CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE
SUPERVISION OF

SIR E. DENISON ROSS, KT., C.I.E., Ph.D.
Catalogue
of the
Arabic and Persian Manuscripts
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Volume VI.
HISTORY
Prepared by
MAULAVI ABDUL MUQTADIR
Khan Saheb

091.4927
O.P.L.B.

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O.P.L.B.

PATNA
SUPERINTENDENT GOVERNMENT PRINTING, BIHAR AND ORISSA
PREFACE.

The sixth volume of the Catalogue of Persian and Arabic manuscripts in the Bankipur Library deals with historical works, arranged under the headings shown in the table of contents. When in 1914 Dr. E. D. Ross left India, he asked me to take over the supervision of the work that he had first set on foot eleven years earlier. The first seventy-three pages of the volume were seen and corrected by him in print; for the remainder I am responsible.

Of the manuscripts here described the following deserve particular attention:

No. 455. Ahmād bin Muḥammad Faṣīḥ-ul-Khawāfī's Majma'il-Faṣīḥī.
No. 468. Mas'ūdī bin 'Uṣmān Kūhistānī's Tārikh-i-Abū'l-Khayr Khâni, dated A.H. 999.
No. 484. Translation of Sa'īd bin Mas'ūd-ul-Kāzarûnī's history of Muḥammad, dated A.H. 841.
No. 504. Copy of Mukhtâr's history written by the calligrapher Murshid-ul-Kâtib of Shirâz, dated A.H. 947.

It should be mentioned here that the Catalogue owes much to the liberality of the Government of Bihar and Orissa, who made it possible for the compiler to visit distant libraries and inspect other collections. Indeed without that privilege it is hard to see how the
work could have progressed at all; for there is not yet in Muhammadan India the fraternity of scholarship, nor yet the requisite learning, which makes possible that organisation and exchange of knowledge which in Europe we have come to expect and demand. That this confidence and generosity were not misplaced, Maulavi 'Abd-ul-Muqtadir's latest volume will abundantly prove.

A. F. SCHOLFIELD.

Calcutta, June 21, 1918.
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ERRATA.

page 33, line 4, "De Guignes" should be "De Guignes."

" 35, " 7, "noticed above" should be "see No. 455."

" 38, " 32, "A.H. 936 = A.D. 1529" should be "A.H. 963 = A.D. 1556."

" 42, " 2, "آذر بايچان" should be "آذر بايچان"

" 140, " 31, "transcription of the copy" should be "composition of the work."

" 141, " 12, "الشعيبي" should be "الشعيبي"

Hāj Khâl, vol. ii., p. 136, says that Ṭabari (who was born at Ṭāmul, in Ṭabaristân, in A.H. 224 = A.D. 838, and died in Bagdâd, A.H. 310 = A.D. 921) brought down the annals to A.H. 309 = A.D. 921, and entitled it تاریخ الامام والملکة (Brockelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulâk"), and that the history of Ṭabari which is now extant is an abridgment by Ṭabari himself from his original work, which, according to Ibn-i-Subki, as stated by Hāj Khâl., ib., consisted of thirty thousand folios. According to Morley, p. 17, Ṭabari composed the work about A.H. 300 = A.D. 912, while Hāj Khâl., ib., gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.
The translator, Abū 'Ali Muhammad bin Muḥammad ul-Bal'ami, belonged to a noble and learned family of Bal'am, a town in Asia Minor. His father, Abū Faḍl Muḥammad bin ‘Abd Ḥalīm bin ‘Abd Allah al-Tamimi al-Bal'ami, was the wazir of Amir Iṣṭa’in, the well-known founder of the Samanide dynasty, who died in A.H. 329 = A.D. 940. The translator, like his father, held the influential office of wazir under the Samanide prince Amir Abū Ṣalih Mansūr bin Naḥī bin Naṣr bin ‘Abd Allah al-Samāni, who reigned from A.H. 350-366 = A.D. 961-976. In A.H. 352 = A.D. 963 this prince, through his agent Abūl Ḥasan Fā‘līq, ordered his wazir, the aforesaid Bal‘ami, to translate the Arabic chronicle of Tabari into Persian.

The translator has introduced new headings, and has to a great extent altered the arrangements of the original. He has divided the work into chapters, فصل, of greater or less length, and has, for the most part, observed the chronological order, thus recording the contemporary events in a systematic order. The Insāds, or enumerations of vouchers, and almost all the Arabic verses have been omitted, and, although much new matter has been added, he has greatly abridged the original.

According to Ḥāj Khal., ib., the history was continued by Abū Muhammad ‘Abd Allah bin Muḥammad al-Fargāni, who entitled the continuation, and also by Abūl Ḥasan Muḥammad bin ‘Abd-ul-Malik bin Ibrāhīm bin ‘Abd Allah al-Tamimi, who died in A.H. 521 = A.D. 1127.

Bal‘ami’s version of Tabari’s history may be considered as one of the oldest works in the modern Persian language.

The Tārikh-i-Tabari has lately been edited in four volumes in the Nawal Kishor Press, Lucknow. An Osmanli Turkish translation of Bal‘ami’s Persian version was printed in Constantinople in A.H. 1200, and is described by Dr. G. Rosen in the Z. D. M. G., vol. ii., pp. 159-187; and an Oriental Turkish translation, written in A.H. 928 = A.D. 1521, is mentioned by Kosegarten in his Taberistanensis Annales, p. 10. A French translation by M. Hermann Zotenberg was published in four volumes, with a reprint, in the first volume, pp. 1-355, of M. Dubex’s translation (ed. 1836).

Accounts of Bal‘ami’s version will be found in the “vertisements” of Zotenberg and Dubex. See also Ḥāj Khal., ib.; Kosegarten’s Taberistanensis Annales, 1831; Præfatio, pp. 10, 11; St. Petersburg Catalogue, pp. 260-264; Rieu, i., p. 68; W. Morley, pp. 17-21; G. Flügel, vol. ii., p. 64; Sprenger, Journal of the Asiatic Society, Bengal, vol. xvii., part ii., pp. 437-471; Ethé, Bodl. Lib. Cat., Nos. 2-13; Ethé, India Office Lib. Cat., Nos. 2-13, etc.
The two volumes of the work bring the history down to the reign of Khalīfah al-Mutāṣim Billāh (A.H. 218–227 = A.D. 833–842), after which follows an abridged account of his successors down to al-Mustaḍhir Billāh (A.H. 487–512 = A.D. 1094–1118). The present volume begins with the creation of the world and comprises the whole historia-anti-islamica.

The Arabic prefaces noticed in Rieu, i., p. 68, are not found in this copy. It opens thus, with a short Persian preface:—

سیاس و افزاین مر سخائیرا کامکار و کامران و آفرینشده زمرین و آسانو ... به اپاز و به دستور الله پیار و به زن و فرزند همیشه بود و همیشه باشد آه

The names of the author, the translator, and the Samanide prince occur in the preface, which is followed by آغاز سخن, or beginning of the history:—

بداکه چنین کوپند ارسطاطالیس و پتراو و ان استاذان که بوژه

اند آه

This volume ends with the accession of Yazdajird bin Shahr-i-Yār (the Isdigeretes III. of the Greeks), the last king of the Sasanian dynasty, which ruled Persia for four hundred and fifteen years, and the translator says here, that as the account of Yazdajird and his wars is long, he will deal with it under the caliphate of 'Umar:—

حیدر بی یزدجرد و حوربهای او بسیار اسم و اندر خالقی عمر

کلخته جهود —

No. 450.

foll. 175 (original folios 255–530); lines and size same as above.

Vol. II.

The continuation of the above.

This volume begins with the history of the prophet Muḥammad, with a genealogy on fol. 255v:—
Beginning:——

آغاز اشعار برغمبر ما مصطفى علي الله عليه وسلم

The account in this volume extends to the reign of the Khalifah al-Mu'tasim Billah (A.H. 218-227 = A.D. 833-841) after which follow the abridged accounts of his successors down to al-Mustaghir Billah, as follows:——

Mustakfī, A.H. 333-334 = A.D. 944-945.
Ṭāʾī, A.H. 363-381 = A.D. 973-991.
Qādir, A.H. 381-422 = A.D. 991-1030.
Qā'un, A.H. 422-467 = A.D. 1030-1074.

Both the volumes are written in clear bold Naskh, on fine thick paper, with the headings in red. The Dāls are generally marked with diacritical points.

The colophon is partly destroyed by worms; but fortunately the date of transcription of the copy is not spoiled. It reads thus:——

تمت من شهر صفر ختم بالغير لسنة أربعين وسبعمائة
GENERAL HISTORY.

No. 451.
fol. 352; lines 17; size 9\(\frac{3}{4}\) x 6\(\frac{3}{4}\); 6 x 3\(\frac{3}{4}\).

طبّقات ناصرى

TABAQÂT-I-NÂŞIRÎ.

A general history from the earliest times to a.H. 658 = A.D. 1259, by Abû 'Umar 'Usmán bin Muhammad ul-Minhâj bin Sirâj ul-Jâzajâni. In the preface of the present copy the name of the author occurs thus—

ابو عمر بن عثمان بن محمد المنهاج الجوزجاني

Beginning:

الحمد لله الٍول الذي لا إباء: لوجوده الآخر الذي لا إتهاء

لورده آل أذ

From some passages in which the author, in the course of his narration, refers to himself and his family, we can gather the following facts:

His ancestor in the third degree, Imâm 'Abd-ul-Kâliq, came from Jâzajâni (between Merv and Balkh) to Ġazni during the reign of Ibrahim, and married one of the forty daughters of this king. Of this union a son was born, who was named Ibrahim. His son Maulâna Minhâj ud-Dîn 'Usmân was the grandfather of the present author. Minhâj ud-Dîn 'Usmân was an eminent scholar, and was commonly called Imâm Anhâd of Bukhârâ. After his return from Mecca, Minhâj ud-Dîn 'Usmân settled in Sistân in the reign of Shams ud-Dîn Muḥammad, king of Nîrûz. The author's father, Maulâna Sirâj ud-Dîn Minhâj, who is spoken of by the author as the wonder of the age and the most eloquent man of Persia, was appointed Qâdî of the army of Hindûstân by Sultân Mu‘izz ud-Dîn Muḥammad bin Sâm in a.H. 582 = A.D. 1180. Subsequently Sirâj took up his residence in Firûzkâh, from which place Sultân Bahâ ud-Dîn Sâm called him to Bâmiyân and made him Qâdî and Khâṭib of his kingdom. Although the author does not give us the date of his birth, yet when he says that he was eighteen years of age when he witnessed the slaying of Malik Ruknud-Dîn Maḥmûd in Firûzkâh in a.H. 607 = A.D. 1210, we can conclude that he was born in a.H. 589 = A.D. 1193. He was brought up in the Haram of the princess Mâh-i-Mulk, who was a foster-sister of his mother and a
daughter of Sultān Ḵiyāṣ-ud-Dīn Muḥammad bīn Sām. From Ḵūr he was twice sent to Nīmrūz as an envoy to Sultān Ṭāj-ud-Dīn Niʿāṭīgīn in a.H. 622 = A.D. 1225 and a.H. 623 = A.D. 1226 respectively. He came to India in a.H. 624 = A.D. 1227, during the reign of Sultān Nāṣīr-ud-Dīn Qubāchāh, and in the same year was placed in charge of the Madrasah-i-Firūzī at Uchh. In the year following, when Qubāchāh was overthrown by Sultān Shams-ud-Dīn ʿĪtāmīsh, the author followed the conqueror to Dihlī, where he arrived in Ramaḍān, a.H. 625 = August, 1228. In a.H. 629 = A.D. 1231 he followed ʿĪtāmīsh to the siege of Gwalīr, where he was first appointed a court preacher, and subsequently was entrusted with the highest offices of the law, which, however, he gave up on the approach of Queen Raḏiyah’s army in a.H. 635 = A.D. 1237. After the death of this accomplished but ill-starred queen, Minhāj returned to Dihlī and attached himself to the service of her successor Bahram Shāh as a court preacher, and in a.H. 639 = A.D. 1242 was made Qāḍī of the whole territories under Bahram Shāh. Towards the end of the same year, when Bahram Shāh was deposed and slain, the author resigned his services. In a.H. 640 = A.D. 1243 he came to Lakhnāutī, and after staying there for two years returned to Dihlī where he arrived early in the following year, and shortly after was appointed master of the Naṣiriyah College and was also made Qāḍī of Gwalīr. Minhāj received many high honours from Sultān Naṣīr-ud-Dīn Māḥmūd (a.H. 644-664 = A.D. 1246-1265) and from the distinguished and accomplished Ḵiyāṣ-ud-Dīn Balban, who entrusted the author with several high and responsible offices and honoured him with the title of Ṣadr-i-Jahān. Shaykh ʿAbd-ul-Ḥaq Dīhlawi, in his Akbār-ud-Akhyār, p. 90, speaks of Minhāj as a great scholar and an ardent mystic, and says that the celebrated saint Shaykh Niẓām-ud-Dīn Auliya attended the author’s lecture every Monday.

The author dedicated the present work to his patron Sultān Naṣīr-ud-Dīn Māḥmūd, the youngest son of Sultān ʿĪtāmīsh. This Naṣīr-ud-Dīn Māḥmūd must not be confounded with the eldest son of ʿĪtāmīsh, who was also called Naṣīr-ud-Dīn Māḥmūd and died in a.H. 626 = A.D. 1228. The author commenced the composition in a.H. 657 = A.D. 1259 and completed it in the month of Shawwāl, a.H. 608 = A.D. 1260.

The work is divided into the following twenty-three sections called Ṭabaqāt:—

I.

Prophets and Patriarchs, with a history of Muḥammad to the day of his death, fol. 3v. Fol. 3v, containing the first portion of the account of Adam, is left blank.

II.

The first four Khalīfs, the sons of ʿAli and the Mubāshshars, or the ten favoured companions of the prophet, fol. 36v.
III.
The Khalifs of the Banû Umayyah, fol. 46ª.

IV.
The Khalifs of the Banû 'Abbâs, fol. 51ª.

V.
Not numbered as Tabaqah, but is introduced by ذكر ملوك عجم. It contains the history of the early kings of Persia down to the rise of Islâmism, comprising the Pahlâdîans, the Kayânians, the Ashkânians, the Sisânians, and the Akâsirah, fol. 65ª.

VI.
The Tubba's and the Kings of Yaman, fol. 89ª.

VII.
The Ţâhirís, fol. 97ª.

VIII.
The Şaffâris, fol. 100ª.

IX.
The Sâmânís, fol. 103ª.

X.
The Daylamis, fol. 111ª.

XI.
The Subuktiginis, fol. 114ª.

XII.
The Saljûqis, fol. 124ª.

XIII.
The Sanjarís, fol. 137ª.

XIV.
The Kings of Nimrûz and Sijjistân, fol. 140ª.

XV.
The Kurdish Kings, fol. 147ª.

XVI.
The Khwârazmshâhís, fol. 154ª.
XVII.
The Shansbánis and Kings of Ġaṛ, fol. 167*.

XVIII.
The Shansabáníyah Kings of Ṭuḫhrístán, fol. 210*.

XIX.
The Shansabáníyah Kings of Gáznah, fol. 214*.

XX.
The Muʿizzi Kings of Hindústán, fol. 226*.

XXI.
The Shamsi Kings of Hindústán, fol. 238*.

XXII.
The Shamsi Maliks, or the vassals and eminent men who served under the Shamsi Sultáns, fol. 264*.

XXIII.
Disaster to Islám and invasion of the infidels, fol. 306*.

Some folios towards the end of the MS. are missing, and on comparing with the Calcutta edition of the text it is found that the contents, covering about twenty pages (Caℓ. edn., pp. 433–453), are wanting here. The copy breaks off with the words:

و بر مسیل عجلت باز گمیشد—چون خور بلبهک گاه معل

... رسول...

On the margins of foll. 3ᵃ–4ᵇ and 14ᵃ–60ᵇ some confused accounts of the battle of Karbálah are given.

For other copies of the Ţabaqát-i-Nášíři, see Rieu, i., p. 72; Morley, Descriptive Cat., p. 21; Ethé, Bodl. Lib. Cat., No. 16; Ethé, Ind. Office Lib. Cat., No. 14; J. Aumer, p. 67. See also Elliot, History of India, ii., p. 259.

The Ţabaqátṣ xi., xvii.–xxii., relating to the History of India, have been edited by Capt. W. Nassu Lees, in the Bibliotheca Indica, Calcutta, 1864. An English translation of the entire work except the first six
GENERAL HISTORY.

Tabaqats, by Major H. G. Raverty, has been printed for the same series, London, 1873–1876.

The MS. is written in minute Naskh.
Not dated, apparently 16th century.

No. 452.

fol. 295; lines 15; size 8 x 5; 6½ x 4.

تاریخ بناکتی

TÂRÎKH-I-BANÂKITI.

A general history of the world from the earliest times to the accession of Sultan Abû Sa'id, A.H. 717 = A.D. 1317, abridged, as the author himself says, from the Jami'-ut-Tawârîkh of Rashid-ud-Din Faḍl Ullah, who was born at Hamadân, A.H. 645 = A.D. 1247, composed his work only seven years before the present work in A.H. 710 = A.D. 1310, and was executed in A.H. 718 = A.D. 1318.

General Briggs, in his translation of Firishtah's preface, and some other European writers, e.g. Mr. James Fraser, in his Catalogue of Oriental MSS., call the work "Târîkh-i-Binâ-i-Giti," or Binâ-Giti, which would lead one to think that they considered the title to bear the meaning of "History of the foundation of the world," while as a fact the correct title, Târîkh-i-Banâkiti, means the history of Banâkiti, by which name the author is better known.

The full title of the work, as given in the preface, is روضة أوليبالله في تواريخ الأخبار والانساب. The author, Abû Sulaymân Dâ'ûd bin Abîl Faḍl Muḥammad ul-Banâkiti, surnamed Fakhr Banâkiti, ابو سليمان داود بن ابي الفضل محمد الباكتي معروف فخر بنایکتی, with several variations in name and genealogy, for which see Morley, Descriptive Catalogue, p. 25, was a poet as well as an historian, and received from Sultan Gazân Khân (A.H. 694–703 = A.D. 1295–1304) the title of Malik-ush-Šu'urâ in A.H. 710 = A.D. 1310.

Verses in praise of the above-named Sultan, as well as his two successors Īljâîtû (A.H. 703–716 = A.D. 1304–1316) and Abû Sa'id (A.H. 716–736 = A.D. 1316–1335), are not uncommon in the present work. He is commonly called Fakhr-ud-Dîn Banâkiti, فخر الدين باختی (in the Nigaristan, fol. 5*, noticed below, he is called فخر الدین داود فناکتی).
on account of his having been born in Banâkit or Fanâkit, a town in Mâwarâ-un-Nahr, also called Shâsh, and in modern times Tâshkand. His elder brother, Sayyid Niẓâm-ud-Din ʿAlî, was a very pious Darwîsh and died in Tabriz, a.h. 699 = a.d. 1299. The author completed the present work on the 25th of Shawwâl, a.h. 717 = a.d. 1317, December 31, and dedicated it to Sultân Abû Saʿîd, the ninth Mongol King of Persia.

Beginning:—

المست.node حق حمده و الصلة علي خير علله مصدق و الله

اجمعين الخ

The work is divided into the following nine sections called Qīsma:

I.

Prophets and Patriarchs, fol. 3v.

II.

• Kings of Persia from Kayûmur to Yazdajird, fol. 14v.

III.

Genealogy and history of Muḥammad, the Khalifahs of Banû Umayyah and the Khalifahs of Banû ʿAbbâs, to the death of Al-Muṣṭaʿṣim Billâh in a.h. 656 = a.d. 1258, fol. 39v.

IV.

Kings of Êrân who reigned during the time of the Abbasides, fol. 122v.

V.

History of the Jews from Moses to Zedekiah, fol. 138v.

VI.

History of the Christians and Europeans from Christ to author’s time, fol. 157v.

VII.

History of the Hindus to Sultân ʿAlâ ud-Din Muḥammad Shâh Khilji, fol. 182v.

VIII.

History of the Chinese, fol. 198v.

IX.

History of the Muʿgals from Chingiz Khân to the accession of Sultân Abû Saʿîd, in a.h. 717 = a.d. 1317.
GENERAL HISTORY.

For further details see Morley, Descriptive Catalogue, pp. 25–28; Rieu, i., p. 79; Elliot, Bibliographical Index, p. 70, and History of India, vol. iii., p. 55; G. Flügel, ii., p. 61; Ethé, Bodl. Lib. Cat., Nos. 24 and 25; Ethé, Ind. Office Lib. Cat., No. 18. See also Dorn, Asiat. Mus., p. 101.

The eighth Qism was edited with a Latin translation by Andreas Müller, Berlin, 1677; and ed., Jena, 1689.

Written in ordinary Nasta’liq.
Dated A.H. 1233.

No. 453.
fol. 278; lines 19; size 10 × 6; 7 1/4 × 3 1/4.

تاريیخ گزیده

TÂRIKH-I-GUZİDÂH.

A general history from the earliest times to A.H. 730 = A.D. 1329 by Ḥamd Ullah bin Abi Bakr bin ʿAlamād bin Naṣr Mustaʿuf of Qazvin.

حمد الله بن أبي بكر بن احمد بن نصر مستوفی قزوین

Beginning:—

میاس وستاشع پادشاهی را که ملک ایزی زوالسع و مسلم

او لی التقال آلله

The work is held in high estimation as one of the most reliable works on general histories. Hammer-Purgstall speaks of it very highly in his works, while Ḥāj. Khal., vol. v., p. 177, remarks thus:—

و هو من الكتب المعتمد عليها في التاريخ و كلامه و نقله كال résultة

 فيما بينهم

The authors of the Universal History frequently quote it under the title of “Tarik Cozidah.”

Ḥamd Ullah Mustaʿuf, who is also the author of the well-known geographical work Nuzhat-ul-Qulûb, which he composed in A.H. 740
= A.D. 1339, belonged to the ancient Mustaafi family of Qazwin. His ancestors were men of letters and of respectable social position. His brother, whom he calls Zayn-ud-Din Muḥammad bin Tāj-ud-Din Abī Bakr bin Zayn-ud-Din Aḥmad bin Amin-ud-Din Naṣr, was the deputy comptroller of the Wizārat under Rashīd-ud-Din, while his grandfather, who was killed at the time of the Mughal invasion, was for some time the Mustaafi of 'Irāq.

In the preface the author says that he had undertaken to write a chronicle in verse from the beginning of the prophet's time down to his own. It was to consist of seventy-five thousand distichs, of which he had written upwards of fifty thousand distichs (see Mr. Browne's edition of the work, p. 5). The reading in this MS. is fifty-six thousand. Afterwards, considering how long his intended chronicle would take to finish, he decided to write in prose instead.

In the preface the author dedicates the work to the son and successor of his patron Khwājah Ghiyāś-ud-Din Muḥammad (d. A.H. 736 = A.D. 1336) bin Khwājah Rashīd-ud-Din Faḍl-Allah, but towards the end of Book IV. the author highly eulogises another of his patrons Chams-ud-Din Muḥammad bin Niẓām-ud-Din ul-Husaynī ul-Yazzī, also a Wazīr. The author enumerates about thirty works as those on which he bases the present composition.

The work is divided into an Introduction (Fāṭihah), six books (Bāb), and an appendix (Khātimah), as follows:

- Fāṭihah.—Creation of the world, fol. 7v.

  Bāb i.—Prophets and Sages from Ādam to the time of Muḥammad, fol. 9r.

  Bāb ii.—Pre-Islamic kings, fol. 42r.

  Bāb iii.—Muḥammad, his Khalīfs, friends, and descendants, fol. 67r.

  Bāb iv.—Islamic kings, fol. 197v.

This Bāb is divided into twelve sections, but the MS. breaks off in the middle of the tenth section with an account, براقع حاجب, the first of the Qara Khitā'is of Kirmān. The ten sections respectively treat of the history of:—(1) Bani Layā Ṣaffār; (2) Sāmānīs; (3) Gaznavis; (4) Gūris; (5) Daylamis; (6) Saljūqs of Irān, Kirmān, and Rūm; (7) Khwārazmshāhīs; (8) Atābaks of Diyārbakr and Fārs. (9) Ismā'īlis of Magrib and Irān.

Section 11 dealing with the history of the Atābaks of Lur Buzurg and Lur Kūčak.

Section 12 dealing with the genealogy of the Turkish tribes, genealogy of the house of Chingiz Khān, and the history of the Mughals of Irān.
GENERAL HISTORY.

Bāb v.—Relating to the Mujtahids, Qāris (Readers of the Qurān), traditionists, Shaykhs, Ulama and poets.

Bāb vi.—Giving an account of the author’s native land Qazwin (it has been translated by M. Barbier de Meynard in the Journal Asiatique, 5th série, vol. x., pp. 257–295.)

Khātimah.—Containing a description of genealogical tables, devised by the author to illustrate general history, is wanting.


Professor E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction.

Written in fair Nasta’liq.

Not dated, apparently 17th century.

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No. 454.

foll. 215; lines 25; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A complete but hopelessly damaged copy of the same Tārikh-i-Guzīdah.

Written in a very minute Nasta’liq on thin paper.
The MS. is wormed and pasted with papers throughout.

Not dated, apparently 16th century.
MUJMAL-I-FASÌHÎ.

A rare but slightly defective copy of a very valuable and interesting chronological compendium of prominent events; the births, deaths, and incidents of the lives of Muhammad and his companions, the Imāms, kings, eminent authors, poets, and other renowned personages, given under each year in chronological order since the date of Muhammad's birth down to A.H. 845 = A.D. 1441.

A copy of the work is mentioned in Rosen, p. 111. The Asiatic Society, Bengal, possesses another copy.

Beginning:—

فصيح التأریخ که در گردان جام تعودّد و صاح اقبال تواند

بود الغ

After fol. 1½, fifteen folios are missing, as would appear from the original folio mark ١٧ on the second folio which opens thus with the 28th year of the 'Ám-ul-Fil:—

سنه ثمان و عشرین عالم الفيل—والدود قاسم بن رسل الله

از خدیجه الكبیری—

From the second Maqālah, which begins on fol. 4½, and treats of the events from the first year of the Hijrah to the author's time—

مثارة دوم از هجرہ حضرت رضی الله عنہ کہ مبیدا تاریخ کے

آئست اللہ یوما سیا—

it would appear that the author divided the work into two Maqālahs, the first dealing with the events beginning with the first year of the 'Ám-ul-Fil, in which Muhammad was born, down to the fifty-third year of the 'Ám-ul-Fil, after which begins the Hijrah year. The first ten years of the Hijrah, after which the prophet died, are called by separate names, which, according to the author, were given to these years by the
The author, who generally calls himself Ahmad bin Muhammad, but is better known as Faṣīḥ-ul-Khawāfi, thus traces his descent (fol. 225r) from Abū Imāmāh al-Bāhili, who, according to some, was a companion of the prophet and died A.H. 81 = A.D. 700. See Al-Istī‘āb fi Ma‘rifat-il-Aḥbāb (Hyderabad Edn.), vol. ii., p. 633:—

He flourished during the time of Sulṭān Shāh Rukh (A.H. 807–850 = A.D. 1404–1447), and was not only an eye-witness of most of the
events he narrates, but also played a prominent part in the history of his time.

Unfortunately the preface breaks off immediately after the few lines devoted to the praise of God and the prophet. In the course of his narrative the author mentions himself several times. We learn that he was born in Herat, Jamâdî I, A.H. 777 = A.D. 1375, and at the age of nineteen lost his father, Jalâl-ud-Din Muhammad bin Naṣīr-ud-Din Yahyâ in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amir 'Abd-us-Ṣamâd bin Ḥāji Sayf-ud-Din were sent to Samarqand to take possession of the royal treasury from 'Umar Shaykh; but being threatened with arrest by Sulṭân Khalîl they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Din Mâhmûd was born, he was offered the post of Diwân, to which he was appointed in the following year. In A.H. 821 = A.D. 1418 we find him suddenly dismissed from this service. In A.H. 825 = A.D. 1422, the year in which he lost his mother, he was sent to Kirmân to discharge the Diwânî functions of that place, whence he returned in the following year. Subsequently, in A.H. 828 = A.D. 1425, he was made the Diwân of Mirzâ Bâyšungâr (d. A.H. 837 = A.D. 1434) (see Ḥabîb-us-Siyar, vol. iii., Juz. 3, p. 141), who in A.H. 832 = A.D. 1428, on his return from Sâ’in to Herat, left the author in Simnân to look after some state affairs, and afterwards dismissed him from the Diwânîship on the 20th of Ramâdân, A.H. 836 = A.D. 1433, and put him in prison. In A.H. 838 = A.D. 1434, when plague was violently raging in Herat, the author left the place for Bâkharz, and after staying there for two months came to Âḏarbâyjân in A.H. 839 = A.D. 1435. Under the year A.H. 845 = A.D. 1441 the author says that he was again put in prison on the 18th Jamâdî II and was liberated on the 4th Rajab, after which, on the 25th Dîl Hijjah of the same year, he got an introduction into Sulṭân Shâh Rûkh’s court and was handsomely rewarded by this king.

The history concludes with a Khâtîmâh describing the author’s birthplace, Herat:

GMTCVTCV

Towards the end, fol. 272b, we find a separate portion, written in the same hand as the text itself, containing an enumeration of the names of the prophets, kings and dynasties from the earliest time to A.H. 928 = A.D. 1521. This portion, which seems to be the work of a later writer, is divided into the following four parts called صفحه:

جميلة أول در ذكر النبي عليهم السلام تا غاية النبي ابي

אבריאים
GENERAL HISTORY.

The last king named is Sulṭān Rustum of the Âq-Quyunlû dynasty, who reigned from a.h. 897–902 = a.d. 1491–1496. Then follows another enumeration of the names of the prophets, the Imāms, and the kings of the various dynasties, with a passing allusion to their birth, duration of life or reign, and death, based on historical works enumerated in the MS. Like the preceding portion it is divided into several Ṣahifahs.

Beginning on fol. 274b:—

This portion breaks off with the name of the ‘Abbaside Khalīf Rāshid Billah, who succeeded Mustarshid Billah in a.h. 529 = a.d. 1135.

A fine copy. Written in a clear minute Nasta’liq, within gold and coloured ruled borders, with a full-page illumination at the beginning.

On fol. 271v, where the original history concludes with the description of Herat, the MS. is dated a.h. 993.
No. 456.

foll. 387; lines 32–35; size 17\(\frac{1}{4}\) × 11\(\frac{1}{2}\); 14\(\frac{1}{2}\) × 8\(\frac{1}{4}\).

ROUDAT-US-SAFÂ.

A general history from the creation of the world to the death of Sultan Husayn Mirzâ Abul Qâzî Bahâdur, who ruled over Persia from A.H. 873–911 = A.D. 1468–1505.

By Muhammad bin Khâwand Shâh bin Mahmûd, محمد بن خواند شاه بن محمود.  

This work, the full title of which is روضة الصفا في سيرة الأنبياء والملوك والخلفاء, was composed by the author at the desire of his patron, the celebrated Mir ‘Ali Shîr Nawâ’i, to whom it is dedicated.

Beginning:—

زيب فهرس نسخة مفاخر النبي ي علي مكاني و زيبت تغياية  
مجموعة مكار سلطان ان گروند توان آل

The author, who is better known as Mir Khwând, belonged to an ancient noble Sayyid family of Bûkhârâ. His father, Sayyid Burhân-ud-Din, an eminent scholar, emigrated to Balkh, where he died. Mir Khwând was born at the beginning of A.H. 837 = A.D. 1433, and spent the great portion of his life in Herat, where he secured the noble patronage of the aforesaid Mir ‘Ali Shîr. According to the Habib-us-Siyar, vol. ii., pp. 198, 339, composed by the author’s grandson, Khwând Amir, he died on the 2nd of Rajab, A.H. 903 = A.D. 1493.


The work was lithographed in Teheran in A.H. 1270–74, and in Bombay in A.H. 1271. A Turkish translation was printed in Constantinople in A.H. 1258.
GENERAL HISTORY.


For other copies see: Rieu, i., p. 87; J. Aumer, p. 72; Ethé, Bodl. Lib. Cat., Nos. 36–69; Ethé, India Office Lib. Cat., Nos. 24–75, etc.

The work is divided, as stated in the preface, into seven volumes, called Qism (the last of which is unfinished), and an appendix also known as the eighth volume. The fact that in the seventh volume many events are narrated which took place after the author's death leads us to doubt whether Mir Khwând wrote any part of that last volume.

Contents:—

This copy comprises the first three volumes of the work:—

Vol. I.

From the creation of the world down to Yazdajird, the last king of the Sásánian Dynasty.

Vol. II.

History of Muhammad and the four Khalifs.
Beginning on fol. 128b:—

 وإنون صحفة مرادات و نهري فهريس مجموعه سعادات لله

Vol. III.

History of the Imáms and the Khalifs down to the last of the Abáside Khalifs, A.H. 656 = A.D. 1258.
Beginning on fol. 291b:—

محمد وثنائي كه مسبجان صالح اعلي از ادائي شهد آن عاجز

Written in a fair Nasta'liq within gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume.
Dated A.H. 1015.
No. 457.

foll. 347; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The first volume of the Rauđat-uș-Şafâ.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Unwân. An index of the contents has been added by a modern hand in the beginning of the MS.
The last two folios are in a later hand.
Not dated, apparently 16th century.

No. 458.

foll. 460; lines 18–22; size $9\frac{1}{4} \times 6$; $7 \times 4$.

The same.

Another copy of the first volume of the Rauđat-uș-Şafâ.
Beginning as usual.
Written in ordinary Nasta'liq.
Dated the 47th regnal year, probably the forty-seventh year of Shâh 'Ālam's reign (A.H. 1173–1221).

No. 459.

foll. 246; lines 23; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The second volume of the Rauđat-uș-Şafâ, from Muḥammad to the death of 'Alî in A.H. 40 = A.D. 661.
Beginning:—

عندان صحيحة مرادات辂
The MS. is badly damaged and worm-eaten.
Dated Rabi' I., A.H. 1054.
Scribe محمد باقر این قاضی عبد النور

No. 460.
fol. 342; lines 27; size 16 x 10\(\frac{3}{4}\); 11 x 6\(\frac{1}{2}\).

A very neat old copy of the fourth and fifth volumes of the Raudhat-
us-Safā.

Vol. IV.

Containing the history of the dynasties contemporary with the
'Abbasides.

Beginning:

سُمَِّيْشُ وَ نِيَاشُ مِرْ پادشاهی را که کاتب فصاحت بیان
دَانِشُوران از تصریح انسا. بیکرائش هیون قلم مر کردن آق

It is to be noticed that the first fifteen or sixteen lines of this copy do
not correspond with those of the copies mentioned in other catalogues.
At the end of this volume, fol. 177\(^{\text{v}}\), the colophon is dated A.H. 994.

Vol. V.

History of Chingis Khân, his sons and successors, down to Timûr.
Beginning, fol. 179\(^{\text{v}}\):

آرایش دیبا په مناقب و مائر سلطانی دریغ متدار آتی

The greater portion of the MS., fol. 1-116, 179-222, and 239-332, is
in a later hand.

Written in a fine clear Nasta'liq within gold and coloured ruled
borders, with an illuminated frontispiece at the beginning of each
volume.


No. 461.

foll. 429; lines 21; size 16½ x 11; 9½ x 5½.

A good copy of the sixth and eighth volumes of the Rauḍat-us-Ṣafā.

Vol. VI.

The history of Timūr and his successors till the death of Sulṭān Abū Saʿīd, A.H. 873 = A.D. 1468.

Beginning:

جواهر حمد و سياسة و نغلي شكر بقياه نتاز باركاه آل

The seventh volume, which deals with the history of Sulṭān Ḥusayn, is wanting.

The eighth volume, or the geographical appendix, fol. 380°.

Beginning:

خانه در بداه و صباح و انته گماشته بكلاه قدرب اوسه

The following subscription at the end of vol. VI., fol. 379°, says that this copy was written by the order of لواب اصغر علي خان بهادر مالار جنگ

حسب الارشاد لواب عاليجنب معال القاب رفيع الشان دالجود

و الاحسان فريد عصر وعيد الزمان نواب اصغر علي خان بهادر

مالار جنگ ادام الله اقباله—درس سنه مادس و العشرين و مائتان

و الف م من الهجرة العلوه—بيد المذنب هاشم علي اختتام

پذيرفتم—

The colophon is dated 25th Jamādi I., A.H. 1226.

Written in clear Nastaʿliq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

The headings are written in beautiful bold Naskh.
Târîkh-i-Ṣadr-i-Jahân.

A general history from the earliest times to the ninth century of the Hijrah.

Author: Fāyūd Ullah bin Zayn-ul-ʿAbidin Banbānī, called Ṣadr-i-Jahân.

The preface is wanting in this copy, and in the colophon the work is called تأريخ گچتری, a title which has been lately added to the word كتاب, in a different hand. Among the authorities quoted by Sarūp Chand Khatri in his Šāhīh-ul-Akhbār (compiled in A.H. 1209 = A.D. 1794), this work is called "Târîkh-i-Ṣadr-i Jahân-i-Gujaratī," see Elliot, History of India, vol. viii., p. 314; while in the extracts transcribed from a copy of the work in the Paris Library for Sir H. Elliot, and preserved in the British Museum, Or. 1908, it is designated as تاریخ صدر جهان.

On fol. 336 the author, while recording the pilgrimage performed by Malik Nāṣir of Egypt in A.H. 719, designates himself—

فيض الله بن زين العابدين بن حسام بن بيار الامام الخاطب بلبلت

التقى صدر جهان

In the beginning, fol. 1, the author makes incidental mention of the reigning king, Mahmūd Shāh Bīgarā, of Gujarāt (A.H. 863 = A.D. 1458—A.H. 917 = A.D. 1511)—

سلطان الأعظم شهیدشاه عالم خیمه الحق خلیفة الله فی الأرض
محمود شاه ابن مسعود شاه ابن احمد شاه ابن مسعود شاه ممتاز شاه
علد الله ملکه و ابد دولتہ—

and according to Rieu, p. 1079, the author was engaged, A.H. 907 = A.D. 1501, in writing this work at Muḥammadābād, Ḑedar, where he was sent as ambassador by Mahmūd Shāh.

A copy of the work is described in Rieu, p. 86.
Contents:

Maqālah I.—Divided into two Fiqqahs:—

(i) Ancient prophets, fol. 1a.
(ii) Pre-Islamite kings, divided into four sections:—
3. Aškānians, fol. 38a.


Qism iii.—History of the kings posterior to Islamism, divided into two Maqālat.

(i) In several Ṭabaqāt:—
2. Sāmānis, fol. 266a.
3. Dayālimah, fol. 274a.
4. Subuktginis, fol. 277b.
5. Saljūqis, fol. 284a.

This copy ends with an account of Rākī al-dīn Ḫūr Ṣahābī, the last king of the Ismāʿīlis of Šīrāz, who died in a.h. 654. It lacks the concluding portion of the history containing the biographical notices of the early Arab and Persian poets, the most eminent Ašāb, the great Tābiʿīn, the distinguished Ulamā, Lawyers and Shaykhs, who flourished from the second to the seventh century of the Hijrah. It may be remarked that the accounts of the Ismāʿīlis kings given in this work agree in most places word for word with those of the Tāriḵ-i-Waṣṣaf (noticed later on), and it seems very possible that the author has abstracted these accounts from Waṣṣaf.

In the beginning all the sections before the history of Muḥammād have no rubrics.

Written in a careless Nastaʿliq.

Dated, Sunday, the 8th of Ḍul Hijjah, a.h. 1240.
No. 463.

foll. 320; lines 21; size 9 1/4 × 6; 6 1/2 × 3 3/4.

KHULÂSAT-UL-AKBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499.
By Šiyâr-ud-Dîn bin Humâm-ud-Dîn, surnamed Khwând Amir,

The full title of the work is خلاصة الأخبار في بيان أحوال الخبر.

Beginning:—

The author abridged this work from his maternal grandfather Mir Khwând’s well-known historical work Rauḍat-us-Safâ. It is a very excellent compendium of Asiatic history, written at the request of the celebrated Wazir Mir ‘Ali Shîr.

For references to the work see: Morley, Descriptive Catalogue, pp. 38–42; Elliot, Biographical Index, p. 106, and History of India, vol. iv., p. 141; Hajj Khal., vol. iii., p. 163; Rieu, i., p. 96; Ethé, Bodl. Lib. Cat., Nos. 83–86; Ethé, India Office Lib. Cat., Nos. 76–78; G. Flügel, vol. ii., p. 68, etc.

A great portion of the work has been translated by Major David Price in his Retrospect of Mohammedan History.

The author, in his preface to the Ḥabib-us-Siyar (noticed below) says that he commenced the work in A.H. 927 = A.D. 1521, when he was about forty-eight years of age, and we can, therefore, conclude that he was born (at Herat) in about A.H. 880 = A.D. 1475. From his early youth he was fond of historical works. He secured the patronage of Wazir Mir ‘Ali Shîr, who placed his library, which consisted of most valuable works, in charge of the author, and thus he was able to collect stores of historical information. On several occasions Khwând Amir was entrusted with public services, which he discharged with great credit. In A.H. 909 = A.D. 1503 he was sent by Sultân Bâdî-u’d-Zamân on a diplomatic mission to Khusraw Shîh, the chief of Kundâz, and subsequently he was appointed to the post of Šadr,
an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shâh Ismâ'îl overthrew the power of the Uzbeks, Khwând Amîr went to Basht, a village of Garjistân or Georgia, and spent his time in literary pursuits. After sojourning there for a long time the author repaired in A.H. 934 = A.D. 1525 to India, and reached Ágrâh on the 4th of Muḥarram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bâbur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bâbur the author attached himself to Humâyûn, in whose praise he wrote the Humâyûn Nâmâh, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humâyûn to Gujarât, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dîli and buried by the side of the celebrated saint Niẓâm-ud-Dîn Auliya and Amîr Khusrav, both of whom he had held in high veneration. Firâshtah, referring to our author's death, says thus:—

The author's son Sayyid 'Abd Allah Khân served under Akbar.

Besides the present work and the Humâyûn Nâmâh, the author wrote several other works, e.g., the Ḥabîb-us-Siyar, the Makârim ul-Akhlaq (A.H. 906 = A.D. 1500), the Dastûr-ul-Wuzurâ (A.H. 915 = A.D. 1509), the Ma'âṣir-ul-Mulûk, the Akhîr-ul-Akhîr, the Muntakhab-i-Târikh-i-Waṣṣâf, and the Jawâhir-ul-Akhîr. A work called the Garâ'îb-ul-Asârî is also ascribed to him. See Elliot, History of India, vol. iv., pp. 142-43.


The work is divided into a Muqaddimah, ten Maqâlahs, and a Khâtimah, as follows:—

Muqaddimah.—About the creation of the world, fol. 2a.

Maqâlah I.—The prophets, fol. 4a.

Maqâlah II.—The Greek philosophers, fol. 47a.
Maqālah III.—The early kings of Persia, viz., the Pishdadians, the Kayānians, the Ashkānians, and the Sassanians. The Arab kings, viz., the Lakhmis, the Ġassānians, and the Hīmyaris, fol. 50b.

Maqālah IV.—Muḥammad, fol. 82b.

Maqālah V.—The first Khalīfs (Rāshidin) and the twelve Imāms, fol. 111b.

Maqālah VI.—The Khalifs of the Banū Umayyah, fol. 133a.

Maqālah VII.—The Khalifs of the Banū ‘Abbās, fol. 153b.

Maqālah VIII.—Treating of the dynasties contemporary with, or subsequent to the ‘Abbāsides, viz., the Tāhiris on fol. 185a; the Ja‘faris on fol. 186b; the Sāmānīs on fol. 188b; the Āl-i-Buwayh on fol. 192a; Qābās bin Washmagir on fol. 197b; the Gāznawis on fol. 198b; the Ismā‘īlīs of Magrib on fol. 204a; the Ismā‘īlīs of Iran on fol. 207b; the Saljūqīs on fol. 211b; the Khwārazmshāhīs on fol. 225b; the Alābaka of Munisil on fol. 235b; of Ādābājīn on fol. 236b; of Fārs on fol. 237b, and of Luristān on fol. 239b; the Qarākhītā‘īs on fol. 240b; the Al-i-Mu‘azzafar on fol. 242b; the Sarbadāras onfol. 254a; the Gūris on fol. 257b.

There is a large lacuna after fol. 257. The history of the Gūris breaks off with an incomplete account of Sultan Ulūl Alī Husaynī, and on fol. 258a the MS. abruptly opens with the account of Mirzā Sultan Aḥū Sa‘īd’s treaty with Mirzā Jahān Shāh; so that the latter portion of the eighth Maqālah, the whole of the ninth Maqālah, and the first portion of the tenth Maqālah, are missing.

The history proper in the text ends with the second accession of Sultan Ḥusayn in a.h. 875 = A.D. 1470, but some meagre notices relating to the sons of Sultan Aḥū Sa‘īd down to a.h. 905 = A.D. 1499 are found at the conclusion of the tenth Maqālah. The latest event mentioned is that of the death of Sultan Ḥusayn Bahādur Khān and the joint reign of Bādir-uz-Zamān and Mu‘azzafar Ḥusayn Mirzā.

The Khātimah dealing with the description of Herat, which is followed by the biographical notices of the contemporary eminent persons, begins on fol. 281a.

This old and correct copy is written in beautiful minute Nasta‘liq, within gold-ruled borders.

Dated a.h. 966.
No. 464.

foll. 475; lines 29; size 11 x 6; 8 x 4.

حبیب السیر

HABĪB-US-SIYAR.

A general history from the creation of the world to A.H. 930 = A.D. 1523.

By Giyāş-ud-Din bin Humām-ud-Din, surnamed Khwānd Amīr, عیان الدین بن همام الدین الملقب بخوآن امیر. (See above, No. 463).

Beginning:—

لطفی اخبار آقی نفار الپیام عالی متدار و هرافع آثار
سلطانی ذوی الاقتدار آل

The author wrote the present work subsequently to his historical work entitled جلالة الأخبار في بيان احوال أخبار. (See above).

The full title of the present work is حبیب السیر في اخبار افراد البشر.

The author undertook the compilation at the desire of his patron, Giyāş-ud-Din Muḥammad bin Yūsuf-ul-Husayn, who enjoyed the warm favour of Sultān Husayn and of his successors, Badī’-uz-Zamān and the Uzbek Shaybānī. When he was engaged in writing the first volume, it happened that his patron, who about that time had been appointed Qādī of Khurāsān and administrator of Herat by Shāh Ismā’īl Safawi, was killed by Amir Khān. This took place in A.H. 927 = A.D. 1521. Having lost his patron the author gave up all hopes of completing the work; but in the same year, when Kārin-ud-Din Ḥabīb Ullah, a good scholar and historian, was entrusted with the administration of Herat, the author got an introduction to him and received encouragement to continue his work. He entitled the work Ḥabīb-us-Siyar after Ḥabīb Ullah, and brought down his account of the reigning sovereign Shāh Ismā’īl to Rabi’ I, A.H. 930 = A.D. 1524. In that year he probably completed this work. There are two chronograms at the end of the third volume, viz. آثار أجیلین حکومه and الزمن الملک و الأنبیاء. Mr. Elliot (Bib. Index, vol. i., p. 122), however,
but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

For other copies see Rieu, i., p. 98; Morley, Descriptive Catalogue, p. 42; Ethé, Bodl. Lib. Cat., Nos. 70–82; Ethé, Ind. Office Lib. Cat., Nos. 73–98; G. Flügel, ii., p. 70; J. Aumer, p. 75; etc.

Printed: Tihrân, A.H. 1271; Bombay, A.H. 1273.

Although the work is an abridgement of the Raudât-ush-Safâ, it contains accounts of several dynasties omitted in that work. After treating of a dynasty the author gives biographical notices of eminent persons of the time. These are not to be found in Raudât-ush-Safâ.

The whole work is divided into three volumes (مجلد), each subdivided into four chapters (حصيرة).

The present copy consists of the first two volumes of the work:

Vol. I.

Introduction (الفتح) about the creation, Iblis, the Jinns, etc., fol. 6a.

Chapter i.—History of the prophets and philosophers before Islamism, fol. 9b.

Chapter ii.—History of the kings of Arabia and Persia before Muḥammad, fol. 96b.

Chapter iii.—History of Muḥammad, fol. 158b.

Chapter iv.—History of the first four Khalifs, fol. 232a.

Vol. II.

Beginning:

الحمد لله الذي جعل للنبيّين لسان صدق عليا وابعد في الأمسيين رسول الله

Chapter i.—History of the twelve Imâms, fol. 306b.

Chapter ii.—History of the Umayyade Khalifs, fol. 362a.

Chapter iii.—History of the 'Abbaside Khalifs, fol. 400b.

The fourth chapter, which deals with the history of the dynasties contemporary with the 'Abbaside Khalifs (from the Tâhirîs to the Khwârazmshâhîs), is wanting.

Written in a clear minute Naskh within gold and coloured ruled borders, with an illuminated frontispiece at the beginning.

Not dated, apparently 17th century.
No. 465.

foll. 410; lines 25; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 4$.

The first volume of the Ḥabīb-us-Siyar.
Beginning as above.

Iftitāḥ, fol. 5a.
Chapter i., fol. 9a.
Chapter ii., fol. 110a.
Chapter iii., fol. 183a.
Chapter iv., fol. 299b.

Towards the end the MS. is damaged and pasted with papers. Most of the headings pertaining to the fourth chapter are omitted. The original folios are mounted in new margins.
- Fine old copy. Written in a learned Nastaʿlīq hand.
- Not dated, apparently 11th century a.h.

No. 466.

foll. 378; lines 25; size $10\frac{2}{3} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{2}{3}$.

The third chapter of the third volume of the Ḥabīb-us-Siyar, dealing with the history of Ṭūnār and his descendants down to the author’s own time, with memoirs of eminent persons who flourished during the time of Sultān Ḥusayn Mirzā.
Beginning:—

ای نام تو زیب‌ نامهٔ فتح و ظفر
وی ذکر تو عیوان سخن را زیور
هرگز نشور کسی بافسیرسرو
تا دست عناينن نمایید بر سر

The chapter is introduced by the following heading:—

جزو سیم از میلاد ثالث در ذکر صادرات افعال و واردات
This valuable old and correct copy has been collated throughout, and bears numerous traces of correction and amplification, e.g. the following note regarding Mu'in-ul-Farâhî (d. A.H. 907 = A.D. 1501) is added in a different but old hand on the margin, fol. 343b:—

An index of the contents, dated A.H. 1141, has been added at the beginning of the MS. by one 'Abd Ullah.
Written in a learned Nasta'liq hand.

No. 467.

foll. 208; lines 25; size 10\frac{1}{4} \times 6\frac{1}{2}; 7\frac{1}{2} \times 4\frac{1}{4}.

The fourth chapter of the third volume of the Ḥabib-ns-Siyar, dealing with the history of Shāh Ismā'īl Šāfawi brought down to A.H. 930 = A.D. 1523.

Beginning:—

The biographical appendix begins on fol. 140b.
The Khátimah, dealing with the description of the inhabited quarters of the globe and its curiosities, begins on fol. 152a.
Written in ordinary Nastaliq.
Not dated, apparently 18th century.

No. 468.
fol. 243; lines 23; size \(13 \times 8\frac{1}{4}\); \(9\frac{1}{4}\) \(\times\) \(5\frac{1}{4}\).

تاريخ ابن الخير خانی

TÂRÎKH-I-ABUL KHAYR KHÂNÎ. ✓

A general history from the creation of the world down to the 19th century of the Muhammadan era, with a long account of the reign of Abul Khayr Khân of Qipchâq, written by command of the Uzbek, king Kâch-kûnji's son, Abul Gâzi Sultan 'Abd-ul-Laţif Bahâdur Khân, who succeeded his brother, 'Abd Allah on the throne of Mawarâ-un-Nahr in a.h. 947 = a.d. 1540 and died a.h. 959 = a.d. 1551.

By Mas'ûdi bin 'Uşmân Kûhistânî, 

مسيودی بن عثمان کوہستانی.

Beginning:—

جواهر جمع و میاں بیان کے میانIMALI اعبل بسرحد آلت

Abul Khayr Khân, after whom the work is named, was the son of Daulat Shaykh Oghlan, and a descendant of Jâji, son of Chingiz Khân. He was the founder of the Uzbek dynasty, and was born, as stated by the author of the present work, fol. 214v, in a.h. 816 = a.d. 1413.

... خضرد ابن الضیافان در تاريخ منه مسیح و عشر و ثمانیة ...

از صغرای عدم بمیلک و موجود قدیم لهاد

He added Khwârazm to Qipchâq in a.h. 839 = a.d. 1436, and died, according to the present author, fol. 241v, in a.h. 874 = a.d. 1469, at the age of fifty-seven.

In the lengthy preface the author, after praising God, the Prophet, the first four Khalifs, and others, showers praises upon his sovereign, Abul Ḏāzi Sulṭān 'Abd-ul-Lāṭīf Bahādur Khān, at whose command he wrote the present work.

Although Dr. Rieu, p. 103*, while noticing a copy of this work, remarks: "(The Tārīkh-i-Abul Khayr Khāni) contains no reference to the author's sources," we find that the author mentions several times the following works:

- fol. 80a, 84a, 94a, 102b, 142b.
- fol. 85a, 100b, 102b, 105b.
- fol. 94a.
- fol. 140b.
- fol. 40b.
- fol. 176b.

Contents:

Preface, fol. 1b.
Adam and the ancestors of Muhammad, fol. 7b.
Muhammad, fol. 17a.
Ṭabaqah I. The early Khalifs and the twelve Imāms, fol. 21a.
Ṭabaqah II. Banū Umayyah, fol. 33b.

VOL. VI.
Tabaqa't III. The 'Abbaside Khalifs down to Al-Musta'sim Billah (A.H. 640-656 = A.D. 1242-1258), fol. 35v.

طیبہ صیوف خلفای بی عباس و ایمان میں وہفے تا اند مدد خلافت ایمان پانڈ و بیسی و مہ مال و وادا مہ و پکروز بوھے

On fol. 47v the author says that although some of the Persian kings, the Kayānians, the Pšhdādis, and the Sāsānis, reigned before the first Khalifs (خلفای راشدین) and the 'Abbasides, he, on account of the family connection between them and the Prophet, has given them precedence.

The early kings of Persia, from Kayūmār to Yazdajird, fol. 47v.

The Šaffāris, fol. 103v.

امیر جنگ تا اند مدد سلطنت ایمان پہل مال و ونگ مہ

The Sāmānis, fol. 104v.
The Gaznavis, fol. 105v.
The Saljūqs, fol. 115v.

خلافت ایمان پانڈ و بیسی و ونگ ایمان صد و مسی و وہفے مال و ونگ مہ بوھے

Chingiz Khān and his successors down to the accession of Timūr Qā'ān in A.H. 694 = A.D. 1295, fol. 140v. The history of Chingiz Khān begins with an account of his ancestors. Space for the heading is left blank.

After fol. 158, four folios are placed in wrong order. The right order should be: 158, 162, 160, 161, 159, after which the correct order is maintained.

Hulākā Khān and his successors, fol. 160v. This section is brought down to the account of Sultān Aḥmad Jalā'ir, who was defeated and killed in Tabriz by the Turcoman Qara Yūsuf in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 187v, by the following chronogram, composed at the request of Sultān Shāh Rukh by one Khwājah 'Abdul-Qādir Musīqīdān, or musician, خواجه عبدال قادر موسیقیدان.
who for some time was attached to the service of the aforesaid Sultan Ahmad Jal’ir:—

عبد القادر ز دیده هردم خون رئیز
یا دور سپهر لیست حاکی مستیز
کان سپهر سربوریا ناگاد
تاریخ وفات کشته قصد نبریز

This chronogram is also found in the Mujmal-i-Fa’sihi (noticed above) under the year A.H. 813, fol. 257°.

The author then gives a list of the names of the sons and descendants, called ضعیفه or branch, and of the nobles of Chingiz Khan.

History of Timur and his descendants, on fol. 196°. This section gives a short history of Timur and his descendants, with an account of the battle between Sultan Husayn and Mirzâ Abû Bakr-bin Sultan Abû Sa’îd, who was killed by the former.

The author devotes the remaining portion of the work to the history of Abul Khayr Khan, which he treats as a fresh piece, commencing it with محمد and فتح—a system usually observed by Muhammadan writers in the beginning of a book.

Beginning on fol. 213°:—

الحمد لله الذي العزيز الغفار الواحد القهار والصلاة والسلام
علي نبي المختار وآله الإبرار وأصحابه الخيار.

After dealing at some length with Abul Khayr Khan’s birth, which took place in A.H. 816 = A.D. 1413, and his accession, the author relates the following:—

Account of a battle between Maḥmûd Khwâjah and Abul Khayr Khan, in which the former was routed and killed, fol. 221°. Abul Khayr Khan became the master of a great treasure, that had been preserved in the Fort of Khwârazm by its former governors. The author says that he learnt this fact from Sivinj Khan, son of Abul Khayr Khan.

The defeats of Maḥmûd Khan and Ahmad Khan by Abul Khayr Khan at İkritûb, fol. 222°.

Account of the battle in which Muṣṭafâ Khan was routed by Abul Khayr Khan, fol. 223°.

Abul Khayr Khan’s expedition against the fortress of Şiignaç, fol. 226°.
The arrival of Abū Saʿīd Mirzā at the Khān's court, fol. 227°. It is said here that Abū Khayr Khān received Abū Saʿīd Mirzā with great honour, and helped him in the conquest of Samarqand. In this conflict 'Abd Allāh bin Ibrāhīm Sulṭān, the King of Samarqand, was killed on the 10th Jamādi I, a.h. 855 = a.d. 1452, and Abū Khayr Khān placed the government of Samarqand in the hand of Abū Saʿīd. The author narrates here the following interesting incident:—It is said that at this time, when Abū Khayr Khān had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yadahchis, پیشه چنپان (persons who produce rain by means of a stone called Yadahchī), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers:—

چهار آباجاه باعیضه که بر از کار آوردن، برف از جهان ، بر این‌اللها ... ابر آسمانی در نیسانی پارید را از آن یک جی ناد -

Abū Khayr Khān's march against the King of Qilmāq, called here اوزدیور تائین پادشاه کلماتی، who retreated after making a treaty with the Khān, fol. 234°.

The author, after rapidly passing over the latter part of Abū Khayr Khān's reign, closes his narration with the record of the Khān's death in a.h. 874 = a.d. 1469, at the age of seventy-five. The author then enumerates the children of Abū Khayr, with a short account of those who reigned in Samarqand and Khurāsān, e.g. Muhammad Shāh Khān (a.h. 906–916 = a.d. 1500–1510); Abū Khayr Khān Sīvīnj, son of Abū Khayr Khān, who came to take possession of Samarqand, but resigned it to his brother, Abū Mansūr Kūch–Kūnj Khān; the latter's son, Sulṭān Abū Saʿīd Bahādur; Abū Ġāzi 'Abd-ul-Laṭīf Bahādur Khān, by whose order the author wrote the present work; 'Abd Allāh Sulṭān, brother of 'Abd-ul-Laṭīf, who was proclaimed in Turkistan.

The work seems to be very rare. One copy is mentioned only in Rieu, p. 102.

The present copy is fine, old and correct.

In the following colophon, at the end, the scribe, who calls himself Hāfiz Bukhārī, says that he completed the transcription of this copy on Monday, the 2nd of Ramadān, a.h. 999:—

تمام شدن کتاب تاریخ حضرت اباعل عمر غازی بن تائید و مدد آسمانی ... بمی رفیق الفیهر غازماری و قلم شکسته بسته
The document contains text in Arabic and some English notes. The text appears to be a historical narrative, and the English notes indicate that it is a general history from the earliest times to A.H. 948 = A.D. 1541. The text is written in Nasta'liq script and includes a few illustrations. The page is numbered 37.

The English notes mention that the text is preserved in folio 169, with lines 17, size 9 x 5½; 5½ x 3.

The text is written in Arabic and includes a few English notes. The notes state that the text is a general history from the earliest times to A.H. 948 = A.D. 1541. The text is written in Nasta'liq script and includes a few illustrations.

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The text is written in Arabic and includes a few English notes. The notes state that the text is a general history from the earliest times to A.H. 948 = A.D. 1541. The text is written in Nasta'liq script and includes a few illustrations.

The English notes mention that the text is preserved in folio 169, with lines 17, size 9 x 5½; 5½ x 3.
was a great favourite of Shâh Tahmâsp, who treated him with such honour and distinction that his enemies, being jealous of his position, poisoned the king’s mind by representing that Yahyâ and his son, ‘Abd-ul-Latif, were the leading men among the Sunnis of Qazwín. So he was imprisoned at Isfahân by the imperial order in A.H. 960 = A.D. 1553, and died there on the 23rd Rajab, A.H. 962 = A.D. 1555, at the age of seventy-seven. Hâj. Khal. fixes the author’s death in A.H. 960 = A.D. 1553. His son Mir ‘Abd-ul-Latif, who came to India and was appointed by Akbar as his tutor, died at Sikri in A.H. 971 = A.D. 1563, while his other son, ‘Alâ-ud-Daulah, better known as Kâmi, is, as we know, the author of the excellent biographical work, called Nafa’is-ul-Ma’asir. The celebrated Naqib Khán (d. A.H. 1023 = A.D. 1613), who held high mansabs under Akbar and Jahângir and married two of his cousins into the royal family, was the grandson of the present author.

For the author see: Haft Iqlim; Ma’asir-ul-Umarâ; Blochmann’s Â’in-i-Akbari, vol. i., p. 447. The work has been described by Sir H. M. Elliot, Biographical Index, p. 134, and History of India, vol. iv., pp. 293–297; some extracts are to be found in Dorn, Asiatisches Museum, p. 670, and Mélanges Asiatiques, vol. i., p. 3. A Latin translation, with the title “Medulla Historiarum,” was published in A. F. Büssing’s “Magazin für die neue Historie und Geographie,” vol. xvii., Halle, 1783.


The work was written, as stated in the preface, by the desire of Prince Abu’l Fath Bahârm Mirzâ, the fourth son of Shâh Ismâ’il Šafawi, and was completed on the 20th Dul-Hijjah, A.H. 948 = A.D. 1544; but like the copy mentioned in Rieu (Add. 23,512), p. 105*, it contains several accounts of a later period which are foreign to the original; for instance, the death of the emperor Humâyûn in A.H. 936 = A.D. 1529, which is followed by a very short account of the reign of Akbar, who is spoken of in the present tense, and his conquests extending from Bengal to Badakhshân and from Gujarât to the mountain of Sawâlik. Moreover, several notes relating to the birth and death of distinguished men and royal personages, and other events of historical importance, are given on the margins in a different hand; e.g., the last note on the margin of fol. 168*, relating to Bahram Mirzâ, of whom it is said, that he died on Thursday night, the 19th of Ramaḍân, A.H. 956 = A.D. 1548, and that his body was sent to Maḥshhad for interment.

Contents:

The work is divided into four parts called qism, with many subdivisions, as follows:
Qism I.

In two Fāsls.
1. Muḥammad, on fol. 3⁵:
فصل اول در ذكر حضرت محمد صلی الله علیه و آلله و سلم — ولادت آنحضرت روز جمعه وقت طلوع آفتاب هفتدهم رییب الأول و بروایت عده روز دوشنبه بعد از طلوع صبح صادق دوازدهم رییب الأول عام الفيل در عهد کسری نوشیروان عادل در مکه مبارک هنگام عزای الله تعالی بوده —

2. The twelve Imāms, fol. 8⁵:
فصل دوم در ذكر ائمّه هنا عليهم السلام والنا والایمان دوازده امام اند —

Qism II.

Kings anterior to Islāmism, divided into four Fāsls.
1. Pishdādis, on fol. 10⁶:
فصل اول در ذكر پیش‌دادیان — یازده تی — مدیر ملک‌شنان دو هزار و چهارصد و پنجاه سال —

2. Kayānians, fol. 22⁶:
فصل دوم در ذكر کیانیان — ده بادشاه — مدیر ملک‌شنان هفتصد و سی و چهار سال —

3. Mulūk-ut-Tawâ'if, fol. 26⁶:
فصل سوم در ذكر ملک‌شناس طولیف از عهد اسکندر تا زمان اردشیر بابکان — مدیر مسجد و هژده سال ...و ایفان شن فرقة که بپیست و یک بادشاه پیونده از دیگران برگزار پوندند — فرقة اول ابتطلع رومی ... مدیر چهار سال مباشر بود — فرقة دوم اشکانیاند — دوازده بادشاه و مدیر ملک شنان ...
Qism III.

The post-Muhammadan rulers, in three Maqālahs and six Bābs.

1. The four Khalifs, fol. 36v:

"مختارة أهل دو من زامان بوابن عيسى و عثمان و علي"

2. Banū Umayyah, fol. 37v:

"مختارة دوم من زامان استيدي بيسي أميس - قهارد قان مسط ولأ ولاد"

3. Banū ‘Abbās, fol. 41v:

"مختارة سبوم من زامان عيسى أبي عيسى دين عبد المطلب - و ابيسان بي و هشمت كاس اند - مسط دولت شأن قانسق و بينا و قهار سال"

Bāb i. — Kings of Irān, contemporary with the ‘Abbāsides, fol. 49v:

"باب اول دوم من زامان سلطان ایران که در زامان بی جعیهام متصدی امر مسلط کنند — قهار سال"

This Bāb consists of the following eleven chapters:

1. The Tāhiris, fol. 49v:

"فصل اول دوم من زامان زامان بابن قهار"

2. The Şaffāris, fol. 50v:

"فصل دوم من زامان شامیران - زامان ام سلطان رسمیه - مسط حكومه قانسق و قهار سال"
3. The Sāmānis, fol. 52a:
فصل میوم در ذکر سامانیان—مهدی ملک ایفان صد و دو مال و هشت ماه—

4. The Ǧaznawis, fol. 53b:
فصل چهارم در ذکر غزنویان—عدد ایفان چهارده تن مهدی ملک‌شنان صد و پنجاه و پنج مال

5. The Ġūris, fol. 55b:
فصل پنجم در ذکر غزنویان پنج تن مهدی ملک‌شنان هشت و چهار مال

6. The Buwayhis, fol. 56b:
فصل ششم در ذکر آل بویه—عدد ایفان هفتاد و نفر—مهدی ملک‌شنان صد و پیست و هشت مال

7. The Saljūqīs, fol. 61a:
فصل هفتم در ذکر سلجوقیان—ایفان چهارده تن این مهدی ملک شان صد و هشت و یک مال

8. The Khwārazmshāhis, fol. 68a:
فصل هشتم در ذکر خواجه ایفان و ایفان قه نفر این مهدی ملک‌شنان صد و سی و هشت مال

9. The Atābaks, fol. 70b, divided into three sections called
شعبة!

(1)
شعبة اول بفارس و ایفان معروف اند بنفگران—عدد ایفان زیاده اسم—مهدی ملک شان صد و پیست مال

(2) fol. 72a.
شعبة دوم بکر و دیار بکر—نه تن—مهدی ملک شان صد و هشت مال
شعبة سبیل بحران و آذر پاییزان و از ایمان شک تی بیکومه و سیداند

10. The Ismā‘īlis of Mağrib and of Êrân, fol. 75a:—
فصل دهم در ذکر اساسیلیان مغرب اند... و ازین طایه
بعضی که در مغرب و مملکت مصر و هرام پادشاهی کردنده که هارده
تن اند—مدت ملکشاه دویست و هفتصط و شست و شش سال

11. The Qarākhiṭāis of Kirmān, fol. 80a:—
فصل یازدهم در ذکر سلطانان جراحی بکرمان—نه تن مدت
ملکشاه هفتاد و هشش سال

There is a lacuna after fol. 80 and the section breaks off abruptly with an incomplete account of
سلطان حجاج بن قطب الدین، the
fourth ruler of the Qarākhiṭāis of Kirmān.

Bāb ii.—The Muğals from Chingiz Khān to Abû Sa‘īd. The
accounts of the first four kings of this line, viz. Chingiz Khān, Uqtâi
Khān, Kayûk Khān and Mangû Khān are missing owing to the lacuna
after fol. 80, and the narrative is as abruptly resumed in the reign of
Hulâkû Khān on fol. 81a.

Bāb iii.—Mulâk-ut-Ṭawā‘if or local dynasties which succeeded Abû Sa‘īd in Êrân, divided into five chapters
(فصل):

1. The Châpānis on fol. 89a.
2. The Îlkânis on fol. 91a.
3. Amir Shaykh Abû ‘Ishâq Înjû and the Muṣaffaris, in two
maqālahs, viz. Abû ‘Ishâq on fol. 94a, and the Muṣaffaris
on fol. 96a:—

مثاله دوم در ذکر منصوریان و ایمان شک تی اند مدت ملکشاه
هفتاد و دو سال

4. The Kurts on fol. 103a:—
فصل چهارم در بیان احوال ملک عزت—همت تن مدت
حکومت شان زمان و سی سال
5. The Sarbadārs, fol. 108a:—

بابل iv.—Timūr and his successors, fol. 112b. The accounts of Humāyūn (fol. 128a) and Akbar (fol. 129b) are added to this Bāb.

Bāb v.—The Turkish Kings, i.e. the Qarāquyunlūs and the Aqquyunlūs.

There is a lacuna after fol. 131b and the accounts after the history of Sultan Husayn Mirzá, belonging to Bāb iv., and those before the history of Mirzá Jahān Shāh, belonging to Bāb v., are missing.

Bāb vi.—The Uzbeks of Māwarā-un-Nahr and Khurāsān from A.H. 900 = A.D. 1494, to the date of composition, on fol. 144a:—

QISM IV.

The Šafawis, on fol. 147a.

The author concludes this section with a short account of the reign of Shāh Šāhāsp Šafawi, and remarks at the end that, if chance favour him, he will deal with the history of the above king in a separate work on an elaborate scale:—

Written in a clear minute Nasta'liq within gold-ruled borders, with an illuminated frontispiece.
Not dated, apparently 17th century.
No. 470.

foll. 365; lines 15; size 9 1/4 x 6; 7 x 3 1/2.

Nigâristân.

A collection of narratives and interesting accounts, extracted from the standard works of Muhammadan history, and arranged in proper order under the dynasties to which they relate. These accounts extend from the time of the Prophet to A.H. 959 = A.D. 1551, the year in which the work was composed.

Author—Ibn Muḥammad Aḥmaʾ.

Beginning:

أي طرازندة بهارستان
و أي نگارنده نگارستان

The author, whose full name is Aḥmad bin Muḥammad bin ʿAbdul-Ḡafūr al-Ḡaffārī al-Qazwīnī, is better known by the name of Qādī Aḥmad Ḡaffārī, احمد بن محمد بن عبد الغفور الغفاري الفروسي معروف به فاضي احمد

His father, Qādī Muḥammad Ḡaffārī, who was the Qādī of Ray, and composed poetry under the poetical nom de plume Wāṣīlī, died in A.H. 933 = A.D. 1526. Qādī Aḥmad, who is highly spoken of as a good prose writer, also composed poetry, and left, in addition to the present work, the well-known history called Jahān Arā, which he composed in A.H. 972 = A.D. 1564, and dedicated to Shāh Taḥmāsp Ṣafawī. After his return from a pilgrimage to Mecca, he died at Sind in A.H. 975 = A.D. 1567.

See Haft Iqlīm, Tuḥfaḥ-i-Sāmī, fol. 75v, Badāʿūnī and Sprenger, p. 55.

From the nature of the arrangement observed in the work it is rather difficult to give an exact idea of the contents without mentioning each anecdote. This has been already done by M. Kraft, Catalogue, pp. 87–90.

See also Hammer, Schöne Redekünste, pp. 307–9; Morley, Descriptive Cat., p. 50; Dorn, S. Petersburg Cat., p. 276v, and Asiatisches Museum, p. 676; Elliot, History of India, vol. ii., p. 504; Ḥāj. Khal., VI., p. 381.
GENERAL HISTORY.

Lithographed at Bombay, A.H. 1245 and 1275. A Turkish translation of the work in MS. is preserved in the British Museum, Add. 7852.

In the preface the author enumerates thirty works which he has used in writing the present work. The first of these is the Bal'ami's translation of Tabari's history, and the last two mentioned are the مجازات النفايس and the تذكرة دولماة; and, as in Rieu's copy (Add. 26,286), five more works, omitted by Kraft, p. 87, and by Dorn, Asiat. Mus., p. 677, are mentioned in this copy.

The date of composition, A.H. 959 = A.D. 1551, is given in the following chronogram with which the work concludes:—

اذئين روضة كه از فرط نوادر
شهد هر دم تجاري تازه لمع
لبي تابلن و نامش فكر كرم
خرود گفتا كه همست اين تكته جامع
چو واقع نگارستان فجهن اسم
از آن آمد نگارستان واقع

The words are equal to 959.

This fine, ancient copy is written in a beautiful clear Nasta'liq within gold ruled borders, with a double paged 'unwān at the beginning.

Dated 5th Rajab, A.H. 1018.

Scribe فشير العظيم محمد رضا كولوي

No. 471.

foll. 378; lines 13; size 9\(\frac{1}{2}\) × 7\(\frac{3}{4}\); 6\(\frac{1}{2}\) × 4\(\frac{1}{2}\).

صبع صادق

ŞUBH-I-SÂDIQ.

A very comprehensive, historical, biographical and geographical work from the earliest times to A.H. 1048 = A.D. 1638.
By Muḥammad Ṣādiq bin Muḥammad Ṣāliḥ-ul-Iṣṭahānī-ul-Āzādānī, مهند صادق بن محمد صالح الإسطهاني الأزاداني.

The complete work, as mentioned in the preface to the first volume, is divided into four volumes, each of which is subdivided into several sections (مطلع). This library, however, possesses only the first two volumes, bound in four separate parts.

Beginning with an Arabic preface thus:

الصلاة لله تعالى الإرواح فائقة الإصلاح مرسل الراح في الصباح و

In this preface the author says that he commenced the composition of the work in A.H. 1041 = A.D. 1631, and completed it in the beginning of A.H. 1048 = A.D. 1638.

The Arabic preface is followed on fol. 4° by a Persian prose preface, which begins thus:

اول نامه نام یاد پاشاهی زا هاید که یاد پاشاهان را از بندگیش

Dr. Ethé (Bodl. Lib. Cat., No. 102) very curiously makes the wrong assertion that the author dedicated the work to the emperor Jahāngīr, who died in A.H. 1037 = A.D. 1627, that is, four years before the author commenced the work. The author, in his preface to the first volume, as well as those to the second and third, distinctly says that he dedicated the work to Sulṭān Shuja', the second son of Shāh Jahān. It seems that the word چهارگیر, which occurs in the preface of the first volume, and which the author uses there merely as a title of honour for Shuja' and not as a name, has somehow or other led the learned Doctor to believe that the dedication is meant for Jahāngīr, the emperor:

اختبر برج کامگاری—گوهور درج بصریاری—سلطان چهارگیر

Only a few lines before the above quotation, the author very distinctly dedicates the work to Sulṭān Shuja':

آنرا صبح صادق نام نهادم و بنام نامی و اسم سامی

آئتوب هشت اقليم—گوهور افرازی تشیف و دیهیم—... باسط

امن و امان—نامه اسلام و ابیان—وارتند سرسر سلیمان—منفور
The above statement is further supported by the author of the Gul-i-Ra'īnā, fol. 145a, who gives a long sketch of Muḥammad Ṣādiq's life extracted from the author's autobiography given in the 12th Maṭla' of the third volume of the present work.

See also Rien, p. 889; Khazānah-i-Āmrah, p. 7; Sprenger, Oude Cat., p. 144, nos. 7–8, and Elliot, History of India, vol. vi., p. 453.

The author, Muḥammad Ṣādiq, was born on Sunday, the 3rd of Sha'bān, A.H. 1018 = A.D. 1609, at ʿArat, where his father, Muḥammad Ṣāliḥ was serving under the celebrated ‘Abd-ur-Rahim Khān Khānān. In A.H. 1026 = A.D. 1617 Muḥammad Ṣādiq came to Burhānpūr, whence, in the ensuing year, after staying for some time at Mālwa, he went to Ilāhābād with his father, who, soon after his arrival, got the office of the Diwān from Prince Parwiz. In A.H. 1029 = A.D. 1619 the author came to Patna, and after spending here and at Jaunpūr some years in study, in the course of which he enjoyed the learned society of several eminent poets and scholars, in A.H. 1035 = A.D. 1625 he went to the Deccan to meet his father, who had gone there in the train of Prince Parwiz. In A.H. 1036 = A.D. 1626, when he was staying with his father in Ilīchpūr, he received the news of Parwiz's death at Burhānpūr. After the prince's death, the author, after staying for some time at Burhānpūr, went to the camp of Shāh Jahān, by whom he was appointed a chronicler. After the death of Jahāngīr (A.H. 1037 = A.D. 1627) he came to Āgra and received from Shāh Jahān a Jāgīr in Bengal. On his way to Bengal he visited Jaunpūr and Patna, and in the latter place made the acquaintance of Qāsim Khān, who at this time, A.H. 1038 = A.D. 1628, having been appointed the Governor of Bengal, was proceeding to that province. The author then came to Jahāngīrī Nagar in the company of Qāsim Khān. After the death of that general, A.H. 1042 = A.D. 1632, he attached himself to Azīm Khān, who succeeded Qāsim Khān in Bengal. His father, Muḥammad Ṣāliḥ, died on the 18th Shawwāl, A.H. 1043 = A.D. 1633, leaving, besides the author, three sons, viz., Muḥammad Taqī, who was then in Persia, Muḥammad Sa'id and Muḥammad Ja'far, who were then living in Bengal. When the author and his brothers were on the point of being imprisoned for some government debts due from their father, they were saved by Mir 'Ali Hamadānī, the Badakhshī of Bengal. When Islām Khān became the Governor of Bengal, the author did not receive the favour he expected from him, but, on the other hand, at the instigation of some of his enemies, was sent to Salimābād, where he remained in confinement until Sha'bān, A.H. 1048 = A.D. 1638, when Sayf Khān Qazwini gave him an honourable post. The date of the author's death
is not recorded by any of his biographers, but as in another of his works entitled صادق (see Rieu, p. 775), he mentions A.H. 1056 = A.D. 1646 as the current year, it is evident that he was still living at that time.

The contents of the work have been stated by Sir H. Elliot, History of India, vol. vi. p. 453.

The third volume, dealing with the celebrated men of the first ten centuries, and the fourth, which contains the alphabetical list of the names of nations, countries, etc., and gives a geographical account of the world, are unfortunately wanting in this Library.

Comp. Rieu, p. 889; Ethé, Bodl. Lib. Cat., No. 102.

This copy ends with the third Maṭla' of the first volume dealing with famous men (especially Greek philosophers) who flourished before Islam.

No. 472.

foll. 379–917; lines and size same as above.

The continuation of the above.

This part begins with the fourth Maṭla' of the first volume, dealing with the history of Muḥammad, and ends with the eighth or the last Maṭla' of the same volume, which treats of the 'Abbaside Khalifs and their Amirs and Wazirs.

It begins thus:

مطلع مهارم در ذكر اخبار سيد مستعار خانم النبيين و سيد المرسلين و شهيد المذنبين احمد مصطفى محمد ولد علي

الله عليه و آل اجمين

No. 473.

foll. 918–1461; lines and size same as above.

The continuation of the above.

The second volume of the same work, beginning with a preface which opens thus:
This volume, divided into six Maṭla‘s, begins with the history of the dynasties which ruled over Iran before Chingiz Khân. The present copy ends with a portion of the fourth Maṭla‘, relating to the first part of the reign of Shāh Ismā‘il Ṣafawi.

No. 474.

foll. 1462–1981; lines and size same as above.

The continuation of the above.

This part begins with the remaining portion of Shāh Ismā‘il Ṣafawi’s reign, and ends with the sixth or last Maṭla‘ of the second volume dealing with the history of the Muhammadan Kings of India down to Shāh Jahān.

Beginning:

در جواب لئیه که ما را لیز عزم زباریب روضه رضویه اسب و بقاراسان خواهم شتافم

All these four parts are written in the same hand, in a clear and bold Nasta‘liq.

Not dated, apparently 17th century.

Scribe ارشد علي
No. 475.

fol. 79; lines 8–15; size 9½ × 6; 6½ × 4.

Fihris-t-e Subh-i-Sâdiq.

A detailed and complete index of the above-mentioned four parts of the Subh-i-Sâdiq.

It begins with the Arabic preface found in the beginning of the first volume.

The colophon is dated, 'Azhimâbâd (Patna), A.H. 1303.

Written in beautiful Nasta'liq.

No. 476.

fol. 529; lines 25; size 10½ × 7; 8 × 4¾.

Muntakhab-ut-Tawârîkh.

A very comprehensive universal history from the beginning of the world to the time of Shâh Jâhân.

By Muhammad Yâsuf bin Shaykh Râhmat Ullah ul-Ataki ul-Kan'âni, محمد يوسف بن شيخ رحمة الله الاتّکی الکنعاني.

The MS. is defective at the beginning, but from the preface of the *Bûhâr Library copy, in which the author designates himself, يوسف

* In the Imperial Library, Calcutta.
GENERAL HISTORY.

It would appear that he was born in Kan'an (?) but of a family that belonged to Atak, Panjáb, where he lived. The author dedicates the work to Sháh Jahán:

ناصر العق و الدين أي الموتير شهاب الدين محمد صاحب تران

ثالث شاه جهان بادشاه غازی

He frankly admits that his work consists of extracts transcribed from other works:

بعمان عبارته كه در نسخ مذكوره مسطور بود انتصاب

لموده به منتخب التوارينج موسوم صابع

The author enumerates these works as his authorities:

1. ترجمة تاريخ محمد بن جرير الطربي
2. تاريخ معجم
3. تاريخ عزیزه عبد الله مستوفی قزوینی
4. جمع الاسماب
5. تاريخ بالکتی
6. روضة الاحباب میر جمال الدین مصیبی
7. میلاد النبي
8. روضة الصفا
9. حیب السیر
10. نگارستان مل احمد غفاری
11. تاريخ جلال الدين مسیطی
12. مروة الجهمان مل مصلح الدین لاوی
13. تاريخ مسیح مصور بكری
14. أكبر تامه
15. تاريخ همايونی

14498
According to Rieu, loc. cit., the work was completed on the 15th of Dul Hijjah, A.H. 1056 = A.D. 1646, while our copy bears several earlier dates.

In the detailed description of the contents given in the beginning (foll. 2r-13r) the author mentions A.H. 1039 = A.D. 1629 as the current year:

The same date, A.H. 1039, is again mentioned on fol. 400v; while later on the date A.H. 1045 = A.D. 1635 is mentioned in several places. Again, on fol. 464v the author, while referring to the descendants of Miran Shāh, mentions A.H. 1047 = A.D. 1637 as the current year:

It would therefore seem that, according to the present copy, the author commenced this work in A.H. 1039, and that he was still engaged on it in A.H. 1047.
Although the list of the descendants of Timur, enumerated in the beginning, ends with the name of Shâh Jahân and the dates to which the author refers as current years correspond with the reign of this emperor, the portion in the text dealing with the Timurides closes with an account relating to the 39th year of Akbar's reign, A.H. 1002 = A.D. 1593, in which year it is said that Mirzâ Rustum bin Sultan Husayn with his relatives came to the imperial court.

The MS. opens abruptly thus on fol. 2r:—

بر اوضع اهل عالم و وسيلة كييفيت شناساني امم ماهل و مشغوف بود الح

corresponding with line 2, fol. 1v of the Bûhûr Library copy.

Like Rieu's MS., it is divided into a Muqaddimah, five Qisms and a Khâtîmah, with minute subdivisions.

Contents:—

Muqaddimah. Divided into four Fâsîls:—
1. Utility of history, fol. 8r.
2. Creation, fol. 8v.
3. Tribes of the Jinns, fol. 10r.

Qism I. Divided into two Bâbs:—
(1) Prophets, 109 in number, and apostles, 51 in number, fol. 13r.
(2) Ancient sages who lived before Muhammad's time, 27 in number, fol. 110r; philosophers, 12 in number, fol. 117r.

Qism II. Divided into two Bâbs:—
(1) Early Persian Kings:—
Pîshdâdis, fol. 121r; Kayâniâns, fol. 132r; Ashkâniâns, fol. 140r; Sâsânians, fol. 151r.
(2) Kings who were contemporary with the early Kings of Persia:—
Arab Kings, fol. 166r; 'Amâliqah or Pharaohs, fol. 176r; Kaldânis (Chaldaeans), fol. 176r; Kings of Mawarâ-un-Nahr, who were the descendants of Tûr, fol. 177r; Kings of Israîl, fol. 178r; Kings of Rûm and Yûnân, fol. 182r; Kings of the Firang (Roman Emperors and Popes), fol. 183r; Hindu Prophets and Bâjahis of India, fol. 192r; Kings of Khitâ'i, fol. 195b.

Qism III. Divided into two Bâbs:—
(1) History of Muhammad: His genealogy, including an account of his ancestors, fol. 209r; events that took place from
the time of his birth to his prophetic mission, fol. 205ª; events of the time of his prophetic mission to his emigration to Medina, fol. 210ª; events from the first year of the Hijrah to his death, fol. 220ª.

Here follows great confusion. Immediately after the account of Muḥammad's death, fol. 256ª, the narrative begins with the accession of Šhāh Ṭahmásp of the Šafawī dynasty, which, according to the contents in the beginning, belongs to the 21st Tabaqah of Qism IV.

The whole of the first Tabaqah of the second Bāb of Qism III., dealing with the history of the early Khalifs and the twelve Imāms, is missing, and after an account of Šhāh 'Abbās of the said Šafawī dynasty, the narrative begins with the Second Tabaqah of the Second Bāb of Qism III.

Second Tabaqah:—
History of the Kings of Umayyah, fol. 262ª.

Third Tabaqah:—
History of the 'Abbaside Khalifs, fol. 268ª.

Qīm IV. Divided into twenty-four Tabaqahs:—

(1) Ṭāhiris, fol. 301ª.
(2) Šaffāris, fol. 302ª.
(3) Sāmānis, fol. 303ª.
(4) Ġaznawis, fol. 307ª.
(5) Ġūris, fol. 316ª.
(6) Daylamis, fol. 319ª.
(7) Saljūqs, fol. 324ª.
(8) Khwārazmšāhīs, fol. 334ª.
(9) and (10) Atābaks of Ādārbayjān, fol. 338ª; Rūm and Syria, fol. 339ª; Fārs, fol. 340ª; Luristān, fol. 341ª; Buzurg Atābaks, fol. 341ª, and Kāchak Atābaks, fol. 343ª.
(11) Kings of the lineage of 'Abd-ul-Mu'min, fol. 345ª.
(12) Qarākhita'īs, fol. 347ª.
(13) Ismāʿīlis, fol. 349ª.
(14) Kings of Egypt, fol. 355ª.
(15) Turks, Muğals and Tātārs, fol. 358ª.
(16) Kurts, fol. 384ª.
(17) Muḥaffāris, fol. 386ª.
(18) Īlkānis, fol. 394ª.
(19) Qarā Quyānlūs, fol. 394ª.
(20) Aq Quyānlūs, fol. 396ª.
(21) Šafawīs, fol. 397ª.
(22) Kings of Rûm, fol. 400a.
(23) Rulers of Sind, fol. 409b.
(24) Kings of India, fol. 422b.

This section closes with an account of Mirzâ Rustum's arrival in Akbar's Court in a.h. 1002

Qism V. Divided into four Bâbs:—
(1) The five Imáms of the Sunnis, fol. 471b.
(2) Shaykhs and Saints, fol. 472b.
(3) 'Ulamá, fol. 483a.
(4) Arab poets, fol. 487a; Persian poets, fol. 487b.

Khâtîmah. Divided into three Bâbs:—
1. On different areas and the seven climates, fol. 492a.
2. Subdivided into ten Faṣlās:—
   Cities, fol. 496b; countries, fol. 500b; mountains, fol. 501b; deserts, fol. 503b; seas, fol. 504b; lakes, fol. 506b; rivers, fol. 507b; springs, fol. 508b; wells, fol. 510a; and islands, fol. 511a.
3. Wonders and curiosities of nature, in nineteen Faṣlās.

The MS. is in a damaged condition. It is written in different mināt̲e hands, viz.: foll. 1-251' and 350-440 by one scribe; foll. 251b-316 and foll. 441-529 by another; and foll. 316-349 by a third.
Not dated, apparently 13th century a.h.

No. 477.

foll. 467; lines 20; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7 \times 4$.

مَرَاتِ الْعَالَمِ

MIRÂT-UL-'ÂLAM.

A very excellent and trustworthy compendium of eastern history and biography from the earliest times to the reign of Aurangzib, compiled in a.h. 1078 = a.d. 1667.
Beginning:

This valuable history, usually ascribed to Bahá'ú'llah Kháán, is really the work of Muhammad Baqá of Saháranpur. Bahá'ú'llah Kháán's claim to the authorship for himself has led Dr. Dorn, Colonel Dow, W. H. Morley and others to ascribe the work to him. Even Khádá Bakhsh Kháán, the founder and donor of this Library, in his Máhbúb-úl-Albáb (lithographed, 1896), ascribes the work to Bahá'ú'llah Kháán; but Muhammad Sháfi', the sister's son of Muhammad Baqá, in his edition of the Mír'át-ú-l-Jahán Númá, which is an enlarged recension of the Mír'át-ú-l-Álam, and which, like the shorter work, is due to the authorship of Muhammad Baqá, distinctly says that Muhammad Baqá wrote the work Mír'át-ú-l-Álam for Bahá'ú'llah Kháán. This presumed author, who in several places in the work boldly claims the authorship for himself, does not mention Muhammad Baqá's name in the preface. In the biographical portion of the work Bahá'ú'llah Kháán has inserted a short notice of the real author, in which he says that Baqá'i Saháranpúrí, with his original name Shaykh Muhammad Baqá, was an eminent writer of prose and poetry, specially well versed in history, and was personally known to the emperor. He also adds that Baqá'i was his intimate friend, and "assisted him" in the composition of the present work.

Muhammad Bahá'í Kháán was a favourite eunuch of 'Álamgír, who, after his accession to the throne, conferred upon him the title of Kháán. In the tenth year of the reign he was raised to the rank of one thousand, and in the thirteenth year was entrusted with the office of Dároqáh-í-Kháwásán. He died in the 28th year of 'Álamgír's reign, A.H. 1096 = A.D. 1685. In the preface to this work Bahá'ú'llah Kháán states that from an early age he had a strong inclination towards historical books, which he studied with great interest. He had a long-felt desire to write a historical work, until, in the time of 'Álamgír, to whom the Mír'át-ú-l-Álam is dedicated, he set himself to accomplish his wish, completing the work in A.H. 1078 = A.D. 1668, for which he gives the chronogram 

From the account given by this presumed author of himself (fol. 430b) we learn that he wrote several other works, the first of which, he says, was the Cha'hár Á'inah, containing an account of the four battles by which Aurangzib won the throne; abridgments of the Hadiqáh of Saná'I, the Kulliyát of 'At'tár, the Ma'shání of Ma'lúná Rúm, of the Rau'dát-úl-Á'háb and of the Táříkh-í-Alfí; a large Bayád entitled Sawád-í-A'zám; and a biography of Saints called Riyád-úl-Anl弓a consisting of selecti ns from the
Taqkirat-ul-Auliya, the Nafahat, the Rashhat, the Akhbar-ul-Akhyaar, and other books. This is followed by a detailed account of the buildings founded by the author, among which he mentions the villages Bakhtawarnagar and Bakhtawarpur named after him.

From the notice on Muhammad Baqa's life given by Muhammad Shafi, and from other sources, we can gather the following facts for a biographical account of this eminent author whose claim to authorship has been so much depreciated.

His real name was Shaykh Muhammad, and he adopted the poetical nom de plume Baqa. He belonged to a learned and distinguished family, and the first of his ancestors, Khwaja Dijya-ud-Din, a descendant of the celebrated saint Khwaja 'Abd Ulah Harawi, came to India from Herat during the reign of Firuz Shah in A.H. 754 = A.D. 1353. He was kindly treated by the emperor, and received many favours and honours at his hands. He was appointed Suhaldar of Multan, and in recognition of his meritorious services was honoured with the title of Malik Mardan Daulet. His descendants settled in Saharanpur, where his great grandfather Shaykh 'Abd-us-Sattar died in A.H. 905 = A.D. 1499. Muhammad Baqa was born in Saharanpur, in A.H. 1037 = A.D. 1628. At an early age he applied his mind to study, and after learning the Qur'an by heart, and after studying for some time with his father, Shaykh Gulam Muhammad, he went to Sirhind, where he continued his studies under Shaykh 'Abd Ulah, surnamed Miyan Hadrat. He also made the acquaintance of Shaykh Nur-ul-Haqq, son of the celebrated Shaykh 'Abd-ul-Haqq Dihlawi (d. A.H. 1052 = A.D. 1642), and learnt Hadis and Sufism from him. After the death of his father, Muhammad Baqa became the disciple of Shaykh Muhammad Ma'sum Sirhindi, and began to lead a retired life, devoting his whole attention to worship and devotion. He was, however, invited to the imperial court of Dihli by Iftikhar Khan (Bakhtawar Khan), who secured for the author an honourable office. He erected several buildings and founded the village Baqpurah, including a garden and a mosque, which was finished in A.H. 1084. Towards the end of his life he was appointed Sarkar of Saharanpur and died there in A.H. 1094 = A.D. 1683.

According to Muhammad Shafi, Muhammad Baqa's compositions are: A Majma'ah in A.H. 1077, consisting of extracts from the Hadith of Sana'i, the Mantiq ut-Tayr of 'Attar, and the Ma'nawi of Maulana Rumi; the Mir'at-ul-'Alam written for Bakhtawar Khan; a Riyad-ul-Auliya and a Taqkirat-ush-Shu'ara, the authorship of all of which is boldly claimed by Bakhtawar Khan in the Mir'at-ul-'Alam.

The Mir'at-i-Jalah Numra, an enlarged recension of the Mir'at-ul-'Alam, and likewise due to the authorship of Muhammad Baqa, was edited by his sister's son Muhammad Shafi.
A later recension, with some additions and numerous divisions, and under the same title Mir'at-i-Jahân Numâ, was edited by Muḥammad Baqâ's younger brother Muḥammad Ridâ.

It is therefore evident that Muḥammad Baqâ is the real author of the various works mentioned above, and that he attributed all his labours to his friend Bakhtâwar Khân, through whose influence he secured high positions in the imperial court.

Fortunately, in the above case Bakhtâwar Khân at least admits that he "received assistance" in the composition of the work, while the most singular of such instances is the Majâlis-ul-Ushshâq, the exclusive authorship of which is so boldly claimed by Sultan Ḥusayn Mirzâ for himself, and the name of the real author, Kamâl-ud-Din Ḥusayn Kârizgâhî, so mysteriously concealed. The authorship of this Kamâl-ud-Din would have remained a mystery had not the emperor Bâbur in his memoirs, Khân Khânânû's Persian translation, enlightened us thus:

See also Haft Iqlîm, fol. 55', where the works Majâls-ul-ushshâq and Manâzî-ul-sâhirî are said to be the compositions of the aforesaid Kamâl-ud-Din.


The Mir'at-ul-Âlam is reckoned a very useful work. The account of the first ten years of 'Âlamgir's reign and the biographical portion are exceedingly valuable. It is divided into a Muqaddimah, seven Aryanish, subdivided into several Numayish and Numуд, one Afzâyish and a Khâtimah, as follows:

Muqaddimah, fol. 4'. On the Creation.

Aryanish I. Divided into four Numayish:

(1) fol. 6'. History of the Patriarchs and Prophets.

(2) fol. 30'. Ancient philosophers.
(3) Early Kings of Persia, divided into five Numúsds dealing with the accounts of the Pishdádians, the Kayánians, the Mulk-út-Tawá’íf, the Sasanians, and the Akásírah, to be found respectively on foll. 32ª, 36ª, 40ª, 41ª and 44ª.

(4) fol. 45ª. Tubbas or Kings of Yaman.

Áráyish II. Divided into twelve Numáyish:—

(1) fol. 47ª. Life of Muḥammad.
(2) fol. 62ª. His features and his miracles.
(3) fol. 63ª. His wives and children.
(4) fol. 65ª. The first four Khalífahs.
(5) fol. 74ª. The twelve Imáms.
(6) fol. 75ª. The ten Mubashsharín.
(7) fol. 76ª. The principal companions of the prophet, arranged in alphabetical order.
(8) fol. 82ª. The Tabírín and the Tab-i-Tabírín, that is, the disciples of the prophet’s companions and their disciples, arranged in chronological order.
(9) fol. 84ª. The four Mujtahid Imáms.
(10) fol. 84ª. The seven readers of the Qur’án.
(11) fol. 85ª. The traditionists, arranged in alphabetical order.
(12) fol. 87ª. The Saints, Scholars and Ascetics. Saints of India on fol. 93ª. Muslim philosophers and ‘Ulamá, in the same order, fol. 96ª.

Áráyish III. Divided into eight Numáyish:—

(1) fol. 100ª. The Umayyades.
(2) fol. 101ª. The ‘Abbasides.
(3) The dynasties contemporary with the ‘Abbasides, in eleven Numúsds:—

The Táhirís on fol. 106ª; The Ṣaffáris, fol. 107ª; The Sámáníš, fol. 107ª; The Gaznawís, fol. 108ª; The Gúris, fol. 109ª; The Buwayhídes, fol. 110ª; The Saljúquis of Persia and Kirmán, fol. 111ª; The Khwárazmsháhis, fol. 112ª; The Atábaks of Fárs, fol. 113ª; of Syria, fol. 114ª, and of ‘Iráq, fol. 114ª; The Ismá’ílim of Maqríz and Irán, fol. 115ª; The Qarákhítá’ís of Kirmán, fol. 117ª.

(4) The Kings of Rúm, in eight Numúsds:—

The Caesars, fol. 117ª; The Saljúquis, fol. 120ª; The Dánishmandís, fol. 121ª; The Saliqís, the Mangú-
chakis, the Qarámans, fol. 122a; The Dālqadr, fol. 122b; The Osmanlis, fol. 123a.

(5) fol. 123a. The Sharifs of Mecca and Medina.

(6) The Kháns of the Turks, in five Numúds:
Turk, Tátár, fol. 127a; Mugal, 126b; Búzantar-Qá'an, and their descendants, fol. 127a.

(7) Chingiz Khán and his descendants, in seven Numúds:
Timúchín, fol. 128a; Ukídğ Qi'án, and his descendants, fol. 129b; Júji Khán and his successors in Qipchák, fol. 130a; Hulághú Khán and his successors in Írán, fol. 131a; Chaqátáî Khán and his successors in Túrán, fol. 134a; The Shaybánis, or Uzbek Kháns of Mawárà-un-Nahr, from Sháhí Beg Khán to the accession of 'Abd-ul-'Azíz Khán in a.h. 1055 = a.d. 1645, fol. 134a; Kháns of Kashqar from Tāgluq Timúr Khán, a.h. 761 = a.d. 1359, to Yálpars Khán, then reigning in a.h. 1078 = a.d. 1668.

(8) Muláq-ut-Tawáîf, who reigned in Írán after Abá Saíd's death, in five Numúds:
Chaupánis, fol. 142a; Ilkánís, fol. 142a; Amir Shaykh Abá Isáq and Muğaffáris, fol. 143a; Kurts, fol. 144b; Sarbadárís, fol. 145b.

Árâyish IV. Divided into four Árâyish:
(1) fol. 146a. Timúr and his successors, down to Sultán Abá Saíd.
(2) fol. 155a. Abuld-Üzü Sultan Hüsayn and his children.
(3) fol. 156a. The Qará Qúyunlus.
(4) fol. 157a. The Aq Qúyunlus.
(5) fol. 157b. The Şafawís.

Árâyish V. Divided into an Introduction, called Naqsh, on the creed of the Hindus, their Kings, and the Muslim Conquest, fol. 163b, and the following nine Numáyish:
(2) Kings of Deccan, in six Numúds:
Bahmanís, fol. 180b; Baridís, fol. 186b; 'Imád- Sháhís ib. Nizám-ul-Mulkís, fol. 186b; Âdíl Khánís, fol. 187b; Quṭb-ul-Mulkís, fol. 188b.
(3) fol. 189a. Kings of Gujarát.
(4) Rulers of Sind, in two Numáds:—

Tattah, fol. 190°; Multán, fol. 193°.


(6) fol. 196°. Kings of Málwah.

(7) fol. 199°. Khándes.


(9) fol. 201°. Kashmír.

Áráyish VI. Divided into five Numáyish:

(1) fol. 204°. Bábúr.


(3) fol. 227°. Akbar.


(5) fol. 265°. Sháh Jahán.

Áráyish VII. Divided into three Payráyish:—

(1) fol. 288°. History of 'Álamgír from his birth to the end of the tenth year of his reign.

(2) Subdivided into four Numáds:—

'Álamgír's noble disposition, fol. 400°; His children, fol. 403°; Extent and divisions of his empire, fol. 404°; Contemporary sovereigns, fol. 405°.

(3) Divided into two Numáds:—

Shaykhs of 'Álamgír's time, fol. 407°; 'Ulamá, from the time of Akbar to the time of 'Álamgír, fol. 411°.

Afzáyish. Divided into three Numáds:—

Caligraphers, fol. 419°; Narration of curious events and wonderful things, each of which is introduced by the word دیده; Account of the author's works and of the buildings erected by him, fol. 436°.

Khátimah, fol. 439°. Wrongly styled here as نمود مرور;

Notices of Persian poets arranged in alphabetical order.

A copy containing the most valuable extracts of the work, probably made by the order of H. Blochmann, and consisting of the Third Payráyish of the Seventh Áráyish, the Afzáyish and the Khátimah and the whole of the Sixth Áráyish, with a portion extracted from the Tábaqátí Akbarí, and dealing with the nobles, learned men and poets of Akbar's time, is preserved in the Bálhár Library, Calcutta.
Marginal additions, written in the same hand as the text itself, are to be found throughout the copy. Written in fair Nastaliq. Not dated, apparently 12th century a.h.

No. 478.

foll. 145; lines 15; size 10 1/4 x 7; 8 x 5.

JANNÂT-UL-FIRDAUS.

Chronological tables of Muhammadan dynasties from the beginning of Islamism to A.H. 1126 = A.D. 1715.

Author: Mirzâ Muḥammad ʿAbd al-Rahîm. No. 107.

Beginning:

The sources enumerated in the beginning of the work are:

Arabic:

Kitâb al-ʿummâs
Tāriḵ Qarn ʿAlâ al-Qaḥāf, Šāfī Tāliфиз
Mādī, Muḥammad Ṣafī al-Maṣīḥī

Uyûb al-ʿayyān
Mawʾaṣa al-Limān
Kitâb al-ʿumwān
Tāriḵ al-ʿulâmāʾ
The date of composition, A.H. 1126 = A.D. 1714, is mentioned thrice on fol. 113*, 118*, and 142* respectively.

The tables are divided into six columns. They give the name of each king, the date of his birth, the date of his accession, the period of his reign, the length of his life, and the date of his death.

The work is divided into six Bâbâs, each Bâb subdivided into several sections called Chaman, and each Chaman into several subsections called Gulzâr and Bahâr.

Each table relating to a particular dynasty or race is preceded by a short introduction.

Contents:

Bâb i. Muḥammad, the four Khalifs, the Umayyades and the 'Abbasides, fol. 2*.

Bâb ii. The Kings of Mağrib, Undulus and Africa, fol. 9*.

Bâb iii. Arab Kings, fol. 18*.

Bâb iv. Kings of Rûm, fol. 49*.

Bâb v. Kings of Írán, fol. 58*.

Bâb vi. Kings of India, fol. 113*.

On fol. 118* the author, while mentioning the conquest of Hindâstân by Humâyûn, in A.H. 962, and the accession of Akbar in A.H. 963, promises to deal with the Timurides and their descendants at the end of the Čabaqah of the Indian Kings, but the present copy, like that of
Rieu, p. 138, ends with the table of the Argun Kings of Qandhar, who ruled in Sind.
In most cases the columns are left blank.
Written in a careless Nasta’liq.
Not dated; apparently 13th century A.H.

No. 479.

foll. 498; lines 21; size 11 1/2 x 7 1/2; 9 x 5.

تنحية الكرام

TUHFAT-UL-KIRÂM.

A very neat and beautiful copy of the Tuhfat-ul-Kiram, a general history from the beginning of the world to A.H. 1180 = A.D. 1766, with a special history of Sind.

By Mir ‘Ali Shir Qâni’ of Tattah.

Beginning:

بعد حمد الخالق كه آثارت كون ومكان رشته از عمان قدرت
بيكران اوفست آلت


In the course of his narrative he says (fol. 232v) that he had two sons, one of whom, named Gulâm ‘Ali, was born in A.H. 1181 = A.D. 1767, and the other, named Gulâm Wali Ullah, in A.H. 1183 = A.D. 1769.

‘Ali Shir at first adopted the poetical title of Maghar, and subsequently changed it to Qâni’. He also wrote several other prose works, one of which, according to Rieu, p. 846, is called تاریخ عباسیه، and composed several poetical works, viz., فيضا و قدره in A.H. 1157 = A.D. 1744, a poem entitled شبعا‘ از قدرت حق in A.H. 1165 = A.D. 1752, the story of Kâmrûp and Kâmlata in A.H. 1169 = A.D. 1755, and a Diwân in A.H. 1171 = A.D. 1758.
In the preface, the author, after speaking highly of the works by Mir 'Abd Allah Aṣīl, and the روضة الإحساب by Mir Jamāl-ud-Dīn 'Atā Ullah, states that he began the composition of the present work in his fortieth year, A.H. 1180 = A.D. 1766, for which date, he says, the title of the work itself is a chronogram. According to two versified chronograms given by the author at the end, the work was completed in A.H. 1181 = A.D. 1767; but, as mentioned above, the author records a later date, A.H. 1183 = A.D. 1769, when speaking of the birth of his sons.

Of the three volumes into which the work is divided, the third volume, which deals with the history of Sind, is of special interest. In the preface to this volume, the author, while mentioning his sources, states that in A.H. 613 = A.D. 1216, when 'Ali bin Ḥamīd bin Abī Bakr ul-Kāfi of Uchh visited Bhakar and Alwar, he made the acquaintance of Qāḍī Ismā'īl bin 'Ali bin Muḥammad bin Mūsā bin Ṭā'ī, and obtained from him an ancient record of the Arab conquest of Sind, which the aforesaid 'Ali bin Ḥamīd translated into Persian. The author then mentions the histories of Mir Maṣūm Bhakari and Mir Muḥammad Ṭāhir Nisyānī, the Ṭargān Nāmah, Tarkhān Nāmah, and Beglar Nāmah (see Elliot, History of India, vol. i., pp. 289 and 300).

**Volume I.**

Divided into a Muqaddimah and three Daftars:

Muqaddimah:

Creation, fol. 2a; Genii, fol. 2b.

Daftar I. Divided into three Ta'baqāt:

1. Prophets before Muḥammad, fol. 4a.
2. Early Persian kings and their contemporary rulers in other parts of the world, fol. 46a.
3. Philosophers, saints and poets who lived before Islām, fol. 74a.

Daftar II. Divided into five Majlis:

1. Genealogy of Muḥammad, fol. 87a.
2. History of Muḥammad from his birth to his death, fol. 89b.
3. History of the twelve Imāms and the fourteen Maṣūmins, fol. 94a.
4. The descendants of the Imāms, fol. 110b.

The Ta'baqah containing the history of the four Khalīfs is wanting here.

Daftar III. Divided into three Ta'baqahs:

1. Umayyades, their Amīrs and antagonists, fol. 119a.
2. 'Abbāsides, their Amīrs, Wazīrs and antagonists, and the Qarmatīs, fol. 143a.
3. Dynasties contemporary with the 'Abbasides, divided into nine Asās:

(1) Tāhiris, fol. 184a; Saffāris, ib.; Sāmānis, fol. 185a; Gāznawis, fol. 186a; Gāris, fol. 186b; Āl-i-Buwayh, fol. 187a; Saljūqs, fol. 188a; Khwārazmshāhs, fol. 190b; Ātābaks, fol. 191a; Ismā'īlis of Egypt, fol. 191b; Ayyūbis, fol. 192b; Ismā'īlis of Qāhistān, fol. 193a; Āl-i-'Abd-ul-Mu'min, fol. 193b; Qarākhītā'īs of Kirmān, fol. 193b.

(2) Caesars, fol. 194a; Saljūqs, ib.; Dānishmandis, fol. 194b; Saliqis, ib.; Mangūchakis, ib.; Qarāmān, ib.; Ğulqadr, ib.; 'Uṣmānī Kings from A.H. 670 = A.D. 1271 down to Sūltān Muḥammad bin Ibrāhīm, who reigned from A.H. 1058 to A.H. 1078 = A.D. 1648-1668, fol. 194b.

(3) The S̱hāris of Mecca and Medina, fol. 196a.

(4) Chingiz Khān and his descendants in Ulūg Yūrt, Qipčāq, Ḥrān and Tūrān, fol. 196b; the Śaybānis, fol. 207b; the Khāns of Kāshgar, fol. 207b.

(5) Dynasties who ruled in Ḥrān after the Muģals, namely, the Champānis, fol. 207b; the Ğākānis, ib.; Āl-i-Muţaffar, fol. 209b; Kurts, fol. 210b; Sarbadāris, ib.

(6) The Qara Qūyunlus, fol. 211b.

(7) The Āq Qūyunlus, ib.

(8) The S̱afawis, ib.

(9) Timūr and his descendants who ruled in Ḥrān and Tūrān, ib.

VOLUME II.

Divided into a Muqaddimah, seven Maqālahs and a Khātimah:

Muqaddimah, on the inhabited quarter of the globe, fol. 214a.

The seven Maqālahs treat of the seven climates. The author enumerates all the principal countries and cities belonging to each climate, and gives short accounts of their rulers and other remarkable persons:

First Climate, fol. 215a.

Second Climate, fol. 220a; Kings of the Deccan, fol. 223a; Kings of Bengal, fol. 234a; Rulers of Mālwha, fol. 236b; of Khandes, fol. 236b.

Third Climate, fol. 236b; Kings of Hindūstān, from Naṣīr-ud-Dīn Subūktīgin (A.H. 366-387 = A.D. 976-997) to 'Ālamgīr II. (A.H. 1167-1173 = A.D. 1754-1759), fol. 283a; Muţal princes and Amīrs of the Dīlhi empire, fol. 289a; Kings of Egypt, fol. 302a.
Fourth Climate, fol. 305ª; Merv, ḫb.; Saraḵhs, fol. 310ª; Balkh, fol. 310ª; Badakshān, fol. 318ª; Kābul, fol. 317ª; Kashmīr, fol. 318ª; Herat, fol. 320ª, etc.; Ḩisāb, fol. 335ª, etc.

Fifth Climate, fol. 364ª; Kings of Shīrwān, fol. 365ª; Samarqand, fol. 370ª; Bukhārā, fol. 373ª; Fargānāh, fol. 376ª; Shāh, fol. 378ª, etc.

Sixth Climate, fol. 379ª; Fārāb, fol. 380ª; Kings of Kāshgar, fol. 381ª; Constantinople, fol. 384ª; Rūm, ḫb.; Farang, fol. 385ª; Portugal, fol. 385ª, etc.

Seventh Climate, fol. 385ª; Bālgār, fol. 385ª; Qarqaraḥ, fol. 386ª.

Khāṭimah; distances between the principal cities, fol. 386ª.

VOLUME III.

History of Sind:

Description of Sind, fol. 388ª; Hindū Rājaks of Sind, fol. 390ª; the Brahmins, fol. 390ª; earliest Muhammadan conquest of Sind, fol. 392ª; conquest by Muhammad Qāsim, fol. 392ª; Governors who ruled in Sind under the Umayyade Khalifs, fol. 397ª; Governors who ruled in Sind under the Abbaside Khalifs, fol. 398ª; Governors under the Kings of Gāznah, Gūr and Dīhlī, fol. 398ª; the Sūmarah tribe, fol. 401ª; Jāms of the Sammah tribe, fol. 406ª; Amirs of the Jāms of the Sammah tribe, fol. 409ª; Tabaqah-i-Argūn, fol. 409ª; Humāyūn's landing in Sind, fol. 412ª; Tabaqah-i-Tarkhān to the death of Gāzi Beg, with an account of the conquest of Sind by Akbar, fol. 414ª; Amirs of the Argūn and Tarkhān Dynasties, fol. 423ª; Amirs of the Timurides and Governors of Tattah, from A.H. 1002–1149 = A.D. 1593–1736, fol. 426ª; the Kalūrāh 'Abbāsiyāh family, fol. 430ª; cities and towns of Sind, with biographical notices of eminent Shaykhs, scholars, poets, and other remarkable persons of each place, fol. 436ª.


This beautiful copy was written by the order of Mir Muhammad Naṣīr Khān شاهزاد میر محمد نصر علی of Persia.

Written in a beautiful minute Nasta'liq, within gold ruled borders, with sumptuously decorated 'Unwāns and illuminated frontispieces at the beginning of each volume.

Dated A.H. 1233.

Scribe محمد اسماعیل ابن حاجی محمد باقر شیرازی
HADĪQAT-UṢ-ṢAFÂ.

A voluminous work on general history from the beginning to A.H. 1173 = A.D. 1759, written by Yūsuf ‘Ali bin Ǧūlān ‘Ali Khān (d. A.H. 1169 = A.D. 1755), governor of Bengal, Behar and Orissa. The present copy contains a portion of Volume I and breaks off with the concluding portion of Dauḥāh II. of the fourth Rauḍah.

An autograph copy by the author with a detailed description of the contents, is noticed in Ethē, Bodl. Lib. Cat. No. 118.

In the preface the author states that he collected the materials for the work during the time of Muḥammad ‘Ali Wardī Khān, but that, owing to various obstacles, he could not carry out his plan until after the death of ‘Ali Wardī Khān, which took place in A.H. 1169 = A.D. 1755. In A.H. 1170 = A.D. 1756 he commenced the composition. He adds that he had no one to assist him in the work, and had to depend exclusively upon his own knowledge and labour. At one time, being discouraged, he put aside the work, of which only a very small portion had been written, but Mīr Muḥammad ‘Ali happened to read it, and finding it interesting, encouraged the author to resume and finish it.

The author also wrote a history of the lives and administrations of ‘Ali Wardī Khān Mahābat Jang, and of his successor, Shuǧā‘-ud-Daulah; see Rieu, p. 312*.

Contents:

VOLUME I.

Introduction, containing the preface, an account of the Creation, and a complete index to Volume I, fol. 2*.
Rauḍah I. Divided into two Dauḥahs:—
1. The Prophets before Muḥammad, fol. 4a.
2. The pre-Muhammadan Kings, in fourteen Ḡuṣnān: The Pishdādians, fol. 28b; the Kayānians, fol. 29b; the Ashkānians, fol. 32a; the Ashgānians and the Sāsānians, fol. 32b; the Kaldānians and the Kings of Syria, fol. 35b; the Banū Sulaymān, the Ptolemies, the Kings of Ḥabash and the Ḡassānians, fol. 36b; the Banū Lakhm and the Roman emperors, fol. 36b.

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4. ʿUṣmān, fol. 78b.
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Rauḍah III. Divided into ten Dauḥahs:—
1. The twelve Imāms, fol. 95b.
2. Eminent Ṣahābās, in alphabetical order, fol. 99b.
3. This section, dealing with the notices on Saints, ʿUlamā and Legists in general, bears the wrong heading. دمذكر تابعين و نبي تابعين, fol. 103b. The account of the Tābīʾin and the Tabʿ-ʾi-Tābīʾin is given on fol. 122b.
4. The four Mujtahidin, fol. 123b.
5. The seven readers of the Qurʾān, fol. 124b.
6. The eminent ʿUlamā and traditionists, ib.
7. The eminent Ṣāfis and Saints, fol. 125b.
8. The Banū Umayyah, fol. 128b.
10. The ʿAbbāsides, fol. 149b.

Rauḍah IV. Divided into two Dauḥahs:—
1. Rulers and Governors contemporary with the ʿAbbāsides to the west of Bağdād, in twenty-three Ḡuṣnān: The ʿAbbāsides who fled to Egypt, fol. 165b; the Sayyids in Spain, fol. 165b; the Sayyids in Yaman, fol. 166b; the Ṣarifs of Mecca, ib.; the Banū Ǧalīb in Africa, fol. 167b; the Banū Ẓalūn, ib.; the Āl-i-Hamadān, ib.; the Ikhsḥidiyyah, fol. 167b; the Banū Mundir, fol. 168b; the Mūlaṣṣumin, ib.; the Muwahḥidin, fol. 168b; the Banū Marīn, fol. 169b; the
Persian Manuscripts.

Ál-i-Mirdás, ib.; the Banú ‘Uqayl, ib.; the Banú Asad, fol. 170a; the Banú Táí, ib.; the Ismá‘ílis in Egypt, ib.; the Ál-i-Ayyúb, fol. 172a; the Saljúqs, fol. 176a; the Ál-i-‘Uğmán of Rám, fol. 177b; the Akrád, fol. 214a; the Ál-i-Dul Qadr, ib.

2. The dynasties contemporary with the ‘Abbásides to the east of Bağdád, in Írán and Túrán, in twenty-five Ǧuṣnús: The Banú Hasan and Husayn in Tábaristán and Gilán, fol. 214b; the Kârkiyás in Gilán, fol. 215a; the Qiwámíyáh Sayyids in Mázandarárn, fol. 217b; the Bâwandiyáh in Tábaristán and Gilán, fol. 218a; the Tâhirídes, fol. 219b; the Saffárídes, fol. 220a; the Sâmânídes, fol. 221a; the Ál-i-Zíyár, fol. 223b; this is followed by a long notice on Abú ‘Ali Siná, fol. 224a; the Ğaznawís, fol. 226b; the Ğúris, fol. 229b; the Kurts, fol. 231a; the Daylamís, fol. 232a; the Kâkuyáh, fol. 235b; the Saljúqs of Írán, Túrán, ‘Iráq and Kírmán, fol. 235b; the Atábaks of Maušíl, fol. 244a; of Ğájrâbayján, fol. 245a; of Fârs, fol. 245b; of Lúristán, fol. 246b.

There is a large lacuna after fol. 246. The MS. breaks off here and abruptly opens with the concluding portion of the third volume, dealing with the contemporary poets who were the author’s friends. The rubrics bearing the names of the poets are wanting. At the end it is said that the author had a mind to continue the history of the Mughal sovereigns down to ‘Áḥmad Sháh (deposed in A.H. 1167 = A.D. 1754), ‘Álamgír II. (d. 1173 = A.D. 1759), and Sháh ‘Álam, to the eleventh year of his reign, A.H. 1184 = A.D. 1771 (the year in which the author finished the composition), but that, as he contracted a serious illness, he could not carry out his plan.

The third volume of the work is written entirely on the basis of Firístíth, and agrees with it in arrangement and in many other respects. See Rieu, p. 872, where a copy of the third volume is mentioned.

Written in minute Nastá-liq.

Not dated, apparently 13th century A.H.
No. 481.

foll. 620; lines 15; size 12 × 6½; 8½ × 4.

MIR'ÂT-I-ÂFTÂB NUMÂ.

A compendium of general history, biography and geography, from the beginning of the world to the 45th year of the reign of Shâh 'Âlam, A.H. 1217 = A.D. 1802.

Beginning:

The author of this work, 'Abd-ur-Rahmân, entitled Shâh Nawâz Khán, who was a high official in the Court of Shâh 'Âlam, states in the preface that he had long been engaged in historical studies, and thought of writing a history from the creation of the world to his own time, dealing with the accounts of the prophets, Khalifs, Imâms, philosophers, physicians, Ulamâ, saints, poets, nobles, kings and wonders and curiosities of the world, but that on account of various obstacles and hindrances he could not carry out his plan, until in the reign of his royal patron, Shâh 'Âlam, he found himself in a position to undertake this work, which he completed in A.H. 1218 = A.D. 1803.

The title of the work, which forms a chronogram for the date of composition, viz., A.H. 1218, was chosen on account of its including the word 'Âftâb,' which was the poetical nom de plume of Shâh 'Âlam, to whom the work is dedicated.

It may be remarked here that the Mir'ât-i-Âftâb Numâ is only an abridgment of other universal histories of earlier date. The author gives very short notices of the various dynasties that ruled in the East. He very often dismisses an entire dynasty with a bare enumeration of its kings, while on many occasions he gives very scanty notices of only the most remarkable persons of a race. But the history of Shâh 'Âlam, the events of whose reign are recorded year by year, is no doubt of some value, while the biographical portion, and the last part of the sixth Tajallî, treating of Asiatic music, are extremely interesting.
Other copies of the work are mentioned: Morley, Descriptive Catalogue, pp. 56–58; Rieu, p. 131a; Ethé, Bodl. Lib. Cat. No. 120b. See also Elliot, History of India, vol. viii., p. 332; Journal of the Asiatic Society of Bengal, vol. xxiii., part I., p. 233, No. 30.

The work is divided into a Muqaddimah, two Jalwahs, subdivided into several Tajallis, and a Khâtimah, as follows:—

Muqaddimah. Advantages of studying history, fol. 4r.

Jalwah I. Subdivided into six Tajallis:

1. Creation of the world; heavenly bodies and divisions of time; minerals, plants with their usage, and animals in alphabetical order; constitution of the human body; ethics, fol. 6r.

2. History of the prophets from Ādam to Muḥammad, fol. 78r.

3. History of Muḥammad, the first four Khalifs, and the twelve Imāms, fol. 137r.

4. Šūfis in chronological order, fol. 159r; Saints and Martyrs who are buried in India, fol. 172r; false Šūfis, fol. 197r; Hindū devotees, fol. 119r; ‘Ulamā, fol. 208r; physicians and philosophers, fol. 217r; poets in alphabetical order, fol. 225r; caligraphists, fol. 261r.

5. Wrongly styled here, خمس. Early Arab and Persian Kings: The Pishdādians, fol. 266r; the Kayānians, fol. 269r; Mulūk-ut-Ṭawā’if, fol. 273r; the Sāsānians, fol. 274r; the Kings of Babylon, Syria, of the Jews, and of the Greeks, the Himyarites, the Ethiopians, and the Turks from Japhet, fol. 279r; the Umayyades, fol. 284r; the ‘Abbasides, fol. 285r; the Tāhirīs, the Ṣaffārīs, fol. 289r; the Samanides, fol. 290r; the Ġaznivides, fol. 291r; the Kings of Gilān, the Buwahides, fol. 291r; the Saljūqīs, fol. 292r; the Atābakīs of Fārs, fol. 294r; the Kings of Gūr and Gaznīn, fol. 294r; the Khwārazmshāhīs, fol. 296r; the Ayyūbīs, the Kings of Egypt and Syria, of Yemen and of Arabia, fol. 301r; the Khāns of Turk, fol. 301r; the Chingiz Khānīs, fol. 302r; the Chīrāgīs, fol. 303r; the Kings of the Deccan, the Nizām-ul-Mulkīs, the ‘Ādīl Khānis, the Ḥtib-ul-Mulkīs and the Kings of Gujarāt, fol. 305r; the rulers of Mālwa, Khāndes, Bengal,Jaunpūr, Kāshmīr, Sind and Multān, fol. 308r; the Ṣafāwīs, fol. 309r; the Afḡāns of Dīhlī, fol. 309r; the Rājahs of India, fol. 315r.

6. History of Timūr and his descendants in India to the thirtieth year of Shāh ‘Ālam’s reign, fol. 318r; biographies of the distinguished Amir of the Timuride Dynasty,
in alphabetical order, fol. 435a; inventions, fol. 456a; Indian musicians and singers, with a description of the various musical tunes, modes, etc., fol. 459a.

Jalwah II. Divided into eight Tajallis. The first seven treat of the seven climates and of the cities and provinces situate therein, fol. 487a. The eighth deals with the seas of the seven climates, fol. 605a. The seventh Tajalli includes a description of Europe and America based on information received from Jonathan Scott (b. 1754—d. 1829), fol. 590a.

Khatimah. Curiosities and wonders of the world, fol. 608a.

Written in a bold neat Nasta’liq.

Dated 22nd Rabii’, the thirteenth year of the reign of Muhammad Akbar II.
HISTORY OF THE PROPHETS,
MUHAMMAD, THE KHALÎFS
AND THE IMÂMS.

No. 482.
fol. 405; lines 23; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

تاج القصص
TÂJ-UL-QÎSÂS.

A copious work on the biographies and legends of the prophets from 'Adam to Muḥammad, chiefly based upon the Qurān, its commentaries and the Hādîṣ.

It seems to have been written shortly after the well-known work, Qīṣâṣ-ul-Anbiyā, of Iṣâq bin Ibrāhīm bin Mānsūr bin Khalaf of Nisāḥāpur, who, according to Ricu, p. 143, was living at the end of the fifth century of the Hijrah.

Dr. Ethé, in his Boll. Lib. Cat., No. 343, wrongly asserts that the Qīṣâṣ-ul-Anbiyā is "a mere abridgment" of the Tâj-ul-Qīṣâṣ. In the present work we find that the author, while mentioning as his sources (d. A.H. 310 = A.D. 922) and (c. A.H. 314 = A.D. 926), frequently cites the work Qīṣâṣ-ul-Anbiyā. So it is evident that the Qīṣâṣ-ul-Anbiyā was written before the present work. The author frequently introduces his master in the form قَالَ إِمَامُ الْجِهَانِ، and on fol. 228a mentions another work، عَصَمةُ الْعَلِيّةُ، without the author's name. This I have not been able to trace. Ḥâj. Khal., vol. iv., p. 212,
mentions two works of the same title. One by Fuzur al-Din Rawi, who died in A.H. 606 = A.D. 1209, and the other by Ahmad ibn al-Shaykh Mustafa al-Sheikh al-Mahzali, who died in A.H. 591 and 592. The learned doctor, in his Ind. Office Lib. Cat., while remarking that the work is by an "anonymous author," could make out only a part of the author’s name (Ibn-i-Nasr-ul-Bukhari) from a casual and defective note on the fly-leaf of the Bodl. Lib. copy. He remarks:— “As to the author, his name does not occur in the book itself... We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed.” But on fol. 92o of the present copy the author, in the beginning of a detailed narrative of the life of Joseph, gives us the following particulars about himself. He styles himself Abū Naṣr Aḥmad bin Aḥmad bin Naṣr ul-Bukhari, and states that his master, Abū Qāsim Mahmūd bin Ḥasan ul-Jayhāni, at the request of his pupils, wrote a work on the Quranic story of Joseph, which work, he, the pupil, rendered into Persian with suitable additions and alterations, entitling it انس مریدین و روضة المقصین. He further adds that he wrote the translation in Balkh, A.H. 475 = A.D. 1082. The following quotation will give an idea of the particulars given by the author:—

قال الشیخ الامام الزاهد ابوبکر الثامن مجمود بن عسک السیهانی رحمة الله شاگردان از من درخواستند تا ایفافا در قصد يوسف عليه السلام تصنیفی مازم—اچابیک کرد تا ایفافا از تصنیفی دیگر استغفا پیدا آید—... پس ایفافا مجموعه ضعیف فارسی... و سورة يوسف را بر چهل مجلیس لهادم... و این تصنیف را انس المریدین و روضة المقصین نام کردم... و من که شاگرد ویم یکیست ابوبکر نصر و بنام احمد بن احمد بن نصر البخاری این نسغه را بیلغ نوشتم بازارتی سنه خمس و سالی و اربعیاتی... الخ
The work starts with a short Arabic preface, beginning thus:

الحمد لله الذي توجّب بالملكوت و تعزز بالجبور و هو الذي — الخ

This is followed by a Persian introduction, which begins thus:

سیاس و ستایش پراستی و آفرین بتعامی مرم خداوند جهان

آفرین — الخ

In the preface the author, after dealing at some length with the necessity of education and its advantages, gives short accounts of the creation of the earth, the ocean, the heaven and its bodies, paradise and hell.

There is no division whatever, and spaces for headings are left blank in many places.

Contents:

fol. 18a. آدم — يوسف
fol. 49a. ادریس — موسی
fol. 51a. نوح — ایوب
fol. 59a. هود — يونس
fol. 61a. صالح — جالوت
fol. 65a. شعیب — داوود
fol. 68a. ابراهیم — سلیمان
fol. 81a. اسماعیل — لکیمان
fol. 91b. عیسی و یعقوب — اسکندر

The part dealing with the pre-Muhammadan prophets concludes on fol. 291a, after which begins the history of Muhammad down to his
death. After dealing with the miracles of Muḥammad and other prophets, the author dismisses his immediate successors in a few lines and closes with a short account of Husayn’s death.

For other copies see Ethé, Bodl. Lib. Cat., No. 342, and Ethé, Ind. Office Lib. Cat., Nos. 591 and 592.

This MS. is wormed in many places.
Written in a clear minute Nastaliq.
Not dated; a fine, ancient copy.

No. 483.
foll. 270; lines 15; size $9\frac{3}{4} \times 6\frac{1}{2}; \ 7\frac{1}{4} \times 3\frac{1}{4}$.

MAJMA'-UL-HASANÁT.

Biographies and legends of the prophets from Ādam to Muḥammad, and of the Khulafā'-i-Rāshidin or the first four Khalīfs, by an anonymous author.

Beginning:

الحمد لله رب العالمين و الغلبة للمتقين و الصلاة على سيدنا و رسوله الرحمة و شفيع الأمم محمد و آله اجمعين بلغنا عن محمد بن إبراهيم البخاري رحمه الله بإسناد صحيح آل لـ—

On the fly-leaf at the beginning the title assigned to the work is مجمع الاحسان, but according to W. Pertsch, Berlin Cat., p. 522, it should bear the designation, مجمع الصناع. Dr. Ethé, in his India Office Lib. Cat., No. 593, basing his assertion on the opening lines of the work, holds that it is founded mainly on the Ṣaḥīḥ (كتاب the 27th Book of which treats of the legends of prophets) of Muḥammad bin Ismā'il-ul-Bukhārī (d. a.h. 256 = A.D. 870); but as a matter of fact the entire work is based chiefly on the verses of the Qur'ān.
Contents:

1. fol. 1ª.
Creation of the Prophetic Light, the World and لوح
and قلم.

2. fol. 6ª.

3. fol. 8ª.
قصة يحيى

4. fol. 20ª.
قصة هيثم عليه السلام

5. fol. 21ª.
قصة ادریس عليه السلام

6. fol. 22ª.
قصة نوح عليه السلام

7. fol. 28ª.
قصة حود عليه السلام

8. fol. 31ª.
قصة صالح پیغمبر عليه السلام

9. fol. 33ª.
قصة ابراهیم عليه السلام

10. fol. 51ª.
قصة لوط پیغمبر عليه السلام

11. fol. 54ª.
قصة اسحاق پیغمبر عليه السلام

12. fol. 54ª.
قصة يوسف عليه السلام

13. fol. 75ª.
قصة اوبی عليه السلام
14. fol. 84*.
ابتداي قصة موسى عليه السلام

15. fol. 90*.
 قصة شعبٍ عليه السلام

16. fol. 91*.
(continued) قصةً موسى عليه السلام

17. fol. 113*.
 قصةً قارون لعنة الله عليه

18. fol. 118*.
 قصةً بلعم

19. fol. 125*.
 قصةً يوشع عليه السلام

20. fol. 126*.
 قصةً يوشع عليه السلام

21. fol. 137*.
 قصةً داوود عليه السلام

22. fol. 139*.
 قصةً هداد بن عاد

23. fol. 150*.
 قصةً سليمان عليه السلام

24. fol. 165*.
 قصةً نوح

25. fol. 168*.
 قصةً لفمان حكيم

26. fol. 171*.
 قصةً ذو العرين

27. fol. 177*.
 قصةً غضب واليام عليه السلام

28. fol. 179*.
 قصةً أصحاب كهف
29. fol. 183b. قصة الياس بيغمبر عليه السلام
30. fol. 183b. قصة شهر سبا
31. fol. 186a. قصة ارميا عليه السلام
32. fol. 186b. قصة بفض نصر
33. fol. 190a. قصة ذكرى عليه السلام
34. fol. 190b. قصة يحيى عليه السلام
35. fol. 193b. قصة عزيز عليه السلام
36. fol. 195b. قصة تبع بن مصدع بن درع
37. fol. 198a. قصة مريم رضي الله عنها
38. fol. 205a. قصة رفع عيسى عليه السلام در بيته المنذ
39. fol. 220a. قصة عبادة الأصنام
40. fol. 221b. قصة قوم تبع
41. fol. 222a. قصة أهل ضروان
42. fol. 223a. قصة أصحاب فیل
43. fol. 225a. قصة مولود مهتر عالم صلى الله عليه وسلم
قصة نزول وحي

قصة شهد مغراه

قصة هجرة رسول صلى الله عليه وسلم

قصة عرابة بدر الكبري

قصة عرب أحد

قصة بدر الصغير

قصة غزوة تبوك

قصة وفات يعمر عليه السلام

عائشة أبو بكر

عائشة عمر

عائشة عثمان

عائشة علي

قصة يزيد لعنة الله عليه

Written in a fair Nasta’liq within coloured borders.
Not dated, apparently 18th century.
HISTORY OF MUHAMMAD.

No. 484.

 foll. 355; lines 18; size 9\(\frac{1}{4}\) \times 6\(\frac{1}{4}\); 7 \times 4\(\frac{1}{4}\).

ترجمة مولود النبي

TARJUMAH-I-MAULŪD-UN-NABĪ.

A Persian translation of Sa'īd bin Mas'ūd-ul-Kāzarūni's history of Muḥammad.

Beginning:

و به تستعين — حمد و سلامة أبي الصفاء كراماو كله محمد صلى

الله عليه و آله و سلم يبين أزهمه. هؤلاء أفريد — الغ

No proper title to the work is given anywhere, and there seems to be serious confusion regarding the author and the work. Towards the conclusion the translator twice calls it "Tarjumah-i-Maulūd-i-Muṣṭafā," e.g. on fol. 355\(\circ\), and again on fol. 355\(\circ\), while in the colophon it is called, "Kitāb-i-Maulūd-un-Nabī," كتتاب مولود النبي.

The work is mentioned, without the translator's name, in Rien, iii., p. 1026\(\circ\), where it is wrongly styled تاریخ حسابی, and even مستشفی<br>الخیار, which, however, is quite distinct from the present work. In Ethe, India Office Library Cat., No. 165, and in the colophon of the Bahār Library copy, it is called سیر عفیفی; while two copies, without any title, are noticed in W. Pertsch, Berlin Cat., Nos. 543 and 544.
Again, Hāj. Khal., vol. vi., p. 167, very curiously notes:—

منوطى في سير مولود النبي المصطفى — فارسي

by Sa‘īd-ud-Din Muḥammad bin Mas‘ūd-ul-Kāzarūnī (d. A.H. 758 = A.D. 1356), سعد الدين محمد بن مسعود الكازرونی لتوفي مهنة ۷۵۷ رطب علي أربيع اقسام و خانه; and after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was rendered into Arabic by Kāzarūnī’s son ‘Affīf-ud-Din، عرف ولهه الحدث السند ع sebuah الدين. Hāj. Khal., vol. v., p. 548, also mentions Sa‘īd bin Mas‘ūd Kāzarūnī’s work، مطالع المصطفى في شرح من东方财富 الألوار البيوهة

a commentary on the Mashāriq-ul-Anwār of Raḍī-ud-Din Ḥasan bin Muḥammad-mu-Ṣiğānī, who died in A.H. 650 = A.D. 1252. The same Hāj. Khal. mentions ‘Affīf-ud-Din in connection with three other works, viz., vol. i., p. 237, شرح يغاري، Araḥin كازرونی، شرح بهاري، completed at Shīrāz, Ṣabī‘ L., A.H. 766 = A.D. 1364، هغاس، فرغ منه في شهر ربيع الأول بدءية هیراز الصدور، which in the introduction of the present copy is said to be a work of Sa‘īd bin Mas‘ūd-ul-Kāzarūnī.

Brock, ii., p. 195, also mentions under Sa‘īd bin Mas‘ūd-ul-Kāzarūnī، al munātāq fī sirat an nabi al muṣṭafā (after which, wrongly following Hāj. Khal., loc. cit., he adds the word “persisch” instead of “arabisch”) and his two other works, viz., maulūd an nabi and musalḥalāt. The last is included among the works of Sa‘īd bin Mas‘ūd-ul-Kāzarūnī, enumerated in the beginning of the copy.

Now in the preface the translator, referring to Sa‘īd bin Mas‘ūd ul-Kāzarūnī, remarks:—

مؤلف كتاب خادم احاديث نبویه شاگرد اخبار مصطفى معبد

بن مسعود كازرونی اسکنده الله بصوبه الجنان و افاض عليه مجال

الرمعة والرضوان

The words after كازرونی at once suggest that Sa‘īd bin Mas‘ūd was not living at the time of the present translation. Moreover the translator throughout the work introduces Kāzarūnī with the words روح الله

روحة.

In the conclusion the translator, who gives his name as ‘Affīf bin Sa‘īd bin Mas‘ūd bin Muḥammad bin ‘Allī bin Ḥamad bin ‘Umar bin Iṣmā‘īl Shaykh-ul-Shuyūkh Abī ‘Ali Daqqīq, says that he finished the
writing of the work at Shirāz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'id Kāzarūni:—

In my opinion (i) Ḥāj. Khal. is right in asserting that ‘Afīf-ud-Din, the present translator, was the son of Sa'id bin Mas'ūd-ul-Kāzarūni, whose genealogy, as given in Ibn-i-Ḥajār 'Asqalāni's (d. A.H. 852 = A.D. 1448) Durar-ul-Kāminah, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator ‘Afīf at the end of the present work; (ii) Ḥāj. Khal. has very seriously confounded the works of the father and the son, and has thus thrown all the subsequent writers into error; (iii) the work is the Persian translation of Sa'id bin Mas'ūd-ul-Kāzarūni's history of Muḥammad, entitled by Brock., ii., p. 195, Ma'ulād-un-Nabi, a copy of which is mentioned in the British Museum Cat., No. 920, p. 423, and the divisions of which, as described in the said catalogue, exactly correspond with those of the present work.

In the introduction the translator, ‘Afīf, after praising God, the Prophet and his companions, states that the author, Sa'id bin Mas'ūd-ul-Kāzarūni, after finishing the commentary on the Mashāriq-ul-Anwār (loc. cit.) and the works Shifā-us-Sudūr (not mentioned by Brock.), the Musalsalāt (not mentioned by Ḥāj. Khal.), and other works:—

Ta'ahrij Manāqib al-Anwār wa Kitāb Ḥiṣāf al-Ṣudūr wa Musalsalāt
Mudhābiin wa Dīgār Mutakāsibīn Rā'ā Tālīf Kardem...

thought of writing an authentic biography of the Prophet. With this view, after thoroughly studying the Qur'ān and the books of traditions, he wrote the work (the original) in the hope of receiving a reward in the next world.
On fol. 119⁵ the translator narrates that the author, Sa'id Kāzarānī, ever desired to behold the Prophet in a dream, and to hear some genuine Ḥadīṣ from his lips, in order that he might deliver the same directly from the Prophet without any Isnād or Catena. And this came about on Thursday night the 5th of Ṣafar, A.H. 732 = A.D. 1331.

The work is divided into four Qiṣm and a Khātimah:

QISM I.

Account of the creation of the Prophetic light till the time of Muḥammad's birth, divided into eight Bābs or chapters:

i. fol. 8⁶.

باب أول در بيان كيفه تأتيه نور نبوءة حضرة رسول الله و سلام عليه يبين از وجود و صوره أو و ذكر عنقل طبه طبها او يبين طبهة آدم و جديسه صورتها. بيعبران عليهم الصلوة و السلام

ii. fol. 17⁶.

باب دوم در بيان نبأرات كتب قدته و انيها و دبكره به

بعف رسول غلائ صلي الله عليه و سلم

iii. fol. 22⁶.

باب سوم در بيان الغيارات جسيان به بعضه عضريت رسالت صلي الله عليه و سلم

iv. fol. 25⁶.

باب نفلار در ذكر كيفه منتقل شدن نور نبوة رسول غلائ

صلي الله عليه و سلم از اصلاب طبهه بارمام طاهره

v. fol. 40⁶.

باب نجم در غوايص كه در مدة حمل حضرته رسالة صلي الله عليه و سلم به ظهور آمد

vi. fol. 41⁶.

باب شيم در ذكر ولاده و ظهور ببنى و بركة حال و كيفه

وضع اوصلي الله عليها و سلم
It is divided into the following five Faṣls or sections:

(1) فصل أول در ذكر نسب حضرة رسول الله عليه وسلم

(2) فصل دوم در ذكر بدراً أو عهده الصولة والسلام

(3) فصل سوم در ذكر مادران حضرة رسول الله الصولة والسلام

(4) فصل تهام در ذكر وفاة عبد الله

(5) فصل ينعم در ذكر اسمي رسول عفاي صلي الله عليه وسلم

QISM II.

Events from the time of his birth to his mission, divided into nine بابهای:

i. فول 55

ii. فول 56
iii. fol. 64a.

بابه سوم در بيان ائهده در مال سوم از مولد حضرة رسول الله بوده - در آن مال شق صدر واقع شد

iv. fol. 67a.

بابه پنجم در بيان ائهده در مال پنجم و پنجم و پنجم از مولد حضرة رساله صلى الله عليه و سلم بوده - و در آن مال بعد هر مالی فصلیس

v. fol. 68a.

بابه ششم در بيان ائهده در مال ششم از مولد حضرة رسول الله بوده و عکای این یعنی ذی بین

vi. fol. 72a.

بابه هفتم در بيان ائهده در مال هفتم تا آخر مال پنجم از مولد حضرة رسول الله علیه السلام بوده

vii. fol. 74a.

بابه هفتم در بيان انفس ائهده در مال دوازدهم تا آخر مال بیست و سوم از مولد حضرة رسول الله بوده

viii. fol. 77a.

بابه هفتم در بيان انفس ائهده در مال بیست و پنجم از مولد حضرة رسول الله بوده و قصة راهب و تزوج غدیه و ذکر اولاد رسول الله صلى الله عليه و سلم

ix. fol. 81a.

بابه هفتم در بيان انفس ائهده در مال پنجم و پنجم تا آخر پنجم سالگی حضرة رساله صلى الله عليه و سلم بوده

QISM III.

Events from the time of his prophetic mission till his stay in Mecca, divided into nine Babs:

i. fol. 83b.

بابه اول در ذکر اطارات نبوة او صلى الله عليه و سلم
ii. fol. 88r.
باب دوم در بیان اینه در سال اول از نبوه حضرت رسول صلی الله علیه و صلتم بوده و صفتا نزول و حی و ذکر آن کس که اول مسلمان شد

iii. fol. 95r.
باب سوم در بیان اینه در سال چهارم و پنجم از نبوه حضرت رسول صلی الله علیه و صلتم واقع شده و مکاره که از مشرکان کمید و چگونه هورا به حیسه

iv. fol. 102r.
باب چهارم در بیان اینه در سال ششم و هفتم از نبوه بوده و ذکر اسلام حمزة و عمر رضی الله علیهما

v. fol. 106r.
باب پنجم در بیان اینه در سال هشم از نبوه حضرت رسول صلی الله علیه و صلتم بوده و ذکر عهد کردی قریش بر دیسمنی بی و هاشم و بی مطلب

vi. fol. 110r.
باب ششم در بیان اینه در سال دهم از نبوه بوده و وفاة عدیله و ذکر تلفیف و جماعت جبیان و توزیع عایشه و وسیله رضی الله علیهما

vii. fol. 115r.
باب هفتم در بیان اینه در سال یازدهم از نبوه واقع شده

viii. fol. 116r.
باب هشتم در بیان اینه در سال دوازدهم از نبوه واقع شده و ذکر معراج و چگونه فرض شدید نماز در آن شهب

ix. fol. 125r.
باب نهم در بیان اینه در سال سیزدهم از نبوه بوده است
Qism IV.

Events of the Prophet's Hijrah years, divided into eleven Bab's:

i. fol. 128a.

باب أول در بيان انہے در سال اول از هجرة بوزہ

ii. fol. 159a.

باب دوم در بيان انہے در سال دوم از هجرة بوزہ و ذکر نکاح و دامادی علی با فاطمه رضی الله عنہا و تحویل قیبلہ و فریضہ رمضان و غزہ. بدر

iii. fol. 179b.

باب سوم در بيان انہے در سال سوم از هجرة بوزہ و ذکر تزویج حفصہ و غزہ. احمد و ذکر جمہر و دیگر صحابہ رضی الله عنہم

iv. fol. 192a.

باب چہارم در بيان انہے در سال چہارم از هجرة بوزہ و ذکر غزوات و تزویج ام سلمہ رضی الله عنہا

v. fol. 200b.

باب پنجم در بيان انہے از سال پنجم از هجرة بوزہ از غزوات و تزویج لیم و قصة بهائی کہ در حق عائشہ رضی الله عنہا گفتند و ذکر تزویج زینب بنت حبیش و قصة غنبدق

vi. fol. 218b.

باب ششم در بيان انہے در سال ششم از هجرة بوزہ و بعده رسال بملک اطراف و غزہ. حديثیہ و اسلام ابی هریش رضی اللہ عنه

vii. fol. 235a.

باب هفتم در بيان انہے در سال هفتم از هجرة بوزہ - و ذکر غزہ. خیبر و قصة تعريس و تزویج ام حبیبہ رضی اللہ عنہا
Khâtîmah, or conclusion, on the respect and veneration due to the Prophet, his miracles, etc., divided into seven Fâṣlîs or sections. In the Arabic original, British Museum copy (loc. cit.), it is divided into nine Fâslîs:—

1. fol. 311a.
فصل أول در بیان ثانی غداي تعالی و اظهار پرزگی و قدر آتش‌های زد حق عز شاله و تعالی

2. fol. 312a.
فصل دوم در بیان بعضی از معجزات بی‌بی‌مجری علی‌الله علیه و سلم

3. fol. 320a.
فصل سوم در بیان رعایت حقوق حضرة رساله علی‌الله علیه و سلم که بر علاوی، واجب و لازم است

4. fol. 326a.
فصل چهارم در ذکر لزوم مصحبة حضرة رساله علی‌الله علیه و سلم و دواوی بسیار
5. fol. 333°.
فصل يجمع در بيان صلاوت بر رسول الله صلى الله عليه وسلم و ذكر فرح و استصباح و فضائل و كيفية آن و مسماة تارك آن

6. fol. 339°.
فصل شهب در بيان أنه در حق حضرة رسالة صلاوت الله و سامه عليه سب و نقص بوز و تكثير غايب و سب كبدته و مكتب آتخرة و تأديب آن كتابه كتبه كتابه و نسيت غير لائق باب حضرت كتب و ذكر تكبده غيبر و ملتهبه عليه السلام و اهل سب و صحبه و رضي الله عنهم جميع

7. fol. 353°.
فصل هقفع در ذكر عرس النبي صلاوت الله و سامه عليه في الأولين و الآخرين

This valuable old copy is dated a.h. 841. The Dāls are generally marked with a diacritical point.

The colophon runs thus:

تَمَّ كِتَابُ مَوَلَّدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ بِعُرْوَنِ الْمَلَك
المعبود على يد امتع أعبد الله اصلح الله شاه في آخر يوم
الثَّلَاثِّةِ رَابِعِ عَشَرِينِ شَهْرِ صَفْرِ خَتَمَنَ بالضياء و الطَّلْفِ لَسَنَةٌ أَحَدٌ و
اربعين و ثمانمئة الهجيرة

Corrections and marginal notes are to be found throughout the copy.

Written in a clear and beautiful Naskh, within gold-ruled borders, with an illuminated head-piece at the beginning.
No. 485.


Amīr Sīd Aṣīl al-dīn ʿAbd allāh bi ʿAbd ar-rūḥānī al-shīrāzī.

Beginning:—

اللهم صل على دِرَجَة اِصِلها اِصِيلُ و فِرّعُها نَبِيلُ و غَارِسُها

The full title of the work as given in the preface is:—

درج الدرر و درج الفرخ في بيان ميالد سيد少爷

The author, who in the preface calls himself ʿAbd allāh bi ʿAbd ar-rūḥānī al-shīrāzī, belonged to Shīrāz, and was a pious man of vast learning, well versed in Taṣfīr, Ḥadīṣ and Inshā. During the time of Sulṭān Abū Saʿīd he came to Herat, where he spent a great portion of his life. Khwānd Amīr, in his Ḥabīb-us-Sīyar, vol. iii., Juz 3, p. 335, speaks highly of the author’s literary achievements, and states that besides delivering religious sermons once a week in the Masjid of Gauhar Shād ᴡā, Aṣīl-ud-Dīn, in every month of Rabī‘ I., used to read his Mīlād-i-Nabī (history of Muḥammad) which was attentively listened to, and highly appreciated, by large assemblies. According to Ḥabīb-us-Sīyar (loc. cit.) the author wrote another work entitled رسائل مزارع شيراز.

His brother’s son Amīr Sayyid ʿAṭā ʿAllāh-ul-Ḥusaynī, the author of the well-known work Raʿḍat-ul-Aḥbāb, is mentioned later on (No. 496). Aṣīl-ud-Dīn died on the 17th of Rabī‘ II., a.h. 883 = a.d. 1478. See also Ḥāj. Khal., vol. iii., p. 222, where the author’s death is placed in a.h. 884. ‘Alī Shīr Qānī in the preface to his Ṭuḥfāt-ul-Kirām speaks highly of Aṣīl-ud-Dīn’s Durj-ud-Durar.
In the preface the author states that he first wrote a history of Muhammad entitled كتب المختصر في سيرة المصطفى, which he based on most reliable and authentic sources, and which was so highly appreciated that every year in Rabi’ I, it was read in the assemblies of learned men, kings, mini-ters and nobles, but as the work, which he had divided into twenty-eight chapters (majlis), was an exhaustive one, he intended to make an abridgement of it so that it might be more conveniently read and more accessible to the public. This idea, the author says, he cherished for a long time, but on account of various cares and troubles consequent on his separation from home and relatives, he could not carry out his plan. Towards the end of A.H. 858 = A.D. 1454, during the time of Sultan Abd Sa’id’s reign, when the author went to Herat, some drafts of his extracts from the Mujtalâ were once read in one of the assemblies organised by Shâd Mulk Begam, and met with instant applause even from the Begam herself, who is thus designated by the author:—

• بلالزمت نواب كامیاب حضرت مهد عليا و ستر عطیه مستصدمة سالطین زمان مربیه خواچین دوران... خاد ملك بیکم ابنة السلطان بن السلطان بن السلطان ناصر مناصیب العدل و العدالت... الواقل ای جواهر الروح الرحم الرحیم مغمیه الملكة و الدنيا و الدين محمد سلطان بن السلطان السعید محمد العبید المبرور الملتویي الي فرادرس القدس بمداد عبانة الملك الكبير غیاب الدولة و الدنيا و الدين امیر زاد جهانگیر بن السلطان العظم المغفور و العقان الکرم المشكور صاحب قران اقليم السلطنة و الیاله... قطب مصور السلطنة و الدنيا و الدين امیر تیمور کورکان خلد الله تعالی طالب عصمتها و معدلاتها على مقاتق الانام... الخ

Thus encouraged the author at once set himself to the task and wrote the present abridgement, dividing it into twelve sections (majlis). He dedicated it to Shâd Mulk Begam. He adds that in writing it he has made suitable alterations and valuable additions from authentic sources, and has inserted throughout verses mostly of his own composition. The author concludes each majlis with the praise of his patroness, Shâd Mulk Begam.
The author does not clearly mention the subjects treated in each majlis, nor are they indicated by any headings or rubrics; but from a detailed table of contents attached in a different hand at the beginning of the MS. we can make the following extract:—

**Majlis I.**

وفصیب در نهاوند نور مصمدی صلی الله علیه و سلم از شیخ تا عبد الله

**Majlis II.**

قل صیحه آدم عليه السلام در احوال آنحضرت صلی الله علیه و آله و سلم

آرامی منه و ابراهیم عليه السلام بوجود شریف

ذکر بهاریت نوح نجی و ابراهیم عليه السلام

آرامی منه و بوجود شریف عليه السلام

شاهد او لمحکبیت تبع اکبر و اخبار بهدود

شاهد دوم محکبیت سیفیه لی پر امکان عیشه

نقل ابو عامر راهب از ذبیح جنبان

ذكر واقعه موقف به عبد کلال و تعبیر کردی کاهنه خواب او را و مخبر دادن او از ظهور نبوت سید البصر

ذكر خواب عبد المطلب و دلاله آن بر وجود سید المرسلین

علامات و امور به محل انحضرت صلی الله علیه و سلم

حوادث و وقایع و کرامات به ولادت آنحضرت صلیم
Majlis III.

در ذکر کلمهان آنحضرموت شیر مادر خود آنده هفت روز

پیام داد قبائل عرب و بردن حلیمه آنحضرموت را باجوه داکی

در سال هشتم از ولادت آنده را داعیه برنش خریبان مادری

پدید آمد

در سال هفتم از ولادت عید المطلب با بعضی از اشراف مکه چهار سلطنت سیف بن ذی یزن بجان

جبش رفتند

در سال هشتم از ولادت عبد المطلب فوت شد

در سال نهم بیست و نووبی آنحضرموت صلعم همراه ابوب طالب متوجه

جانب هام شد.

در روایتی در سال پانزدهماں ولیعی ذکر شک صدر بزوغ پیوست

Majlis IV.

ذكر مبدأ منامات نبویه و پیام حکمت آن و ذکر غار حوا و ذکر عبد آن حضرموت پیش از نبویه.

ذكر نزول و ظهور جبرئیل بر آنحضرموت صلعم

ذكر اسلام ورثه بن سول و ذکر توفیق اسلام خداونه کبری و ذکر اسلام علی بن ابی طالب ردی و ذکر اسلام ابی بكر صدیق رض و جمعی که بعد ازو مسلمان هدید و ذکر شفت نزول وعی.
ذكر هیروت مسلمانان بصحبت و ذکر مراجعت مهاجران به مکه

ذكر اسلام عمرو بن عبد المطلب و عمر غطاب رضی

ذكر واقعه بعاب و ذکر غلبه فارس بر اهل روم و ذکر معااهده قریش و مصوص کشت پیغمبر و بی نامش و بی المطلب در شعب ابو طالب و ذکر خروج ایشان از شعب و ذکر وفات ابو طالب

ذكر صالح وفات غدیریه کبیر و همه از فضلیات ابو و ذکر اولاد او از پیغمبر صلعم

ذكر شدیب معادات قریش و کفالت ابو لهب آنحضرت صلعم و آمدن آنحضرت صلعم به شبیله قطعان (قططان) و نوجه فرومیلهم بهبان طالب

ذكر رسیدن وفد جینی بمالزمات پیغمبر صلعم و اسلام ایشان و ذکر رسیدن جنبان بمالزمات پیغمبر در مکه

ذكر توجه آنحضرت از بطن نفله بهبان مکه

ذكر تزوج عائشة صديقت و سوءه و ذکر اسلام انصار

Majlis V.

بيان قضأ معراج آنحضرت صلعم

بيان بيعت عقبه ثانیه
MAJLIS VI.

ذكر خروج پیغمبر صلعم با ابو بكر رض از غار و رفت ایمان بسیمته

MAJLIS VII.

غزوه آعوضت

MAJLIS VIII.

قصه زید و زینب رض

MAJLIS IX.

غزوه خیبر

بيان زفاف ام جبهه دختر ابو سفيان
غلوزه حسین

بيان تولد ابراهيم پسر آن عضوه و وفات زيب و کف او

Majlis X.

بيان غلوزه نبوي

بيان فرستادن علي بن ابي طالب را با جمعي بقبيلة طي

بيان فرستادن آل محبوب صلح ابو بكر صديق را با ميصد نفر بمكة

 بيان آمدني مسيلة كذات بدنه و التماس غلابه نمودن از عضوه و ميغوس شدين

 بيان توجه معاذ بن جبل از اكناف بين

 بيان عيده الوداع

 قصة غدير خم

 بيان مالوقات و مشروبات و ملبوسات آل محبوب

 بيان وقائع كله كه در آخر عمر صيد المرسلين واقع خد

 بيان رفتي عادل بن الوليد باجسجي بسر طاليه كه دعوي نى

كردته بود
MAJLIS XI.
بيان اسماء شريف كنود و هفتند و القاب مستطاب نبوب مكتب
صلعم

MAJLIS XII.
ذكر وفائن آنحضرت صلى الله عليه وسلم
بيان ماقل паاث البين و متصرفات آنحضرت صلعم از
اشمها و دواب و غيرها

Written in a beautiful minute Nasta'liq.
Not dated, apparently 12th century A.H.
The seal of a certain Muḥammad Ashraf 'Ali, dated A.H. 1260, is
affixed at the beginning as well as at the end of the MS.

No. 486.
foll. 582; lines 25; size 13 x 8½; 9⅛ x 5⅛.

Ma'ārij-un-Nubuwwat.
A detailed history of Muḥammad.
The full title of the work given by Rieu, p. 149, is
Ma'ārij al-nubûya; but in the preface of the present copy, as well as
in the following copy, the work is correctly styled
Ma'ārij al-nubûya في مدارج النبوة.
Author: Muʾin bin Ḥāji Muḥammad ul-Faráhī, مولانا معيين بن حاجى محمد الفراهی.
Beginning:

Ba'na Ña nanu min Lundak Ruhut u wâhi, na Ña na Ña amaru Ruha — Sâmâdâ

Maulânâ Mu'in-ud-Din ul-Farâhi, better known as Mu'in-ud-Miskin, was the son of Maulânâ Sharaf-ud-Din Hâji Muhammad ul-Farâhi, a man of great learning in the time of Mirzá Abul Qâsim Bâbur. Mu'in's brother, Maulânâ Nižâm-ud-Din Muhammad (d. A.H. 900 = A.D. 1494), also a learned man of considerable reputation, was the Qâdi of Herat for a long time, which post Mu'in held, after his brother's death, for one year. Mu'in is said to have been a man of encyclopaedic knowledge, and as such he is very highly spoken of by the author of the Habîb-us-Siyar. He also composed poetry in which he adopted the poetical title of Mu'in, and he is said to have been an expert in writing swift hand. Mu'in was reverenced for his piety, and it is said that on Fridays, when he used to deliver religious lectures in the Jâmi' Masjid of Herat, large numbers of nobles and men of high rank listened spell-bound by his eloquence. He died in A.H. 907 = A.D. 1501, and was buried by his brother's side in the tomb of Khwâjah 'Abd Ullah Anşârî. See Habîbus-Siyar, vol. iii., Juz 3, p. 338.

In the preface the author, after dwelling at length upon the praise of God and the Prophet, states that he had spent more than thirty years in the study of tradition, and had collected materials for two works which were not ready for publication, viz., a commentary on the Qur'ân called تفسير نجم الدرر, and a collection of forty traditions مسرى بروجة الوعظين في تعداد سيد المسلمين. He further adds that he was very strongly urged by an eminent doctor of the Muhammadan law to write a history of Muhammad. He accordingly began the present work in Rabî' I., A.H. 891 = A.D. 1486 (but see Ethê, India Office Lib. Cat., No. 138, where it is said that, according to a note in Ouseley 364, in the Bodleian Library, a considerable portion of the work, corrected and revised by the author himself, already existed in A.H. 866 = A.D. 1461).

In the conclusion of the work Mu'in says that he had intended to write a second volume, giving an account of the first four Khalifs and the Imâms, but was induced by some of his friends to complete the Bahr-ud-Durar, for which he had collected sufficient materials.

For the present work see: Háj. Khal., iii., pp. 20 and 513; v., pp. 12, 251 and 608; Rieu, i., p. 149; J. Aumer, p. 100; G. Flügel, ii., p. 391; Stewart's Catalogue, p. 22; Ouseley's Catalogue, Nos. 514-516; Biblioth. Sprenger, No. 133; King's College, Cambridge, No. 109; Ethê, Bodl. Lib. Cat., Nos. 128-130; Ethê, Ind. Office Lib. Cat., Nos. 138-144. A Turkish translation of the work is mentioned by Hammer, Jahrbücher,
vol. 71, Anz. Blatt., p. 50, and has been printed at Constantinople, A.H. 1257.

The work is divided into a Muqaddimah, four books (Rukn) and a Khâtîmah. The contents are as follows:—

Muqaddimah, in five chapters (فصل):

(1) Praise of God, fol. 7a.

(2) Invocations, fol. 18a.

(3) Praises of Muḥammad, fol. 32b.

(4) Muḥammad’s special qualities and distinctions, fol. 47b.

(5) On rewards for praising Muḥammad and praying for him, fol. 68b.

Rukn I., in eight chapters (Bâbs):

(1) The Prophetic light which transmigrated into Muḥammad through other prophets, fol. 81r.

(2) Âdâm, fol. 88r.

(3) Shīh and his descendants down to Idrîs, fol. 115r.

(4) Idrîs, fol. 124r.
(5) Nûlî, fol. 126°.

باب يئجم در ذكر نوح نفي عليه الصلاة و السلام

(6) Hád, fol. 136°.

باب شهتم در بيان احوال هود بيغصور عليه السلام

(7) Ibrâhîm, fol. 140°.

باب هفتتم در بيان احوال إبراهيم عليه السلام

(8) 'Abd-ul-Muṭṭalib, fol. 182°.

باب هشتتم در ذكر عبد المطلب

Rukn II., in seven Bâbbs:—

(1) Prophecies and forebodings of Muhammad's advent, fol. 193°.

باب أول در ذكر بشاير به بعض آلحضره صلى الله عليه وسلم

(2) Muḥammad's names and surnames, fol. 213°.

باب دوم در ذكر كنيست اسمي و اللقب آلحضره صلى الله عليه وسلم

(3) Birth of Muḥammad, his suckling, weaning and the splitting of his breast, fol. 215°.

باب سيم در ذكر ولادت آلحضره صلى الله عليه وسلم و ارضا و فطم و شق صدر

(4) Events from his sixth to his thirteenth year, fol. 231°.

باب لحافم در وقايي كه از مال شهتم (wringly styled (BNICOM) تا سال سیزدهم از ولادت بظهور رسيد—

(5) Events from his thirteenth to his twentieth year, fol. 235°.

باب يئجم در واقعات مال سیزدهم از ولادت آلحضره صلى الله عليه وسلم تا سال بیستم
(6) Events of his twenty-fifth year, fol. 240ª.

باب شهتم در ذكر واقعاتي كه در سال بيسس و بينج
از ولادت بظهور بيوسته

(7) Events of his thirty-fifth year, fol. 246ª.

wrongly) باب هفتم در ذکر وقایع سال سی و پنج (styled باب و پنج
از ولادت آنحضرت علی الله عليه
و سلم

Rukn III., in five Bâbs:—

(1) Descent of the inspiration, fol. 250ª.

باب اول در نزول وحی بر آنحضرت علی الله
عليه و سلم

(2) Events of the fifth year of the Mission and the emigration
of some of the companions to Abyssinia, fol. 267ª.

باب دوم در ذکر وقایع سال پنجام از بعثت
(wrongly called مهربان) انحضرت و بیان مهاجرت
اصحاب بیان حیشه

(3) Events from the seventh to the tenth year of the mission,
fol. 280ª.

باب سهیم در وقایع سال هفتم تا سال دهم از بعثت

(4) The Mi'raj, fol. 294ª.

باب چهارم در ذکر معراج حضرت رسوله علی
الله عليه و سلم

(5) The second covenant of the 'Aqbah and the emigration of
some companions to Madinah, with an account of the
other events of the thirteenth year of his mission,
fol. 359ª.

باب پنجم در ذکر عشیة ثلیله و هجرت اصحاب
بیانب مدنیه سکونه و باقی واقعاتی که در سال
مجزدهم از بعثت بظهور بیوسته
Rukn IV., in fourteen Babs:--

(1) The Hijrah, fol. 363ª.

باب اول در هجرت آنحضرت صلی الله علیه و سلم

(2) Events of the first year of the Hijrah, fol. 371ª.

باب دوم در واقعات مال اول از هجرت

(3) Events of the second year of the Hijrah, fol. 377ª.

باب سوم در واقعات مال دوم از هجرت سید

المرسلین صلی الله علیه و سلم

(4) Expedition of Badr, fol. 383ª.

باب چهارم (سیم) در اموری که در

غزو بدر واقع بوده

(5) Events of the third year of the Hijrah, fol. 404ª.

( wrongly styled

باب پنجم (چهارم) در ذكر واقع

مال سیم از هجرت آنحضرت صلی الله علیه و سلم

(6) Battle of Uhud, fol. 407ª.

باب ششم (omet here) در ذکر غزو موسمیه‌ای

(7) Events of the fourth year of the Hijrah, fol. 422ª.

( wrongly styled

باب هفتم (پنجم) در واقع مال

چهارم از هجرت

(8) Events of the fifth year of the Hijrah, fol. 428ª.

( wrongly styled

باب هفتم (ششم) در بیان واقع

مال پنجم از هجرت نبوی صلی الله علیه و سلم

(9) Events of the sixth year of the Hijrah, fol. 446ª.

( wrongly styled

باب هفتم (ششم) در بیان واقع مال

ششم از هجرت حضرت مسیحی صلی الله علیه و سلم
(10) Events of the seventh year of the Hijrah, fol. 462a.

باب دهم (هشتم) (wrongly styled)

(11) Events of the eighth year of the Hijrah, fol. 473a.

باب بازدهم (نهم) (wrongly styled)

(12) Events of the ninth year of the Hijrah, fol. 498a.

باب دوازدهم (دهم) (wrongly styled

(13) Events of the tenth year of the Hijrah, fol. 514a.

باب سیزدهم (پازدهم) (wrongly styled

(14) Events of the eleventh year of the Hijrah, fol. 521a.

باب چهاردہم (دوازدهم)

Khátimah, on the Miracles, in two Babs:

1. Spiritual Miracles, fol. 543a.

2. Sensible Miracles, fol. 546a.

The work has been repeatedly printed in the East.

Written in clear Nasta'liq on coloured papers, within gold ruled borders, with an illuminated head-piece.

Dated A.H. 1001.
No. 487.

foll. 224; lines 29; size $15\frac{1}{2} \times 10$; $12 \times 6\frac{1}{2}$.

The first half of the Maʿārij-un-Nubuwwat containing:—
Muqaddimah, fol. 6v.
Rukn I., fol. 76v.
This Rukn at the end is dated 1057.
Rukn II., fol. 178v.

No. 488.

foll. 225–481; lines and size, same as above.

The second half of the same work, being a continuation of the preceding copy:—
Rukn III., fol. 225v.
Rukn IV., fol. 308v.
Khatimah, fol. 452v.

Both the volumes are the handiwork of the same scribe, and are written in ordinary but distinct Nastaʿliq hand, within gold and coloured ruled borders, with a profusely illuminated double-page ‘Unwān at the beginning of the first volume, and an illuminated head-piece at the beginning of each Rukn.

A detailed table of contents of both the volumes, comprising thirteen pages, is prefixed to the first volume in a later hand.

No. 489.

foll. 452; lines 18; size $12 \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{4}$.

سیر النبی

SIYAR-UN-NABĪ.

A detailed history of Muhammad's life, translated, as stated by Dr. Ethé (India Office Lib. Cat., No. 136), from some Arabic original. The MS. is defective at the beginning as well as at the end, and consequently the name of the author or the translator could not be traced.
The authorities or sources quoted in the course of the narrative are numerous; e.g. Muḥammad bin Sirīn (d. a.h. 110 = a.d. 728); Bukhārī (d. a.h. 256 = a.d. 870); Bayhaqī (d. a.h. 498 = a.d. 1066); Ibn-i-ʿAsākir (d. a.h. 571 = a.d. 1176); Sirāj-ul-Uqāl by Muḥammad bin Muḥammad-ul-Barri (d. a.h. 576 = a.d. 1180); ʿAbd-ul-ʿAzīz Mundirī (d. a.h. 656 = a.d. 1258); Ṣāḥibī (d. a.h. 658 = a.d. 1259); Yāḥyā (d. a.h. 768 = a.d. 1367); Damīrī (d. a.h. 808 = a.d. 1405); Mājd-ul-Dīn Firuzābādī (d. a.h. 817 = a.d. 1414), and many others. Verses from Persian poets, viz. ʿAttār, Niẓāmī, Saʿdī, Ḥāfīz and Jāmī (d. a.h. 898 = a.d. 1492) are quoted throughout.

The work is divided into forty-five Fāsils and a Khātimah. The first four Fāsils are missing and the MS. abruptly opens thus in the middle of the fifth Fāsil:—

(6) fol. 11v.
فصل شهم در ذكر عمل حبيب الله و وفاءه ودرك الله

(7) fol. 14v.
در بيان كيفه ولادة آتصاص معاداة

(8) fol. 22v.
در ذكر حوادثی كه در شهم ولادة آن اختو بر ج معاداة ظاهر شد

(9) fol. 27v.
در بيان ارضاج و كيفه احواله مرضاة او صلام

(10) fol. 30v.
در بيان شق صدر شريف و ضرح ميَنة با ماكنه آن الطف از حرف لطيف

(11) fol. 39v.
در بيان وفاته آمنه و كفالت آن مطلب آنحضرت صلام

(12) fol. 43v.
در بيان وفاته آن مطلب و كفالت كردن ابوطالب مختصره ونالها با صلام
در بیان تهارب آنحضرت بپذیرم خذیه و فرود آمدن قیمه آسفانی

در بیان تعمیر کعبه و کیفیت بناء آن

در بیان زمان بعث آنحضرت و کیفیت بداهه و حی برآن صاحب درایب عليه شریف غلامه

در بیان کیفیت نزول و حی

در بیان اخبار اهله كتاب و هوافته و بچینان و وحش بیابان

در بیان حوادث که در زمان بعث وقوع یافته

در اجتهار دعوت عیان الیه شرایف الغلامه و ذكر مصابرس آنحضرت بر اذیت کثره فجره به سعیه و اسلام حمزة و عمر نیکو میر رض

در بیان هیچ به عصایه صمایه بحیشه

در بیان مصادرت قرش با آنحضرت و افتراوه بر ایشان ازوم صلعم

در بیان وقایع سال هفتم از نبوت و غالب آمدن لکنار فارس بر زوم و معاونت قریشان ملکوم

در بیان وقایع ابو طللب و خذیه و تویه آنحضرت بطلیف و دعوت حق و پریان و مزاویه با سوده

در بیان معراج ان سراج و هما صلعم
در ذکر بیعت با اهل مدينه

در بيان معاویه فریمیان در شان آن حضرت و ذکر کیفیت هیروه آنها بعلم بمیونه با خیبر الاصحاب در بالا چهار دهم از بعثه

در بيان نزول حضرت صلم بمکینه بمیونه و استقبال اهل اینجا و ذکر زوزه عاشورا و شرح ازان و زفاف عابده و تکلم کرده و عکایت سلمان فارسی رضی

در ذکر واقعات سال دوم از هیروه و تزوری فاطمه

در بيان جهاد و مرتب او و اعداد مفازی حضرت نبی صلح

در بيان حاصل سال میذر هیروه از غزه. مسایلی و قتل کعب بن اشرف و نکاح حفضه و غزه اجد و ذکر قتل حمزة و غير آن

در ذکر واقعات سال چهارم از هیروه آفند صلم

در ذکر وقایع سال پنجم از غزوه و نزول آن آیت الاطفال

در ذکر وقایع سال ششم از غزه. بیني اللحیان و غابه و نماز استنشا و قتل ایو رافع

در بيان فوستادن نامه بمولوک و اطراف

در وقایع سال هفتم
(36) fol. 254v.

در وقایع سال هشتم

(37) fol. 268v.

در ذکر وقایع سال لیم از هریب

(38) fol. 283v.

در ذکر واقعات سال دهم از آمدن وفود و حضور الوداع

(39) fol. 299v.

در بیان شبه از اغراق و صفاء و ذکر نبذة از شنایل ذاهب حضرت صلیم

(40) fol. 306v.

در ذکر بعضی از معجزات طاهرات انحضرت صلیم

(41) fol. 315v.

در بیان حادثات سال پانزدهم از هریب مشتمل بر مرگ وفات آنحضرت صلیم

(42) fol. 334v.

در بیان صفت مرگ رسول الله و تمامی کیفیت وفات و دفن و نماز برو صلیم

(43) fol. 363v.

در ذکر تعظیم صحیه برکوار و خلقت اربیع نامدار و مناقب محبت و متوقف مبغضین ایمان و بیان دوستی با اهل بیت

(44) fol. 382v.

در فضائل صلوا بر سید کائنات علیه شرایط الصلوة و لطایف التصیات

(45) fol. 390v.

در بیان دوستی حضرت رسول صلیم الله علیه و سلم و ذکر غم‌واری اسد و عزبت او در روز ویامیت

Khātīmah, fol. 444r; beginning:

ای مستبعان میلاد حضرت مجدیدی و ای سامعان مولد جناب احمد علیه شرایط التصیات الابدی السرمدی الغ
The Khâtimah (conclusion) is devoted to religious admonitions and prayers to God. The MS. breaks off after some verses of which begins thus on fol. 451*:

ك-away به يضم الابحال ما
كه هنتم اسمه كmando هوا

The last two folios are badly damaged and pasted over with paper in several places.

A copy of the work, in two separate volumes, Nos. 136 and 137, is mentioned in Ethê, Ind. Office Lib. Cat.

The present copy is written in clear Nasta‘liq, within gold and coloured ruled borders.

Apparently 10th century a.h.

No. 490.

foll. 630; lines 27; size $11\frac{3}{4} \times 6\frac{3}{4}$; $9\frac{3}{4} \times 4\frac{3}{4}$.

MÂDARIJ-UN-NUBUWWAT.

A detailed history of Muḥammad.

By Ḥaqq bin Sayf-ud-Din ud-Dihlawi.

Beginning:

هوءاول ولا الآخر والظاهر والباطن ولونبكل شي. على‌المٓ

This well-known prolific Indian writer is not only admitted as an authority in traditions by all subsequent Muhammadan doctors, but is equally reckoned a saint of great piety and renown. ‘Abd-ul-Ḥaqq Lâḫūrī, in his Bâdshâh Nâmah, gives us to understand that ‘Abd-ul-Ḥaqq was a descendant of one of Timûr’s followers, who remained in Dîhli after the return of that conqueror; but the author himself, in his well-known work Akhbâr-ul-Akhya,r, traces his descent from Āgâ Muḥammad Turk, who came from Bukhârâ to India during the reign of Sultan ‘Alâ-ud-Din Khalji, and received high honours from that king.
In a note, at the end of the copy of his commentary on the Mishkāt (Rieu, p. 14*), the author calls himself:

عبد الحق بن مصطفى الدين الذهبي وطناً — البغاري — إسلام
التركي — نسيب — المشي منزلي — الصوفي — مشرب — الفادي — طريقة

'Abd-ul-Haqq's father, Shaykh Sayf-ud-Din (born A.H. 920 = A.D. 1514, and died A.H. 990 = A.D. 1582), a notable saint, was a disciple of Shaykh Amān Pānī Pātī (d. A.H. 957 = A.D. 1550), and composed a Sūfī treatise entitled إجابات الإهدي، a commentary on the Lawā’il of Jāmī. Sayf-ud-Din also composed verses and poems, and wrote two Sūfī treatises entitled رسالت الوصل وملساة وكشفثقوب.

In his Akhbār-ul-Akhyār the author gives a full account of his forefathers, and in the conclusion of the same work he furnishes us with a detailed account of his early career, which speaks of his extraordinary ardour for study and his thirst for knowledge. At the age of seventeen or eighteen years he was already well-versed in all the customary branches of Arabic literature, and shortly afterwards learnt the Qur'ān by heart in a year and a few months. In Shawwāl, A.H. 985 = A.D. 1577, he entered the Qādirī order, and in A.H. 996 = A.D. 1587 went on a pilgrimage to Mecca, where he studied Ḥadīṣ under several eminent traditionists of the place. According to the authors of the Kalimāt-ns-Ṣādiqīn, the 'Amal-i-Ṣālih and others, 'Abd-ul-Haqq is the author of more than 100 books. The author himself gives an account of the works composed by himself in a treatise noticed by Rieu, p. 1011*; Or. 1696; see also Elliot's History of Ind., vol. vi., pp. 483-492. 'Abd-ul-Haqq also composed poetry in which he adopted the takhallus Ḥaqqi. He died in A.H. 1052 = A.D. 1642, and was buried in the Ḥańq-i-Shamsī at Delhi in the tomb which he had himself built.

The work is divided into five sections called Qīsma, and a Takmīlāh or conclusion.

An index of the contents is attached at the beginning of the MS.

The work has been printed at Lucknow, A.H. 1283.

Written in ordinary Nasta'liq within coloured ruled borders, with a double-page 'unwān and an illuminated head-piece at the beginning.

Dated 15th Rabi' I., A.H. 1162.

Scribe: سلطان محمد ولد آغا عبد الكريم
No. 401.

foll. 250; lines 23; size 10 × 5 3/4; 8 × 4.

مدينة العلم

MADÎNAT-UL-'ILM.

A history of the prophet Muhammad, translated from the Arabic work روضة النبي of Shaykh Habib Ulla Qannauji.

Translator: Shaykh Muhammad bin Shaykh Pir Muhammad Fâräqi Balgrâmi.

The translator states in the preface that as the work of his spiritual guide Shaykh Habib Ulla Qannauji Siddiqi was written in Arabic, it was not accessible to those who were ignorant of that language. He therefore, with a view to making it more useful, translated it into Persian, with some improvements and alterations. The following passages, with which the work begins, will give a clear idea of its nature and scope:

الحمد لله الكثير والصلاة علي يحييه الجميل واصحابه ذو النصص والآله المتكمل - أما بعد ميعودها نكبتها طلالابن مريم شيخ محمد بن شيخ بيير مصطفى فاروقي بلغرامي كله نصف روضة النبي تأليف لطيف بيير ومرشد حقيقي حضرت شيخ حبيب الله متوجي صديق قدس الله روحه وافض علينا فتوعده سبب عبارت عرفي يعززه طلالان كه كرم غريبة هندارن ودر مزرة دل تهم أزوال ادرك مخامرين از عبارات عاليات أن ميكارند خاليل إز اشتكالي نبيب بانتبر أن ابن عفاري بر تنصير اولئك عبارات اصل كتاب رآ إز مأخذهاني أن بخصت رضاني بعد از آن جمع اسباب ضروريه نموده باخصار واقتصر تماما كله مقتضي اطلال كلم تكررده سرح حامل الالام ورمانيه ودر بعض مواضع كه مناط جفتغوي واختراصات وشهادات اهل اهواء آست

VOL. VI.
داد سفین داده حتی الوامع اسکات نژاد و در وقت نگارش این شرح که مسیسی به مدرسه علم اسم قاموس و صراح و کشف اللغات و کشف و پیشاپی و تفسیر حصینی و روزه الاعجاب و مدارج النبوة و مزمار محمد و مصباح يزدان و مسلم ومایه الواحه الواقفه و متأخر دار المصطلحات تصنیف میشد نور الدین علی سماهودی که در ذكر احوال مدرسه منتسب شیخ عبد الحق مجدد و مهند کتاب ثالث اسم چنانانه انجا الله تعالى در خطه علیه و خواه هم تکییده حاضر می‌داشت و هر چا که احتیاج بیشی از اینها می‌افتاد منتقل را با منتقل عنة مطالبه داد و مطالب منتقل را برای اکمال احوال و اتقام کلام در ضمن شرح ایراد نمود و در بعض مواد بعثواز مترجم گزید معلم سماهودی... آلم... نزدیک و مناسب...

On fol. 2a the translator states that the رویه النعي of Ḥabib Ullah was composed in Ramadān, a.h. 1120 = a.d. 1708, and divided into a مقدیم، two Books and a كاتیم، which order is maintained in the present translation. The contents of the two Books are thus summarized in the beginning:

کتاب اول در بیان احوال آئوشتی علیه السلام از وقت پیرویئن تا زمان وفات وی و سپس یاران وی که غلافی را حذفی مهدئین اند - کتاب دولت در بیان بِی مسجد رسول علیه السلام که در مسجد دو بار به گردید و برای مسجد و حرم علیه صدیقه که مدنی مقدس اسم و مسجد مصلی عیسی و مسجد اهلی قوا و تَعیزی مسجد ضریر که منافقات ساگرته بودند و بزار مسجد و چاهدای آن که رسول علیه السلام از آنها آب نوشیده و دیوان شهر پناه مسجد که برای معافات اهلی آن بعضی ملک اسلامیه صافته بودند و غير ذلك —
The Muqaddimah, treating of the miracles of Muhammad, begins on fol. 2.  
Book I., on fol. 5.  
Book II., on fol. 164.  
Khātimah, on fol. 247.

The following note is found at the end of the copy:—

في هذه النسخة المبتركة
مولوي شيخ محمد اله بادي

Written in a learned Nasta'liq hand.
Not dated, apparently 18th century.

No. 492.

foll. 208; lines 23; size 11\(\frac{1}{4}\) × 9; 9 × 5\(\frac{1}{4}\).

Another copy of the Madinat-ul-'Ilm, beginning as above.
Muqaddimah, on fol. 2.
Book I., on fol. 5.
Book II., on fol. 145.
Khātimah, on fol. 206.

This copy seems to have been transcribed from the preceding one. Both the MSS. bear the subscription:—

قد فرغت من تصحيح يوم الحادي عشر شعبان سنة

1178 هجري

Written in a careless Indian Nasta'liq.
فتوح ابن اصمه

FUTŪḤ-I-IBN-I-AʿŠAM.

An old and correct copy of the history of the immediate successors of Muhammad and of the early conquests by Muslims, from the time of Muhammad's death till that of Ḥasan, Ḥusayn and Muʿāwiyyah, and the accession of Yazid, A.H. 60 = A.D. 679. It is translated, as stated in the preface, from the description of Abū Muḥammad ʿAlī bin Aʿšam al-Kūfī, by Muḥammad bin Aḥmad ul-Mustaufi al-Harawī محمد بن أحمد المستوفي الهروي، أحمد المستوفي الهروي.

Beginning:—

الحمد لله الملك القديم المنان الكرم الروف الرحيم هو الأول و الآخرون الظاهر والباطن وهو بكل شيء على ألح.

The Arabic original of the work has not been traced, nor is it mentioned by any of the Arabic historians. It is, however, copiously quoted by Persian historians. In the Nigāristān of Qādī Ahmad Gaffārī and the Rauḍat-ul-Aḥbāb of ‘Aṭā Ullah, the author of the Arabic original is called (Abū Muḥammad) ʿAlī bin Aʿšam Kūfī, while according to Ḥabīb-us-Siyar his name was Muḥammad bin Ṭāli bin Aʿšam. In the Majālis-ul-Muʾminin of Nūr Ullah Shūstāri he is simply called Ahmad bin Aʿšam Kūfī. He is also mentioned by the author of the Tāj-ul-Qisas, composed in A.H. 475 = A.D. 1082.

Ḥāj Khāl., vol. iv., mentions the author and the translator in two places, viz., pp. 380 and 385. In the first place, under the work فتوح الشام, he very strangely says that Abū Muḥammad ʿAlī bin Aʿšam-ul-Kūfī died in A.H. 1003 = A.D. 1594, while in the second
place he, in accordance with Hābib-us-Siyar, calls the author ممّعد بن علی المعروف بأعظم الكوفي, without giving any date.

According to Fränk, Indications bibliographiques, p. 16, Ibn-i-Aṣam died about a.h. 314 = a.d. 926. See also E. Blochet, p. 246.

In the preface the translator says that he spent his youth in the society of great and learned men, and thus acquired a great deal of literary and worldly experience. Having fallen a victim to a series of troubles and miseries he was thinking of passing his old age in pious seclusion, when he secured the patronage of an influential Wazir, whom he designates only by several honorific epithets without mentioning his name:—

مومّر الملك قوم الدولة و الذين تاج الإسلام و المسلمين

In a.h. 596 = a.d. 1199, when the Wazir visited the Madrasah of Tāyibād, he sent for the translator and treated him with great kindness and favour. One night when, as usual, learned men were assembled in the presence of the Wazir, an eminent scholar named Kamāl-ud-Dīn happened to read a passage from the Kitāb-i-Fütūḥ of Khwāja Aḥmad bin Aṣam ul-Kūfī. The passage was received with the plaudits of the assembly, and it was decided that the entire work should be rendered accessible to Persian readers. The task of translation was then entrusted to Muḥammad Mustaufī, who, in spite of his old age, his cares and his exile, accomplished the task.

Dr. Ethé, in his Bodl. Lib. Cat. No. 124, notices a copy of the work, from which we learn that Muḥammad bin Aḥmad ul-Mustaufī died after finishing only a small portion of the work; viz., the greater part of Abū Bakr’s Khilāfat, and was succeeded as translator by one Muḥammad bin Aḥmad bin Abū Bakr ul-Kātib ul-Māhrmāhādī, محمد بن أحمد بن أبو بكر الكاتب المحرمهاذي, who continued the translation and brought it to an end. The present copy and that in the Bāhār Library (Calcutta) do not contain any such continuation.

It should also be noticed here that the beginning of the Bodl. Lib. copy and other quotations therefrom do not exactly agree with those of the present copy.

The chronicle begins with the election of Abū Bakr to the Khilāfat, fol. 2r, and the whole work is divided by the following rubrics:—

fol. 21r.

ذكر فتحهای که در زمان صدیق رضی الله تعالی عنه مسلمانان را مسلم شد—
ذكر در تسخیر ویلایت همام و روم در زمان صدیق رضی الله تعالى علیه

ذكر راکنین امیر المؤمنین عمر بن الخطاب رضی الله تعالى علیه

ذكر جمیلین لشکر فرنس و عراق و فتح یافتش مسلمانان بر ایشان

ذكر فتح حمص از ویلایت دمشق

ذكر جمع گنشین لشکر روم بار دیگر

ذكر وفات بو عبیده جراح رضی الله علیه

ذكر تعیین کردن امیر المؤمنین عمر رضی الله عنه ابو موسی اشعری را بر سر علیمان تا آن ویلایت را فتح کند

ذكر جمع آمدن لشکر عجم بار دیگر بینگک اهل عرب

ذكر فتح ویلایت وی

ذكر فتح فارس بر دست ابو موسی اشعری

ذكر عادلین امیر المؤمنین عثمان بن عفان رضی الله علیه
ذکر ولایت حبشہ و غزہ آن

ذکر فتح جزیرہ قبرس بر دست معاویه بن ابو مسیحان

ذکر فتح جزیرہ زوروسون هم بر دست معاویه

ذکر جنگی کہ قسطنطنیہ بن هرقل ملک روم را با معاویہ در ذریا افتاد

ذکر فتح جزیرہ مقتله بر دست معاویه

ذکر انواع مسیحان کہ در خلافت امیر المؤمنین عثمان رضی الله عنه هر کسی در حق او گفتند

خلافت امیر المؤمنین علی ابن ابی طالب رضی الله عنه

ذکر عرب جمل

ذکر جنگی کہ میان لنگر امیر المؤمنین علی رضی الله عنه و میان لنگر معاویہ بر مرآب افتاد

مسیحی چند در خلافت امیر المؤمنین علی
No. 494.

fol. 311; lines 17; size 7 × 5; 6½ × 3½.

MANÂQIB-I-MURTÂDÂWÎ.

The life and virtues of `Ali bin Abû Ţalîb.

Author: Amir Muḥammad Šâliḥ ul-Ḥusaynî ut-Tîrmîdî, takhallus Khashī.

Beginning:—

غداوندا عطا كان لماة. ذوق
كه آغاززم بنامست نامة طوق

The author was a descendant of the celebrated saint and poet Shaykh Ni‘mat Ullah Wali. His father, Mir `Abd Ullah Tîrmîdî (died, according to Mîr`ât-ul-Âlam, a H. 1025 = A.D. 1616), a celebrated calligrapher, was a disciple of Shaykh Fâdî Ullah Sahâranpûrî (died A.H. 1024 = A.D. 1615),
had received the title of Mushkin Qalam and the takhallus of Wasfi from Akbar, and was the author of five Maqna\'wis and a Diwan. Like his father, Mir Sh\'a\'lah was a good calligrapher and especially skilled in Nasta\'liq handwriting. He adopted the takhallus of Kashi\'fi and held high posts under Shah Jahan, in whose reign he died in A.H. 1061 = A.D. 1650). His other work, \"A\'Iy\'a\'z Mustawfi\" (The Miracles of Muhammad), a history of the prophet Muhammad, the early Khalifis and the Imams, which he left incomplete, was taken up and finished a century later by Mir \'I\'Abd Allah bin Mir H\'ashim Sh\'ah-Nimat-Ullah ul-Husayni, with the takhallus Wasifi, and is noticed in Rien, p. 154\'.

A copy of the Manaqib-i-Murtadawi is mentioned in Morely's Descriptive Catalogue, p. 16.

As his authorities the author quotes:

- Arhad al-salim\'in - Shu\'ah al-nabi\'a - Rasha' al-\'aib\'
bibi\'s sir\' - kashf al-mu\'am\'o\'ob - Dalali\' al-nabi\'a - Mawja\'\' al-nabi\'a

and several Sufi poets, such as, \'A\'t"ar, Jal\'al-ud-Din Rumi, Nimat Ullah Wali, Khwajah Muhammad Gis\'a Dar\'az, Khwaja Mu\'inin-ud-Din Chishti, San\'a', Nizami, and many others.

The work is divided into the following twelve chapters:

1. Dar bi\'an nas\'u\'un Qur\'ani ke dar shah\'an amir al-mo\'omun\'in ... ili ibn (1), on fol. 19\'a.
2. Dar bi\'an ahadith nabi\'a dar shah\'an weli\'i\' al-salam (2), on fol. 41\'b.
3. Dar bi\'an ma\'na\'aqib wu\'fayal mut\'asib\'i\' al-salam (3), on fol. 71\'a.
4. Dar bi\'an \'i\'tah\' uli\' mut\'asib\'i\' as-sani\'a (4), on fol. 130\'b.
7. Dar bi\'an zahd\' wu\' zu\'\' u\' am\'ar al\'ath\'fi\'i\' al-salam (7), on fol. 206\'a.
(8) در بيان سماوئ آن وصی عليه السلام.

(9) در بيان قوت و شجاعت عضوت مرتضی عليه السلام.

(10) در بيان فرآسم و کیاسه امیر المؤمنین علي عليه السلام.

(11) در بيان متمکن هنای آنیصد علیه السلام بر سریر خلافه، صوری و معنی.

(12) This chapter, treating of the history of ‘Ali’s death, begins on fol. 296b without any heading.

Written in a clear Nastaliq, within coloured ruled borders, with an illuminated but faded headpiece.

This copy, dated A.H. 1076, was written fifteen years after the author’s death.

No. 495.

foll. 355; lines 15; size 9 3/4; 6 1/2 3/4.

The same.

Another copy of the Manâqib-i-Murtâdawi.

The usual opening verse:—

خداندا عطا کن نمای ذوق آله

is preceded by this line:—

بسم الله الرحمن الرحیم سلطان الله العلی العظیم

Contents:—

Chapter I., on fol. 22b.

II., on fol. 48b.

III., on fol. 82b.
Chapter IV., on fol. 148*. 
" V., on fol. 154*.
" VI., on fol. 197*.
" VII., on fol. 235*.
" VIII., on fol. 240*.
" IX., on fol. 250*.
" X., on fol. 316*.
" XI., on fol. 326*.
" XII., on fol. 339*.

Written in a careless Nasta'liq, within red coloured borders, with an illuminated headpiece.
Dated a.h. 1108.

No. 496.

foll. 561; lines 22; size 11½ × 7; 7½ × 4½.

روضة الأحباب

RAUDAT-UL-AHBAB.

Part of the history of Muhammad, his family, companions, followers and successors, by 'Atā Ullah bin Faql Ullah Jamāl-ul-Ḥusaynī, عطاء الله بي فضل الله جمال الصديق, who completed the whole work in a.h. 900 = a.d. 1494, and dedicated it to the celebrated Wazir Mir 'Ali Shīr.

The author 'Atā Ullah bin Faql Ullah Jamāl-ul-Ḥusaynī was the nephew of Amīr Sayyid Asīl-ud-Dīn 'Abd Ullah ul-Ḥusaynī, a famous traditionist of his age, who came to Herat from his native country Shīrāz at the request of Sulṭān Abū Sa'īd, and died there in a.h. 883 = a.d. 1478. Khwānd Amīr, the author of the Ḥabīb-us-Siyār, while speaking of 'Atā Ullah in the present tense, says that like his uncle Asīl-ud-Dīn, he enjoyed immense fame as a traditionist, and that on account of his piety he was highly respected by the kings and nobles of his time. 'Atā Ullah was engaged for some years in delivering lectures in the Madrisah-i-Sultāniyah, while once a week he enlightened people by his preachings in the Masjīd-i-Jāmī of Herat. At the time of the composition of the Habīb-us-Siyār (a.h. 930 = a.d. 1523), 'Atā Ullah was living in retirement. His son Amīr Nasīm-ud-Dīn Muḥammad, better known as Mirak Shāh, was also a good traditionist and a man of
great piety, and, like his father, used to give lectures in the Madrisah i-Sultāniyah. See Ḥabib-us Siyar, vol. iii, Juz 3, p. 335. ‘Atā ʿUllah died, according to Rieu, p. 1081, in a.h. 926 = a.d. 1520. See also Ethé, Ind. Office Lib. Cat., No. 145. Mir ‘Ali Shīr Qānī in his تحقیق الكرم, fol. 257b (Lib. copy), composed a.h. 1180 = a.d. 1766, mentions two other works by this Jamāl-ud-Dīn ‘Atā ʿUllah; viz. تحقیق الاحبا and رياض السیر, and speaks highly of the present work in the preface.

The work has been described by Hammer, Jahrlächer, vol. 71, Anz. Blätt, pp. 25–27; and Morley, Descriptive Catalogue, p. 15. See also Rieu, i., p. 147, and iii., p. 1081; G. Flügel, ii., pp. 368 and 369; Stewart’s Catalogue, p. 21; Dorn, D.s asiatische Museum, p. 348; Ethé, Bodl. Lib. Cat., Nos. 131–133; Ethé, Ind. Office Lib. Cat., Nos. 145–157; Hāj Khal., vol. iii., p. 495; S. Petersburg Catalogue, p. 298. A Turkish translation of the work was published in Constantinople, a.h. 1268; see Mélanges Asiaticques, vol. v., p. 470.

The full title of the work, as given in the preface, is روضة الاخبار فی سیر النبي والآیات والاصحاب, and the whole work is divided into three books called Maqsads. The present MS. contains the first Maqsad and a part of the second Maqsad.

Beginning:—

الحمد لله الذي من علي المؤمنين اذ بعث فيهم رسولًا منهم

یتلو عليهم آياته الخ

After devoting a great part of the preface to the praise of his patron Mir ‘Ali Shīr, at whose request the work was written, ‘Atā ʿUllah says that he did not begin the work until he got the permission of his uncle, the aforesaid Aṣil-ud-Dīn, to whom, he says, he was indebted for all his acquirements.

Contents:—

Maqsad L, consisting of the following three chapters (Bāhs):—

1. Muḥammad’s genealogy with an account of the Patriarchs and prophets, fol. 3b:—

باب أول در بيان نسب اظهر أن مسرو و ما يتعلق به

2. Account of Muḥammad’s birth and a history of his life, fol. 35b:—

باب دوم دم در ذكر ولادت ابن مسرو صلى الله عليه وسلم

و بيان مكان ولادت وكيفيتها ابن ذكر عمّة از غرباً كله
This Báb concludes with a Khátimah which begins thus on fol. 307v:

غائتیه در بيان كیفیت صلوات بر آن مسور و فضائل
ثواب آن

3. Supplementary notices, in eight sections (Falās):—

(1) Muhammad's wives, fol. 310v:

فصل اول در بيان عدد ازدواج و مواری پیغمبر صلی الله علیه و آله و سلم و شرح حال هریک

(2) His children, fol. 337v:

فصل دوم در ذکر اولاد پیغمبر صلی الله علیه و سلم

(3) His miracles, fol. 337v:

فضل سوم در بيان فضائل آن مسور و تعداد معجزاته

(4) His bodily features and moral qualities, fol. 351v:

فصل چهارم در بيان اوصاف و شخصی سید اواخر و اواCEL صلی الله علیه و سلم

(5) His prayers and devotion, fol. 355v:

فصل پنجم در بيان عبادات آن مسور

(6) His ways of eating and dressing and his social observances, fol. 363v:

فصل هشتم در طریقه پویهدن لباس و لوهیدن طعام و شراب و کیفیت صلوات آنحضرت در مسر و حضر و
His prerogatives, fol. 376a:

His slaves, freedmen, nurses, governors, scribes, messengers, Muqaddimah, poets, and orators, fol. 379b:

According to the author's statement, found in Rieu's copy, Or. 146, p. 147, the first Maqṣād was completed on the 11th of Dūl Ḥijjah, A.H. 888 = A.D. 1483.

Maqṣād II., beginning on fol. 386b:

According to the preface in Maqṣād I., it is subdivided into two Bābs, viz.:

but this copy contains only the first Bāb dealing with the history of the companions with their genealogies, as follows:

Introduction, on the companions in general, fol. 388a:

Abū Bakr, fol. 391b; 'Umar, fol. 412a, with full account of the conquests in his time; 'Uṣmān, fol. 480a. It concludes with the account of 'Uṣmān's death, A.H. 35 = A.D. 655, after which the history of 'Ali, which is treated here as a separate piece and begins with an illuminated headpiece, opens thus on fol. 524b:
The history of 'Ali is incomplete, closing with the account of the Khutbah delivered by him at Basrah after the battle of Jamal, A.H. 36 = A.D. 656:

كلام در بيان خطبه غذرائيين در بصرة كه بعد از القضي
حرب جمل حضرت أمير المؤمنين عائشة فومود

Corresponding to fol. 150a of the following copy.

The contents of the present copy exactly agree with the one mentioned in Rieu, Add. 7638, p. 148.

Dr. Ethé, has very curiously confounded the second Maqṣad with the third, most probably on account of 'Ali's history being treated as a fresh piece. It should be remembered that 'Ali belongs to the group of Ashâb, and can by no means come under the heading of Tābī'īn or Tab'i-i-Tābī'īn, who are treated by the author exclusively in the third Maqṣad. What I presume to be the case is that Dr. Ethé's copy No. 157, which he says is the complete copy of the third Maqṣad, contains only the first of the two Bābs of the second Maqṣad. The second Bāb of the second Maqṣad and the whole of the third Maqṣad do not seem to be extant.

A very valuable copy of the Raudlat-ul-Aḥbāb, dated A.H. 954 and written by Nasim-ud-Din Muḥammad bin Jamāl-ud-Din Husaynī, better known as Mīrāk Shāh, who in my opinion is no other than the above named son of the present author, is noticed in Ethé, India Office Lib. Cat., No. 145.

The present copy is written in a beautiful Nastaʿlīq, within gold ruled borders, with an illuminated headpiece and a double-page unwān in the beginning.

Not dated, apparently 16th century.

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No. 497.

foll. 353; lines 20; size $13 \times 9\frac{3}{4}$; $10 \times 7$.

The first Bāb of Maqṣad II. of the Raudlat-ul-Aḥbāb containing the history of the first four Khalifs and the twelve Imāms, followed by short notices of Muḥammad's eminent companions.
Beginning as in the preceding copy:—

لَا إِلَهَ إِلَى مَسِيبِ الْإِسْبَابِ الْأَعْلَى

Contents:—

Introduction, on the companions in general, on fol. 2a as in the above copy.
Alá Bakr, fol. 5a.
‘Umar, fol. 26a.
‘Uṣmán, fol. 86b.
‘Alí, fol. 122b.

The contents in this copy, covering fols. 122b-129b, and dealing with the accounts of ‘Alí’s birth, his noble habits and supernatural gifts, his wives and children, his sayings and bodily features, are wanting in the preceding copy. The history proper of ‘Alí, with which the second Maqṣad in the preceding copy begins, follows here on fol. 129b, and the entire portion of ‘Alí’s account in the above copy, occupies here fols. 129b-159a. After dealing with ‘Alí’s death (fol. 213b) the author, with some elaboration, repeats the account of ‘Alí’s wives and children, and brings his narrative to a close with some traditions relating to this Khalifah.

After ‘Alí, who represents the first Imám, follow the other eleven:—

(1) Ḥasan, fol. 218a; (2) Ḥusayn, fol. 225a; (3) ‘Alí Zayn-ul-‘Ābidin, fol. 289b; (4) Muḥammad Bāqir, fol. 314a; (5) Ja’far Ṣādiq, fol. 315a; (6) Musá al-Kāzim, fol. 318a; (7) ‘Alí Riḍá, fol. 319b; (8) Muḥammad Taqí, fol. 324a; (9) ‘Alí Naqí, fol. 326a; (10) Abl’ Ḥasan Muḥammad ibn ‘Alí Naqí, fol. 328a; (11) Muḥammad Mahdí, fol. 329a.

The above is followed by short notices, in alphabetical order, of Muḥammad’s eminent companions, beginning with Ḥamzah ibn ‘Abd-ul-Muṭṭalib (fol. 336b) and ending with Yamán bin Jābir.
Written in ordinary Nasta’liq.
Not dated, apparently 18th century.
HISTORY OF THE IMÂMS.

No. 498.

foll. 273; lines 16; size 9 1/2 x 6 1/2; 6 1/2 x 4.

روضة الشهداء

RAUḌAT-USH-SHUHADÂ.


Beginning:

أي هربت درد تودعي دل ما
آهوب بايي توعظي دل ما
از نامة حمد توضئي دل ما
وز نام حبيب توصئي دل ما

Maulānā Kamāl-ud-Dīn Ḥusayn bin ‘Alī-ul-Wāʾiz-ul-Kāshiftī, the author of the well-known work Anwār-i-Suhayli (composed before A.H. 907 = A.D. 1501), and of several other works, e.g. Mawāhib ‘Alīyyah (A.H. 899 = A.D. 1493), Jawāhir-ul-Tafsīr (A.H. 900 = A.D. 1494), Makhzan-ul-Insāḥ (A.H. 907 = A.D. 1494), Akhlāq-i-Muḥsini (A.H. 910 = A.D. 1504), Futuwat Nāmāh, etc., was a native of Ṣabzwār and lived at Herat during the time of Abu’l Ğāzī Sultān Ḥusayn Bāyqarā (A.H. 873–911 = A.D. 1468–1505). He was an accomplished scholar, and is said to have been well versed in astronomy. He was also an eloquent preacher, and every Friday delivered religious lectures in the Jāmi’ Masjid of Herat. Like other men of letters, the author enjoyed the warm favour of Amir ‘Alī Shīr Nawā’ī, who, as we know, was a great patron of learning and himself a good scholar and a poet. He died at Herat, A.H. 910 = A.D. 1504. See Ḥabib-us-Siyar, vol. iii., Juz 3, p. 341; S. de Sacy, Calila et Dimna, préface, p. 42; 

VOL. VI.
The statement that the author wrote the work at the desire of an illustrious prince, Sayyid Mirzá, found in the preface of Rieu's copy (Rieu, p. 152), is not found here.

The work is divided into the following ten chapters (Bábs) and a Khátimah (conclusion):—

1. On the trials of some of the prophets, fol. 3°.

2. Persecution of Muhammad by the Qurayshites and martyrdom of Ḥamzah and Ja'far Ṭayyár, fol. 40°.

3. On the death of Muhammad, fol. 56°.

4. Life of Fāṭimah, fol. 67°.

5. Life of 'Alí, fol. 79°.

6. Life of Ḥasan, fol. 98°.

7. Life of Ḥusayn, fol. 112°.
8. Martyrdom of Muslim bin 'Aqil and the slaying of some of his children, fol. 125b.

9. Husayn’s arrival at Karbala and his encounter with the enemies; martyrdom of his children, relatives and others.

10. This last chapter is divided into two sections (فصل); the first relating to the fate of the Ahl-i-Bayt (‘Family’) after the battle of Karbala, fol. 227b.

The second deals with the punishment of the murderers of Husayn, fol. 255b.

For other copies of the Randjal-ush-Shuhadā, see: Rieu, pp. 152–53; Ethé, Bodl. Lib. Cat., Nos. 134–137; Ethé, Ind. Office Lib. Cat., Nos. 158–162, where, under the last No., a poetical paraphrase of the work in Dakhni verses, by a poet Wali, is noticed.

It has been printed in Lahore, A.H. 1287. A Turkish translation of the work by Muḥammad bin Sulaymān ul-Bağdādī with the takhallus Fuṣūlī, and entitled حديثة السعدا, is mentioned in H. Khalfā, vol. iii., p. 500 and p. 41. See also G. Flügel, ii, p. 378, etc.

A fine copy. Written in a clear Nastaʿlīq, within gold and coloured ruled borders, with an illuminated but faded frontispiece at the beginning.

Dated A.H. 976.
No. 499.
fol. 347; lines 17; size $8\frac{1}{2} \times 5$; $7 \times 3$.

The same.

Another copy of Ḫusayn Kāshīfī's Raḍat-ush-Shuhadā
Beginning as above:—

ای شربت درد تو دوای دل ما احل

The ten chapters into which the work is divided are enumerated in the preface; but they are omitted throughout the MS., and no blank spaces for them are left.
The Raḍat-ush-Shuhadā ends on fol. 308ª.
Dated Jamā'ī II, a.h. 1139.

Scribe مصطفى صالح

Here follow, in different hands, some extracts from various works:
fol. 309ª–310ª.—An account of the descendants of 'Ali.
Beginning:—

بايد دانست كه عضوف أمير المؤمنین امام المثنیين علي ابن
این طالب عليه السلام را يقول أشهر سی و شش فرزند بودند—

هیزده پسر و هیزده دختر

fol. 310ª. Blank.
foll. 311ª–312ª. Anwari's Qaṣīdah.
Beginning:—

مقدesi له بالب به قدرت مطلق

foll. 317ª–347ª. History of Ḫusayn and some other martyrs connected with the battle of Karbalā.
Beginning:—

راوانان اغیار جگر سوز و ناقلات آزار غم اندوز قینی روانی
کرد اند که چون حضرت امام حسین عليه السلام بر زمین کربلا

ازاسب بیستان

The MS. once belonged to Nawwāb Sayyid Vilayat 'Ali Khān of Patna.
JALĀ-UL-'UYŪN.

A history of the prophet Muḥammad, his daughter and the twelve Imāms. By Bāqir Majlisi.

Beginning:—

Shaykh-ul-Islām Mulla Muḥammad Bāqir Majlisi ul-Iṣfahānī, شیخ الإسلام مَلا مُحمَّد باقر مَجلِسی الإصفهانی, was the youngest son of the celebrated Mulla Muḥammad Taqī Majlisi ul-Iṣfahānī.

According to Dr. Rieu, p. 20; Dr. Ethé, India Office Lib. Cat., No. 2668, and some other biographers, Bāqir was born in A.H. 1038 = A.D. 1628. But the author's contemporary biographer, the author of the Shudār-ul-'Iqān, vol. ii., fol. 56a (MS. copy in the Bābār Library, Calcutta), who gives a detailed account of Bāqir's life and his works, remarks that the author, in a marginal note on his Bihār-ul-Anwār, himself says that some of his friends expressed the date of his birth in the words, جامع كتاب بحار الأنوار, which are equivalent to A.H. 1037 = A.D. 1627.

وقال قَدْسَ سَرَّ فِي حَاشِيَتِه عَلَي كتاب بحار الأنوار عَدَدَ ذِكر هـذِه النَّسَمَة وَمِن الْغَرَابِيَّاتِ إِنَّهُ وَاقِفٌ تَأْرِخُ وَلَدَتُهُ عَدَدٌ جامِع كتاب بحار الأنوار

His father, who was a great Shi‘ah divine and held before him the office of the Shaykh-ul-Islām of Iṣfahān, died there in A.H. 1070 = A.D. 1659. His grandfather, Mulla Maqsūd ‘Alī, used the surname of Majlisi for his takhallus, and after him it was adopted by the descendants of his family, which became known as the "Majlisi Family of Iṣfahān." Bāqir was brought up and educated under the direct supervision of his learned father, and wrote numerous works on the Shi‘ah doctrine. His grandson, Mulla Aḥmad lān Muḥammad ‘Alī ul-Bahbahānī, in his Mir’āt-ul-Āhwal, fol. 29a, enumerates forty-nine Persian and nine Arabic
works of this most prolific Shi‘ah writer. He was a most zealous apostle of the Shi‘ah creed, and the chief promoter of that faith. The same Bahbahaní remarks that Maulana Shâh `Abd-ul-Aziz Dihlawi (d. A.H. 1239 = A.D. 1824), in his work entitled تغیه ائتا عشریه, in which he refutes the Shi‘ah faith, remarks that the Shi‘ah religion may be called the religion of Bâqir Majlisi, because he was the man who lent splendour to it, and that before him it was not so popular.

Bâqir died at Isfahán, according to some, in A.H. 1110 = A.D. 1698; but the author of the Shudâr-ul-Iqyân, mentioned above, places the author’s death in the year A.H. 1111, for which he gives the chronogram

غم و حزيم

A detailed account of the author will also be found in the Ranât-ul-Jannât, p. 118. See also Rieu, p. 154; Ethé, Bodl. Lib. Cat., No. 140; Ethé, India Office Lib. Cat., No. 2668; Ouseley’s Catalogue, No. 373; Biblioth. Sprenger, No. 164, etc. The work was printed in Tihârân, A.H. 1240 and 1266.

The most prominent among the Persian works of this author, besides the تذكرة الابیه حباب القلوب and the عین القيادة (see below), are حياض انواز (a detailed description of the work will be found in E. G. Browne, Cambridge Cat., pp. 64-69; extracts in W. Pertsch, Berlin Cat., p. 47, No. 3, and p. 75, No. 6; see also Ethé, India Office Lib. Cat., No. 2668; printed at Tihârân, A.H. 1240); حليل المتقنين (Rieu, p. 20, and Suppl., p. 110; W. Pertsch, Berlin Cat., pp. 313 and 314; Ethé, India Office Lib. Cat., No. 2669; printed at Tihârân, A.H. 1248); مقاييس المضائيح (an extract from the larger Arabic work of the same author, بحار الانوار, which was edited in single volumes at Tihârân, 1270-1283, see Rieu, pp. 20 and 21); زاد المعاد (based on the same بحار الانوار, see Rieu, p. 21; W. Pertsch, Berlin Cat., p. 257 and p. 148, No. 2; edited, Tihârân, A.H. 1244); زادات زاد المعاد (an extract from the preceding work, see Rieu, Suppl., p. 6); حق الاليثين (Rieu, p. 33; edited, Tihârân, A.H. 1241); حصر و تفريض (Rieu, p. 857); رساله كلاخ (Ethé, Bodl. Lib. Cat., No. 1794); رساله اختبارات, also called كتب تقويم و اختبارات.
(W. Pertsch, Berlin Cat., p. 334 and p. 74, No. 2); كتاب سوال و جواب
(edited at Tihران, A.H. 1247), etc.

In the preface to the present work it is stated that the author had
written two works on the same subject, one entitled Biḥār-ul-Anwār,
completed in several volumes, and the other, a shorter one, called
Ḥayāt-ul-Quḥāb. The first, being written in Arabic, was not accessible
to all, while the second, on account of its conciseness, was not in
extensive use. He therefore began to write the present work, which
he completed, as stated at the end, in Muḥarram, a.H. 1089 = a.D. 1678.

The work is divided into a Muqaddimah, or introduction, and
fourteen Bābs (chapters), most of which are subdivided into several
Fāṣls (sections).

Contents:—

Muqaddimah. On the reward for shedding tears for the troubles
and miseries to which the prophet Muḥammad and the
Imāms were subjected, fol. 2b.
Bāb i. History of Muḥammad, fol. 3a.
Bāb ii. Fāṭimah, fol. 45b.
Bāb v. Ḥusayn, fol. 169a.
Bāb vi. ‘Ali bin Ḥusayn bin Zayn-ul-ʻĀbidin, the fourth
Imām, fol. 316b.
Bāb viii. Abū ʻAbd Ullah Jaʻfar bin Muḥammad-us-Ṣādiq,
fol. 327a.
Bāb ix. Abūl Ḥasan Mūsā bin Muḥammad bin Jaʻfar, fol. 333a.
Bāb x. Abūl Ḥasan ʻAlī bin Mūsī-ur-Riḍā, fol. 344a.
Bāb xi. Muḥammad Tāqī, fol. 356b.
Bāb xii. ʻAli Naqi, fol. 361a.
Bāb xiii. Ḥasan ʻAskari, fol. 364b.
Bāb xiv. Muḥammad Mahdī, fol. 368b.

The rubrics of Bābs xi.–xiv. are omitted. The MS. is in a damaged
condition, and foll. 278–287 are hopelessly worm-eaten at the foot.

Written in a clear Naskh.
Not dated, apparently 13th century a.H.
No. 501.

foll. 295; lines 28; size 12 x 7; 8 x 5.

حیات القلوب

ʻHAYÂT-UL-QULÛB.

A history of the prophets from the creation of Ādam to the death of Muḥammad, and of the twelve Imāms.

By Mulla Muḥammad Bāqir Maḥlīstī. (See the preceding No.)

The ʻHayât-ul-Qulûb, which is the fourth in the list of the author’s Persian works enumerated in the Mir‘at-ul-Aḥwâl, is an extract of the author’s Arabic work Bihâr-ul-Anwâr. The author states in the preface that as the Bihâr-ul-Anwâr was an exhaustive work, written in Arabic, some of his friends suggested his writing a Persian translation, so that it might be more accessible. Hence the present Persian extract.

The work was edited at Tabriz, A.H. 1241. Translated into English by J. L. Merriick, Boston, 1850.

The author of the Iktisâ-ul-Qunn, p. 99, makes the strange remark that the Hayât-ul-Qulûb is an Arabic translation of some Persian work.

Beginning:

حیات قلوب مرده دالین بروادی ضلال و عرمان یبعم غذاوند

ی مائید اسم

The author of the Mir‘at-ul-Aḥwâl says that the entire work was written in three volumes, and that the last volume was left incomplete.

The present copy comprises the first volume of the work dealing with the history of the prophets before Muḥammad and the pre-Muḥammadan kings. It ends with an account of Hârût and Mârût. In the conclusion the author says that he will deal with the story of the angels in his Rūḥ-ul-Arwâh. The date of composition given at the end is the middle of Shawwâl, A.H. 1087 = A.D. 1676.

According to the colophon this copy was written in Sha‘ban, A.H. 1090, that is, only three years after the date of composition.

في يوم الجمعة السادس عشر من شهر شعبان المعمود سنة تسعين

بعد الألف من الهجرة المصطوفي

Scribe مصدد باقر بحجابدي

Written in ordinary Nashkh.
TADKIRAT-UL-A'IMMAH.

A history of Muḥammad and the twelve Imāms.
By the same Muḥammad Bāqir Majlisī.
Beginning:

It is divided into a Muqaddimah, fourteen Bābs and a Khātimah, as follows:

Muqaddimah, on the creation of the prophetic light, fol. 1º.
  Bāb i. History of Muḥammad, fol. 10º.
  Bāb ii. Fāṭimah, fol. 58º.
  Bāb iii. ‘Alī, fol. 64º.
  Bāb iv. Ḥasan, fol. 114º.
  Bāb v. Ḥusayn, fol. 118º.
  Bāb vi. ‘Alī Ṣayn-ul-‘Abidin, fol. 132º.
  Bāb vii. Muḥammad Bāqir, fol. 137º.
  Bāb viii. Ja'far Ṣādiq, fol. 139º.
  Bāb ix. Mūsā bin Ja'far, fol. 152º.
  Bāb x. ‘Alī Riḍā, fol. 156º.
  Bāb xi. Muḥammad Taqi, fol. 160º.
  Bāb xii. ‘Alī Naqi, fol. 163º.
  Bāb xiii. Ḥasan ‘Askari, fol. 164º.
  Bāb xiv. Muḥammad Mahdi, fol. 165º.

The author deals with the history of Mahdi at some length. The Khātimah is wanting in this copy. This work is not mentioned in the list of the author's Persian works given in the Mir'āt-ul-Aḥwāl.

Written in ordinary Nasta'īlīq.
Not dated, apparently 13th century A.H.
No. 503.

foll. 306; lines 22; size 8¼ x 5½; 6¼ x 4.

RIYÂD-USH-SHABÂDÂH.

A detailed history of Muhammad and the Imams.  
The full title of the work as given in the beginning is:—

From the preface of the printed edition it would appear that the entire work in three volumes consists of thirty sections, called مجلس.
The first divided into four sections, viz.:—

(1) History of Muhammad, (2) History of Fatimah, (3) History of 'Ali, and (4) History of Hassan.

In the preface to the second volume the author says that he divided it into twenty-six sections which he enumerates here, and which, he says, together with the four in the first volume complete the thirty sections; but from a perusal of the work it will be seen that the second volume comprises (as in the present MS.) only eighteen sections, while the remaining eight sections are separately given in the third volume which begins thus:—

The first part continues:—

From a perusal of the work it will be seen that the second volume comprises (as in the present MS.) only eighteen sections, while the remaining eight sections are separately given in the third volume which begins thus:—

The first part continues:—
In the preface to the first volume the author, after showering praises upon the reigning king Fath 'Ali Sháh Qájár of Persia (A.H. 1211–1250 = A.D. 1797–1834), a great patron of learning and himself a good scholar, dedicates the work to his third son Husayn ‘Ali Mirzá, who, as we know, was entrusted with the government of Shiráz, and played an important part in the history of Persia. In the conclusion the author says that he completed the work on Thursday, the 12th of Sha‘bán, A.H. 1227 = A.D. 1812.

The present MS. contains only the first eighteen sections; that is, from the fifth to the twenty-second majlis, of the second volume, as follows:—

(5) fol. 3r. History of Husayn from the time of Mu‘áwiyyah’s death to his departure from Medina for Mecca.
(6) fol. 22r. History of Husayn from the time of his arrival at Mecca to his start for ‘Iráq; martyrdom of his cousin Muslim bin ‘Aqil and of his other companions.
(7) fol. 39r. Martyrdom of Muslim’s children.
(8) fol. 52r. Events that took place on Husayn’s way to ‘Iráq till the 9th day of Muḥarram.
(9) fol. 71r. Events that took place on the 9th till the morning of the 10th of Muḥarram.
(10) fol. 90r. Arrival of Hurr bin Yazid with his son and brother; their penitence and martyrdom.
(11) fol. 103r. Martyrdom of Wahb bin ‘Abd ‘Ullah Kalbí and others.
(12) fol. 118r. Martyrdom of the other companions of Husayn and of his cousins and other relatives.
(13) fol. 135r. Martyrdom of Qásim bin Ḥasan.
(14) fol. 151r. Martyrdom of ‘Abbás and other brothers of Husayn.
(16) fol. 184r. Martyrdom of Husayn.
(17) fol. 207r. Events that took place after Husayn’s martyrdom; plundering of his camp and capture of his wives and children.
(18) fol. 224r. Transfer of the heads of the martyrs and the captives to Kūfah.
(19) fol. 246r. Their journey to Kūfah.
(20) fol. 253r. Events that took place during their stay in ‘Syria.
(21) fol. 267r. Their return through Karbalá to Madinah.
(22) fol. 286r. This section dealing with the account of Husayn’s avengers is divided into the following four Faṣlás:—

(i) fol. 288r. Genealogy of Mukhtár.
(ii) fol. 291*. The rising of Sulaymân with his companions and their martyrdom.
(iii) fol. 295*. The rising of Mukhtâr.
(iv) Martyrdom of Ibn-i-Ziyâd.

The last eight sections, 23rd to 30th, which are enumerated at the beginning of this volume, are wanting in this copy. These sections dealing with the merits and sufferings of the later Imâms from Zayn-ul-Âbidin to al-Mahdi are separately given in the third volume of the printed edition.

A similar copy of the second volume of this work is mentioned in Rieu, p. 155.

Written in a clear minute Naskh within gold-ruled and coloured borders, with an illuminated but faded frontispiece at the beginning.

Not dated, apparently 12th century A.H.

Several notes and seals on the MS. say that this copy formerly belonged to the Library of Nawwâb Sayyid Vilâyat ‘Ali Khân of Patna.

No. 504.

foll. 154; lines 10; size $7\frac{1}{4} \times 4\frac{3}{4}; 4\frac{3}{4} \times 2\frac{3}{4}$.

MUKHTÂR NÂMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtâr bin Abî ‘Ubayd (called Abî ‘Ubaydah, or Ubâyda, in the following copy) bin Mas‘ûd uṣ-Ṣaqafl, مستعارہ منعم عابد بن مسعود الفقیه, the avenger of the third Imâm Hûsayn bin ‘Ali.

Beginning of the preface:

مختطار نامہ اسحاب تبغ و عامه جم و وننا و مدع بی النها

پادشاهیس قدری خمیر بی مخل و لنظر آلی

The preface is introduced by the following Qiṭ'ah, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.D. 1539.
In the preface the author, who designates himself مسعودي, says that he had long cherished the idea of writing a work in Persian, treating of the war-like deeds of Mukhtār, until one day he received from one of his friends a book on that very subject written in Arabic by some Shi'ah. So he rendered it into Persian for the benefit of those who are ignorant of the Arabic language. In the beginning of the work the author quotes as his authority منصور ناهمه, whose full name according to the العربية (Lib. copy, fol. 169°) is Abū 'Umar Âmīr bin Sharājil ush-Sha'bī, and who, according to the same authority, died in A.H. 109 = A.D. 728.

The title of the work is not given in the text, but in the colophon as well as on the fly-leaf at the beginning it is called مختار ناهمه.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents:

fol. 8°.
بيان داستان موعود و اعلام مرام و منتصر

fol. 16°.
ذكر باعث و سبب لجاه معلم ازین تعب

fol. 19°.
کتاب در کردار معلم بزرگوار جهان خلخالی و لجاه حضرت مختار

fol. 23°.
ذكر حعله و کردار در اتصال مطالب بمختار

fol. 29°.
ذكر مال حائل مسئولیکو کار بعد از باری معلم و هوا داری مختار

fol. 32°.
بيان داستان کردار مختار
ذكر عمل معلم به آنانه ومنعلم شده
ذكر سبب خواندن نامه و کرم کشتی هنگامه
داستان مراجعه عمیر عامر و رفیق او و مختار بهدیه و حصول فرح خاطر و سر و میله
فوست زید پلید و برآمدن مقصود قرب و بعید
ذكر ملال عسكر از خدا بیضمر
ذكر توجه این زیاد بیان و ائتام کالام دری دیری مرام
رسیدن این زیاد بیان و تدابیر سر ائام مهاب
توجه این زیاد بعراق و مبارکه او با سلیمان بر حسب اتفاق
گفتار در رسیدن سلیمان و اصحاب بمنزل طولی لیم و حسن مطلب
ذكر کار بی بیاد عبید الله زیاد
گفتار در کردار صالح صفی مختار ابو عبیده تلفی
ذكر قتل ایاس بن نظام و رونق کار شیعه علی عليه السلام
امان خواستن این مطيع از مختار و بیرون رفت او از کونه و دیستادن مختار لوزب را بهر دیار
ذکر معاصره ی زید بن انس بن مروان حکم ناکس

داستان حکومت و سروری ابراهیم مالک و توجه او به معاصره ابن زیاد و فتح مالک

ذكر رسبیدن پیره زن و خبر کردن از یافتن گنج در وطن

ذكر توجه ابراهیم بسر منزل گنج و تصرف در آن به زحمت و رنج

ذكر اطلاع مرداز بن رونق کار مختار و فرماتان او لفکر را به سمت طلب (?)

بيان عمل ابن معاوور با رسول فریقین و خدمکاری او نسبه بهوا داران حسین

باژ گشتن رسول ابراهیم مالک اشتهر و رساله‌های خبرهای فرخ اثر

رفسن ابراهیم بملک ابن معاوور و رسبیدن بملعه ماردین با افزای خاطر

تدبیر نمونه مبارک از عالیک خاک وینگی و اتصال و بدمست دادن اولاد عیبید الله زیاد

کشته هدایت اهل و اولاد ابن زیاد و عمل نمونه ابراهیم به تدبیر خود و رسبیدن بمراد
لزول این زیاد با لفکر در کنار معبر و گرفتار شدن
أو بدست این اشتر

نفسی ابراهیم بر مسند توفیق آزی و انتقام چست
از کشیدگان و سخنان حسین علمی

فرستادن ابراهیم سرهای مخالفان را پیش مختار و
مراقبت نمودن او بکونه در عین حضرت و
استبشار

رسیدن باقی میهای گریسته عبید الله لعنت الله به شام
و رسانیدن اخبار توجه مردان حکم باندیشت
انتقام

توجه عامر بکونه و فرستادن چاموس باردوی مختار
و عمل اهمال نه بعید متعرک اهل روزگار

رفص ابراهیم با شیخ و گرفتاری ایشان بدست مردم
عامر و لیاشف یافتن ایشان در همان شب
بعناساب ملک قادر

روان خشن شیخ و ابراهیم پر اف افلوام و قشته شدن
عامر ربیعه بحكم الله

گفتار در توجه مختار نامدار و ابراهیم علی مختار
بجانب عساکر عامر و گرفتار و کشت ایشان
توجه افلوام و مدعی خاطر
A history of Mukhtâr by an anonymous author is noticed in Rieu, i., p. 156. A Mukhtâr Nâmâh by Mulla Muhammed Husayn Na’imi, has been printed in Persia, a.h. 1281; see Dorn, Catalogue des ouvrages publiés à Constantinople, etc., No. 106; see also Biblioth. Sprenger, No. 161.

This is a beautiful copy, written in clear Nasta’liq by the celebrated calligraphist Murshid-ul-Kâtib of Shîrâz, with a sumptuously illuminated double-page ‘Unwân. The headings are written in gold and blue throughout.

The colophon runs thus:—

The date of transcription given in the above colophon is a.h. 947, but the last line of the introductory Qiţ’ah forms a chronogram for the year 946.
On the fly-leaves at both ends are found several seals of the nobles of the courts of ʿĀlamgīr and Muḥammad Shāh. One at the beginning, dated a.h. 1141, faintly reads, عبد الكريم فندق محمد شاه بادشاہ غازی. Another on the same leaf, dated a.h. 1050, bears the following inscription:

غَالِكَ رَهْ آَلِ مُصْحَدِ سَعِيَّ

A seal, dated a.h. 1095 and followed by the note عبد شاه رحیم رضی رضی رضی منه ومن سبب عالم کر بادشاہ, reads thus on the last folio: Two seals found at the beginning of the copy are illegible. Several ʿArj-Dīdahs, the dates of which range from a.h. 969 to 1001 are also found at the end. A note at the beginning of the copy records the price of the MS. "Thirty-five rupees قیمت میں یک ہزار و چار بیجیہ".

The copy is in a damaged condition.

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No. 505.

foll. 197; lines 16; size 9 × 5; 7 × 3.

مختصر نامه

MUKHTÂR NÂMAH.

Another Mukhtâr Nâmah, or history of Mukhtâr, by an anonymous author.

Beginning:

الحمد لله رب العالمين و العافية للدائنين ولا عدوان الا علي

الطالبين

This history opens with an account of the birth of Mukhtâr, which, according to the statement made here, took place on the day on which the Prophet was engaged in the battle of تبوك, i.e. in a.h. 9 = A.D. 630, and ends with his death which occurred on Friday in Ramaḍān, a.h. 73 = A.D. 693. It is more extensive than the preceding one.
In the beginning the author quotes Muḥammad bin Aḥmad un-Najafi, عداوند اعیار محمد بن احمد النجفي رحمه الله عليه, as his authority. The work is divided into eighteen Majlis or “Sittings.” The rubrications of the first two Majlis are wanting. The remaining sixteen Majlis begin respectively on foll. 19b, 35b, 52a, 64a, 76b, 85b, 94b, 102a, 110b, 132b, 143b, 158a, 173b, 180a, 184b and 191a.

Written in minute Nasta'liq within coloured-ruled borders with the headings written in red. Foll. 1-6 and 190-197 are mounted on new margins. The MS. is worm-eaten throughout.

Not dated, apparently 18th century.

No. 506.

foll. 393; lines 17; size 10 × 6½; 7 × 4.

لِبِّ عَيْنِ الْبِكَا

LUBB-I-‘AYN-IL-BUKĀ.

A history of the Prophet Muḥammad and the Imāms, containing a legendary account, in prose and verse, of the sufferings and death of Muḥammad, the Imāms and the martyrs of Karbala, with a narration of the incidents connected with the battle. The work is evidently intended for recitation in Muḥarram on the occasion of the annual commemoration of the martyrs of Karbala.

Beginning:

الحمد لله الذي غلمنا من العُيَّن والطيّين وجعلنا بكرامته من امة

سيد المرسلين وخالِم النبيين الله

The author, who calls himself in the preface Muḥammad Taqī ibn Aḥmad ul-Bardjardi, محمد تقی بن احمد البرذجراخی, states that in A.H. 999 = A.D. 1591 he wrote a very comprehensive work on the merits and sufferings of the martyrs of Karbala which he called عَيْن الْبِكَا. The work was received so favourably by the public, that some of his friends requested him to make a selection that might be suitable for recitation at the annual commemoration in Muḥarram. The author therefore made these extracts from his larger work, which consisted of twenty-two chapters, calling them لِبِّ عَيْن الْبِكَا, or “the quintessence of the ‘Ayn-il-Bukā.”
Contents:

Introduction, on the excellence and virtues of the Prophet Muhammad, fol. 3°; his sufferings and death, fol. 7°.
The death and the sufferings of Fâṭimah, on fol. 19°.
The virtues and the miracles of ‘Ali, on fol. 44°.
The children of ‘Ali, on fol. 49°.
 Martyrdom of ‘Ali, on fol. 50°.
The miracles of Ḥasan, on fol. 67°.
Account of the meeting organized by Ḥasan for making peace with Mu’āwiya, on fol. 71°.
Sufferings and martyrdom of Ḥasan, on fol. 76°.
Birth of Ḥusayn, on fol. 83°.
Ḥusayn’s departure from Madinah to Karbalā, on fol. 89°.
 Martyrdom of Muslim bin ‘Aqil, on fol. 111°.
Arrival of Ḥusayn in Qādisiyah, etc., on fol. 116°.
Events of the tenth of Muḥarram and of the eve of the battle, on fol. 119°.
 Martyrdom of the children of Muslim bin ‘Aqil, on fol. 126°.
 Martyrdom of Ḥurr, on fol. 130°.
 Martyrdom of Qāsim bin Ḥasan, on fol. 141°.
 Martyrdom of ‘Abbās bin ‘Ali, on fol. 145°.
 Martyrdom of ‘Ali Akbar, son of Ḥusayn, on fol. 154°.
 Martyrdom of ‘Ali Aṣghar, aged six months, on fol. 166°.
Account of the martyrdom of ‘Abbās, as narrated by another writer, on fol. 167°.
Account of the martyrdom of ‘Ali Akbar, as narrated by another writer, on fol. 172°.
 ‘Ali Aṣghar’s martyrdom, taken from another source, on fol. 174°.
Appearance of Za’far (Ja’far?) Jinni before Ḥusayn in Karbalā, on fol. 178°.
 Martyrdom of Ḥusayn, on fol. 186°.
Additional circumstances of Ḥusayn’s death, plundering of his camp, and capture of his wives and children, on fol. 191°.
Yazid’s order for beheading Zayn-ul-‘Abidin, fol. 251°.
Account of Ḥusayn’s martyrdom, as narrated by another writer, on fol. 255°.
Account of the plundering of Ḥusayn’s camp, as narrated by another writer, on fol. 257°.
Account of Ibn-i-Ziyād’s message to Walid, on fol. 263°.
Arrival of the wives and children of Ḫusayn before Ibn-i-Ziyād, on fol. 266ª.
Description of the Court of Yazid, on fol. 273ª.
Yazid’s order for beheading Zayn-ul-‘Abidin, taken from another source, on fol. 282ª.
Yazid permits Zayn-ul-‘Abidin and the wives and children of Ḫusayn to leave his Court, on fol. 284ª.
Their return through Karbalā to Madinah, on fol. 287ª.
Their departure from Syria, on fol. 289ª.
Their arrival in Madinah, on fol. 295ª.
Imprisonment of Mūsā Kāzīm, the seventh Imām, on fol. 304ª.
Account of the martyrdom of Mūsā Kāzīm, on fol. 304ª.
The excellence and merits of ‘Ali Mūsá Riḍā, on fol. 305ª.
‘Alī Mūsā Riḍā’s journey to Tūs, on fol. 307ª.
Account of ‘Alī Mūsā Riḍā’s martyrdom, on fol. 308ª.
Account of Mūsā Kāzīm’s imprisonment, as narrated by another writer, on fol. 313ª.
Account of ‘Alī Mūsā Riḍā’s journey to Tūs, as narrated by another writer, on fol. 321ª.
Account of ‘Alī Mūsā Riḍā’s martyrdom, as narrated by another writer, on fol. 324ª.
Sacrifice of Ismā‘īl by his father Ibrāhim, on fol. 329ª.
Miracles performed by Muḥammad immediately before his death, on fol. 334ª.
Death of Muḥammad, on fol. 339ª.
Death of Fāṭimah, as narrated by another writer, on fol. 340ª.
Account of the martyrdom of ‘Alī, as narrated by other writers, on fol. 355ª.
Ḥasan’s negotiation of peace with Muʿāwiyah, as narrated by another writer, on fol. 367ª.
Additional accounts relating to the death of Ḥasan, on fol. 371ª.
Additional accounts of the miracles of Ḥasan, on fol. 375ª.
Account of the birth of Zayn-ul-‘Abidin, on fol. 388ª.
Written in ordinary Indian Ta’līq with red headings throughout.
Dated 14th of Ṣafar, A.H. 1241.
Several seals and notes of Nawwāb Sayyid Vīlāyat ‘Alī Khān, of Patna, found at the beginning and end of the copy, show that the MS. once belonged to his library.
Two seals of Khwurshid Nawwāb of Patna are also fixed in the copy.
No. 507.

foll. 198; lines 17; size 10 × 6\(\frac{1}{4}\); \(6\frac{1}{2}\) × 3\(\frac{1}{4}\).

توحیه ملکی

TUHFÁH-I-MALIKÍ.

A detailed account of the life, deeds, virtues, moral qualities, prerogatives and other excellence of the eighth Imám, 'Ali Rıdı bin Músá Kázım, who was born in A.H. 147 = A.D. 764, and died in A.H. 203 = A.D. 818.

Beginning:—

چون کلک سهین کوی یامد امداد مداد
در گلی اعیار زبان باز کنناد
بر طبق حیدت کل امر ذی بال
از محمد الهی سهین آغاز نیاد
آغاز مسئی کناری بمحمد وثنای حضرت باری آل

علي بن طیفور, states that in the twenty-third year of the reign of the king, whose name does not appear in the text, he happened to come to the Deccan. The author uses several honorific titles for the reigning king without mentioning his name, but on the margin the name of the king is written, in a different hand, as

السلطان عبد الله قطب شاه,

most probably ʻAbd Ullah Qutb Sháh, the sixth king of the Qutb Sháhí dynasty of Golconda in Ḥaydarábād, Deccan, who reigned from A.H. 1020–1083 = A.D. 1611–1672. He then proceeds to say that he got an introduction to the presence of the holy Shaykh Malik Muḥammad ul-Anṣārī,

شیخ ملک محمد الامصاری

from whom he received every mark of affection and favour. The Shaykh asked him to translate into easy Persian the Akhbár-i-Uyûn ur-Rıdá, of Abú Ja’far Muḥammad bin ʻAli Ibn-i-Husayn bin Músá bin Bábwayh, أبو جعفر محمد بن علي بن حسین بن موسی بن بأوره فمی, who composed it for Abul Qásim Ismá’îl bin Abí Ḥasan ʻAbbád bin Aḥmad Idris uṭ-Ṭaliqání, أبو القاسم اسمعیل بن أبي الصن عباد بن أحمد
The original work is divided into one hundred and thirty-nine chapters, but the translation consists of thirty chapters only, as follows:

1. Bab Dar Bayan Wajha Temimah Qibla Hidmatu Damam Hidmatu Ali Bn Musa Ulihuma Alimah Alimah Alifnya Bn, on fol. 94.
باب در ذکر اخباری که در صفحه وفات ابی ابراهیم موسی بن جعفر بن محمد بنعلی بن ابی طالب علیه السلام روایت شده واسع، on fol. 66r.

باب در ذکر جمعی از ولاد رسول علیه السلام و آلله که هارون الرشید ایمان را بعد از زهر دادن امام موسی عليه السلام در یکشب بیشتر وسایل سوای آنانی که در مایع لیلی و ایام کشته شدند، on fol. 74v.

باب در بیان سبیعی که از آن رو بر موسی موسی این بیشتر علیه السلام مینالله الله الكبیر توقف کرده و او از زنده میمانند و اکثر امتها که بعد از وقوع میکنند، on fol. 76v.

باب در ذکر اخباری که در باب توغیه از امام رضا علیه السلام و الفنا روایت هدیه است و خطبه آنحضرت در توغیه، on fol. 78v.

باب در ذکر مجلس امام رضا علیه السلام و الفنا با اهل دیوان و اصحاب مطالب در توغیه نزد مامون، on fol. 115v.

باب در ذکر مجلس امام رضا علیه السلام و الفنا با سلیمان مروزی متعلق می‌ماند بنزد مامون در مراوی توغیه، on fol. 133v.

باب در ذکر مجلس دیگر از امام رضا علیه السلام و الفنا در نزد مامون با اهل ملل و ازرابا مطالب و
باب في ذكر مجلس أئمة اختمر خضرعب امام رضا عليه النعمة و الفنا بيزد مامون در عصمت النبياء عليهم السلام الله الملك الأعلى، on fol. 147°.

باب في ذكر النبي امام رضا عليه النعمة و الفنا در غير اصحاب زس و احوال دعاونة مال ايشان براويت ورسيده است، on fol. 159°.

باب في ذكر النبي روايت هده است امام رضا عليه النعمة و الفنا در تفسير قول عدايتعلى كه فديناء بذبح عظيم، on fol. 162°.

باب في ذكر النبي امام رضا عليه النعمة خضرعب امام رضا عليه الصلاة من الله الملك الأعلى در معنى قول حضرعب مقدمه نبوي صلى الله عليه و آله كه فرموه اندا انها ابن الذين روايت شده است، on fol. 163°.

باب في ذكر النبي امام رضا عليه النعمة و الفنا در عالمات امام روايت هده است، on fol. 165°.

باب في ذكر النبي امام رضا عليه النعمة و الفنا در وصف امام و ذكر فضل و رتبه امام روايت شده است، on fol. 167°.
Out of the thirty chapters enumerated in the beginning of the work, the above twenty-three are found in the text. The last of these, which ends on fol. 184, is followed by a chapter which is continued to the end, but which is not mentioned at the beginning. It begins thus:

The author of the Kashf-ul-Ḥujub, fol. 103, calls the original ترجمة عيون اخبار الرضا, and the translation عيون اخبار الرضا. He says, too, that he saw a copy in the library of his father, but as some of the leaves at the beginning were wanting he could not discover the translator’s name.

Foll. 3–7 have been supplied in a later hand.

Emendations and annotations written on the margins are found throughout the copy.

Written in fair Indian Ta’liq.

Dated Thursday, the 14th of Jumādá II, A.H. 1110.

Scribe مصطفى دانش

The MS. is in a damaged condition.
No. 58.

foll. 156; lines 15; size 7\(\frac{1}{4}\) \(\times\) 5\(\frac{1}{4}\); 6 \(\times\) 4.

غاية الهمة

GAYAT-UL-HIMMAH.

A history of the Prophet Muḥammad, the early Khalifs and the Imāms.

Beginning:—

مسيأس تقدس أساس جنتاب كبير، راجبي را كه ممكنات را از بيايابان عدم بسبرستان وجود آورده مسلمانان را بشرف الإسلام

مشرف ساعغ

The full title given to the work by the author is—

غاية الهمة في ذكر الصحابة و الآية

but in an endorsement on the fly-leaf at the beginning it is also called—

رسالة ممديه

The author, who in the beginning of the work calls himself Muhammad ʿAlīm Yahyaʿi Afḍal Iḥābādī, محمد عليم يحيى أفاضلي الله آبادي, was the son of Shaykh Muḥammad Mūsā, شيخ محمد موسی. He gives a long genealogy on fol. 143\(\frac{1}{4}\), where he traces his descent from ʿAbd Ullah bin ʿAbbās, the uncle of the Prophet Muḥammad. In the preface he gives us to understand that in a.h. 1206 = A.D. 1792 he wrote this work for one of his relatives, Shaykh Ǧulām Ǧaus, basing his account on the following standard authorities, viz.:—

(1) ابناhumidity in معرفة الصحابة
(2) تاريخ ابن سككان
(3) تاريخ عبد الله يافعي
(4) اكمل بذكر اسماء الرجال
(5) جذب الغرب الي ديار النصوب
(6) مدارج السبحة
(7) ائتم عامرية شيخ عبد الحق دهلوی
He also refers to several works of his elder relatives, such as the
Mā`ūn al-`Ummāqān fī Ṣan`ā’ al-`Ummāqān wa `Abd `Abd al-Nasār, his grandfather, Shaykh Muḥammad Yaḥyā, better known as Ḥūb ʿUllāh Iḥābādī; the
Dīrāz al-taḥqīq fī Nāṣr al-ṣamīq of Ḥājī Shāh Muhammad Fākhīr, the second son of the aforesaid Shaykh and the
uncle and teacher of the present author; the works of Muḥammad Nāṣir Aflālī, also his uncle and teacher, and the youngest son of the
Shaykh.

He then proceeds to say that he had made a fair copy of only a few
pages of his composition when he was suddenly attacked by a high
fever attended by a severe shivering. He was confined to his bed for
more than two months. Afterwards when he intended to resume the
work, to his intense mortification he could not find the draft in his
bookcase. He thought of making a new draft, but a fresh attack of
the fever prevented him. In the meantime, however, his son, Najaf
‘Ali, alias Muḥammad Aflālī, succeeded in finding the manuscript.
Thereupon the author set to work, and after a careful revision of the
draft produced the present work in A.H. 1209 = A.D. 1795. It is not
divided into any chapters or sections, but the contents may be described
as follows:

Muḥammad: his genealogy, on fol. 2b; his features and appearance
(حليّة مبارك), fol. 4a; persons who resembled
Muḥammad in features, fol. 10b; his wives, fol. 11a; his
children, fol. 17a.

Abū Bakr, on fol. 22a.
‘Umar, on fol. 36a.
‘Uṣmān, on fol. 54a.
‘Ali, on fol. 65a.
Hasan bin ‘Ali and the other Imāms, on fol. 82a.
Genealogy of the author, on fol. 143a.

Foll. 145a–156b. A treatise of his, entitled
ابصارة في احاديث الامام،
explaining the real posture assumed by the Prophet in the
تلميح، and the mode of placing his fingers on the knees and of his
lifting the forefinger in the
تلميح. In support of his statements he
quotes many Ḥadīṣ narrated by several reliable authorities.

Beginning:

إِنْ أَلَّهُ اَلّا اَلّهُ وَ أَسْتَهِدَ أَنْ مَجَّدًا عَبْدًا وَ رَسُولًا—بَعْد
مُحَمَّدِ مُسْلِمِ كَنِّي رُسُولُ مَقْبُولٍ بِغُودَ راَءُ أَمْرُ اْمْرَ وَرْمُود

Foll. 153a–155b are blank.
The treatise is defective towards the end, and breaks off with the following words:

"..."
Fol. 153r contains a prayer of five lines written by the author's own hand:

كأنه فعل محمد عليّم يحيى بن أبي دايم عمي عليه

Written in ordinary Indian Ta'liq.
Not dated, apparently beginning of the 10th century.

No. 509.
fol. 289; lines 20; size $11\frac{1}{2} \times 7$; $9\frac{1}{2} \times 5$.

ترجمة كشف الغمّة

**TARJUMAH-I-KASHF-UL-GUMMAH.**

A translation of Abul Ḥasan 'Ali bin Sa'id Fakhr-ud-Din 'Isā bin Abū Fath 'Arba'ī's أبو الحسن علي بن معيد فضل الدين عيسى کشف الغمّة في معرفة poplar Shi'ah history, ابن أبي الفتح أربائي الإبة.

The Kashf-ul-Hujub, fol. 124', mentions the author (died in A.H. 692 = A.D. 1293), but does not mention the present translation, though in an endorsement on the fly-leaf of this copy the names of the translator and of his work are written thus:

ترجمة المناقب يعني ترجمة كشف الغمّة تأليف علي بن حسن الزواري

The Kashf-ul-Hujub while praising the Arabic original remarks that it was appreciated even by "the enemies" (i.e. Sunnis), such as نواب صلح الدین الصفدي الوفيات, who, he says, praises the work in his حسن the first part treating of the history of the Prophet Muhammad and 'Ali, and the second dealing with the history of Fāṭimah and the Imāms. The present copy, which contains the translation of the
second part only, is defective at the beginning and opens abruptly, thus:

Contents:

The History of Fātimah, fol. 1a,
Hazān bīn `Ali, fol. 21a,
Husayn, fol. 45b,
`Ali Zayn-ud-`Abidin, fol. 71b,
Muḥammad Baqir, fol. 91b,
Ja`far Șādiq, fol. 108b,
Mūsā bīn Ja`far, fol. 136b,
`Ali Ridi`, fol. 161a,
Muḥammad Taqi, fol. 201b,
`Ali Naqi, fol. 216b,
Hasan `Askari, fol. 232a,
Muḥammad Mahdi, fol. 249b.

The authorities most frequently quoted are Kamāl-ud-Dīn Ṭāllah, Shaykh Muṣīd, and Shaykh Muṣīd. Written in ordinary Indian Ta`līq, with the headings in red. Spaces for headings are left blank in several places. The middle portion of the first fourteen folios is damaged. The date in the colophon is worm-eaten, apparently 17th century. The copy was written at Cuttack, Orissa.

Scribe
HISTORY OF THE MOGHULS.

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No. 510.

foll. 682; lines 19; size 13 × 8; 10 × 5.

تاريخ وصاف

TÂRÎKH-I-WASSÂF.

A complete copy of all the five volumes of the popular work Târîkh-i-Wassaf, otherwise called Tajziyat-ul-Amshâr wa Tajziyat-ul-A'sâr, لجزئة الأمصار و تزجية الأعصار, containing the history of the Moghul Sultanus from A.H. 656—712 = A.D. 1258—1312, with later additions in A.H. 728 = A.D. 1327.

Author: Khwâjah 'Abd Allah bin Faqîl Allah Wassaf, محمد عبد الله بن فضل الله وصاف

Beginning:—

حمد و سعیه‌ی که انوار الخلاصش آفاق و النفس زا چون فائشة

صح صادق معطی سادات

The author, who was born in Shîrâz, and whom Khwând Amir calls Maulâna Shihâb-ud-Din 'Abd Allah Shîrâzî, مولانا شهاب الدين عبد الله شیرازی, is generally known by his literary name Wassaf, the “panegyrist.” He was the son of Maulâna Faqîl Allah Shîrâzî, who, according to the author's own statement in the present work, died in A.H. 698 = A.D. 1298. Wassaf found a generous patron in the person of Wazîr Rashid-ud-Din, author of the Jâmi‘-ut-Tawârîkh. After Rashid-ud-Din's death, Wassaf continued to enjoy similar favours from the Wazîr's son and successor Siyâs-ud-Din. It was under the auspices of Rashid-ud-Din that he presented this work to Sultân Uljaytû on Thursday, 24 Muḥarram, A.H. 712 = A.D. 1312, and received from the king the title of Wâṣâf al-ummâr, “the panegyrist of His Majesty.” See fol. 624a.
The Tārikh-i-Wassāf is reckoned an excellent specimen of the florid style: it is enriched with verses in Persian and Arabic; the abundance of words, of phrases, even of whole chapters in the Arabic language show him to have been no mean scholar; there are apt citations from the Qurān too, introduced with such telling felicity, that one might easily take the author for a Ḥāfiz (one who learns the Qurān by heart); that he was a deep student of the sacred Book is obvious.

As a contemporary history of the Moghul kings the work is no doubt of great value; but the tedious redundancies of its rhetorical style are quite unsuitable for historical works. The author himself says that when, on his presenting it to Sultān Uljāytū, he read aloud one or two passages, the Sultān could not understand them until they were explained by Rashīd-ud-Dīn. Hammer-Purgstall remarks—"The history of Wassāf, so far as regards style, holds the same position in Persian as the Maqāmāt-i-Ḥarīrī in Arabic, being an unapproachable model of rhetoric, and also, in the opinion of the Persians, of historical art."

The work is practically a continuation of the Tārikh-i-Jahān Kushā of Juwaynī, of which our author speaks very highly, and to which he devotes a long panegyric on fol. 638°. He takes up the history at the point where the Jahān Kushā closes.

The Tārikh-i-Wassāf was lithographed in Bombay, A.H. 1269, and the first volume was published by Hammer with a German translation, Vienna, 1856. The contents of the work have been described by Hammer in the Jahrbücher, vol. 71, Anz. Blätt., pp. 27–31. See also Elliot, History of India, vol. iii., pp. 24–54; Quatremère, Histoire des Mongols, pp. 13, 68; D'Ohssoin, Histoire des Mongols, p. 27; Moel, Journal Asiatique, 5e Série, vol. viii., p. 54; Haj. Khal., vol. ii., p. 156; St. Petersburg Cat., p. 283; Vienna Cat., vol. ii., p. 181; Leyden Cat., vol. iii., p. 2; Ouseley, Biogr. Notices, pp. 230–235; Rieu, i., p. 161; Ethê, Bod. Lib. Cat., No. 147; etc., etc.

The work is divided into five volumes. Vol. IV. (foll. 460–682) is bound after Vol. V. (foll. 398–459).


Vol. II. treats of the Atābaks of Fārs, Lur, etc.

Vols. III. and IV. contain some account of India; the latter is brought down to A.H. 712 = A.D. 1312, and closes with the history of Chingiz Khān and his successors.

Vol. V., which deals mainly with the history of Abū Sa'īd, was subsequently added by the author. In some copies, as in Rieu, Add. 23517, and in this copy, there is some record of the events relating to A.H. 727 = A.D. 1326.
Contents:

Vol. I.

Preface; Death of Mangū Qāʾān in a.H. 655; Reign of Timūr Qāʾān, fol. 25°; Hulāgū’s conquest of Bagdad and other places, fol. 46°; Reign of Abāqā, fol. 54°; Kings of Egypt, fol. 86°; Accession of Sultan Ahmad, fol. 109°, his contest with Argūn, fol. 129°; Accession of Argūn, fol. 141°.

Vol. II.

The Salgūri Atābaks in Fārs, fol. 150°; Reign of Argūn, fol. 223°; Atābaks of Lur, fol. 245°.

Vol. III.

Reign of Kay Khātū, fol. 253°; Accession of Bāydū, fol. 278°; Sultan of Kirmān, fol. 281°; Description of India; Kings of Delhi, fol. 307°; Campaign of Gāzān, fol. 319°; Accession of Gāzān and his reign down to a.H. 700, fol. 323°.

Vol. IV.

Continuation of Gāzān’s reign from a.H. 701, fol. 460°; His death, fol. 529°; Accession of Uljaytū, fol. 541°. Death of Timūr Qāʾān and account of his successors, down to a.H. 711, fol. 574°; Account of Sultan ʿAlaʾ-ud-Din of Delhi, fol. 605°; Sultan of Egypt, fol. 608°; Account of the author’s presentation of the work to Sultan Uljaytū, fol. 624°; Abstract of the Taʾrikh-i-Jahān Kushā of Juwaynī, from the rise of Chingiz Khān to the death of Khusraw Shāh, a.H. 655 = A.D. 1257, fol. 638°. This volume ends with a dissertation on rhetorical figures, fol. 675°.

Vol. V.

Introduction, fol. 398°; Return of Uljaytū to Bagdad in Ramaḍān, a.H. 712 = A.D. 1312 and the account of the remaining period of his reign, fol. 409°; Accession and reign of Sultan Abū Saʿīd, fol. 418°.

The rubrics are omitted in some places. Written in ordinary Indian Taʾliq on blue papers.

A very modern copy. Not dated, apparently written in the 19th century. The name of the scribe given at the end of the fifth volume, fol. 459°, is شيخ تفضل حسين بن عظيم الدين محمد بن جلال الدين محمد.
No. 511.

foll. 400; lines 15; size 9½ × 6; 7 × 3.

شجرة الاتراك

SHAJARAT-UL-ATRÂK.

A history of Chingiz Khan, his ancestors from the time of Yâfes bin Nâh, and his descendants down to Timûr.

Beginning:—

الحمد لله السميع وهو علي كل شيء قديم و الصلاة و السلام على
غير خلفه و رزوله آلله.

The title of this work is a matter of dispute. Rieu, vol. i., p. 161, followed by Dr. Ethé, India Office Lib. Cat., No. 172, calls the work Ulûs-i-Arba'ah-i-Chingizi, and remarks that the title "Shajarat-ul-Atrak," written on the fly-leaf of his copy by Wm. Erskine (the name under which Col. Wm. Miles published an abridged translation, London, 1838), does not appear anywhere in the text. For his authority he quotes the concluding lines of the work, in which he says it is called Ulûs Arba'ah Chingizi, as follows:—

این نسمه الوس اربعه چینگیزیس و تعداد اسمی آلله

In our copy the above passage runs thus, with a slight alteration:—

این نسمه بيان الوس اربعه چینگیزیس و تعداد اسمی ملوك
اولاد ترك خان بن یاقین بن نوح عليهما السلام و نامهای خواچین
تركستان زمين كه درین رساله اسمه منقول اسمه از مجموعه كه
سلطان السعيد الغ بیک مرزابي شهيد نور الله مضجعه در ذكر خانان
الوس اربعه تألیف لموده إله تصور افتاد

the literal translation of which is "This book gives an account of the four clans of the Chingizi line," etc. In the present copy we find that the author distinctly calls the work Shajarat-ul-Atrak, fol. 24*:—

و چون لبرکتربن اولاد حضرت لوح یاقین بود عليهما السالم حق
تعالي أوا به تشریف رساله مشرف كردانديد و درین مسوده كه

m 2.
On fol. 258\textsuperscript{b} he again refers to the title thus:

Although in the lines quoted above the author says that he has based this work on Ulūg Beg’s history of the Khāns of the four clans, he frequently refers to “reliable histories,” and particularly names two important works, viz. the Ṭārīkh-i-Guzidah, by Ḥamd Ullah Mustafā, composed in a.h. 730 = a.d. 1329 (see Nos. 453–54 in this Catalogue), and the Ṭārīkh-i-Jahāngushāi of Ṭāṭār Malik Juwaynī, composed in a.h. 658 = a.d. 1259, in the following two places:

1. fol. 169\textsuperscript{a}:

2. fol. 244\textsuperscript{a}:

From this we learn that the author derived his account of Hūlāgū Khān from Juwaynī’s Jahāngushāi.

The Ulūs-i-Arna’ah of Ulūg Beg is mentioned in the Ṭārīkh-i-Rashidi. The ninth Maqālah of the Khulāṣat-ul-Akḥbār (see No. 463 in this Catalogue), treating of the history of the Moghuls, agrees in most points with the present text, and Khwānd Amir admits at the end that he derived it from the Ulūs-i-Arna’ah of Ulūg Beg.
According to Rieu, i.e., p. 164⁴, two copies of the original work of Ulug Beg are supposed to exist in the libraries of Constantinople.

The year A.H. 865 = A.D. 1402, which, according to Ethé, India Office Lib. Cat., loc. cit., is the last date mentioned in his copy before the epilogue, is not found in this copy; but in the same place we find an incidental reference to the death of Timur which, we know, took place in A.H. 807 = A.D. 1404:—

The late date A.H. 831 = A.D. 1427 (mentioned by Dr. Ethé), in which year Muhammad Khan bin Timur Khan bin Timur Qutlu Khan bin Timur Beg Uglan Khan, the thirty-ninth and last successor of Jûji Khan, is said to have ascended the throne, is found here on fol. 273⁹:—

The reign of Muhammad Khan is noticed on fol. 274⁴. The date A.H. 851 = A.D. 1447, mentioned by Rieu, loc. cit., as the latest date found in his copy on fol. 129⁸, which, by the way, seems to correspond with fol. 273⁹ of the present copy, is not found here, and it seems doubtful whether Rieu's date (851) is not a mistake for 831.

Contents:—

History of the ancient patriarchs from Adam to Nûh, foll. 1⁸-20⁸.
Sâm bin Nûh, fol. 20⁸. Ham bin Nûh, fol. 21⁸. Yâfeş bin Nûh, fol. 22⁸.

Reign of Turk, the eldest son of Yâfeş, and the ancestor of the Turks and Tâtârs, fol. 26⁸.

Line of the Tâtârs, fol. 32⁸.

Line of the Moghuls, beginning with Moghul Khan, fol. 32⁸.
Qârâ Khan, fol. 33⁸. Âçuz Khan, fol. 38⁸. Âi Khan, fol. 48⁸. Yûldûz Khan, fol. 49⁸. Mankli Khan, fol. 49⁸. Êl Khan, fol. 50⁸.

Line of the ‘Usmâni Sultâns, fol. 52⁸.

Birth of Timûchîn Qâ’ân, صاحبقران اعظم تيموجين قان (Chingiz Khan), on 9 Dulhijjah, A.H. 549, fol. 79⁸.

Reign of Timûchîn Qâ’ân begins on fol. 90⁸.
Timūchīn Qā'ān receives the title of Chingiz Khān, fol. 100a.
Conquest of Khatāi by Chingiz Khān, fol. 112b. His wives and children, fol. 116a. His wars against Persia and his contests with the Khwarazmshāhīs, foll. 134b–226b. Chingiz Khān's illness, his will to his sons and chiefs, and his death on 4 Ramadān, a.h. 624, fol. 226b.

Line of Uktāi Qā'ān, fol. 232a.
Line of Jāji Khān, fol. 251a.
Line of Hulāgū Khān and the Īlkhānīs, fol. 275a.
History of Sulṭān Abū Sa'id Bahādur Khān bin Uljā'ītū Sulṭān, foll. 320b–339b.

Line of Chaqṭāī Khān, fol. 367a.

Written in bold and clear Nasta'īq, within red and blue borders, with an illuminated headpiece.
The original folios have been inlaid in new margins.
Not dated, apparently 17th century.
HISTORY OF TĪMŪR.

No. 512.

foll. 549; lines 21; size 11 × 6; 8 × 3½.

ظفر نامه

ZAFAR NĀMAH.

The well-known history of Tīmūr from his birth, A.H. 736 = A.D. 1335, to his death, A.H. 807 = A.D. 1404, with a sketch of Khalil Sulṭān's reign.

Author: Maulānā Sharaf ud-Dīn 'Alī Yazdī, مولانا شرف الدين علي يزدي.

Beginning:—

حمدا كثيراً مبارك ا لهم بولي الملك من بناء،

This is unanimously admitted to be the most trustworthy history of Tīmūr. Khwānd Mīr, in his Ḥabib-us-Siyar, vol. iii., Juz 3, p. 148, in praising the work, remarks that up to that time he had not met with a better history in the Persian language:—

با اعتقاد راهم حروف در في تاريخ بلطافه و لطافه آن در

أسلوب فارسي نسخه مكتوب نيسبت الع

In chap. ii. the author reveals his sources. Tīmūr had always in attendance a staff of learned men, Persian secretaries and Uigūr penmen (بقبليان ايغور و دبيران فرس), who recorded every event as it occurred. Strict orders were given to observe the utmost accuracy, and to avoid alike exaggeration and belittling. These records were then written in a polished and elegant style, and were afterwards brought into the royal presence to have their accuracy tested. In this way two historical records, one in Turkish and another in Persian, were prepared. Besides this, some other officials of the court were also employed in recording the events of Tīmūr's reign after ascertaining their truth.
The author then proceeds to say that his royal master, Ibrāhīm Sulṭān, second son of Shāh Rukh, and grandson of Timūr, a great patron of learning, and himself a man of letters, who took the keenest interest in the present work, procured materials from all quarters, and collected a number of Persian and Turkish readers, scholars and writers. For each event reference was made to the Turkish and Persian texts, eye-witnesses were sent to ascertain the truth, and in case of doubtful points messengers were sent to settle discrepancies in the MSS. In this manner, when a correct version had been obtained, it was brought to the prince to be approved, and was then made over to Sharafirud-Din to be decked in all the graces of a literary style. The text was then again brought to the prince for his final approval.

Petis de la Croix, in his translation of the above passage, erroneously gives the compiler of the compilation to Timūr instead of Ibrāhīm Sulṭān.

The author, Maulānā Sharafrud-Din ‘Ali, who adopted the poetical title of Sharafr, was a native of Yazd and a man of great piety. At the request of Mirzā Sulṭān Muḥammad, the governor of ‘Īrāq, he came to his court; and after some years, when Shāh Rukh came to Isfahān to subdue the Mirzā, who had rebelled against Shāh Rukh, he (Sharafr) was accused of having instigated the Mirzā, and like many others was to suffer death by Shāh Rukh’s order, when Mirzā ‘Ābd-ul-Laṭif, on the pretense that his father, Mirzā Uluḡ Beg, was in need of Sharafr’s services in connection with his astronomical observations, rescued the author from the impending danger, and sent him to Samarkand. Sharafr returned to his native place in a.H. 853 = A.D. 1454, where he died in a.H. 858 = A.D. 1459, and was buried in the college called Sharafrayh after him. See Ḥabib-us-Siyar, vol. iii., Juž 3, p. 148; Daulat Shāh, pp. 378-380; Hammer, Schöne Redekünste, p. 284. See also Elliot, History of India, vol. iii., p. 478; Ḥāj. Khal., vol. iv., p. 175; Morley, Descriptive Catalogue, pp. 94 and 95; Charmoy, Mémoires de l’Académie de S. Petersbourg, 6e Série, vol. iii., p. 92; G. Flügel, p. 189; Copenhagen Catalogue, p. 19; J. Aumer, p. 86; Rieu, i., p. 175; Ethé, Bodl. Lib. Catalogue, Nos. 153-159; Ethé, India Office Lib. Catalogue, Nos. 173-191 and Nos. 2831-2832, etc.

The whole work was translated into French by Petis de la Croix, "Histoire de Timur-Bec," and published after his death, Paris, 1722, and translated into English by J. Darby, London, 1723. An extract (text and translation) is given by C. Stewart, Descriptive Catalogue, pp. 234-247.

The date of composition of the Zafar Nāmah, as given in the Ḥabib-us-Siyar, loc. cit., is a.H. 828 = A.D. 1424, a date expressed by the chronogram صنف في هبراز.

The Introduction or the Ifritāb, better known as مقدمه طفر نامه, written by the same Sharafrud-Din before the Zafar Nāmah in a.H. 822
HISTORY OF TIMÚR.

= A.D. 1419, is found only in a few copies. It treats of the genealogy of the Turkish Khâns, and of the history of Chîngiz Khân and his descendants down to Timûr, and has been described in Rieu, i., p. 175; G. Flügel, p. 189; Ethé, India Office Library Catalogue, No. 178.

The Zafar Namah was edited in two volumes in Bibl. Indica by Maulavi Muḥammad Iḥādād, Calcutta, 1887.

Written in ordinary Nastaʿlīq, within red-ruled borders. The headings are written in red; occasional emendations are found on the margins.

Dated 17 Ramadân. The last figure of the year is illegible on account of a worm-hole, the third partly resembles 5, but the first two distinctly read 10.

No. 513.

foll. 364; lines 25; size 11 3/4 x 6 1/4; 8 1/4 x 3 3/4.

مطلع السعدین

MATLAʿ-US-SAʿDAYN.

The first of the two volumes of ‘Abd-ur-Razzâq bin Isḥâq us-Samarqandi’s (مولانا عبد الرزاق بن اسحاق السمرقيندي) history of the Timurides from A.H. 704 to 875 = A.D. 1304–1470. The full title of the work is مطلع السعدین و موقع البیغین.

This copy is distinguished by having a preamble, unknown in other copies. In this we are told that in the composition of the work the author received assistance from several learned men, among whom he specially mentions Maulâna Niẓâm-ud-Din ‘Abd-ul-Wâsiʾ. He also tells us that the work consists of two Qisas (volumes). The first beginning with the birth of Abû Saʿîd Bahâdur Khân and ending with the history of Timûr, covering the period A.H. 704–807 = A.D. 1304–1404. The second opening with the accession of Shâh Rûkh in A.H. 807, and closing with A.H. 875 = A.D. 1470. At the end of this preamble the scribe adds the words ‘الحبل بين يدي السcribe,’ which mean that it was copied from the autograph of the author.

The preamble runs thus:

كتاب مطلع سعدين و موقع البیغین که منتظم در سلاک قسمین و منقسم بر عهد سلطانین و قوعیانه ... قسم اول مشتمل بر شرح
This, then, contradicts the popular notion that the Mata'la'-us-Sa'dayn is due exclusively to the pen of 'Abd-ur-Razzaq. Niẓām-ud-Dīn 'Abd-ul-Wāsī', whom our author mentions as his principal helper, seems to be identifiable with Maulānā Niẓām-ud-Dīn Shāmī, the author of the Zafar Nāmah, a history of Timūr from the beginning of his career to the end of a.h. 806 = A.D. 1403. See Rieu, i., p. 170. The author of the Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 90, remarks thus: "Most of the facts of Timūr's history are derived from the work of Maulānā Niẓām-ud-Dīn Shāmī, who is also known as Shāhīd 'Uẕaẓ̱ānī."] evidently a mistake for Shāhīd 'Uẕaẓ̱ānī, a name taken from some fort in or near Tabrīz. Dorn, St. Petersburg Cat., p. 287 (Rieu, loc. cit.), also quotes a passage from 'Abd-ur-Razzaq's Mata'la'-us-Sa'dayn, in which the author refers to Niẓām-ud-Dīn 'Abd-ul-Wāsī' as his chief authority. The usual preface begins thus on fol. 2v:—

حسن مطلع اظهار انوار افتيح مثال ولطف مظهر آثار إظهار
در إيضاح مبدأ ومال آله
Maulaná Kamâl-ud-Din 'Abd-ur-Razzâq, son of Maulaná Jalâl-ud-Din Ishâq Samarqandi (مولا نا مکال الدین عبد الرزاق بن مولا نا جلال الدین اسماعیل السمرقندی)), was born at Herat on 12 Sha’bân, a.h. 816 = A.D. 1413. His father, Ishâq, was engaged for a long time at the court of Shâh Rukh in the capacity of a Qâdi and Imâm, and was occasionally called into the royal presence to explain points of law. After his father's death, in a.h. 841 = A.D. 1437, he wrote a commentary upon 'Add-ud-Din's treatise on Noun and Particle, dedicating it to Sultân Shâh Rukh; and it was on this occasion that he secured his first introduction to the notice of Shâh Rukh. In the latter part of Shâh Rukh's reign 'Abd-ur-Razzâq was sent to India as an ambassador to the King of Bijânagar. At the end of three years he returned to Khurâsân. Of this embassy he has given us a very interesting account in the present work, foll. 148-167. He was also sent on a mission to Gilân in a.h. 850 = A.D. 1446, and after Shâh Rukh's death, which took place in the same year, he was successively attached to the services of Mirzâ 'Abd-ul-Latîf, Mirzâ 'Abd Ullah, Mirzâ Abul Qâsim, and lastly of Sultân Abû Sa‘îd, by whom he was appointed, in a.h. 867 = A.D. 1462, Shaykh of the monastery (خانقاห) of Shâh Rukh in Herat, where he spent the remaining portion of his life in pious devotions, dying in Jumâdâ II, a.h. 887 = A.D. 1482. See Hâbib-us-Siyar, vol. iii., Juz 3, p. 335, Quatremère, in Notices et Extraits, vol. xiv., devotes 500 pages to his life and a critical estimate of his work, together with an account of the earlier years of the reign of Shâh Rukh. The story of the Chinese and Indian embassies is also given, accompanied by a French translation.

The contents of the work have been fully described by Hammer, Jahrbücher, vol. 71, Anz. Blätt., pp. 32-47. A list of the various editions of fragments of this work will be found in Morley's Descriptive Catalogue, p. 98. See also Elliot, History of India, vol. iv., pp. 89-126; Charmoy, Mémoires de l'Académie de S. Pétersbourg, 6e Série, vol. iii., p. 94; Ouseley's Travels, vol. i., p. 322; G. Flügel, ii., p. 190; J. Aumer, pp. 87 and 88; Cat. des MSS. et Xylogr., pp. 276-288; Háj. Khâlî, vol. v., p. 693; Rieu, i., p. 181; Ethé, Bodl. Lib. Cat., Nos. 163 and 164; Ethé, India Office Lib. Cat., Nos. 192-195.

Although in the preface, fol. 3', the author states that the work covers a period beginning with the birth of Abû Sa‘îd Bahádur Khân, a.h. 704 = A.D. 1304, and closing with a.h. 874 = A.D. 1469, it will be seen that it has been brought down to the month of Şafar, a.h. 875 = A.D. 1470, when Sultân Husayn ascended the throne for the second time.

Again on fol. 34', where he tells us that from the time of Abû Sa‘îd the events are narrated year by year, he incidentally mentions a.h. 875 = A.D. 1470 as the date of composition:—

بعد ازایین سال بالا از زمان ولادت تا زمان وقظت بل الي ...
In the following subscription at the end of this copy he tells us that he completed the original on Thursday, 15 Jumādā II., A.H. 871.

Written in a cursive Nasta'liq, with the headings in red. Dated Rajab, A.H. 187, which evidently stands for 1087.

The colophon runs thus:

The MS. is in a damaged condition.

No. 514.

foll. 375; lines 23; size 10\frac{1}{4} \times 7; 8 \times 5.

The second volume or latter half of 'Abd-ur-Razzāq Samarqandi's Matla'-us-Sa'dayn, containing the history of Timūr's descendants, from the accession of Shāh Rukh in Herat, A.H. 807 = A.D. 1404, to the second accession of Sultān Ḥusayn Mirzā in Ṣafar, A.H. 875 = A.D. 1470.

Beginning:

فاتحة كلام حمد و ثناء ملك عاليمي بابد كه ثناء ستایش از

ضمير مدير آل
A fairly old copy.
Written in careless Nasta'liq, with red-ruled margins.
Not dated, apparently 10th century A.H.
The seals on the fly-leaf at the beginning have been effaced by some mischievous hand.
One note is dated A.H. 1140.

No. 515.

foll. 186; lines 15; size 9 x 5½; 6½ x 4.

MALFŪZÂT-I-TĪMŪR.

The Autobiographic Memoirs of Timūr, translated, it is alleges, from a Turki original.
Translator: Abū Ṭalib ul-Ḥusaynī ul-ʿAriḍī.

ابو طالب الصسیئی العریضی

Beginning with the translator's preface:—

حمد بلیغ صبحانی را که بیانضائی آهه کرده الب

The Memoirs begin thus in the middle of fol. 2n without any marked heading or space:—

فرزندان سعادت لیغ و امراهان دولت لیغ و وزراي کفايت لیغ

معلوم الوس کنم تنكری تعالی مرا بسیب دوزده چیز که شعار خود

ماخسم پرکی داد الع

Abū Ṭalib Husaynī, a native of Khurāsān, presented these Memoirs to Shāh Jahān, in A.H. 1047 = A.D. 1637, or short time before.

In the short preface Abū Ṭalib says that he made this translation from a Turki book which he found in the Holy Places (حرمین), in the library of Ja'far Pādshāh, the ruler of Yaman. In it Timūr had recorded the events of his life from his seventh to the seventy-seventh (or, according to the following M.S., seventy-fourth) year.

There are serious objections against the authenticity of these Memoirs, the existence of which is not corroborated by any direct or reliable evidence. The historian Sharaf-ud-Dīn ʿAlī Yazdi, who thirty years after Timūr's death, wrote the emperor's history entitled Zafar
Námah (see no. 513 in this catalogue), while giving in the preface to that book a detailed account of his various sources, clearly states that he had free access to all the documents and official records, but does not refer to these Memoirs. Again, in the preface to the revised and enlarged edition of these Memoirs made at the request of Sháh Jahán by Muḥammad Āḏal Būkhārī in a.H. 1047 = A.D. 1637, we are told that Sháh Jahán, being dissatisfied with Abú Ẓalib's version, and finding that it contained mistakes and errors as regards dates and facts, ordered Muḥammad Āḏal Būkhārī to make an amended edition.

Major Charles Stewart translated a portion of the Memoirs from the beginning to a.H. 777 = A.D. 1375. This was printed in London, 1830. The "Designs" and "Enterprises" and the "Institutes" were edited in the original Persian, with an English translation, in Oxford, 1783, by Prof. Joseph White and Major Davy; these two books were subsequently translated into French by M. Langlès in 1787. Copious extracts in English will be found in Elliot, History of India, vol. iii., pp. 389–477. See also Morley, Descriptive Catalogue, p. 95; Erskine, Mémoirs of Baber, pp. 2 and 3; Rieu, i., p. 177; Ethé, Bodl. Lib. Cat., No. 150; Ethé, India Office Lib. Cat., Nos. 196–202, etc.

This copy contains:—


2. Institutes, Designs and Enterprises, beginning on fol. 129*:—

فوزنداش ملک گیبر کامگار و نبایر ذو التدر ملک دار آل

The Institutes, Designs and Enterprises, are followed by a continuation dealing with Timúr's principles as to the proper treatment of conquered races and his views upon various points of law referred to him.

Written in Indian cursive character, within gold-ruled borders, with an illuminated head-piece at the beginning of each section.

Not dated, apparently 19th century.

No. 516.

foll. 190; lines 11; size 10 × 6; 7 × 4.

The same.

An incomplete copy of the Malfuzát-i-Timúr. The full title given here to these Memoirs runs thus:—
After which Abū Ṭālib's preface begins thus on fol. 4⁴:

محمد بليغ سمجاني را كى مقتضى آلّه كريمه و哲

The Memoirs begin on fol. 4⁵:

فرزندان سعادت لیق و امراي دولت لیق ال

This copy breaks off in the midst of the Memoirs with an account of Amīr Ḫūsain under the heading مجلس صلح و مصالحة من و أمير يحسن، corresponding with fol. 95⁶ of the preceding copy.

This beautiful copy bears on fol. 4⁴ a seal of الله ورد يهان عالم كبير شاهي, dated a.h. 1071.

This Allahwardi Khān, whose original name was Jaʿfar Khān, was a noble of Aurangzib's time, who bestowed upon him the title of Allahwardi Khān 'Ālamgīr Shāhi. He received the Šābahdārī of Allahabad from the emperor, and died there in a.h. 1079 = A.D. 1669. His father, whose name was also Allahwardi Khān, was a nobleman of Jahāngīr's time, and died in A.H. 1069 = A.D. 1658.

Written in elegant bold Nastaʿlīq within gold ruled and coloured borders, with a fine illuminated head-piece.

Not dated, apparently 16th century.
HISTORY OF
THE EARLY KINGS OF PERSIA.

No. 517.

foll. 129; lines 15–19; size 10 × 6; 7½ × 4.

كتاب المعجم في آثار سلوك العجم

KITÂB-UL-MU‘JAM.

A history of the early Kings of Persia, from Kayāmarṣ to Anūshirwān.

Author: Faḍl Allah ul-Ḥusaynī.

The MS. is defective at the beginning, and opens abruptly with the following words:

هائسته وصفاته بنديده وواردات غيب كه برات جهر بي

Ubīb

The exact date of composition of the work is not given in the text, but as the preface, a long one, is devoted to the praise of the reigning prince, Atābak Nuṣrāt-ud-Dīn Aḥmad bin Yūsuf Shāh, of the dynasty of Lur Buzurg, who succeeded his brother Afrāsiyāb (killed by the Mongols) A.H. 695 = A.D. 1295, and died in A.H. 730 = A.D. 1329, it must have been composed between those two dates.

The author of the Haft Iqlim and several others have confounded this author with ‘Īzz-ud-Dīn Faḍl Allah, father of the historian Wāṣṣāf. Hāj. Khal., vol. v., p. 628, fixes a very early date, viz. A.H. 654 = A.D. 1256, for the composition of the work. See Morley, Descriptive Catalogue, p. 132; Munich Catalogue, p. 78; Sir Wm. Ouseley’s Catalogue, No. 315; Rieu, ii., p. 811; Ethé, India Office Lib. Cat., No. 285; W. Pertsch, Berlin Cat., pp. 420 and 421. The work has been edited at Teheran, 1843. It was translated into Turkish under the title of بالغ نامه or ترجمان بالغه, see Pertsch, loc. cit.

Written, sometimes diagonally, in Nīm Shikastah within coloured ruled borders.
The colophon says that the copy was written on Sunday, 15 Muḥarram, A.H. 1085, at Shāhjahānābād.

The MS. bears the signature "Goure Ouseley" on the first page.

The seals of Nawwāb Vilāyat 'Alī Khān and Khwurshid Nawwāb of Patna are fixed in several places.

No. 518.


NIZĀD NĀMAH.

An abstract of the history of the Persian Kings, and of their descendants who ruled in different parts of the world from the earliest times down to A.H. 1274 = A.D. 1857.

Beginning:

The name of the author is not to be found. On fol. 1* the title of the work is given as نیزاد نامه, but in an endorsement it is written as "Tarikh-i-Bādshāhān-i-Īrān."

The work is divided into two main Sections:

SECTION I.

Contains the history of the various dynasties of the Persian Kings, with a short account of the kings under each dynasty, and of their descendants who ruled in different parts of the world, such as Sind, Multān, the Deccan, etc. It concludes with an account of the rulers of Sind and Multān (fol. 77*).

SECTION II.

Contains a compendium of all notable events in chronological order from the date of the Prophet Muḥammad's birth down to A.H. 1274 = A.D. 1857.

This copy, written by an illiterate scribe in a careless Indian Ta'liq, is full of clerical mistakes. The headings are written in red throughout.

Dated 22 Şafar, A.H. 1284.
HISTORY OF THE ŞAFAWÎS.

No. 519.

foll. 349; lines 19; size 12½ × 8½; 9½ × 5½.

تاریخ عالم آراي عباسی
TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A history of the life and reign of the Şafawi King, Shâh 'Abbâs the Great, and his predecessors.

Author: Iskandar Beg Munshi.

Beginning:—

جمون لماش محامد کبریای الیک که بیرن از دايره عتلول و افهام

اسب آلک

In the concluding lines of the work, completed in A.H. 1038, the author gives us to understand that he had then reached the age of seventy. He must have been born then about A.H. 968 = A.D. 1560:—

که در مدینه خیاب که در حین اتمام ابن صعیفه صفوی نهاد

شمار آن بهساعاد را میده... . .

In the preface the author, who calls himself Iskandar al-Munshi, states that in his youth, at the evil suggestion of some imprudent persons, he applied his mind to the study of arithmetic, and spent a portion of his life in the service of the rich. He soon, however, realised his folly and devoted himself to the art of composition, and after attaining some skill enrolled himself among the Munshis of the Imperial Court. He says at the end that he hoped, should life and leisure be spared to him, to add a Khâtîmah containing wonderful and curious notices, collected during his life. But it seems that he did not survive to carry out his plan. According to the preface the author completed the work in its original shape in A.H. 1025 = A.D. 1616, dividing it into a Munaddimah on the ancestors and predecessors of Shâh 'Abbâs, and two Sahifahs, the first containing the history of Shâh 'Abbâs from his birth to his accession (A.H. 978–996 = A.D. 1571–1588);

A continuation of the 'Ālam Arā-i-Abbāsī, composed for Murtaḍā Qulī Khān, governor of Ganjā, and containing the history of Shāh Šafī's reign, is ascribed in the St. Petersburg Catalogue, p. 291, to Ḥusaindar Munṣhī, but in the Munich Catalogue, p. 80, to another author, viz. Muhammad Maṣūm bin Khwāja Ḡūrānī. This copy comprises the Muqaddimah, the first Šahīfah and the Maqṣad-i-Ṣānī as follows:


Šahīfah I. There is a lacuna after fol. 53°, and the earlier portion of the account relating to the birth of Shāh 'Abbās is wanting. Death of Shāh Ṭahmāsp, fol. 60°. Amirs and nobles who lived before the reign of Shāh 'Abbās, fol. 62°. 'Ulamā and Shaykhs, fol. 63°. Ḥākims (the heading is wanting), fol. 72°. Calligraphers, fol. 74°. Painters, fol. 76°. Poets, fol. 78°. Singers and Musicians, fol. 81°. History of Ismā'īl Mirzā (fol. 87°), and Sūłṭān Muḥammad (fol. 105°), down to the accession of Shāh 'Abbās (A.H. 996 = A.D. 1588).

The second Šahīfah is wanting in this copy. The second Maqṣad (Maqṣad-i-Ṣānī), comprising the history from the beginning of A.H. 1026 = A.D. 1617 to the death of Shāh 'Abbās, A.H. 1038 = A.D. 1629, and the subsequent proclamation of his successor Shāh Šafī in Isfahān, begins thus on fol. 225°:

"بعت از حمد و سیاس خالق آسمان و زمین آللک"

This copy, though a modern one, is very neat. It is written in a very distinct Indian Ta'liq, on good thick paper, with the headings in red.

Not dated, apparently 19th century.
No. 520.

foll. 266; lines 23; size $11 \times 7\frac{3}{4}$; $7\frac{3}{4} \times 8$.

The same.

Another copy comprising, like the preceding, the same Muqaddimah, the first Ṣāḥifah and the second Maqṣad.

The second Maqṣad has been wrongly placed first, and occupies foll. 118–97v. Foll. 97v–99v blank.

The first Ṣāḥifah with the usual Muqaddimah begins on fol. 100v. The MS. bears in several places the seals and signatures of Nawwāb Vilāyat Ṭa'liq with the headings in red.

Written in a careless Indian Ta'liq, with the headings in red. Not dated, apparently beginning of the 19th century.

No. 521.

foll. 376; lines 23; size $14\frac{1}{2} \times 9$; $10\frac{3}{4} \times 6$.

The same.

A very valuable copy of the second Ṣāḥifah, containing the history of the first thirty years (A.H. 996–1025 = A.D. 1588–1616), and the second Maqṣad, written only four years after the date of composition.

Beginning:—

عنوان صعیفة سلطنت و عالم آرائی بانیشاہان الغ

The second Maqṣad begins on fol. 285v. At the end of the second Ṣāḥifah the MS. is dated A.H. 1043. The name of the scribe given there is عین علي السیری.

Written in good Nasta'liq, within gold and coloured ruled borders, with a double-paged 'Unwān at the beginning of the copy and illuminated headpieces at the beginning of each section. The headings throughout are written in red.
No. 522.

foll. 353 × 110; lines 23; size 11 1/2 × 6; 8 × 4.

The same.

Another good copy of the same second Ṣaḥīfah and the second Maqṣad, beginning as usual.

The second Ṣaḥīfah comprises the first 353 folios, and the second Maqṣad the last 110 folios.

The MS., though a little damaged, seems to be correct. It is written in a learned minute hand with copious corrections and notes on the margins.

Foll. 341-345 have been supplied in a later hand.

It bears double-paged ʿUnwāns and illuminated head-pieces at the beginning of each section.


Not dated, apparently 18th century.

No. 523.

foll. 127; lines 12; size 8 1/2 × 5; 6 1/2 × 3 1/2.

تاريخ طاهر وحيد

TÂRÎKH-I-TÂHIR WAḤîD.

A good and correct copy of the history of the first fifteen years of the reign of Shâh ʿAbbās II., who ruled over Persia A.H. 1052-1077 (A.D. 1642-1669).

Author: Muḥammad Tâhir Wahîd, محمد طاهر وحيد.

Beginning:—

نيايش خالقي را سرافص كه زيان محمد سمكال ار زگفان

The author, who has been already mentioned in vol. iii., p. 172, of this catalogue, in his lengthy preface (foll. 1v-12v), devoted to the panegyrics of Shâh ʿAbbâs II., and to his own late patron, the Wazir Khalîfah Sulṭân (d. A.H. 1064= A.D. 1653), states that the latter introduced him to the King, at whose command he wrote this work.
Contents:—

Preface, fol. 1ª.


His genealogy, fol. 14ª.

His accession to the throne on 11 Šafar, A.H. 1052 = A.D. 1642, and the history of the first year of the reign, fol. 17ª.

The history then proceeds year by year, the headings of which have been omitted throughout. The MS. is defective towards the end, and breaks off thus:—

وكروهي انبوه و فيدان كوه شکوه روایت فندهار نموده مجرد نیز
باتفاغی دارا شکوه بسر کالن خود که پنطب ولي عهدي از سایر
اولاد او استیار دارد وارد کابل گردد اورنگزاد و سعد الله خان
وارد فندهار بشهد ...

A full account of the work is given in Rieu, i., p. 189. See also Ethé, Bodl. Lib. Cat., No. 301; Cat. des MSS. et Xylogr., p. 292; Asiatisches Museum, p. 382; Mackenzie Collection, vol. ii., p. 123; Ethé, Ind. Office Lib. Cat., Nos. 555–557.

According to Rieu, loc. cit., the work is designated in the Qiṣṣa-ul-Khâqānî as Tārīkh-i-Jadid. In Ethé, India Office Lib. Cat., loc. cit., it is called تاریخ شاه عباس ثانی، while in the present copy it is endorsed in one place as "Reyazul Akhbar," and in another as رياض التواریخ.

Written in good and clear Nasta'liq, within gold-ruled borders, with illuminated 'Unwān and head-piece.

Some of the original folios have been mounted on new margins.

Not dated, apparently 18th century.
HISTORY OF NÂDIR SHÂH.

No. 524.

foll. 220; lines 16-22; size 10 x 5½; 6½ x 3.

تاريخ جهانکشایی

TÂRÎKHZ-I-JAHânKUSHÂI.

The well-known history of Nâdir Shâh, who ruled over Persia A.H. 1148-1160 = A.D. 1736-1747, together with a summary account of the events which immediately preceded and followed his reign.

Author: Mirzâ Muḥammad Mahdî Khân Astarâbâdî bin Muḥammad Naṣîr, میرزا محمد مهندی خان استرابادی ابن محمد نصر

Beginning:—

بر دانایان رموز آگاهی و دقت‌های پایان حکمت‌های الهی واضح است

که در هر عهد و آوان چه اوضاع جهان منقلب و پریمان الغ

According to Sir Harford Jones Brydges, History of the Kajars, p. clxxxi. note, Mirzâ Mahdî Khân was Nâdir’s private secretary; and the author of the Fawâ’id-i-Ṣafawiyah (composed in A.H. 1211 = A.D. 1796) informs us that the Mirzâ was employed during fifteen years in writing the Târikh-i-Nâdiri. The present copy bears no dedication, but some MSS. contain an epilogue, dated A.H. 1171, in praise of Muḥammad Ḥasan Khân, the father of Āqâ Muḥammad Khân Qâjar.

After a rapid review of the events which preceded the elevation of Nâdir to the throne of Persia, the author gives a detailed history of Nâdir’s reign to his death in A.H. 1160 = A.D. 1747, and concludes with a summary account of the reigns of ‘Ali Shâh and Ibrâhîm Shâh.

This work, generally known as تاریخ نادری, is sometimes confounded with the author’s other history of Nâdir Shâh, entitled دره نادری, which contains substantially the same matter as the present, and which he wrote in imitation of the history of Waṣṣâf. The
author of the Tārīkh-i-Muḥammadī, fol. 7* (see No. 526 in this catalogue) mentions the Tārīkh-i-Nādirī and Durrah-i-Nādirī as two distinct works of Mirzā Mahdī Khān.

For other copies, see Rieu, i., p. 192 sq.; W. Pertsch, Berlin Catalogue, pp. 437–439; W. Morley, p. 138; J. Aumer, p. 81; Cat. des MSS. et Xylogr., p. 293; A. F. Meheren, p. 23; Rosen, MSS. Persans, pp. 140–141; Ethé, India Office Lib. Cat., Nos. 558–565; Ethé, Bodl. Lib. Cat., Nos. 302–306. It was translated into French by Sir William Jones, under the title of Histoire de Nader Chah, Paris, 1770. He also published an English translation, London, 1773. Translated into German by M. Gadebusch, Greifswald, 1773. Lithographed at Teheran, a.h. 1260, and also at Bombay and Tabriz; printed at Calcutta, 1845, for the Asiatic Society of Bengal.

Written in Nim Shīkastah, sometimes diagonally, within gold and coloured ruled borders with an illuminated head-piece. The headings are written in red throughout.

In the colophon the scribe, who gives his name as Ḥayāt ‘Ali Dīkhwī, حمام علي دهلوی, says that he began the transcription at Lucknow in Sha‘bān, a.h. 1230 = a.d. 1814, and that after a prolonged illness he completed it at Shāhjahanābād in a.h. 1231 = a.d. 1815.

A seal bearing the inscription محمد محمد is found on the fly-leaf at the beginning.
HISTORY OF THE ZANDS.

No. 525.

foll. 90; lines 13; size 8½ x 5; 6 x 3.

[تاریخ زندیه]

[TÂRÎKH-I-ZANDIYAH.]

A condensed history of the rise and fall of the Zand dynasty, written during the reign of Āqâ Muḥammad Khân Qâjâr (A.H. 1193–1211 = A.D. 1779–1797), the first king of the Qâjâr line.

Beginning without حمد:

این کتاب حقیقت نامه ای است که انتهای بعد از شهنشاه دوران و یکانه زمان نادرشاه صاحبزادان روی داده تا تاریخ حکومت انجام‌آمده در مملکت ایران. الله تعالی بی‌فصل مذکور خواهد شد.

At the beginning the author, who does not reveal his name, says that the work (to which he has given no name), contains the history of events which followed the death of Nâdîr Shâh (A.H. 1160 = A.D. 1747) down to the time of Āqâ Muḥammad Khân, of whom he speaks in the present tense.

The title, "Haqeqat Nama," endorsed on the MS. is evidently taken from the opening line of the work, where the words حقیقت نامه are used in a different sense. As the work deals with the history of the Zand dynasty, I have ventured to designate it as "Târikh-i-Zandiyah."

It opens with a short history of 'Âdîl Shâh (the nephew and immediate successor of Nâdîr Shâh) and 'Abd Âhîm Shâh, and ends with an account of the rise of Āqâ Muḥammad Khân Qâjâr and his defeat and capture of Luṭf 'Alî Khân, the last king of the Zand dynasty.
Contents:

داستان خروج نمودن ابراهیم شاه برادر کوهیک علی‌شاه و حقيقة
احوال آن (۴) (on fol. 4r).

حقيقة ظهور ابو الفتح فغان بقعیاری و بعد عبایری علی‌میرداهن
فغان بقعیاری (۵) (on fol. 5r).

ذکر ظهور دولت بندگان والد جاه غامی عظیم شانی و راه‌الاقبال
یعنی بندگان دارا دربان کرم فغان با چاه و جلدکه از این نوشتروان
عادل و عانم طی کوه دولت و مصافین و زنگنه عدالت و مروب
ربوده نود (۶) (on fol. 7r).

ذکر وقایع صالح فغان بچه که دربان آوان هاگم دارالعلم شیراز
بود و حقيقة طاغی شدن او (۷) (on fol. 10r).

ذکر جوانیدی جوانان قدون و مدرانگی و بهادری اهل بلد
قدون بسب سیور و نظام بقعیاری و مراهکت نمودن موسم خان
انتشار با برادر خود امیر گولی فغان در رکاب ظفر انتساب اعتدال
حضرت شاهی ظل الهی و خاک بومي ایمان (۸) (on fol. 22v).

ذکر سردای و خدمتگذاری فغان عظیم ایشان یعنی شیخ علي
ظاه ر مغان زند که آن دو پی ارجمند لموه در بعد بریدن
عرض خواهد رسیدن (۳۴) (on fol. 24v).

ذکر فرآین صحر فغان بقعیاری که قبل ازین گوش زد خانم
عنیر شامه گردنده نود (۹) (on fol. 25v).

داستان خروج کردن سلطان حسین میرزا که جعل ساخته بودند
و ذکر حقيقة احوال آن لیک کمال که چگونه دو روزی بر آن گذشت
(on fol. 29v).

ذکر داستان حرب آزاد فغان انگیز و فتح علی‌هاشان افتخار با لشکر
بسبای از بلاد آزرآبادیان و جنگ کرم فغان انتهای الله تعالی مذکور
خواهد شد (۳۷) (on fol. 37v).

ذکر علاله شهد آن دو سردای کفر الاقتدار شیخ علی‌هاشان و محمد
ظاه ر زند با بعضی از قبایل زندیه از حین قید میر علم خان انگیز و
The author was clearly a Persian. The style, simple and lucid as it is, is not refined. Some orthographical peculiarities are also noticeable, e.g., for خورش for خورش, for توزین for توزین, خاموش for خاموش, and "خَرَم".
HISTORY OF THE QÂJÂRS.

No. 526.

foll. 186; lines 15; size 11\(\frac{1}{4}\) \(\times\) 8; 8\(\frac{1}{4}\) \(\times\) 5.

تاریخ محمدی
TÂRÎKH-I-MUḤAMMADÎ.

A history of the origin and rise of the Qâjâr family, and of the reign of Âqâ Muḥammad Khân, the first king of the Qâjâr dynasty.

Author: Ibû Muḥammad Taqî-us-Sârû’î Muḥammad, ابن محمد تقی السارع محمد

Beginning:—

محمدی محمودیا روا و تنا محبیدقا سرا اک

Morley, Descr. Cat., p. 139, notices a copy of the work under the wrong title, “the best of histories.” The author’s own description of his work, on fol. 7\(^v\), tells us that he wrote it by order of the Qâjâr prince Fath ‘Ali (afterwards Fath ‘Ali Shâh):—

جهان جاد و میهم جلال فتح علي
که هست گوهار او فضی دوده فاجار

who gave it the name Târikh-i-Muḥammadî in allusion to the writer and the hero, viz. the reigning sovereign Âqâ Muḥammad, who is eulogized in the preface, fol. 7\(^v\) :—

و شاهرزاده کرامی ابن نامه نامی را بدرو لبست مسمی بتاریخ
محمدی گردانیدن—

Morley commits a further blunder in calling the author “Samad Ben Muhammad Taki Sarawi.” The word Samad, which appears in the following passage of the preface:—

ابن مستحاج ریب صمد ابن محمد تقی السارع محمد
is no part of the author’s name. It is simply introduced to rhyme with Muhammad. Again, Sāra‘isi is a mistake for Sāru‘i, which means a native of Sārū, a town in Māzandarān, also called Sārū; see Ouseley’s Travels, vol. iii., p. 267.

The work was written in the lifetime of Āqā Muhammad. It ends with a Qaṣīdah composed in praise of it by Mirzā Fath ‘Ali Kāshī, entitled Šabā (died, according to Majma‘ul-Fuṣūḥā, vol. ii., p. 267, in A.H. 1238 = A.D. 1822), who expresses the date of its completion, A.H. 1211 = A.D. 1796, in the following chronogram:

گرچه تاریخست تاریخست ولی طبع صبا
گفت تاریخست بود ابن لوح محقق دویم

The last five words in the above lines give the date A.H. 1211.

The author informs us, fol. 7a, that Mirzā Muhammad Khān Astrābādī, the writer of the Durrāh-i-Nādirī, Tārīkh-i-Nādirī (see No. 524, above), and Sanglākh, a dictionary of Oriental Turkish explained in Persian (see Rieu’s Turkish Catalogue, pp. 264–66), was his teacher.

The work is mentioned by Malcolm, vol. ii., pp. 282, 283, etc., under the name of History of the Kujur family. See also, Rieu i., p. 199.

Contents:—

Career of Fath ‘Ali Khān, on fol. 7a.
His son Muhammad Hasan Khān, on fol. 11a.
Husayn Quli Khān, fol. 19a.
History of Āqā Muhammad, beginning with his captivity in Shīrāz and ending with his death on 21 Dūl-hijjah, A.H. 1211, narrated year by year, on fol. 29a.
Fath ‘Ali Shāh’s march from Shīrāz to Teheran, his victory over Sādiq Khān Shaqāqī, and the transfer of the Shāh’s remains to Najaf in Ramaḍān, A.H. 1212, on fol. 178a.

The concluding portion seems to be a later addition; for, as mentioned above, the work was written in A.H. 1211, during the lifetime of Āqā Muhammad.

On fol. 7a the author enumerates the following sources:—
Mal al-adris bi-dars maṣūd, naṣība, hafiz bi-aṣīra al-umameh.

Written in large Nastaʿlīq, with the headings in red.
Several seals of Nawwāb Vilāyat 'Ali Khān and Khwurshid Nawwāb are found in the MS.
Dated 3 Rabi' I, A.H. 1222.
Scribe Āmīn Pārma

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No. 527.

foll. 116; lines 19; size 10\(\frac{1}{4}\) × 6\(\frac{3}{4}\); 8\(\frac{1}{2}\) × 4\(\frac{1}{4}\).

TĀRĪKḤ-I-JAHĀN ÂRĀ.

A defective copy of Muḥammad Saʿdiq Marwazi's (Muḥammad Sādiq Marwazi) history of the first ten years of the reign of Fath al-ʿArabā (of the Qājār dynasty), who reigned A.H. 1211–1250 = A.D. 1797–1834.

Beginning:—

Nasmāk illām, ya min laq al-ʿaruq, ikt mākul tawī al-malik min laq. Wazār al-malik min laq al-ḥāl.

The work was written by the order of Fath al-ʿArabā, who gave it the above title.

Contents:—

Origin of the Turks, fol. 6a.

There is a lacuna after fol. 6b, and the genealogy, together with the history of the rise of the Qājārs, is missing.

Birth and early life of Fath al-ʿArabā, fol. 7a.

Decline of the Zand Dynasty, fol. 9b.
Fath 'Ali Shâh receives the news of Aqâ Muḥammad's death and leaves Shiráz for Tihrân, fol. 20ª.
The Shâh's campaign against Šâdiq Khân, fol. 23ª.
Fath 'Ali Shâh's accession and the first year of his reign, fol. 29ª.
The history of the second year. The account of the earlier portion is wanting.
History of the third year, fol. 60ª.
Fourth year, fol. 70ª.
Fifth year, fol. 87ª.
Sixth year, fol. 107ª.

The last chapter in this copy recounts the death of the king's mother in Sha'bân, a.h. 1217 = a.d. 1802, after which the MS. breaks off with an incomplete account of the conquest of Mashhad.

According to Rieu, i., p. 206, who notices a copy of this work, the author promised to write a second volume comprising the history of the second decade of the reign. It was written, and a copy of it is preserved in the Library of the Royal Asiatic Society. The work is mentioned in Morley's Descriptive Catalogue, p. 141, and in Mélanges Asiatiques, vol. iii., p. 731.

Written in a careless Ta'lîq, within coloured ruled borders, on various coloured papers.

Not dated, apparently 19th century. The MS. is in a damaged condition.

No. 528.

foll. 176; lines 15; size 7½ × 5½; 6 × 3½.

MA'ÂŚIR-I-SULṬÂNIYAH.

A defective copy of a history of the reign of Fath 'Ali Shâh Qâjâr (a.h. 1212–1250 = a.d. 1798–1834) and of the exploits of his son Abbâs Mirzâ.

Author: Ibn Najaf Qull ‘Abd-ur-Razzâq.

Beginning:

"... السامس و ستايش فرواوان از عاکبان سرایی بارگاه آل "

The preface is devoted to the praise of the reigning king, Fath 'Ali Shâh and his son 'Abbâs Mirzâ. The author says that he abridged this
from a larger work which he had written before. He begins with an account of the origin of the Qājār dynasty. The history of Fath 'Ali Shāh, beginning with his accession in A.H. 1212 = A.D. 1798, is preceded by an account of his ancestors.

The MS. is defective towards the end. It breaks off with the history of the year A.H. 1228.

Written in ordinary Nasta'liq with the headings in red.

Not dated, apparently 19th century.
HISTORY OF THE AFGHANS.

No. 529.

foll. 554; lines 12; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

تاریخ خانجہانی مخزن افغانی

TÂRİKH-I-KHÂN JAHÂNİ MAHKZAN-I-AFGÂNİ.

A complete copy of the original and fuller redaction of Khwâjah Ni'mat Ullah bin Khwâjah Habib Ullah Harawi's خواجہ نعمت اللہ بی نخواجہ حبیب اللہ الحرمی history of the Afgâns. In the concluding lines the work is designated as تاریخ خانجہانی مخزن افغانی where the word خانجہانی is evidently a mistake for خانجہانی.

Beginning:

حمدی کے مورخان وقائع نگار و مستعبران بداع افکار بلسان

کوهر پار ان

In the beginning of chapter vii., fol. 428, the author tells us that his father had devoted the last thirty-five years of his life to the services of the Emperor Akbar, and that he had himself served Jahângîr as Waqi'i Nawis during eleven years (A.H. 1006-1017 = A.D. 1597-1608), when he lost his post and entered the service of Khânjâhân Pir Muḥamnad, son of Daulat Khân Lodî, who held great military charges and was honoured with the title of Khânjâhân by Jahângîr in the second year of his reign. This Khânjâhân rebelled against Shâh Jahân, and was killed in an engagement with the royal troops on 1 Rajab, A.H. 1040 = A.D. 1630. See Blochmann's Ā'in-i-Akbari, vol. i., pp. 503-6.

We learn from the preface that the author accompanied Khânjâhân in his Deccan campaign, in A.H. 1018 = A.D. 1609. He wrote the present work at the desire of Miyân Haybat Khân bin Salim Khân Kâkar, of vol. vi.
Sâmânah, who also was attached to the service of Khânjahân, and whom he came to know during his stay in the Deccan. He began it at Malkâpûr, Berar, in Dul-Ḥijjah, a.h. 1020 = a.d. 1611, and dedicated it to Khânjahân, calling it after his name.

In the following verses at the end the author says that he completed the work on Friday, 10 Dul-Ḥijjah, a.h. 1021 = a.d. 1612, during the reign of Jahângîr:

هزار شکر خدا را که یافتم ابن تاریخ
زیمن عاطفه و ونفی از خاص المام
بروز جمعه دهم بود ماه ذی القدر
هزار و پیسه و یک از هر بند رسول الام
زمان سلطنت شهیران جم مقدار
خنجر جمله آفاق و بادشاه کرام
جهان پنهان جهانگیر خسرو عادل
که وسعت غلظت بدورش ز محسس و آلام

He then adds that he completed the original draft, the fair copy, and the final revision at Burhânpur.

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtîmah, thus:

Muqaddimah. History of Mihtar Ya'qûb Isrâ'il Ullah (Jacob), his offspring, and his genealogy of the amasal of Isrâ'il, he has narrated and made known to the people, on fol. 8°.

Bâb I. History of King Ṭalût (Saul) and the Ark, of Ṭalût's appointment as king over the sons of Isrâ'il, of the slaying of Jâlûf by Dâ'âd, of Sulaymân, the death of Ṭalût, his descendants, the conquest of Jerusalem by Bakht Nâṣṣar, the expulsion of the Israelites, the migration of the Angs to Gûr and to Kûh-i-Sulaymân and Rûh, on fol. 21°.
Bāb II. History of Khālid bin Walid, his conversion to Islam, his campaigns in Basra, Kūfah, Syria, Asia Minor, and ʿIrāq, to the end of the Khilāfa of ʿUmar Fārūq. (In English: The conversion of Khalid bin Walid, his campaigns in Basra, Kufa, Syria, Armenia, and Iraq, to the end of the Caliphate of 'Umar Fārūq.) On fol. 59°.

Bāb III. History of Sulṭān Bablul Lodi and his successors, down to the end of Sulṭān Ibrāhīm bin Sikandar bin Bablul, in three Fāṣls. (In English: The history of Sultan Babul Lodi and his successors, down to the end of Sultan Ibrāhīm bin Sikandar bin Babul, in three books.) On fol. 96°.

Bāb IV. History of Shīr Shāh Sūr and his successors, down to the end of the reign of 'Adli, a.h. 1021 = a.d. 1612, in four Fāṣls. (In English: The history of Shir Shāh Sūr and his successors, down to the end of the reign of 'Adli, a.h. 1021 = a.d. 1612, in four books.) On fol. 167°.


Bāb VI. Genealogy of the Afghāns, in three Fāṣls: (1) the Sarbanis; (2) the Batnis; (3) the Īrgūshītis. (In English: Genealogy of the Afghāns, in three books: (1) the Sarbanis; (2) the Batnis; (3) the Īrgūshītis.) On fol. 348°.


An English version was published by Dr. Dorn under the title of "History of the Afghans, from the Persian of Neamet Ullah," London, 1829-1836; it wants Bābs V. and VII. A shorter reduction of the work entitled Māh anz Afghānī is noticed in Rieu, p. 212°; Ethé, India Office Lib. Cat., No. 578, etc. The differences between the two recensions are fully pointed out in Elliot's History of India, vol. v., pp. 67-115. Compare Dorn's translation, vol. i., p. ix., and vol. ii., p. ii.; Morley, Descriptive Catalogue, p. 74; Stewart's Catalogue, p. 18. See also Rieu, p. 210;
Ethé, India Office Lib. Cat., Nos. 576, 577; Ethé, Bodl. Lib. Cat., Nos. 2025, 2026.

Written in large Indian Nasta’liq, within coloured ruled borders, by a scribe whose name appears thus: دنیجند حمسونس, probably Dāubchand Khwāshnawis, who copied it for one خداداد خانصاهب. Dated 1136 A.H.

No. 530.

foll. 173; lines 15; size $9\frac{3}{4} \times 4\frac{3}{4}$; $7 \times 3$.

حسین شاهی

HUSAYN SHÂHI.

A detailed history of the dynasty of the Durrānī Afgâns, comprising the account of its origin and the reigns of Ahmad Shâh Durrānī, Timúr Shâh, and Shâh Zamân, to A.H. 1212 = A.D. 1798.

Author: Imám-ud-Din Ḥusaynî, امام الین حسینی (Rieu, iii., p. 905, reads حسینی for حسینی).

Beginning:

حمد بی‌مک و بی‌نای بی‌بعد می‌زاوار بادشاهی اسم الله

We learn from the preface that in the middle of A.H. 1211 = A.D. 1797, when Shâh Zamân was holding his court in Lahore, the author went to that city, and from thence proceeded with the king's army to Peshawar, where he devoted his leisure to the composition of a history of that prince and his family. At the end of A.H. 1212 = A.H. 1798 he went to Lucknow, where he showed what he had written to a saint Khwâjah Abû Muḥsin Ḥusayn ul-Ḥasanî ul-Mauḍúdî ul-Kumhârî, مسیح خرَاجه لأب‌مسیح حسین الصنی鬥ودی الكريمی (کمباری).

The saint was delighted, and presented him with a draft of a history of Ahmad Shâh Durrānî and Timûr Shâh. The author incorporated it in his own work, and completed the history in the middle of A.H. 1213 = A.D. 1799, calling it, after the saint, حسین شاهی. On fol. 153v he adds that, after the completion of the work at Lucknow
on 10 Jumādā I, A.H. 1213, he was asked by the same saint to add to
the work the letters of the Durrānī kings Ahmad Shāh, Timūr Shāh,
and Zamān Shāh. He also tells us, fol. 2b, that he has added at the end
some curious anecdotes, which he heard from trustworthy sources, and
has also given an account of the tombs of the Chishti saints, together
with some particulars of the relatives and ancestors of his patron and
spiritual guide Khwājah Abū Muḥsin:

In conclusion he relates that he had written from his own observa-
tion a full description of the routes from Delhi to the Panjāb, Multan,
Peshawar, etc., which a certain Raḥm ‘Ali Jamālpūrī Panjābī managed
to take away from him on the promise of paying him four hundred
rupees, in addition to a monthly salary, and presented as his own
composition to Mr. Lumsden, in Lucknow, and received the reward due
to the author.

The work contains a detailed history of the period it embraces and
seems to be most trustworthy. In the preface the author tells us that
his accounts are exclusively based on the information which he received
from trustworthy persons who took active part in the deeds recorded
by him, omitting such events that took place at that time in Írán,
Tūrān and other distant places, the sources of which were not well
authenticated.

Contents:

Preface, fol. 1″.

بيان حسب و نسب غفافان گیتی سلطان احمد شاه
(on fol. 3″)

دُرّ درالی اسکندر الله فرایدیس الیمام
(on fol. 4″)

آمدن حضرت قادر شاه بعزم تبعیض گرامان و بیان آن تقریباً
(On fol. 4″)

در آغاز سلطنت بادشاه دین پناه احمد شاه درالی
(On fol. 5″)

جلوس فرمودن غفاون گیتی سلطان احمد شاه دُرّ درالی با فر و
(On fol. 8″)

شکنجه چهالباقی بر مریر پی نظیر سلطنت و کامرانی
(On fol. 12″)

نصرت لنشان به تسخیر ممالک و سیاسه هندوستان
عزم فرمان‌دار نوبت دوم سلطان عالی‌چنایی بعزم تسفیر هند و مرا

چشم نمودن از پنجم (۱۶) رسول خاقان گیتی سلطان نوبت سیهم به تسفیر هندوستان با

افواج حدادان و رسولین بدار القلموس شاه‌چه‌پای آباد (۱۸) ذکر و قطع رودادان مالک پنجم و هندوستان بعد مرافعه فرمان‌دار

شاه دین پنجم گیتی سلطان (۲۲) متواری شدن شاه گیتی سلطان نوبت پنجم چهارم به هندوستان با قشون

نصرت لشان برای رنیه و تادیب مرکبان (۲۴) آمده لشکر رنجید بهزم رزم شاه دین پنجم با سامان بسیر

کرده کی مراداران ذوی الامام مملکت پنجم و وسواس راز و ملیهار

(۲۸) متابی شده قشون ظفر مشروط خاقان گیتی سلطان معه مراداران

هندوستان با گروه بینه پژوه دکه‌پیان (۳۱) کمکه متن پنجم و غیره مراداران و هکام یافتن دکه‌پیان ناکام

از دست‌های-parametric

(۳۶) نصرت‌الامام و دلالاران لشکر اسلام

(۳۷) تویه فرمان‌دار سلطان عالیچنایی کیوان رکاب نوبت پنجم پامداد

گروه مطبع الامام قصبه چنداله پنجم (۴۱) عزم فرمان‌دار شاه دین پنجم سلطان نوبت ششم بهندوستان

با فرح شکوه و پنجم (۴۴) وفاتی پادشاه حضرت احمد شاه گیتی سلطان و خرائیدین بروضه

رضوان امشه‌الله فرادریس‌الجحان (۴۰) ذکر واکنش بعد وفات شاه گیتی سلطان و کمکه دیدن اشروف

الوزرا یکان ولی خان (۴۷) جلسه فرمان‌دار حضرت شاه دین پنجم پنجم شاه در درمانی این

امحمد شاه بر مسرر سلطنت با فرح شکوه چهار مانی (۴۹)
خروج کردن عبد الاطلاق خان بر حضور شاه ایم میه و گرفتار
(on fol. 50b)
شده اور بر دمسه غزیبان جالندب دستگاه (1)
خروج کردن در شهر پشاور فیض الله خان خلیل و کشته شده اور
بنالی داده راب جلیل (2)

فرمودن شاه والا جا قشون جرار بنادیب سکهان و لیز عظم
(on fol. 52b)
فرمودن خود بدسته جهش عالی کنالیدن قلعة مملتان (3)
عظم فرمودن شاه ایم میه نویس دوم بسمن مملتان برای
مطیع نمودن قوم داوی پوتره و تسخیر ملك بهاوی خان
(4)
عظم فرمودن خدیو گیپان شکر بنادیب شاه مراد بی بسمن
ترکستان و مراجمت فرمودن بخش و فیروزی بنالیب ملك المبان
(on fol. 54b)

بی غی میه آزاد خان درالی صوبه جنس النظیر کشمیر و رواله
فرمودن شاه والا جا به تنبیهی اور افتوا کیفره و شکست بی افتاق قشون
(5)
باشاهی بسمن قضا و قدر الهم (6)
تعیین میه از حضور ملدست سردار نامدار مدد خان و به الیام
(7)
رامالین جار آزاد خان (8)

بی عاوی اخبار کردن ارسلان خان میدند و کشته شدند اور باقبال
(9)
باشمار عدوا بند (10)

وفات یافتش حضرت تیمور شاه مبوض مشکور مغرور ازی سسا ی غروور
(11)
و خرایمیدن به دار السور به فرمان قومنش تیمور خور و قصور
(12)
جلوس فرمودن شاه جم جا گیپی ستان حضرت شاه زمان در
درالی این تیمور شاه بر سریر ای نظیر سلطنت و خالقسم و جهانبایی
(13)
عظم فرمودن خاکان زمان شاه گیپی ستان با قشون جرار بر سر
(14)
همايون شاه به اشرف البالد احمد شاهی قنهیار
درست‌نامه‌‌گیتی ستان اشرف وزرا شیر محمد خان را
بسمه بلوچستان و بیان واقعه متفرقه سلطنت حضرت خاقان زمان

(on fol. 85b)

رسیدن شهرزاده همايون به اعماق مید خداداد بقیهار و چنگ

(on fol. 88a)

نموندی افواج پادشاها و شهرزاده قیصر نامدار

(on fol. 89b)

عزم فرموئن شاه جم چا به سر همايون بسمت قبیهار با قشور

(on fol. 91a)

جرار و نصرت و هوروزی یافتن با مالک لا یزلم پورگرگار

(on fol. 93b)

عزم فرموئن شاه گیتی ستان به عزم تسریغ هندوستان و انجام

(on fol. 95b)

یافتی کار همايون از دسته محمد خان بنواحی ملتان

(on fol. 98a)

عزم فرموئن خاقان گیتی ستان با قشور و ایفایه به عزم رزم

(on fol. 99)

سلطان محمود بچه دار السلطنت هرگاه

(on fol. 102a)

عزم فرموئن خاقان زمان شاه گیتی ستان به تسریغ هندوستان

(on fol. 103b)

جهت انتظام مالک و تینیه سکهان و تادیب گردنه کسان

مرجعیت فرموئن ادب ایه جم چا گیتی ستان فلک چناب بسته

(on fol. 107b)

خیابان کار سلطان محمود و گریغی ایه به مسلم کوستان و

(on fol. 110b)

مرجعیت فرموئن بفتح و هوروزی حضرت خاقان زمان

The author brings down the history of Sháh Zámání to 14 Sháh-báni, a.h. 1212 = A.D. 1798, and promises to narrate further events of the reign hereafter. Notices of the distinguished persons of Sháh Zámání’s court, as follows:—

Nobles, fol. 114a; Chiefs and Generals, fol. 116a; Warriors, fol. 117a; Zamíndárs, fol. 118b; Šábáhdárs and Governors, fol. 120b.

Description of the Panjáb and of the routes leading from Peshawar to Kabul, Kandahar and Herat, fol. 124b.

Accounts of the tombs of the Chíghtí saints, fol. 138a.

Notices on the relatives and ancestors of Abá Muḥsin, fol. 140a.

Curious anecdotes, fol. 145a.

Sháh Zámání’s letters to Sháh ‘Álám, fol. 154a.

Sháh Zámání’s letters to Prince Mirzá Akbar Sháh, son of Sháh ‘Álám, fol. 156a.
Ahmad Shâh's letters to Mu'in-ud-Mulk, son of I'timâd-ud-Daulah Qamar-ud-Din Khân, fol. 158°.
Timûr Shâh's letter, fol. 158°.
Shâh Zamân's letters to Chiefs and Nobles, fol. 161°.

The work is noticed in Morley, Descr. Cat., p. 76, under the title تاریخ لقب نامه احمدشاه دزاری. See also Rieu, iii., pp. 904, 905; Ethé, India Office Lib. Cat., Nos. 588, 589.

This is an autograph copy. In the colophon, dated Lucknow, 20 Jumâdâ II, A.H. 1213, the author says that he finished the transcription at Lucknow on that day:—

تَا اِنَّهَا بَعْضٌ دِرَگَةً مِـیْرِ اَمَام الَّذِينَ خَسِـیْ عَلَیْهِ مَؤُلُفٌ وَ جَامِعٌ
لِنِسْفَةِ حَسِیْن شَاهی فَلَیی حَدَرُ بَلَدَةً لَکِهنُو بِتَارَیخِ بَسْتَم
شْهِرَ جُمَادٍ اَلْخَالِی سَنَتِ ۱۲۱۳ هَجَری لِنِسْفَةٍ اَمَامٍ رَسَید

Written in ordinary Nasta'liq, within coloured ruled borders. Marginal notes are found in one or two places.

No. 531.

foll. 148; lines 19; size 13 × 8½; 9 × 5½.

امیر نامه

AMÎR NÂMAH.

A history of the Afghan General Amîr-ud-Daulah Muḥammad Amîr Khân, by Basâwan Lâ'l, poetically surnamed Shâdân, son of Nansukh or Nayansukh Ra'i Kayath, of Bilgrâm, Lucknow.

بِسَوَانِلِلٍ مَتَفَلَصَ شَادَانَ بن نَانْسُکَح رَاهِ قَوْمَ کَرْمَه سَمِیتَه
سَماَکُ مَکَّةَ الْمَکْرَمَ مَتَعَلِّقَةً لَکِهْنو

Beginning:—

بِنَامِ سَیْسِیدَان کُرَن و مَکَان
کِه فَعْل و بِنَکَسَّت اَسْمَهُ دَرَ حَکَم آن

We learn from the preface that for twelve years the author was a Nâ'îb Munâghi to Ra'i Dâ'tâ Râm, son of Himmat Ra'i, and that he wrote the present work at the desire of Amîr Khân and his son Wazîr-ud-
Daulah Muhammad Wazir Khan Bahadur. The date of composition, A.H. 1240 = A.D. 1824, is expressed by the chronogram:—

پادگار امیر سالار است

The prose narrative is varied with numerous verses. It is divided into four chapters, and a translation of it by Henry T. Prinsep has been published under the title of "Memoirs of the Puthan soldier of fortune Mohummud Ameer Khan," etc., Calcutta, 1832. See Rieu, iii., p. 1019. Written in ordinary Nasta'liq, within coloured ruled borders, with the headings in red.

Spaces for the pictures of Amir Khan's family have been left blank throughout.

Not dated; must be early 19th century.
HISTORY OF TURKEY.

No. 532.

foll. 190; lines 26; size $13\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

HASHT BIHISHT.

"The Eight Paradises."


Author: Maulānā Ḥakim-ud-Dīn Idrīs bin Maulānā Ḥusām-ud-Dīn ʿAlī-ud-Bidlīsī.

مولا ن حكيم الدين الديس بن مولانا حسام الدين علي البديلسي

The author, a native of Bidlis in Kūrdistān, was attached to the service of the Aq-quyunjūl prince Yaʿqūb Beg (A.H. 883–895 = A.D. 1478–1489), in whose name he wrote, A.H. 890 = A.D. 1485, a congratulatory letter to Sulṭān Bāyazid II., who highly appreciated it for its elegant style. Shāh Ismāʿīl’s advance compelled the author to take refuge in Turkey, where he was warmly received at the Sulṭān’s court in A.H. 907 = A.D. 1501. He continued to enjoy the same favour from the Sulṭān’s successor Salīm (A.H. 918–926 = A.D. 1512–1520), whom he accompanied in his campaigns against Persia and Egypt. He died in Constantinople, in Duḥ-hiǧjah, A.H. 926 = A.D. 1520. He left, besides the present work, several treatises on religious subjects and a large number of Arabic and Persian Qaṣīdahs.

We are told in the preface that Sulṭān Bāyazid II. asked the author to write a detailed history of the Ottoman dynasty from its foundation in A.H. 710 = A.D. 1310 to the then current year, A.H. 908 = A.D. 1502, on the models of the histories by ʿĀṭa Malik Juwaynī, Waṣṣāf, Muʿīn-ud-
Din Yazdi and Sharaf-ud-Din Yazdi. He completed it in two years and six months. The Arabic title given to the work is:

كتاب الصفات العثمانية في أخبار القياصرة العثمانية

The work is of great value, and enjoys a well-deserved reputation. It is the first Ottoman history, on which all later histories of the Turkish Empire are based. It is also rare; only three complete copies of it are known to exist in European libraries, viz., in the British Museum, in Upsala, and in the Bodleian Library. See Rieu, i., p. 216; Morley, Deser. Cat., p. 142; W. Pertsch, Berlin Cat., p. 440; Tornburg, p. 191; Ethé, Bodl. Lib. Cat., No. 311; Ethé, India Office Lib. Cat., No. 571; Haj Khal., vol. ii., p. 110, and vol. vi., p. 500. A Turkish translation of the work is noticed in G. Flügel, vol. ii., p. 216.

The work is divided into eight books, called Katibah (كتيبة) or Daftar, each of which is devoted to the reign of a separate king and begins with a prologue in verse. This copy, the first of the three volumes, begins thus:

تبارك الذي يده الملك وهو علي كل شي قدير حسبنا الله

Contents:

Preface, fol. 1º.

Introduction (طليعة), in two sections, (1) the science of history, fol. 12º; (2) pre-eminence of the Ottoman house and of the present work, fol. 16º.

Katiba I.:

Beginning of the prologue, fol. 20º:

او مضت من ذكر بسم الله الرحمن الرحيم
من لسانی لعمة او مس الی النهی الثوم

Beginning of the Katibah, fol. 21º:

و این ذكره لفستین اسم از كتاب الصفات العثمانیه في ذكر القياصرة العثمانیه در ذكر اخبار و آثار قیصر اول اسلام ابو المجاهدين عثمان بیک جنب مقام و این کتیبه مستعمل اسم بر طلیعه و دو مقدمه و پانزده داستان-

It is divided into a Tall'ah, two Muqaddimahs, fifteen Dastans (only fourteen are extant in the body of the text; Rieu's copy has thirteen), and a Khâtimah, as follows:
Tali'ah. Origin and genealogy of the Osmanlis, fol. 21a.

Muqaddimah. (1) called مقدمة صغرى. The early wars of the Osmanlis and their connection with the Saljuqis, fol. 30a.
(2) called مقدمة كبيرة. History of 'Usmân Beg's accession to the throne, and of contemporary sovereigns, fol. 42a.

Fourteen Dâstâns. The first six relate to 'Usmân Beg's wars and conquests before his accession, fol. 48b, and the last eight to those which followed that event, fol. 61a.

Khâtimah. 'Usmân Beg's death, fol. 79b.

Katibah II.:

Beginning of the prologue, fol. 83b:

بسم الله الرحمن الرحيم
سر ورق دفتر سر حكيم

Beginning of the Katibah, fol. 84b:

* از كتاب كتاب الصفات العثمانية في اعجاز القياصر و الحلفاء

Divided into a Tali'ah, two Muqaddimahs, and eighteen Dastâns, thus:

Tali'ah. On the reason of the transfer of sovereignty, fol. 84b.

Muqaddimah. (1) Qualities and virtues of Ùr Kân, fol. 85b;
(2) account of his accession, and of contemporary kings, fol. 86b.

Dastâns. His wars and conquests, fol. 91b.

Katibah III.:

Beginning of the prologue, fol. 132b:

َهَسَبٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مطلع الروايات حكيم

Beginning of the Katibah, fol. 133b:

* از كتاب كتاب الصفات العثمانية ... و آن دفتر ثالث

It is similarly subdivided, and treats of the reign of Murâd:

Tali'ah. Fol. 133b.

Muqaddimah. (1) Fol. 135b; (2) fol. 137b.

Dâstâns (eighteen). Fol. 138b.
No. 533.
fol. 191-372; lines and size same as above.

Vol. II.

Continuation of the preceding:

Katibah IV.:

Beginning of the prologue, fol. 191b:—

بسم الله الرحمن الرحيم

الحجة لوريسز ز لوح قديم

Beginning of the Katibah, fol. 192b:—

az كتاب تهش هشتم و دفتر هارم لذ تارين و اخبر

در ذكر فيصر هاربين از آل عثمان... سلطان بايزيد

يلدرم خان-

It is subdivided into two Muqaddimahs, fol. 192a and 195a respectively, and sixteen Dāstāns, fol. 200a, and treats of the reign of Bāyazīd Yıldırım. The fourteenth Dāstān, fol. 229b, is defective. It breaks off after four or five lines, and the lower half of fol. 229b and the whole of fol. 230a are left blank, after which the sixteenth Dāstān begins on fol. 230a. It is wanting in Rieu's copy.

Katibah V.:

Beginning of the prologue, fol. 240b:—

هَسْتُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَخْزُونُ اسْتِرَارِ قُرَانِ عِكِيمِ

Beginning of the Katibah:—

az كتاب تهش هشتم در اخبر فيصر ينجم از

قياصره اسلام و سلطان معدله سرعت الف

It is devoted to the reign of Muhammad I., is subdivided into a Muqaddimah, fol. 241a, twenty-eight Dāstāns, fol. 247a, and a Khātīmah (wanting in Rieu's copy), fol. 297b.
Katibah VI.:

Beginning of the prologue, fol. 300b:

أبتدأ ي صار بسم الله الرحمن الرحيم
اذ مرادي هُمحما ذكر له خطب عظيم

Beginning of the Katibah:

از كتاب كتاب هسم بهسم و ابن دفتر در ذكر

احبار للعائط آثار قيصر هسم اسمه -

It treats of the reign of Murâd II., and is subdivided into two Muqaddimahs, foll. 301a and 312b respectively, and twenty-four Dâstâns, fol. 317b.

No. 534.

foll. 373-690; lines and size same as above.

Vol. III.

Continuation of the preceding.

Katibah VII.:

Beginning of the prologue, fol. 373b:

هسم بسم الله الرحمن الرحيم
منبر حمد خداوند كريم

Beginning of the Katibah, fol. 374a:

از كتاب كتاب هسم بهسم در تاريخ آثار و اخبار قيصر

 سابع -

It treats of the history of Muḥammad II., and is divided into a Muqaddimah, a Qalb, two Junâhs and twenty-nine Dâstâns, as follows:

Muqaddimah, in two ʻAlâhs. (1) The accession of Muḥammad II., fol. 374b. (2) Account of contemporary kings and men of learning, fol. 381a.

Qalb — with numerous subdivisions, treating of the qualities and virtues of Muḥammad II., of his power and armies, of his conquests and territories, and of his constructions, fol. 388b.
Junāh. (1) His children, fol. 422ª; (2) his Wazirs and Generals, fol. 424ª.

Dāstāns. Of the twenty-nine Dāstāns, fol. 429ª, seven, relating to wars with Muslims, are said to belong to the right wing, مثبت، and twenty-two, treating of wars with infidels, form the left wing, مثبتة.

Katibah VIII.:

Beginning of the prologue, fol. 532ª:

صحيح بسم الله الرحمن الرحيم
مطلع ال Giulio من وجه كريم

Beginning of the Katibah, fol. 533ª:

از كتاب الصفاد الثمانية.... از كتاب هشت بهشت

It is devoted to the reign of Bāyazid II., and is subdivided into a Muqaddimah, a تالیثة, a Qalb, and two Ba’ṣ, thus:

Muqaddimah. Pre-eminence of Bāyazid II.’s reign, and history of contemporary kings, fol. 533ª.

Talt’ah. Qualities and virtues of Bāyazid II.; his pious foundations and constructions, fol. 540ª.

Qalb. His accession, fol. 563ª.

Ba’ṣ. (1) Wars, conquests, and other events connected with his reign, in eight Dāstāns of the right wing, and ten of the left, fol. 569ª. The last Dāstān of the left wing ends with an account of the repulse of the French and Venetian attack on Mitylene in A.H. 907 = A.D. 1501. The last of the right wing recounts the festivities at the circumcision of Prince Mahmūd’s children, A.H. 911 = A.D. 1505. (2) In two sections (Junāh): (i) Children of Bāyazid II., fol. 648ª; (ii) his Wazirs, Nobles, Generals, Qādis and Ulamā, fol. 657ª. The last section ends with a notice of Fitnūz Beg’s appointment as Governor of Bosnia in A.H. 912 = A.D. 1506.

The Khāṭimah, written entirely in verse, begins thus on fol. 681ª:

غداوندا كريمها في نيازا
بسيطاني تؤوي الحق برزا
It is a later addition, and deals with an account of the domestic feud which resulted in the deposition of Bāyazīd II. and the accession of Salīm I.

The author's Salīm Nāmah, containing the history of Sūltān Salīm, is noticed in Rieu, i., p. 218.

All the three volumes are written by one and the same scribe, in fair Nasta'liq, within coloured ruled borders. The headings, written in red, are in large Naskh. Each Katibah begins with an illuminated head-piece.

The colophon is defective, as the greater portion of it has been torn away. The few words still left read thus:—

إم الدنيا علي البديسي.....

These words, evidently forming a part of the author's name, as well as the nature of the handwriting and the general appearance of the MS., tend to suggest that it is an autograph copy.
APPENDIX.

When the printing of this volume was nearly complete, I discovered in the Bāhār Collection of manuscripts at the Imperial Library, Calcutta, a copy of a poetical anthology by Šaraf-ud-Dīn ‘Alī Yazdī (d. A.H. 858 = A.D. 1454), see No. 512. It is a most interesting work, and its existence has (so far as I can discover) hitherto been unknown, so that it seemed to me worth while to give a short notice of it here.

Šaraf calls it in the preface تسهفة الثقیر وهدیة المثیبر Tuḥfat-ul-Faqīr wa Ḥadyat-ul-Ḥaqīr. It is a collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged in sixty-four Bāhs according to the topics of which they treat. The most prominent of the Arabic poets from whom the selections are made, are: ‘Ali bin Abū Ṭalīb, Imām Zaynul-Abīdīn, Abū ‘Ali Sinā, Ḥassān bin Ṣābit and Abu ‘l-Fatḥ Bustī. The number of Persian poets is vast, ranging from the age of Firdausī to Šaraf’s own time. The copy, written in ordinary but learned Nasta’līq, is dated A.H. 1019.

When the printing of this volume had already got beyond No. 455, I received by the kindness of Prof. E. G. Browne, of Cambridge, copies of his monograph on the Mujmal-i-Faṣīḥī, reprinted from “Le Muséon,” Sér. III., Tom. i., No. 1.

One more point. I ought in describing the Mukhtār Nāmāh (No. 504) to have stated that it was written during the reign of one Nizām Shāh. The author devotes no particular attention to him,
but he is highly praised for espousing the cause of the Shi'ahs. He
seems to be identical with Burhân Nizâm Shâh of Ahmadâbâd
(A.H. 914–961 = A.D. 1508–1553), a staunch supporter of the Shi'ah
religion, who, according to Firishtah, rejected the names of the
Şihâbis from the Khuṭbah, and substituted those of the Imâms,
engaged Shi'ahs to abuse and curse the first three caliphs and their
followers, and took other severe measures to persecute the Sunnis.

ABDUL MUQTADIR.
"A book that is shut is but a block"

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