-ansab, short alphabetically arranged notices of ancient and modern Shi‘ite and Sunni scholars, poets, etc., composed in 1349/1930-1 (according to the Sipahsalar catalogue i p. Ya‘Ali) and divided into three bidades (1) names beginning with Abi, (2) names beginning with Ibn, (3) surnames, descriptions, etc.): Nasir 1349/1930-1 (Sipahsalar cat., loc. cit.); Tehran A.H.S. 1329/1950-1 (241 pp.)

1663. Hajji Mirza Yahya “Yahya” b. S. ‘Hadi Daulatabadi, well known as a writer, an educator and a prominent figure in the Persian revolution, was born at Daulatabadi in 1281/1864-5. In the second volume of M. Ikhani’s Suhchonvarin-i Iran dar taqr-i-haflir, published in 1837, it was stated that for
some years he had been resident in Belgium and was acting as guardian to the Persian students in that country. In the same author's Modern Persian poetry, published in 1943, the date of his death is given as 1318 (f.), possibly a misprint for 1301/1924, since his son in his preface to the Hayāt-i Yāhyyā speaks of the eighty years of his life. Among his published works is Urdukhāt (vol. i only), Tāhrīr-i A. M. 1984/1925 (a collection of his poems). Hayāt-i Yāhyyā, an autobiography in four volumes: Tāhrīr-i A. M. 1325/1960, in progress (the date is that of the editor's preface to vol. ii, the only volume so far published. Title on cover: Tāhrīh-i mu'āṣer yā Hayāt-i Yāhyyā). [Brown's The press and poetry of modern Persia pp. 84, 102, 107; Lit. Hist. iv pp. 325, 326; D. J. Irani, Poets of the Pahlavi regime pp. 668-669 (portrait); M. Iskandar Sultani, Iran, i pp. 416-422 (portrait), Modern Persian poetry pp. 9, 17, 87, 165, etc.: Jalābān Allah, Muhīt-i Tāhrīh-i bābār-i Iran p. 28 (portrait).]

1064. Mīrzā Muhammad b. 'Abd al-Wahhāb b. 'Abd al-'Ali Qāzvīnī, whose father had already been mentioned (p. 1175) as one of the compilers of the Nāma-i dānī-yārvār, was born at Tāhrīr in 15 Ramādān 1294/30 March 1877, and it was at Tāhrīr that he received an education in the usual subjects of the traditional Islamic curriculum. Of all these subjects the Arabic adabkār, and especially Arabic grammar, appealed to him most strongly (Bist naqālaḵī-i Qāzvīnī, pt. 1, p. 6: "As muqāni in 'in hoṣūm-ān-i mutadādshin na-mā-dāvān ba-taḡī, mahā 6 hazānā 'dībār-i 'amr šurāf mādī bā-adabīyāni bā 'Arabic garbān-gār i man 'adāši 6 astārā i gūzā i qādā i mādī bā 'adībān dar shūbāb i muqtafāfāsh i in fann ba-khānāgā 6 dār parf gardīd u 'unār i gūzān-mādān dar 'adabīyān bāmān u fiṭ u hafz gūzādnā u akhrān kā tā aamar i gūzā i gūzādān mā-khānām u bar 'unār i tash-kardān tā aamar mā-khānām bāt 6vāt 6 hakārān i tāshfādān i man naqālaḵān in 'adībān i 'adībān bā- 'adībān bā- 'adībān bā- 'adībān bā- 'adībān."

Apart from his teachers in various medrāsahs he came into close contact with several persons of culture and distinction, such as Sh. Ḥādib Najmābādī, S. Ahmad "Abīb" Pehlāwān, Shams al-
and critical of living Persians in historical and linguistic matters. In 1939 he returned to Persia and accepted an invitation to teach in the University of Tbriz. He died on 6 Khoradad 1328/28 Rجب 1368/27 May 1949. In addition to several well-known volumes of the Gob Memorial Series edited by him with copious learned notes his works include articles contributed to Persian periodicals. Twenty of these have been collected and published under the title *Bidyh māshār* i Qazvinī (pt. i, Bombay [1928] ; pt. ii, Tbriz A.H.S. 1313/1944). (1) *Magāla‘i tārīkh u intiqād . . . dar bān i māshār* i Naftīh al-maṣūr . . . 5; see p. 1088, n. 1. (2) *Sharā‘i ḫal i Abā Sulaimān i Mantiqī i Siyāṣāt* 6 (French title: *Abā Sulaimān Mantiqī Siyāsāt* . . . . ), Chalond-sur-Saone 1352/1935 (46 pp. Publications de la Société des Études Iranienes et de l’Art Persan, 5). (3) *Wafayāt i mā‘ṣīrīn*, alphabetically arranged biographies of the author's contemporaries, begun in the periodical *Yādżīr iṣ‘ā, continued in the succeeding issues of that volume, then interrupted for reasons explained in iv/3 pp. 73-4, resumed in v/1-2 (Sept.-Oct. 1948) pp. 89-110 (letters Z and S), v/3 pp. 51-72 (Ş, v/4-5 pp. 63-91 (5-Z), v/6-7 pp. 122-3 (part of ‘Ain), v/8-9 pp. 66-72 (‘Ain continued), interrupted at that point by the author’s death, and concluded in v/10 pp. 44-54 by a life of Qazwinī himself [unsigned, but presumably by the editor, ‘Abdāb Iqbal].

1 "Mais le premier qui commence à étudier l'histoire de la Perse d'une manière critique fut Moḥammad b. Abūd ʿAlī-Wazīrāb Qazwīnī, auteur qui s'occupa d'abord à obtenir de nombreuses sources historiques. La riche collection critique et analytique des sources historiques qui a été renforcée par des documents historiques et des documents de la vie quotidienne a été rendue possible grâce à la richesse de sa collection et à la vastitude de son horizons. Son style critique et sa perspicacité ont été à l'origine de son activité critique. Son style critique et sa perspicacité ont été à l'origine de son activité critique.


3 *Malek-i Qazvinī* (by the editor, ‘Abdāb Iqbal)

4 In the actual title of Pt. I only.


6 This maqāla is not included in the *Bidyh māshār* i Qazwinī.

7 See p. 1104 supra and *Bidyh māshār* i Qazwinī, pt. ii, pp. 102-23 (in an article on the *Tahāshat Sīrāt al-dawād*).

8 Including *Qīsas al-Ummān* M. Ḥusayn Qarānī.

9 It is highly desirable that these biographies should be published as an independent work, with or without any further biographies for which Qazwinī may have left materials, especially as the first three volumes of *Yādżīr* seem to be now unapproachable.

10 Unfortunately too late in their arrival to be used adequately in the present survey.

(4) Āhār-i aulad u jāyda d-i Sayyid Ahmad Sāndar, “compiled by ‘All Naqī Khān, under instructions from the Governor-General of India, to clear up certain complications which had arisen in the disposal of the estate in Oudh in the possession of the descendants of Sayyid Ahmad Sāndar” — Edinburgh 89 (150 ff., with a large map of Šāh-ğanj. A.H. 1230/1814).

(5) Āhār-i Sur Jaamāsh-ji Fīrōzbāh, a metrical biography of Sir Jamēstān Ījānakh, [probably the first Baronet of that name (1738-1859)], but the B.M. catalogue does not make this clear, by Farānhār Naqūţ-ji Kūţā: Bombay a.y. 1264/1897* (63 pp.).

(6) Armāghān-i aḥbāb (Toḏkhabān i manżāhis muḥāṣa ba Ḵᵛān i Ḵᵛān i Ḵᵛān); brief biographies of poets, kings, and other celebrities, mainly Persian, by Shams al-‘Ulamā Muhammad Hūsnū (b. M. Sīrāj al-Dīn), Professor, Mission College, Lahore, whose preface is dated 1 November 1890 and who compiled in 1906 a work entitled al-‘Aṣā`ī (see index): Lahore 1890* (68 pp.); 1917* (116 pp.); Sād`ah-dawr 1903* (64 pp.).

(7) al-Asif, a biographical dictionary of famous men, ancient Grecians and Muslims, prophets, etc., by M. Shāḵākhā ‘All Khān: Bāndaūn 1916* (114 pp.).

2 In spite of the British Museum catalogue this passage still refers to the 1817 edition which is clearly different from the 1827 edition (ii 2272). Dalhousie, 22.1.1819, who was Professor of Arabic in the Government College, Lahore (1870–89), wrote some Persian and Urdu readers for the Punjab Education Department, and whose name is illustrated in the history of Urdu literature. For his life and works (which include Urdu works on Persian literature) see Frāg Naḵšgān Bakhšāī and Ṣadrā (in Urdu), Lucknow 1902, Punjabi section, p. 8; Civil and military Gazette (a newspaper), Lahore, 23.1.1910, p. 166; Rām Ṣadākh Sabtaks History of Urdu literature pp. 199–222, 374–9; Ṣadrā in Jāhād Udī (Urdū translation of the preceding work), Lucknow (1829), 151 (in Urdu, pp. 46-53) (portrait facing p. 50); Mażāhid M. Ḥasan Ḵān (a short Urdu biography, 48 pp.) by Ḥasan-ud-Dīn Akbarabādī; T. Ghāmān Nāyik History of Urdu literature pp. 87, 96; Shams al-Ulamā ‘Ummānī M. Ḥasan ‘Āshīr (*Ahmar*) by ‘Āshīr M. Ḥasan (his grandson) in O.C.M. xvii/2 (Feb. 1929), damūn, pp. 41-118 (portrait facing p. 41); etc.

N. BIOGRAPHY: (b) GENERAL AND MISCELLANEOUS

(8) Toḏkhabān-i Māshākh, by Maulavi Abū ʿl-Fācit Najm al-Dīn b. Abū ʿAbdāl ‘Āshīr Khān, who died in 1806/1838: see Madani’s *All i paṣ, pp. 235–6*. Āfshāyah *iii* 162 no. 145 (under Toghrākhā in fāris), but without further indication of the subject, which may not be biographical. A.H. 1384/1915–16.

(9) Dīstānān-iḵbār, biographies of famous philanthropists, male (vol. i) and female (vol. ii), of which the preface is dated Masqat, 28 Shāfar 1330 [1912], by Mirzâ Muḥammad [Abūd, M.], M.R.A.S., Order of the Lion and the Sun (2nd class), (1914) i (134 pp. vol. i, only) in Berlin (Kávāyān) 1345/1925* (the date of vol. ii, which alone is in the I.O. Library).

(10) Farīd-i Ṣafarī, on the merits of *Abū* b. Ṣafīr, by M. Najm al-Dīn Quṣayr: Āraḥ (*Abūr*). Nūr al-Anwār 1294/1877* (pp. 8, 76).

(11) al-Far’ al-nāmā min al-ṣal al-ṣām, on anawā (according to Ma’āthir i Sīdāqī, iv, appended fāris i Ṭabūb, p. 14), by Siddīq Ḥasan Khān (for whom see pp. 176–8, 913, 1317): Bībhāl: *so* the i, without date 1301/1884–4 (so Āfshāyah *ii* 156, without place, but Sarkis and Brockdenn say *Abūr* 1291: there may, therefore, be two editions).

(12) Jāar (or jafā), (love-story of the author, Ḥīdāy, son of the late Ahmad M. Šāhīn Khān Durrah Fakhr-āzai, and a dancing-girl named Murād-Bakhsh at Dīrā’h Ḥādī Khān (one seat of the Durrānī Government), written in 1219/1606: Rūč in 384 (cf. iii 1056: 36 pictures).

(14) Kâr-nâmah i suttargân i shurâfâ i Pârsiyan i mamlâkât i Hindustân, biographies of eminent Parsis, by Amârzâdâh Shermândâr Irânî: [Poonâ 1917*] (48 pp.).

(15) Kitâb i Ṣâbîh, an autobiographical apologia, composed (so far as pt. 1 is concerned) a.r.s. 1312/1933* by Fâzî Allah, Muhtadi maw'âf ba-Šâbîh, who after some years as a Bahâ'î missionary became private secretary to 'Abd al-Bahâ' (d. 28.11.1921†) at Haîfâ and who has much to say about the history of Bahâ'îsm and its leading personalities: Tabârân a.r.s. 1312/1933-42 (Dowâhî i. 216 pp.).


(20) Mâyâr al-fadâ'il li-bihayyat al-a'âbâr wa'-l-raddâ'il, "a Persian version of a work (originally written in Arabic) on the exploits of famous Muslim champions" (Arberry), by Maulawi Nâsim 'Ussâs: Asâfiyâh 1334/1917* (308 pp.).


1 Five years (p. 49) after the circulation, in 1307/1928 (p. 2, 1, 5 from front), of an attack on his orthodoxy and character.

(33) Şarh-i Kāl u ʿaṭḥār i Satyād Jamāl al-Dīn i
Asadābādī (French title: Seyed Djemal-al-Din Aflahni, 
Par son neveu M. Lutfallah Khan (Asadābādī) avec quelques 
appendices par des savants différents): Berlin 1920* 

(34) Sbrh-i Kāl u ʿaṭḥār i Shaikh Muhammad i 
Khīyābānī (Cheikh Mouhammad Khambâni. Si biographie et 
ses activités politiques et sociales. Par ses amis et ses admirateurs 
Rohā-ul-zādah "Shaftār" and others): Berlin 1920* (Intāżārāt 
i Iranāshār, 14).

(35) Tadbīrāt-i Allāh, a biography of Muṣaffar ʿAllā 
Shāh Allāh, of Āgra; by M. Ḍub-i Ḥasan Farābīādī; 
Lucknow 1887* (122 pp.).

(36) Tadbīrāt al-akhyār, brief notices of Prophets, 
Imāms, kings and philosophers, by All Akbar ʿṢ̄arif Gānī; 
1932) p. 45.

(37) Tāḥqīq al-ʿaṣāb: see Mazāhar al-ḥāqq above.

(38) Tarānah i shaḥ, a panegyric in rhymed prose on 
Muḥammad M. ʿAbd al-Raḥmān, by M. Ḍub-ʿAllāh Khān, Nawâb al- 
Rāmpūra (A.H.S. 1150): Rāmpūra 1293/1872*.

(39) Tāzkh-i ʿaṣāb, short biographical notices and 
portraits of Persian officers killed on active service: Tbrān 
(Ministry of War) A.H.S. 1325/1946-7 (vol. i, covering the years 
1320-5), 1326 (vol. ii, covering the years 1326-29), 1327 
(vol. iii, additional biographies for the years 1300-27).

(40) Tāriz al-bukāā, stories of saints and martyrs, by 
Mulla M. Ḥasan. Ṣ̄arī̄ ʿṢ̄arī̄: Bombay 1343/1925*.

1 Born 1254/1838-9; died in Istāḥbāl 9 March 1897. See Žālān Mādžādāh al-
sharīʿ (pp. 54-64); Tāżkhīf ʿaṣāb al-ḥāqqat al-ṣānāshāhī (pp. 514-15); Bicore 
The Persian revolution (pp. 3-69, etc. portrait frontispiece); Encyc. Isl. under 
Djams al-Dīn (Colophon); Armağān al-Mašhūr (A.H.S. 1310/1924-2) 
p. 566-603 (an article by ʿṢ̄afā Allāh Jamālī); Breckelmann Sp. ed. pp. 311-16; etc. 
A biography of 96 pp. published at Tbrān is mentioned in Juma's Or. 1901 
p. 32, where the title is given as "Seyed Jamāl Afghān" and the author's 
name is not mentioned.

2 Cf. Ṣ̄afā Allāh Makhtārī Tāżkhīf i bābā i Ikān p. 54 (portrait); M. Ṣ̄afā 
Haqīqī Tāzkhīf i ʿaṭḥār i Ṣ̄afā i p. 106 (portrait).

3 Cf. p. 1184 supra.

N. BIOGRAPHY: (f) GENERAL AND MISCELLANEOUS 1185

(41) Yādgār i Hindī, "Poems in Persian entitled Yadgar-
i-Hindes, containing a brief account of the great prophets, kings, 
rulers, and philosophers of the world by Rai Kunhaya Lāl" i.e. 
Kumhārī Lāl "Hindī" (for whom see p. 674 supra): Lahore 
1290/1873*.

(42) Zindagānī i Mānī, by Malik al-Suʿārī "Bahār," 
presumably. Cf. p. 1292 supra: Tbrān (see Lucce's O.L. 1938 
p. 189).

(43) Zubdat al-ʿulūm, by ʿIwād Ḥisārī, a collection of 
legends and traditions of Muhammad, his Companions, 
certified scholars, saints, etc., with an account of the miracles 
of ʿAbd al-Qādir al-Jilānī and a description of Heaven and Hell: 
Boldeian 334 (n.d.).

O. SOME MISCELLANEOUS HISTORICAL WORKS

1668. (1) ʿAjāʾīb, accounts of marvellous events in 
the reign of Akbar and Jahāngīr extracted from the ʿIfaq-nāmah 
i Jahāngīrī (cf. p. 561 supra); by Shams al-ʿulāmī Muḥammad M. Ḥusain [b. M. Sīri al-Dīn], Professor, Mission College, Lahore, 
who whose preface is dated 16 Muharram 1292/12 March 1900 and 
who is described as ʿarbānī on the title-page of the 1924 edition 
[but who was still alive in 1917, when an edition of his Armağān i 
ābbāb was published (see p. 1180 supra): Lahore [1906*] (58 pp.): 
1924* (36 pp.)]. English translation: The curiosities of Indian 
history. Being an English translation of ʿAl-ʿAjāīb . . . by K. M. 
Maltara: Lahore 1928* (55 pp.).

(2) Chār chaman, by ʿAbd al-Wadūd: Aṣafīyāh iii p. 100.

(3) Diyaʾ i qamar, composed in 1305/1887-8 by ʿAlīgūr 
Shāh Ḥasan Ḵān: Aṣafīyāh iii p. 246 no. 627.

(4) Haq al-Sultān, on the merits of the Ottoman 
dynasty, by M. Ṣ̄afār All: Dehli (Nūṣrāt al-Maṭbūʿāt) 1290/1873* 
184 pp).

1 Who was a protégé of a certain Ḥakīm Bāeq Jām Gihād al-Muḥājir 
wa-7-Din ʿAṣīr al-Dīn [i.e. Jām al-Dīn].

2 A work composed by the compiler's father by Muḥammad ʿĀris al-Dīn, calligraphist 
to the Nawāb of Bahawalpur, is appended to ʿAl-ʿAjāʾīb (p. 56 in the 1924 
edition).

6. *Jāhān-nāmah*, a metrical sketch of general and Indian history composed in the reign of Aurangzēb not earlier than 1699–1688 by *'Panā'ī* 2, a disciple of Sh. Lāqīmān b. Sh. *Qirmān Khalīl Sulaimān*: *Riay* i 708 (Jālī i only, on the Creation, the Prophets, etc., from Adom to Lāqīmān and the early kings of Persia. Late 17th cent.).


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2 *b. 1837, d. 18 Nov. 1914*, the author of several well-known biographical, historical and other works in Urdu (e.g. *Ma'mūr, Sīrat al-Jāmī-nah* [i.e. Abū Hāmidī], *'Ardīn*, *Sīrat al-Nabī, Shāh al-'Ajam, al-Kābulī*) as well as of some Persian poetry. Of the five parts of his *Shāh al-'Ajam* at least three have been translated into Persian by M. Taqī Faqīr-Dī 'Gīlānī (1) *Ivazī's Ol. 1928* p. 10, (2) *Līlā* 1946 p. 68, (3) *Līlā* 1959 p. 179. See Engr. *Isf. under Sāhibī (A. Siddiquī; R. B. Sokotra *History of Urdu literature* pp. 267-84; T. Graham Bailey *History of Urdu literature* pp. 86-9; R. P. Bhājwāla Māqālānī Sāhibī and 'Umar Khqāmīn, Surat 1932. pp. 19-20 (Perr.): Breckleman *Āṣafī*, ii p. 882; *translator's preface to Persian text of Shahi ol-'Ajam, vol. i; etc.

3 A.M.H.A., so on the title-page: M. H. A. Khārenī in the cover, but in the *Quarterly Catalogue* (*Bombay* 1917 (1)) he is called Aghā Mīrzā Hāfiz Rūz (sic) Karānī (sic).
ADDITIONS AND CORRECTIONS

P. xviii, l. 10. Real Nagrānī. For Nagrān, a village near Lucknow, see Rahmān ‘Ali p. 124⁴, where the name is spelled out.

I. QUR’ĀNIC LITERATURE. A. TRANSLATIONS AND COMMENTARIES


P. 2 ult. al-Mufaqiq is apparently a corruption of al-Mutafaqqiḥ.

P. 3, l. 2. Among the MSS. of old commentaries as yet unidenti

fied are Fāthī 301 (S. xlix–lxxiv. A.H. 630). Language archaic. Translation of xlv 1 begins Aī girvanadogū piqī ma-


iv 2211 (S. vii-x. An isolated volume of a large commen-
tary (in 14 or 15 vols.). Early 13th cent.). A fragment of 46 leaves (S. ii 1–146) from an old tafsīr has been described
with some extracts and an exposition of its linguistic features
in an Urdu article (Qur’ān Fīl kō ḫālkiq tafsīr) contributed by Prof. Mahmūd Shīrāzī (probably the owner of the
fragment) to QCM, vii-3 (May 1932) pp. 1–96.

p. 55). For a MS. dated 684/1285 of the first quarter of this commentary in the private library of the late M. ‘Ali Khān
“Tarbiyat” (cf. p. 1111 supra) at Tabriz see ‘Abd al-‘Azīz Jawāhir al-Kalām’s Kitāb dāhāwāḥ-yi Irān, [Tibrān]. A.H.s.
1311, p. 91, and Mahdī Bayān’s article Sargalāḥāt i hadīth
qarn i yek waqti yakh bat i ḫamīs i Qur’ān in the periodical Paytām
i nāvī/7 (Tibrān [1940]) p. 45.