
(37) *Tadqīq i daqīq*, on some points of prosody and (more especially!) rhyme, by S. Aḥmad Mūhammad 'Abduhu'llāh. [Lucknow, 1878]*


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1* [Died 1339/1920. Cf. PL. IV no. 433 (5) (a). V.S.]

2 So in the Aṣafīyāh catalogue. Arbey is Muhammad *Aziz al-Din, Mūhammadī*, called Dīd.

3 Presumably from Mūḩānī in the Cūd division of Ostad.
D. RHETORIC, RIDDLES AND CHRONOGRAMS

(a) RHETORIC

Tarjumān al-balāghah (beg. Chunin gayad M. b. ‘U. al-
R. kih taṣniqāh bisyār didam), divided into seventy-two fasāls
(each devoted to a single figure of rhetoric) and written not
earlier than 482/1089–90, the date of the capture of Qarā-
Khān [Ahmad Khān b. Khāṭr Khān], which is (almost
certainly) referred to in a verse quoted, and not later than 507/
1114, the date of the Fāṭih MS.: Fāṭih 5413 foll. 233a–290.
Description: Tarjumān al-balāgha, das früheste neupersische

335. For the Ḥaddā‘iq al-šihr fī daqā‘iq al-šihr of Rashid al-
Dān al-Waḥwājāt see PL. III no. 277(1) supra.

336. Jalāl al-Dīn M.1 “Qiwaṁī” Muṭarrīzī2 Ganjāwī was
according to some the brother, according to others the
paternal uncle of the celebrated poet “Niẓāmī”, who died
circ. 600/1203–4.

[Majma‘ al-fusāḥā‘ l p. 478.]
Badā‘i‘ al-ashār fī šanā‘i‘ al-ash’ār,3 or Qasīdah i
maṣnā‘ah i Qiwaṁiyah, or Qasīdah i muṣānna‘a, or
Qasīdah i badī‘ah (beg. Ai falak rā ḥawā‘-yi qadr i tu bār [or
yār in some MSS.]); an ode of one hundred (or 101) verses
exemplifying most of the figures of rhetoric employed in
Persian poetry: H. Kh. II p. 26, Blochet IV 2137 (4) (‘) (“une
kasié en persan, par Kiwami Guendiévi..., dans laquelle ce
littérature expose d’une façon très sommaire les principes de
l’art poétique”; 13th cent.), Bombay Univ. p. 15 no. 7 (proba-
ably A.H. 1024/1615), Berlin 48 (2) (probably A.H. 1087/1676),
12 (13) (“nicht ganz neu”), 43 (8), Aumer 84, Ivanov
Curzon 702 foll. 853–9.

1 So Aumer, but Jamāl al-Dīn M. b. Abi Bakr according to H. Kh.
2 So in some of the MSS., but in the Maṣfīḥad cat. (III, 15, ptd. bks., no. 11)
Qiwaṁi Muṭarrīzī is described as the ‘ulūd of Qiwaṁi Muṭarrīzī Khābhāzī.
3 In some MSS. (e.g. Berlin 48(2)) Šanā‘i‘ al-ashār fī badī‘i‘ al-ash’ār.


337. ‘Ali b. M. known as (al-mushtahir bi-) Tāj al-Ḥalāwī is described by ‘Abbās Iqābāl (Armaghān XI/12 p. 894) as a poet of the 8th/14th century.


338. al-Sayyid al-Sharī‘ ‘Ali b. M. al-Jurjānī, who died at Shirāz in 816/1413, has already been mentioned as the author of the Tarjumān al-Qurʿān (PL. I pp. 37, 1216), the Šarī‘i Mitr and the Nahw i Mitr (PL. III no. 250 supra). The ascription to him of the work described below needs confirmation.

(Risālat al-ma‘ānī wa-l-bayān wa-l-bādi‘) (beg. Qāl al-Sayyid al-Inmām ... ‘Ali al-mushtahir bi-l-Sayyid al-Sharī‘ al-Jurjānī), a short treatise on retortive 2 in three bāhs ((1) fi

1 Sixteen lines from the preface are quoted by ‘Abbās Iqābāl in the preface to his edition of the Ḥadā‘īq al-siyr (= Armaghān XI/12 p. 894). According to ‘Abd al-Muqaddār the author “does not mention his name”.

2 and prosody according to ‘Abd al-Muqaddār.

344. Rājāh Rām Nārāyān “Mauzūn” b. Rang Lāl Kāyat’h ‘Azīmābādī, born at a village near ‘Azīmābād (i.e. Patna), was the son of an official in the service of Nawwāb ‘Ali-Wirdī Khān Madhāb-Jang, the Nāqīm of Bengal, Birhār and Orissa (cf. PL. I pp. 714–15, 717), and from childhood was a protégé of the Nawwāb. Towards the end of 1165/1752 or early in 1166/1752–3 he was appointed Deputy Governor of ‘Azīmābād, and in that capacity played a part recorded in the Sīyār al-muta‘akākhkhīrīn and in the larger British histories relating to the period (cf. PL. I pp. 628–30). He retained the appointment under Mahābāt-Jang’s successors, Sirāj al-Daulah and Mīr Jā’far, but Mīr Qāsim, who succeeded him in 1174/1760, called him to account for the receipts of his government, imprisoned him and in August 1763 gave orders for his execution. His Persian dīwān was published at Lucknow in 1288/1871° (Dīwān i Mauzūn. Pp. 340).
[Safnāh i Khwāshgū (Bānkīpur VIII p. 114); Sīyār al-muta‘akkhkhīrīn, [Lucknow] 1282–3/1866°, pp. 593, et saepe;
348. For the Bahāristān-i sukhun of Shāh-nawāz Khān Aurangābādī (PL. I pp. 1094–1100), which is divided into twelve sections of which the first eleven (about half the work) deal with rhetoric and prosody, while the twelfth is a raddikraḥ of ancient and modern poets in five ṭabaqāt and a khāṭīmah, see PL. I p. 854.

349. Mir Ghulām-Allī “Āzād” Bilgrāmī, who was born in 1116/1704 and died in 1200/1786, has already been mentioned as the author of the Khizānāh-i ‘amirah (PL. I p. 864) and other works.

Ghīzlān al-Hind (a chronogram = 1178/1764–5. Beg. Sar-āmad i muḥāssināt i kalām sītāvish), in two maqālahs (1) dar bayān i sānāʾi, on certain rhetorical figures (see PL. I p. 859), (2) dar bayān i Nāyikāḥēd, on the types of lovers depicted by the poets. See PL. I p. 860), being a Persian translation or adaptation of the third and fourth fasīs of the author’s own Arabic work Subḥat al-marjān fi ʿāthār Hindustān (see PL. I p. 859); Āṣafiyah I p. 168 no. 164, Berlin 1051 (incomplete’), Ethē 2135, Nadārī Ahmad 310 (a.h. 1220/1805–6). S. ‘Allū Husain Bilgrāmī’s library, Haidarbād).

350. M. Mahbūb b. Abī Dharr Nīrāqī, died 1209/1794–5, has already been mentioned as the author of the Muharrāq al-qulūb (PL. I pp. 219–20, 1263) and the Tandīth al-aṣḥāḥ (PL. II p. xii). V.S.


351. Abū ‘l-Fakhr Arshad Ashraf “Khayāl”. Fārsis i Khayāl (beg. Ba‘d i hamād i nā-маhdūd i Kas i bī-kasān), on stylistic, rhetoric, poetical figures, etc. begun in 1187/1773–4, completed in 1190/1776, and divided into five timthāls and a khāṭīmah (on the letters of the alphabet and their permutations): I.O. D.P. 424, Āṣafiyah I p. 168 no. 183

1 Instances from Persian poets seem to have been substituted to a large extent for the instances quoted from Arabic poets in the Subḥat al-marjūn.
355. Imām-bakhsh “Ṣahbāṭ” was killed in 1857 (see PL. III no. 214 supra, etc.).


356. Chulām-Dastgīr.

   Qawvānīn-i Dastgīrī, composed in 1271/1854–5; Āṣafīyah II p. 1768 no. 78 (under the heading Maqāma'ul-ulūm).


357. “Ḥusainī”.

   Bāgh-chah-i dānish (beg. Minnathā-yi bi-muntahā Khudā’īrā), on poetical figures (dar ṣanā’ī-i fārsī), based on Waṭwāt’s Ḥadāʾiq al-sīhr (for which see PL. III no. 277 (1) supra) and composed for Colonel George William Hamilton 2 Volliers 919 (foll. 58).


   [A short account of the Rāja Kāli-Krishna Bahadur. Extracted from the notarial papers of G. Collier [in English and Persian], Calcutta 1836° (pp. 4, 4); A genealogical and other accounts of Maha-Raja Kāli-Krishna Bahadur . . . Extracted from the notarial papers of G. Collier . . . 1836, with additions by M. Siret [in English, Persian and Bengali], Calcutta 1841° (pp. 7, 14, 7); Ṭaiyib Allāh Lives of Maha Raja Apurva Krishna Bahadur . . . his father and grandfather (Mathnawi i Ṭaiyib Allāh), Calcutta 1847°; Garcin de Tassy I p. 140.]

   Rīyād al-ṣanā’ī’ī: Calcutta 1847° (Redz-ul-ṣanā’ī [sic] or Garden of arts: an abridgment of Persian rhetoric, with examples from celebrated ancient and modern authors).

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1 According to Edwards, the title "Bahadur Shah II" is intended the date would be 1119/1708–12.

2 Col. Hamilton, born in 1807, was in India from 1823 to 1867, made a valuable collection of MSS. now in the British Museum, and died on 28 Feb. 1868. See JRAS., annual report 1868, p. viii, Rieu III, preface, pp. xxiv–xxv.


366. Sartīp ‘Alī Dastīstānī, described in Mushār I 1162 as Mu'allim i Dānish-kadāh i Nizām, is the author of Firaq u madhāhib i Shī‘ah (Tībrān A.H.S. 1331/1952-3: see Mushār loc. cit.).


367. APPENDIX

(1) Anjuman i nīgārīstān i dānish, letters illustrating literary arts. by M. ‘Abd al-Azhād “Taiyib”, Ra‘is of Namūr. Lucknow 1877* (N.K. 261 pp.). (2) Asās al-faṣl (beg. Humādā-yi hamd i jāz), on various embellishments of speech (maḥāsin i sukhān), rhetorical figures, tropes, etc. together with an analysis of the defects of style (ma‘āib i sukhān): Ivanov 409 (foll. 28. 18th cent.).


(6) Ighār i muḍmarn, Risālah i (beg. Sp. i bīg-Šā’ī [Šā‘ī?] rā kih nazm i rubā‘ i wa‘jd, “a short treatise on Rhetorics”): Madrās 427 (b).

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359. M. Sa‘d Allāh Murādābādī, who was born in 1219/1804-5 and died in 1294/1877, has already been mentioned as the author of the Nawādir al-bayān fī ‘ulūm al-Qur‘ān (PL. I p. 45), the Nawādir al-wuṣūl fī sharḥ al-Fusūl (PL. III no. 257 (2) supra), the Nār al-sabāhī fī aqhālāt al-Surāh (under PL. III no. 114 supra), the Mīzān al-a‘fākār sharḥ Mi‘yār al-ash’ār (under PL. III no. 279 supra), and the Risālah i rubā‘ (PL. III no. 323 supra).

al-Tanzīh bi-l-tashbih, on similes: Lucknow 1311/1893 (the sixth and last work in the volume beginning with the Nawādir al-wuṣūl. See under PL. III no. 257 (2) supra).


Shikārparī was still alive when the third volume of the Aṣafayya catalogue was compiled.


[Yaḥdīr V/3 (A.H.S. 1327) pp. 56-7.]


363. M. ‘Alī “Furūghī” died on 26-7 November 1942 (see PL. I pp. 241, 1188 (20), 1269[2], II p. 348[11]).

Ayīn i sukhānwarī: Tībrān (512 pp. See Luzac’s O.L. 1951 p. 60).
(7) Khayāl-angīz: see Rabīʿ al-ʿasrār.
(8) Maṭālīʿ al-bayān (beg. Ṭuhaf i taḥāyā i taqūs u tanjīb), a short treatise on the ‘ilm al-bayān, by Tāhir b. ʿAlī: Etḥe 1922 (30).
(11) Rabīʿ al-ʿasrār, entitled also (fol. 5b) Khayāl-angīz and called at the end Majmūʿah i muḥtaṣar, (beg. Sp. u thanā-yi bi-q. mar Śānīʿi rā kīh čhān maʿnī), on poetics and rhetoric with numerous quotations from Persian and Arabic poets, of whom the latest seems to be Jāmī: Ivanow 2nd Suppt. 968 (foll. 33. Late 18th cent.).
(12) Taqwīm i dānishwaraṇ, on simile and other rhetorical figures: Peshawar 1818 (1).

(b) RIDDLE

368. Minūchīhr al-tājir al-mulaqqaṭ bi-Badīʿ al-Ṭabarānī, as he calls himself, i.e. presumably Badīʿ al-Ḥān Minūchīhr al-Ṭabarānī, was a disciple of Sh. Kamāl Ḫujiāndī [the saint and poet, who settled at Ṭabarānī and died in 803/1400-1: see Browne Līṭ. Hist. III pp. 320-30]. As a young man he was travelling with his father in Rūm for purposes of trade, when the latter died in 794/1392. On reaching Ardashīl he came across some persons who had read a maḥbubat-nāmah of his entitled Anīš al-ʿāṣīfīn, and one of them suggested that he should write a treatise on riddles. This—according to him the first treatise ever written on the subject—he completed in a few days at Yazd.

1 Presumably identical with D.M., the author of Inshāʿ i Darwīsh (PL. III no. 652 (51) infra) and Maktūbāt i Darwīsh (PL. III no. 652 (124) infra).

D. RHETORIC, RIDDLES AND CHRONOGRAMS

al-Ihyāʾ fiʿilm ālāl al-muʿammā (beg. Shukr u sp. ʿĀlmī rā jalla ṣamāʿ u kīh fiṭrat i lauḥ i Ādām rā): Rieu Suppt. 420 (2) (A.H. 877/1473), Bachelot II 1069 (3) (late 16th cent.).
Possibly by this author is: Risālah dar fann i muʿammā (beg. Subḥāna Man aqṣada maṣābīha badāʾiʿ i l-maʿānī wa-l-bayān), by “Minū Chehri” (Madrās I 1437h) (14 pp. A.H. 1228/1813).

369. Sharaf al-Dīn Ḍāʾ Yāzdī, who died at Taft in 858/1454, has already been mentioned as the author of the Zafar-nāmah (PL I p. 284).
Hūlāl i muṭarrāz (beg. Baʿd az tayyamun u iṭīsām ba-nām i khujastah-farjām i ʿAllāmī kī hau-dīmāz), a treatise on riddles or, to quote Rieu, “the art of composing verses which enclose words, mostly proper names, disguised in some ingenious fashion”, composed after the author’s return to Shirāz from accompanying his royal patron Abū ʿl-Fath Ibrāhīm Sulṯān [cf. PL I p. 283] in the Adharbāyān campaign of 832/1429, and divided into two preliminary ašās ((1) dar bayān i šawūr i ḥurfū ṣulāj i murūz i zūhūr i ān, (2) dar tahrīn i maʿnī i dālātū i ʿishārāt ba-baʿdiʿ az wujūh i tūruq i ān), a muqaddimah, and five hurlas subdivided into sections called ṣirāz ((1) dar sharh i māḥīyat i muʿammā al-lūkh, (2) dar ṣumūnīsh i urdīsh i wujūh i kīh taʿalluq bāh takmīl i šūrāt i kāmānī, (3) dar bayān i tahrīn i māḏāh i hirfū ba-hirfū i šūrāt i kalāmī, kīh aẓhār i aẓhār i šawūr i hirfū-ṣaf, (4) dar haμān maqṣad ba-hirfū i šūrāt i kītāb, (5) dar tahrīn i qawwāʿid i kīh muhanīnī st bar šūrāt i maḥnāvī i ʿadādī i ḥirf; H. Kh. III p. 108, Ḫafīrāh VII p. 77 no. 413, Rieu Suppt. 193 (15th cent.), Ellis Coll. M39 (16th cent.), Bachelot II 1067 (early 17th cent.), Lenigrad Univ. no. 86 (Salemann-Rosen p. 14), Majīs 778.
Abridgments: (1) Muntakhab i Hūlāl i muṭarrāz (beg. Baʿd az ḥamds u ẓanā-yā Dānī kīhi), an abridgment by the author himself divided into a jaib, four hurlas and a ḥājt: Majīs II 885 (A.H. 877/1472-3).
(2) Muntakhab i Hūlāl i muṭarrāz (beg. al-H. l. R. al-ʿā . a. b. bi-dān-kīh i ba-dī i qawwāʿid ast az muḥimmāt i faṃī
mu`ammā kih az kitāb i Ḥ. i m. i maulānā 'l-muhaqqiq), divided into two hullaks and a khātimah: Bodleian 1345 (probably circ. A.H. 868/1463–4).

(3) Khūlahāsh i Ḥulal i mustarraz: Āsafiyah I p. 164 no. 140 (defective at end. From the Library of Khvājā Bandah-nawáz. 1900 ??).

Commentary or adaptation: Sharh i Mu`ammā, completed towards the end of 888/1483 and dedicated to Mughīsh al-Sulṭān Sulṭān Maḥmūd Bahādur by Ghiyāth al-Dīn 'Alī b. 'Āli Amirān İṣfahānī; I.O. D.P. 1213(c) (A.H. 1236/1821).

370. Probably about 850/1446 was composed: (Risālah i mu`ammā) (beg. Bi-dān-khī bīshṭar i mu`ammāzāt muṣāfiq bi-hisāb jummāl ast), an anonymous and untitled work in thirty-seven qādāths, composed evidently in the Timūrid empire: Blochet II 1069 (6) (late 16th cent.).

371. ʿYaʿqūb Shīravānī was a pupil of Sharaf al-Dīn ʿAlī Yāzdī (cf. no. 369 supra).

Risālah i Farahīyah, as it is called in the heading of Aumer 135 (4), (beg. Sitāyīsh sāzāwār i Ān Ḥatrāt-i st *), in a muqaddimah, five aṣlīs (for the headings of which see Berlin 1052) and a ḥā'il: Aumer 135 (4) (A.H. 880/1475–6), Blochet II 1069(1) (late 16th cent.). Berlin 1052 (modern).

372. Mukhtāṣar dar mu`ammā (beg. In mukhtāṣarī-st muṣhtamīl bar muqaddamah u qawā`idī chand [26 in fact kih mu tabar ast dar mu`ammā u bar khātimah [in 8 pts.]), possibly, as Pertsch supposed, the work of 'Āli Kar described (rather inadequately for identification) by H. Kh. V p. 638: Flügel

1 The son of Abū Sa`īd the Timūrid. "He was only supreme ruler for a few months at the end of 899 and in the beginning of 900 A.H.-A.D. 1494; but long before this, since 864 A.H.-A.D. 1460, he was governor of Mazendaran." (Ivanow in JRAS, 1927 p. 95).

2 Best known as author of the encyclopaedia Dānish-nāma i jahān (PL II p. 358), some MSS. of which contain a dedication to Abū l-Fath Sulṭān Mahmūd (see Ivanow, ibid.). It is pointed out by Ivanow that the Durrat al-misābāt (PL II p. 10) composed by him in 890 was dedicated to the same prince and that his Asrūr al-hurūf (PL II p. 473) written in 870 was dedicated to Maḥmūd’s brother Abū Bakr, then Governor of Badakhshān.
(3) Mu'amma-yi asghār, or Muntakhab al-Filyat al-hulal (so Ameer 135 (3)), (beg. Ai ism i Tu ganj i har tilsim i ... Mu'ammā kālamī-st ma'zūn kih dālahat kūnbad bar ismī az āsmā ba-gariq i ranz u tāmā). Ameer 135 (3) (A.H. 879/1474-5),

Brockel III 1676 foll. 574b (A.H. 896/1491, from an autograph),


Dorn p. 372 no. 422 (11), Browne Coll. T.2 (A.H. 959/1552),

Fugiel III 2010 (5) (A.H. 983/1575), Ivanow 612 (5) (16th cent.),

Bānkīpur XVII 1713 (defective. 17th cent.), II 180 (13), Ethē 1379 (A.H. 1133/1721).


Ivanow 612 (7) (16th cent.), Majlis II 883 (3) (A.H. 1036/1626-7),

Rieu II 876a (17th cent.), Bānkīpur II 180 (14),


(5) "Mu'ammayāt i Maulāna 'Abd al-Rahmān i Jāmī" (beg. Ba-ism i Bābur. Nāmā kih ū zi afsar i khwad bā-khabe bar bāwad + Jāmī bi-jā kih nām i shāh i bahār u bar bāwad), riddles, consisting mostly of a single verse, on names such as Bābur, Bahā, Tāhir, Bābur again, Bābur again twice, Abū l-Qāsim, etc.: Bīrun 48 (3) (probably A.H. 1087/1676).

Commentary on one of the above works (the codexes do not say which): Sharī' i Mu'amma-yi Jāmī, by Imām-baksh "Saḥbāʾī" (cf. PL. III no. 214 supra, etc.): in Kullīyāt i Saḥbāʾī, Vol. III, Lucknow 1880*.

(6) Works by Jāmī insufficiently described for identification: Āṣafiyāh l. p. 164 no. 137 (described as a commentary by Muḥsin b. M. . . . on Jāmī's Mu'amma, p. 170 no. 180

1 [This work begins in the same way, but a chronogram at the end gives the date 918/1512-13. V.S.]

2 [al-Ḥusayn al-Nishāpūrī, for whom see no. 375 infra. V.S.]
an dar mulūzamati jenāb i sīyādat-paṇāhī...i Amīr Kamāl al-Dīn Ḥusain b. M. al-Ḥasan [sic] māshhūr bah Mīr Ḥusain Nishāpurī kās b. ʿilm i muʿammā mi-kardam

1 According to Blochet a metrical chronogram at the end of the work (ʿAgar az tu pursand tārīkh i ānī Bahri i rāfīma i Bahāh in bi-gā) indicates 904/1498–9 as the date of composition. If this chronogram really refers to the date of composition and if, as Blochet says, the work was submitted to Jāmī and won his approval, it must have been shown to him some time before its completion, since he died in 898.

1 For these opening words see Bānkīpurī II 213. Cf. Bodleian 1356.
(1) Jām i Jām (beg. Ai mu'ammā-yi hikmat i Tā laṭīf *), a commentary completed in 1249/1833–4 at Nawwāb-ganj, Bareilly, for his son Kanhaiyā Lāl by Rūp Kishōr “Sāqī” wālad i Rāy Nawal Kishōr, who was Tuhfīddār at Bareilly and who says that four years previously he had written a commentary on the Risālah-hā-yi kubrā wa suṣhrā of ʿAbd al-Rahmān Jāmī: Bānkīpur Ix 897 (A.H. 1263/1847).

(g) Unidentified commentaries: 1 Blōchet IV 2439 (241 foll. 17th cent.). Bombay Univ. p. 26 no. 16 (beg. ʿZahīr ʿān mi-nmāyād kih lafz i Ba-nām jār r μajrūr ast. Defective at end. 283 foll.)

For Surūrī's Turkish commentary completed in 965/1557–8 see Rieu II 649b (A.H. 967/1560).

(2) (Risālah i mu'ammayāt fi 'l-asma' al-ḥusnā) (beg. Nīst ḥād i khūmah az nām i Ilāh *), a series of mathnavī verses forming riddles of the Ninety-nine Names of God, introduced in some MSS. (e.g. Blōchet III 1765 (1)) by headings describing them (doubtlessly correctly) as the work of Mīr Ḥusain Mu'ammātī, to whose well-known risālah i mu'ammā they are at times prefixed, as in the Šahr i Rūkni, or appended: Blōchet IV 2436 (A.H. 921/1515), III 1765 (early 16th cent.), IV 2437 (16th cent.), 2438 (1) (apparently with Rūkni's commentary), 2440, 2166 foll. 27a, Majlis II 878 (late 15th cent.), p. 132 no. 883 (1) (with an anonymous commentary. 2 A.H. 1036/1626–7), I.O. D.P. 1212(f) (A.H. 1027/1618), Bodelian III 2719 foll. 29–32 (?), Bānkīpur IX 895 (19th cent.), and in the copies of Rūkni's commentary (see (1) (a) above). Probably also Rehatsek p. 210 no. 74 (apparently with Rūkni's commentary).

The following seem to be commentaries on the above: (a) A pupil of Mīr Ḥusain Mu'ammātī appears to be the author of Ṭawār i-Līhā fi šahr ʿasmā' Allāh i-ḥusnā: Browne Suppt. 129 (60 foll. Late 15th or early 16th cent.).

(b) Šahr Mu'ammā 'l-ʿasmā' al-ḥusnā by Mahmūd b. ʿUṯmān "Lāmī" Bursawī. See note on Majlis MS. 883 (1) above.

376. To Ṣultan Ḥusain Mīrzā were dedicated:

(1) (Risālah dar mu'amūma), a brief work on the composition of riddles: Blōchet IV 2440 foll. 239b sqq. (A.H. 1049/1639).

(2) (Risālah dar mu'amūma), a collection of riddles for names, titles, etc., evidently a much larger work than the preceding: Ivānov 346 (acephalous, described on several fly-leaves as the Mu'ammā-yi Ḥusainī (see no. 375 supra). 142 foll.).

377. Saifī 'Arūdi Būkhārī, who died in 909/1503–4, has already been mentioned (PL. III no. 292 supra) as the author of a well-known work on prosody.

(Mu'ammā-yi Saifī) (beg. Ba-nām i fād-i Dānā-yi Bīnā * kih ism i ʿU-st hāl i har mu'ammā * Nawishtū inn nāmāh Saifī i Būkhārī * kih háshad dāštān rā yādgārī), based on the works of Sharaf al-Dīn 'Alī Yazdī, Jāmī, and Maulānā Ḥājī Abū l-Ḥasan Andijānī and divided into a preface, forty qā'idahs, several tansbūh and a conclusion: H. Kh. V p. 638, Blōchet II 1070 (2) (A.H. 976/1568).

378. To Ḥusain Wāviz Kāshifī (d. 910/1504–5: cf. PL. I pp. 12–13, 212, 1195, etc.) is ascribed:


379. al-Sayyīd al-Sharīf al-Mu'ammātī, whose name is not mentioned either in the MS. of the Afkār al-Sharīf or by Ḥājī Khalfānī, wrote several works on riddles, of which one, the Afīyat al-Sharīfī, is described by H. Kh. (V p. 636) under the heading Kitāb al-mu'ammā 'l-musammā bi-Afīyat al-Sharīfī l-Sayyīd al-Sharīf al-Mu'ammātī.

1 A commentary on the work was written by Dīyā' al-Dīn al-Urdubādī, with the takhtāhīt Ṣafarī (See H. Kh. V p. 638. V.S.)
2 A Shahr Mu'ammā 'l-ʿasmā' al-ḥusnā by Mahmūd b. ʿUṯmān "Lāmī" Bursawī is mentioned in H. Kh. IV p. 41, where the opening words are not given.

This date needs verification.
380. Hitherto unidentified is the author of:

Mukhtašar fi ’l-mu’ammā (beg. Ba’d az ṭayammun u i’tiqām), metrical riddles, including one on the name of the reigning Shāh Ābū ’l-Ḡāzī Sūltān Bāyazīd Bahādūr Khān [probably Bāyazīd II, a.H. 886–918/1481–1512]: Aumeur 136 (22 foll.).

381. Shihāb b. Nizām Harawī Mu’ammātī appears to be the same person as Shihāb al-Dīn “Ḥaqqīrī” b. Nizām, the author of the manẓūmah mentioned below.

[Mudhakkrīr i ʾaḥbāb no. 50?]


3 (Risālah i mu’ammā), a short work summarising his previous works: Blochet IV 2440 fol. 119b sqq. (A.H. 1049/1639), possibly also Bodleian III 2720(1) (beg. [Ba’d] az tanṣīṣ i tahmiṭ u takaḥṣṣ i maḥāmīd. A.H. 981/1573).


1 For whom see Bānkhūr II pp. 215–22.

382. Owing to the loss of the beginning from the only MS. hitherto recorded, the authorship of the Nuskhāh i Bābūrī has not been ascertained.

Nuskhāh i Bābūrī (a chronogram = 930/1524), a short treatise on riddles dedicated to Bābūr (for whom see PL. I p. 529): Ivano 348 (acephalous. 17th cent.).

383. Janūbī Bukhārī is the author of a commentary on the Mu’ammāyat of Mir Ḥusain Nishāpūrī (see no. 375 (1)(b) supra).


384. To ‘Ubaid Allāh Khān Üzbak (a.H. 940–6/1533–9) was dedicated:

(Risālah i mu’ammā), a short work: Blochet IV 2440 fol. 204b sqq. (A.H. 1049/1639), fol. 249b sqq. (same date probably).

385. “Fuṣūfī” (M. b. Sulaimān) Baghdādī, a famous Turkish poet, died in 963/1556. Although, as he himself states, his whole life had been spent in Trāqī, his family must have come from Ādharbāyān, since he wrote mainly in the dialect of that province. One of his Turkish works, the Ḥadīqat al-su’ādā, has already been mentioned (PL. I p. 213): the others do not concern us here. His Persian works include (1) a diwān (MSS.: Rieu II 659b, Rieu Suppt. 305 (1). Edition: Tabriz (Zenker II p. 41 no. 535)), (2) Haft jām, or Haft band, or Şānī-nāmā (beg. Sar az khwāb i ghaflāt chā barādāštama *), included in the diwān (Rieu Suppt. 305 (1) fol. 118b) but also occurring separately (Ivanoff 667, Bombay Univ. p. 207), (3) Rind u Zāhid: see PL. III no. 701 (2) infra.

[Tufah i Sāmī p. 136; Naft i al-ma’āṭīr (Sprenger p. 52); Haft iqlīm no. 69; Tāhir Naṣrābādī p. 519; Riyād al-shu’ārā’ no. 657; Majma’ al-naftā’i; Atash-kadah no. 350; Makkān al-

1 This is stated in the preface to the [Turkish] diwān. See Gibb History of Ottoman poetry III p. 74.
gharāʾib no. 1912; Rieu Turkish Cat. p. 39; Gibb History of Ottoman poetry III pp. 70–107; Ency. Isl. [1st ed.] under Fuzûli (Huart) [2nd ed. under Fuzûli (Abdulkadir Karahan) V.S.]; Browne Lit. Hist. IV pp. 236–7; Reşer’s Einleitung zu the Laylâ-Megnân pp. 7*–8*, where the uninformative statements of some Turkish tadkhirâhs are translated.] (Risâlah dar muʾammâ) (beg. Ahmadu Man sharrafa qadra l-kalâm . . . a. b. sar-gaṣṭaṭa i wâdd i aḥum Fudûli i gun-nâm): I Kh. V p. 639), Bodleian III 2721 (A.H. 993/1585).

Muʾammâyaṭ i Maulânâ Ghiyâth i Fikrî, a collection of riddles and chronograms, which begins with a riddle on the name of ‘Ali (Hadî i chashmam nîst tâ manzîl shawad ân-nâm râ . . . ) and in which 964/1557 is mentioned as the current year: Bodleian 1373.

387. Qâsim “Kâhi” (properly, it seems, S. Najm al-Dîn Abû l-Qâsim M.) Mâyânâli Kâbuli was, according to the Ātash-kadâh, a Gûlistânâni Sâyîd born in Turkiştân and brought up at Kâbul. He died at Ârâgh in 988/1580 at an advanced age. He left a dîvân which Badâʾînî describes as masâhîr ir a matnawî entitled Gol-âfshân on the model of the Bûstân, but no copies of either seem to be recorded. According to Badâʾînî, who mentions his skill in muʾammâ, he wrote also on music.
[Nafâʾis al-maʾâtîr (Sprenger p. 52); Mudhakkir i ahhâb (Bâb IV, 8th biography); Taqî Kâshâ (Sprenger p. 36 no. 481); Haft iqâlim no. 1447 (summarised in Blochmann’s Azîn i Akbarî pp. 566–7); Taqâqaṭ i Akbarî II pp. 485; Badâʾînî III pp. 172–6 (summarised in Blochmann’s Azîn i Akbarî p. 566); Azîn i Akbarî p. 244, Blochmann’s trans. pp. 209, 566–8; Safînâh i Khwâshgîr no. 246; Munâkshâb al-ashâr no. 553; Tadkhirâh i Hüsainî pp. 282; Ātash-kadâh no. 175 (no. 415); Khâzânâh i âmirah no. 100; Khulassat al-âfkâr no. 234; Makhtzan al-gharâʾib no. 2135; Miṭṭâh al-tawârîkh p. 188; Riyâd al-âfkâr (Bânêkpûr Suppt. I p. 58); Haft âsmân p. 107; Shami i anjunam p. 397; Rieu III p. 1093a; Beale Oriental biographical diction-
(1) (Risâlah i muʾammâ), a short work in matnawî verse without title or author’s name, but ascribed to Qâsim “Kâhi” by the copyst: Blochet IV 2440 fol. 214a sqq. (A.H. 1049/1639).
(2) (Risâlah i muʾammâ), a work in prose and verse without title or author’s name but ascribed to Q. “K.” in the copyst’s colophon: Blochet IV 2440 fol. 222b sqq. (first few pages only. A.H. 1049/1639).
(3) (Muʾammâyaṭ), a collection of riddles in matnawî verse ascribed to Q. “K.” in the copyst’s colophon: Blochet IV 2440 fol. 239b sqq. (A.H. 1049/1639).

388. Nâdirah (so in the colophon of Bânêkpûr XVII 1534 foll. 54–74a), or Nâdirah i muʾammâ (beg. Ilâh i sar i nâmah nâm i Tu-st), composed in 1008/1599–1600 and dedicated to a certain ‘Abd Allâh Khân: I.O. D.P. 1212(e) (A.H. 1027/1618. Author’s name apparently given as “ Kumhî”), Bânêkpûr XVII 1534 (2 copies, foll. 38b–53b and foll. 54a–74a).

389. Khwâjâ Naṣîr al-Dîn “Naṣîr” or “Naṣîrah” Hamadânî died in 1030/1621 (see PL. III no. 297 n.). He was a composer of riddles, some of which are included in MSS. of his munsâhât (see PL. III no 458 infra), but not apparently of any work devoted solely to riddles.
Muʾammâ-yi Naṣîrâ-yi Hamadânî: see above.
Commentary: Sharî i Muʾammâ-yi Naṣîrâ-yi Hamadânî, composed in 1248/1832–3 by Immâm-bakhsh “Şâhabî”, who was killed in 1857 (see PL. III no. 214 supra, etc.): Lucknow 1880* (52 pp. N.K. In vol II of the Kullîyât i Şâhabî, and perhaps also separately. Cf. Âsâfiyâh I p. 166 no. 108); place? 1313/1895–6 (Âsâfiyâh III p. 752).

390. ‘Ali Muḥammad Muʾammâ’i. (Risâlah i muʾammâ) (beg. Ba-nâm i Ân-khî Adam kull i
391. ‘Abbās-Qulī Khān b. Ḥasan Khān Shāmlū, for a time Qārchi i Šamshīr, was appointed by Shāh Šāfti (1038–52/1629–42) to be Ḥākim of Harat and Bēglarbēgī of Khurāsān in (immediate?) succession to his father who died in 1050/1640–1. Ṭāhir Naṣrābādī, writing perhaps in 1083/1672–3, says that he had held these appointments for nearly thirty-four years and speaks of his skill in composing verses and riddles. It was at his suggestion that “Naẓīm” Ḥarawī wrote his Ḣāṣif i Zalikhā. [Qīṣaṣ al-Khāqānī foll. 46, 57; Ṭāhir Naṣrābādī p. 22; Bāgh i ma‘ānī; Makhdzan al-gharā‘īb no. 1701; Rieu III 1091a.]

(Risālah i mu‘ammā) (beg. Ba‘d az gushāyish i mu‘ammā-yi majma‘ al-asmā‘): Bodleian 1374, Majlis 621 (9) (defective).


Dauḥat al-ṣanā‘ī (beg. al-H. 1, al-Wāḥid al-Ḥad al-Malik al-Ṣamad), a treatise on logographs 2 dedicated to Aurangzēb (1069–1119/1659–1707) and divided into three shu‘bahs, each subdivided into many thamaraḥs: Ivanow 377 (foll. 37b–67b. Late 18th cent.), Ellis Coll. M.189 (a.h. 1184/1867–8).

393. S. Ḥusain Shāh “Haqīqat” died at Mādrās not earlier than 1225/1810 (see PL. III no. 206 supra).

Ṣanam-kadah i Chīn, a collection of riddles in Persian, Arabic and (chiefly) Urdu, undertaken in 1209/1793 and completed in 1213/1797: Ivanow 1781 (a.h. 1215/1800, autograph. 26 foll.).

Edition: Lucknow 1263/1847* (Muḥammadī Pr. 32 pp.).

394. Naṣīr ‘Alī al-Ḥusainī al-Asgharī was apparently alive in 1268/1852, since the copyist of Bānkipūr IX 904, who wrote at Cawnpore, speaks of him in the present tense.

[1] [Al-Badawi, according to Arberry. See PL. III no. 367 (5) supra. V.S.]
[2] [Or on poetical devices. See ibid. V.S.]

Risālah i mu‘ammā (beg. Hamd mī-kunam Khudāwāndī rā kih ‘ilm i asmā‘): Bānkipūr IX 904 (a.h. 1268/1852).

395. Imām-bakhsh “Ṣahbā‘ī” was killed in 1857 (see PL. III no. 214 supra, etc.).

(1) Ganīnāh i rumāz, on riddles, etc. composed in 1260/1844 (see Aṣāfīyah III p. 752): Cawnpore 1878* (N.K. in Kulliyāt i Ṣahbā‘ī, Vol. I); Lucknow 1887* (132 pp.).

(2) Makhzān i asrār, on riddles and similar literary artifices: Lucknow 1885* (72 pp.); and also in Kulliyāt i Ṣahbā‘ī, Cawnpore and Lucknow 1878–80*, Vol. I.

(3) Sharḥ i Mu‘ammā-yi Ḥamadānī: see no. 373 supra.

(4) Sharḥ i Mu‘ammā-yi Naṣīrā-yi Ḥamadānī: see no. 389 supra.


397. APPENDIX

(1) Ādhār-kadah, on forming riddles from proper names, by M. Uṭmān Khān “Qais” (cf. PL. I p. 58*): Lucknow (N.K.) 1291/1874* (22 pp.); Cawnpore (N.K.) 1294/1877* (20 pp.).


(3) Chistānēn aur mu‘ammā, metrical riddles, collected and edited by S. Amjad ‘Alī: Lahore 1922* (48 pp.).


† According to Edwards this work is in verse.
Risālah i mu'āmmā (beg. Bi-dān-kīh mu'āmmā mushqāq az ta'miyah ast u ta'miyah), ascribed to Galen (!): Ivanov Curzon 675 (4) (foll. 38–43. 19th cent.), possibly also Bānkīpur XVII 1542.

(19) Risālah i mu'āmmā (beg. Bi-dān-kīh tarīb kardah shud in risālah bar yak muqaddimah u bīst u uchār ašī u khātimah): Bānkīpur II 1069 (4) (late 16th cent.). 1071 (1) (17th cent.). Majīs II 883 (5) (A.H. 1036/1626–7). The copyist of this MS. describes the work as being “az guftār i Sharaf”, i.e. presumably Sharaf al-Dīn ‘Alī Yazdī\(^1\), probably also I.O. D.P. 1213(b) (in 16 ašīs).


(21) Risālah i mu'āmmā (beg. H. i bī-hadd u thanā-yi bi-‘add mar Pādshāhī), divided into a preface, sixteen very short ašīs and a conclusion: Bānkīpur II 1069 (5) (late 16th cent.).

(22) Risālah i mu'āmmā (beg. H. u sp. Fāthīr rā kīh mu'āmmā-yi dahān), in twenty-one ašīs: Berlin 9 (5), probably also Cairo p. 440 (beg. H. u sp. F. rā. Author’s name given as al-Amīr ʿAīnī).


(25) Risālah i mu'āmmā (beg. Thanā-yi lā-yantahāy [sic?] mar Ta‘miyāh-pardāz i Haqīqātī rā), based on Jāmī’s works by M. Šālīh ‘Ākīfī [ain not quite certain]: Berlin 73 (3).


(27) Risālah i mu'āmmā, various unidentified works: Āsāfiyāh II p. 1784, Bodlīan 1375, Browne Supp. 679 (84 foll. Late 16th cent.), 680 (224 foll. About same date).

\(^1\) [Cf. P.L. III no. 369 supra. V.S.]

398. Lutf Allāh Kāshānī b. ‘Abd al-Karīm. Tuhfat al-dastūr (beg. Ashraf i alfāz u loghāt jauhar i h. i Mutakallimi ast), on the composition of chronograms, dedicated in 1070/1659–60 to Shāh ‘Abbās II (A.H. 1052–77/1642–66) and divided into three maqāṣids (1) dar bayān i al-fāzī, (2) on tens, (3) on hundreds) and a khātīmah (dar bayān i alfāzī kih muwafaqat dārand ba’addad i al-fāzī). Majās 753 (113 foll.).

399. Sh. Asad (so fol. 5a, l. 2) or Asad Allāh (so fol. 6b, l. 12).

Zīnāt al-tawārīkh (beg. Māhir i asrār i khafī ... Ba-nām i Kāt mī-ku-nām ibtidā), metrical chronograms for events in the period 1111–68/1699–1755 with a preface in rhymer prose dated 17 Muharram 1167/14 Nov. 1753 in Aḥmad Shāh’s sixth year: Bodleian 181 (101 foll.).


403. ‘Abd al-Ghafūr Khān Bahādur “Nassākh”, the son of Qāḍī Faqīr Muḥammad (see PL. I p. 149 and the brother of Nawāb ‘Abd al-Lāṭif (vid. ibid.), was born at Calcutta on 1 Shawwāl 1249/11 Feb. 1834. He entered the service of the government of Bengal and in Garīn de Tassy’s work (2nd ed., 1870) he is described as a Deputy Magistrate and a Member of the Legislative Council of Bengal. His Urdu works (for which see the B.M. and I.O. catalogues) include a tadbīrārāt of Urdu poets, Sukhān i shi`ārā, published at Lucknow in 1874*; his Persian quatrains, Margūbīh i dī, were published at Lucknow in the same year* and his anthology of Persian poetry, Qand i pārsī, at the same place in 1872*.

[Garīn de Tassy II p. 450; Sham’ i anjuman p. 487; R. B. Saksena History of Urdu literature p. 172.]

1) Ganj i tawārīkh, metrical chronograms in Persian and Urdu: Lucknow 1291/1874* (at the end of the Kulliyāt and also as a separate publication of 87 pp. N.K.).

2) Dāmānīh i Ganj i tawārīkh: Cawnpore 1292/875–7* (Ganj i tawārīkh u Armağhān [the latter being an Urdu diwān]. Pp. 50; 128).


405. Munṣī Anwār Husain “Taslim” Sahsawānī tells us (Mulakhhās p. 82) that he was born on the 22nd or 21st Rajab 1230/1815. In a taqriʿī at the end of the book it is said that after reaching the age of 79 he desired to put the scattered material of his book into order, but died before he could do so. It was then prepared for the press by his brother’s son Munṣī Shākīr Husain “Nakhat”. He wrote also a work entitled Tāj al-madāʾih, rules for elegant writing, which was published at [Lucknow] in 1872*.

1So, according to Edwards, not Dāmānīh i G. i t.
2Sahsawānī, as the name is officially spelt, is an old Muḥammādīan town 24 miles W. of Bādāyn. The vocalisation Sahsawānī occurs (apparently) on the title-page of the Mulakhhās and also on that of S.M. “Abd al-Riḍāi Sahsawānī’s Ḥādī i-ulāmā” (an Urdu work on the ‘ulāmā of Sahsawānī published at Lucknow in 1922*).
Mulakhkhaṣ i Taṣlīm (a chronogram = 1300/1882–3), on the art of writing chronograms, with numerous specimens. Edition: Murādābād 1896* (Maṭla’ al-Ulūm Pr. 120 pp.).


408. Appendix

(1) A’dād al-tawārīkh: Aṣafiyah I p. 162 no. 139.
(3) Dinwān i tawārīkh, metrical chronograms, by Āl i Muhammad Bilghrām Māhrāwī: Ārah (“Arrah” in Bihār) 1288–96/1871–9 (followed by Dā’irah i khujastah, chronograms in the form of circles. 180; 56 pp.).
(4) Gulbān i tārīkh, words and expressions arranged according to their numerical value, by Mahdī Ḥusain Riḍwān: Haidarābād 1313/1896* (684 pp.).
(6) Ijāz al-tawārīkh, by Shāh M. ‘Azīz Allāh Aṣfihūrī: see Bayān al-tawārīkh above.

(8) Mizān al-‘ad-dād (beg. Hf. i bī-h. Mubdī‘ī rā kih ta’dād i asmā’ i jabarūtash), tables of chronograms from (āb, bā, pā, etc.) to 1484 (bar afrākh, etc.): Ethe 2734 (83 foll.).
(9) Nūr-i tārīkh, chronograms for the years 1322–1425 and 1905–2027, by Munshī Rām-prasad “Zahir” Dihaswī: Delhi 1905* (Afadal-al-matābī. 72 pp.)

* Doubtless identical with Rām-parshad Shāhjāhānābādī, author of the Kām-i tārīkh, rules in Urdu for making chronograms, followed by examples in Persian and Urdu from 1 to 1331. Āgra 1294/1877* (160 pp.).
409. Muntajab al-Dīn Bāḍr al-Kāṭib al-Juwainī was Secretary to Sūltān Sanjar (511–512/1118–57) [cf. PL. I p. 260].


Edition: Tihrān 1932 (Thornton's catalogue no. 327, item 494).

Description: Būst maqālah i Qazwīnī, II pp. 156–66.

(2) Munshā'āt i Muntajab al-Dīn Bāḍr i ʿawā-imrāghah: Rosen Institut 26 (14th cent. FULL ANALYSIS. Cf. PL. I p. 259).

410. Abū 'l-Maʿāli Masʿūd b. Aḥmad al-Saʿīfī was a poet of the second half of the 6th/12th century.


411. Abū Saʿīd Tirmīdī.

Munāṣaraḥ i ghul u mul (beg. Sh. u sp. Āfrīḍgārī rā kih har shākh i ghul), written for Qutlugh Bilāg Nūḥī 1 Sipahsālār Abū 'l-Maḥāmid M. b. 'Alī and divided into a muqaddamah and four munāṣarātah: Maṣjīs 306 (22 foll.).

412. Bahāʾ al-Dīn M. b. al-Muʿaiyād al-Baghdādī was summoned from Nasā by the Khwārezm-Shāh Tashāk (567–96/1172–1200) and appointed head of the Dīwān i-insha"ā.

1 Sīc?

413. Maḥmūd b. Aḥmad [b.] al-Ḥasanī al-Fāriyābī is presumably identical with the author of the Maqāsid al-aʿliyā (cf. PL. I p. 161), who died in 607/1210. Of another work of his, Irshād al-kuttāb, which according to S.ʿAlī Bilgrāmī's (unpublished) card catalogue is a vocabulary of Arabic words of ordinary occurrence in composition with Persian explanations, there is an old MS. (D.P. 508) in the India Office Library.

(Inšāʾ i Maḥmūdī i Fāriyābī), composed at Jalālābād 2; Rehāt Sīk p. 61 no. 6 (title given as Kitāb i inshāʾ).

414. Bādrous al-Dīn al-Bakhshī (?) (unpointed in the MS. and uncertain) al-Rūmī evidently lived in Asia Minor in the Seljuqid period.

-al-Tarassul i ʿl-tawassul (the title, left blank in the preface, occurs in the subscription, where it is stated to be a transposition of M. b. al-Muʿaiyād's title), official letters written in Asia Minor under the Seljuqids: Blochet II 1051 (2) (Antalya, A.H. 684/1286).

1 So, not Abū 'l-Ḥasan.
2 Possibly the village in Farghānah mentioned in Barthold Turkestan p. 160.
415. al-Ḥasan b. ʿAbd al-Muʾmin (ʿAbd al-Majīd according to Bodleian 1338) al-Khuwāyfī al-Maẓaffārī.

Nuzhat al-kuttāb wa-tuḥfat al-aḥbāb (beg. al-Ḥ. l. ʿalā taṣaddalā ʿalā ibnādīhī), a collection of passages suitable for quotation in letters and other prose compositions, compiled at the request of Muẓaffār al-Daulah wa-l-Dīn Sipahdārī Diyar ī ʿUṯmān Abū l-Ḥārīṯh Yūluq Arslān b. al-saʿīd al-shāhīd Alī- ʿUẓūk b. Amīr Chōbān [i.e. Muẓaffār al-Dīn Yūluq Arslān, the Chōbānīd Amīr of Qaṣṭamūnī, who died in 704/1304–5; see Zamburrī Manuel de généalogie p. 148] and divided into four qismīs (1) 100 verses from the Qurʿān, (2) 100 traditions of the Prophet, (3) 100 sayings of holy and wise men, (4) 100 Arabic verses with metrical Persian paraphrases): H. Kh. VI p. 331, Bodleian 1338 (A.H. 999/1591), Chanykov 160(i).

416. ʿAbd al-Salām b. Abī ʿl-Maẓīd, surnamed (al-muẓaffār bi) Kamāl, al-Iṣfahānī wrote later than 697/1298, probably in the 8th/14th century.

Muẓāzarāt i Baghdād u Iṣfahān (beg. al-Ḥ. l. ʿalā naʿmālīhī), a contest between Baghdadī and Iṣfahānī, the latter of which is finally declared victor as the residence of the Vizier Shīhāb al-Dīn Muḥarrar-Shāh, to whom the author hoped to introduce himself by means of this work: Rieu II 600b (foll. 166a–188b. 17th cent.).

417. Rashīd al-Dīn Faḍl Allāh died in 718/1318 (see PL. I pp. 71–8, etc.).


418. M. b. ʿAlī al-Nāmūs al-Khusewī. Jalāliyyah (or, as in the Berlin MS., Majmūʿa i Jalāliyyah) dar ʿilm i muḳātabah (beg. H. i bi-hadīḍ u sp. i bī-q. u thanā-yi bi-intīḥā u āfrīn i farāwīn mar Ḥadrat i Pāk), a treatise on official correspondence composed in the reign of Ḫūjjūyī (703–1304–16) not earlier than 708/1308–9 (the date of a yarātīgh that is quoted), dedicated to Jalāl al-Ḥaqq wa-l-Dīn Wajīh al-Islām wa-l-Muslimīn Abū Yāzdī Zangī b. Tāhir al-Farāyūmādī wārīth al-waẓīrah, and divided into two sections ((1) dar mabūbīgh i ʿilmī, on the office of kātib, the necessary qualifications, etc., in 4 chapters, (2) dar masāḥā il rasaʾūl i amālī, model letters in 3 chapters): Blochet II 1052 (foll. 162. 16th cent.), Berlin 1069 (foll. 85).

419. Amīr Khursaw Dihlawī was born in 651/1253 and died in 725/1325 (see PL. I pp. 495–505, etc.).

Rasaʾīl il-iʿāzī, as the author called it, or Iʿāzī Khursawī, as it is sometimes called (beg. Ḫādīḥ l-kītāb i bī-
faḍlī l-ḥālī dī ḥī l-karamī i), a treatise on elegant prose composition with numerous specimen documents and letters, mainly of Khursawī’s own writing, completed in 719/1319 and divided into a dibāḥah and five risālahs ((1) fi l-mufradāt wa-
l-murakkabāt, on “the use of suitable words and the formation of phrases and sentences” (Wajīh Mirzā), in ten knats subdivided (as in the succeeding risālahs) into ḥars, (2) fi l-
murattabāt min al-maktabāt, “specimens of whole letters of all kinds” (W.M.), in nine or, in some MSS., ten knats, (3) fi l-
420. M. b. Ḥājī, the author of the Miṣṭāḥ al-inshā', is, as Flügel suggests, probably identical with M. b. Ḥājī b. M. al-

laṭā‘īf min al-mašnū‘āt, on “the use of literal or verbal artifices in prose” (W.M.), in two khatīṣ, (4) fi l-bādā‘i‘ min al-

ma‘nawīyāt, on “the use of the intellectual artifices” (W.M.), in five khatīṣ, (5) fi l-sawā‘īb min al-munṣūdī‘ āt; letters written in the author’s younger days “before he evolved the new style that he explains in the first four risālas” (W.M.), in six khatīṣ, and an epilogue: Madrās 236 (Risālah I only. A.H. 994/1586 or 997/1589), Rieu II 527b (defective at end. A.H. 1082/1671), 527a (lacks latter part of Risālah IV. 17th cent.), Ethē 1219 (A.H. 1084/1674), 1220, Bāhār 267 (Risālah II only. 17th cent.), 268 (Risālah IV (?), defective. 17th cent.), Lindesiana p. 180 no. 536 (A.D. 1763), Browne Suppt. 69 (King’s 12), Ivanow Curzon 125 (Risālah III–V. A.H. 1221/1806–7), Ivanow 334 (Risālah I only. A.D. 1855), Bodleian 1337 (A.H. 1229/1814), Berlin 1055 (Risālah II only), Blochet II 1053, Bānkīpur IX 861 (A.D. 1848), 862 (19th cent.), Lahore Panjāb Univ. (see OCM. VII/2. p. 84), Peshawar 1806, apparently also Madrās 250 (Risālah II).

Extracts of historical interest: B.M. MS. Or. 1940 foll. 15–36.

Editions: Lucknow 1865 (Risālah I only), 1876 (5 vols., of which the I.O. has the first two only).


Commenting: Irshād al-muntāz composed in 1253/1837–8, in the reign of M. ‘Alī Shāh, of Oudh, by Khayālī Rām 1 at the request of M. Iḥsān Allāḥ “Muntāz” 2, Rāmpūr (see Nadhīr Ahmad 306).

For the work sometimes called Ruqā‘at i Amir Khusraw or Inshā’ i Amir Khusraw see no. 480 infra.

421. ‘Abd Allāh b. Faḍl Allāh Shīrāzī, usually called Waṣṣāf, completed the supplementary volume of his history not earlier than 728/1328 (see PL. I p. 2688).

(2) Qalāmiyyah, praise and blame of the pen in prose intermixed with verse: Flügel III 1996 (21).
(3) Risālah i taḥmiyat al-‘id: Flügel III 1996 (20).
(4) Other compositions, some of them probably in Arabic and some probably extract from the Tārikh i Wasṣāf: Flügel III 1996 (8), (9), (10), (20), (23), (24), (26), (27), (28), (29), (31), (32) (Qaḥṭīyah), (33).

422. Diyā’ al-Dīn Nakshshabī Ṣ lived a life of seclusion at Badā‘ūn and died in 751/1350. According to a statement to which ‘Abd al-Ḥaqq Dīlawī appends the non-committal formula wa-llīhū a‘lam, he was a disciple of Sh. Fārid [al-Dīn Nāgauri], the grandson (nabīrāh) and khaliṣīf of Sh. Hamīd

1 Although the work is a small one, the formulae are numerous—more than 2000, according to Flügel, in Pt. I (khībal), and a much larger number in Pt. 2 (javād).

2 As Flügel found, this date in two places is it is perhaps more likely to be correct than 717, the date given in the Leyden catalogue.

Nakshshab = Nasaf = Qarshi.

3 See Khaṣṣāna al-asfāyi I p. 352, where 752 is given as the date of his death on the authority of the Shajarah i Chiṣīḥiyāh.
al-Dīn Nāgaurī (for whom see PL. I pp. 5–6, etc.). Among his works were (1) Silk al-ṣulūk, a Sāfī treatise (see PL. IV no. 622), (2) Tūrī-nāmah (see PL. III no. 692 (3) infra), (3) Gurlīz, a fairy tale (PL. III no. 692 (1) infra).

[Akhūbīr al-akhūyār pp. 105–9; Khazūnā h in gānī in lāhī (Sprenger p. 80); Tadhkīrah in Husānī p. 342; Sulhūf in Ibrāhīm (s), Makhzan al-gharā‘ib no. 1425; Khazināt al-asfīyā’ I pp. 351–2; Rieu II 740b; Rahmān ‘Alī p. 97; Nuzhat al-khwāṭîr (in Arabic) II p. 66.]

Juz’īyāt u kullīyāt (so in the preface), or Nāmūs i akbar (so in the colophons of the B.M. and Bānkīpur MSS. and apparently in the preface of Ethē 2034), or (Chihlīnāmūs), (beg. Taḥmīd i Ḥamīd i Ḥāḍ or (in Ethē 2034) Ḥamīd ki az iḥṣā’ i in mukhtayyilah, ornate expositions of the merits (manāqib) of the parts of the human body,1 written (begun?), according to the preface, in the reign of Qūṭb al-Dīn [i.e. presumably Q. al-D. Mubāraḳ-Shāh Khalījī, A.H. 716–20/1316–20], completed in 730/1329–30 (according to a verse occurring at the end of the Bānkīpur MSS., but absent apparently from other MSS.), and divided into forty sections called nāmūs (enumerated in Ethē, Ivanow and Bānkīpur) each dealing with a single part of the body and each ending with a ghazal by the author in praise of that part: Aṣāfiyāh I p. 120 no. 195 (A.H. 1097/1686), I.O. D.P. 1519B (A.H. 1100/1689), 1519A (defective), Ross and Browne 147 (defective. A.H. 1117/1705–6), Ethē 2034, Bodleian III 2701 (A.H. 1111/1699), Rieu II 740a (A.H. 1121/1709), Cambridge 2nd Suppt. 348 (A.H. 1123/1711), Browne Coll. X. 7 (incomplete), Ivanow 335 (A.H. 1129/1717), 336 (18th cent.), Lahore Panjāb Univ. (A.H. 1160/1747? See OCM. VII/2 p. 85), Līndesinan p. 235 no. 681 (circ. A.D. 1780), Bānkīpur Suppt. II 2010 (A.H. 1257/1841), ‘Allīgarh Subh. MSS. p. 43 no. 6.


424. Malik ‘Ain al-Mulk ‘Abd Allāh Māḥ-rū Mūltānī, called (al-madū’i bah) ‘Ain i Māḥ-rū, is mentioned by Barānī (p. 337) among the administrators of what he calls the second period (tātur ī dīyūm)2 of ‘Alī al-Dīn Khālījī’s reign and is there described as secretary (dabīr) to Ulūgh Khān [i.e. Almās

1 This name is mentioned more than once in the Tarāṣāl i ‘Ain al-Mulk (see Ivanow p. 145; ‘Abd al-Wali p. 254).

2 The administrators of the first period disappeared according to Barānī in three or four years. The third and last period was the four or five years during which the Sūltān became mentally unstable. The second period must therefore have been approximately the years 700–710. Barānī mentions ‘Ain al-Mulk Mūltānī as one of those consulted by ‘Alī al-Dīn at the time of the expedition against Raḥmān b. Khūsray, which took place in 700 according to Khūsray, Khāzīn p. 58’. As stated below, ‘Ain i Māḥ-rū was still alive in 763. He must, therefore, have lived to extreme old age, unless indeed Malik ‘Ain al-Mulk Māḥ-rū of the time of Muhammad b. Tughluq and Fīrūz-Shāh Tughluq is a different person from Malik ‘Ain al-Mulk Mūltānī, whom Barānī mentions, without the surname Māḥ-rū, in the previous reigns. Storey later considered that he must have been a different person, since ‘Ain al-Mulk Māḥ-rū’s mother was still alive at the time of his rebellion against M. b. Tughluq, according to Ibn Baṭṭūṭah [II p. 353], who calls him ‘Ain al-Mulk b. MĀHR [Māhr in the French translation, III p. 342]. V.S.]
Bég, the sovereign’s brother. In this reign he was appointed Governor of D’hár and Ujjain, i.e. the newly conquered Mālwah (Barāni p. 32318, Khusrau, Khazā’in p. 6110, Duwad-Rānī p. 68), and there he defeated Mahlik Dēo and captured Māndū [in 705 according to Khusrau, Khazā’in in p. 6315]. In the first year of the reign of Qutb al-Din Mubārak-Shāh (A.H. 716/1316–720/1320) he was commander of an army sent to quell a rebellion in Gujārāt (Barāni p. 38812–14). Subsequently he was appointed Wazīr of Dēōgīr, the capital of Mālwah (Barāni p. 398). The usurper Khusrau Khān gave him the title of ʿĀlim Khān (Barāni p. 41012–17), but ʿAin al-Mulk had little in common with Khusrau Khān and left him to go to D’hár and Ujjain on the eve of the battle in which Khusrau was defeated by Ghīyāth al-Dīn Tughluq (Barāni p. 41911–12). In Muhammad b. Tughluq’s reign (A.H. 725/1325–752/1351) ‘Ain al-Mulk was Muqta’ (Governor) of Oudh and Zafarābād (Barāni p. 485 antepenult.: u darān aīyān kih Sultān Muhammad dar Sargdwarī waqfah farmād Malik ʿAin al-Mulk īqtā’ ā Isavān u Zafarābād dāshī). He suppressed the rebellion of Nizām i Mā’in at Karṣārah (Barāni p. 487), but on learning that the Sultān proposed to transfer him to Dēōgīr as Wazīr,1 he himself rebelled with his brothers (Ibn Baṭṭūṭah). He was defeated and taken prisoner, but was not punished. In Frīrūz-Shāh Tughluq’s reign (A.H. 752/1351–790/1388) ‘Ain al-Mulk was appointed Mushrif al-Mamālīk (Shams i Sirāj p. 40812–13), but friction arose between him and the Prime Minister (Wazīr i Mamālīk). Khān-i-Jahān, who dismissed him with the sovereign’s concurrence (Shams i Sirāj p. 41311–18). Frīrūz-Shāh then gave him the īqtā’ of Mālwah, Bhākkar and Siwāstān (Shams i Sirāj p. 414 antepenult.: chūn . . . miyān ā tu u Khān-i-Jahān maqālāt ast īqtā’ ā Mālwah u īqtā’ ā Bhākkar u Siwāstān bar ū muḍaḍawad gardāndāh shud. Dar īqtā’ bi-rāu etc.). These events seem to have occurred at the beginning of Frīrūz-Shāh’s reign. ‘Ain al-Mulk was still alive in 763/1361–2, since one of the documents in the Tarassul i ʿAin al-Mulkī is a petition

1 Although admitted to the Sultan’s friendship (Bū ān-kīh muqarrābāt u ān jallāt i Sultān Muhammad shudāh bād), ‘Ain al-Mulk was afraid of him (Barāni p. 48912–13).

from him dated 11 šafar 763/10 Dec. 1361 concerning waqf property at Multān.

According to Shams i Sirāj he wrote several works in the reigns of Muḥammad Shāh and Frīrūz-Shāh, one of them being the “well-known” Tarassul i ʿAin al-Mulkī (p. 40811–12). Al-moṣṣīd ʿAin al-Mulk dar kifāyat i dīrāyat i ṣhākhās bād u qism i faḍl ā rī g[h]āyātā na-bād čunānčih čhāndān kutub i faḍl dar ʿahd i daulaat i Muḥammad Shāh i Frīrūz-Shāh taṣnīf kardān ā āst, yakī azān Tarassul i ʿAin al-Mulkī st kih dar jahān ba-hūr yak zabān maʿrūf u masḥūr āst.


(Tarassul i ʿAin al-Mulkī), as Shams i Sirāj calls the work, or (Munsha’āt i Māhrū), as Ḫavan calls it, a collection of 124 official documents and private letters completed not earlier than 763/1362, the date2 of one of the documents, and containing “a great number of interesting allusions and references to many people who played a prominent part in the history of India in the second half of the eighth

1 Tarīkh i Frīrūz-Shāhī p. 40810
century a.h. ” (Ivanov): Ivanov 338 (defective. Late 15th or early 16th cent.).


425. Abū Bakr b. al-Zakī al-muttaqabbī al-Quniyawi al-mulaqqab bi-l-Sadr, as he calls himself, died in 794/1391–2 according to H Kh.


Anis al-‘uṣhshāq (beg. H. u th. Khālīqī rā’ alat kalimatatu khi dar mabdi’i khulqat), on the conventional metaphors used by Persian poets in describing the parts of the female body, dedicated to Mu’tizz al-Dīn Abū l-Fath Shāikh Uwais Bahādūr Khān [756–76/1355–74; see Ency. Isl. under Uwais] and divided into nineteen bābās ((1) dar ṣifat i mīy, (2) dar ṣifat i jabin, and so on 


1 For the 19 headings see Ethē 2035, Flügel I 424.

427. Sa‘īn al-Dīn ‘Alī Turkhā 1 Isfahānī, the author of several Sūfī works, died at Harāt in 835/1432.


Munāzarāt i khams (beg. al-H. l. ‘. rattaba nizāma barīyatā l-‘ilām), allegorical Sūfī debates in ornate prose between Reason (‘Aqīq) and Love (Ishq), Fancy (Wahm) and Reason, Fancy and Imagination (Khayāl), Hearing (Sam) and Sight ( BASIS), Lover (Ishq) and Beloved (Ma’shāq): H. Kh. VI p. 139, Brochet III 1382 foll. 504–22 (A.H. 811/1409), Vatican Pers. 148 (60 foll. A.H. 847/1443–4. Rossi p. 145), Rieu I 42b (A.H. 858/1454), II 833b (17th cent.), Leningrad Pub. Lib. (two copies: (1) Dorn 484, A.H. 1086/1675, (2) Dorn 254), Ivanov Curzon 427(i) (18th cent.), Cairo p. 533.


1 For the spelling of this word (= the little Turk) see Ritter in Der Ismail XXI p. 97. According to the ‘Ālam-ar-diyā i ‘Abbāsī cited by Rieu (I 42a) it was the name of a family of qādīs at Isfahān.
Ghiyāthī occurred to him on reaching Jām in the course of a journey in which the Wazīr Ghiyāth al-Dīn Pīr Ahmad was accompanying Shāh-Rukh. A similar work entitled Tuḥfāt al-Amīr had previously been composed by him and dedicated to Nāṣir al-Dīn ʻAbd al-Rahmān ibn Shāh-Rukh’s son.

Farāʾid i Ghiyāthī (beg. of 2nd half (Berlin 1060): al-H. l. ʻalā navālīhī wa-t-s. wa-l-s. ʻalā Nabīyīhī t-nabīhī wa-lāhīhī, a large collection of letters compiled (completed?) in 834/1430–1, dedicated to Ghiyāth al-Dīn Khwājah Pīr Ahmad [Khwāfī, Shāh-Rukh’s Wazīr, for whom see Dastūr al-wuzurāʾ pp. 353–7 etc.] and divided into ten bābās (1) fī rasāʾil al-salāṭīn maʿ al-mulāk wa-l-umūrāʾ (for some details see Blochet), (2) fī rasāʾīl al-sawāḥib [sic] wa-l-wuzurāʾ, (3) f. r. al-sādāt wa-l-nuqābāʾ, (4) f. r. al-qadāḥ wa-l-wulāh, (5) f. r. al-mawāliʿ iżām wa-l-ahāli ʿl-kirām, (6) f. r. al-mashāyikh al-iżām, (7) f. r. al-maʿnāshīr wa-l-mithālāt, (8) f. r. fath al-qilāʾ wa-l-biqāʾ, (9) f. r. al-maṣāʾib wa-l-wāqīʿāt, (10) f. r. al-mutāfarriqāt [sic]), of which the last six seem to have been an afterthought.

Blochet IV 2353 (Bābūs I–V. defective at both ends. Foll. 311, 15th cent.). Berlin 1060 (Bābūs VI–X. Foll. 380. A.H. 861 (??)). Leningrad Univ. nos. 371, 650 (!) (Farāʾid i Ghiyāthī fī iḥṣāʾ al-ṣaytānī tāliff i Yūsuf Diyāʾ al-Dīn waḷād i Mauṣūma Ḫānī [sic?]!). Asʿad 3329, Āyā Ṣūfīyā 4155, Fatiḥ 4012.

429. Sharaf al-Dīn ʻAlī Yazdī died in 858/1454 (see PL. I pp. 283–8, etc.).

(Munṣaḥaʿāt i Sharaf i Yazdī) (!), an unprefaced collection of prefaces (firstly, it seems, that of the abridged Zafār-nāmāh (cf. PL. I p. 287) with some succeeding pages of that work), inscriptions for tombs, and, mainly, letters (presumably written in most cases by Sharaf al-Dīn on behalf of various contemporaries), e.g. from Amir-īzādāh Ibrāhīm Sulṭān (cf. PL. I p. 283(!) to the Sulṭān of Egypt and to Sulṭān Ahmad [Bahmani], Ruler of Gulbargah [825–38/1421–35], from Amir Khāmil to the Sulṭān of Gulbargah, etc., etc.: Browne Coll. H. 5 (135 foll. 15th cent.). Berlin 1059 (“min munṣaḥaʿāt i Mauṣūma Sh. al-D. ʻA. Y. . . .”), beg. ʻAlā l-lāhū taʿallā fī l-khāfiqānī shaʾnahu (obviously therefore apecphalous). 48 foll.).

430. Yahyā Sibāk “Fattāḥī”, earlier “Tuffāḥī” and occasionally “Khumārī” and “ʿAṣrārī”, a recognised authority on prosody and poetical figures (ṣanāʾī), died in 852/1448.

[Laṭāʾi-fāmah p. 26; Daulat-Shāh p. 417; Ḥabīb al-siyār III, p. 148; Taqī Kāshī (Sprenger p. 19); Ency. Isl. under Fattāḥi (Huari)]. A MS. at Cairo dated 879/1474 (Cat. p. 485) contains the following works of his (or extracts from them): (1) Shabīstān i khayāl, (2) al-ʻInshāʾ al-maṣnūāʾ [sic] (beg. ʻṢanāʾī i bādāʾi i ḥamd i kih), (3) Ḥusn u dil (see PL. III no. 695 infra), (4) Rauḍah i būstān (beg. Ba-nām i Ān-khī dilāḥ rā dar āghāz ṣaʿ), (presumably identical with the allegorical matnunāvī published by R.S. Greenshields under the title Dastūr i ṣawḥ i, which ends with the verse Pai i in raḥlah u ḥiẓān i ʻilām = Chā tārīkh i tamāmash dār khurram (= 840/1436–7). Breslau 10 (2) may be another copy of this work), (5) al-Qaṣād i (beg. Ai nām i Tū gushād i klikh i zabān marā'), (6) al-Ghazālīyāt (beg. Sharab i ʻisgh i sāghī dār khān khānāh i dīl-hā i) = Cairo p. 481 (Μουτακκαḥabat i dwān i ʻIthāīḥī) = Mehren 115 (1), (7) ʻAṣrār-nāmah (beg. Ba ʻd la zawāmiz i taḥwāb u istigfār) = Cairo p. 441 (ʿAṣrār i Khārī [sic]) = Mehren 115 (3) (ʻalla collectio carminum, nomine Esārā inscripta”), a collection of poems with a prose preface, (8) al-Khamrīyāt (beg. Ba-nām i Ān-khī al-khānāh i yi aflāk ṣaʿ), possibly = Mehren 115 (2) (ʻalla collectio carminum nomine poetae Chumārā inscripta”), apecphalous, the first complete poem beginning Dar ān maʿūsin khār dar jām i jawaŋi (sic ...), (9) Risālah i al-bisabah (beg. Mardūm qabāʿ u kašāh bā-bāzār (7) mi-kunam (sic)).

(1) Shabīstān i nikāt u gutlānān i ḥamād, as it is called in the preface, or Shabīstān i khayāl, as it is called in a verse at the end (see Feischer p. 400), (beg. ʻHukūṭ i rā kih chashmah i mīm i ḥamād), parentheses and annotations in prose

1 This (+ no. 87) is evidently the work referred to by Daulat-Shāh in the words u kitāb i Asrār i Khumārī tālīf nomūdah ṣamālī bābā kum yāsī nīghāw h u suḥūānān i akābū u šusūānān rā ba-ṭashīnā dar ān māṣūmah mī-flawwād. According to Mehren, “in praefatione ... auctor dicti, sibi in urbe Schahristani Chāl i.e. phantasiae urbe poetæ dicantur Bū Ḫādīr i Asrārī [Arabic character in original] e filiis Scheich Gernāl Sawighi [Sawāghī] revelatum esse, qui ipsi haec carmina tradiderit.”

2 In the Leipzig MS. at any rate.
interlarded with verses on a variety of subjects completed in 843/1439, and divided into eight bābās (enumerated in Fleischer, Flügel and Bānkūpīr with some discrepancies but roughly as follows: (1) fi l-imān wa-l-islām, (2) fi dhikr al-muluk wa-a-wānim, (3) fi l-ʿilm, (4) fi l-zuhd, (5) fi aḥāqā al-akhlaq wa-aqna al-nās, (6) fi l-mustaladhdhār (so in the Leipzig MS., but fi l-kashb wa-l-hifrah in the Bānkūpīr MS.), (7) fi l-mushtahayāt (so Leipzig, but fi l-mustaladhdhār wa-l-mushtahayāt Bānkūpīr), (8) fi l-fawāʾid al-mutafarriqah), each subdivided into ṣuḥāl (enumerated by Fleischer, but the MSS. (cf. Mehren 89) show some variations), and a khāṭimah, according to some catalogues: H. Kh. IV p. 14, Cairo p. 485 (A.H. 879/1474), Lindesiana p. 139 no. 867 (A.H. 970/1562–3), no. 567 (A.H. 1109/1697–8), Leipzig Fleischer 110 (9) (A.H. 974/ 1577), Peshawar 1791 (A.H. 976/1568–9), 1853 (with a commentary), Flügel I 619 (A.H. 989/1581), Browne Coll. Sup. I (A.H. 998/1589), Browne Suppt. 795 (A.H. 1021/1612–13, King’s 256), Bodleian 1344 (A.H. 1077/1666), Ivanov 339 (A.H. 1082/ 1671–2), 340–1, Blochet IV 2023 (A.H. 1085/1674), 2022 (17th cent.), 2165 (A.H. 1096/1685), Ethé 2037 (A.H. 1090/1680), 2038–9, 2928 (an abridgement), Rosen Institut 102 (17th cent.), Rieu II 741a (17th cent.), 741b (A.H. 1125/1713), Tashkent Univ. 34 (A.H. 1123/1711–12), Bānkūpīr IX 892 (A.H. 1241/ 1826), ʿAlīgarh Subb. MSS. p. 16 no. 77 (defective), Āsafīyāh I p. 444 nos. 192 and 595, III p. 6 no. 298, Berlin 1028–9, Mehren 89, and several in Istanbul (Horn Pers. Hss. p. 504 no. 974). Editions: Lucknow, N.K., 1293/1876* (Sh. i n. u. g. i. l. I. Pp. 190); Tashkent 1331/1913 (see Tashkent Univ. p. 27 antepenult.).


Persian commentaries: (a) Sharh i Shabīstān i nikāt (beg. H. i bī-ḥ. Malīkī rā kīh nūn tawsan), dedicated to Abū ’l-


(b) Sham i shabīstān, by Durgā-Parshād “ʿĀṣiq”: Lahore Panjāb Univ. (see OCM. VII/4 p. 71).


Risālah dar fann i faṣwā‘idat i munsīgar i ḫaṭṭātī wa-muharrar az Samī [so Bodl. cat.] i Nisāhpūrī (Bi-dān-kī munsī bāyad kīh agar dar jamī‘ i ‘ulūm u rusūm), on the art of letter-writing with a number of specimen letters but (this is a
work by “Simî” Nishâpûrî, the date 1122, occurring on fol.
347a, cannot be part of the original work but might be a
date of transcription or of an interpolated or subsequently

died at Harâtî in 898/1492, has already been mentioned as
the author of the Shâhâdât al-nabuwawwah (PL I p. 186), the Nafta-
âhât al-uns (PL I p. 954) and other works.
(Ruqa‘at al-Jâmi’, or (Insâhâ i Jâmi’, or (Munsha‘at al-
Jâmi’, or (Dîwân al-rasa‘îl i Jâmi’), (beg. Ba’d az insâhâ i
sâhâ’if i thanâ u ma‘mûdac), letters and other compositions,
150 in number (according to Flügel), including some in verse:
Blochet III 1676 fol. 586 seq. (A.H. 896/1491), Dorn p. 371
965, Lindesiana p. 165 no. 528 (A.H. 951/1544), Flügel
III 1010 (2) (A.H. 983/1575(?)), I 285 (A.H. 1051/1641), 286,
Princeton 48 (late 16th cent.), Cambridge 2nd Suppt. 135(1)
(16th cent.). Browne Suppt. 108 (defective. King’s 27 (3),
109 (King’s 28), Ethê 1387 (with many glosses. A.H. 1039/1630),
1388–9, Brele-Dhâhhar p. 60 no. 7 (A.H. 1089/1678), Bânkîrî
II 180 (18), IX 865 (1) (17th cent.), 863–4, XI 1098 (17),
Ivanov 612 (18) (18th cent.), Āsafiyah I p. 114 nos. 19, 113, 149, 166,
Cairo p. 488, Gôthâ 86, Krâïf 78 (30 short letters), Madrâs
239, 437(b), R.A.S. P. 346.
Editions: Calcutta 1226/1811* (ed. Ilâh-dâd. Pp. 142);
1828* (Rokaua Jaume, by Moolla Abdoorraman Jaume.
Pp. 149. In Classic selections from some of the most esteemed
Persian writers, Vol. II); 1270/1854* (Ruqa‘at al-Mullâ ‘A. al-
R.J. Ed. ‘Abd al-Ghâni. Pp. 179); [Lucknow] Suljân al-ma‘jâbî-
1269/1852–3* (Insâhâ i Jâmi’. Pp. 76); [Lahore?] 1286/1870°
(Insâhâ-ya Jâmi’. Pp. 76); Cawnpore 1873* (N.K. Pp. 76).

been mentioned (PL I pp. 355–6) as the author of the Raudût
al-jannât fi ausâf madînan Harâtî, which he wrote in 897/1491–2.

(Insâh’ (or Tarassul) i Mu‘în al-Zamâjî) beg. Chân raqam az musîkh zanî bar harîr *), a letter-writer composed at
Harâtî in 873/1468–9 (? and divided into a muqaddimah (dar
sharaf i in fann u dhikr i ba’dî u dibâ i kitâbat . . .), four munsha’s
(() (dar manîshfûr u aûkhâm i tawîfî u umûr u manîshfûr u amthilah
u faramân . . ., 2) dar mukhâtât i salâjûn i trâd i mukhâtât i
mutanawwi’ah i muhtâzwî hâr zanâ’î i ‘ibârât i ustârât i
mukhtârâ ah, (3) dar jâvab i makâtib . . ., (4) dar anâvâ’ i riqû’ u
muqaddimâh . . .) and a khâtîmah (dar dhikr i ba’dî waqî’i u
trâd i har ‘ânâ wâlât i‘i ‘âthür i u ‘asîr i (A.H. 1081/1670), Bânkîrî
XI 1098 (34)?) (Rîsâlât u jawânîn, “a
treatise, in the form of an epistle, by Mu‘în-uz-Zamâjî ul-
Asfâhârî””. Beginning as above. Apparently only about four
leaves. Probably the preface and muqaddimah of the Insâh’.

434. Maḥmûd b. Sh. M. Gîlânî, as he calls himself, or
Maḥmûd Gâwân, as he is commonly called, was born according
to Firîstâhî 2 (Lucknow 1281/1864. Vol. I p. 358, 1.5 ab
infra) at Qâwân, a village in Gîlân (tawallud i u dar qaryah i
Qâwân min a’mâl i Gîlân shudah ammâ shûrât i u dar qâlîn i
sab’ah ba-Gâwân ast nah Qâwân). If at his death he was seventy-eight years of age, as is stated by Firîstâhî (I p. 357, 1.6 ab infra), probably on the authority of ‘Abd al-Karîm
Hamadânî, he must have been born in or about 808/1405–6.
Al-Sakhâwî says that he was born in 813/1410–11 “or
thereabouts” (taqrib*). Having left Gîlân to escape the
machinations of his enemies he travelled widely as a merchant
and associated with scholars and mystics in the towns that he
visited. In 843/1439–40 he studied portions of al-Bukhârî

1 Presumably a name similar to Ma‘âd u Bak. Maḥmûd’s brother, Shâhâb al-
Dîn Ahmad, who settled in Mecca, where al-Sakhâwî met him in 856/1452, and
who died there in 861/1457 (al-Dawâr al-lâmî II p. 95*), is called by the latter al-
Shâhâb Ahmad Qâwân (op. cit. X, p. 144*), or more fully A. b. M. b. A. Shâhâb
al-Khâlîn al-Shâhî Nazîl Makkah . . . wa-yu’ra’u bi-Qâwân bi-qâf ma’qâdha
(op. cit. II p. 94. Qâf ma’qâdha = g. Cf. Dozy).
2 Firîstâhî’s authority was a biography of Maḥmûd Gâwân by his pupil Mullâ
‘Abd al-Karîm Hamadânî (Firîstâhî I p. 358*). The latter, who has already been
mentioned in this work (PL I p. 726), wrote also a Târîkh i Maḥmûd-Shâhî
(Firîstâhî I p. 357 antepenult. Mullâ ‘A. al-K. H. šâbîb i Târîkh i Maḥmûd-Shâhî
kîk az whâjûr u bâlîk az ma’rûdân i Khâvâsî bâdû).
under Ibn Ḥajar al-Asqalānī at Cairo. At the age of forty-three (Firistāh 1 p. 358²⁰), i.e. in 851/1447, if he was born in 808/1405–6, or about 856/1452, if he was born in 813/1410 “or thereabouts”, he landed at Dābul (i.e. Dabhol or Dābhul in the Ratnagiri District of the Bombay Presidency) and went to Bīdar for the purpose, it is said, of seeing Shāh Muḥibb Allāh ¹ [b. Khalīl Allāh b. Nīʿmat Allāh Wāli Kirmānī] and other māshāyikhs. Sulṭān ‘Alī al-Dīn [Aḥmad Shāh] Bahmani (reigned 838–62/1435–57) persuaded him to stay and for the rest of his life he served the Bahmanī Sultāns with great distinction. Humāyūn Shāh (862–5/1457–61) on his accession appointed him Wākīl and conferred upon him the title of Malik al-tujjār. In the short reign (865–7/1461–3) of Nizām Shāh, a minor, he was a member of the council of regency. Muhammad Shāh III (867–87/1463–82) made him Wazīr with the title of Khwājah Jāhān, but eventually on the evidence of a forged letter put him to death as a traitor on 5 or 6 Safar 886/5 or 6 April 1481.

Maḥmūd Gāwān’s celebrity in his own day was far more than local. Both his talents and his liberality made him widely known. Firistāh mentions his Rauḍat al-inshā’ [sic] and also a dīwān i asrār, of which latter no copies seem to be recorded.²¹

²¹Statements in the Riyād al-inshā’ (utilised by H. K. Sherwani); Maṭla’ i sa’dān (B.M. MS. Or. 1291) fol. 380, where according to Rieu (II 528a) he is called Maḥmūd Gāwān, of Rasht, son of Khwājah Jalāl al-Dīn, and is mentioned as one of the celebrated men of Gīlān, known throughout the world as Malik al-tujjār; al-Sakhawī al-Du‘ al-lāmi’i (in Arabic) X pp. 144–5; Burhān i ma’āthir pp. 89⁹, 96⁹, 112⁹ and elsewhere (see index); Ḥaḍrat al-Walīth (in Arabic) I pp. 166–8; Firistāh, [Lucknow] 1281, I pp. 357–60, etc.; Haft igīm no. 1198; Rieu II 528a; Ency. Isl. under M. G. (Haig); Sirāt al-Maḥmūd (in Urdu) by M. ‘Aziz Mirzā, Badāyūn 1346/1927; Maḥmūd Gāwān by S. Wajahat Husain (in JRASB. 3rd Series, Letters I, 1935 pp. 81–102); Maḥmūd Gāwān, by Haroon Khan Sherwani, Allahabad 1942, where other sources of information are mentioned.

(1) Maṅgūz al-inshā’ (beg. Yā Mubdi’a i-l-inshā’i bi-baṣṭi nūr al-wujūd), a manual of the art of literary composition divided into a muqaddimah (fi bayān māhiyyat ‘ilm al-inshā’ ... “on the nature and object of the science of Insī, i.e. the art of literary composition, and on the figures of speech, in eight chapters (Fāṣl)”) (Rieu), two maqāmahs or, as in some MSS., maqālahs (1) fi ṭasqīm al-kalām ‘alā ‘arq al-i-l-inshā’ wa-sharā‘īt al-kalāmūs al-mustamalāh fi l-inshā’, “on the different kinds of composition, in verse and prose, and on the rules to be observed in the selection of words in writing”, in 4 manzārs, (2) fi bayān al-aqām wa-l-arqām wa-sharā‘īt mā yaktab al-nās ba’dhum ilā ba’d, “on the various styles of episodical composition, and on its rules”, in 5 manzārs) and a khātimah (fi bayān māhiyyat al-khatt wa-dawābījīhā); H. Kh. VI p. 138, Browne Suppt. 1250 (Istanbul, A.H. 926/1520), Flügel I 246 (A.H. 970/1563), 245, Rieu II 527b (16th cent.), 808b (16th cent.), Blochet II 1056 (A.H. 1136/1723), Ethe 2042 (A.H. 1161/1748), 2043, I.O. D.P. 484, Ivanov 342 (A.H. 1187/1773), Bodléan 1348, Lahore Panjāb Univ. (see OCM. VII p. 85), Āṣafiyah I p. 134 no. 53, II p. 1734 no. 31(10), Cairo p. 488, Leningrad Univ. no. 443 (Salemann-Rosen p. 19).


(2) Riyād al-inshā’ (beg. Yā Man tawāḥhoodu bi-baṣṭi ‘i-l-inshā’ wa-l-inshā’), letters, official and private;²² collected (but “not arranged according to any obvious plan” (Rieu)) and edited, with a preface, by the author; H. Kh. III p. 516, Blochet I 691(2) (A.H. 880/1475), 689 (Istanbul, A.H. 911/1505), 690 (late 16th cent.), Flügel I 283 (A.H. 909/1504), 284 (Cairo, A.H. 998/1590), 282 (79 letters), Rieu III 938a (A.H. 915/1509), Leningrad Pub. Lib. (Dorn 485. A.H. 965/1557–8), Univ. no. 445 (Salemann-Rosen p. 16), no. 1102 (Romaskewicz

¹ Cf. JRAS. 1924 pp. 77–8, H. K. Sherwani Maḥmūd Gāwān p. 26 n. 17 and elsewhere.

²²Compiled (completed?) in 880/1475 according to H. K. Sherwani, Maḥmūd Gāwān, p. 187. If this date is given in the work, it seems to have escaped the notice of the cataloguers.

²³145 in number according to H. K. Sherwani, but some of the MSS. contain considerably fewer than this.
by order of Shāh ʿImām. Among his Arabic works were commentaries on the 2nd and 3rd parts (physics and metaphysics) of al-Abhari's *Ḥidāyat al-ḥikmah* (still studied in the East and printed several times), on al-Kātibī’s *Shamsiyah*, a manual of logic (for MSS. see Brockelmann I p. 466, l. 8 ab ṣafra), and on Ibn al-Ḥajibs *Kāāfīyāh* (H. Kh. V p. 103). His Persian works include a commentary completed in Ṣafar 890/ Feb.–March 1485 on the Arabic *dīvān* ascribed to ‘Alí b. Abī Tālib.

[Ḥabīb al-siyar III, 4 p. 112; Tuhfah i Sāmī p. 48; *Lubb al-tawārīkh*, fol. 172 in the B.M. MS. Add 23,512, which contains obituary notices absent from [most?] other MSS. and from the Ẓihrān edition; *Mīrāt al-adwār*, cited by Rieu, III 1077b; Ḥasan Rūmundi p. 82, Seddon’s trans. p. 35; *Haft iqāmāt* pp. 174–5 (no. 129); *Raudāt al-jamaʿāt* p. 258; Rieu I p. 19, III 1077b; Brockelmann II p. 210, Spbd. II p. 294; Bānī-kūtūr cat. IX p. 182; Būhrān Arab. Cat. p. 350.]

*Munshaʿāt [i Maibudhī* (beg. Sp. Yākī rā khā dost i qudrat i n), described in the Mashhad catalogue as about thirty-three passages selected by the author from his own letters (qarib i 33 fīrāq az makātīb i khwādu), which include a letter of resignation from the office of judge and the taṣādūt i aqāf at Yazd: *Mashhad* III ff. 15, MSS. no. 110 (foll. 29).

*Jāmī* i munshaʿāt [i Maibudhī], possibly in part interest in accordance with the preceding, a collection of letters, firstly (after a short preface) nine [sic?] by the author himself to Jalāl al-Dīn M. al-Dawwānī (5 letters), Sūtan Ibrāhīm b. Jahān-gūr (2), Maulānā M. “Taischi” (?) Qādī Saḥfī al-Dīn ʿĪsā (5), Qādī Shaikh Ḥussain (2), Shāh Sharaq al-Dīn Muḥammad Dailāmī (3), Maulānā Ghiyāth al-Dīn Abū ʿIsāq Tabrizī (2), and Sharaq al-Dīn Abū ʿIsāq Gunbalī [sic?] (2), then after another preface (headed “Eingang zu den Aufsätzen des Ebu İšāk” des zuletzt genannten”) and stating that these letters were collected by Maibudhī, the composer’s pupil and friend, at the composer’s request) fifty-seven letters addressed by Sharaq al-Dīn Abū ʿIsāq Gunbalī [sic?] to such persons as Khwājah Nūr al-Dīn Ahmad, Shāh Nūr al-Dīn Nāmāt Allāh (6), Shaikh Najm al-Dīn Masʿūd (2), Mir ‘Alī-Shīr, Shāh Sharaq al-Dīn


436. Qādī Mīr Kamāl al-Dīn Ḥusain “Maṭṭaṣī” b. Muʿīn al-Dīn Maibudhī Yazdī, born at Maibud (or Maibid, as it is spelt in the *Raudāt al-jamāʿāt* p. 258–4), some forty miles N.W. of Yazd, studied at Shīrāz under the philosopher al-Dawwānī (for whom see *Ency. Isl* under al-Dawwānī; Brockelmann II p. 217, *Spbd.* II p. 306), became Qādī of Yazd and according to the *Lubb al-tawārīkh* 2 was put to death there in 910/1504–5.

Editions: Mirzāpūr 1260/1844* (Inšā’ī 6. Sh. Pp. 250); [Lucknow?] N.K. 1295/1878 (Āṣafīyah III p. 58, where the publisher’s name is given but not the place of publication).

438. Majnūn b. Kamāl al-Dīn Maḥmūd al-Rafīqī, who was a contemporary of Mīr ‘Alī-Shīr (see PL. I pp. 789–95), Khwānd-Amīr (see PL. I pp. 101–9) and Sām Mīrzā (see PL. I pp. 797–800), has already been mentioned (PL. II pp. 382–5) as the author of works on calligraphy.

Nāz u niyāz (beg. ‘Alī ‘āshīq i nāz i arjmandān *), “correspondence between lover and beloved in poetical prose intermixed with verses,” divided into thirteen bābs (1) Dar niyāz i ‘āshīq pīsh az muqāṭat u nāz i ma’shāq dar jawāb, (2) Dar niyāz i ‘āshīq dar jawāb i nāmāh i ma’shāq u nāz i ma’shāq, etc.) and dedicated to Abū ‘l-Muẓaffar Ḩusain Bahādūr Khān (so Ethē) or, according to the extract published by M. Shafi’, al-Muẓaffar min ‘indi lāhī l-mannān Abū ‘l-Mansūr Sultān Ḩusain Gūrgān 1; Ethē 2118 (7) ( foll. 114–18. A.H. 1132/1720), Lahore Prof. M. Shafi’s private library (see OCM. X/4 pp. 14–15, where an extract is quoted from the preface).

439. Khwājā Shihāb al-Dīn ‘Abd Allāh Marwārī 2 Bayānī” was the elder son of Sultān Ḩusain’s Wazīr, Shams

1 A. al-D.M. Kirmānī, Wazīr to Sultān Ḩusain, died in the middle of Rajab 910/Dec. 1504. See Darʾir al-wazīr pp. 433-41, Lajū f-nāmah pp. 198-9; Barthold Herat unter Husein Buqara, Leipzig 1937, pp. 51, 60, 62-3, 72-4, 76, etc.

2 i.e. Muẓaffar Ḩusain. See PL. II p. 383 n. 1.

3 According to Sām Mīrzā (Ṭuḥfah i Šāmā pp. 63) Khwājā Shams al-Dīn M. Kirmānī was sent by one of the Timūrids to Qajfī in Bahrān and having brought back with him some pearls as a present for his sovereign he was given the surname of Marwārī (az in jihat musamman hū-bin taqab shud). That the surname was “inherited” by his son is shown by the fact that Sām Mīrzā, who describes himself as that son’s pupil (ṭ. i. š. p. 66), calls him Shīhāb al-Dīn ‘Abd Allāh Bayānī mażhūr bi-Marwārī.
al-Din M. Marwārīd Kirmānī, who died in 904/1498–9 (see Dastūr al-wuzara’ p. 396). According to Khwānd-Amīr (Dastūr al-wuzara’ p. 3951; Ḥabīb al-siyar III, 3, p. 332) the latter had left Kirmān to escape Turkaman oppression in the time of Mīrzā Jawāh-Shāh Turkaman [Qūrā-goyānūlī, who conquered Kirmān in 862/1458 and was killed in 872/1467: see Envy. Isl. under Dāhman-Shāh] and had migrated to Harāt, where he won the favour of Mīrzā Sulṭān Abū Saʿīd [who reigned at Harāt from 863/1459 to 873/1469]. It is not clear whether Shihāb al-Dīn ‘Abd Allāh was born before or after his father’s arrival at Harāt, but that he “grew up” at Harāt is stated by Khwānd-Amīr (Ḥabīb al-siyar III, 3, p. 33014; dar cīman i dawlat u ighāl i khāqān i mansūr [i.e. Sulṭān Ḥusain] nashaw u nāmā yāftah). When still a young man he was appointed to the office of Śadr (H al-s. III, 3, p. 33016; dar raiʿān i awān i jawānī ba-mansāb i ẓādārāt mansāb gashī). Some years later, becoming conscious that the Wāzīr, Nizām al-Mulk Khwāfī, regarded him with disfavour, he resigned and for two or three years he remained at court without holding any office (H al-s. III, 3, p. 33016). After Nizām al-Mulk’s downfall he was appointed to the mansāb in risālat u parvānāh (kih dar zamān i salātūn i Tūmūr i jalāl-i il i manāsīb i sākār i salṭaṇat būd) and some time later (pas az rūz-i chand) he was raised to the rank of an amir and succeeded ‘Ali-Shir “Nawāt” (d. 906/1501: see PL. I p. 789) as Keeper of the Royal Seal (H. al-s. III, 3, p. 33016; Tuhfah i Šāmī p. 64).2

After Sulṭān Ḥusain’s death (in 911/1506; see PL. I p. 959) he retired into private life and spent much of his time in writing manuscripts of the Qurʾān. When Shāh Ismā‘īl Şafawī took possession of Harāt (after defeating Shāhābānī at Marw in 916/1510), he showed favour to ‘Abbād Allāh Marwārīd (Tuhfah i Šāmī p. 64): tā an-khī sāḥib-qrān in maghfar mulk i Khurāsān ra ba’-izz i ḥudūr musharaf gardāndān ā-rā az zāwiyāh in khumāl birān āwardah raqam i qabāl bar nāṣiyah i aḥwālāsh kashīdānd), but by this time his health was undermined by a
disease contracted through one of his few failings 1 and, having again withdrawn into retirement, he devoted himself to writing, both in prose and verse, the history of Shāh Ismā‘īl’s reign. According to the Ḥabīb al-siyar (III, 3, p. 33016) he died in Rajab 922/august 1516.

Contemporary authorities are unanimous in praising his merits and accomplishments. No one could play the qānūn so well as he, and he was an excellent calligraphist (cf. Bābur-nāmah, tr. ‘Abb al-Rażīm, p. 1111). Pur-fadāl i kast būd qānūn rā mithl i ḫurāsān i nāwātshah dar qānūn gīrīfī kardan ikhtīrāt-i āst khūtāt rā khūb mi-nawīshtah ta’līq rā bīhtār u khūbār mi-nawīshtah). His prose composition was good, but his poetry, in Bābur’s opinion, was comparatively inferior.

Of his works Khwānd-Amīr mentions a dīwān i qaṣīd i u ghazalīyat [of which no copies seem to be recorded], a Khusrū u Shīrīn [which according to Sām Mirza was never completed], a collection of rubā’īyat entitled Mu‘nis al-akhbār [MSS.: Bodleian 989, Bombay Univ. P. 234 no. 156] and a tarassul [i.e. the Inshā’i dealt with below]. According to Sām Mirza his Tūrīk i Shāhī [i.e. apparently his prose history of Shāh Ismā‘īl’s reign] was well known, like his Munsha‘āt, but his verse history was incomplete when he died.3

[Daulat-Shāh pp. 515–16; Laṭā‘if-nāmah p. 178; Dastūr al-wuzara’ p. 396 (in the account of his father), Ḥabīb al-siyar III,


2 Dar Ṛaḥīma ināj [sic we ‘īt’ār wa-ta’ṣī mi‘āh] according to the Bombay text. The Tehran edition of the Tuhfah i Šāmī has 932 (in figures, not words), but this is probably a misprint, since the date is given as 922 in Silvestre de Sacy’s translation of the passage. If 922 is the correct date, Sām Mirza, who was born in 923/1517, cannot have been in the literal sense a pupil of ‘Abbād Allāh Marwārīd, as he claims in the Tuhfah i Šāmī (p. 66: chūn rāqim in ārā dārū dārū i ba-ādāsākh i ūn dar shārīk-i anjān-dār ādāsākh i ḫudāwī’i ḫudāwī’i). On the other hand he was a pupil of ‘Abbād Allāh Marwārīd’s son, M. Mu‘tān (T. S. p. 666: man dar kihdmāt i īshān dār īshān dār khwānāt anu adāk sīṭāh u sāfāt kiar farq mi-tawānām az barakāt i īshānāt. Dar Ṛaḥīm i Shāhāz bā man būd u mansūh i sadrār i man marjā bāz-dārāz bo‘an az ‘ān dar khōndāt in sāḥib-qrān i ba-wāṣīyāt-i ba-marāzi i jihād-i iqāf gūr fardū ṣuḥdah ... mu’tassafī i ḫudāwī’i ḫudāwī’i). The text of the Tehran edition of the Tuhfah i Šāmī is corrupt at this point (p. 6414) and there is some confusion between the prose and verse histories.

3 ‘The text of the Tehran edition of the Tuhfah i Šāmī is corrupt at this point (p. 6414) and there is some confusion between the prose and verse histories.

Ṣabīṭat al-ikḥlāṣ 1 (beg. Si-mi ʿilāhi l-Rahmānī l-Rahim)
* Nāṭiqāt rā ḥast aṣā-ya ḫalīm, a collection of euphletic letters completed in 922/1516 at Bukhārā on the model of Ḫāmīs’s letters (see no. 432 supra) and dedicated to Sulṭān Salīm (918/1516–20): Blochēt II 1061 (late 16th cent.).

442. The dedicatee of the anonymous Ḥaṭaʿīf al-ʿinshaʿ is according to the Paris MS. Sulṭān Salīm-Shāh Khān b. Sulṭān Bāyyāzīd Khān [a.h. 918–26/1516–20], but according to the Bodleian MS. Sulṭān Sulaimān-Shāh b. Sulṭān Salīm Khān b. Sulṭān Bāyyāzīd Khān [a.h. 926–74/1520–66].

Laṭaʿīf al-ʿinshaʿ 2 (beg. al-H. l-Malik al-Mannān wa-l-Muḥaimīn al-Daʾīyān), a manual of epigraphy divided into a muḥaddimah (in Arabic, on the art of ʿinshaʿ and its rules) and three muḥājābs (1) fi ṣaṣāʾil al-Fūrsīyāḥ, (2) fi maḵāṭīb [sic] al-Tūrkiyāḥ, (3) fi ṣawāmīr al-ʿArabīyāḥ), each subdivided into two ṣiḥās (1) fi l-ṣulṭānīyāṭ, (2) fi l-ikhwānīyāṭ) with further subdivisions, and each containing model letters, the majority of which are in Arabic, though the explanatory text is mostly in Persian except in Muḥājāb II, where it is in Turkish: Blochēt II 1060 (late 16th cent.), Bodleian 1377 (a.h. 1062/1652).

443. Mīrām i Siyāḥ, as he calls himself, is said by some authorities (not the earliest) to have come originally from Qazwīn, but he flourished under Sulṭān Ḥusain (and later) at Harāṭ, until finally, in search of better facilities for dissolute living, he migrated to Transoxiana, where he died (Tūḥfah i Śamī ed. “Waḥīd” p. 131). He was a Mālāmati Ṣūfī and, according to Ḥeth, used occasionally the tokkallasu “Pir” (in addition to “Mīrām”: cf. OCM. III/4 (Aug. 1927) p. 29 antepenult.; Laṭaʿīf ṭūmān (ed. Ḥikmat) p. 169). According to the Ṣubḥ i gulsān he composed two diwāns, one containing

1 This description, not necessarily a title, occurs only in the verses with which the work ends (Mīrām in ṣabīṭat al-ikḥlāṣ, Dur Bukhārī ba-ḥaṣf i Yazdīnī etc.).
Nāmah in nāmī, a manual of epistology begun when the author had passed his forty-sixth year [i.e. about 926/1520], completed not earlier than 929/1523 (the latest date occurring in the work, according to Ethē), illustrated mainly with letters composed by illustrious contemporaries, and divided into an 'urwān (lafz 1: on the origin of epistology; lafz 2: table of contents), nine safrs ((1) letters to the taqāqah i a'ālā, i.e. sulṭāns, amirs, šadrs, wazirs and other high officials, (2) ... the taqāqah i ashraf, i.e. Saiyids, ṣahāyikhs, 'ulāma', fudālā, qādis, and other religious and legal dignitaries, (3) ... the taqāqah i aṣar, i.e. dāhān, tujjār, muhandīsān and ḥunarwarān. (4) ... the taqāqah i adnā, i.e. muḥtarīfān, suḥnā' i aḥl i bāzār, and mardim i ṣīnah kār, (5) ... friends and relations, (6) letters of congratulation, (7) letters of condolence, (8) miscellaneous letters and other compositions, (9) dar tahrīr in manāshīr) and a tantum (lafz 1: rubā'īs and qīsāhs composed by Khwānd-ʿAmīr for use at the beginning of letters; lafz 2: riddles and chronograms by Khwānd-ʿAmīr and others): Blochet IV 2337 (A.H. 1020/1611), Ethē 2055 (Jack the beginning of the preface, the second half of Sāt II, the whole of Sāt III and the first half of Sāt IV, A.H. 1065/1655), I.O. D.P. 435B (A.H. 1215/1800), Tashkenk Acad. I 362 (17th cent.), 363–6, Lahore Panjāb Univ. (A.H. 1108/1696–7. See OCM. VII/2 p. 86), Rehatseck p. 60 no. 2.

446. Shāh Tāhir b. Shāh Rādī al-Dīn Ismāʿīlī Ḥusainī Dakhānī, who fled from Kāshān to India in 926/1520 and died at Aḥmadnagar in 952/1545, or 953/1546, or 956/1549, has already been mentioned (PL. I pp. 740–1) as the author of a fath-nāmah.

(1) Rīsālah dar ba'dī az qawā'īd i ilm i inshā' u ba'dī az muktabāt i Shāh Tāhir i Dakhānī (beg. Bi-dān ayyadaka 'llah kih awwal čiz kih bar munṣīlāt lazim ast rāyi a'i qa'd u manẓilāh i maktūb 'illah ast), a small treatise on epistology, with specimens, composed in 938/1531–2: Ethē 2056 (foll. 82–92).

(2) Munṣha'at i Shāh Tāhir (beg. without preface, Ṭā mu'jīzah-numāy i māshīyāt az jūybār i anāmīl), a collection of
letters written by Shāh Ṭahir partly in the name of the Nizām-Shāh to Shāh Ṭahmāsp, Bābur, Humāyūn and others, partly in his own name to unspecified friends: Bānkīpur Suppt. II 2121 (A.H. 1080/1669–70), Rieu I 395a (17th cent.); Blochet II 1059 (2) (extracts. 17th cent.).

447. Yūsuf “Yūsufi” b. M. b. Yūsuf Khurāsānī has already been mentioned (PL. II pp. 235–40) as the author of a number of medical works.


Glossary: Farhang i B. al-i.; Rieu II 797b (18th cent.).

448. Fīrūdūn Aḥmad Bey, of unknown origin, was educated in the house of the Daftar-dār Chiwi-zādah ‘Abd Allāh Chelebi and in 960/1552–3 became secretary to Muḥammad Șoqloli Pāshā (for whom see Ency. Isl. under Șokollī). Subsequently he was appointed Diwān-kātībi (Secretary to the Privy Council). In 978/1570 he became Ra`īs al-kuttāb and in 981/1573 Nishān-ji (Keeper of the Great Seal). In 1576 he was dismissed by Murād III, who had acceded in 982/1574, but in 989/1581 he was reappointed Nishān-ji after having been sanjaq-beg at Semendria (August 1577) and Köstendil (c. 1580). He died on 21 Safar 991/16 March 1583.

[Ency. Isl. 2nd ed. under Fīrūdūn Beg, q.v. for Turkish and other authorities; Babinger Die Geschichtsschreiber der Osmanen und ihre Werke (Leipzig 1927) pp. 106–8, q.v. for further information.]

_Munṣīḥa`at al-salātīn_ (a chronogram = 982/1574–5, the date of completion), a collection of official letters and other historical documents (1880 according to Salānīkī) in Arabic, Persian and Turkish, not a few of them spurious, as Mukrīmīn Khallī Bey 1 has shown, dating from the foundation of the Ottoman Empire to the accession of Murād III in 982/1574: Rieu Turkish Cat. p. 80 Flügel I 312 (267 documents. A.H. 1197/1783), Leyden I p. 176 no. 301, Krafft p. 28 no. 83 (26 documents. A.D. 1826), Paris Bibl. Nat. (90+ documents of which a list was given by Langle in Notices et extraits des manuscrits de la Bibliothèque nationale, tome V (Paris, an VII [= 1798–9] pp. 668–88), Berlin Staatsbibl. Or. 8° 2201 (fragments), Or. fol. 3323 (fragments), Cairo Turk. Cat. 158 f, and others in Istanbul.

Editions: Istanbul 1264–5/1848–9 (735 documents, including 41 from the time of Muḥammad and the early Caliphs and many from times later than Fīrūdūn), 1274–5/1858 (835 (?) documents, many of them later than Fīrūdūn’s time).


Akbar as a present, he was nicknamed Namakín. In Akbar's 43rd regnal year (1006-7/1598-9) he was given the īgtī' of Bhakkar, but a charge of oppression led to his removal. Soon afterwards he was made a khān and received Gujrāt in the Panjāb as a tuyūd. He was still there when Jahāngīr's eldest son Sultān Khusrav rebelled in the first year of his father's reign and he was one of those who cooperated in his capture on the Chanāb nearby (Memoirs of Jahāngīr tr. Rogers and Beveridge I p. 67). Having been reappointed to Bhakkar with a command of 3000, he made it his home and was buried there. [Ā'in i Akhār tr. Blochmann pp. 470-71; Memoirs of Jahāngīr tr. Rogers and Beveridge I pp. 31, 67, 102, 103; Ma'āhir al-umārā III pp. 74-8.]

Munsha'āt al-Namakín [sic] (beg. Zibātarin nigārī), a large work on official and private letter-writing, the composition of prayers, etc., with numerous specimens, dedicated to Akbar, completed on 23 Sha'bān in his forty-fourth regnal year and divided into eight bāhs and a khāṭimah (the last dar tammiy-i masā'i il i binā-yi Musalmānī i sabāb i wujāb i namāz u niyāh i ān u ādāb u qirā'at i ān u kaiyafat i namāz i 'īdān u khwajābāt i jum āh u 'īdān etc.). Ethē 2064 (foll. 412. A.H. 1012/1603, collated with an autograph).


In the colophon of Ivanow Curzon 138 the author is called Ghiyāth al-Dīn M. Isfahānī. Possibly he may be identical with Mīr Gh. al-D. M., called Mīr-Mirān, who according to the Tārikh i 'alām-ārāy i 'Abbās, p. 108, was Šād at the end of the reign of Shāh Tahmāsp I (930-84/1524-76).

454. Sh. Abū 'l-Faḍl “Faidī”, afterwards “Faiyāḍī”, b. Mubārak, the elder brother of Abū 'l-Faḍl (for whom see PL. I pp. 541–51, etc.), was born at Ahrah in 954/1547 and died there in 1004/1595 (see PL. I p. 540).

(1) Ins̄hā’i Abū ‘l-Faḍl i Faiyāḍī: Leyden I p. 175 no. 298 (foll. 64. A.H. 992/1584).

(2) Ruqā’āt i Faidī (beg. Ganj i azal rāst țilasasm i qadhin • Ganj i azal țihat kalam i Khudā, perhaps identical with the preceding: Lahore Panjāb Univ. (A.H. 1208/1794. See OCM. VII/2 p. 86 no. 10).

(3) Latifāh i Faiyāḍī (a chronogram = 1035/1625–6. Beg. Ya’ Azalāya i-l-zuhar țā Abadāya i-l-khafo’ 1), a collection of “Faidī’s” letters edited by his sister’s son, Nūr al-Dīn Muḥammad,2 and arranged in five latifāhs, (1) letters to Akbar, (2) to shāikhs and ‘ulāmā’, (3) to physicians, (4) to amīrs, khāns, etc., (5) to relatives, to which are appended three mantūqāhs (1) a munājāt by Abū ‘l-Faḍl (2) some letters of Sh. Abū ‘l-Khair, a brother of “Faidī’s” who died in 1019/1610–11 at the age of fifty-two (see Rieu III 1094A, where the Tārkīh i Muḥammadī is cited), (3) some letters to “Faidī” from friends and relations and a khātimah: Ethē 1479 (lacks mantūqāhs and khātimah. A.H. 1072/1662). R.A.S. P. 347 (defective at both ends. A.H. 1099/1687–8), Bodleian I 2703 (apparently only Latifāh I and part of II. Early 18th cent.), Rieu II 792 (lacks mantūqāhs and khātimah, 1984A (only letters written to Akbar during “Faidī’s” mission to the Deccan in 999/1590–9. Circ. A.D. 1850). Āsafyāh I p. 118 no. 80, III p. 58 no. 324, Bombay Univ. p. 230 no. 149 (apparently lacks khātimah), Lahore Panjāb Univ. (see OCM. VII/2 p. 86 no. 9).


1The preface to “Faidī’s” divān, which begins with these words, is prefixed to the Latifāh i Faiyāḍī.

2As already mentioned (PL. I p. 542), Nūr al-Dīn M. edited the Ruqā’āt i Abū ‘l-Faḍl. Neither his father’s nor his mother’s name seems to be known. Four daughters of Sh. Mubārak are mentioned by Blochmann on p. xxxiv of his Biography of Shaikh Abu Fazl (prefixed to his translation of the Āṭā’i Akbar).

127(c) described as “Letters of Abū ʿl-Faḍl” may be the Ruqāʾār.
(ii) Miʃtāḥ al-mawṣūṣilāt [al-mu′aṣṣalāt?] (beg. St. u niyāyish u minnathā-yi bi-muntahā mar Qādirī rā sazād), a brief alphabetical glossary of the more uncommon, especially Arabic, expressions, by ‘Abd al-Mannān b. Sb. Burhān Sīkri-wāl [i.e. of Fatḥpūrī Sīkri, near Āgra].ivanow Curzon 136 (foll. 17. 18th cent.), ivanow 1st Suppt. 785 (foll. 16. 19th cent.).

Extracts: (A) Muntakhabāt i har sih daftar i Abū ‘l-Faḍl ma‘ah asli i Fārisī u tarjamah i Irdū, [Lahore 1861*] (pp. 285).

(b) Muntakhabāt i Abū ‘l-Faḍl, Lucknow 1879* (pp. 183. Described as a reissue of the 1810 Calcutta edition. N.K.).

(c) Muntakhabāt i Abū ‘l-Faḍl har sih daftar, Allahabad 1277/1861* (pp. 365. With an Urdu translation).


Edition: Calcutta 1238 Bengali/a.d. 1831* (pp. 63).

456. Mīr ‘Abd al-Wahhāb “‘Anā‘ī” or “Ghana‘ī” b. M. (or Maḥmūd) Ḥusaini Ma‘mūrī,1 who was apparently an official in Persia, started for India about 1000/1591–2, such places as Abarqūh, Sbūrāz, Yazd and Farāh and such dates as 992/1584, 1000/1591–2 and 1001/1592–3 being mentioned in the Gulshan i balāghat in connexion with his journey. He says that he was at one time the guest of Abū ‘l-Faḍl Allāmī (for whom see PL. I pp. 541–51). He was the author of a commentary on “Khāqānī’s” ḍīwān (MSS.: Berlin 742, Flügel I 515, Browne Suppt. 1060, Aṣafiyah II p. 1252 no. 114, Majlis 411), and is doubtless identical with the ‘Abd al-Wahhāb Ma‘mūrī.

1 Presumably a Ma‘mūrī Saiyid of Iṣfahān (cf. Tūrīkh i ‘ālam-ārāy i ‘Abbāsī p. 119*).
to whom a number of letters in 'Abd al-Latif 'Abbâsi's collection (cf. no. 461 infra) are addressed and with the end of the Mir 'Abd al-Wahhab Ma'mûrî whose name occurs at the end of a list of pânadsî in the Padshah-nâmah 1 (Vol. I, 2 p. 328).

Gulshan i balâghat (beg. Fârkundah insâh-i kih mutaras-silân i balâghat-â'n), letters (in which 1019/1610-11 seems to be the latest date hitheerto noticed by a cataloguer) addressed to the author's two brothers, Khâlîl Allâh and especially 'Abd al-Razzaq (a bakhshî in Gujrat), as well as to Abû 'l-Fadl, I'timâd al-Daulah, Ibrahim Khân, Governor of Lâr (the addressee of the first letter according to Ethê), and others: Ivanow Curzon 131 (foll. 74. 18th cent.). Ethê 288 (foll. 77. N.d.).

457. Nûr al-Din M. "Zuhûrî" Turshûrî was born and spent his early years at a village 2 in the district of Turshiz. After a period at Yazd in the service of Nawwâb Mir Ghiyâth al-Din M. Mir-mûrân 3 he was for seven years at Shîrâz in close association with the painter Mullâ Darwish âdusain, and then (in 998/1580 according to Taqi Kâshî) he migrated to India. For some years he was at Aâmâdânah: his well-known sâqi-nâmeh was dedicated to Burhân Nizâm-Shâh (A.H. 999-1003/ 1590-4) soon after his accession, and when the town was conquered [after the siege of 1008-9/1600 presumably] by the Khân i Khânân Mirzâ 'Abd al-Râhîm (for whom see PL. I p. 533), "Zuhûrî" became one of the latter's circle. Finally he settled at Bijâpûr, where he married the daughter of his close friend "Malik" Qummi and received rich rewards for the panegyrics which he addressed to Ibrahim 'Adil-Shâh II (A.H. 987-1035/1579-1626). He died at Bijâpûr in 1025/1616. His sâqi-nâmeh and his diwân have been published by Indian presses.

[Taqi Kâshî Khulâsât al-âshâr (Sprenger p. 44 no. 619); Badâ'uni III pp. 269-70 (cf. Sprenger p. 60); Taqi Âuhadî; Ma'thir i Rahîmî pp. 393-446; Ma't-khânah pp. 267-321 and

1 Of 'Abd al-Hamid Lâhaufi, V.S.)
2 Jumand according to the printed text of the Ma'âthir i Rahîmî III. p. 394.
3 Cf. Haqiqâ, i. 76 (no. 132).

hâwâshî pp. 62-4; Kalimati al-shu'arâ'î (Sprenger p. 112); Mir 'ât al-khayyâl no. 64; Hamishah bahâr (Sprenger p. 125); Saftah in Khwâshghû II no. 559 (Bodl. col. 229); Riyâd al-shu'arâ'î (Sprenger p. 63 no. 2590); Sarîw i Âzîd (Sprenger p. 66 no. 132); Khizânah i 'âmirah pp. 313-17 (no. 75); Atash-kadah (no. 145); Khulâsât al-kalam no. 44 (Bodl. 390), 24 (Bkpur VIII 705); Khulâsât al-afkar no. 167; Makhzan al-ghurâ'îb no. 1503; Rieu II pp. 678, III p. 1091a; Ency. Isl. under Zuhûrî (Huart); Bânâkîpûr III pp. 32-4; etc.]

(1) Dilâbath i Nau radi 1 (beg. Surûd-sarâvân i 'ishrât-kadah i qâl),

(2) Dilâbath i Gulzâr i Ibrahim 2 (beg. Khurram in chaman i sukhân),

(3) Dilâbath i Khuvân i Khâlîl (beg. A' iz Tu bar ahî i takht u ikkî sabîl *).

These three bombastic prefaces, once, and in some quarters still, much admired in India, are popularly known there as the Siâh nathr i Zuhûrî ("Zuhûrî's" three prose pieces). The following manuscripts and editions contain the whole three compositions, unless the contrary is stated: Ethê III 1869 (N. and Kh. only. Early 17th cent.), 1870 (N. and G. only. Early 18th cent.), 1999, 2000 (?) (G. only), IV 2100, 2180, Ethê 1500 (4) (G. only. Seals of Sham-Jahan dated 1045/1635-6 and 1046/1636-7), 1510 (1) (G.), 2 (N.), 6 (Kh.) (A.H. 1084/1674), 1513 (G. & N. A.H. 1104/1693), 2896 (A.H. 1119/1707), 1511-12, 1509 (1)-(3) (N. G. Kh.), 1514 (G. N.), 1762 (16), Ivanow 359 (Kh. A.H. 1070/1669-60), 357 (A.H. 1170/1766-7), 356 (1)-(3) (A.H. 1170-3/1766-50), 358, 360 (Kh.), 2nd Suppt. 976 (1)-(3) (A.H. 1131/1797), Curzon 139 (1)-(3), Bodleian 1076 (1)-(3) (A.H. 1072/1662), 1080 (1)-(3) (A.H. 1222/1807-8), 1077.

1 A work on music entitled Nau ras (i.e. the nine sentiments, singâr-ras, "the erotic sentiment", "love", haas-ras, "gayety", etc.) was written in Dakhân Urdû by Ibrahim 'Adil-Shâh (see Garcin de Tassy II p. 4, where it is stated that the A.S.B. has two MSS.)

According to the Ma'âthir i Rahîmî III p. 397, "Zuhûrî" and "Malik" Qummi produced jointly a divân of nine thousand verses in praise of Ibrahim 'Adil-Shâh and gave it the title Gûlzar i Ibrahimîn (Sah hazâr bai dar aqâmî i sukhân ba-madî in Ibrahim 'Adil-Shâh pâshâtî in an-jâ yugîh, etc. The MSS of this divân seem to be recorded.)
sanā'ī 'u badā'ī' . . . (fol. 10), followed by commentaries on (4) the Dībāchāh i Nau ras (fol. 19b), (5) the Dībāchāh i Khvān i Khālīl (fol. 51), (6) the Dībāchāh i Gulzār i Ibrāhīm (fol. 102b), (7) the Mīnā Bāzār (fol. 119) and (8) the Panj ruq'āh (fol. 151): Ivanow 362 (fol. 169. a.h. 1231/1816).

Editions of (the three muqaddimahs only): [India], Muḥammad Pr., 1261/1845* (Muqaddimāt i thalāthāh [sic] i Zuhūrī. Pp. 40; Cawnpore 1869* (Muqaddimāt i Z. . . S. n. i Z. 'Abd al-Razzāq's introduction followed by the text of the Sīr nathīr. Pp. 31, 82); 1875* (pp. 31, 82); 1877* (M. i. Z. . . S. n. i Z. Pp. 31, 82); 1294/1877* (S. n. i Z. ma' Muqaddimāt i thalāthāh [sic]. Pp. 110); (1867) (M. i. Z. Pp. 31); [Lucknow 1870*?] (M. i. Z. Pp. 31); [Lucknow?] 1878* (M. i. Z. Pp. 31).

(b) Šahr i Sīr nathīr i Zuhūrī, by Imām-bakhsī/Shāhī/bī/Dihlawi (for whom see PL. III no. 214 supra): Lahore Panjāb Univ. (see OCM. VII/2 p. 88).

Editions: [India (Calcutta)]. Saiyid al-akkbār Pr., 1261/1844* (Sh. i S. n. i Z. Pp. 435); Lucknow 1880* (Sh. i S. n. i Z. Pp. 327); and in Vol. II of the Kulliyāt i Shāhī/bī/Dihlawi and Lucknow 1878* 80*.

(c) (Šahr i Zuhūrī), a commentary (on the Dībāchāh i Nau ras only?) by M. Sa'd Allāh "Āshuṭakh"**: Cawnpore 1877* (Sh. i Z. N. only. Pp. 66); 1879* (Sh. i Z. Pp. 66 N.K.).

Urdū commentaries: (i) Šahr i Sīr nathīr i Zuhūrī, by 'Abd al-'Azīz Daryābādī: Lucknow [1883*] (Sh. i S. n. i Z. Pp. 170).

(ii) Takrīm i Zuhūrī, an Urdu commentary on the Dībāchāh i Gulzār i Ibrāhīm by Karīm al-Dīn Pānīpātī: Lahore 1865* (pp. 90).

(iii) Tashṣūrī i Zuhūrī, an Urdu commentary on the Dībāchāh i Nau ras by Karīm al-Dīn Pānīpātī: Lahore 1865* (pp. 114).

(4) Mīnā Bāzār 1 (beg. 'Ismāṭiyān i rū-pūsh i ēyā-parwar), a bombastic description of a bāzār built at Bījpūr by Ibrāhīm 'Ādil-Shāh: Bānkīpur III 284 (5) (a.h. 1209/1794. PICTURES), Lindeṣiana p. 237 no. 792e (a.h. 1211/1796–7), Rieu

Editions: \textit{[Calcutta]} 1246/1830° (see above under \textit{Sīh nathr}); \textit{[Lucknow]} 1259/1843° (with notes. Pp. 44); 1265/1849° (with notes. Pp. 44); 1274/1857° (with notes. Pp. 44); 1288/1871° (pp. 44); 1291/1874° (pp. 44); \textit{Cawnpore}, Niẓāmī Pr., 1292/1875° (pp. 48).

Commentaries: (a) by Abū ‘l-Yāmīn ‘Abd al-Razzāq b. M. Ishāq Husainī Sūrātī; see above under \textit{Sīh nathr}.
(b) \textit{Sharḥ i Minā Bāzār} (beg. \textit{Iṣmā‘īlīyan i ‘iffat-kadah}), by Fadlī i ‘Ali, alias Fajjū Khān, [the author of a commentary on the \textit{Panj raq‘ah} undertaken in 1245/1829–30; see no. 457 (5)]
(c) \textit{infāra}, \textit{Madrās} I 272 (A.H. 1260/1844).
(c) \textit{Sharḥ i Minā Bāzār}, by ʿImām-bakhsh ‘Sahhātī’ (for whom see \textit{PL.} III no. 214 \textit{supra}}: \textit{[Delhi]}, Ḥasanī Pr., [1869°] (\textit{Sh. i M. B.} Pp. 96); \textit{Cawnpore} 1878° (pp. 130); \textit{Lucknow} 1880° (pp. 142); 1900°; and in Vol. II of the \textit{Kulliyāt i Sahhātī, Cawnpore and Lucknow [1878–80]*}.


Editions: \textit{[Calcutta]} 1246/1830° (see above under \textit{Sīh nathr}); \textit{[Lucknow]}, Muḥammādi Pr., 1259/1843** (with marginal notes by ‘Abd al-Razzāq “Yāmīnī” and ‘Abd al-Āḥad. Pp. 48), 1298/1881° (pp. 48); \textit{Cawnpore, 1280/1864°} (with the same notes. Pp. 48); 1868° (same notes. Pp. 48); 1870° (pp. 48); 1878° (pp. 48).

Commentaries: (a) by ‘Abd al-Razzāq b. M. Ishāq Ḥusainī Sūrātī (A.H. 1210–1276–8); see under \textit{Sīh nathr} above.
(d) \textit{Sharḥ i Panj raq‘ah} by ʿImām-bakhsh “Sahhātī” (for whom see \textit{PL.} III no. 214 \textit{supra}); in \textit{Vol. II of the Kulliyāt i Sahhātī, Cawnpore and Lucknow [1878–80]*}.

(6) \textit{(Dibāchah i Kulliyāt i Zuhūrī ?)}, or perhaps (\textit{Dibāchah i dīgar i Gulzār i Ibrāhīmīh ?}) (beg. \textit{At naurā i Gulzār i Barāhīm az Tū *}, a prose composition occupying the first few pages of an India Office MS. of “Zuhūrī’s” \textit{Kulliyāt}, to which it may possibly be a preface, unless it is an alternative preface to the \textit{Gulzār i Ibrāhīm}, of which it contains several mentions: Ethē 1500 (1) (bears seals of Shāh-Jāhān dated 1045/1635–6 and 1046/1636–7), possibly also \textit{Blochet} III 1866(1) (early 17th cent.).

(7) \textit{(Dibāchah i Kulliyāt i Zuhūrī ?)} (beg. \textit{Dar-māndah i dārī Zuhūrī ho-tausfīq}), \textit{Bodelian} 1077 (3) (A.H. 1236/1820).
(8) \textit{Firāq-nāmah} (beg. \textit{Ab az farq godhushthaḥ}), a farewell letter: Ethē 1509 (5) (A.H. 1183/1770), 1510 (3).
(9) \textit{Kadbhūdārī i Ḥusn u ‘Isḥāq} (beg. \textit{Zbā’ arūs i dawlat rā}), Ethē 1506 (9) (A.H. 1183/1770), 1510 (4).
458. Khwājah Naṣīr al-Dīn "Naṣīr" or Naṣīrā b. Khwājah Mahmūd Hamadānī, who died in 1030/1621 (Naṣrābādī p. 167), has already been mentioned (PL. III, under no. 297 supra) as the author of a commentary (completed in 1021/1612, dedicated to Muḥammad-Quli Qutb-Shāh, and entitled Laʾl i Quṭḥī) on the Arabic of M. Muʿtim Husainī. His alleged plagiarisms from "Zuhūrī" were exposed by "Ţughrā" in a work entitled Anbar-nāmah (or 'Ibrārat-nāmah) (for which see no. 483 (10) infra).

(Munshaʻāt i Naṣīrā-yi Hamadānī), prose compositions including (1) prefaces to (a) his kulliyāt, (b) his dīwān, (c) the Laʾl i Quṭḥī, (d) several bayāds, or albums of poetry, one preface being dated 1018/1609, (e) his own [?] commentary on Anwārīs dīwān, (f) Abū ʿl-Ḥasan Farāhānīs commentary on Anwārīs dīwān, (g) the letters of Sh. M. al-Jurjānī al-Jahrimi, (h) letters to (a) Mīrzā M. ʿAll (ba tašlab i ustūrālab), (b) Sh. M. Khāṭūn (da tašlab i ainaq), (c) Mīr Muẓaffar Husain Kāshī, (d) Mīr Muʿtim Wazīr i Isfahān and others, (3) postscript to his own dīwān, (4) description of Isfahān: Blochet III 1999 (containing all the compositions described above but not in the same order) and some others. Late 17th or early 18th. cent.:

Gotha 9 (9) containing (1) a preface beginning Sūtāvīsh i Mubādī i Yagānā, (2) o maʿāmmā on the word wālī, (3) the preface to the Laʾl i Quṭḥī, (4) the mathnawī beginning Kiyan dīwānī. A.H. 1131/1719, Ivanov 2nd Suppt. 950 (4) (fol. 36b–85). Beg. Mubādī ki Saḥāʾ i Muʿallaqāt i haft āṣmān. Containing inter alia Dībāchāh i Dīwān i Naṣīrā (fol. 40. Cf. 1(b) above), another Dībāchāh fol. 41), another (fol. 46b), Da tašlab i ustūrālab (fol. 47b. Cf. 2(a) above), Dībāchāh bayād (fol. 48b), Dībāchāh i ainaq (fol. 49. Cf. 2(b) above), etc., and letters to private individuals. “Apprecably the same as the Baytu sh-sharaf-i-maʿānt”, but no division into bābs or faṣls. A.H. 1131(?)/1719, Ivanov Curzon 140 (Bait al-sharaf i ma ʿānt (it is not clear where this title comes from), beg. Mubādī ki Saḥāʾ i Muʿallaqāt (as in the preceding MS.) and divided into two bābs ((1) Dībāchāhs, maʿāmmās, etc., in which the dates


1014/1605–6 and 1015/1606–7 occur and in which Shāh ʿAbbās is referred to at least twice, (2) ruqaʿāt, or private letters) and a Khātīmah. Foll. 53. A.H. 1259/1843. Lindesianæa p. 201 no. 606a (Inshā (no details given). A.H. 1204/1789–90), Bānḵīpūr XI 1098 (2) (preface to a bayād, beginning Bait al-маmār), 1098 (19) (Naṯīr i Naṣīrā-yi Hamadānī, viz. (1) a preface beginning Kār-nāmah i rangīn, (2) letters addressed to (a) a relative (unnamed), (b) Mīr Muʿtim (cf. 2(d) above), (c) a friend (unnamed), (d) Muẓaffar Husain Kāshī (cf. 2(c) above), (d) Dānishmand Khān, (3) preface to a bayād, (4) preface to Anwārīs dīwān. 18th cent.), Suppt. I 1978 fol. 70b (apparently the preface beg. Kār-nāmah i rangīn. A.H. 1125/1713), Suppt. II 2114 (A.H. 1077/1666–7), Lahore Panjāb Univ. (Munshaʿāt i Naṣīrā (no details. A.H. 1261/1845. See OCM. VII/2 p. 87, Berlin 20 (1) (containing 1) a composition without heading beginning Ba ῥā ῦ kih saffihah i riyād I Ridvān, (2) another without heading, (3) letters to (a) the yārān i Shīrāz, (b) Mīr Muʿtim Wazīr i Isfahān (cf. 2(d) above), (c) Mīrza M. Amīn (read M. ʿAlli) ba tašlab i ustūrālab (cf. 2(a) above), (d) Sh. M. Khāṭūn ba tašlab i ainaq (cf. 2(b) above), (e) Muẓaffar Husain i araj (cf. 2(c) above), 12 (4) (a) ruqʿāt, Browne Suppt. 709 (Ruqaʿāt i Naṣīrī. Foll. 40. Corpus 236), Bodleian III 2712 (3 (prefaces).

Edition: Delhi 1269/1853* (title: Naṣīrā-yi Hamadānī. Followed by “Ṣabā&t”s” Risālā dar ḥall i Maqāmāt i inshā-yi N. i H. 104 pp. Muṣṭafāʾi Pr.).

459. Mīrza Amān Allāh “Amāni” Husainī, the son of Zamānah Bēg Mahātab Khān, received from Jahlāngir the title of Khānād-zād Khān and from Shāh ʿAbbās of that of Khān i Zamān and died in 1046/1637. He has already been mentioned (PL. I p. 812, etc.) as employer of ʿAbd al-Nabi Fākhār al-Zamān Qawwānī and some information has been given concerning his life and works.

(1) (Ruqaʿāt i Amān Allāh i Ḥusainī) (beg. ʿI. i wāfīr Khudāyī rā kih yāqūt), ninety-eight or ninety-nine short letters on Sūfī subjects addressed to numerous shaykhs (of whom fourteen are enumerated by Ethē under no. 1893): Ethē

Editions: Ruqâ’at û Amân Allâh û Husaynî, Lucknow 1260/1844 (Aṣṣafiyah I p. 124); 1269/1852–3 (pp. 32. Berlin p. 129); 1871†; 1873† (pp. 40); Calcutta, date? (see Berlin p. 129); Cawnpore 1271/1854* (pp. 34); 1874†; 1881†; 1883†; 1885†; 1887†; 1899†.

(2) Inshâ’i Â Khânah-zâd Khân (beg. Sâr-nâvisht i khânah i ‘anbarin-shâmmâmânah), letters and other prose compositions collected by the author himself and divided into four fasls (1) dar ‘arâ’id u mukâtabât, letters to superiors and equals, (2) dar ruqa’ât, familiar letters, (3) dar hawâshi, glosses and notes, (4) dar mutafarriqât, prefaces and miscellaneous pieces). Breivi-Dhatbar p. 59 no. 5 (Inshâ’i Â Khân-i Zamâni. A.H. 1098/1687). Rieu II 877a (18th cent.). Ethê 2077 (acephalous, N.d.), possibly also Ross and Browne 191 (defective at both ends).

460. Bâqîr Khân (originally Mîrzâ M. Bâqîr) Najm i Khân was a descendant of Mîrzâ Yâr Ahmad Išfahâni (d. 918/1512†), who received from Shâh Ismâ’il the surname (laqaq) of Najm i Khân when appointed Prime Minister on the death of Mir Najm [al-Dîn Mas’âd] Gilânî.‡ Having gone to India, either in Akbar’s reign (963–1014/1556–1605) or in that of Jahângîr (1014–37/1605–28), he became Faujdâr of Multân and at the end of Jahângîr’s reign was Governor of Orissa. He died as Governor of Allahabad early in 1047/1637, the tenth year of Shâh-Jahân’s reign. He is the author of a small diwân


2 Cf. Hasan Rûmî p. 111†, Seddon’s trans. p. 51†, Habîb al-siyar III, 4 p. 53†.

(Ethê 1535 (2)) and of the Maw’izah i Jahângîrî (for which see PL. IV no. 854).

Inshâ’i Bâqîr Khân Najm i Thâni (beg. Mauzûharin kalâmî kî ghazal-sarâyân i anjuman i maqâlî), a small collection of letters, khwâbhs and other prose compositions: Ethê 1535 (4) (A.H. 1063/1653).

461. ‘Abd al-La’tîf b. ‘Abd Allâh ‘Abbâsî Gujrâtî, who after a period in the service of Lâshkar Khân Maṣḥâhidî (Dîwân and afterwards Ṣûbah-dâr of Kâbul) became Dîwân i Tan in Shâh-Jahân’s fifth year and died in the twelfth year of his reign, 1048–9/1638–9, has already been mentioned as the compiler of biographies of the poets included in Muhammad Şûfî Mâzandarâni’s But-khânah (see PL. I p. 807, where some further information is given). For his Lâta’if al-lughât, a glossary to Jâlîl al-Dîn Rûmî’s Mathnâwî, see PL. III no. 27 supra.

Inshâ’i ‘Abd al-La’tîf i ‘Abbâsî (beg. (without preface) Dâ’î i tahqîqû i khâr-i-andish i haqâqî ‘Abd al-La’tîf i ‘Abbâsî, which are the first words of a letter), a collection of letters, mostly of correspondence from Lâshkar Khân, including several to and from the Khân i Khânân ‘Abd al-Râjîm (see PL. I p. 533) and a number to ‘Abd al-Whâhad Ma’mûrî (see no. 456 supra), as well as some documents of other kinds such as an account of the interview with the Persian embassy: Ivanow 364 (foll. 82, defective at end. Many headings omitted. Late 17th cent.).

462. Of unknown authorship:


1 Presumably this is the correct reading of the word given by Ethê as Âkhîr.
463. Mîr M. ‘Alî b. Nûr Allâh al-Hashâni al-Mar’ashi al-Shâhshâhâri, whose diwân, the Diwân al-Sâhib-al-amîr (Bodleian 1089 (8)), was compiled in 1035/1625–6, has already been mentioned (PL. III no. 142 supra) as the author of an Arabic-Persian dictionary entitled al-Bâgh al-mawâwj wa’l-barr al-wâhâjî. The same MS. contains a Rîsâlah i mîrâj-i râyî dated 1022/1613 and some other short tracts.

Munshâ‘at i Mîr M. ‘Alî (beg. Kitâbatî kî qâbî az mulkâtî az balâdah i tâiîyîbah i Hâdârâbâd bâ Nâwâb Mahâbât Khân nânâdâ bah, Khâmîn i mûshkîn-ragam): Bodleian 1089 (7).


(Tarassûl i Manşûrî), or (Inshâ‘ i Manşûrî) (beg.: H. u sp. i bî-q. Mâlik al-Mulkî râ kî inshâ‘ i maqâtîdâh), royal letters (bearing in a few cases such dates as 954, 971 and 1032) written by contemporary ministers in the name of Shâh Taâmâsp and Shâh ‘Abbâs I (together with other letters, epistolary formulae, etc.): Rieu II 529b (apparently only a portion of the contents indicated by Krafft. 43 foll. a.h. 1087/1676). Krafft p. 28 no. 82 (76 foll.), Flügel I 305 foll. 66b–83, Āsâfiyâh I p. 118 no. 52.

465. Nûr [al-Dîn] Muhammâd [b. Ḥâkîm ‘Ain al-Mulk Shârâzî] has already been mentioned as the editor of the letters of his maternal uncles Abû ‘l-Fi‘lî and “Fâdir” (see nos. 455 (2) and 454 (3) supra respectively).

(1) Ansârî dânish [possibly a mistake for ‘Iyârî dânish: see below]: ‘Alîgarh Subh. MSS. p. 54 no. 41 (a.h. 1222/1807).

(2) ‘Iyârî dânish (beg.: Ba‘d az inshâ‘ i hamd u thanân mar hâtirat i Khâlîqi râ kî xawwâmi), model letters: Ethê 2066 (2) (a.d. 1783), Berlin 1058 (3).

(3) Tarab al-ṣîyâbân (beg.: Ba‘d az hamd u thanân [sic] mar hâtirat i Wâhid al-Šâmâd), model letters collected in 1037/1627 in Jahângîr’s reign: Ethê 2066 (1) (circ. a.d. 1782)?

(4) (Munshâ‘at i Nûr Muhammâd) (beg.: Ba‘d i hamd i Allâh i AKBâr u Shfâ‘î i rûz i mîshâhar), letters ranging in date from 1025 to 1037, some written from Jahângîrnagar [i.e.

Dacca in East Bengal] and others from Lahore, together with short prose compositions including a dedication of the Lâfitâh i Faiyâdî (cf. no. 454 (3) supra) to the author’s patron Khânah-zad Khân Firûz-Jang (for whom see PL. I p. 812, n. 1): Rieu II 843a (14 foll., defective at end. a.h. 1081/1671).

(5) Inshâ‘ i Nûr Muhammâd (possibly identical with one of the preceding): Princeton 427 (foll. 101a–111b. a.h. 1212/1797–8).

466. Ḥasan b. Gul-Muhammâd.

Tuâhâf al-sulṭânîyah (beg. Awvâl i nânâm ba-nâm i Kirdârî kî nîgârânâdah i lauî u qâlam), a rather small number of (fictitious) specimen letters without dates or personal names indicative of date, dedicated to an unnamed king and divided into three bâhs ((1) dar maktûbât i salâtîn ba-salâtîn, (2) dar al-kûm i huâkâm, (3) dar mukhbatât i sharîyâyah): Blochet II 1063 (a.h. 1044/1634). Āsâfiyâh I p. 114 no. 116 (‘Âlamgîr’s 3rd regnal year), ‘Alîgarh Subh MSS. p. 53 no. 12 (a.h. 1164/1751), Ivanow 411, Curzon 142, Ethê 2142 (defective at end), Lahore Panjâb Univ. (see OCM. VIII/1 p. 57), Madrîs I 249a, Mehern 78, R.A.S. P. 348 (3).

467. Iskandar Bêg Munshî has already been mentioned (PL. I pp. 309–13) as the author of the Târîk in ‘alam-arîy i ‘Abbâsî, which he completed in 1038/1628–9 at the age of seventy.

(Munshâ‘at i Iskandar Bêg Munshî). (beg. Ai kûdard ba-kîlk i sun xurâk i bâshâr), model letters, genuine and fictitious, including documents addressed to ‘Abd al-Mu‘mîn Khân ‘Uzbak, and Âjmîd Pasha, Governor of Baghdad: de Jong p. 213 no. 160 (pp. 70), possibly also Lindeisiana p. 156 no. 494 (Inshâ‘ i Munshî in Shâh ‘Abbâs. Circ. a.d. 1750)\(^1\).

\(^1\) Kitâb i tarassul min munshâ‘at i Khwâjah Iskandar Bêg Munshî, “Sic enim titulus in Codice extatis,” presumably on the title-page or a fly-leaf.

\(^2\) Marwârid’s inshâ‘ begins with the same verse (see no. 439 supra) and so does the inshâ‘ of M. Na‘îm Najm i Jântî (no. 516 infra). [The 1346/1927–8 Bombay edition of Ma‘îth Khân’s inshâ‘ also begins similarly (see no. 543 infra). V.S.]

\(^3\) Perhaps this is the collection of ‘Abd al-Husayn Naṣîrî (see no. 468 infra).
468. ‘Abd al-Ḥusain b. Adham 1 al-Naṣrī 2 al-Ṭūsī, whose grandfather, Khwājah ‘Atīq ‘Allī, was an official under Shāh Ismā‘īl I [907/30/1502–24], spent his youth and a large part of his subsequent life in the service of Shāh ʿAbbās I [995/1038/1587–1629] and had reached the sixties (il était arrivé à la soixantaine) in 1043/1633–4, when he and other munshis accompanied Shāh Ṣafi [1038/52/1629–66] from Qazvin on a visit to the tombs of his ancestors at Arzabīl and returned with him to Tabrīz.

(Majmū‘ah i munṣaḥat 3 [i Ṣafawīyah]) (beg. of D.M.G. 69 (2)) Wa-lahu ‘l-kibriyya fi ‘l-samawwāti wa-l-arḍi wa-Huwa ‘l-‘Azīzu ‘l-Ḥakīmu, a collection of letters compiled in 1043/1633–4, dedicated to Shāh Ṣafi, and divided into a “partie préliminaire” (letters unconnected with the Safawids (from Turkish Sulṭāns, Akbar, etc.)), two chapters ((1), in four sections, letters addressed to the Safawids by contemporary kings, princes, scholars, jurists, etc., with the answers composed by the compiler, by Iskandar Bēg, and others, (2) in three sections, “les formules des lettres privées”) and a conclusion (“les formules à employer pour chaque classe d’officiels”): Blochet IV 2338 (foll. 367. Not autograph, but probably contemporary with the compiler), Ḡaṣfiyāh III p. 110 no. 1214 (“Makātib i zamānah i salāfīn i Ṣafawīyah”), D.M.G. 69 (2) (preface only).

469. Amin al-Insāh 1 Raunāq ‘Alī Khān probably flourished about 1050/1640–1, since a grandson of his composed a work entitled Mīr ‘āṯār al-jamāl (see no. 509 infra) in 1107/1695–6.


1 His father’s name is mentioned in the Ḡaṣfiyāh catalogue alone.
2 So called doubtless as a descendant of Naṣr al-Dīn al-Ṭūsī. Cf. PL. I p. 319 n.
3 Majmū‘ah i munṣaḥat (to which I have added i Ṣafawīyah) is given as a title or quasi-title by Blochet, who says that a former owner of the Paris MS. has called it Tūbfaḥ i ẓhāḥī. It seems clear that no formal title occurs in the preface.

470. Mullā Abū ‘l-Barakāt “Munīr” Lāhāūrī 4 was born at Lahore on 12 Ramadān 1019/28 Nov. 1610. In 1045/1635–6 he went to Akbarābād (i.e. Āgra) and entered the service of the Governor (Hāris i Akbarābād) Saif Khān 5. In Ramadān 1048/Jan. 1639 (Pāshān-nāmaḥ II pt. I p. 130’ 6) Saif Khān was put in charge of the province of Bengal pending the arrival of Prince M. Shāh-Ṣuḥa‘ī and he died there in the following year. While in Bengal “Munīr” wrote his Maghar i kull, a mathnawī on the fruits of that province, and his Kārīstān. Soon afterwards 6 he was at Jaunpūr in the service of I’tiqād Khān, 7 and it was there that in 1050/1640–1 he prepared a collected edition of the works written by him to the age of twenty-seven (Kulliyāt i Ṣūrā: see Bānkīpur IX p. 89, Supp. I no. 1896). I’tiqād Khān’s service having proved unsatisfactory, he soon left Jaunpūr for Āgra and became one of the court poets (Ṣhērānī p. 7). He died prematurely at Āgra on 7 Rajab 1054/9 Sept. 1644 and was buried at Lahore.

[Autobiographical statements, mostly in the Ruqā‘at (utilised by Ṣhērānī); ‘Amal i Sāliḥ III pp. 408–15, 442–1 (the author was from childhood a friend of “Munīr” (see p. 409 ult.); Bahār i sukhān (this work and the Inshā’ i Munīr are the main sources of Ṣhērānī’s article mentioned below); ‘Mīr ‘āṯār al-khuwāyīl p. 119 (no. 75); Hamīshā bahār (Sprenger p. 125’);
(9) fol. 243b *Dibāchah i Ma'mūrā i māthnawīyāt* (beg. *Dibāchah i sukhān sitāyīsh i Ẓadīst*). Another MS.: *Bānkīpur* IX 872 (50).

In addition to a number of prose works, which need not be enumerated here (see, e.g., *Bānkīpur* IX 872 nos. 39, 49, 51–7), the following prose works by *Munīr* are preserved:

2. Praise of ʿIṭiqād Khān (beg. *Li-lāḥi l-ḥamd kih nakhl i umdām ba-hār ʿāmadah*): *Bānkīpur* IX 872 (68).
3. *Sūkhān dar thānā u šīfāt i šāhib-sukhanān i ʿaṣr i khvānd*: *Ethē* 2078 (4).

(4) *Kār-nāmah i Munīr* (beg. *Baʿd az sipās i Ẓad i Dānšār-i ṣamāʿ*), a tract written at Akbārābād (i.e. Āgra) on 7 Rabī I 1050/27 June 1640 in disparagement of certain modern poets: *Bānkīpur* IX 872 foll. 313b–319a.

Of a work entitled *Dastanbū* no copies seem to be recorded, but a preface to it written at Akbarabad on 15 Muḥarram 1054/26 March 1644 is preserved at *Bānkīpur* IX 872 (55).

The MSS. which appear in the catalogues under the title *Inshaʿ* i *Munīr* or the like seem to contain the letters written on behalf of Saʿīd Khān followed by different selections from the prose part of the *Kulliyāt*.

(*Inshaʿ* i *Munīr*); [Ivanov 366 (4) (foll. 278b–287). A few letters addressed to Saʿīd Khān, ʿIṭiqād Khān (d. 1082/1671) and others, beg. *Inayāt i Ẓad i Bī-chūn u saʿādat i rāz-afzūn.* A.H. 1070/1669–60,] Ivanov 2nd Suppt. 952 (beg. *Baʿd az hamd i Ẓad jallā wa-ʿalā u pas az dūrād ... Bar rāz-shināsān i sukhān* etc. Defective at end. Early 19th cent.). 953 (beg. as in 952, but the order of the letters is different. Defective at end. Early 19th cent.), *Bānkīpur* IX 710 (letters written on behalf of Saʿīd Khān followed by various other compositions including (1) *Risālah i Mātam-kadah dar marthiyāh i M. Sharīf* (cf. *Kulliyāt* no. (4)), (2) *Munāzārah i tīg h u qalām* (cf. *Kulliyāt* no. (2)), (3) a series of notes, (4) preface [by ʿIsām Khān?] to the *Sahās ras* (cf. *Ethē* 2015, *Bānkīpur* IX 872 (37)), (5) notes,

Editions (title: Inšhā-yi Munīr): [Delhi] Masiḥī Pr. 1268/1852* (pp. 46. Marginal notes); Cawnpore 1273/1856* (pp. 40. Marginal notes); 1874* (pp. 58); 1878* (pp. 58); 1879* (pp. 48); Lucknow 1867* (pp. 40); 1869* (pp. 58); Lucknow 1292/1875* (pp. 60); Patna 1288/1871* (pp. 60).

Naubāwah (beg. In munakhab az bakh-i nikū-farjamāsh · Uftād chū āghāz-i nikū-anjamāsh · Didāh ba-maḥdūq aṣḥānā ayyānāsh · Naubāwāh nihād az lāfżat nāmāsh · Bar ra’y-i fād-kārā yi chaman-nishān-i ma’ni pūshāhā nā-mānād), a selection of prose compositions completed at Jaunpur on 7 Shabān 1051/17 Nov. 1641 (see Bānkīpūr IX p. 90) and including (after a dībāčah called tauḥīd) the Munāzarāh-i rūz u šahb and a number of letters, some of which were written on behalf of Saif Khān: Ivanow 366 (1) (a.h. 1070/1659–60), 366 (3) (mid 18th cent.), 367, Etthī 2079 (a.h. 1110/1698 or 1101/1690), 2080 (shorter. a.h. 1107/1695), 2081 (also short. a.h. 1122/1710), 2082 (fragment), 1763 (16), 2935, 2936 (?) (containing in addition to the letters (fewer than in 2935) three munāzarāhs (rūz u šahb, arba’ah ‘anāsīr, tīq u qalām), sifāt i bāgh, and some other prose pieces). Alīgarh Subh MSS. p. 54 no. 40 (a.h. 1164/1751), Lindesiana p. 198 no. 493 (circ. A.D. 1760), Browne Suppt. 1333 (King’s 17), 1334 (Corpus 178 (2)), Madras 1 205(b).


471. Harkaran, son (walad) of Mathurā-Dās, Kanbāl Multānī was for a time Munshī to Nāwāb I’bār Khān, i.e. probably the eunuch who was appointed Sībāb-dār of Akbarābād in the 17th year of Jahāngīr’s reign, a.h. 1031–2/1622–3, and who died about two years later (see Ma’āthīr al-umārā’ I pp. 134–5; Radīkār al-umārā’ fol. 4; Rieu II 530b). His Inšhā’ was compiled at the suggestion of some friends of his at Muttra (Mat-hūrā). The date of compilation is not mentioned in the preface. The MS. Ivanow 363 contains several letters dated 1055. In Balfour’s edition there are some dated 1190.\(^2\)

(Inšhā’ i Harkaran), or Irshād al-tālibān (?)\(^3\) (beg. Ba-d az āndā u thanā-yi hadrat i Īzād i muta’ālā, models for letters and legal documents divided into seven bāhs: Leyden I p. 175 no. 294 (a.h. 1138/1725–6), Bodleian 1384 (a.h. 1146/1734), Berlin 62 (13) (from the 3rd letter of Bāb V onwards. A.h. 1152/1739), Edinburgh 333 (a.h. 1185/1775)\(^4\), Ivanow Curzon 717 (2) (a.h. 1186/1772), 141, 1st Suppt. 792 (2), Ivanow 363, Etthī 2932 (a.h.1190/1776), 2933, 2069–76, Ross and Browne 187–8, R.A.S. P. 226 (a.h. 1195/1781), 225, P. 348 (2); Biochet IV 2061 (2) (18th cent.), II 1062, Breli-Dibhbar p. vii nos. 2. 3, Rieu II 795b, 797b, 530a, Princeton 427, Mehran 75–6, Asaffyah I p. 118 nos. 121, 169, Aumer 320, Browne Pers. Cat. 188, Suppt.

\(^1\) For this caste-name see PL. I pp. 124 n., 968 n. 3, 1063 (101), 1113.\(^5\)

\(^2\) See, for example, pp. 166, 168, 170, 172.\(^6\)

\(^3\) In most of the MSS., as in Balfour’s edition, no formal title is mentioned in the preface, but the title Irshād al-tālibān, possibly spurious, seems to occur in a few (cf. Biochet II 1062, Ivanow Curzon 141, Vatican Pers. 108 (Ross p. 118)).

\(^4\) So the catalogue, but a.h. 1118 = 1771–2. V.S.).


472. S. Abú ḫ-Muẓaffar Bārhah, entitled first S. Muẓaffar Khán and later Khán i Jahán, was appointed Governor of the fort of Gwalior in the first year of Shah-Jahán’s reign. He died in 1055/1645.


474. Mirzā M. Jalāl [al-Din], or Jalāl, Tabātabā’ī has already been mentioned (*PL* I pp. 565–6) as the author of a Shah-Jahán-nāmah and of the Shash fāṭ ṣ i Kāngrah.

*Munṣhā'át i Jalālā-ye Ṭabātabā’ī*, prefaces to the divāns of “Kallim”, “Qudṣī”, and “Munir”, the sağı-rāmah of “Zuhūr”, the Riqāyfiā’ and other works, letters written in the name of Shah “Abbās to ‘Abd Allāh Kháh Uzbak, letters to various contemporaries and other compositions, possibly not existing in any “official” collection made by the author himself (though Rieu III 933a, for example, may be such a collection), but preserved (sometimes a few, sometimes many of them) in MSS, containing compositions either of Jalālā alone or of various elegant writers: *Rieu* III 933a (Muntakhab az bayād i ... Muhammad i mulaqqab ba-Jalāl al-Din i Ṭabātabā’ī. Beg.: Jahān jahān āfrīn in Jahān-āfrīn kih taṣwīr. ... Foll. 115–302. Preceded by the Shash fāṭḥ i Kāngrah. Circ. A.D. 1850), *Āṣafiyah* I p. 132 no. 20 (Majmūʿah i inshā-ye J. al-D. i Ṭ. wa-ghairah, the author’s names being given in the next column as J. al-D. M. Ṣ. and M. Tāhir Naṣīrābādī [sic.: cf. *PL* I p. 818]. A.H. 1142/1729–30), *Bodleian* 1416 (an anonymous anthology, Khuḷāṣat al-inshā’, containing several compositions by Jalālā), *Lindesiana* p. 161 no. 425 (“A Collection of Elegant Extracts; Historical and Poetical”). Circ. A.D. 1770), *Bānkīpur* XI 1098 (XXII) (six prefaces and four other compositions on foll. 101b–120a of a large anthology (bayād). 18th cent.), IX 872 (1–7), (32), and also foll. 178b, 199a–202a, 224a, 236a, 237b (Waḥṣat-ṇāmah, a satire on “Shaʿīdā”), 243a–248a, 258a–260a, 295b, 337a, 398a (numerous compositions of Jalālā in the Majmūʿa al-afkār (so on title-page only), a large anonymous collection of (1) prefaces, fifty-eight in number, and (2) other prose compositions. 19th cent.).

475. Rāy Chandar-bhān “Barahman” died in 1068/1657–8 or 1073/1662–3 (see *PL* I pp. 570–2).

1 A collection of Arabic and Persian munṣhā’āt (cf. Bānkīpur IX 872 (1), Bodleian 1416 fol. 284b).
2 Cf. Bānkīpur IX 872 fol. 178b.
3 Cf. Bānkīpur IX 872 (2), where these words are quoted as the beginning of Jalālā’s preface to a muraqqā.
4 Cf. Rieu III 933a, where a taʿlīb, or correction, administered to Mullā Shaʿīdā is mentioned, and Bodleian 1416, which contains some correspondence between Jalālā and “Shaʿīdā”.


476. M. Ṣāliḥ Kanbō Lāhāuṛī has already been mentioned (PL. I pp. 578–81) as the author of the ‘Arzd i Ṣāliḥ which he completed in 1070/1659–60.

(1) Bahār i sukhan (beg. Izād i sukhan-āfrin rā sipās kī chīrāgh i guftār rā), letters, both official and private (including many written on behalf of Shāh-Jahān and amīrs of his time) and other prose compositions (descriptions of Shāhjahanābād, Āgra, Kashmīr, prefaces, etc.) divided into four chamsān and collected by their author in part at the suggestion of his friend, Abū `l-Barakāt “Mūnīr” Lāhāuṛī, who died in 1054/1644 (see no. 470 supra) and whose flowery preface introduces the work, but completed only after an interval on 16 Shawwāl 1065/19 Aug. 1655, the twenty-ninth year of Shāh-Jahān’s reign, at Shāhjahanābād (so in Ethé 2090 and 2091), a later edition (e.g. Rieu I 398, Ivanov Curzon 144) being extant which contains letters as late as 1072 and 1074 and in which, apparently without mention of the earlier edition, the work is said to have been resumed and completed in 1074/1663–4 at the request of Maulānā Abū `l-Faṭḥ Multānī after the delay caused by “Munīr’s” premature death and other circumstances: Browne Suppt. 194 (A.H. 1104/1692–3. Corpus 86), 195 (A.H. 1139/1726–7. King’s 49), Rieu 1397b.

[So the catalogue, but A.H. 1185 = 1771–2 V.S.]


(2) Bahār i khazān, letters of congratulation and elegies (makātab i tahmiyat-āmīz i marāthī i ḥasrat-angīz) collected or composed in 1087/1676–7: Kapūr’t-halā 215 (see M. Shafi’s brief description in OCM. IV/1 p. 63).

(3) Munāzārāh i abr i daryā (beg. H. Faid-bakhsh rā kāh pāyah i dawlat i abr): Ethé 2940 (circ. A.D. 1853).

477. Mir M. Ismā’īl Tirmidhī.


478. Ḥājī ‘Abd al-`Ali Khān. Munshā’āt i ‘Abd al-`Ali Khān (beg. Nāmaʾī khī az jānīb i Nawwāb i ashraf Sulṭān ‘Abd Allāh Qutb-Shāh), containing” “letters to Aurangzēb addressed to him while he was a Prince” [but it seems doubtful whether the ascription to ‘Abd al-`Ali Khān has good authority, since the collection, beginning with a letter from ‘Abd Allāh Qutb-Shāh to Shāh ‘Abbās II, appears to have neither preface nor colophon]: Madrās 1253 (440 pp.).

479. “Fādīl” does not mention his name in the work described below but his takhallus occurs in some of the verses quoted.

(Risālah i inshā’ wa-gha’irah) (beg. Imlā chīh? ‘Ilharātī zi khut-ʿarāʾī-st * Inshā chīh? Kināyātī zi kwush-gūvā-t-st), a treatise of encyclopaedic contents composed for the instruction of the author’s own son, Kamāl al-Dīn M. Qāsim, completed on 6 Shāb‘bān 1069/29 April 1659 in the parganah of
Bāwāl [somewhere near Sūrat] and dealing with poetics, versification, questions of style, calligraphy and various other matters of elementary education: Ivanow Curzon 143 (foll. 78. Early 18th cent.).

480. The titles Ruqaʾīt i Amīr Khusrau, Inshāʾ i Amīr Khusrau, Khayālāt i Khusrawī, and Nāmāh i khayālāt, occurring in various catalogues, seem all to indicate the same collection of letters, which are introduced by a quotation from the Duwal Rāmi and obviously owe to that fact the erroneous attribution to Khusrau Dihlawī. According to Wahid Mirzā, whose conclusions are based on an examination of the I.O. MS. (Ethē 1221), the work “was written by one Abdul Bāqī Munshi of Aminābād (Deccan) in the reign of Shāhjāhān, and comprises letters dictated by his master, Mirza Ibrāhīm Beg, son of Hassan ‘Ali Khān Turkmān (see fol. 70 et seq. of the MS.)”. The Bombay University catalogue (Sh. ‘Abd al-Qādir) does not identify the author, but he points out that the letters contain quotations from poets much later than Khusrau and that in one of them the writer advises his son to read the ‘Yār i dānish. His conclusion is that the author was a Shi‘ite of the 17th century. S. M. ‘Abd Allāh in describing the Lahore MS. of an inshāʾ “wrongly ascribed to Amīr Khusrau” [and doubtless identical with the “Nāmāh i khayālāt”] gives the author’s name as “Turk” [presumably a takhallus].


Description: M. Wahid Mirza Life and works of Amīr Khusrau, Calcutta 1935, pp. 150–1.

481. ‘Innāyat Allāh Kanbū Lāhāuri died in 1082/1671 (see PL. I p. 578).


482. Mullā “Jāmiʿī”.

Khāṣṣ al-insāḥ (a chronogram = 1074/1663–4. Beg. “In nāmāh ikh ‘unwān i wai az ḥamd i Khudāwāt *), model letters in “the highest style of refined prose-writing” for various occasions, collected in Aurangzēb’s reign, one of the sources cited in the Daqiq al-insāḥ, where the anonymous author’s takhallus is mentioned: Ethē 2095 (A.H. 1124/1712), 2096 (slightly defective at end).

483. Mullā “Tuhrā” Mashhadī, who used also the takhallus “Shīftāḥ”, went to India in Jahāngīr’s reign (A.H. 1014–37/1605–28), and doubtless he was in this period that he wrote his Murtafīʾāt, which describes a darbār at Jahāngīr’s court (no. 7 in the Cawnpore Rasāʾīl i Tuhrā). For a time he was in the service of Sultan Murād-bakhsh, Shāh-Jāhān’s youngest son, whom he eulogised in the Tāj al-madāʾārī (no. 10 in the Cawnpore Rasāʾīl) and whose conquest of Balkh and Badakhshān in 1055–6/1645–57 he celebrated in the Mirʾāt al-futūḥ. Aurangzēb’s succession in 1068/1658 is the subject of the
Julūsīyah (no. 16 in the Cawnpori Rasā‘īl). Towards the end of his life he went to Kashmir with Mīrāz Abū ‘l-Qāsim, the Diwān, and lived there in seclusion (Wāgīyat i Kashmīr p. 151 ult.). According to Rieu he is spoken of as dead in the Mīrāyat al-‘alam, which was composed in 1078/1667–8 (but in which some later dates occur). Tahir Naṣrābādī, who calls him Mullā Ṭuğhrā-ya Tabrīzī (though “shokhiṣī mi-gufī kīh Māshhādivī”), praises his munshāyat, says that his takhallus is “wāshṣat” and gives some further information, but something seems to have gone wrong with the text (in the printed edition at any rate), since the statements have a suspicious resemblance to those made concerning Mullā Jamāl al-Dīn M. “Wāshṣat” b. Mīr Dīyā Ṭabātabā’ī Ardīstānī two pages further on (p. 342).

[Mīrāyat al-‘alam (cited by Rieu): Tahir Naṣrābādī p. 339; Sarkhwush (Sprenger p. 112); Hamīṣhah bāhār (Sprenger p. 125); Safīnah in Khwushgāh no. 610; Wāgīyat i Kashmīr p. 151; Tārīkh i Muḥammad-Shāhī (Berlin p. 480 no. 216); Riyād al-shu’ārā’ no. 240); Majma’ al-nafā’is (cited Bānkīpūr III p. 126); Khulāṣat al-kalām (Bānkīpūr col. 298, Bānkīpūr VIII p. 142 no. 23); Šīhuf i Ḫirābīm, T. no. 65; Khulāṣat al-afkār no. 161; Mokhazan al-gharā’ib no. 1470; Riyād al-afkār (Bānkīpūr Suppt. I p. 56; Rieu II p. 742; Shām‘i anjuman p. 278; Bānkīpūr III pp. 125–6; Ency. Isl. under Ṭuğhrā (V. F. Būchner).]

“Ṭuğhrā’s” poems, of which MSS. are not common, include a long sāqi-namah (Etthe 1586 (1)), Bānkīpūr III 333 (foll. 1–127), and probably also Browne Suppt. 747 (King’s 122), the ‘lqādiyyah, a mathnawī on ‘Alī’s creed (Rieu Suppt. 419 XVIII, Philadelphia Lewis Coll. 84 and Bānkīpūr Suppt. II 2259 (a mukhammas)), a mathnawī in praise of Kashmīr (Etthe 1568 (2)), other mathnawīs (cf. Ross and Browne 172), as well as ghazals, muqāṭa‘at, rubā‘iyāt, etc. (Etthe 1586 (3)–(5), Bānkīpūr III 333 fol. 127b onwards, and doubtless Līndesiana p. 230 no. 289). “The [prose] compositions of Ṭuğhrā, which are much admired in India, are written in a most artificial style, and so overloaded with metaphors and fanciful imagery as to render the discovery of their subject matter a by no means easy task” (Rieu II 742b). Most of these compositions are enumerated in the list which follows. The MSS. there referred to include almost all of those described in detail by cataloguers. Other MSS., which have not been described in detail but which may be presumed to contain varying numbers of these compositions, are Browne Suppt. 113 (Insha‘-yi Mullā T. a.h. 1181/1767–8. King’s 22), 660 (“Risāla-i-Ṭuğhrā” [sic]. Foll. 93. Corpus 188), 1260 (Munshāyat i T. a.h. 1258/1842–3. Corpus 155 (1)), 1554 (“The prose writings of Ṭuğhrā …”. Corpus 155). Cambridge 2nd Suppt. 65 (18th cent.). Peshawar 1910 (Insha‘-yi Mullā T. a.h. 1183/1769–70), Līndesiana p. 230 no. 792a (Munshāyat. Circ. a.d. 1780), Lahore, Panjāb Univ. (Rasā‘il. 2 copies dated 1811 and 1252/1836–7. See OCM. VII/3 p. 58), Bānkīpūr IX 871 (a.h. 1258/1842), Aṣāfīyah I p. 116 no. 180, p. 122 no. 65, Bōledīan 1389, 1390, III 2710, Rehtsak p. 141 (“The Ensha’ of Mollā Tgotrā consists mostly of complimentary expressions used in epistolary correspondence; there are, however, also three or four letters, but no rules of composition”).

(1) Aḥāq in bulbul: see Dībāchāh i Mīr‘yār al-‘idrāk.

(2) Anwār al-mashhāqi, or (as in Ivanov 1st Suppt. 789 (9)) Sāqī-namah, (beg. Ai jīsh i dī lī u sābūhī u jām az Tū i dī. Shab-nishānīn in bazm i sakhān), on the joys of spring (Cawnpori ed. no. 12): Rieu II 744a XIX (A.H. 1147/1735), Ethē 1588 (15) (A.H. 1148/1736), 1589 (12), 1586 (6) (XXVIII), 1763 (18), Ivanov 1st Suppt. 789 (9) and (17), Curzon 145 (10), Bānkīpūr III 333 (XVI), XI 1100 (IX) (5), Bombay Univ. p. 279 (2), possibly also Browne Suppt. 747 (Sāqī-namah, by Ṭuğhrā. King’s 122. [This MS., however, begins differently. V.S.]).

(3) Ašḥāb-namah (beg. Shukr i Nāzīmī kíh aḥyāt i burāj), in praise of the seven mathnawīs of Zulğāf (Cawnpori ed. no. 15): Rieu II 744a XXI (A.H. 1147/1735), Ethē 1586 (6) (XXI), Ivanov Curzon 145 (5), 1st Suppt. 789 (22), Bānkīpūr III 333 (XX), Bombay Univ. p. 280(8).

(4) Bahārīyah: see Mushābahāt in rabī‘ī.

(5) Chashmah i faiḍ (beg. Ai mulk i wujuhd dar darat ma‘wāt i dī. Ḥamd i Akbar Padshāhi kíh lashkar i nār i
writing), exordia of imaginary letters by imaginary writers to
a sovereign (the metaphors in each letter having relation to
some particular idea), preceded by a fanciful description of
the Prophet’s Mīrāj or Ascension (Cawnapore ed. no. 17): Rieu
II 744b XXIX (A.H. 1147/1735), Ethè 1586 (6) (XIII), Ivanov
Curzon 145 (2), Bānkīpūr III 333 (XXIII), Bombay Univ.
p. 281 (13).

(6) Dībāchāh in Mī‘yar al-ıdrāk, or Āhang in bulbul, or
jīsh in bulbul (beg. Fīsh-rāw i sāz in sūkhan), a eulogy of the
dēwān of Šāh-iz (Cawnapore ed. no. 5): Ivanov 371 (A.H. 1070/
1659–60?), Ist Suppt. 789 (11) (A.H. 1157/1744), Rieu II 742 b 1
(A.H. 1141/1729), 744a XXIII, Ethè 1588 (12) (A.H. 1148/1736),
1589 (6), 1586 (6) (X), 1590 (9), 1587 (4), Bānkīpūr III 333
(XII), XI 1100 (IX) (13), Bodleian 1389 (9), 1241 (34) (c)
(portion only).

(7) Dīyāfat in ma‘nawī (beg. Ba-Dakan sāl i gham), on a
famine in the Deccan: Rieu II 744 a XXVI (A.H. 1147/1735),
Ivanov Curzon 145 (11), Ist Suppt. 789 (20), Bombay Univ.
p. 281 (12).

(8) Firdausīyāh (beg. Ai dar jalāb i Tu khānah-br-dāsh
sahāb . . . Thūnā-yi bahār-pairāy), a eulogy of Kashmiri
(Cawnapore ed. no. 1): Rieu II 742b II (A.H. 1141–7/1729–35),
821b, 875b, Ethè 1588 (A.H. 1148/1736), 1589 (14) (A.H.
1171/1758), 1586 (6) (I), 1587 (I), 1590 (8), Ross and Browne
186, Ivanov 373 (A.H. 1171/1757–8), 1st Suppt. 789 (I),
Bānkīpūr III 333 (I), IX 871, XI 1100 (IX) (1), Bodleian 1389
(1), 1390, Bombay Univ. p. 290.

(9) Gīryah in qalam (beg. Gīrya i qalam khitāb i in raqam
(i?) . . . dardhāk Tughrā-st kih az māתam-afrazi), a description of the
rainy season: Rieu II 744b XXVII (? ) (A.H. 1147/1735),
Bānkīpūr III 333 (XIV), Bombay Univ. p. 280 (5).

(10) ʻIbrat-nāmah (beg. Dar ḍalāi kih tīgh), a letter to
Muqīmā (M. Muqīm) exposing the plagiarisms of Naṣīrā-yi
Hamadānī (for whom see no. 458 supra) from “the late”

1 The opening words given by Rieu (Jāyad zā tan i khqāy nīshān nīr i aqal) agree
with the first words of Ivanov-Curzon 145 (4) (beg. Jāyad . . . aqal • • • Raft kih
št-vār-sāz), which is described by Ivanov as a short elegy, without title, dealing
with the execution, or generally death, of a high official whose name is not given
(Dārū Shīkūš?) in 1068/1658.

Zuhūrī (for whom see no. 457 supra) (Cawnapore ed. [as one of the
Ruqa‘āt]): Ivanov 371 (A.H. 1070/1659–60?), Rieu II 743b
XVI (Title: Anbar-nāmah. A.H. 1147/1735), Ethè 1588 fol. 59b
(A.H. 1148/1736), 1589 (13) (1), 1586 (6) (XXIII) (1), 1587 (17),
Bānkīpūr III 333 (XXIV) (1), Bodleian 1241 (34) (d) (portion
only), and in other MSS, as one of the Ruqa‘āt.

(11) Fīlāmīyāh: see Mīrāt al-ʻuyūb.

(12) Ilhāmīyāh (beg. Dar nazād i māhabbat hamah jā . . .
Li-lālīh ʻi-ḥamd kih naqš i murādām), a Sūfi tract (Cawnapore
789 (3), Bānkīpūr Suppt. II 2124 (A.H. 1080/1669–70), Bānkīpūr III
333 (III), Rieu II 743 a VII (A.H. 1141–7/1729–35), Ethè 1588
(13) (A.H. 1148/1736), 1586 (6) (III), 1587 (3).

(13) Ishāratīyāh (beg. Chūn r’āyāt i madmūn i Kalimā-y
I-nāsa ʻalā qadri uqālūhim lāzīm asti), addressed to Yūlīchī Khān
Tabrīzī (cf. no. (23) below): Ethè 1588 (14) (parts only. A.H.
1148/1736), 1587 (13).

(14) Juftūsīyāh (beg. Ai kaukabah-at furūgh-paimāy i
sārī • • • Sar i zabān az ḥamad), a panegyric addressed to
Aurangzēb on his accession (Cawnapore ed. no. 16): Rieu II
744a XXIV (A.H. 1147/1735), Ethè 1586 (6) (XIV), Ivanov
Curzon 145 (1), Ist Suppt. 789 (19), Bānkīpūr III 333 (XXII),
Bombay p. 280 (7).

(15) Jīsh in bulbul: see Dībāchāh in Mī‘yar al-ıdrāk.

(16) Kalimat al-haqq (beg. Daurān chu dar sitāyīsh muzā
dīmā na-dīdāh *), a complaint of a lack of liberality in the
king and his son: Rieu II 744a XVIII (A.H. 1147/1735), Ethè
1586 (6) (XX), Ivanov Curzon 145 (12), Bānkīpūr III 333
(XIX), Bombay Univ. p. 280 (6).

(17) Kanz al-ma‘ānī (beg. Naftā-is i maktāhan i dahān),
a eulogy of Prince Shāh-Shujā’ (Cawnapore ed. no. 6): Bānkīpūr
Suppt. II 2127 (A.H. 1080/1669–70), Bānkīpūr III 333 (VIII),
XI 1100 IX (3), Ethè 1590 (2) (A.H. 1092/1681), 1588 (10) (A.H.
1148/1736), 1589 (3), 1586 (6) (VI), 1587 (5), Rieu II 743a X

(18) Kāshīf al-ʻuyūb: see Mīrāt al-ʻuyūb.

(19) Khamsah in nāqṣah (so Rieu) or Khamsah in
Darʿīryāyah (so Ethè 1587 (11)) (beg. Azurdah am az didān i bi-
dardî chand*), an attack on five persons at the court of Golconda: Rieu II 743b XIII (a.h. 1147/1735), Ethé 1588 (14) (a.h. 1148/1736), 1587 (11).

(20) Majma' al-gharā'ib (beg. Chih navisam az wus'at i daryābāgh i Kamam), a description of Lake Kamam (in the Carnatic according to Ivanov p. 163*), said to have been the composition which first drew the King of Golconda’s attention to Tughrā (according to a heading: see Rieu II p. 743*), (Cawnpore ed. no. 8); Ivanov 371 fol. 98 (a.h. 1070/1669–60*), 1st Suppt. 789 (6), Rieu II 742b IV (a.h. 1141–7/1729–35), Ethé 1588 (4) (a.h. 1148/1736), 1589 (5), 1586 (6) (VIII), 1587 (14), 1590 (7), Bānkipūr III 333 (X), XI 1100 IX (9), Bodleian 1389 (8), 1241 (34) (b).

(21) Mīrāj al-faṣāḥah (beg. Az Hāq sukhan i mu'jizah-āyīn khwāhām*), in praise of S. Bahādur Khān: Rieu II 744b XXVIII (a.h. 1147/1735), 875b, Ethé 1586 (6) (XXII), Ivanov 1st Suppt. 789 (13), Curzon 145 (6), Bānkipūr III 333 (XV), Bombay Univ. p. 280 (3).

(22) Mīrāt al-futūh (beg. Yakkah-tāzān i maidān i taqrīr), on the conquest of Balkh and Badakhshān by Prince Murād-bakhsh from the 19th to the 21st regnal year of Shāh-Jahān (a.h. 1055–7/1645–7) (Cawnpore ed. no. 4); Bānkipūr Suppt. 2126 (a.h. 1080/1669–70), Bānkipūr III 333 (IV), XI 1100 (IX) (2), Rieu II 743a VI (a.h. 1141–7/1729–35), Ethé 1588 (8) (a.h. 1148/1736), 1589 (2), 1586 (6) (IV), 1587 (6), 1591, 1771 (13), Bodleian 1389 (2).

(23) Mīrāt al-'uyyūb (so Rieu, or Ḵāmīyā, so Ethé 1587 (12), or Kāshīf al-'uyyūb (so Ethé 1588 (14)) (beg. Yūḩī hamah waqāt bādah i 'umābī nīs*), a satire on Yūḩī Khān (so Ethé 1587 (12)) or Pūchī Khān (so Rieu) b. Āqā Khān (Tabārizi according to the Ḵᵛājārīyā, an amīr at the court of Golconda: Rieu II 743b XIV (a.h. 1147/1735), Ethé 1588 (14) (parts only. a.h. 1148/1736), 1587 (12).

(24) Mīyār al-iḍrāk: see Dābāzāh i Mīyār al-iḍrāk.

(25) Murtazā‘īt (beg. Naubahār āmad kih miqrād), a description of a darbār at Jahāngīr’s court (Cawnpore ed. no. 7): Rieu II 743a V (a.h. 1141–7/1729–35), 850b, 1590 (1) (a.h. 1092/1681), Ethé 1590 (1) (a.h. 1092/1681), 1588 (5) (a.h. 1148/ 1736), 1589 (10), 1586 (6) (VII), 1587 (8), Ivanov 1st Suppt. 789 (4) (title given as Lāma‘āt) and (21) (title Murtaza‘īt), Bānkipūr III 333 (V), XI 1100 (IX) (12), Bodleian 1389 (6).

(26) Mushābahāt i rabi‘ī or Bahārīyah (beg. Mawsin i an shud kih mainā rāg i Hindī sar kunād), comparisons drawn from the spring and other seasons (Cawnpore ed. no. 9): Rieu II 743b XII (a.h. 1141–7/1729–35), 875b, 850b, Ethé 1588 (7) (a.h. 1148/1736), 1589 (9), 1586 (6) (IX), 1587 (10), 1590 (3), Bānkipūr III 333 (VII), XI 1100 (IX) (10), Bodleian 1389 (4), 1241 (34) (a), Browne Suppt. 1190 (Corpus 91. This MS. of 68 foll. contains more than this one work).

(27) Numānah i insāh (beg. Simān waraqī zi yasaṉān dādand* ... Tuḥra‘-yī waraq-intimā chān), in praise of Aurangzēb: Rieu II 744b XXXII (a.h. 1147/1735), Ethé 1586 (6) (XVII), Ivanov Curzon 145 (9), 1st Suppt. 789 (14), Bānkipūr III 333 (XIII), Bombay Univ. p. 280 (9).

(28) Pārī-khānah (beg. Aī Ṭāqīn i fard i rizq ... Lafız-i qalamu kih ig‘īn navisān), in praise of Shāh ‘Abbās II: Rieu II 744a XXV (a.h. 1147/1735), Ethė 1586 (6) (XIX), Ivanov Curzon 145 (7), 1st Suppt. 789 (12), Bānkipūr III 333 (XVII), Bombay Univ. p. 281 (14).

(29) Ruqṣahāt i Tuḥra‘ā, letters to persons enumerated in Bkp. XI 1100 (IX) (14) (Cawnpore ed. pp. 193–270): Rieu II 743b XVII (a.h. 1147/1735), Ethė 1588 (16) (a.h. 1148/1736), 1589 (13), 1590 (10), 1586 (6) (XXIII), Bānkipūr III 333 (XXIV), XI 1100 (IX) (14) (a.h. 1160/1747), Bodleian 1389 (10), 1241 (34) (e), Bombay Univ. p. 279 (1).

(30) Ta‘adād al-nawādar (beg. Dar tirah zamīn i Hind dilīgh shudam*), a description of eight stages on the road to Kashmir (Cawnpore ed. no. 11): Rieu II 744a XXII (a.h. 1147/ 1735), Ethė 1588 (3) (a.h. 1148/1736), 1589 (7), 1586 (6) (XII), 1587 (9), 1590 (4), Ivanov 1st Suppt. 789 (8), Bānkipūr III 333 (9), XI 1100 (IX) (6), Bodleian 1389 (5).

(31) Tadhkiraat al-akhiyyā, or Tadhkiraat al-akhyār, or Tadhkiraat al-āhībbā, or Tadhkiraat al-atgiyā, or Tadhkiraat al-ahīyyār (beg. Tuḥra‘ā tā kai rīgh i zahān), eulogies of twelve contemporaries, shāikhs, qādis, physicians and poets living in Kashmir (Cawnpore ed. no. 14): Rieu II


(34) Tajjaliyyāt (beg. Kashmīr buwad fasl i khazān `alam i nīr *), in praise of Kashmīr with a eulogy on Mīr Husain Sabzawārī (Cawnpore ed. no. 13): Bānkīpur Suppt. II 2128 (A.H. 1080/1669–70), Bānkīpur III 333 (6), XI 1100 (IX) (8), Rieu II 743a IX (A.H. 1141–7/1729–35), Ethē 1588 (2) (A.H. 1148/1735–6), 1589 (8), 1586 (6) (V), 1587 (7), 1590 (6), Ivanov 1st Suppt. 789 (7) (title: Tajjaliyyāt i khazān), Bodleian 1389 (3).

(35) Thamarah i tibbī (beg. Ai dard i Tu bihtar az dawā`-yi digarī * ... Shukr i Ḥakīmī kih dard i bi-darmān), a composition containing metaphors drawn from medicine: Rieu II 744b XXX (A.H. 1147/1735), Ethē 1586 (6) (XVI), Ivanov Curzon 145 (3), 1st Suppt. 789 (15), Bānkīpur III 333 (21), Bombay Univ. p. 280 (11).

(36) Wajdiyyāh (beg. In nāmah kih āwāzah dar inshā dārad * ... Naghmah i dil-nishān bi-taranumān i ēmdān), a composition containing metaphors drawn from music: Rieu II 744b XXXI (A.H. 1147/1735), Ethē 1586 (6) (XV), Ivanov Curzon 145 (8), 1st Suppt. 789 (18), Bānkīpur III 333 (18), Bombay Univ. p. 280 (10).

Editions: Rasā`īl i Tughrā [containing 17 of the rasā`īl, namely nos. (2), (3), (5), (6), (8), (12), (14), (17), (20), (22), (25), (26), (30), (31), (32), (33), (34) supra, followed (p. 193) by rūqa`ār]: Cawnpore 1266/1850* (pp. 272. Interlinear and marginal notes); 1269/1853* (pp. 271); 1288/1871* (pp. 270); 1876* (pp. 270); [Lucknow] 1885*.

Urdu translation by Naṣīr al-Dīn: Urdu tarjamah i Rasā`īl i Tughrā, Lahore [1924]*.

484. Mīrzā M. ‘Alī “Ṣā`īb” Tabrīzī (by descent) Isfahānī (by birth), spent some years in India, where he found a patron in Zafar Khān “Ahsan” (cf. PL. I p. 815), was Malik al-shu`'arā`a` under Shāh ‘Abbās II (1052–77/1642–66) and died at Isfahān in 1087/1676 (according to the inscription on his tomb: see Armaghān 19/4 pp. 259–61, 19/9–10 pp. 631–2).

[Bānkīpur cat. III pp. 146–9; Browne Lit. Hist. IV pp. 163–5, 265–76; Ency. Isl. under Ṣā`īb (V. F. Büchner); etc.]

(Munsha`āt i Ṣā`īb), several prose pieces, including letters to a Wazir of Isfahān, to ‘Ināyat Khān b. Zafar Khān and others (unnamed in Bānkīpur XI 1098 (20)), a eulogy of tobacco and a condemnation of sharab: Bānkīpur XI 1098 (20) (some letters and the Ta`rīf i tambākū). 18th cent.). Rieu Suppt. 376 fol. 310 (Qūrqi i sharāb, A.H. 1170/1756), Aṣāfiyah I p. 126 no. 133 (“Ruq`ah dar Ta`rīf i tambākū wa-qaharā`) Majlis 621 (1) (tambākū and sharāb).

485. M. Tāhir Naṣrābādī has already been mentioned (PL. I pp. 818–21) as the author of the Tadhkīrāh i Tāhir i Naṣrābādī, which he began in 1083/1672–3.

Gulshan i khayālāt (or khayāl) (beg. Ba-nām in Gulshan-ārāy khayālāt), a piece of ornate prose: Rieu Suppt. 376 fol. 310 (A.H. 1170/1756), Bodleian 1623 (6), 1906 fol. 48.

486. “Hadiqā”.

(Insā`ī i Hadiqā) (beg. Ba`d az insā`ī-ya hānd u thanā-ya ḥaḍrat i Afrīdīgār kih jumlah i naqṣādāt rā), model letters to relations, friends and officials of inferior rank, compiled in India probably in 1077/1666–7, a date occurring at the end of one of the letters (fol. 16a) as well as in the colophon: Rieu II 530a (foll. 17. A.H. 1077/1666).
487. M. Amīn "Waqārī" Ṭabāsi Yazdī b. Ḥabīl-Fattāḥ, a descendant of the poet Shams i Ṭabāsi (for whom see Qazwīnī Ṭāḥīr al-bilād pp. 272–3, Daulat-Shāh pp. 161–6), had spent much time in Yazd. He was accomplished in poetry, prose composition (inšā), riddles (nu’amāmā) and poetical figures (ṣūra‘u‘u badā‘i‘i‘i shirī).

[Naṣrībādī pp. 179–81; Šuḥṣī i Ibrāhīm, W. no. 25; Makhzan al-gharā‘ib no. 2988; Šuḥṣ i gulshan p. 599.]

Guldarstah i andīshāh (beg. Nukḥūsīn ghuncha‘ī kih az gulbūn), letters and other prose compositions, including two dated 1078/1667–8 and 1081/1670–1 respectively, arranged in twelve bārgs (which are enumerated by Naḍīr Aḥmad and of which the first contains prefaces, the second nikāh-nīmājāt, etc.): Rieu Suppt. 399 (fol. 88. A.H. 1115/1703), Rāmpūr (Naḍīr Aḥmad 312).

(Ruqa‘āt i jahān-ārā Bēgam).


489. Muḥammad Rafi Wā‘īz, as he calls himself in the Abwāb al-jīnān, i.e. Mirzā M. Rafi “Wā’īz” Qazwīnī, is described by Naṣrībādī as the grandson (nāwādah) of Mullā Fath Allāh Wā‘īz Qazwīnī. It is therefore probably incorrect in at least one particular to call him, as in the Amal-al-āmīl, Rafi al-Din M. B. Mawlānā Fath Allāh al-Qazwīnī. According to the work just cited he was a pupil of Khalīl b. al-Ghāzī al-Qazwīnī (for whom see PL. IV no. 285 (1)).

“Sarkhwush”, writing in 1093/1682 or later, speaks of him as resident at Isfahān, and according to “Wā‘īz” Dāghistānī he died ṣaraw‘al i jūliṣ i khāyūn i mālīk i riqāb, i.e. at the beginning of the reign of Shāh Sulṭān-Husain (A.H. 1105–35/1694–1722). In the Amal-al-āmīl the date of his death is given as Ramaḍān 1089/Oct.–Nov. 1678. At any rate he did not die before 1088/1677, since, according to Rieu, his diwān contains chronograms ranging from 1030/1621 to 1088/1677. For MSS. of that diwān see Ivanov 803, Blochet III 1914, Rieu II 697b, Rieu Suppt. 334, Lindesiana p. 208, Bodleian 1144, etc. In one of his poems he asks the Shāh to excuse him from accepting an office at court, since, having spent nearly fifty years in anxious cares, he wished to pass the rest of his life in retirement (Rieu II p. 698a). For his well-known work, Abwāb al-jīnān, written in the reign of Shāh Abbās II [1052–77/1642–66], see PL. IV no. 862.

[Tāhir Naṣrībādī p. 171 (in Ṣaff III); Amal al-āmīl p. 67; “Sarkhwush” Kalimāt al-shu‘arā‘ (Sprenger p. 114); Homūshtā bāhār (Sprenger p. 130); Riyāḍ al-shu‘arā‘ no. 2462 (passage quoted in Nujām al-samā‘ p. 149 antepenult.); Majma‘ al-nafā‘īx; “Sirāj” Diwān i muntakhab (Sprenger p. 151); Atash-kadah no. 550; Khūlāsāt al-kalām (Bodleian 390 no. 75; Bānkīpur VIII 705 no. 55); Khūlāsāt al-afkār (Bodleian 391 no. 294); Makhzan al-gharā‘ib no. 2985; Riyāḍ al-‘arīfīn p. 409; Majma‘ al-fusūḥā‘; Rūḏāt al-jannāt p. 541 [bīs]. 1. 7 (Vol. IV p. 102); Riyāḍ al-afkār (Kbp. Suppt. I p. 60); Nujām al-samā‘ pp. 148–50; Shams i anjamān p. 512; Rieu II p. 698a, Suppt. p. 109; Hadīyat al-‘albāb p. 278.)

Inšā‘ i Rafi‘: Lahore Panjab Univ. (A.H. 1226/1811. Foll. 52. See OCM. VII/3 p. 60).

490. Khalīfah Shāh-Muḥammad Qinnā‘ūjī, who in the colophon of Bodleian 1391 is called Khalīfah i tālīb-‘ilm [sic lege] walad i Shaikh Ibrāhīm b. Shaikh Ahmad Chaurāsī (؟).
studied for a time at Bilgrām under Sh. ‘Abd al-Ghafūr and S. Khair Allāh. Ghulām-‘Alī ‘Āzād ’, who mentions that fact in his Ma‘āthir al-kirām, describes his Jāmī’ al-qawānīn as much used in schools, although its style had no great merit (see Rieu I 414b).

Jāmī’ al-qawānīn, or Inshā’ i Khalīfah (beg. St. u niyāyis husband Aḥād rā kih kātib în faṣāḥat-bayān), letters written by the author while a student at Qnnaquj to scholars and others, collected in 1085/1674 and arranged in four faṣls ((1) dar maktūbāt, (2) dar ruqa‘āt, (3) in two qisms, (a) dar muraqāsāt in taḥnī‘at-angīz, (b) dar mukātabāt in ta’ziyat-āmīz, (4) dar ādāb u alqāb u khātimāt in kitāb): ḉūṣafīyā I p. 116 nos. 125 (A.H. 1016/1607–8 (1)), 170, p. 120 no. 156 (A.H. 1258/1842), Mehrēn 74 (A.H. 1145/1732), 73 (fragment only). Lahore Panjāb Univ. (several copies, one dated 1147/1734. See OCM. VII/3 p. 59).


Editions: Calcutta 1834 (Inshā‘-yi J. al-q. See Zenker II no. 337); Mīrzāpūr 1255/1839* (J. al-q. Pp. 96); Lucknow 1261/1845* (pp. 99); [1908]* (Inshā‘-yi Khalīfah mutarjam. With Urdu translation by ‘Abd al-Sa‘īd Aḥmad. Pp. 128); Cawnpore 1267/1851* (pp. 59); 1280/1863* (Inshā‘-yi Kh. Pp. 56); Delhi 1890° (J. i Kh. Pp. 56); Bombay 1313/1895° (Majmū‘ah. Inshā‘ i Khalīfah muhshashāh. Inshā‘ i Rustāmī i maktūbī. Intikhāb in ash‘ār i maktūbī [couplets from poets suitable for quotation in letters]. Jawāhir al-pand [maxims. Pp. 96]; and many others.

1 The khārimah contains seven general rules (qawānīn) according to Berlin cat. p. 1009.

Selecτions: Muntakhabāt i Inshā‘ i Khalīfah [with Urdu translation by Qamar al-Dīn Khān]. Lahor 1860° (pp. 120); 1864° (pp. 83); 1868° (pp. 120).

491. Mīr M. Ḥusain Ḥusainī Tāfrīshī has already been mentioned (P.L. I p. 313) as the author of an account of the early part of Shāh Ṣafī’s reign.

Munṣhā‘ at i Mīr M. Ḥusain i Tāfrīshī, official and other letters (foll. 37b–93a) followed by miscellaneous prose compositions (of the same author *) compiled in 1087/1676–7 (foll. 93b–98a) and a number of titles (alqāb min afkārī). Foll. 98b–99a): Flügel I 281 (2).

492. Zāhīr-ya Tāfrīshī, son of Maulānā Murād Tāfrīshī, was in Georgia as Nāẓīr and Pish-namāz of the province, when Ţāhir Naṣrābādī wrote his tadḥikirah (circ. A.H. 1083/1672–3: see P.L. I p. 820 n. 2).

[Tāhir Naṣrābādī p. 170.]

Shāb-nam i shĀdāb, as it is called from the opening words, or Bāgh u bahār, as it is called in Bānkīpur XI 1094 (VII, beg. Shāb-nam i shādāb i har gīnah sitāyah u āftāh): Bānkīpur XI 1094 (VII) (A.H. 1092/1681), Lindeisana p. 237 no. 590 (circ. A.D. 1800), Berlin 1057 (with Šāḥbāzī’s commentary), I.O. D.P. 428 (h), 490 (h), 498 (s), probably also ‘Alīgār Subh. MSS. p. 45 no. 39 (Risālah i Zāhīr al-Qurāshī. A.H. 1248/1832–3).

Editions: [Lucknow], Hasanī Pr. 1263/1847* (followed by a glossary (p. 27 onwards). Pp. 62); Lucknow, N.K. 1294/1877° (Naṭhīr i Sh. i sh. ma’ farhang i nā-yāb. Pp. 52); [Lucknow] 1882° (Naṭhīr i Sh. i sh. etc. With glossary. Pp. 56. Cf. Mushār I 1567); [Cawnpore], Muḥammadī Pr., 1265/1849° (pp. 52).


494. Munshîi known as (ma’rûf bi-) Malik-zâdah (Munshi kikh bain al-aghrân bah Malik ma’rûf ast, Bânkîpur IX 879) was for a time after the death of Laşhkar Khân in the employ of Prince M. Mu’azzam Shâh-Álam [who reigned as Bahâdûr Shâh from 1119/1707 to 1124/1712] and accompanied his son Prince Mu’izz al-Dîn [Jahândâr Shâh] on the first stages of the Kâbul campaign, returning from Peshawar owing to the hardships encountered. Subsequently, he served in the Deccan as Munshi of the Dîwãns (Finance Department) under the Dîwâns Râhmat Khân and his successor Bîshârât Khân. On the latter’s recall from Aurangzâb Muni, who was in his seventieth year, was permitted on account of old age to remain there and he thus had the opportunity to compile his Nigâr-nâmah.

Nigâr-nâmah i Munshî (beg. Munshi i hikmat i kâmilah i sâkâ), a collection of letters and official documents completed in 1095/1684 and divided into a preface (containing inter alia a brief account of celebrated ancient and modern munshis, some of whom, mostly Indians, are enumerated in Bânkîpur IX p. 107) and two daftars ((1) the author’s own compositions in four safâhs, (2) compositions to other munshis, especially Sh. Tâli-yâr Údai-râj (Munshî to Rustam Khân and, after his death in 1068/1657–8, confidential adviser to Râjâh Jai-Sing’h) and A’mâtât Khân (Mirak Mu’în al-Ádîn Áhmâd, for whom see PL. I p. 1095 n. 4) in five safâhs): Bodleian 1395 (foll. 188. 18th cent.), I.O. D.P. 505 (foll. 401. A.H. 1251/1836), Rieu III 985a (defective at end. Foll. 214. Cir. A.D. 1850), 985b (19th cent.), Bânkîpur IX 879 (19th cent.), Lahore Panjâb Univ. (several copies. See OCM. VII/3 p. 60), Browne Suppt. 1328 (Trinity R.13.106), Gotha Arab. Cat. V p. 527 no. 86.

1 Presumably a tahallus.
2 Yâdigar Bég, who had been First Bakhshî for less than a year when he died in 1081/1671, having previously been successively Governor (Sâbâh-dîr) of Kashmir, Multân, Tattâh, Bihâr and again Multân. See Ma’âthir al-umarâ’ III pp. 168–71.


496. D’hanan’îdar b. Kîrât-Sing’h Kâyat’h 1 It’hânah.2 Ruqa’ât i rangîn (beg. H. u sp. u st. i bîq. ba-dhât i pâk i Karim’h), letters in each of which a particular letter of the alphabet is avoided,3 composed in 1100/1688–9 at A’hmân-nagar ‘urî Râjmahâl 4; Berlin 62 (11) (foll. 24).


499. Fakhr al-Dîn M. Khalîl “Sâhib” seems to have been in the service of Zêb al-Nisâ’ Bégam, Aurangzêb’s eldest daughter, who was born in 1048/1639 and died in 1114/1702. (Munsha’át i Muhammad Khalîl), letters and other compositions in ornate prose without title or preface, including several letters to Zêb al-Nisâ’ Bégam and one to

1 i.e. Kâyas’h, the name of the writer caste.
2 Spellings unconfirmed.
3 Cf. Râckert Grammatik, Poetik und Rhetorik der Perser, 1874, p. 163.
4 i.e. Râjmahâl in Bengal, not the better known A’hmân-nagar in Western India.
Aurangzbek's chief secretary Mullā Makhduum Fadil Khān, who received the title of Khān in 1095 and died in 1099: Rieu II 826b (foll. 97–149. Circ. A.H. 1152/1739).

500. Mīr Diya’ Allāh Bilgrāmī died in 1103/1691–2. "After his death his Inshās were collected and edited with an introduction by Mīr ‘Abd al-Jalīl Bilgrāmī,1 who wrote it at the request of Diya’ Ullah’s children" (Bānkipūr Suppt. I p. 56).

[Ma’āthir al-kirām, faṣl I no. 48; Ryād al-afkār (Bkp. Spt. I p. 56); Hayāt i Jalīl (cf. PL I p. 713) II p. 95.]


501. Munshi Sujān Rāy Bhandārī, or Sujān Sing’h D’hīr, has already been mentioned (PL I pp. 453–8) as the author of the Khulāṣat al-tawārīkh, which he completed in 1107/1695–6.


(2) Khulāṣat al-makātīb (beg. Mubdi’ i Jahān-āfrīn), ornate prose compositions on a great variety of subjects, collected in 1110/1698–9, the 42nd year of Aurangzbek’s reign (see OCM, X/4 p. 66; Lahore Panjāb Univ. A.H. 1238/1822–3. See OCM, VII/3 p. 61; Ethē 2109 (modern).

502. Mirzā Izad-Bakhsh “Rasā” Akbarabādī2 claims descent from Āsaf Khān Ja‘far (for whom see PL I p. 120 n. 1) and through him from Abū Bakr al-Ṣiddīq. He was a pupil of

1 Cf. PL I p. 712 n. 1.
2 Akbarabād = Agrah.

Sh. ‘Abd al-‘Azīz “‘Izzat” Akbarabādī1 and according to “Khwushū’” wrote a commentary on his Kaṣḥ al-ḥīṭā‘, a refutation of Shi‘ism.2 “He served ‘Alamgīr in several capacities; but when Sultan Muḥammad ‘Azīm, the second son of Shāh ‘Alam, advanced from ‘Azimābād to Akbarabād, and preparations for a war between the royal army and ‘Alī Jāh were being made, Izad Bakhsh Rasā, having been accused of taking the enemy’s part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707)” (“Khwushū’”, translated in Bānkipūr VIII p. 90). A different account of his death is given on unspecified authority by Beale in the Miftāḥ al-tawārīkh and more briefly in the Oriental biographical dictionary. According to him “Rasā” was disgraced and put to death in Fardūk-siyar’s reign, perhaps at the end of 1124/1712 (M. al-t.) or “about the beginning of the year A.D. 1713, A.H. 1125” (OBD.). For his divān see Ethē 1658.

[Hamīshāh bahār (Sprenger p. 123); Safinah i Khwushū (passage summarised Bānkipūr VIII pp. 89–90); Ryād al-shu‘ārā’ no. 1895; Makhzan al-qarā‘īb no. 893; Miftāḥ al-tawārīkh p. 300; Ryād al-afkār (Bānkipūr Suppt. I p. 54); Beale Oriental biographical dictionary under Izad Bakhsh; Sham‘i anjuman p. 167.]

Riyād al-walīdād (beg. Subhāna illāh i in šīr u ilitation), prose compositions, mainly letters addressed to Aurangzbek, nobles of his time and other contemporaries with dates ranging from 1084/1673–4 to 1103/1691–2 (Rieu) or 1106/1694–5 (Bānkipūr): Rieu III 985b (foll. 24. 18th cent.). Browne Suppt. 128 (?) (Inshā‘-yi I.B.R. Foll. 45. A.H. 1249/1833–4, Corpus 17(2)), Bānkipūr IX 873 (foll. 90. 19th cent.), L.O. D.P. 498 foll. 537–76.

1 For whom see Makhzan al-qarā‘īb no. 1746; Sham‘i anjuman p. 292 (where the date of his death is given as 1089/1678).
2 According to “Khwushū’” he was converted by “‘Izzat” from Shi‘ism to Sunnism and for a time used the sakhally “Suni’. This may be correct, but it needs confirmation.
503. Lēkhrāj Munshī.

Mufīd al-inshā’ (beg. Ba-nām i Jahāndār i Jān-āfīn * ... Jahāndār kih farānāroāyān i dhawī ‘ijtīdār’, the correspondence of Kāmgār Khān (presumably Ja’far Khān’s second son, who after holding various offices became Khān-sāmān in Aurangzēb’s thirtieth regnal year: see Ma’āthir al-umara’ III pp. 159–60) and ‘Ali-Quṭ Khān, collected and edited in 1110/1698–9 by Champat-Ray with the assistance of Maulānā Akhvād ʿAlī-Asrāf Māzandarānī: Bodleian 1399 (foll. 141. 1191 ʿAṣrī/1783).

504. Mīrzā ʿAbd al-Qādīr “Bē-dīl” b. ʿAbd al-Ḵhāliq ʿAẓīmābādī, a Chaghatay by descent, and a man of great physical strength, was born at ʿAẓīmābād (i.e. Patnāh) in 1054/1644. According to Khwshgū he was for a time in the service of Shāh-Jahān’s second son Sulṭān Shāh-Shuṭāj, who was Governor of Bengal until Aurangzēb’s accession in 1068/1658, died in 1071/1660, and subsequently for twenty years in that of Aurangzēb’s third son M. ʿAẓam Shāh [d. 1119/1707]. During this period he received literary help from ʿAbd al-Azīz “Izāz” [who has already been mentioned (see no. 502 supra) as the teacher of Izād-Bakhs h “Rāsā”, and who according to the Shām i anjumān died in 1089/1678]. He resigned and lived in retirement at Shāḥ-Jahānābād [i.e. Delhi] “where Khwshgū visited him daily, and where he died on 4 ʿAṣr 1313/5 Dec. 1720. According to Khwshgū he was well acquainted with theology, mathematics, natural philosophy, ʿSīnīs, medicine, astronomy, geomancy, history and music and had learned by heart the whole of the Maḥābāhārata [presumably in one of the Persian translations]. In addition to his dīwān (editions: Bombay 1292/1875* (Hasanī Pr. 376 pp.); 1302/1884 (494 pp. Karatay p. 26); Lucknow 1292/1875* (N.K. 258 pp.); Cawnpore 1294/1877* (N.K. 258 pp.); 1886* (258 pp.) and others) his poetical works include the mathnawīs Muḥīt i aʿzām (a chronogram = 1078/1667–8), Irfan (composed in 1124/1712), Tīlīm i ḫaṭr (composed according to Sprenger in 1125/1713), Ishq-namāh and Tū i maʿrīfāt. The edition of the Kulliyāt i Bē-dīl published at Bombay in 1299/1882 * contains, according to Rieu, the Nikāt, the Ruqāʿa t, the Dīwān and the Chār ʿunṣūr.

[Some autobiographical information from the Ruqāʿa t and Chār ʿunṣūr is given in Yā-Sīn Khān Nīyāzī’s article mentioned below: “Sarkhwūsh” Kalimāt al-shūʾārāʾ (Sprenger p. 110); Mirʾāt al-khāvāy pp. 294–303 (no. 109) (summarised in Rosen Institut p. 167); Hamīshah bahār (Sprenger p. 119); Safināh i Khwshgū (summarised in Bānkīpūr VIII p. 96); Riyād al-shuʾārāʾ no. 436; Muntahāb al-aṣbāb no. 119; Tadbirkhāra i Husainī pp. 74–7; Majmaʿ al-nafāʿīs; Nikhāt al-shūʾārāʾ (Sprenger p. 213); Khizānāh i ‘āmirah pp. 152–66 (no. 20); Gul i ra nā’]; Khulāṣat al-kalām (Bodl. col. 296 no. 11); Khulāṣat al-aṣfār no. 46; Rukhsan al-gharāʿ ib no. 369; Majmaʿ i naghz i pp. 115–17; Garcia de Tassy I pp. 314–15; Sham i anjumān pp. 82–8; Rieu II p. 706; Beale Oriental biographical dictionary p. 4 under ‘Abdul-Qâdir Bedil; Enyc. Iṣl. under Bedil; Bānkīpūr III pp. 194–6; Mīrzā ʿAbd al-Qādīr Bē-dīl, an Urdu article by Yā-Sīn Khān Nīyāzī in OCM. VIII/4 (Aug. 1932) pp. 46–65, IX/1 (Nov. 1932) pp. 65–77, IX/2 (Feb. 1933) pp. 13–42; Islam ansiklopédisi under Bedil (four columns by Ahmed Ateş, who has used Yā-Sīn Khān’s article); etc.

(1) Chār ʿunṣūr (Khudwāndā zabān), a bombastic and obscure autobiographical composition in four chapters describing certain events in the author’s life and philosophic opinions of his together with accounts of some acquaintances, Maulānā Sh. Kamāl, Shāh Mulūk, Shāh Fāḍlā, Mīrzā Qalandar (the author’s paternal uncle), Shāh Qāsim, and others: Brown Suppt. 373 (a.h. 1119/1707. Christ’s Dd. 4.1).

Editions: Bombay 1299/1882* (in the Kulliyat i Bê-dîl), and doubtless in other editions of the Kulliyat (e.g. Lucknow 1287/1871* and Cawnpore 1292/1875*).

(2) Nikât i Bê-dîl (beg. Agar munkir i nishapat na'ti, short passages in prose and verse selected by the author from works of his own, the Chahâr 'unisrû, the Dwânî, the Muhîti i a'qâm, the Tûr i ma'rîfât, etc.: 'Åsañih 1 p. 136 no. 107 (A.H. 1091/1680). Ricu II 826b (A.H. 1152/1749), 745b (foll. 83. A.H. 1154/1741), Ivanow 384 (A.H. 1169/1755–6), 385 (A.H. 1182/1768–9), 386, Tashkent Univ. 38 (A.H. 1222/1807–8), Browne Coll. V. 63 (A.H. 1223/1808–9), Suppt. 1326 (Corpus 232), 1056, Edinburgh New Coll. p. 10.

Editions: Lucknow 1292/1875* (Diwân i B. margin); Cawnpore 1294/1877* (Dwân i B. margin); 1886* (D. i B. margin); [Delhi] 1883* (Dâwân i B. u Nikât i B. Pp. 220, 68). Bombay 1299/1882* (in the Kulliyat i Bê-dîl), and doubtless in other editions of the Kulliyat (e.g. Lucknow 1287/1871*, and Cawnpore 1292/1875*).

Description: OCM, IX/2 (Feb. 1933) pp. 40–2 (in the article by Yâ-Sîn Kânân "Niyâzî" mentioned above).

(3) (Ruqa'ât i Bê-dîl), or (Inşâhî i Bê-dîl) (beg. 'Ajz i ma'râ'îb i hamd u thunâ), short letters addressed mainly to the author's patron, S. Shukr Allâh Kânân [who was appointed Faujdâr of Delhi in 1092/1681 and died in 1108/1696–7 or 1112/1700–1 (see PL I p. 824, n. 3] and his two sons Mîr Kârâm Allâh ("Aqil Kânân) and Shâkhîr Kânân 1: Bilocet I 702

1 A considerable amount of information concerning these letters is given in Yâ-Sîn Kânân Niyâzî's article mentioned above.


Editions: Lucknow 1261/1845* (R. i Mirzâ B. Pp. 140); 1292/1875* (R. i B. Pp. 138); Bombay 1299/1882* (in the Kulliyat i Bê-dîl); and doubtless in other editions of the Kulliyat (e.g. Lucknow 1287/1871*, and Cawnpore 1292/1875*).

Selections: Intikbâb i Ruqa'ât i Mirzâ Bê-dîl, Lahore 1865* (pp. 142. With notes by Kârim al-Dîn).


The Aḥkâm i 'Ālamgîrî, a collection of his letters, has already been mentioned in this work (PL I pp. 596–7 and 1318). Other collections are:

(1) Aţâb i 'Ālamgîrî (beg. Khudâwând i 'Alîm i Ḥâkim i Khirad-bâkhsî), letters written in the name of Aurangzèb, "from 1650 to 1658," according to Sarkar, by Munshi al-Mâmâlik Sh. Abû 'I-Fath entitiled (mukhâhâb bi) Qâbil Kânân 1 and collected from the author's rough drafts in 1115/1703–4 by Sh. M. Sâdiq Mutlâlîb, a resident of Anbâlāh ("Ambala") in the district of Sirhind, who added an account

1 Sh. A. 'I-F. Tattawî, Mîr Munshi i Wâlî-Šâhî to Aurangzèb before his accession, received the title of Q. Kânân in the first year of the reign, retired in the second and died in the fifth (1072–3/1662–3). See M. Kâjîm 'Alamgîrî-nâmah pp. 420*, 451 penult., 751, 14 from foot; Mâdârî i 'Alamgîrî p. 26, Sarkar's trans. p. 15; Taqâ'îr al-ummarâ?; Ricu 1406a. 2 Who died on 1 Muharram 1129/16 Dec. 1716 according to a note added by the transcriber at the end of the B.M. MS. Or. 177 (Ricu I 399b).
of the hostilities between Aurangzêb and his brothers as well as some letters written by himself in the name of Prince M. Akbar, Aurangzêb's fourth son 1; Āṣafiyah I p. 114 no. 86 (A.H. 1116/1704-5), III p. 56 no. 294 (A.H. 1188/1774), Râmpûr (Nâdir Aḥmad 305. A.H. 1120/1708, corrected by Šâdiq himself), Rieu I 399b (A.H. 1125/1713, said to have been copied from the original draft), 400a (18th cent.), III 1049b (extracts only, Cirç. A.D. 1850), Ivanov 378 (A.H. 1146/1733-4), 379 (18th cent.), Bânkîpûr Suppt. II 2015 (not later than A.H. 1150/1737), Ethé 371 (A.H. 1151/1738), 372 (A.H. 1184/1770), L.O. 3892, 4067, Browne Suppt. 5 (King’s 45), 1261.


(2) Dastûr al-ānali i Āghâ (beg. Ba’d i hamd i Rabb al-ālâmîn u na’t i hadrat i Khâmat al-mursâlîn . . . bar damîr i šâfiyá’în i sukkhân), a collection of letters from Aurangzêb to his father, his sons, grandsons and state officials (the letters to each person being grouped together: see Rieu, I p. 402) and finally his will (waṣyâ’at-nâmah) concerning the division of his empire, 2 compiled in 1156/1743 from earlier collections at the request of Râjâh Ayâ-Mal 3 by one of his dependents (presumably a poet calling himself “ Āghâ”): Rieu I 402a (= Add. 18,881 4 80 foll. 18th cent.), II 414b (28 foll., lacking fol. 1, and 5)

1 Who died at Mahbâd, aged fifty, on 7 Dhu ’l-Ḥijjah 1117/22 March 1706 according to the Târikh-i Muhammadi (cited in Rieu III 1087 ad 400a). According to the Mu’âṣir-i Ālamgîr (Sarkar’s trans. p. 320 ult.) he died in the 48th year of the reign (1115-16).
3 Who was Divvân to Râjâh Jai Singh (" Sawâtî") Kâshâwâhâh [the astronomer Râjâh of Amber, d. 1156/1743: see Mu’âṣir-i Ānali II pp 81-3, Beveridge’s trans., I pp 735-6, etc.] and his successor Isâr Singh who died at the age of seventy in 1160/1747 (Târikh-i Muhammadi, cited in Rieu III 1087b). It was also at his request that the Ramz i zâhirahâ-yi Ālamgîr was compiled.

4 According to Sarkar op. cit. II p. 314, 5 British Museum Addl. 26240, which bears the title Ramz-i zâhirahâ-yi Ālamgîr and Addl. 18, 881, which is named Dastûr (al-ānali i Āghâ), are identical in contents and arrangement with each other and with the Ruqâ’at-i Ālamgîr lithographed at Lucknow and Cawnpur and everywhere available in the bazar—there being some slight differences and the inevitable additional letters at the end. The Ruqâ’at has been four times translated into English. 6 It may be added that according to Rieu the contents of the B.M. MS. Add 6601 (1) (Ruqâ’at-i Ālamgîr, Rieu II 80a) are in part identical with those of the Dastûr al-ānali i Āghâ and that the collection printed in Lucknow, A.H. 1260, under the title Ruqâ’at i Ālamgîr contains letters addressed to the same persons as in Add. 6601 (1), but generally much shorter.

1 This makeshift title is based on the words following the ammâ ba’d in the preface, in which no formal title seems to be mentioned.

2 This opening is evidently modelled on that of the Ramz-i zâhirahâ-yi Ālamgîr.

3 According to Sarkar History of Aurangzib II p. 312 this collection “is almost identical with Irvine 344” [I.O. 4003, Ramz-i zâhirahâ-yi Ālamgîr, q.v.] “with a number of letters from Irvine 350” [I.O. 4004, Ramz i ‘l. q.v.] “thrown in.”

4 In the preamble to the “Ruqâ’at i Ālamgîr” (at least in some MSS, and editions: cf. Elliot and Dawson, History of India VII (London 1873) p. 203) Kalimât i tâyibât is given as an alternative title. This is presumably the reason for Rieu’s (incorrect) statement (Vol. I 461b) that the K. t. i. t. has been printed, but without the editor’s preface, in Lucknow, A.H. 1260, under the title Ruqâ’at i Ālamgîr and in Lahore, A.H. 1281, under the title of Ruqâ’at i Ālamgîr.
see PL. I pp. 595–6): Bühär 272 (ornate MS. A.H. 1141/1728–9), Ivanow 382 (18th cent. “A fine old copy, probably of the Delhi Palace Library,” according to Sarkar), Bodleian 248 (bears a seal dated 1134/1721), 249 (defective at both ends. The single orders are here styled *irshād* instead of *kalimah*), 250 (much shorter than the two preceding (being apparently rather less than the first half of the work). A.H. 1194/1780), 251 (a fragment of 32 foll.), 1239 (32), Browne Suppt. 694 (2) (A.H. 1194/1780. King's 205 (2)), Ethé 373 (n.d.), 374 (much shorter), Rieu I 401a (19th cent.), Brelvi-Dhabhar p. 64 no. 5, Bānkīpur Suppt. II 2016 (transcribed “only a few years ago” from an incomplete MS. at Rāmpūr), Eton 42.

According to Sarkar Hist. of Aurangzīb II p. 312, “Rampur State Library, Insha 109 of the new catalogue, is entitled *Kalimat-i-Tayyibat*, but does not at all agree with the A.S.B. MS. of that work except in the preface! It contains 204 pages of a very small size. The first two letters of it are found in 35 above [i.e. I.O. 3301 foll. 33–60 = Ethé 382]. From the short examination I could make of it, it struck me as different from Inayetullah’s *Akhīm*. Ends with a letter of Aurangzib to Md. Akbar and that prince’s taunting reply. Probably these letters were added on at the end. The conclusion is abrupt, without the regular *khatam*.” The MS. numbered 35 by Sarkar [Ethé 382 = I.O. 3301 foll. 33–60] is according to him (Hist. of Aurangzīb III p. 446) “only a fragment of No. 36” [i.e. of the work contained in the Rāmpūr MS. Inshā 109]. His provisional description of it (Hist. of Aurangzīb II p. 312) was as follows: “35. *Kalimat-i-Aurangzīb*. I.O. L. MS. 3301, f. 33a–60b, incomplete at the beginning. It contains letters belonging to the Emperor’s last years, none of which is to be found in any known collection. A few seem to have been taken from Inayetullah’s *Akhīm*, but I have not yet compared the two works closely enough to pronounce an opinion on the point. The contents give information of value.”

Description: Sarkar History of Aurangzīb II p. 310.

(5) Khuṭūt i Siwājī, letters from Aurangzīb to Prince M. Akbar and three Marāthēh generals, from Shivājī to Aurangzīb, etc. (see Sarkar Hist. of Aurangzīb II p. 316): R.A.S. 71 (34 foll.).

(6) *Nuskhah i ‘Alamgīrī* (so in the colophon of the Bombay MS., but no title is mentioned in the preface. Beg. (in Yāḥī’īs MS.) Dānāyān i bārgāh i takwīn u ṭāfād, a (comparatively) small anonymous collection of letters from the *Adīb i ‘Alamgīrī* (see no. (1) supra) arranged in nine *maqālahs* ((1) to Shāh-jahān. (2) to Jahān-ārā [cf. PL. I p. 999], ...): Haidarābād (Deccan) Maulawi Abū ‘Umar Ṣalāḥ Yāḥī’ī (said to have been transcribed from the original MS. Very incomplete and disarranged. 127 pp. See S. Najīb Ashraf Muqaddamah i Ruqā‘ūt i ‘Alamgīrī pp. 38–41), Bombay Univ. 13 (slightly defective at beginning. 267 foll.), Āgra Madrasah i Muḥammadīyā (defective at both ends. See Najīb Ashraf Ruqā‘ūt i ‘Alamgīrī I p. 10).

(7) *Ramz u ishārāhā-yi ‘Alamgīrī* (a chronogram = 1151/1738–9 = 1152 according to Rieu, but this seems to be incorrect). Beg. *Tāmhid i nigārīsh i kalām u taswīk u guḏārīsh u marām tāhrīm u Wāḥīd u bar-haqq*, short letters from Aurangzīb to his children (those to M. Muʿaqam and M. Aʿẓam forming the first half of the volume) and to some of his āmirs, collected at the request of Rājāh Ayā-Mal (cf. no. (2) supra) by Sīdī-Mal (so quite clearly and probably correctly in I.O. 4042) or Budīh-Mal (so Elliot History of India VII p. 205) or Subuḥ-Mal (so Būhār 271) surnamed (so Elliot) Rāmī, Rieu I 401b (= Add. 26, 240.2) 59 foll. 18th cent. Called Ruqā‘ūt i ‘Alamgīrī in the colophon), Browne Pers. Cat. 99 (2) (A.H.

1 Possibly a takhallūs. The chronogrammatic verses are quoted by Browne as follows: Pardākhāt ha-daḥāt i xwegah-hā banahā i Rām Bar ṭīgh i salāb Rājāh Mal Jalpārī [sic lege] Nām i ruqā‘ūt i khāṣh u ham iṣṭīkāsh

Stūd Rāmī u ishārāhā-yi ‘Alamgīrī.

2 For the contents of this MS. (and presumably of other MSS. of the Ramz u ishārāhā-yi ‘Alamgīrī) see the quotation from Sarkar’s History of Aurangzīb on p. 324 n. 4 supra if the *Dastūr al-īnāl i Āghah* and the R. u i-yi ‘Āṣ are practically identical, the question arises how two almost identical works with different titles could be compiled within a few years for the same rājāh.
Amir Khan’s death by his son, S. Ashraf Khan Mir M. Husaini, who deplores the loss of many such letters through carelessness: 1. Ethê 377 (foll. 41b–68, much shorter than most copies. a.h. 1154/1420), 375 (foll. 53, the largest of the copies described by Ethê. 18th cent.), 376 (foll. 50), 378 (beg. Bartar az khyurshid shud kär in sukhan * (cf. Berlin 57 (3). Foll. 38. The notes are called irdáh. According to Sarkar op. cit. II p. 311 2: “I.O.L. 1761 ” [i.e. Ethê 378] “agrees with Br. Mus. Addl. 26239 ” [i.e. Rieu I 4006], 381–2 (?) (according to Sarkar op. cit. II p. 311 3: “I.O.L. 3301 ” [Ethê 381 and 382 “agrees with 3021 ” [Ethê 375], “but with many differences and additions”), Lahore Panjáb Univ. (2 copies dated a.h. 1182/1768–9 and 1216/1801. See OCM. II/3 p. 66a and VII/3 (p. 62), Bodleian 253 (foll. 18 a.h. 1194/1780), 254 (2) (The orders are called shuqah in this MS.), III 2465 = Ind. Inst. MS. Pers. A.IV.7 (a much more extensive collection than in the two Bodleian MSS., more nearly resembling I.O. 375 and containing 172 letters), Browne Suppt. 694 (1) (A.H. 1194/1780), King’s 205 (1), Rieu III 948a (18th cent.), I 400b (foll. 75. a.h. 1214/1799), 401a (differing somewhat in contents, especially in the latter part. A.H. 1239/1824), Ivanow 383 (late 18th cent.), Berlin 57 (3) (beg. Bi-hamdihi wa-tasliyah wa-taslim ‘alā Rasulihī 1karim Bartar az khyurshid shud kär in sukhan * (cf. Ethê 378), Edinburgh 219 (foll. 23. N.d.).

Description: Elliot and Dowson History of India VII p. 204.

(9) Raqâ‘at i ‘Alâmgîrî [not ‘Alâmgîrî] 3... murattabah u musalhahah i Sayyid Najîb Ashraf Nadwi . . . [Vol. I (letters written by Aurangzêb before his final defeat of his brothers, collected from the Adâh i ‘Alâmgîrî, the Faiyâd al-qawânnî, other collections of letters and various historical works)]


1 Mir ‘A. al-K., son of Amir Khân Mir Abî ‘l-Baqâ‘ and grandson of Qâsim Khân Namakîn (for whom see PL. III no. 452 supra), was the owner of hereditary estates in Sind and a trusted servant of Aurangzêb, from whom he received successively the titles of Muhiît Khân, Khânah-zâd Khân, Mir Khânah-zâd Khân, Mir Khân and Amir Khân. He died soon after the death of Fârûkh-siyar [a.h. 1131/1719], having recently been appointed Sadî al-Sûdûr. See Ma‘ârif al-umârî I pp. 303–6. Beveridge’s trans. pp. 253–8. Aîn in Akbarî tr. Blochmann pp. 472–3; Rieu I 400b, etc.

2 According to Sarkar op. cit. II p. 311 3: “Br. Mus. Addl. 26239,” [i.e. Rieu I 400b] “bearing the title of Raqâ‘im, agrees with I.O. 3021, 3388 and 1594 (f. 1–50b) i.e. Ethê 375, 377 and 376, “and all of them reproduce the contents of the lithographed Raqâ‘, with some additions, omissions and changes in the arrangement.

3 This work is not an edition of the repeatedly published Raqâ‘at i ‘Alâmgîrî, but a new collection compiled from many sources.

(10) Ruqāʾat i Ālamgīr,1 Editions (some entitled Ruqāʾat i Ālamgīr): Lucknow 1260/1844° (pp. 68); 1261°–2°/ 1845–6°* (Muṣtafa Pr. Pp. 52); Čawnpore 1293/1876° (pp. 61); 1879° (pp. 56); 1889° (pp. 56); Lahore 1281/1864° (pp. 46); 1876° (pp. 97); and many others.


(11) Letters to Aurangzēb from Shāh Sulaimān of Persia and from Sivājī: L.O. 3818.


506. Shāh-nawāz ʿUsāinī,2 who flourished during the time of Aurangzēb, was a Munṣīh of Sayyid ʿIzzat Khān2 of Muhammad ʿAzmīs 3 Court.

Dhakhīrāh i jāwāhir (beg. ... Sh.-n. i ʿUsāinī az sukhanvarān i ṣurra . . . ili tínīs mī-dārād khāʾan in ʿaṣīr, letters

1 See note on Dastūr al-ʿumāl i Āṣāhī (no. 505 (2) supra) MS. Rieu I 402a.

2 I.e. presumably S. ʿAbd al-Razzāq ʿUsāinī, who deputised for Dārā Shūkoh at Multān and subsequently at Lahore and at the latter’s request received from Shāh-Jahān the title of S. ʿI. Kh. In Aurangzēb’s fourth year he was appointed Fugār of Bhūkār and in the tenth year Shāhār-dār of Tattaḥ. His subsequent career was unknown to Shāh-nawāz Khān Aurangzēbādī (Maʿāthir al-umārā II p. 475).

3 M. ʿAzmī (who received from his father in 1119/1707 the title of ʿAzmī al-Shāhīn), the second son of Prince M. Muṣrāẓīm (Shāhī-Āl-ʿAzm Bāḥādūr Shāhī), was born in 1074/1664 and in 1108/1697 was appointed Governor of Bengāl by his grandfather Aurangzēb. In 1114/1703 Bhūkār was added to his government and, making Patna the seat of his government, he named it ʿAzmābād. He was killed in 1124/1712 in the battle between Jāhānār Shāhī (cf. PL. I p. 803) and his brothers after their father’s death.

written by Sh.-n. to Aurangzēb and others, collected at the request of his brother M. Ḥayāt: Būhār 273 (defective at both ends. 66 foll. 19th cent.).

507. Munṣīh Būhāt Rāy was in the service of Raʾd-andāz Khān,1 Faujadi of Baiswārī in Aurangzēb’s reign.

Nūkshāh i rauṣan-kalām (beg. In savād i nāmāh i chandīn suʾ-ʾaṣṭ ast jawāb * Nūkshāh i rauṣan-kalām ast u naʾdara ṡiḥu u tāb), letters composed at the request of Raʾd-andāz Khān, divided into four fasāls (of which only the first is clearly marked in the Edinburgh MS.) and arranged according to the rank of the persons addressed from the king downwards: Lahore Panjāb Univ. (69 foll. A.H. 1202/1788. See OCM. VII/4 p. 69), Edinburgh 338 (52 foll. N.d.), I.O. 4011 (= Irvine 417. 63 pp. “Used by C. A. Elliott in his Chronicles of Oonoa, 1860.” Cf. Sarkar History of Aurangzīb II p. 316).

Also by a Būhāt Rāy, who quotes “Zuhūeri” (d. 1025/1616) and may be the same man, is Dastūr i shuḡarf (beg. Ai az Tu bar ahl i sanʾat ʾamād tawfiq *), an introduction to the art of composition dealing especially with syntactical matters and rhetorical figures with numerous specimens in prose and verse: ʿAṣafīyah I p. 164 no. 187 (A.H. 1192/1778), Ivanov 406 (18th cent.), 407 (defective. 19th cent.), Browne Supp. 483 (Corpus 5. A.H. 1224/1809–10), Rieu III 1043b (foll. 87–163. Early 19th cent.), Ethē 2138 (foll. 78. Belonged to J. Leyden, d. 1811), 2139 (foll. 30), ʿAfgār Sub. MSS. p. 52 no. 1 (?) (Risālah dar inşāh, by B.R.), Bānkīpūr Supp. II 2222 (A.H. 1271/1855), Lahore Panjāb Univ. (OCM. VII/3 p. 60).

508. Mīrzā Nūr al-Dīn M. ʿīṭmat Khān “ʿĀlī” b. Ḥakīm Faṭḥ al-Dīn Shīrāzī, who died in 1122/1710, has already been mentioned as the author of the Waqāʾī i ʾHādīrībād (PL. I p. 590) and other works.

1 An official of this title is mentioned in the Maʿāthir al-umārā, I p. 216, as having vacated the Qalʿah-dār of the Mustaqār al-khiliyāt [Agrah] (cf. Khān Khān, Munṣīh al-Luṭābī (Calcutta 1874) II p. 575, and p. 576 where the Qalʿah-dār of that place is mentioned) at the time when Aurangzēb set out for Ajmīr to fight against Dārā Shūkoh [in 1069/1659].
(1) دب‌چ‌ها در بی‌وز (به‌گ. شب‌ه‌ها ‘الحل’، اثه ۱۶۶۲ (۱).
(2) دب‌چ‌ها در دیوانی ‘آل’ (به‌گ. ‘تر-افزی’ یا ناگ و در سکا: اثه ۱۶۶۲ (۲) A.H. ۱۱۹۱/۷۷۷)، ۱۶۶۰ (۲)، بانکیپور سایپی، II ۲۱۹۷ (A.H. ۱۱۹۱/۷۷۱)، ۲۲۵۷، بانکیپور III ۳۷۰ (۱)، IX ۸۷۸ (۲)، XI ۱۰۹۸ (۶۸)، و در جزئی‌تر از MSS. از دیوان.
(3) حزل در کام‌گ خان، یک سرایی در جشن ملایم در ۱۰۹۹/۱۶۸۸، بر اساس که نویسنده مقاله از سکا: اثه ۲۲۲۰ (۱) لیندیسیفا، p. ۲۰۳ نو. ۵۹۵ (پیش‌بینی می‌کند که این مقاله در سکا: اثه ۲۲۲۰ (۲) بانکیپور).
(4) ریشا در هجای یک‌کم‌ت (به‌گ. ‘حکم’ در ‘الا’ ‘التلاز’ یا ‘الشیفت’ در راهنمایی: بانکیپور سایپی، I ۱۹۸۰ (در انتهای A.H. ۱۱۲۵/۱۷۱۳)، سایپی، II ۲۱۹۶ (A.H. ۱۱۹۱/۷۷۱)، ۲۲۲۰، بانکیپور IX ۸۷۸ (۳)، XVII ۱۵۳۲ (۲)، ریع ۷۴۴ (A.H. ۱۱۵۱/۱۷۳۸)، ۸۸۸، اثه ۱۶۶۱ (۳) A.H. ۱۱۹۱/۷۷۷)، ۱۶۶۲ (۴)، و احتمالا در جزئی‌تر از MSS. از ‘الی’ و ‘الی’، می‌گویند که می‌تواند در سایپی، II ۲۲۲۰ (۳) را نوشت.

(5) ریغا در نمات خان (به‌گ. ریغا در ‘الا’ ‘الشیفت’ در راهنمایی: بانکیپور سایپی، ۱۲۱۶/۱۸۴۵). این مقاله از اثه نوشته شده است و در جزئی‌تر از MSS. از ‘الی’ و ‘الی’، M. سایپی، I ۱۰۹۸ (۶۸)، بودیلیان ۱۱۵۹ (۳) در اینجا می‌تواند در سایپی، II ۲۲۲۰ (۳) نوشته شده است.

E. ORNATE PROSE

(6) ریغا در نمات میرزا میرزای ‘الی’ (به‌گ. ‘الا’ ‘الشیفت’ در MSS. از ‘الی’ و ‘الی’، می‌تواند در سایپی، II ۲۲۲۰ (۳) Rūqā ‘alā میرزا میرزا. [Lucnow], سایپی، I ۱۰۹۸ (۶۸)، بودیلیان ۱۱۵۹ (۳) در اینجا می‌تواند در سایپی، II ۲۲۲۰ (۳) نوشته شده است.

(7) ریغا در نمات میرزا میرزا. [Lucnow], سایپی، I ۱۰۹۸ (۶۸)، بودیلیان ۱۱۵۹ (۳) در اینجا می‌تواند در سایپی، II ۲۲۲۰ (۳) نوشته شده است.

(8) این مقاله از اثه نوشته شده است و در جزئی‌تر از MSS. از ‘الی’ و ‘الی’، می‌تواند در سایپی، II ۲۲۲۰ (۳) را نوشت.

509. میر بیوز ‘آل’ b. میر نشیب ‘الی’ خان، b. امین al-іام� b. تاراک ‘الی’ خان، حسنی al-یام ‘الی’ خان، جزئی‌تر از MSS. از ‘الی’ و ‘الی’، می‌تواند در سایپی، II ۲۲۲۰ (۳) نوشته شده است.

‘الی’ تاراک ‘الی’ خان، حسنی al-یام ‘الی’ خان، جزئی‌تر از MSS. از ‘الی’ و ‘الی’، می‌تواند در سایپی، II ۲۲۲۰ (۳) نوشته شده است.
510. Munshi Ùdai-rāj, called after his conversion ¹ Munshi Ṭāli'-yār. (Cf. Nigår-nāmah i Munshi Malik-zādah (no. 494 supra) which contains some of his letters.)


Blochet 1704 (Anjuman II and part of Anjuman III. See Sarkar Hist. of Aurangzib II p. 315²).


511. Najm al-Dīn "Sāqui".


512. Jēṭh-Mal ⁴ "Hindū" is described in the Madras catalogue as Munshi to Mu'tabar Khān.

Kār-nāmah i waqī'ah (beg. Ba'd az adā-yi āmīr in Khāliq i Dīhā 'l-jalāl), a collection of letters and other prose compositions ⁵ with a large number of chronograms, elegies (marthiyahs), etc., completed on 24 Sha'bān 1116/22 Dec. 1704, in the 49th year of Aurangzēb's reign: Etē (foll. 193–279, autograph), Madras I 259 (A.H. 1168/1754–5).

¹ This needs verification.
² For whom see Mu'āthir al-ummār III pp. 568–77, Beveridge's trans. I pp. 731–34. The title of Mīrzā Rājah was conferred upon him by Aurangzēb in the twelfth year of the reign (M. al-u. III p. 571⁴).
⁴ Presumably this is the correct form of the name given by Etē as Chat'humāl and by the Madras catalogue as Chatmal.
⁵ According to the Madras catalogue it is a collection of letters from Mu'tabar Khān to Aurangzēb "containing details of an expedition undertaken by him under the imperial orders ", but perhaps this is true only of some of the letters.

513. Mīrzā M. Tāhir "Waḥīd" Qazwīnī probably died in or about 1120/1708–9 (see PL. I pp. 314–16).

Munṣha'āt (or Inshā' i Tāhir i Waḥīd, official letters written on behalf of Shāh 'Abbās II and some prefaces, preserved in MSS. differing both in extent and arrangement: Blochet 1684 (early 18th cent.), Rieu III 1019a (A.H. 1155/1742), II 810b (18th cent.), 843a, Bodleian 1387 (18th cent.), 1388, Afīqān Subh. MSS. p. 53 no. 18, p. 54 no. 29, Ross and Browne 190, Ivanow 2nd Suppt. 955, 956 (fragment), Browne Suppt. 1295, 703 (Corpus 4°), 112 (Corpus 31°), Brevel-Dhahbar p. vii no. 1, Lahore (3 copies. See OCM. VII/3 p. 60).

Madras I 1219, Masnad II f.s. 15, MSS. no. 116(*) (notes), Peshawar 1834, Rehatsek p. 61 no. 7.

Editions: Calcutta 1826², Lucknow (Hasani Pr.) 1260/1844* (notes), Lucknow (N.K.) 1868** (notes), 1873*.

514. Shēr "Alī, "usually styled" Shēr-Ḥamāl, was a disciple of Hājjī M. Yūsuf Naqshbandi and resided at Qasīr-i pur-nīr in [the district of] Lahore, i.e. presumably at Qasīr.

Inshā' i faiy-bakhsh (so Etē), Nuskhāh i faiy-bakhsh (so Edinburgh) (beg. al-Ḥ. l. r. al-ā. . . Bi-dīn-khīn insān-rā dīdah i bīnā), a collection of letters composed in 1118/1706–7, the fifty-first year of 'Ālamgīr's reign: Edinburgh 335 (foll. 39. "Fāṣilī year 1175 (A.H. 1173, A.D. 1759)", but Fāṣilī 1175 = A.H. 1182 = 1768), Etē 2111 (foll. 82–128. Bengali era 1190/A.H. 1197/A.D. 1783), probably also Browne Suppt. 117 (Inshā' i faiy-bakhsh, Corpus 192), and Lahore Panjāb Univ. (1–yi f.b. 2 copies. OCM. VII/1 p. 58, where a reference is given to Etē 2111, but where the work is described as the Inshā of M. Faid-bakhsh b. Ghulām-Sarwar Kākūrāwīi who was alive in 1233/1817–18: see PL. I p. 706).


Inshā' i 'ajīb (beg. Minnāthā-yi bi-muntahā u sitāyištahā-yi lā-ištahā mar Khāliqā rā), model letters, mostly private, completed in 1118/1706–7 and divided into three nau's (11)

¹ The village of Bijnur near Lucknow is to be distinguished from the town of the same name near Rāhēlik hand.

Editions: [Lucknow] 1260/1844 (pp. 48. Marginal notes by Maqbūl Ahmad Gopāmauti). Cawnpore 1285/1868* (pp. 8 [sic, probably for 28]). 1878* (pp. 28), and several others.

516. M. Nabi Khurāsānī, known as (al-shahīr bi-) Najm i Thānī.

Inshā’ [i Muḥammad Nabi] (beg. Ai kardah ba-kīl kī šun’ tarkīb i bashar*), a letter writer composed for Āqū M. Ma‘ṣūm b. Ḥājjī M. Ibrāhīm, apparently a pupil of the author, and containing (1) “a few preliminary chapters relating to the concordance of honorific surnames with proper names, to rules to be observed in writing letters, to the epithets usually applied to the months, and to titulature”, (2) “models of letters to be addressed by Amirs to men of their own rank, to the Ḥakīm Bāshī, Mustaufi, Munajjīm Bāshī, Mīr Akhur Bāshī, to men of letters, doctors of the law, poets, etc.”, (3) “examples of familiar notes to be written on various occasions”: Rice III 1072a (A.H. 1122/1710, autograph).

517. In the time of Shāh-‘Ālam Bahādur Shāh (1119–24/1707–12) was written:

Mir‘āt i Akbarī: ‘Aligarh Subh. MSS. p. 52 no. 3 (incomplete).

1 Presumably he was a descendant of Yar Ahmad Isfahānī (d. 918/1512), who after the death of Amīr Najm al-Dīn Mavā‘ī Jālānī, Sāḥḥ Isfahānī’s Waktī (see Ḥabīb al-siyār III, 4 p. 47), was appointed to succeed him and surnamed Najm i Thānī (see Ḥabīb al-siyār III, 4 pp. 53*, 67*). Rūmī’s Muḥammad (1143, Seddon’s trans. pp. 51*, 64*). For a descendant who flourished in India, Bāqir Khān Najm i Thānī, see Ma‘ṣūrī al-umrān 1 p. 408*, Beveridge’s transl. I pp. 385–8.

2 The same verse introduces the Inshā’ of Marwārī (see no. 439 supra) and that of Iskandar Beg Munshī (see no. 467 supra) as well as the Bombay edition of Maḥdi Khān Astarābādī’s Inshā’ (no. 543 infra). V.S.J.

518. Sharaf al-Dīn ‘Alī b. ‘Abd al-Muḥsin Mūsawī Shahristānī Isfahānī, entitled (mukhātab ba-) ʿĪṣārām Khān Farrukh-Shāhī, was in the service of Farrukh-siyar (the Indian Timūrid, 1124–31/1713–19) and was appointed Bakhshī of Kashmir.

Bahāristān i khāyāl (beg. Bar ayyāna i damīr i khwurshid-naqṣ), prose compositions in praise of Kashmir, the sword, the horse, etc., with a few letters and anecdotes, written (collected ?) in 1129/1717 at the request of Muharrār Khān: Bānkīpur IX 875 (foll. 112. Ornate MS. 18th cent.).


520. S. Muḥammad Diyā’ī Ḥaqqānī.

Inshā’ i zar-baksh (beg. Ba’[d az] inshā’ i thanâ’i i Ḥakimī), official letters and other documents of Aurangzēb’s reign relating especially to affairs in Bengal and Bihār, compiled in 1130/1718 and divided into two qismāt (1) correspondence between rulers (khāṣb i sulṭān ba-sulṭān), (2) farmsāns, nīshāns, ardāṣ-dāshaṭs, etc.: Ethē 2114 (A.H. 1172/1758–9).

521. ‘Abd al-Wāsī Hānsawī must have been alive between 1064/1654 and 1140/1727 (see PL III nos. 171, 194 supra).

Maqāmāt i ‘Abd al-Wāsī i Hānsawī: no MSS. yet recorded?

Commentary: Ḥall i Maqāmāt i ‘Abd al-Wāsī i Hānsawī, by Imām-baksh “Ṣāḥbā’ī” (cf. PL III no. 214 supra); in Vol. III of the Kulliyāt i Ṣāḥbā’ī, Cawnpore and Lucknow 1878–80*.
Munsha’at i Mullâ Sâti (beg. Sitâyish i gûnûgûn u niyâyîsh i bî-qalamûn dar har châshâm zadan), letters and other compositions in ornate prose: Ethê 2942 (54 foll. Headings left blank, A.H. 1177/1763).


(1) Ruqa’ât [i Șadr al-Dîn Muhammâd] (beg. al-H. I . . . a. b. in ruqa’âtî chand ast kih âqîr àn âdêm Ş. d. M. b. Z.-K.), “a long series of ruQA’at, that is, specimens of a refined prose style, mixed with verses, chiefly of a descriptive character”1; Bodleian 1177 (7) fol. 145b–177a (?).

(2) Bahri i tâwil: Bodleian 1177 (7) fol. 142b–145a (?).

Mâd’hâu-Râm was for a time private secretary to Nawwâb Lutf Allâh Khân b. Sa’d Allâh Khân1 and subsequently Mir Munshi to Jahândar Shâh (for whom see PL. I pp. 602–3). After the latter’s death [in 1124/1713] he entered the service of Kûkultâsh Khân. Many of the letters composed by him perished in the wars of those days, but from the remainder his brother, Lâhlâr Har-parshâd, made the selection known as the Munshâ’at i Mâd’hâu-Râm.

[Munsha’at i Mâd’hâu-Râm, preface (summarised in Browne Pers. Cat.).]

Munsha’at i Mâd’hâu-Râm, or Insha‘i Mâd’hâu-Râm (beg. Bar dâbirân i daqiqah-ras u raushân-dâmmân i subh-nafas), a collection of letters completed in 1140/1727 (?) or 1145/1732–3 (?) 2 and divided into two faqiṣ (I) official

1 For Lutf Allâh Khân, who died in 1114/1702, see Ma‘âîhir al-umur III pp. 174–8, Beate Oriental biographical dictionary. His father, Shâh-Jahân’s Wâzîr, has already been mentioned in this work (PL. I p. 579).

2 The relevant portion of the qiṭâb i târikh at the end of the preface is Hâtîfî gûfâtâl i târikhâh i kih Zîhî Munshayâtû [sic] i Mâd’hâu-Râm, above which in the Cambridge University Library MS. (according to Browne) are the figures 1140. Zîhî Mûnshayâyê i Mâd’hâu-Râm, if that were the chronogram, would indicate 1120 [1708–9], an incorrect date, since the work is composed partly of letters written for Kûkultâsh Khân, whose service the author did not enter before 1124. If kih is part of the chronogram, the total comes to 1145.

1 Presumably Lutf Allâh Khân “Hîfiz” b. Nawwâb Allâmâh Sa’d Allâh Khân, who was Sârâh-dîr of Siwâstân and Tattâh towards the end of Aurângèb’s reign and died in 1112/1700–1 (see Bânkîpûr VIII p. 87, where his biography in the Saffûn in Khowûshû [Bânkîpûr VIII p. 104]; Makhzan al-gharâ’îb no. 1096; Sprenger pp. 123, 156, 560.)

Editions: Inshâ‘i Mâdhâhu-Râm, Lucknow 1260/1844* (pp. 142). Marginal notes by Qudrat Ahmad Lak’hna’vi. Ed. Ahmad Fârûqi Gôpâmau’i]; [188*] (pp. 98. With Q.A.’s notes); 1869* (pp. 130. With Q.A.’s notes); Cawnpore 1868* (pp. 112. With Q.A.’s notes); 1879* (pp. 112. Same notes), and several others.

527. S. Nizâm al-Dîn ‘Ali Khân was Munshi to Muhammed Shâh.


528. M. Amîn Banî-Isrâ‘îl says in his preface to the Majma’ al-inshâ‘ that after the death of Rây Dakh’nâ Râm, in whose employ he had been for some time (since 1131/1719 according to the preface to the Gulsân i sa’âdat), he was intending to return to his native place [in northern India: see below] but found a new patron in Rây Bud’h-Chand, a vassal of Nizâm al-Mulk Aşaf-Jâh, at whose request he later compiled the Majma’ al-inshâ‘. The Şûh i gulsân in its account of M. Amîn “ Amin ” Isrâ‘îl, who can scarcely be a different person, says that he came originally from northern India (asfâsh az Hindistân ast), that he settled in Muhammedpur Arkât (i.e. Arcot), became Mir Munshi in the service of Nawwâb Sa’âdat Allâh Khân, Governor of the Carnatic, Nâgîm-i şûbah i

Karnâtak [who died in 1145/1732: cf. PL. I p. 778], and that he was the author of the Inshâ‘i Gulsân i sa’âdat and of a diwan. It will be noticed that the Majma’ al-inshâ‘, Rây Dakh’nâ Râm and Rây Bud’h-Chand are not mentioned in the Şûh i gulsân.

[Guldastah i Karnâtak (Ivanov 1st Suppt. 766 no. 6); Şûh i wa’ân p. 33; Şûh i gulsân p. 41.]

(1) Majma’ al-inshâ‘ (beg. Mansha’i nashw u namâ-yi nihâh i inshâ‘), a large collection of letters and other prose compositions compiled in 1138/1725-6 or 1146/1733-4,1 divided according to subject into thirty fasâhs (for the headings of which see Ethê 2122) and consisting mainly of Indian letters of the seventeenth and eighteenth centuries, which include some written by the author’s grandfather (jaddi amîjâd) in Aurangzeb’s reign and many composed in the name of Rây Dakh’nâ Râm, Rây Bud’h-Chand, Fadl Allâh Khân (the son of Siyâdat Khân) and Sa’âdat Allâh Khân by the compiler himself. Ethê 2943 (29 fasâhs. Foll. 359. A.H. 1159/1746), 2122 (foll. 177. N. d.), Blochet I 708 (Late 18th cent.), Ivanov 390 (defective and disorderly. Late 18th cent.). Rieu III 1067b (foll. 414. Early 19th cent.), Madras I 233 (A.H. 1253/1837), 234-5, III 728. Aṣâfiyâh I p. 132 no. 122.


(2) Gulsân i sa’âdat (beg. Shukr i Shukrî khî ‘atâ-yi taufiq i shukrash), a collection of official letters compiled in 1131/1719 at Arkât and divided into four fasâhs ((1) Şahâ’i fî nawiwâb i sa’âdat-intisâb bah buzurgân u ’azâzân i âli-jânâb, (2) Raqâ‘âm i rây i alam-arây ba-ahîbbâ u aṣdiqâ, (3) Muwâwdâtî khân i sarâpâ-fadd-u-ihsân Fadl Allâh Khân ba’azzâzah i darbâr u buzurgân i râzgâr, (4) Raqâ‘ât i az jânâb i khwurd ba-jânâb i buzurgân i qadr-dân u dastân i mihrbân; Aṣâfiyâh I p. 130 nos. 199 (A.H. 1225/1810), 57 (A.H. 1236/1820-1), 49 (A.H. 1248/1832-3), Gotha Arab. Cat. V p. 486 no. 9** (3) (A.H. 1257/1841), Ivanov Curzon 153 (foll. 131. A.H. 1262/1846), 154 (fragment), 147 foll. 1-44 (continuation of the preceding frag-

1 The date is indicated by a chronogram from which some MSS. omit the word az.
ment almost to the end of the work), Madrās I 252 (a fragment badly damaged).

Edition: Madrās 1290/1873* (pp. 176).

529. Rām Sing’h was seventeen years of age in 1129/1717, when he entered the service of Nizām al-Mulk Aṣaf-Jāh 1 as a munshi.

Gulshan i’ ajā’ib (beg. Ṭarāvīsh i ḍībāchah in sukhan), letters written by the compiler in the name of Nizām al-Mulk Aṣaf-Jāh to the Emperors Farrukh-siyar (1124–31/1713–19) and Muḥammad Shāh (A.H. 1131–61/1719–48) as well as to a number of contemporary amīrās: Ivanov 392 (A.H. 1172/1758–9), Rieu I 402b (foll. 158. Late 18th cent.), Aṣafiyah I p. 130 no. 145 (A.H. 1223/1808). Described as a printed edition, but doubtless incorrectly.

530. Ranchhōr-Dās b. Ranjit Rāy Kāyat’h 2 was a resident of Jaunpūr (sākin i Dār al-surūr i Jaunpūr, Vatican Pers. 77), but he wrote his Daqā’iq al-insāh at Allāhābād.

(1) Daqā’iq al-insāh (beg. H. i wāfīr u ṭanā-yi mutakāthir nīthār i bār-gāh), a manual of Persian composition begun in 1145/1732–3 at Allāhābād, completed in 1146/1733–4, based on twenty-two earlier works (for which see Bodleian 1403, Ethē 2120, and especially Edinburgh 115) and divided into a muqaddimah (dar bayān i inšā u aṣqām i ʿān) and eight daqīqātāh (1) in three faṣāls, (a) dar bayān i hadd i harf, etc., (2) in ten faṣāls (a) dar bayān i kisiṣaf i ṭurūf i tahlījī, (b) dar sharḥ i kulliyāt i khams, etc., (3) in two faṣāls, (a) dar raʾbīr i kalām i nāzīn, (b) dar tahrīr i kalām i natīr, (4) in two faṣāls, (a) dar bayān aṣqām i dhāṭī i kalām, (b) dar bayān i aṣqām i ʿāridī i kalām, (5) (a) dar bayān i hūsn i dhāṭī kalām, (b) dar bayān i ḫusn i ʿāridī i kalām, (6) (a) dar bayān i qawwāl i Pārsī, in two faṣāls, (7) in three faṣāls, (a) dar ādāb i sukhan gūfān, (b) dar ādāb i mumāzarah, (c) dar ādāb i naqṣārt, (8) dar istilāḥāt u kināyāt, based on the Farhang i Jahāngīr and arranged alphabetically in twenty-three faṣāls) and a khātīmah (apparently absent from most of the MSS.): Ethē 2120 (lacks most of Daqīqāt VIII. A.H. 1146/1734), 2121 (defective and incorrect), 2945 (lacks Daqīqāt VIII and Khātīmah. A.H. 1207/1792), Lindesiana p. 209 no. 107 (circ. A.D. 1760), Vatican Pers. 77 (A.H. 1198/1784. Rossi p. 98), Edinburgh 115 (A.H. 1204/1789–90), 336, Cambridge 2nd Suppt. 373 (18th cent.), Lahore Panjāb Univ. (A.H. 1244/1828–9. See OCM. VII/4 p. 68), Ivanov Curzon 155 (A.D. 1832), Berlin 1063, Bodleian 1403.

(2) Tuhfat al-ṣibyān (beg. Baʾd az ẓibhr-ārāʾi i shāhīd i sukhan), letters of the compiler’s own collected for his younger son Rādhā-Krishan and divided into two faṣāls (1) letters to noblemen and high officials, (2) private letters: Ivanov 2nd Suppt. 959 (foll. 64. A.H. 1229/1814), apparently also Edinburgh 337 (defective. Foll. 46).

531. Tahawwurī-mal (or, as Rieu translates the name, Thūrīm “Tamkīn”.

Guldastah i faḍḍ (beg. Gmunchah i zābān ba-ḥizāzā in nasīn i shukr i Qādiri), letters and other compositions in prose and verse collected by the author’s grandson, Prān (or as Rieu transliterates, Purān) Chand 1 “Sarsḥār” walaad i Bakht-mal b. Tahawwurī-mal and arranged in six faṣāls, of which the first, containing the author’s letters (which belong to the early period of Muḥammad Shāh’s reign (1131–61/1719–48)), is perhaps the only one extant: Rieu III 987a (Faṣāl I only. 52 foll. A.H. 1222/1807).

532. ʿAbd al-Khāliq.

Murasalāt i sharqi (a chronogram = 1148/1735–6, the date of completion. Beg. Sar-manshaʾ i musnadhāʾ i murāsalaṭ i sharqi), a collection of love-letters and their answers together with verses suitable to the subjects of the letters, collected at the request of Sultān Buland-akhtār [Muḥammad Shāh’s brother] and arranged under forty topics: Bānkiphur XI 1099 (ornate MS. 18th cent.).

1 Governor of the Deccan and ancestor of the Niqāms of Haidarābād, who died in 1161/1748.

2 i.e. Kāyat’ha, the name of the writer caste.

1 Unless Rieu has misread the name, it cannot be Pūran Chand (for which cf. PL I p. 711).

Ruqā’āt i M. ‘Alī (beg. Ḥ u st. i bī-hadd Khālīqī rā kih ba-ḥijmat i kāmilah), a collection of the author’s letters to friends and others preceded by “a description of the elephant and its fight” and completed in 1149/1736–7: Bānkīpūr IX 877 (foll. 55. A.H. 1228/1813).

534. Anand Rām “Mukhlīṣ” K’harī Lāhaurī, who died in 1164/1751, has already been mentioned as the author of works entitled Bādā’i’i waqā’i’ (PL. I p. 613 and 1319–21), Rāḥat al-farās (PL. II p. 399) and Mirʿāt al-iṣṭilāḥ (PL. III no. 42 supra)

(1) Chamanistān (beg. ‘Bād i rāngārang ārāvish i cham-ānistan i ḥand), anecdotes, descriptions, witticisms, etc., completed in 1159/1746 and divided into four chamanas, each subdivided into two guldestahs ((1) (a) anecdotes and fables, (b) satirical anecdotes, (2) (a) accounts of certain persons, events, customs etc., e.g. Rājāh Jai Sing’h of Anbēr, Mirzā M. Muqim, Librarian to Shāh ‘Abbās, Jahān-ārā Bēgam, Shāh-Jahān’s white elephant, Hidāyat Allāh, the calligrapher, Rājāh Harī Sing’h, the archer, Rāy Har-karan, Sāfī, kite-flying, sang i yadah, (b) descriptions of some trees, flowers and fruits, (3) (a) interesting events, each introduced by the word fāʿ idah, (b) wise sayings, each introduced by the word nuktaḥ, (4) (a) witticisms, (b) witticisms of the author himself): Bānkīpūr IX 882 (4) (19th cent.).


(2) Ruqā’āt i Mukhlīṣ (beg. Īlāhī bīgārah Mukhlīṣ i kai-maj-zabām rā), letters to friends and others (i’timād-i-Daulah Chīn Bahādūr Naṣrāt-Jang, Sīrāj al-Dīn ‘Alī Khān “Ārūzī”, etc.) collected and arranged by the author in 1149/1736: Lahore Panjāb Univ. (?) (Inshā-yi A.R.M. A.H. 1260/1844. See

535. Āqā Kalb-Āfī, Qāʾid al-muḥiibīn: Āṣaḥiyāh III p. 58 no. 277 (A.H. 1151/1738–9, autograph, written at Hūglī)

536. Rājāh Rām Kunt.

Inshā’i Rām Kunt (beg. ‘Arḏāh-dāšt ī fidāwi ī ‘ubūdiyat-farjām Rām Kunt ādāb ī kōrnīshāt ī farāwān), letters, orders, etc., written by Rājāh R. K. in the reign of Muhammad Shāh [1131–61/1719–48] and partly in his name, the latest date being 1152/1739: Ethē 2123 (94 foll. N.d.).


Inshā-yi Diwān: Ethē 1700 (31) (autograph ?).

538. Din-dayāl, of Fatḥpūr, “near Lucknow”, was in the

1 Near Calcutta.

2 So Ivanov.
employ of a certain M. Ardashir, who died in 1150/1737–8.

Insha’i kadari (beg. Ba’d az hamd [u] sipa’i i Qadiri kih
ba-yak zamzamah i qudratash), a collection of model letters
completed in 1154/1741–2 and divided into two fasls (1)
petitions, (2) miscellaneous letters): Ivanov Curzon 714
(foll. 29. Early 19th cent.). Browne Suppt. 102 (?) (A.D. 1827.
Corpus 9).

539. Mir Kamal al-Din Muhammad died on 7 Rabî al-
Awwal 1132/18 Jan. 1720.

Ruqat i khatam al-kalam (beg. Ba’d az hamd i mausâr
u thana-yi na-mahshur), model letters for various occasions
edited in 1155/1742–3 by the compiler’s pupil Lachhi-Ram b.
Har-Das and divided into nine fasls: Ethê 2124 (defective at
end. Foll. 160).

540. ‘Abd al-Salâm Lahauri.

Gulzar i minnat (beg. Gulzar i minnat u gulshan i
niyâvish), specimen letters compiled in 1155/1742–3 for the
compiler’s son: Ethê II 3048 (foll. 103).

541. Munshi Sahib Ray.

(Insha’i Sahib Ray), of which Fa’sl II contains letters
written in the name of Muhammad Khan Bahadur Ghadari-
Faraz Khan (Bangash, first Nawab of Farrukhabad, d. 1156/
1743: cf. PL I p. 693) to the Wazir I’timad al-Daulah Qamar
al-Din Khan, Nizam al-Mulk Ashaf-Jah and others: Rieu
III 986b (Fa’sl II only. A.D. 1852).

542. S. M. “Wali” Mousavi died in 1184/1770 (see PL I
p. 832–10).

Qanunshah: Asafiyah II p. 1722 no. 14(2) (where the
subject is given as Inshah. A.H. 1158/1745).

543. Mirza M. Mahdi Khan Astarabadi was secretary and
historiographer to Nadir Shah (see PL I pp. 322–5, etc.).

Insha’i Mirza Mahdi Khan, apparently existing in
more than one collection (since the exordia differ), but details
are not available, since most of the MSS. are inadequately
described: Cairo p. 493 (“a-mountakhabat min kalâm Mirzâ
Mahdi Khan”). Beg.: Ilahi didah i ma-ra az ‘atab musarrat kun
[sic!]. 185 foll. A.H. 1152/1739–40. In the section ‘ilm al-adab,
which includes poetry, this MS. may therefore be a selection
from “Kaukab’s” poems), Mehrun p. 26 no. 71 (Munsha’i at i
M. M. Kh. After the preface (illegible to Mehrun) Ta’amul
i awwal i sawâid i argam i ma’tu’ah i pâdshah-i. . . then letters to
(1) Mirza M. Mahdi mountakhalis bi-Kaukab, appointing him
supervisor (nâzîr) of parks and buildings at Isfahan, (2) Mirza
M. A’la, appointing him Shad-i mamâlik i mahrufasah, fol. 4b,
(3) M. Ali Khan Béglerbegi, a faqih-nâmah i Harât, fol. 5b, (4)
to Ridqâ-Qu’il Mirzâ, a faqih-nâmah i Hindustân, fol. 11b, [these
official letters composed (collected ?) in 1151/1738–9, but on
fol. 48a the date 1172 occurs], later sarât i ta’ziyat-nâmah,
waqiyat-nâmah, sarat i tahnihat-nâmah, etc., and on fol. 45
Bâb i siyam dar nauishtan i musawwadât . . . 55 foll.),
Leningrad Institut (Rosen 27. Insha’i i M. M. Kh. 98 pp. A.H.
1238/1822–3. Also Rosen 20 foll. 263–92, a collection of
Mahdi Khan’s insha’i at i makâtab appended to the Tarikh e
Nadir, which is dated 1216), Pub. Lib. (Chanykov 38. Insha’-i
M. M. Kh. Astarabadi. Beg. Habbadha i hayad i dil-ârâ),
Univ. (Saleman-Rosen p. 19 no. 167. Munsha’-a), Berlin
32 (1) (Nâtâ’i’il afkâr, beg. Habbadha i hayad i dil-ârâ *
kih maz râ [sic] râng par u hai-st [sic]. 60 foll. A.H. 1244/
1829), Edinburgh New Coll. p. 12 (K. al-tarassul, by M. M.
Mahdi Kaukab), Ivanov 400(?) (beg. Gulgunah in hamdi kih
‘idhâr i ‘idhâr-e waraq. Foll. 130–130. Early 19th cent.),
As’ad 3319, 3320 (cf. Horn Pers. Hss. 958). Hakim-oghlu
672 (cf. ibid.).

The MS. R.A.S.P. 228 is not the Insha’i Mirza Mahdi Khan
but an unedited collection of prose compositions by M. Zamân
b. Haji M. Hâshim (see no. 591 infra).

Editions: Tabriz 1269/1853 (88 pp. See Karatay p. 126);
544. Partāb Rām Rānā Nandī, known as (ma'raif bāh) Hirā La'l, b. Pāras Rām Gōbind mentions in the preface to his Bahārīstān, that he had previously written a work entitled Ma'dīn al-qawānīn (dar 'ilm i 'Arabi, evidently an Arabic grammar) that he had translated a Sanskrit work into Braj Bhākhā (u LHWLH (read pōkh?)), Gīyān-mālā kih batākhallus i Ras-sāgar az zabān i Sāstār bah Bhākhā Braj taṣnīf kardam.

Bahārīstān i ma'ni (beg. Ba-ṣunāf (read Ṣunīf)) i aḥmād u ulīf i aškār in Inshā-pardāzī, letters to kings, princes and

1 If any compositions of the Qā'im-maqsām (for whom see PL. I p. 339) are included, they do not seem to be distinguished as such and must be extremely few.
2 The verse which begins this is prefixed also to Marvārīd's Inshā (no. 439 supra) that of Iskandar Bāg Mūsālī (no. 467 supra) and that of M. Nabi Nāmī i ṭānī (no. 516 supra). V.S.}

amārs with their answers, official documents, etc., collected in 1158/1745, in Muhammad Shāh's reign, and divided into eight bāghs, each of which is subdivided into chamanas: Bānkīpur IX 881 (foll. 121. A.H. 1240/1825).

545. S. M. Hāshim "Jūrat" Ghilāni entitled (al-maghātab bāh) Mūsāwī Kān b. Mār M. Shafi'ī was a protégé of Qāl'ah-dār Kān, the employer of his grandfather, S. 'Ali Ghilānī. He became Mīr Mūsāhī to Aṣaf-Jāh, the first Nizām of Haidarābād (d. 1161/1748), and died in 1175/1761–2.

'Ma'āthir al-umara' III p. 119 antepenult.; "Siraj" Dīvān i mutakhab (Sprenger p. 150); Sham' i anjuman p. 107.

(1) Inshā' i Mīr Muhammad Hāshim: Aṣafīyah I p. 118 no. 201.

(2) Inshā' i Mūsāwī Kān, possibly identical with the preceding: Aṣafīyah III p. 56 no. 321 (A.H. 1254/1838), p. 60 no. 339 (Munshā'at i M. Kh.).

546. Ghulām-Qādir "Hamdam" entitled (al-maghātab bāh) Tawassul Husain Kān Nizām al-Mulkī was presumably in the service of Nizām al-Mulk Aṣaf-Jāh, the first of the Nizāms of Haidarābād, who died in 1161/1748.

Munshā'at i Ghulām-Qādir i Hamdam: Aṣafīyah III p. 60 no. 322.

547. 'Ināyat Kān "Rāsik" was the son of Shams al-Daulah Lutf Allāh Kān Sādīq Tahawwur-Jang (Khan-sāman i Firdaus-ārāmghā), see 'Ma'āthir al-umara' III pp. 177–8, and a brother of Shākir Kān (for whom see PL. I p. 621). He was in his forty-ninth year in 1163/1750, when he compiled his 'Ināyat-nāmah.'

548. Halḏ‘ahā ¹ Sing‘h.

Inšá‘a‘ i gadā‘ (beg. Yād i Khudā‘i khāk rā bāgh), letters to relatives and friends written (collected?) in 1165/1752: Bānkīpūr Suppt. II 2327 (foll. 14-44. 1193 Fāṣīlī/1785).

549. The title of the work described below comes from the colophon, in which the author’s name is not mentioned.


550. Kēwa‘l² Rām, the author of the Musawwadā‘, may possibly be identical with the author of the Tadhkirat al-umāra‘ (PL I p. 1094).


[Riyād al-afkār (Bānkīpūr Suppt. I p. 60).]


¹ Vocalisation unconfirmed.
² Ivanow writes Kewá‘l, but this is doubtful incorrect.
³ Title from colophon only, the preface being badly damaged.

552. Nawwāb Śamsām al-Daulah Shāh-nawāz Khān Mīr ‘Abd al-Razzāq b. Ḥasan ‘Alli Husainī Khwāfī Āurangābādī, who was born in 1111/1700 and died in 1171/1758, has already been mentioned (PL I pp. 1094–1100) as the author of the Mā‘āhir al-umāra‘. Ghulām ‘Allī “Āzād” speaks of him as an unrivalled munsīh.¹


553. Wafir Allāh b. ‘Abd al-Raḥīm Dīhlawī died in 1176/1762–3 (see PL I pp. 1020–2). For his Na‘īm i Šarf i Mīr see under PL. III no. 250 (1) supra.

Maktabāt.


554. M. ‘Alī “Ḥażīn” Jūnānī died in 1180/1766 (see PL I p. 843, etc.).


(2) Khātimah in Diwān i Ḥażīn: Bānkīpūr Suppt. II 2202 (A.H. 1195/1781).

(3) Rūsālāh [sic]: ‘Alīghar Subh. MSS. p. 54 no. 39.

¹ Mā‘āhir al-umāra‘ I p. 36: Munshi i bi-halad hūd u inhā‘a‘ i dar khuṣIRT nawāṣī tariq i khāṣī darad hūfāh khunshātāt i i jam‘ nu-shud agar tadwīr ma‘ṣīfī chohun i nāzīrān rā khaft al-jawāhīr mī-kastīl.
555. Siyâlköfî-Mal "Wâ-rastah", who died at Dêrah Ghâzi Khân in 1180/1766-7, has already been mentioned (PL. III no. 46 supra) as the author of the Muṣṭalahāt al-shu’ā’rā’.

(1) Maṭla’ al-sa’dain, on composition in prose and verse, written in 1168/1754-5.

Edition: Cañapore 1880° (pp. 98).


(2) Šifât i kâ’inât (beg. Ḥamd i Sukhan-âfrînî kih dilhâ-yi ṣâf-hât-nân râ) ornate descriptive passages selected from the works of various prose-writers, mostly Indian, and arranged according to the objects described (under headings beginning Dar Šifat i . . .), the year 1171/1757-8 being given in the preface as the date of completion: Ivanow Curzon 160 (a.h. 1196/1782), 715 (a.h. 1242/1827), Bâنكپûr IX 903 (defective. a.h. 1200/1785-6), 902 (a.h. 1235/1820), Rieu III 1006b (19th cent.), 1007a (extracts only).

Edition: Lucknow 1295/1878° (pp. 319).


556. Suijân Râyûfûrî seems to have been in the service of the Rájah of the tiny Sik’h state of Râyûfûrî in the Ambâlâh Division at the time when Shujâ’ al-Daulah was Nawâb-Wazîr of Oudh (1167-88/1753-75).

Inshâ’ i Niyâz-nâmâh (beg. H. i bî-h, ba-hadrât i Munshâ’ i Ma’âni kih munshi i fištâr râ), a collection of letters relating mainly to local events and the management of the Râjah’s estates divided into three qismos ((1) ārâ’îd, or letters to men of rank, (2) ṭarâ’îm, familiar letters, (3) thamarâh-yi mutafarrîq, miscellaneous compositions): Rieu III 988a (Qism I and part of Qism II. a.d. 1832), 1012b (abstract only, 19th cent.).

557. M. Mîr “Arshad”, entitled (al-mukhâtâb bah) Arshad

Khân,¹ was Munshi to Nawâb Firuz-Jang,² the son of Aṣaf Jâh.

(1) Châr chaman (so Rieu), or Châr chaman i sjâd (so Ethê (beg. Bâ’d l h. i Aḥad Aḥâl al-Samad), letters from Firuz-Jang and M. Fâdîl to Nizâm al-Mulk Aṣaf-Jâh and from the compiler to Firuz-Jang, and other compositions in four cha¬mans, of which the third contains letters of the author to amîrs and friends, while the fourth comprises congratulatory pieces, descriptions of festivals and accounts of contemporary events, e.g. the advance of Aḥmad Shâh Durrânî on Delhi in 1170 and the expedition sent by Muhammad Shâh against ‘Ali Muhammad, the Rohilla, in [1158]: Ethê 2129, Rieu III 987a (Chamans III–IV only. a.h. 1212/1797).

(2) Ruqâ’ât i Arshad Khân, perhaps identical with the preceding, or a part of it: Aṣâfiyîh I p. 124 no. 146.

558. Sh. Anîs al-Dîn b. Qâdî Na’îm al-Dîn, a resident of the village (qasabah) of Chanwah (?), Bardwân, was in 1175/1761-2 Munshi to Gandarbâh-Dâs, Nâb-Zamindâr of Hîjîâ,³ and shortly afterwards compiled his Dastûr al-šibyân.

Dastûr al-šibyân (beg. Chûn hamd u thân-yi Ḩadrât i Āfrâdâr ba-hîch-wajîh), model letters and official documents, including many of the compiler’s own composition: Rieu II 820a (foll. 17-54. Late 18th cent.).

559. Munshî Jaswant Rây.

Gulânshân i bahâr (beg. Nau’ bâh nau’ i sipâs), letters written by various persons during the reign of ’Ālamgîr II [1167-73/1754-9] and in the earlier years of Shâh-’Alam [1173-1221/1759-1806] and connected specially with Râjah Jawâhir Sing’h, the Jât ruler of Dig and Bharatpûr [1177-82/1763-68]: Rieu III 987b (67 foll. 18th cent.).

¹ Arshad ‘Alî Khân according to the Aṣâfiyah catalogues.


³ No place of this name occurs among the post offices of the Bardwân Division in the List of Indian post offices.

⁴ Cf. PL. I, 1143, n. 2.
560. Apparently unknown to the compiler of the Āṣafiyah catalogue was the authorship of the: Majmū‘ah i fa‘īd, composed in 1182/1768–9: Āṣafiyah III p. 58 no. 276 (A.H. 1184/1770–1).


562. Gholām-Muḥyī l-Dīn S. ‘Abd al-Latīf “Dha‘uqī” b. Abī l-‘Hasan “Qurbi” Elōrī has already been mentioned (PL. I p. 694) as the author of the Najīb-nāmā composed when the author was thirty-five years old, probably in 1185/1771–2. Three mystical works of his, Laţā‘īf i Latīfī, Risālāh i ta‘ṣīfī and Miṣṭā‘āl al-arzā, preserved in an India Office MS. (I.O. 4570), have been described by Arberry in JRAS. 1939 pp. 362–3. He died in 1194/1780.

[Dār al-khulūd (beg. Binā-yi thānā-yi Munshī‘i), letters mainly on Šūfī subjects: Ivanov 415 (early 19th cent.).


1. Bāgh i gulhā-yi ḫusn (a chronogram = 1187/1773. Beg. Tāzqā‘i gūlṣān i ḫusn), or Majmū‘ah i Ishq, descriptions of the various points of female beauty, with appropriate verses, being the first part of a collection entitled Chār chaman: ‘Algar Subh. MSS. p. 53 no. 8 (A.H. 1187, autograph), Rieu II 723b (A.H. 1191/1777).

2. Šād i daftar i ashtwāq (a chronogram = 1187/1773. Beg. Thānā-yi ‘bārat-arā‘ī), model letters in ornate prose, being the second part1 of the aforesaid Chār chaman: Rieu II 723b (A.H. 1191/1777).

564. “‘Urūj” must have written his Payām i uflat in the latter part of the eighteenth century and apparently in southern India, since his letters are addressed to such persons as Gholām-‘Alī “‘Azād” (see PL. I pp. 855–66, etc.), Gāhāl al-Dīn Khān Fīrōz-Jang, M. Amin “Wafā” (d. 1193/1779: see Sham’ i anjuman p. 519), and Shāh Gholām-‘Alī ‘Iltikārī. Probably he is identical with Bahā‘ al-Dīn Hasan Khān “‘Urūj,” the author of a Tadhkirat al-shu‘ārā‘ (Āṣafiyah I p. 318 nos. 12, 99).

Payām i uflat (beg. Ai nām i Tu sar-nāmā i inshā-yi sukhān *), flowery letters: Ivanov 1st Suppt. 793 (foll. 25. A.H. 1206/1792), Ivanov 402 (foll. 31. Early 19th cent.).

565. Munshi Har Sahāy Qānūngā Sahaswānī.

Inshā-yi fa‘īd-pīrā, letters of the years 1753–75: Lahore Panjāb Univ. (51 foll. See OCM. VII/4 p. 70).

566. Rām Nārāyan, the author of the Inshā‘ i Majmū‘ al-qawlā‘id, is probably identical, as Ethē supposed, with the Rām Nārāyan, a resident of Sonargao, near Dacca in Eastern Bengal (mutawatta‘i nīrjānā i Sunārām muta‘allīqā i chaklāh i Jahaṅgīrāgar), who in 1186/1772–3 wrote an introduction to practical arithmetic (in seven faṣls) for officials (Berlin 78 (2)).

Inshā‘ i Majmū‘ al-qawlā‘id (beg. H. u sp. i qudsi-asās Mubārā rā sazad), a large collection of official and other letters, relating mainly to Bengal in Shāh-‘Ālam’s reign [1173–1221/1759–1806], completed in 1190/1776 and divided into four faṣls ((1) mushkamul bar musawwadād kāh dar ayīmā i ṭufāfiyat az ustādān iṣlāh gīrāfāt būd u dāftarā i ‘ilm i navisandāgi, letters of the author’s early years followed by a treatise in three ṣāibs on accountancy (dar ‘ilm i navisandāgi), (2) letters of congratulation, condolence, etc., from Shahāmat-Jang, Husain-Quli Khān, Husain Allāh-Dīn Khān, Jassāt Khān, etc., (3) similar letters from Mahārājah Mahā Sing’h and

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1According to the preface of the Bāgh i gūlīhā-yi ḫusn the titles of the (non-extant) third and fourth parts are Mardunak i ‘ain i tāmāshā and Paimānah i jīr i dūrī-kāshān i ḫīy i ma‘nī.

2Jahāngīrāgar = Dacca.
Rājah Himmat Sing’h to Nawwâb S. M. Rīdā Khān Muzaffar-Jang and to Rājah Amrit Sing’h, etc., (4) dar dābiqat i aṣnād i dīwānī v dastakāt i khidmat i ‘amal i sābiq u ḥukm-nāmah i ‘amaldārī, etc., warrants, writs and other official documents: Ethê 2132 (foll. 383. N.d.).

567. Lieut.-Colonel Antoine Louis Henri Polier, or, as he is called in the Ijâz i Arsalâni, Nawwâb Iftikâh al-Mulk Imtiyâz al-Daulah Mējâr [i.e. Major] Polier Bahâdur Arsalân-Jang, who was born at Lausanne in 1741 and was murdered on 9 Feb. 1795 some years after his return from India to Europe, has already been mentioned (PL. I p. 142) as one of those to whom the rough draft of the Hadīqat al-qâqīm was submitted. The collection of more than five hundred and fifty Persian MSS. acquired by Edward Ephraim Pote and presented by him in 1788 partly to Eton College and partly to King’s College, Cambridge, evidently came from Polier’s library. His seal “Major Polier, A.H. 1181”, occurs in a large number of the volumes and his autograph, “Ant. Polier”, in several (Eton cat. p. 4).

[Haag La France protestante; Buckland Dictionary of Indian biography p. 339; Bloomclt II no. 713–14.]

Ijâz i Arsalâni, Polier’s letters from 1187/1773 to 1193/1779 collected and arranged at ‘Aṣīmābād (i.e. Patnâ) by an anonymous Indian munshī. Bloomclt II 713–14 (foll. 445; 326. Late 18th cent.).

568. Augustin Ouessant is the author of a French-Persian dictionary in the Roman character (Bloomclt II 1031), which he completed in 1780, evidently in India.


569. Sanbhau Lâl was Munshī to Chait Sing’h, Râjah of Benares [deposed in 1195/1781: cf. PL. I pp. 699, 701, 702] and afterwards to Francis Fowke, British Resident at Benares. He was in his fortieth year when he compiled the Miftâh i khazâ‘în.

570. Lâlah Kâwal Râm.

Tilismât i khâyâl (beg. Sowâd i didâh i ma‘nî), a large collection of letters and other compositions compiled in 1197/1783 and later years (some letters are dated 1200/1786) by the author’s son Nawal Kishôr ‘‘Nâzâkât’’, who arranged them in seven tilismîns and prefixed a short preface: Ivanov 40 (3 vols., lacking Tilism II. Early 19th cent.), Bânkîpûr IX 886 (foll. 297, 19th cent.).

571. Lâchhman Sing’h “Ghayûrî” Dihlawî was the author of a romance entitled Shu’lah i āh which he translated from an Urdu original by order of Shâh-‘Alâm not earlier than 1173/1759, the date of Shâh-‘Alâm’s accession, and not later than 1198/1784, the date of the Bodleian MS. 482. In 1218/1803–4 he was just seventy years old and was living at Delhi (Makhnâz al-gharâ’îb no. 1830).


Alqâb-nâmâh i qadîm, titles and forms of address for the time of Haidar ‘Alî Khân, of Mysore [d. 1197/1782]: Ethê 2133 (44 foll., many of them blank).

573. Tîpû Sultân, ruler of Mysore, died on 4 May 1799 (see PL. I pp. 767–72, II p. 469).

Letters: see PL. I p. 771.
574. S. M. Husain b. S. Zain al-Islām became Munshi in 1194/1780 to James Browne (cf. PL I pp. 398, n. 3, 665–6, 690), whom he accompanied to the Deccan and then to Calcutta. When correspondence was resumed between Warren Hastings and Shāh-Ālam after the dispute which followed the death of Najaf Khān, S. M. Husain and his brother Mir M. Shāh were entrusted with the writing of the letters.

Munshi āṭi i Ḥusainī (beg. . . . bī-q. u sp. i qudsi-āsās niyāz i bār-gāh i Ṣamī), letters relating to incidents after the death [in 1196/1782] of Nawwāb Dhu ’l-Faqār al-Daulah Najaf Khān (cf. PL I p. 474, n. 3): Bānkīpur Suppt. II 2318 (19th cent.).

575. Rājāh Lachhmi-Narāyān “Maḥabbat” b. Rāy Manī Rām, a pupil of “Ārzū” (for whom see PL I p. 834), was driven from Delhi by Ahmad Shāh Durrānī’s [third?] invasion [in 1170/1756?] and after spending some time at Aurangābād and Barēli settled in Lucknow. Subsequently he was for seven years at Faidābād (“Fyzabad”) under Nawwāb M. Jawāhīr ‘Āli Khān, the Nāẓir of that town (cf. PL I p. 706, l. 8 from foot) and later at Lucknow in the service of Āṣāf al-Daulah (Nawwāb of Oudh 1775–97: cf. PL I p. 704–5). He then returned to Faidābād, where he became deranged, and where three years later M. Faid-Bakhsh b. Ghulām-Sarwar Kākōrawī (for whom see PL I p. 706) obtained possession of his papers. He died some seventy years old about 1198/1784.

[Biography prefixed to the Ruqa’āṭ by the editor and summarised by Rieu (II p. 793); Mukhzan al-gharā’ib no. 2691.]

Ruqa’āṭ i Lachhmi-Narāyān (beg. Har Chand ṭūṭi), official and private letters and other compositions with dates ranging from 1183/1769 to 1195/1780, collected, arranged and in 1205/1790–1 provided with a preface by the aforementioned M. Faid-Bakhsh: Rieu II 793a (A.H. 1232/1817), Ivanow 2nd Suppt. 960 (mid 19th cent.), Lahore Panjāb Univ. (see OCM. VII/4 p. 70).


576. S. Amir ʿḤaidar Bilgāmī was born in 1165/1752 and died in 1217/1802–3. Presumably he is the same Amir Ḥaidar Bilgāmī as the author of the Ruqa’āṭ mentioned below. [PL I pp. 554–5, 1315–16.]

Ruqa’āṭ i Haidar: Āṣafīyah I p. 124 no. 129.

577. Khwājah ʿAbd Allāh “Taʿyīd” “Aẓīmābādī, of whose ḍīwān a copy is preserved at Rāmpūr (see Naḏīr Aḥmad 117), was appointed tutor (atdīq) to Nawwāb Muḥāman al-Mulk Mubārak al-Daulah (Nāẓim of Bengal) by Nawwāb Khān i Khānān Bahādūr Muzaffar-Jang (cf. PL I pp. 718*–8, 719*). Subsequently he was invited by Nawwāb ‘Alī ʿĪrāhīm Khān (for whom see PL I pp. 700–2) to collaborate in the production of the Šuḥaf i ʿĪrāhīm (see PL I p. 877), and it was he who wrote the preface to that work. His last years were spent in seclusion at Aẓīmābād (i.e. Patnah), where he died in the middle of Rajab 1206/March 1792. His son, Khwājah M. ‘Alī “Tammānā”, who left a diwān of some two thousand verses, died towards the end of 1232/1817 (see no. 579 infra).

[Subh i gulschan pp. 79, 91.]

Riyyāḍ al-munṣāḥāt (beg. Hamd i bī ḫadād u ḫāṣa u ṣanāyi lā-ruʿadd wa-lā tuḥayā), a collection of “Taʿyīd’s” letters compiled after his death in Rajab 1206/March 1792 by “Tammānā” and divided into two raʿūdahs (1) letters written on behalf of Nawwāb ‘Alī ʿĪrahīm Khān to various contemporaries (enumerated in the catalogue), (2) letters written by “Taʿyīd” on his own behalf to friends and others (enumerated in the catalogue), to which are prefixed Taʿyīd’s preface to Ghulām-Yahyā Khān’s Persian translation of the Hīdāyah (completed in 1190/1776) and (in Bk. IX 884, but not in 885) his preface to the Šuḥaf i ʿĪrahīm: Bānkīpur IX 884 (A.H. 1251/1836), 885 (A.H. 1271/1854–5), Suppt. II 2351 (43) (= Raʿūdah II).

578. Dalpat Rāy.

Muntakhab al-ḥaṣāʾi q Amīr al-ʿilmāʾ (beg. Sh. u sp. i Ṣad i bī-chān kih ba’d i taʿlīf i ṣukkāh i Amīr al-ʿinshāʾ), letters of Dalpat Rāy and some of his contemporaries (e.g. Ranjīt
Sing’h, Timur Shah and Zamân Shâh) addressed mostly to Ranjit Sing’h and some other Sikh rulers, compiled in 1209/1794-5 after the author’s death by his brother Amîr Chand son of Lâlah Khwûshyâbî Mal, who himself died in Samvat 1852/1795 before completing the work: Rieu III 988b (127 foll. Circ. A.D. 1800).

579. Khwâjah M. ‘Alî “Tamânnâ” b. Khwâjah ‘Abd Allâh “Ta’îyîd” “Azîmâbâdî, who has been mentioned as the compiler of the Riyâd al-munsha’ât (no. 577 supra) and who died towards the end of 1232/1817, says in the preface to his diwân, one of the compositions included in the majmû’ah described below, that in 1212/1797-8 he happened to visit Lucknow and at the suggestion of M. Hasan “Qâtîl” undertook to collect his diwân.

[Subh i gulshan p. 91.]

(Majmû’ah i munsha’ât), a large untitled and unprefaced collection of prose compositions, beginning with Mîrzâ Mu’izz “Fiṭratîs” preface to a bayâdî, extracts from the Târîkh i Wâsâsî and “‘Alîs” preface to his diwân and ending with “Tamânna’s” own prefaces to his diwân and the Riyâd al-munsha’ât: Bânîpûr Suppt. II 2351 (19th cent.).

(2) Subh i sâdîq (beg. Shukr u sipåt khî hasratî i ˚Afîrdgår i dànâ-yi nihân u âshkâr râ sazad), reflections in ornate prose and verse on the trials of human life and the wickedness of contemporary humanity: Meerut 1292/1875* (26 pp.). The edition referred to by Sprenger (p. 600) must have been published before 1854, the date of his catalogue, doubtless at Lucknow.

580. Mîrzâ M. Hasan “Qâtîl”, who died at Lucknow in 1233/1818, has already been mentioned as the author of the Farmân i Ja’farî (P.L. II pp. 363–5) and other works.

(1) Châr sharbat: see P.L. III no. 310 supra.
(2) Ruqa’ât i Irânîyâh (beg. Subh-damî khî sultân i arikha i râbî’i aflâk), a small collection of letters written to the

author’s patron in India from the court of Fath-‘Alî Shâh, dealing “less with public events than with personal and familiar incidents, or what may be termed the ‘chronique scandaleuse’ of the residence”, and including “a contemporary record of the capture and blinding of Zamân Shâh, the Afghan ruler of Kandahâr, by his brother Mâhmûd Shân, an event of A.H. 1217”: Rieu II 794b (foll. 2–20. A.H. 1229/1814), 858a (foll. 18. A.H. 1229/1814).

(3) Ruqa’ât i Qâtîl (beg. Tajallî i farâ’îdî i alfâz i râh-purwar ... a. b. Qâtîl i bi-sarâtâ’ khî az awân), private letters and other compositions (?), some of them in Arabic (foll. 106–10), collected in 1211/1796–7, when the author was forty-one years old: Ivanov 2nd Suppt. 961 (foll. 137. Early 19th cent.).


(6) Thamarât al-badâ‘î (beg. Arâyish i sar-nâmâh batahnîd i Munshi), a large collection of “Qâtîl’s” letters compiled by M. Ra’îmat Allâh Khân b. ‘Inâyat Allâh (who was alive at the time of printing), and divided into four

1“‘In the beginning a heading is given: Dîbûcha-i-dîwân-i-musâammîl.” Possibly therefore the date 1211 refers to the author’s dîwân and not to this collection of letters.

2Khwâjah Imâm al-Dîn “Imâmî” b. Qâfî Khân b. Khwâjah Bâdshâh Khân lived at Lucknow and wrote a metrical risâlah i gâfîyâh. Towards the end of his life he attached himself to Taj al-Dîn Husain Khân Kambî (tâqâqît i T. al-Dîn H. Kh. K. gâfîd) and was murdered at Cawnpore by one of the latter’s mulâzîmîn. See Subh i gulsûn p. 35.
thumarahs (1) dar mukātabāt i tahnīyat, (2) dar mukātabāt i ta‘ziyāt, (3) dar rasīd i ashyā’, (4) mutafaqqirāt): Lucknow, Bāj Nācht’s Pr., date? (Āṣafiyāh I p. 120 no. 100); [Lucknow] 1261/1845 (Muḥammadī Pr. See ‘Alīgarh Subh. ptd. bks. p. 54 no. 9); 1263/1847* (pp. 391. Described as a second edition (see the first of the two title-pages). Muḥammadī Pr.).

581. Muḥammad ‘Āli, (Tashīf dar tajnīs), highly artificial compositions in praise of Nawwāb Sa‘ādat-‘Āli Khān Muḥārīz-Jang [of Oudh, 1213–29/1798–1814], based chiefly on alliterations, puns and the like, divided into two sanads (with the independent titles (1) Tashīf i sharīf, (2) Ṣahīfāt al-tashīf) and collected, with a commentary, by a certain ‘Khayālī’: Ivanow Curzon 163 (mid 19th cent.).

582. S. Nīthār ‘Āli b. S. A’zām ‘Āli Bukhārī Barīlawī, the author of the Inshā’-yi dil-gushā, is identified by Edwards with “Nīthārī”, who wrote the Chahār gulsār (for which see PL. III no. 208 supra) at the suggestion of Sir Gorge Ouseley and therefore probably between 1788 and 1805.

Inshā’-yi dil-gushā, an elementary letter-writer: Browne Suppt. 111 (A.H. 1239/1823–4. Corpus 39 (1)).

Editions: Lucknow 1260/1844* (Nushkhah i d.-g. Pp. 58); [Lucknow] 1868* (I. i d.-g. Pp. 46), 1874* (pp. 48), 1295/1878* (I. i d.-g. Pp. 47); [India] Muḥammadiyā Press 1264/1848* (Munsha‘āt i d.-g. Pp. 44); [India] Qādirī Press 1266/1850* (Nushkhah i d.-g. Pp. 39); Delhi Ḥasanī Press 1285/1868* (I. i d.-g. Pp. 48); [Cawnpore?] 1291/1874* (pp. 48); Meerut 1878* (pp. 48); and many others.

583. Lālā ‘Iwād Rāy “Masarrat” is the author of a qaṣidah composed in 1212/1797–8 in praise of Shāh-‘Ālam (Ivanow Curzon 312 (3)).

Nathr i dil-gushā (so Ivanow), or Inshā’ i dil-gushā (so ‘Alīgarh, but this may possibly be a different work), (beg. H. u thānā-i Shahānsahā i har dā jahān), a eulogy on Sa‘ādat-‘Āli Khān (Nawwāb-Wazīr of Oudh 1797–1814) and his new palace, the Qaṣr i dil-gushā [at Lucknow]: ‘Alīgarh Subh. MSS. p. 53 no. 21 (A.H. 1224/1809 or 1232/1817), Ivanow Curzon 312 (2) (A.H. 1280/1864).

584. Paṇḍit Lāchhī 1 (or Lāchhmi) Ram 2 Dīhlanī died in 1233/1817–18 according to the statement of his pupil Dayānīd’hān at the end of the Wajīz al-inshā’.


Editions: Shāhjahanābād [i.e. Delhi] 1268/1852* (pp. 64); Lahore 1870† (pp. 56).

(2) Khulāsāt al-inshā’ (beg. Khulāsah i tarkīb i lafz u ma‘nī inshā’-yī dil-gushā-γī hamād), epistolary models, apparently almost exclusively private letters of the author to relatives, friends, etc., collected in 1225/1810: Ivanow Curzon 164 (foll. 121. A.H. 1241/1826).


585. M. Fā’ilq, the author of the Dastūr al-inshā’, appears to be identical with M. Fā’iq b. Gḥulām-Ḥusayn Siddīqī Lak’hnawī, who composed a Persian grammar entitled Makhzan al-fawā’id in 1225/1810 (see PL. III no. 209 supra).

Dastūr al-inshā’, often called Inshā’ i Fā’īq (beg. Sp. i bī-g. Qadīmī rā kih qalam i qudrat i Ḥuqūqān i haft), a letter-writer composed at the suggestion of Nawwāb Qāsim ‘Alī Khān Bahādur Qiyām-Jang, 4 probably in or not long after

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1 Lāchhī = Lāchhmi = Lakshmi.
2 Naṛāyān according to OCM. VII/4 p. 71.
3 This title occurs both in the preface and the colophon. The form in which it is given on the title-page of the 1268 edition may be read upwards: Inshā’ i muḥṣīd.
1225/1810, and divided into five fasls (1) dar taaffir i alqab u adab kuhurdan bah buzurgan mi-nawisand, (2) dar taasir i alqab u adab khamasarain ba-hamsaran mi-nigardan, (3) dar tasviid i alqab u adab kuhurdan raqam mi-

Editions: Lucknow 1263/1847* (Dastuar al-insad ma-ruf bah Insha' [i] Fai'iq (pp. 36); [Lucknow] 1280/1863* (D. al-i. m. b. I. i F. pp. 26); Lucknow [1866*] (pp. 30); Meerut 1266/1850* (D. al-i. pp. 46); Cawnpore 1266/1850* (pp. 36); 1268/1852* (D. al-i. Insha'-yi F. pp. 36); 1871* (D. al-i. ma-ruf bah Insha'-yi F. pp. 40); 1887* (Insha'-yi F. pp. 32); [Bombay] 1283/1866* (D. al-i. ... m. b. I. i F. Insha'-i Mukhtasar u Insha' i Ni'amat. The D. al-i. edited with glossary, indexes and supplement called Insha' i Mukhtasar, by Ibn Ghalam-Husan. Followed by the Insha' i Ni'amat (for which see no. 652 (76) infra). pp. 76, 12); Istanbul 1294/1875 (64 pp.). Karatay p. 123; and others.

The *Insha' i Fai'iq i Muhammad-Shah* stated in the Afsafiya catalogue (III p. 56 no. 303) to be the work of Mirza M. Fai'iq Khan is presumably a different work.

586. Of unknown authorship is Dastuur al-maktubat (beg. St. u niyayish i janab t i hadrat i Eedan kik afzun), completed 19 Dhul 1-Hijjah 1225/15 January 1811 and divided into three sections (1) dar ma'radat, (2) dar maktubat, (3) dar afzal: Berlin 1067 (48 foll. A.H. 1246/1830).

587. Shah-Muhammad Zahid b. Masih al-Zamani Han-

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1 Among the dates of the letters given in the latter part of the work are 1208, 1212, 1213, 1217 (all on p. 25 in the 1263 edition), and 1225 (p. 28).

2 From the fact that in the preface to the Mufti namah the author calls himself Shah M. Z., it may be inferred that his name was Shah-Muhammad and that the word Shah is not merely a title, since titles of this kind are usually (but not invariably) omitted when writers introduce their own names. It follows that Edwards and Arberry are probably mistaken in calling him Muhammad Zahidi.
unequaled in Turkish and Persian and in *laṣifah-sanf* and *nukhah-rast*. His metrical treatise on prosody, the only work of his mentioned in the *Subh i gulshan*, is there described as good.


590. S. Amānāt ‘Alī b. ‘Ībād Allāb was a resident of Raunāb, near Fyzabad in Oudh.

*Bahār i ‘Ajam* (beg. *Ba’d az hanid i Khudā u na’t i Saiyid al-’anbiya’), 121 model letters in pure Persian written near Cawnpore in 1226/1811: *‘Alīgarh* Subh MSS. p. 53 no. 23 (A.H. 1259/1843).

Editions: *Lucknow* Muḥammad Pr. 1262/1846* (pp. 32); 1867* (pp. 24); *Cawnpore* 1267/1851* (pp. 27); 1276/1859* (pp. 24); *Lucknow* 1293/1876 (pp. 32); and several others.


(*Inshā’ i Muḥammad Zamān*) (beg.: *If u sp. i bādī al-asās kih munṣifīyān i dhī sān*), official letters of appointment (the first, fol. 3a, appointing Mīrzā Mahdī “Kaukab” 1 to the office of Mi’ām-rābāsh, but nearly all of them without names or dates), followed by other letters and exordia of letters and finally (fol. 43a) models for various legal documents dated in most cases 1225 [1810] or 1226 [1811], the latter date being also that of the R.A.S. MS. (unless merely transcribed from its original): R.A.S. P. 228 (54 foll. A.H. 1226/1811. Presented in 1827 by Sir John Malcolm. A heading in red ink on fol. 1b describes the work incorrectly as Munṣifat i marhamat-panah Mīrzā Mahdī Khān u qubālāh-jāt i shar iyyah u aḥkām i ān. Similarly the binding is labelled *Inshae Meetsa Mehdy*).

592. Maulawī Nizām al-Dīn “Khādīm”.

*Inshā’ i Khādīm* (beg. *Ba’d az sitāyish i Āfrīnandah i zamīn u zamān*), model letters in simple language completed in 1226/1811 and divided into five bābbs ((1) *ba-taraf i kalāntarān*, 1 On fol. 15b begins a letter to Mihrāb Bēg, Wazīr of Harāt, which occurs also in the *Inshā’ i Mīrāz Mahdī Khān* (p. 18 in the Bombay lithograph of 1346).


Editions: *Lahore* 1871* (pp. 48); 1875* (pp. 48); 1876* (pp. 48); 1293/1876* (followed by *Inshā’ i sharī‘*), 12 model letters by Siddiq Ḥasan. Pp. 44, 4); 1927*; and several others.

593. Munshī Sītal Dās Sēṭhī Shōrkōṭī.1


594. Abū ‘l-Yāmīn ‘Abd al-Razzāq “Yamīn” b. M. Ishāq Ḥusainī Šūrāfī has already been mentioned (PL. III no. 457 (1) (a) supra) as the author of a commentary composed in 1210/1795–6 or 1212/1797–8 on the “Sīh nāth”, the Mīnā Bāzār and the Panj ruq’ah of “Zūhūrī”.

*Jāmī al-fawā’id*, an *inshā’* composed in 1231/1816 and consisting of extracts from the works of various writers on the subject: *Lahore* Panjab Univ. (A.H. 1269/1852. See *OCM*. VII/4 p. 72).

595. ‘Anbar Shāh Khān “Ashuṭṭah”, who died at Murādābād after 1237/1821–2, has already been mentioned (PL. III no. 55 supra) as the author of a lexicographical work, Mir’āt al-iṣṭilāḥāt, composed in 1234/1818–19.

(1) *Bahār i ‘Anbar* (beg. *Rayāhīn i sitāyish*), a collection of letters completed in 1232/1817: *Rāmūp* (A.H. 1233/1818. See Nadīr Ahmad 307, where it is stated that there are two copies, one an autograph, in the Nawāpārā Library at Murādābād).

(2) *Panj ganj* (beg. *Intikhāb i qadd i ra’ā-yi sukhān*), a commentary on the *Panj ruq’ah* sometimes ascribed to “Zūhūrī”: see no. 457 (5) (b) supra.

1 Shōrkōṭī is in the Jangh District of the Panjab.
rubāʾīs at the end, composed (collected?) in 1228/1813, was presented by the author to Sir Gore Ouseley, who has written on a fly-leaf the following words (quoted here from the Bodleian catalogue):

“...These charming poems were composed by Mirzā Abdul Wahāb (with the poetical title of Nishāt), the minister for foreign affairs to his Persian Majesty Fateh Ali Shah Kajar, at the Court of Teheran in 1813, when I resided there as H. B. Majesty’s Ambassador Extraordinary. He was learned and witty, a very agreeable and amiable gentleman, and the most accomplished penman in several different characters that I ever met with. Some parts of this volume are imperfect, which, when he presented it to me on my departure from Persia, he accounted for by saying, that being the only fair copy of his poems then ready, intervals had been left, under some of the alphabetical terminations, for other odes which he meant to compose and introduce, and which he was to send me for insertion hereafter to England. But death, not long after, drained his poetic vein, and I lost a much-valued and deeply-lamented friend as well as the promised poems—Gore Ouseley.”

Ghazals from “Nashāt’s” diwān have been published (for the use of candidates for Bombay University examinations) at Karāchī in 1332/1914* and at Bombay in 1916*.

(1) Ganjīnāh [i Nashāt] (beg. Awaib i makhzan i mujadi), prose compositions—prefaces,1 letters, petitions, anecdotes, prayers, etc.—and poems, the whole divided into five darās, of which the first four contain the prose, while the fifth (lithographed on the margins of the first four in the 1266 edition) is a collection of mathnawīs, qaṣīdas, ghazals and other short poems (beginning ʿAī khvāshā āghāz i ghamparādāz i ‘ishq ʿ): Leningrad Univ. 1068 (a.h. 1247/1831–2. See Romaskewicz p. 12), Majlis 298 (a.h. 1264/1848), Āṣafīyah III p. 58 no. 341 (a.h. 1268/1851–2), Bānkūpur Suppt. II 2348–9

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1 Of the prefaxes to Fatḥ-ʿAli Shah’s diwān and Šāb’s Ṣāḥḥānshāh-nāmah (cf. PL. I p. 334) Rieu (Suppt. p. 122b) says: “The above prefaxes are probably unequalled examples of the turgid, stilted, and desperately prolix style which may be called Persian Euphuism, and which still finds admirers in the East.”
in which some chronograms are given for the erection of a mosque at Bilāspur (there are several places of this name) in 1235/1819–20: *Ivanow* 2nd Suppt. 962 (foll. 152. 19th cent.).

Editions: *Inshā'-yi fāid-rasān*, [India] 1262/1846* (pp. 132); *Cawnpore* 1869* (pp. 102); 1293/1876* (pp. 102); 1879* (pp. 102).

602. Maulawi Niẓām al-Dīn.


603. S. Abū Saʿīd, or Abū Taʿīyib Khān, “Wālā” b. Abī Taʿīyib Khān b. Zain al-ʿĀbidīn. Tutor to one of the Nawwābs of the Carnatic, was born at Rahmatābād near Madras, in 1190/1776, was a pupil of M. Bāqir “Āgāh” Madrasī, and died in 1264/1848.

[*Guldastā-i Karnātaq* (Ivanow 1st Suppt. 766 no. 67); *Subh-i waṭan* p. 210; *Ishārāt-i Binish* (Ivanow-Curzon 61 no. 63); *Shan* i anjuman p. 520].

604. Khwājah Imām al-Dīn “Imāmī” b. Qāḍī Khān b. Khwājah Bāḍshāh Khān has already been mentioned (no. 580 (5) supra) as the compiler of the *Maʿdīn al-faṭwā id*, a collection of letters by M. Ḥasan “Qafi”, whose pupil he was.


605. *Fakhr al-Dīn Husain* mentions in the *Lāmʿah i sādīqah* another work of his own, the *Riyāḍ i sādīq*.

*Lāmʿah i sādīqah* (beg. *Khāmāh i tīz-zabān*), model letters “from and to the most different people”, including a son of

“Khādim”? Cf. no. 592 infra.
Colonel Gardner, completed on 14 Şa'bân 1246/28 Jan. 1831 and dedicated to Prince M. Şâh-Rukh Bahadur: Ivanov Curzon 165 (foll. 111).

606. Badr al-Dîn “Badr”.

Inshâ-yi manzâmah (beg. Ba-nâm i Dabîr i janân bi-mîthâl *), versified epitaphic forms, composed in 1247/1831-2: Lahore Panjâb Univ. (85 foll. See OCM. VII/4 p. 72), Ivanov Curzon 722 (99 foll. Late 19th cent.).

607. Imâm-Quî Mîrzâ,2 b. Fâth-Ali Šâh Qâjâr presented a copy of his epitaphic anthology to Alexandre Chodzko in 1833 at Nishâpur.

(Bayâd i Imâm-Quî Mîrzâ), a collection of letters and other documents (e.g. the marriage contract of Ridâ-Quî Mîrzâ Qâjâr, a waqî-nâmah, a letter to Mîrzâ Yusuf, Wazîr of Mâzandarân) with a preface by M. Mahdî Khân: Blochet 1 685 (81 foll. A.H. 1242/1826 (?). Chodzko’s MS.).

608. S. Aulâd Hasan Bukhârî Qinnauji has already been mentioned (PL. I p. 27 n. 1) as the father of Nawwâb Şiddiq Hasan. He was born at Qinnauji in 1200/1786 (Ma‘âthir i Siddiqi (cf. PL. I p. 28*1)) I p. 53) or 1210/1795-6 (Rahtmân ‘Ali p. 24) and died in 1253/1837 (Ma‘âthir i Siddiqi I p. 71, Rahtmân ‘Ali p. 25), five years after the birth of his son Şiddiq Hasan (Ma‘âthir i Siddiqi II p. 2). As already mentioned, he was a pupil of ‘Abd al-Azîz Dihlawî (for whom see PL. I p. 24) and a disciple of S. Ahmad Barêlawî (for whom see PL. I p. 1041 n. 3). The titles of thirteen works by him in Urdu, Persian and Arabic are recorded in the Ma‘âthir i Siddiqi (I p. 72). Nine of these are mentioned by Rahtmân ‘Ali.

[Ihâf al-nubâlâ] p. 235; Rahtmân ‘Ali p. 24; Ma‘âthir i Siddiqi I pp. 53–73.3]

1 Presumably William Linnaeus Gardner, the commander of “Gardner’s Horse”, who died 29 July 1835 (see DNB and Buckland’s Dictionary of Indian biography).

2 No prince of this name is mentioned by Ridâ-Quî Khân in his list of the fifty-seven sons of Fath-‘Ali Shâh who were living (with two or four?) exceptions apparently) at the time of his death (Raufat al-saffa-yi Nâsîrî IX foll. [172-3]).

3 Of course Fadl al-Rahtmân Qinnauji, who wrote a Persian qasîdah in his praise (Ma‘âthir i Siddiqi I p. 73).

[1248 = A.D. 1832] 4 The title is a chronogram for A.D. 1248 = A.D. 1832 according to Nadhir A(hmad). If that is so, the title as given must be either incorrect or subject to some deduction, since it comes to 1259.

609. Sîl Chand “Tamîz” was a skilled writer of nasta‘îiq.

Mir‘at i takâiyûr (beg. Khudawandî qalam i âshufstah-sirây [?] i Tamîz), composed in 1249/1833-4 at the request of the author’s brother Lâlâ Gulzar Sîl “Gulzar” and divided into two chapters ((1) dar burhân i wâqi‘ût-i kîf ‘i-l-wâqi‘ah bahashm i hâl i mu‘alla‘îf mu‘âyanah uftâdah, (2) muhîtawî dar dibâchâhâ’î kîh bar akhtâr i kutub az qalam îrûz i tahîr dâdah): Râmîr (A.H. 1249/1833-4. Nadhir A(hmad 314).

610. Shâ’iq ‘Ali Khân “Shâ’iq”, properly Ghulâm-Muhyî ‘L-Dîn, b. Ahmad Abû Turâb Qâdirî, a descendant of S. M. Gisû-darâz (for whom see PL. I pp. 949–50, etc.) and a pupil of Maulawî M. Bâqir ‘Âghâ Madrâsî, was born at ‘Udîr (i.e. presumably Udayagiri), settled at Madras, and received the title of Khân in the time of ‘Aqîm-Jâh (ruler of the Carnatic 1820–5: cf. PL. I p. 7805). According to the Guldashtah i Karmâkat and the Shâm i anjuman he died in 1249/1833-4, but this date may be incorrect, since 1250/1834-5 is, according to Ivanow, the date indicated by chronograms for the composition of the Bahîr i ‘Aqîm.

[Guldashtah i Karnâkat (Ivanov 1st Suppt. 766 no. 58); Šubh i waqân p. 113; Ishârât i Bînish (Ivanov Curzon 61 no. 56); Shâm i anjuman p. 239.]

Bahîr i ‘Aqîm (beg. ‘Aqamât i sukhan), an imitation of “‘Zuhârî’s” Gulzar i Ibrâhîm (for which see no. 457 (2) supra), composed according to Ivanow in 1250/1834-5 (a date inconsistent with statements that the author died in 1249/1833-4:

1 Doubtless Fadl al-Rahtmân Qinnauji, who wrote a Persian qasîdah in his praise (Ma‘âthir i Siddiqi I p. 73).

2 The title is a chronogram for A.H. 1248 = A.D. 1832 according to Nadhir A(hmad. If that is so, the title as given must be either incorrect or subject to some deduction, since it comes to 1259.

see above): Ivanow Curzon 723 (1) (A.H. 1269/1852–3), 166 (1) (late 19th cent.).

611. Munshi Mangū Lāl Bāns-Barēlawī.¹
(1) Mukhtāsar i Muntazimī, composed in 1250/1834–5:
Lahore Panjāb Univ. Lib. (32 foll. See OCM. VIII/1 p. 57).
(2) Nāwādir i Muntazimī, or Inshā-ī Mangī Lāl, composed in 1254/1838: Lahore Panjāb Univ. (20 foll. See OCM. VIII/1 p. 57).

612. Mīr M. ‘Ali, Inshā i Ḥabīb-Allāhī² (beg. Ẓīb i munsha‘āt i rangīn-

613. Rājah Pyārī Lāl ‘Ulfatī Kāyatā’ī ‘Azīmābādī was Mīr Munshi to Akbar Shāh II (A.H. 1221–53/1806–37) and was the author of a divān (Lucknow 1287/1870*) and of a mathnawī entitled Na‘rān i taaqīr.
[Subh i gulsan p. 33.]
Ghunčah i tarab, letters: [Delhi] Muṣṭafā‘ī Pr., 1269/
1853* (48 pp.).

614. Maulawī ‘Abd Allāh Khān ‘Ulwi’,⁵ originally a resident of Mau Qāʾim-ganj in the Farrukkhābād District, lived for some considerable time at Delhi, where he became a pupil of Maulawī M. Ismāʾīl i Shahid (cf. PL. I p. 1041) and a supporter of S. Ahmad Barēlawī (see PL. I p. 1041, n. 3).

¹ Bāns-Barēlawī = Bareilly in Rohilkhand as opposed to Rāj-i Barēlī in Oudh.
² Presumably in allusion to the letters of Ḥabīb Allāh Nā‘īlī contained in the collection, but possibly Ḥabīb-Allāhī may be a slip for Ḥafiz-Allāhī, which would be an allusion to the person for whom the work was compiled.
³ Cf. PL. I p. 1083, 1084, n. 1, 779, n. 1.
⁴ Alawī according to Edwards and Arberry, but the quotations in the Shamsh i anjuman show (if demonstration were needed) that the taqīl is a word of two syllables.
⁵ Probably different from Munshi Bhāg Chand, the compiler of the Jāmiʿ al-
inshā’ (Rieu III 984. See no. 652 (92) infra.).

Subsequently he entered the service of Nawwāb S. M. ‘Ali Khān Shamsābādī, son-in-law of the Nawwāb-Wazir of Oudh, and he died in 1262/1846. According to Śiddīq Ḥasan he excelled not only in writing prose and poetry but also in medicine.

[Shamsh i anjuman p. 318.]
(1) Șāfi‘r i bulbul, a collection of letters: Lucknow 1293/ 1876* (Ṣ. i b. n. Š.-n. N.K. Followed by the same author’s Šīhāt-nāmah, a composition in ornate prose and verse congratulating a friend on his recovery from an illness. Pp. 50, 44).
(2) Šīhāt-nāmah, a glorification of God, in prose and verse: Allahabad 1261/1845* (Dār al-salām Pr. 103 pp.).

615. Shams al-Daulah Ghulām-‘Abd al-Qādir Khān “Shams” I’tišād-Jang was the son of Nawwāb ‘Azīm al-
Daulah [ruler of the Carnatic 1801–19]. In the Inshā’ i Shamsī he acknowledges “his indebtedness in literary achievements” to Shāiq ‘Ali Khān “Shāiq” (cf. no. 610 supra). The Aṣḥār i Shams, a short collection of Persian and Urdu ghazals on foll. 25–31 of the MS. Ivanow-Curzon 723, are evidently poems by him.

[Inshārāt i Būnish (Ivanow-Curzon 61 no. 58).]
(1) Bahār i Aʿzām (beg. Ba-nām i An-khī ism i aʿzām i Ü), a work completed in 1258/1842 evidently on the model of “Shāiq’s” Bahār i Aʿzām (see no. 610 supra): Ivanow Curzon 723 (2) (A.H. 1269/1852–3), 166 (2) (late 19th cent.).
(2) Inshā’ i Shamsī (beg. Har nihālt kih az pardah i ‘adām), private letters without dates or names (and apparently other compositions, including eulogies of Nawwāb ‘Azīm-Jāh (foll. 26b–28) and Shāiq ‘Ali Khān (fol. 28)): Ivanow Curzon 166 (3) (late 19th cent.).

616. Bhāg Chand.¹
Ruqāʿāt i Bhāg Chand, collected in 1260/1844: Lahore Panjāb Univ. (65 foll. See OCM. VIII/1 p. 58).

¹ Probably different from Munshi Bhāg Chand, the compiler of the Jāmiʿ al-
inshā’ (Rieu III 984. See no. 652 (92) infra.).
617. "Tharwat";¹
Fuṣūl i balāghat (beg. H. i wāfir sazāwār i ān Khāliq i makhliqāt ast ... a.b. Tharwat i hich-ma-dān gīvāyd), model letters, legal and other forms, etc., compiled (probably about 1261/1845) at the request of M. Taḥṣīn ʿAlī Khān and divided into eight faṣlāt: Ivanow 2nd Suppl. 966 (88 foll. Circ. A.D. 1261/1845).

618. Muḥammad (properly Ghalām-Muḥammad) Mahdī “Wāṣīf” (cf. PL. II p. 196 n. 1) was the author of ʿHuḵāyat i dīl-pasand (PL. III no. 788 infra) composed in 1263/1847 and other works (see PL. III nos. 61 and 169 supra).


(2) Shāmʿi u parevānah, an imaginary dialogue between a wise man and a madman: Madrās [185–?] (Maḥār al-ʿajāʾib Pr. 86 pp.).

619. Mīr M. Mahdī “Furūgh” b. M. Bāqīr Isfahānī Nāʾīnī was born at Tabrīz in 1173/1759–60² and became Mustaʿfī i Buyātāt to the Crown Prince ʿAbbās Mīrzā (d. 1249/1833) and was afterwards in the service of his son Farīdūn Mīrzā in ʿĀdharbāyjān and Fārs. He was still alive when his friend Rīdā-ʿUlī Khān wrote about him in the Majmaʿ al-fusahāʾ (II p. 396) and was then Mustaʿfī in the Royal Dīwān at Tīhrān. He seems to have died about 1270/1853–4 (see Sipahsālār cat. II p. 30). In addition to the Tadhkīrat al-shabhāb Rīdā-ʿUlī Khān mentions a work of his entitled ʿAṣāʾir al-ʿalām.³

Safīnāt al-inshāʾ⁴ (beg. Munshiyān i faṣīḥ al-lisān), letters and other compositions, including poems, of Qājār

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¹ Possibly Mīrzā M. Sādiq “Tharwat” Lokhnaawi, who was a tutor in the house of Rajah Tikīr Rāy (Sprenger p. 299).
² See Sipahsālār catalogue II p. 30⁸. The date 1223 given by Rīdā-ʿUlī Khān must be a clerical error.
³ A considerable portion (95 foll.) of the fifth and last sohifah (dar tāriḵh i milād u bayān u adān u maḥlūtīh, etc.) is preserved in the Mājīs Library (Cat. I p. 146 no. 259).
⁴ Identical perhaps with the Tadhkīrat al-shabhāb, as is suggested in the Sipahsālār catalogue (II p. 29), or an augmented edition of that work.

620. Maḥtāb Rāy Pandit “Miskīn” describes himself as a pupil of Pandit Lachhmī Rām [i.e. probably L. R. Dihlawī, author of the Muḥīd al-inshāʾ], who died in 1233/1817–18: see no. 584 supra.

Nawādir al-majāmīʿ (beg. Shākar-fishānī i tāṣī i rangīn-bā), letters and other compositions in four sections, (1) prose pieces, (2) letters of the author to his friends, (3) letters composed by the author at the request of friends, (4) official letters, etc.: Bānkīpūr IX 889 (19th cent.).

621. Iḥsān Allāh “Mumtāz”, who was born at ʿĀnām (Unao in Oudh) and died in or about 1275/1858–9, has already been mentioned as the author of the Bahī i mawwājī (PL. I p. 168) and of the Aḥsan al-ṣīṣas or Tāriḵh i Nabī composed in 1273/1856–7 (PL. I p. 204).

[Tabarqāt i sukhan (tabaqāh i Berlin p. 676); Sprenger p. 262; Garcin de Tassy II p. 381; Nigaristān i sukhan p. 101.]

(1) Iṣq i Thuraʿīyā, “an elegant composition in prose and verse” (Arberry): Lucknow 1261/1845* (pp. 20).

(2) (Nathriyat dar madhī i Nawbāw Nasīr al-Dīn Haidar) [King of Oudh 1243–53/1827–37]: Lahore Panjāb Univ. (see OCM. VIII/1 p. 58).

A collection of “Mumtāz’s” prose compositions was published under the title Nathār i Mumtāz on the margin of his Bahī i mawwājī at the Muḥammadī Press [Lucknow] in 1262/1846*.

622. Mīrzā Asad Allāh Khān “Ghalīb”, the well-known Urdu and Persian poet, who was born at Āgra in 1212/1797 and died at Delhi on 14 or 15 February 1869, has already been mentioned as the author of the Mihr i nīm-rūz (PL. I p. 527), the Dastanbūy (PL. I p. 647) and other works.

627. Abū ‘Alī waład i Rajab ‘Alī Deōbandī.1

Inšā’ī i ghārīb (beg. Ba’d az ḥamid i Khāliq i Bi-chūn), model letters completed 4 Shawwāl 1279/25 March 1863 at the request of the author’s pupils in a maktāb and divided into three fasls containing letters addressed to superiors, equals and inferiors respectively: Delhi (Fārūqī Pr.) 1292/1875* (48 pp.).

628. Mīrzā ʿĀqā Khān Kirmānī died in 1314/1896 (see PL. I. pp. 246–8).

(Sad khīṭābāh) (beg. Šūrāt i yak-ṣâd khitābāh ast kih shāh-zādāh i ʿazādāh KMāl al-Daulah in Dīhlāvī’ī... Khitābāh i awwal. Dūst i ‘azzī i man Jalāl al-Daulah ʿāqībat i sikhān i turāt), fictitious letters between two imaginary princes. KMāl al-Daulah of Delhi and Jalāl al-Daulah of Persia on the ancient glory and present misery of Persia: Browne Coll. L. 4 (42 letters only. 160 foll. a.d. 1911), L. 5 (3 letters,2 of which the first is supposed to have been written from Tabriz in Ramadān 1282/Jan.–Feb. 1866. 170 foll.), Majlis 772 (42 letters). Edition: printed, “it seems” (gūyā), according to the Majlis catalogue in the eleventh or twelfth year of the Calcutta weekly newspaper Hābl al-mā’in (for which see Browne Press and poetry of modern Persia pp. 73–4).

Description: Browne Materials for the study of the Bābī religion pp. 222–4.

629. Abū l-Qāsim “Thanā’ī” Farāhānī has already been mentioned (PL. I. pp. 338, 1285) in connection with his letters. (See also Bahman Karīmī: Mīrzā Abū l-Qāsim Qāʿīm-magām

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1 Deōband, the seat of a well-known madrasah, is near Sahāranpur.

2 So according to the title, but, “in fact, one unbroken diatribe against the Arabs, Islam and the post-Muḥammadan dynasties of Persia.” (Browne Materials for the study of the Bābī religion p. 222).

630. M. ‘Abd al-‘Azīz Ārāwī.1

(1) Bahā‘r i Hind, model letters: Lucknow 1287/1870* (24 pp.); [Cawnapore?] 1874*; 1876* (N.K.).

(2) Gulistān i ḥikmat, model letters: Lucknow 1874° (40 pp.); Muḥammadī Pr. 1291/1874* (34 pp.); and several others.

(3) Inshā‘ i dil-‘āwīz (beg. Sā‘īnī kih ba-dū harf i kāf u nūn), specimen of epistolary composition, in the form of questions and answers, completed in 1280/1863-4. [Arrah] Nūr al-anwār Pr.² 1872* (40 pp.); Lucknow (N.K.) 1292/1875*; Cawnapore 1877° (40 pp.).


631. Nawwāb M. Ṣiddīq Ḥasan Khān died in 1890 (see PL. I p. 27, etc.).


632. Māḥmūd Khān Malik al-Shu‘arā‘ Kāshānī b. M. Ḥusain Khān Malik al-Shu‘arā‘ 1“Andalūb” b. Fath-Alī Khān Malik al-Shu‘arā‘ “Ṣābā” (for the last of whom see PL. I pp. 333–4) was a poet of small output, a prose writer of repute, a calligraphist, a painter and withal a man of wide culture and austere character. Verses of his in praise of Fath-‘Ali Shāh and Nāṣir al-Dīn Shāh are quoted by Riḍā-Qulī Khān, who does not mention the date of his birth. He was still living in 1310/1892–3, the date of a painting by him in the British Museum (Rieu Suppt. 412 (21)).


633. M. Zahir al-Dīn Khān b. M. Mas‘ūd Bilgrāmī composed his Targhīb al-furqān in 1284/1867–8 (see PL. I p. 56) and his Zahir al-dā‘ain or Zahir al-Islām, a system of ethics, in 1278/1861–2, the alternative title being a chronogram.

Zahir al-inshā‘, model letters: Lucknow 1282/1865* (N.K. 159 pp.); [1870°] (159 pp.); 1876* (N.K. 164 pp.).


1 Possibly Raḥmīn, since there are no dots under the word in the 1286 edition, but both of the Āṣafiyah catalogues write Raḥmīn.
2 This is a Kurdish tribal name: see Encycl. Isl. under Kurds.

Editions: Tihrān 1286/1869–70* (432 pp.); 1303/1885–6 (see ʿAṣafiyāh I p. 132 no. 21, where the place of publication (doubtless Tihrān) is not mentioned); 1314/1896–7 (see ʿAṣafiyāh III p. 58 no. 310).

635. M. ʿAbd al-Raḥmān [Khān] b. M. Raushan Khān was a brother of the printer M. Muṣṭafā Khān (cf. PL. I p. 403) and he edited or contributed prefaces to several works printed at the Muṣṭafāʾī Press, Cawnpore, in the middle of the 19th century.


636. M. Anwār Ḫusain “Tsālīm” Sahaswānī, born in 1230/1815, has already been mentioned for his Mulakhbīq i Tsālim, on the art of writing chronograms (PL. III no. 405 supra).


637. Nawwāb Muḥṣin al-Mulk S. Mahdī ʿAlī, born at Etawah (Ītawāh) in 1837, entered the service of the East India

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1 It seems possible that this work is incorrectly ascribed to M. ‘Abd al-Raḥmān in the ʿAṣafiyāh catalogue. A work of that title by Ḥāfiz Allāh was published at Cawnpore by Nawal Kishār in 1869 (see PL. III no. 601 supra).

Company and in 1867 became Deputy Collector of Mīrzāpūr. Invited to Haidarābād by Sir Sālār-Jang, the Prime Minister (for whose son, Sir Sālār-Jang II, see PL. I p. 1157), he was appointed Inspector-General of Revenue in 1874. In 1876 he became Revenue Secretary and in 1884 Financial and Political Secretary. The title of Muḥṣin al-Mulk was conferred upon him. It was he who was mainly responsible for substituting Urdu for Persian as the official language at Haidarābād. Having retired in 1893, he settled at ‘Ālīgarh, where he worked and wrote in support of Sir Saiyid ʿĀḥmad’s educational and reformist efforts (cf. PL. I pp. 484–5). On Sir Saiyid ʿĀḥmad’s death in 1898 he became Honorary Secretary to the Trustees of the ‘Ālīgarh College. He died on 16 October 1907.

His literary output consists mainly of articles contributed to Urdu periodicals, especially Sir Saiyid ʿĀḥmad’s Tāhdiḥ al-akhlāq (cf. PL. I p. 485*), but he published also the Urdu work Šāyā i bayānāt (Mīrzāpūr 1871*), a refutation of Shīʿism, which he had himself abandoned early in life.


Nawwāb Waqār al-Mulk (commonly “ Ṭīgār ul-Mulk”) Muṣṭaq Ḫusain b. Sh. Faḍl Ḫusain Kanbūḥ,2 born in 18393 near Amrākhān,4 was a Nāʾīb Ṭaḥṣīlādī in British India when Sir Sālār-Jang (cf. above) gave him an appointment in the State of Haidarābād. Eventually he became Deputy Prime Minister (Nāʾīb Madār al-mashāhīr kā ʿudhāb pāyā, Qāmūs al-mashāhīr) and in 1890 received the title of Waqār al-Mulk. In 1891 he retired and, like Muḥṣin al-Mulk, devoted himself to the support of Sir Saiyid ʿĀḥmad’s activities. He had since 1866 been a member of the Scientific Society (cf. PL. I pp. 484–5)

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18th according to Who was who.

2 Cf. PL. I p. 124 n.

3 So Saksena, but 1837 according to Nīẓāmī Badāyūnī.

4 Cf. PL. I p. 1113 n.
638. **Ghulām-Ṣafdar** was a son of Muftī Ghulām-Sarwar Quraishi Lāhāuri, who has already been mentioned (PL. I p. 1043, etc.).

**Inshā′-yi Ṣafdarī** (beg. Ḥ. u. th. kē lā′iq wuḥ Munshī i Ḥaqīqī), letters, legal documents, etc. (with Urdu translations en face), given to Gh.-Ṣ. and his brother Muftī Ghulām-Hādī by their father in the course of their education and collected and arranged in four bābs by the first named, who completed the work in 1287/1870; [Cawnpore] 1872* (86 pp.); 1292/1875* (86 pp. 2nd ed.).


**Shīqūyāh i khusrāwī**, addresses, prefaces and other compositions: Ṣāmpūr 1287–90/1870–3* (edited with marginal notes by Amīr Aḥmad. 160 pp.).


**Inshā′ i ʿAlī** (beg. Bahār i būstān i muqīādāt), fifty-one model letters (ruqʿahs) completed in 1291/1874; [Delhi] 1291/1874* (pp. 72).

641. M. Jaʿfar "Zamhari" b. Munshī Karam Aḥmad b. M. Zamān Mutawallī, a rašī of Khairabād (in the Sīṭāpūr District of Oudh), belonged to a family from which the Moguls had appointed administrators of the sārkār of Khairabād (Ābāʾ i kirāmāsh az jānī bī salātīn i Dīhī bār ʿudāh i tāliyāt i sārkār i Khairabād mansūb). The author of the Niẓāristān i sukhan, completed in 1293/1876, speaks of him as having reached his thirtieth year and mentions prose compositions of his entitled Ḥaft kīshwar and Ḥaft manzār. A congratulatory poem on the accession of Edward VII was published by him at Lucknow in 1320/1902*.

[Niẓāristān i sukhan p. 35.]

**Ṣīḥ nāthī i Zamhari: Khairabād 1292/1875*; [Cawnpore], Muḥammādi Pr., 1294/1877*.**

642. M. ʿAbd al-Ṣamad b. M. ʿAbd al-Wāḥid Amīr Maulawi, 1 Persian teacher in the Government School at Būlā in the Partābgarh District, was alive when his ruqʿāt were printed.

**Ruqʿāt i Ṣamādī** (beg. Daʿīrān i jādī-tahrīr), model letters and other prose compositions in fanciful and bombastic language: Lucknow 1293/1876* (33 pp.).

643. Riḍā Khān Afsār Bigishū (Begešūl) Ḡazwānī has already been mentioned as the author of Alīf-bā-yi Bihruṯī, on the reform of the Persian alphabet (see PL. III no. 228 supra).


644. Munshī Ghulām-Ghauth "Bikhabar" Kashmirī was Munshī to the government of the North West Provinces at Allahabad.

1 So in the preface, but in the printer’s colophon the author is called Maulawi M. A. al-Ṣ. Amīr M’L W [sic!] al-Jāyasī.

2 For Jāyasī, or Jāyāsī, see PL. I p. 713.

3 Marginally glossed ʾaṣf, corrupted to Ṗirūz in Browne’s Press and poetry p. 163 (121).
645. 'Abd al-‘Ali “Wālih” b. Maulawi M. Mahdi “Wāṣif” died in 1311/1893-4 according to the Āṣafiyyah catalogue. His father has already been mentioned (PL. no. 618 supra).


646. Maulawi M. Aḥsan “Aḥsan” b. Munshī M. Ahmad Bilgrāmī was born in 1244/1828-9. His acknowledged skill in Persian composition brought him many pupils. For a time he was at Haiderābād as instructor to members of the family of Nawwāb Mukhtar al-Mulk and subsequently at the invitation of Nawwāb Ṣiddiq Hasan Kān (for whom see PL. I p. 27-8, etc.) he visited Bhopāl to teach ‘Ali Ḥasan Kān, the author of the \textit{Ṣubh i gulshan}, and his brother.

\textit{Nigaristān i sukhan} p. 107; \textit{Ṣubh i gulshan} p. 15.

(1) \textit{Ariang i farhang}, letters edited by Maulawi M. Ḥakim al-Din \textsuperscript{1} Lucknow 1288/1872 * (pp. 72).

(2) \textit{Nathr i Šāh-Jahānī}, letters addressed to Šāh-Jahān Bēgam, of Bhopal (for whom see PL. I p. 734): \textit{ Ağrah} 1300/1883\textsuperscript{2} (Majmū‘ah i N. i Ş.-J. u Naẓm i Wālā-Jāhī). The letters (pp. 68) followed by a diwān (pp. 80).

(3) \textit{Tuhfah i Šāh-Jahānī}; place? 1308/1890-1 (Āṣafiyyah I p. 120 no. 243).

647. Fakhr al-Dīn “Ḵhayā‘ī” Bārālawī. \textit{Nathr i Ḵhayā‘ī}, a eulogy of Nawwāb Šāh-Jahān Bēgam, of Bhopal (for whom see PL. I p. 734): \textit{ Ağrah} 1300/1883\textsuperscript{3} (pp. 16).

648. M. Sa‘īd “Ḩasrat” “Aẓimābādī (i.e. of Patna in Bihar) completed his diwān (Kulliyāt i Ḩasrat, Bānkīpur III 448) in

\textsuperscript{1} In Ṣubh i Subh pid. bks p. 53 the author’s name is given as Maulawi Ḥakim al-Din, Headmaster.

\textsuperscript{2} Wālā-Jāhī was one of the titles of Šiddiq Ḥasan Kān, the Nawwāb-Consort.

1300/1883. Another collection of works by him ((1) \textit{Ghunyat al-mufaqir}, (2) \textit{Ḥaft band i na‘īyān}, (3) \textit{Tawārīkh} (chronograms), and (4) \textit{ (){\textit{Ruqa‘āt}}, Bānkīpur Suppt. II 2268-71) was completed in 1303/1885 and bears the chronogrammatic title \textit{Maqṣad al-balāghah}.

\textit{Ruqa‘āt} i Ḩasrat, letters to his friends and their answers: Bānkīpur Suppt. II 2271 (a press copy. 19th cent.).

649. Ḥasan ‘Ali Khān Gakhūsī Amîr-Nizām was Governor of Ādharbājān during the time when Muḥammad ‘Aḥmīd [Shāh of Persia 1907-9] was Crown Prince (see Browne \textit{Press and poetry of modern Persia} p. 15n.).


650. ‘Abd al-Jabbār Ḥān “Āṣafī” is described as maufūd (i.e. still living) in the Āṣafiyyah catalogue, Vol. I, which was published in 1332/1914.


651. Khān Bahādūr Āqā Mirzā Muḥammad [b. Aḥmad Būshahrī], C.I.E., has already been mentioned as the author of Dūstdarān i bashar (PL. I p. 1181) and other works. In the Dhari‘ah he is described as a lawyer (muḥāmī) at al-Baṣra.

(1) \textit{Inshā‘ i a‘lā‘}, “an advanced manual of letter-writing” (Arberry): Dhari‘ah II p. 391 no. 1559, place? 1313/1895-6\textsuperscript{2} (Āṣafiyyah III p. 56); Bombay 1339/1922* (224 pp.).

(2) \textit{Inshā‘ i jadīd}, mentioned on the title-page of the author’s Dūstdarān i bashar, vol. II: Dhari‘ah II p. 391 no. 1561.

652. \textbf{Appendix}

(1) \textit{Ādāb al-mutarassīlīn} (beg. Ba‘d az tarṣīṣ u ta‘sīṣ), by


\textsuperscript{2} 1313 may be a mistake for 1331, the (only) date mentioned in the Dhari‘ah.
(2) *Addāb i inshā*, on the art of letter-writing in Persian and Urdu, by Tā'īb: [Lucknow] 1293/1876* (Anwār-i Muḥammadi Pr. 36 pp.).

(3) *Ajfaḥ al-inshā*, by ‘Abd Allāh Bég “Hūsh” (cf. no. (62) below): Cawnpore (Nizāmī Pr.) 1291/1874* (76 pp.).

(4) ‘Ajūbat 1 al-marghībāh, an anonymous collection of letters (ruqā‘āt) and pithy sayings (niḵāt) composed in Aurangzēb’s reign (1069–1119/1659–1707) and divided into eight ‘ajūbāhs: Brevlī-Dhābbār p. 60 no. 9 (36 foll.).

(5) *Armaghān i bi-bahā*, letters by Din Dayāl, “Agent of Bhopal”: Cawnpore 1289/1872* (Nizāmī Pr. 50 pp.).

(6) Bādī al-inshā’, on the art of letter-writing, by M. Sipahdār Khān: Delhi 1265/1849* (75 foll.).

(7) Bahār i ma‘nī (beg. Jauhar i ṭiḡh i zabānāh-yi naghmāh-pardāzān), model letters, almost all private, in highly ornate prose, composed at Lucknow by Indrajit Dhwir 2: Ivanov Curzon 724 (133 foll. Circ. 1843).

(8) Bahārīstān i sukhān 3: *Āṣafiyah* III p. 56 no. 302.


(11) Bayād al-muta‘āllīmin: *[sic lege for al-muttāmīn]* (beg. Ulūf uluf i sp. u st. Karīmī rā), a treatise on inshā’ by Abū ‘l-Baqā’ī (‘Ṣiddīqī) Yātimī Quraishī Chishti Sulṭānpūrī Nur-Muḥallī (cf. Talim al-mubtadīn no. (193) below): Ross and Browne 189 (1898 [Samwat presumably, i.e. 1841?] 60 foll.).


(13) Chār chaman: see Inshā’ i Chār chaman.


(15) Dabīstān i Faiyād, 4 model letters (followed by poeti-

cal extracts), by Wilāyat ‘Alī Khan 5: Lucknow (N.K.) 1876* (20 pp.).


(20) Dastūr al-makātibāt (beg. Thunā-yi bi-muntahā-yi lā tuḥṣā), model letters and other documents, some of which bear dates in the 18th century (the last two, for example, A.H. 1137/1724–5), by Naunidhi Rāy 2: Cawnpore 1268/1852* (pp. 18); 1271/1855* (pp. 20); Lucknow 1285/1868* (pp. 27); 1897* (pp. 24); Delhi [1876]* (pp. 16); and several others.

(21) Dastūr al-ṣībān (beg. H. i waft Darbīrā kih inshā’-yi ądānish), ninety-four model letters for beginners in three faṣils ((1) to superiors, (2) to inferiors, (3) to equals), by Naunidhi Rāy, who does not mention the date of composition: Lahore Panjāb Univ. (A.H. 1249/1833–4. See OCM. VII/4 p. 69), Ross and Browne p. 157 no. 257 (3), Browne Suppt. 484 (Corpus 192 (1)).

Editions: Cawnpore 1266/1850* (pp. 28): 1267/1851* (pp. 30); 1269/1853* (pp. 28); [Lucknow?] 1874* (pp. 24); Lucknow 1292/1875* (pp. 16); [Delhi] 1293/1876* (pp. 24); and many others.


(23) Dawābāt al-inshā’: see Haft dābītah.

(24) Dībāchāh i dil-gushā, in ornate prose and verse, by Maulwā Amīr ‘Alī: Browne Suppt. 494 (Corpus 98 (1)).

(25) Dībāchāh i farah-bakhsh, a description of a bazar

1 or ‘Ujībat, but the former seems to be the Indian pronunciation.
2 For the Dhwir caste cf. PL I p. 454, n. 4.
3 A tadbirāt of this title by Shāh-nawáz Khān has already been mentioned (PL I p. 854).
4 So in the Quarterly Catalogue. Arberry writes Faiyād i Dabīstān.
5 So in the Quarterly Catalogue. Arberry writes Wilāyat Khān.
6 In some of the editions the author’s name does not occur.
in ornate prose and verse, described in the colophon as the Minâ bâzâr of Jâmî: Browne Suppt. 496 (A.H. 1241/1825–6. Corpus 98 (3)).

(26) Dibâchâh i sâdî dat, “a work similar to [no. (24)] above, and copied in the same hand”: Browne Suppt. 495 (Corpus 98 (2)).

(27) Durr al-’ulûm (beg. Sitâyish kunam Ïzad i Pâk râ *), on letter-writing, with many famous specimens of this art, in five latîfahs and three manjûfahs, by Gûpâl Rây Sûrďajî: Bodleian 1400 (145 foll. a.h. 1113/1702).


Descriptions: (i) Sarkar Hist. of Aurangzîb II p. 315; (ii) S. Najîb Ashraf Muqaddamah i ruqa’ât i ‘Alâmîr p. 108.

A number of letters from the Faiyâd al-qawâ’nîn are included in S. Najîb Ashraf Nadwî’s Ruqa’ât i ‘Alâmîr, I (no. 505 (9) supra).

(30) Fartâb i sukhan, letters, by Mîrzâ M. Ibrâhîmî: Ghâzîpûr 1292/1875* (20 pp.).


(32) Fawwâ’id i Bahâ’îyah, a collection of the writings (marqûmît) in Persian and Arabic of Sh. Bahâ’î al-Dîn Şadr al-

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1 Cf. Bânkîpur VIII p. 112* (“Sri Gûpâl, with the takhalus Tamîz, a Brahman of the Sûrďaj tribe”). It seems possible that this person, a pupil of “Bîdî” (cf. no. 504 supra), is identical with author of the Durr al-’ulûm.

2 Cf. PL. 1 p. 914.

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E. ORNATE PROSE


(33) Gulûstân i anjûman: see Insha’ i Gulûstân i anjûman.


(37) Gulshân i murâd (beg. Chân zabân i qalam i shikastah-bayân), a short manual of elegant composition by M. Hûsain (?): Ross and Browne p. 119 no. 203 (2) (dated 1898 [presumably Samwât = a.d. 1841 (?)]).


(42) Hîkâyât i pisar i Rûmî, a story, “écrit dans une

1 Date from Quarterly Cat.
prose très compliquée," probably by Sanglékh (cf. PL. I p. 1077), of a conversation on philosophical subjects between an unnamed Persian and a Turk: Blochet IV 2024 (10 foll. 19th cent.).

(43) Historical letters: Bodleian III 2711 (defective at both ends).

(44) Humāy u Humāyūn, imaginary love-letters by ‘Alī Aṣghar called Sharīf (cf. no. (122) below): Tīhrān (Majlis Pr.) A.H.S. 1305/1926 (83 pp.).


(46) Inshā’ i Ahmadī (identical with the preceding?), by Ahmad b. ‘Umar: Āšafiyah I p. 114 no. 173.

(47) Inshā’ i bi-bahā, model letters, by Ḥakīm M. Khān (cf. nos. (53) and (170) infra), who was alive at the date of publication: Fateghar (“Fateghar”), Ḥasanī Pr., 1293/1876* (8 pp.).

(48) Inshā’ i chamanīstān, model letters, by Mullā Mīyān 1 M. Fath-yāb Khān: Lucknow, Muṣṭafā’ī Pr., 1264/1848* (20 pp.).

(49) Inshā’ i Char chaman, by Sūraj Bān “Hindū”: Peshawar 1904.


(52) Inshā’ i Daulat Rām, by Daulat Rā’ī b. ‘Izzat Rā’ī: [Delhi] [1868*] (Ḥasanī Pr. 16 pp.); Cawnpore 1874* (N.K. 19 pp.); 1877* (N.K. 20 pp.).

(53) Inshā’ i dil-afrūz, model letters, by Ḥakīm M. Khān (cf. nos. (47) and (170)): Fateghar (“Fateghar”), Ḥasanī Pr., 1876* (16 pp.).

1 For this title cf. PL. I p. 998, n. 1. Arberrv treats Mullā Mīyān as the author’s name.
2 Cf. PL. I p. 1332.
4 Presumably identical with D. M. Haiderabādī, the author of Nikād al-badā‘i wa-mir ‘āt al-sandā‘ (PL. III no. 367 (10) supra).

(54) Inshā’ i Dīwān: Āśafiyah I p. 116 no. 96.

(55) Inshā’ i durr i makānīn, letters by Lālah 1 Sidhārī Lāl: [Lucknow] [1868*] Gulzar-i Kashmir Pr. (150 pp. in the I.O. copy, of which some pages are bound in the wrong order at the end).

(56) Inshā’ i Fā’iz, spiritual letters of Maulawi M. Akram 2 “Fā’iz” : Cawnpore, Niẓāmī Pr., 1287/1870* (104 pp.).

(57) Inshā-yi Fārsī, an elementary letter-writer, by Munshi Hukm Chand: Lahore 1867* (Sarkārī Pr. 32 pp.); 1868* (Gaṇēsh Prakās. 28 pp.); 1877* (24 pp.); and several others.


(59) Inshā-yi ghārib, model letters, by M. Niẓām Al-Dīn b. Raḥīm Allāh: [ Ağrah 1877*] (Iliāhī Pr. 4* 30 pp.).

(60) Inshā’ i Gulbastian i anjuman: Āśafiyah I p. 118 no. 58.


(62) Inshā’ i ḥūsh-fīzā, model letters, by ‘Abd Allāh Bīg “Hūsh ” (cf. no. (3) above): Cawnpore 1292/1875* (Niẓāmī Pr. 42 pp.).

(63) (Inshā’ i Indar-p’hān 5 i Sīyākīṭī) (beg. Akthar i

1 This is a title prefixed to Hindu names.
2 Arberry treats Mullā Mīyān as the author’s name.
3 Arberrv treats Mullā Mīyān as the author’s name.
4 Presumably identical with D. M. Haiderabādī, the author of Nikād al-badā‘i wa-mir ‘āt al-sandā‘ (PL. III no. 367 (10) supra).
5 For the Ḥūshī Press, Ağrah, see Arberrv pp. 179*, 206*, 46, l. 6 from foot. The place of publication and the date of the I.O. copy are given by Arberrv as “ Ağrah, [Lucknow, 1878]”; but this seems to be incorrect. According to the U.P. Quarterly Catalogue 1878* the printer of the Ağrah edition was Maḥchhū Khān and the date of registration September 1877: the name of the press is not mentioned.
6 Ivanov writes Andarpān. Perhaps Indar-bānān?
augāt yārān i maʿr-ras i sukhan-āshūn), epistolary forms without references to particular persons or dates: Ivanow Curzon 721 (2) (late 19th cent.).

(64) Ḫaṣḥaʾ i jādīd, model letters, by M.ʿAli Khān “Athar,” Rampūrī: Delhi [1828*] (Barqī Pr. 104 pp.).
(65) Ḫaṣḥaʾ i Jaʿdūt, by Multānī Lāl “Jaʿdūt”: Aʿlīgūr Shūbī. MSS. p. 54 no. 34.
(66) Ḫaṣḥaʾ i Khān [Jān?] Muhammad Māshāyīkh (beg. Ḥādīth i ishq shud zib i bayānam *), a verbose discussion of love, presumably spiritual, in ornate prose: Ivanow 408 (foll. 47–58. A.H. 1158/1745).
(68) Ḫaṣḥaʾ-yi Maṣʿūdī, letters written for the most part in the last quarter of the 18th century: Browne Suppt. 122 (A.H. 1240/1824–5. Corpus 54 (2)).
(69) Ḫaṣḥaʾ i māṭlūb (beg. Baʿd az adā-yi shukr i āfīrgār), a small collection of model letters by Sh. Mubārak Farshī (so Eθhē or Mubārak Ḥāshimī (so Ivanow): Ėṭhē 2134 (foll. 18. 1191 Bengali/A.D. 1783), 2948 (1). Ivanow 1st Suppt. 792 (1) (foll. 17. 1198 Bengali/A.D. 1791).
(70) Ḫaṣḥaʾ-yi māṭlūb, rules of elegant composition, by ʿAlīm al-Dīn Islāmībādī: [India] 1266/1850* (Nabāwī Pr. 40 pp.).
(71) Ḫaṣḥaʾ-yi Maẓhar, a letter-writer, by M. Maẓhar al-Hāqq: Cawnpore [1315/1897*] (28 pp.).
(72) (Ḫaṣḥaʾ i Mirzā Majnūn Bēg): Āṣafīyah I p. 132 no. 120 (A.H. 1111/1699–1700).
(73) Ḫaṣḥaʾ i Mušt̄a Ḩusain: Lindesiana p. 154 no. 500 (circ. A.D. 1780).
(74) Ḫaṣḥaʾ i munīr, by M. Amin [b.?]. M. Afḍāl: Āṣafīyah I p. 118 no. 44 (A.H. 1017/1608–9).
(75) Ḫaṣḥaʾ i Naḍīr: Āṣafīyah I p. 118 no. 147 (acephalous).
Editions: [Bombay] 1283/1866 (Dastūr al-ῖnshāʾ . . . maʿrīf bāh Ḫaṣḥaʾ i Fāʾīq Īnshāʾi mukhtāṣar u Ḫaṣḥaʾ i Niʿmat). Pp. 76. 12; Fathgīr ("Fatehgarh") 1293/1876* (pp. 12).
(77) Ḫaṣḥaʾ i Nūr Allāh (beg. Baʿd az h. u. th. i lāhī . . . mīgīyād bandah Nūr Allāh khī i chand aurāq dār qāmīn i ādāb u alāyb): Ross and Browne p. 119 no. 203 (1) (dated 1898 [presumably Samwāt = A.D. 1841 (?)]).
(79) Ḫaṣḥaʾ-yi Qādī, model letters, by Qādī ʿAbd al-Ghaffār: Lahore 1928* (Kāshi Rām Pr. 64 pp.).
(80) Ḫaṣḥaʾ-yi Qudī (beg. (in Ivanow 413 and 414) Waʿalā lāhī fi kullī umūrī aw tawakkul), a "treatise on epistemology, containing only specimens of various tricks, such as writing an epistle without using a certain letter of the alphabet, and other similar matters," by Qudīs Munajīm: Ivanow 413 (early 19th cent.), 414 (foll. 35–53. Early 19th cent.).
(82) Ḫaṣḥaʾ-yi Rustāmī, forty-eight model letters: Bombay 1313/1895* (appended, on pp. 58–81, to the Īnshāʾ i Khalīfah).
(83) Ḫaṣḥaʾ-yi Sanjī, a guide to letter-writing by Ghulâm-Muḥyīʾ l-Dīn “Sanjī” (cf. PL. I p. 1061) (79), and no. (201) below: Lahore [1931*] (Inqlāb Steam Press. 80 pp.).
(84) (Ḫaṣḥaʾ i Shīḥāb al-Dīn Ahmad) (beg. Junūd i nāmaʿādā i ḥamā), by Sh. al-D. A.: Browne Suppt. 125 (Christ’s Dd. 3:15).
(85) Ḫaṣḥaʾ i šībān (beg. H. i bi-h Khuḍāʾi rā khī munšī i ʿaqī i hamah-dān), model letters of all kinds, some of them containing dates ranging from 1180/1766–7 to 1200/1786, arranged in thirty-six bāhs: Ivanow 404 (foll. 228. Early 19th cent.), Curzon 167 (Bābs I–XII only. Late 19th cent.), Rehmat p. 63 no. 12 (A.H. 1214/1799–1800).
(86) Ḫaṣḥaʾ i šībān: Madrās 1288/1871* (Nizām al-matābī. 44 pp.); [Madrās] 1295/1878* (40 pp.).

(88) "Inshā'-yī Tamīz"; Cawnpore (N.K.) 1876* (38 pp.).

(89) "Inshā'ī Tayammūnī" (beg. Tayammūnī bi-dhikri man jārā bi-amrī bi 'l-qalam), model letters compiled by "Tayammūnī" Iṣfahānī: Ethe 2141 (foll. 60).

(90) "Inshā'-yī Zain Allāh", model letters, by M. Zain Allāh: Cawnpore 1292/1875* (Niẓāmi Pr. 54 pp.).

(91) "Jāmī' al-funūn", by Muḥammad Bēg Bilgrāmī: Āligaṛā Subā. MSS. p. 45 no. 32 (A.H. 1127/1715).

(92) "Jāmī' al-inshā'," letters of some Amirs and Munshīs of the reigns of Shāh-Jahān and Aurangzēb followed by letters of those sovereigns themselves and of some other persons, without preface but with a subscription giving Munšī Bhāg-Chand 1 as the compiler and the title as above: Rieu III 984a (403 foll. Transcribed circ. 1850 from a MS. belonging to the Rajah of Balamgarh).


(94) Jālīwāh i ra'ānā, by Imām al-Dīn Ḥusainī: Āṣafiyyah I p. 120 no. 160.

(95) Kanz al-lātā'īf (title, of doubtful authority, from fol. 1a, not from the text. Beg. Ḥamd Ḥamad bar Munshi i Awwal), specimens of letters addressed to different classes of persons with the appropriate answers, compiled by Imām b. 'Abd al-Rashīd al-Māli al-Amīr al-Shārāzī: Bodleian 2001 (63 foll. a.h. 907/1501).

(96) Kanz al-lātā'īf (beg. Sp. i bīq. Maujūdī-rā taqaddusat asma'ahu), fifty letters (risālahs) of various types (fī 'l-ṣāḥītīyāq, etc.), by Aḥmad b. 'Alī b. Aḥmad, 2 as he calls himself, or Maulānā Iftikāhr al-ulāmā' 'Aṣiyād al-shu'arā' Abū

1 Cf. no. 616 supra.
2 To this author Ḥ K (V p. 248) ascribes a short (mukhtar) Persian work on inshā' entitled Kanz al-balāghah, of which he gives no further particulars, but which is probably the Kanz al-lātā'īf under an incorrect title.

'E. Ornate Prose

'l-Fadl Ahmad b. Maulānā Zain al-Dīn, as he is called (in a heading apparently) in the Leyden MS. 292, who composed this work by order of a certain Majd al-Dīn (Fakhr al-Isrā'īl wa-l-Musālim Shams al-mashā'ir wa-l-ma'āli Tāj al-ma'āriq al-dālīl Iftikāh al-Tālibiyāh Ikhtiyār al-Hāshimiyah) before 898/1493, that being the date of completion (apparently of an earlier transcription) occurring at the end of the last letter in the Paris MS. (Tammāt al-risālah al-shāri'īf ... fī 'ashārah i [sic] Rabi' al-Thānī sanah wa [sic] thāmanāh wa-tis'in wa-thāmanā-mi'āh): Leyden I p. 174 nos. 292 (first eleven letters only. 15th cent.), 291 (n.d.), Flügel II 991 (4) (probably a.h. 974/1566), Blochet II 1057 (foll. 58. Mid 17th cent.), I.O. 4623 (lacks fol. 1. 17th cent. See JRAS. 1939 p. 388), Bodleian 2001 (n.d.), Kraft 80.

(97) Kār-nāmah i farhang, model letters, by Amīn Allāh 'Azīmābādī: [Patna] 1874* (Fādī i 'āmm Pr. 1 116 pp.).


(99) Khāwar-nāmah, "fārsī zabān kī inshā hai": Peshawar 1884 (a.h. 1114/1702-3).

(100) Khaylāṣāt i rangīn, collected essays by M. Ghauth Bēg "Sālī": Lucknow 1929* (Anwār al-ma'āfībī. 182 pp.).

(101) Khulāṣat al-inshā', a large collection of prose compositions beginning with the prefaces of Jalālādī Tabātābā'ī (cf. PL. I p. 565) to the diwāns of "Qudsī, "Kalīm" and "Munīr", ending with the Ruqā'āt i Shāikh Ḥamīd and evidently different from Sujān Rāy's work of the same title (cf. no. 501 supra), since the latter is arranged according to the subjects, while this work is not: Bodleian 1416 (439 foll. n.d.).

(102) Khulāṣat al-munṣhā'āt (beg. Ḥamad kī khar hajāyi [sic: read hajāyi-i?] adā-yi ān janāh), model letters and formulae arranged in twelve sections according to the rank, profession, etc., of the persons addressed (firstly salātīn bā salātīn): Ethe 2126 (1) (31 foll. a.h. 1165/1752).

(103) Khulāṣat al-munṣhā'āt (beg. H. i nā-mahdādī kih

1 Cf. Arberry pp. 216, 217.
2 Cf. M. A'zam K'HRTLI under Munsha'i i A'zam below.
munsīhān i faṣāḥat-shīrāz), a fragment, followed by fragments of other inshās: Ethē 2068.


(106) Letters of Sh. M. Jurjānī with a preface beginning Nām i Khudā ṣārīr i khāmah i Wāsī繁殖-nīzhād: Bodleian III 2712 (6).

(107) Maḥmūn i khayālī, by ʿAzā Abī ʿl-Qāsim (cf. nos. (134) and (138) below): Edinburgh 375 V (3) (17th cent.): Rieu II 796a (18th cent.).

(108) Maṣmaʿ al-afkār (beg.: In muskāh kih hamchu gul . . . Bar ṣafṣah in dāmīr i mnūr in mustafādān), a large anonymous collection of prefaces, letters and other prose compositions, beginning with seven prefaces by Jalālā Tabuṭahā’ī (cf. PL. I p. 565 and PL. III no. 652(101) supra) and ending with four khātimāt: Bānkipūr 1X 872 (469 foll. 19th cent.).


(110) Maṣmaʿ al-qawāʾid (beg. Ai ʿĀn-kih ba-hamdu lī Tu cīh yārā-yi dābīr *), on epistolary terms, forms, etc., possibly by Rājārām Lakhnawī, who gives his name at the end, but may be only the copyist: Ivanow 2nd Suppt. 967 (31 foll. A.D. 1882).

(111) Maṣmaʿ al-rasāʾil, a letter-writer with numerous specimens: Bodleian 1410 (defective at both ends. Foll. 105).

(112) Maṣmaʿ ah i anāšīr, or Risālāh dar fann i inshāʾ 2,

(beg. ‘Unwān i nāmah i saʿādat i abāfī), by Sh. M. b. Shams al-Dīn, completed perhaps in 995/1587; Ethē 2947 (1) (foll. 140b-215a. A.H. 1004/1595-6(?)

(113) Maṣmaʿ ah i inshā: see Inshāʾ i Mirzā Majmūn Bēg.

(114) Maṣmaʿ ah i khutab i Pārsī, addresses, odes etc., of famous Muslims, edited by Sh. ʿAbd al-ʿAzīz: Karāchī 1351/1932* (Abbāsī Pr. 207 pp.)


(116) (Maṣmaʿ ah i makātib) (beg. Dar jawāb i Pādshāh Ṭalāmīrī . . . ‘arḍ-dāštī i ahgīr i farzandān M. Akbar), an anonymous, untitled and disorderly collection of letters from the time of Akbar to that of Muḥammad Shāh (or later): Ivanow 405 = A.S.B. F.56. Late 18th cent. Cf. Sarkar Hist. of Aurangzeb II p. 313.

(117) (Maṣmaʿ ah i munṣaḥāʾ) (beg. Ṭahāʾif i i MLĀN (read taḥmīlāt) i wāfīyāt i ījābat-maṣhūn u sharāʾif i taslimāt), letters by many stylists, mainly of the first half of the eighteenth/seventeenth century (headed in red ink on fol. 1b Ruqāʾāt i Mirzā Mahdī, but Mirzā Mahdī’s letters begin on fol. 6) without title or compiler’s name: Ivanow 2nd Suppt. 954 (65 foll. Probably A.H. 1131/1718).


(120) Makātib i fārsī, by M. Bēg Shīrāznī: Āṣafiyāt I p. 132 no. 59.

1 Title from title-page, not preface.
2 Presumably neither of these is the formal title of the work.
(121) Makāṭib i Khān Ahmad Khān i Gilīnī: see PL. I p. 362\textsuperscript{25}.

[Taqī Kāshī no. 401 (Sprenger p. 32); Riyād al-shū'arārā

(122) Maktubāt i 'ishq, fictitious letters by 'Alī Asghar called Sharīf (cf. no. (44) above): 


(124) Maktūbāt i Darwīsh, by Darwīsh Muḥammad (cf. no. (51) above): Āsafiyāh I p. 134 no. 137.

(125) Maktūbāt i Ḥāfiz M. 'Alī Shāh Khārābādī: Āsafiyāh III p. 60 no. 304 (10 pp.).

(126) Maktūbāt i Mirzā M. Riḍā Naqṣābāndī: 'Alīgarh Subh. MSS. p. 54 no. 27 (1215 Faṣl = 1808(?)).

(127) Maktūbāt i Taqī al-Dīn Dihiwālī (beg. Ṣāhā'īf i ḥamd u fā'iz [read dafā'īr?] i shukr kih darkhwār), letters of Mīr Taqī al-Dīn Dihiwālī (about whom the catalogue gives no information), in fourteen chapters: Madrāsī I 249 (108 pp., much damaged), 248 (transcribed recently from the preceding, apparently).


(129) Mu'in i bi-nagīr, letters and essays, by M. Shaīf Allāh "Sāfī" Arāwī and S. Najm al-Hudā Nadwī: A'zamghār 1343/1924* (Ma'ārif Pr. 92 pp.).

(130) Mukātabāt i Muḥammad i Ryādī, letters between Sh. M. Thānawī and Maulāwī M. Bashīr al-Dīn Qinnawī, edited by M. Šādiq 'Alī Muẓaffarnāgarī: Barīlī ("Bareilly") 1285/1868* (Ṣiddīqī Press. 64 pp.).

(131) Mukātabāt i Khān Ahmad Khān i Gilīnī: see PL. I p. 362\textsuperscript{25}, and III no. 652(121) above.


(133) Munāẓarah i dār u ātāzāh: Eton 156(h) (A.H. 1173/1759–60).\textsuperscript{1}

\textsuperscript{1}i.e. presumably of Thānawī Bhawan in the Muẓaffarnāgar District.

(134) Munāẓarah i cāshm u surmāh, by Ṭāqī Abū 'l-Qāsim (cf. nos. (107) above and (138) below): 

Edinburgh 375 V (1) (17th cent.), Rieu II 796a (18th cent.).

(135) Munāẓarah i cāshm u zabān, by Raushān- 

(136) Munāẓarah i gūl u mūl, by whom?

Turkish translation: M. i g. [u] m. Farṣcānān türkçe 

terceme eden Ahmad Faṣīh. . . . Istanbul 1258/1867 \textsuperscript{2} (72 pp.

Karatay p. 133).

(137) Munāẓarah i tāfī i zāgh, by whom?


(138) Munāẓarah i zulf u shāhānāh, by Ṭāqī Abū 'l-Qāsim (cf. nos. (107) and (134) above):

Edinburgh 375 V (2) (17th cent.), Rieu II 796a (18th cent.).

(139) Munṣhirāt i 'Abd al-Razzāq, beginning with a 

text to the author's own poems (Gauhar i gīrān-bahā-yi sukhan . . .): Eţē 2144 (foll. 262–7).

(140) Munṣhirāt i Abū Bakr, by Abū Bakr b. Maḥmūd: 

Mīrisānīa p. 107 no. 470 (A.H. 1003/1594).

(141) Munṣhirāt i A'zam (beg. A'zamtārīn sīfat u thānāy 

hādā i Kha̱līqī-sti), an epistolary manual written by M. A'zam Kha̱rtāfī \textsuperscript{3} at the request of a holy man, S. M. Ghaṭūth Gjurātī, and 

divided into a preface, five bāhs (1) introductory, (2) rules of 

composition, (3) various modes of expressing the same idea, 

(4) model letters and other documents, in three faṣlān, (5) 

numerical notation and arithmetical) and a khārīmān (on 

ethics): Rieu III 988b (foll. 163. A.D. 1838), Āsafiyāh I p. 134 

no. 124 (defective at end), Lahore Panjāb Univ. (2 copies. 

OCM. VII/4 p. 70).

(142) Munṣhirāt i Jalāl al-Dīn (beg. Ịn rassī'il i ëlī u 

wasā'il i mā'ālī): Cairo p. 487 (in a volume containing three 

collections of Turkish munṣhirāt, all apparently undated).

\footnote{[A work with this title by Abū Sa'īd Tirmīdī is mentioned above, no. 411. V.S.]}

\footnote{[So Karatay, V.S.]}

\footnote{Spelling unconfirmed. A village named Karathul near Virangām in the 

Ahmadābād Division is mentioned in the list of Indian post offices. For a certain 

Shāh Muhammad K'hīrsī (or G'hīrsī) see above under Kīr-nāmah.}
(143) Munsha’āt in khānadān in Munshi Jawāhir Mal Khatṭāt in Jawāhir-Shāhī, official and other letters by J. M. and members of his family: Lucknow 1887 (N.K. 748 pp.).

(144) (Munsha’āt in Mīrzā M. Rīfā’ī’s?) (beg. Yā Ṭab nafṣi dīh kih thana pardāzām), letters in ornate prose: Browne Coll. D. 21 (15).


(146) Munsha’āt in Rājāh Amrit Lāl, model and actual letters by the author of the Thamarat al-ma’ānī, a commentary on “Qafīl’s” Shahrarat al-amānī (see PL. III no. 204 (1) supra): Lucknow 1891 (208 pp.).


(149) Naḥf in ‘Ajam, model letters selected from various collections by Wilāyat-‘Alī Ghāzīpūrī: Šargh 1286/ 1869* (Muhammad Pr. 144 pp.).

(150) Nāfī in muṭbātāl al-ma’rāf bi-Ruqa’āt in Munawwar, model letters by Munawwar Husain b. Dāwūd Husain: ‘Azāmādād [i.e. Patna] 1871* (Chashmah i ‘ilm Pr. 21 pp.).


(154) Original Persian letters and other documents, with facsimiles. Compiled and translated by Charles Stewari 2 ... (Inshā i jādīd ya’ni maktubāt al-mu’ta’akkhirin ...): London 1825* (225 pp.).

1 Cf. PL. I pp. 156 (6), (7), 204 (3), 205 (5).
2 b. 1764. Major in the Bengal Army, Assistant Professor of Persian in the College of Fort William 1800–6, Professor of Arabic, Persian and Hindustani at Haileybury 1807–27, d. 19¼4837. See DBH and Buckland Dictionary of Indian biography.


(157) Pārsī nāmah, a reading-book in pure Persian, by Karṭā Rām “Safta”: Lahore 1890* (45 pp.); [1891]* (New Imperial Pr. 52 pp.).

(158) Persian and Urdu letter-writer, The, with an English translation and vocabulary. Compiled and translated by Captain T. H. G. Besant ... with the assistance of Nāmī Khan Akbarabadi. Calcutta 1843* (pp. 175, 191); 1845* (Bishop’s College Pr. pp. 175, 191).

(159) Qāl i bi-qīl, by Ḥusain b. Ūthmān: Āṣafīyāh I p. 130 no. 138.

(160) Qānumbāsh i inšāh, by Nand-Rām b. Hīrānand: Āṣafīyāh I p. 130 no. 209, possibly also no. 144.

(161) Qawā‘id al-inšāh (beg. H. u sp. i bi-h, u q.), by “Wafā’ī”: Cairo p. 488 (n.d.).

(162) Raudat al-mutakallimīn wa-jinnat al-mu-tarassālīn (beg. Shukr u sp. u h. u thanā-yi bi-q., hafrat in ulihāyat rā), divided into three qismāt: Berlin 1054 (2) (defective at end).


(164) Risālah dar fanni in inšāh) (beg. al-H. l. ... a. b. bar ḍamā‘ir i ‘ārfān i in fanni), forms of letters for various classes of persons: Rieu II 810a (foll. 39–111. Early 19th cent.).

(165) Risālah dar fanni in inšāh: see Majmū‘ah in anāshī.

(166) Risālah al-‘āshīqīn (beg. Nāṣīhān ḍamā‘i kih khwāmah i hadā‘i-nigāri), specimen love-letters in a highly rhetorical style: Bodleian III 2713 (84 foll. A.H. 1199/1785).

(167) Riyād al-mā‘ānī, by Malik Muḥammad ...: Lahore Panjāb Univ. (161 foll. See OCM. VIII/1 p. 58).
(169) Ruqa‘āt i Āḏāh ‘Alī Akbar Ṣhirāzī: ʿAlīgarh Subh. MSS. p. 53 no. 25 (52 foll.).
(170) Ruqa‘āt i bī-nāzīr, model letters, by Ḩākim M. Khān (cf. nos. (47) and (53) above): Fathgarh (‘Fatehgarh’), Ḥasanān Pr., 1876* (8 pp.).
(171) Ruqa‘āt i Dāyā Rām: Lahore Panjāb Univ. (see OCM. VII/1 p. 140 no. 150 (1)).
(173) Ruqa‘āt i Ḥāfiz, by M. Mujīb Allāh Khān “Ḥāfiz” 1: Cawnpore 1295/1878* (Nizāmī Pr. 24 pp.).
(174) Ruqa‘āt i ʿItrat (beg. Shāhārstān i taḵsh dast [sic]), letters and other compositions of ʿAbd al-Mannān “Itrat”: Madras I 30 (a) (48 pp.), probably also ʿAlīgarh Subh. MSS. p. 34 no. 42 (Kulliyāt i ʿItrat (Ghazaliyāt, Maktūbatāt and Afsānāt i Khair al-khābiar)).
(175) Ruqa‘āt i Kanhar Dās (beg. ... kī bār-ārāndāh ār muraḏāt i jāwīdānī), a few private letters: Bānkpur Suppt. II 2326 (1) (13 foll. 1193 Faṣl [A.D. 1786]*).
(176) Ruqa‘āt i Khvājā ʿAlī Akbar, letters written to officials connected with Lahore and other persons: Bānkpur XI 1098 (XVI) (18th cent.).
(177) Ruqa‘āt i Mahābīr-prasād, model letters: [Delhi] 1874* (Majma‘ al-ulūm Pr. 146 pp.).
(178) Ruqa‘āt i Muḥammad Makārim (beg. Sh. i bī-hū madī bi-iʿadd mar Ḥādīr i Izzāt), sixty letters by M. M. b. Jalāl al-Dīn Tārgāmī to his friends, etc.ː Ivanow 412 (late 18th cent.).
(179) Ruqa‘āt i Munawwārī: see Nāṭīi in mubtādī.

1 According to the N.W.P. Quarterly Catalogue 1878/2 M. Mujīb Allāh Khān alias Ḥāfiz ʿAbd al-Raḥmān.

(184) Rusūm al-muḥāḍārāt (beg. ʿAlīṣā ḥan dar al-gāb u ṣādū d u ṣādū d u maḥā ṣādū d u maḥī ṣādū d i khū ṣādū d ...), a short treatise for beginners: Ivanow 2nd Suppt. 964 (40 foll. v.s. 1888/1831).
(185) Saḍr al-kitāb, model letters by Shukr ʿAlī: Browne Suppt. 834 (Corpus 130).
(188) Sharaf-nāmah (beg. Ḥamdi kī hū ṣūṭīh i ān mūṭīh i rauḥ i rūḥ), specimens of letters, orders, etc., by ʿAlī Sharaf: Bodleian 1361 (A.H. 1124/1713).
(189) Shauq-angiz (beg. Baʿd az adā-yi waqaf i i than-yi Rabbānī), forms of letters to relations, friends, etc., and answers to them, interspersed with many pieces of poetry, by an anonymous author who in the preface praises his spiritual guide, Sh. ʿAbd al-Ṣabīḥ: Ethē 2108 (66 foll. 38th regnal year of Aurangzēb, A.H. 1105/1694*).
(190) Sunbulistān i tahrīr, a letter-writer, by M. Fayz al-Kabīr Ḥanafī Ṣiddīqī: Cawnpore 1314/1897* (82 pp.).
(191) Surūr i ʿafāl, models of composition: Lindesiana p. 218 no. 342 (“About 1750, although dated A.H. 1089 = 1678”).
(192) Taḥmiyat-nāmah, by Wali Muḥammad: Āḵšayāh I p. 120 no. 194 (A.H. 1270/1853–4).
(193) Taʿlīm al-mubtādīn [sic], an inshā for children by Abū Ḥaḵḵ Quraishi Nawān-Mahālī [evidently the same person as the author of the Bayāḏ al-mutaʿallimīn mentioned
above (no. (11))]: Lahore Pānjab Univ. (v.s. 1894 [a.d. 1837?]. 51 foll. See OCM. VIII/1 p. 59).


(195) Ta’līm i ḥirāḍ-aftrūz: ʿAḥgarth Subḥ MSS. p. 43 no. 3 (A.D. 1840).

(196) Tarasul i Shihābī (title from a note on fol. 43a, not from the text. Beg. Sp. i bi-nihāyat u h. i bi-qh. ḥādrat i Wājīb al-Wujūd rā jallat ʿaẓamatuḥu . . . kīh ʿafāḥāṭ), model letters to different classes of persons (including, twenty-fifthly, Ḥaidarī dervishes) and for different occasions, forms for legal documents (in which occur the only dates, 831 (twice), 838 and 745), tables of the raqam notation, etc.: Browne Pers. Cat. 108 (3) (foll. 43–87).

(197) Ta’rīf i Mat’hurā, in praise of Muttra, by Harbans Munshi: Ethē 2118 (2).

(198) Ta’rīf i qalyān i tanbākū: Ethē 1767 (9).

(199) Ta’rīf i taḥrīr, a letter-writer, by M. Shēr Khān: ʿAḥgarth 1878* (M. al-ʿUlūm. 28 pp.).

(200) Taṣṣif i dār al-ḵhilāfāf in Shāhjāhānābād, by Hājjī Khair Allāh, Dīwān of the sarkār of Rustam Khān: Ethē 2118 (3) (a.h. 1134/1722).

(201) Tuḥfah i Sanjī, a letter-writer in the shikastah script, by Ghulām-Muhīy ‘l-Dīn “Sanjī” Qandahārī (cf. PL. I p. 1061 (79), and no. (83) above): Lahore 1315/1897° (74 pp.); 1316/1899° (80 pp.).


(204) Usūl i inshā, by Qārī 2 ʿAbd Allāh: Lahore a.h.s. 1306/1928* (Mufīd i ‘āmm Pr. 2nd ed. 112 pp. 3rd ed. 71 pp).

¹ For a work of this title by Ranghūr Dās (fl. 1145) see no. 530 (2) supra.

² This is of course a title, not part of the name.