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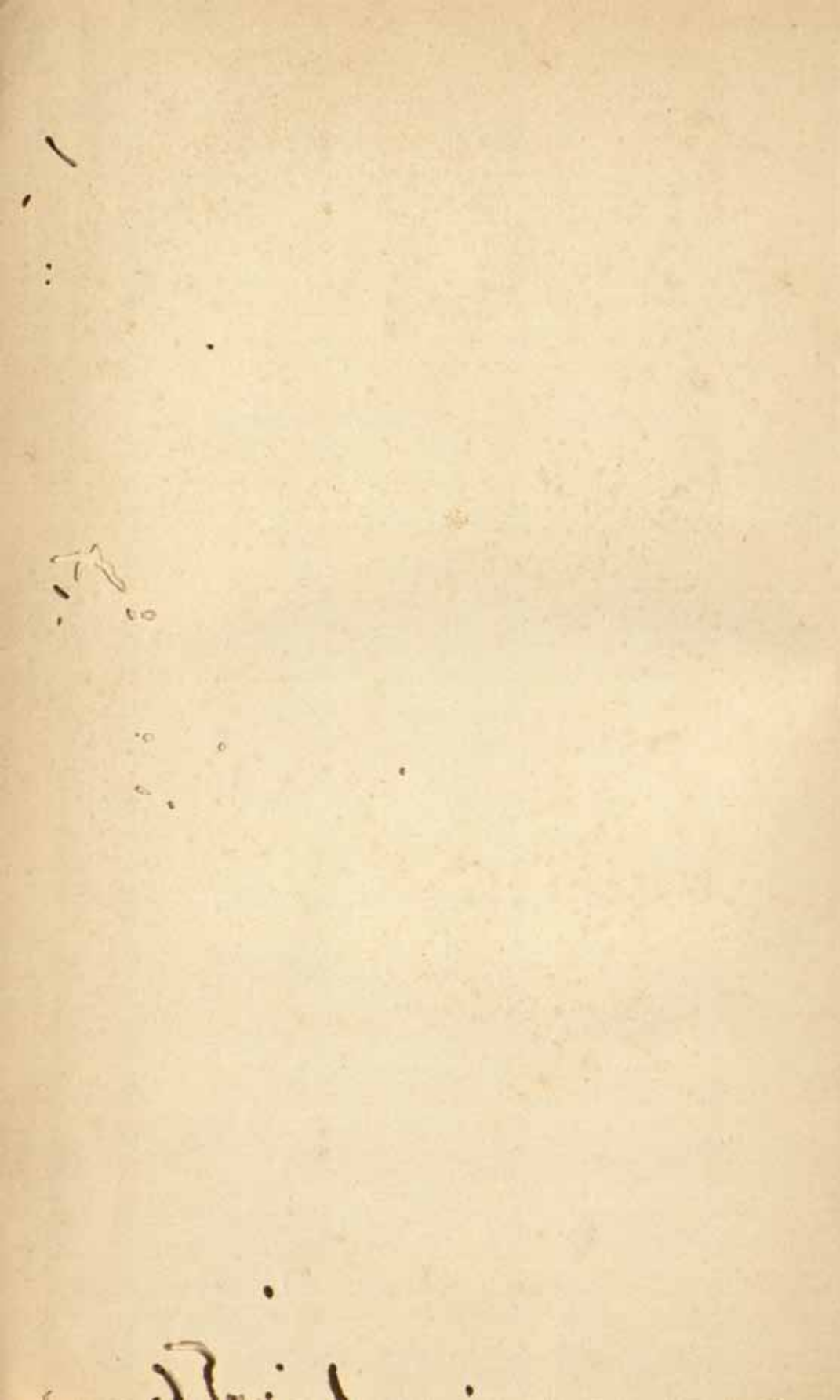
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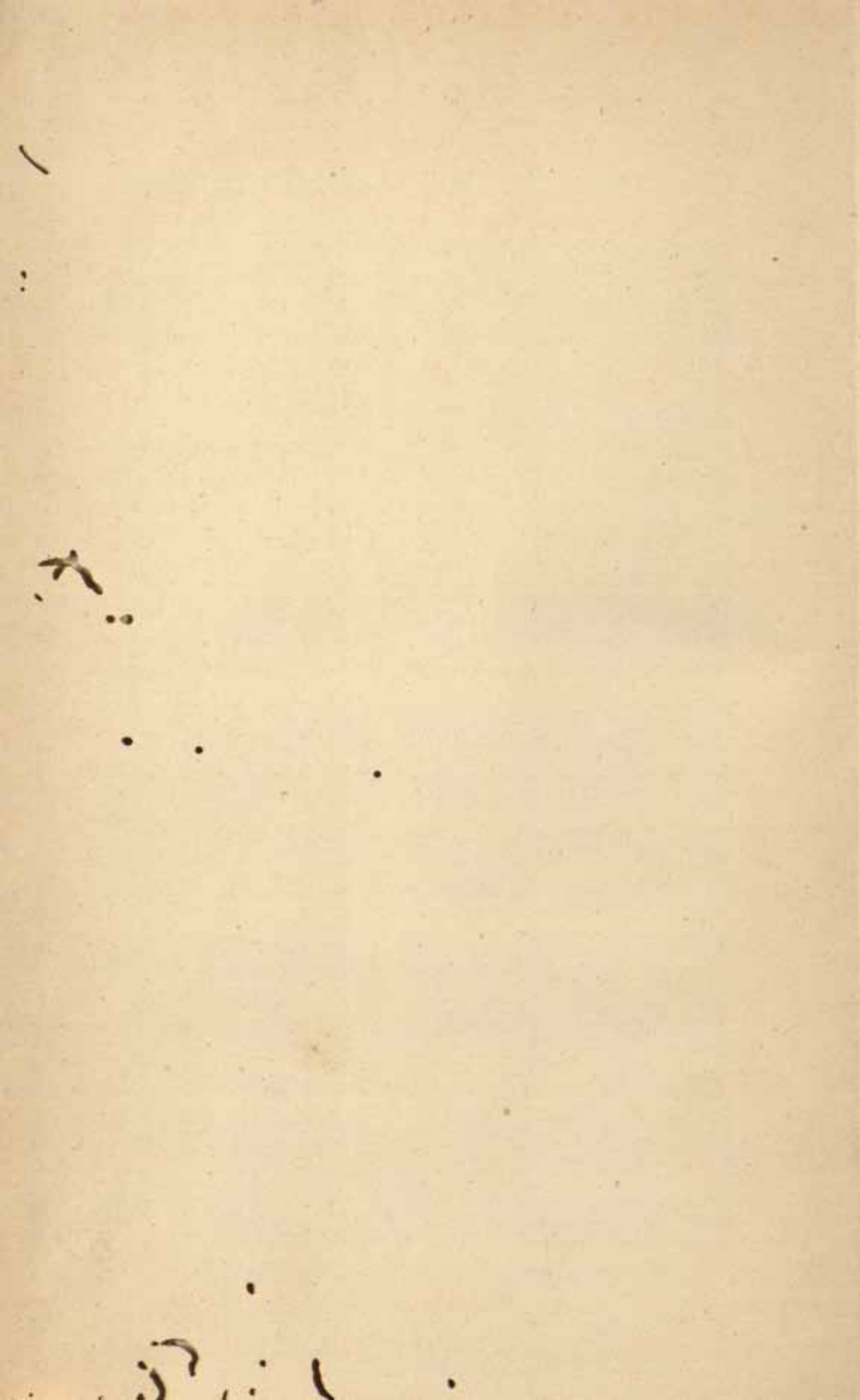
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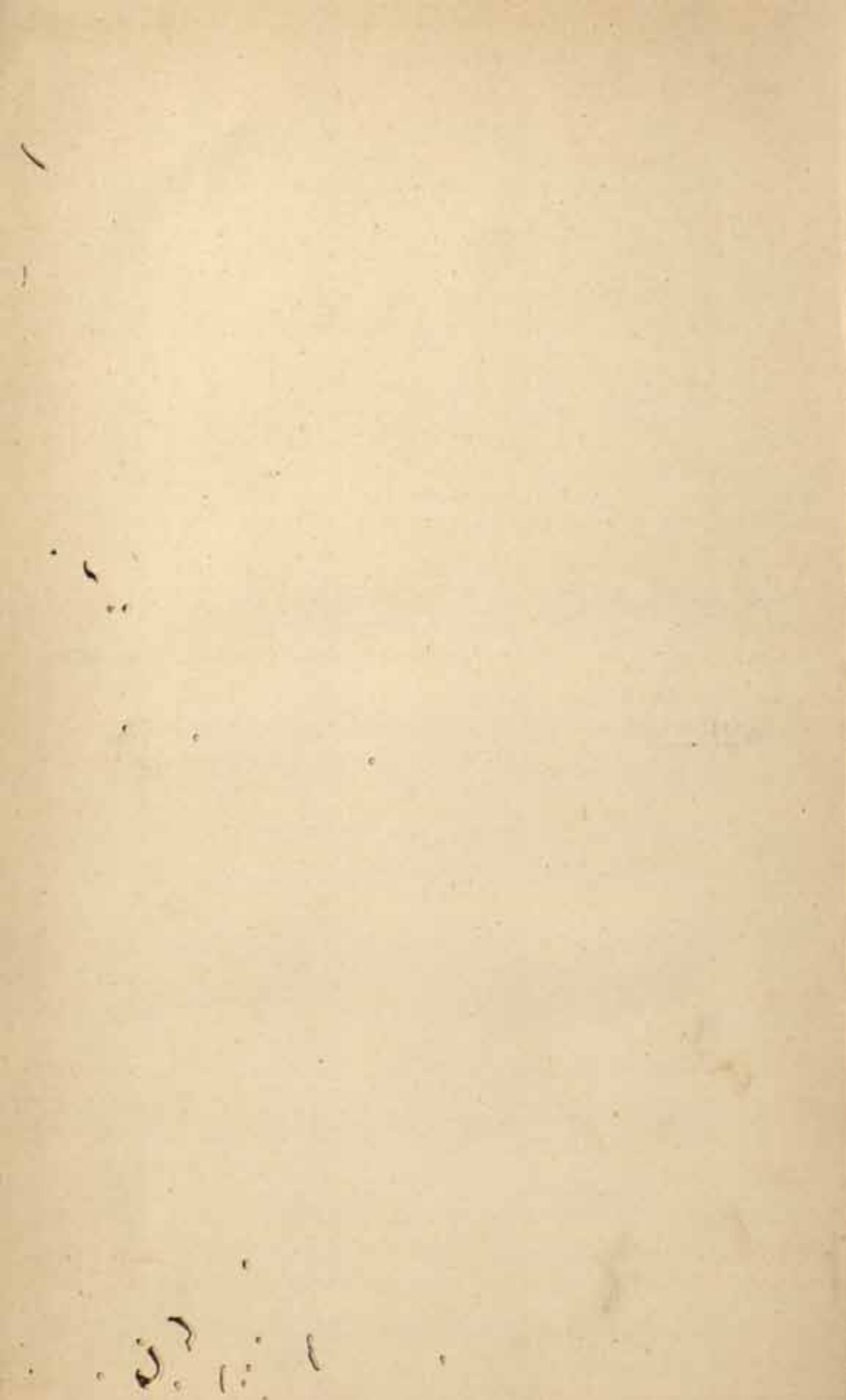


CATALOGUE  
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SIR E. DENISON ROSS, Kt., C.I.E., PH.D.





Catalogue  
OF THE  
Arabic and Persian Manuscripts  
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VOLUME VI.

HISTORY



*Prepared by*

MAULAVI ABDUL MUQTADIR

*Khan Sahab*

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## PREFACE.

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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. 449. Bal'ami's translation of Tabari's history, dated A.H. 740.
- No. 455. Aḥmad bin Muḥammad Faṣīḥ-ul-Khawāfi's Mujmal-i-Faṣīḥi.
- No. 463. Khawānd Amir's Khulāṣat-ul-Akḥbār, copied 25 years after the author's death.
- No. 468. Mas'ūdi bin 'Uṣmān Kūhistāni's Tārīkh-i-Abu'l-Khayr Khāni, dated A.H. 999.
- No. 484. Translation of Sa'īd bin Mas'ūd-ul-Kāzarūni's history of Muḥammad, dated A.H. 841.
- No. 504. Copy of Mukhtār's history written by the calligrapher Murshid-ul-Kātib of Shirāz, 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.

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- 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 بايجان" *should be* "آذر بايجان"  
" 140, " 31, "transcription of the copy" *should be* "composition  
of the work."  
" 141, " 12, "الشعلبي" *should be* "الشعبي"

# PERSIAN MANUSCRIPTS.

## GENERAL HISTORY.

No. 449.

fol. 254; lines 23; size  $14 \times 9\frac{1}{2}$ ;  $11 \times 7\frac{1}{2}$ .

تاریخ طبري

TÂRÎKH-I-ṬABARÎ.

VOL. I.

1/ An exceedingly valuable and old copy, dated A.H. 740 = A.D. 1339, of the Persian translation of Abû Ja'far Muḥammad bin Jarir bin Yazîd-ut-Ṭabari's well-known general history, made by Abû 'Alî Muḥammad bin Muḥammad bin 'Abd Ullah ul-Bal'ami, ابو علي محمد بن عبد الله البلعمي, in A.H. 352 = A.D. 963.

Hâj. Khal., vol. ii., p. 136, says that Ṭabari (who was born at Âmul, 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 تاريخ الامم والملوك (Brockelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulûk"), 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 Hâj Khal., *ib.*, consisted of thirty thousand folios. According to Morley, p. 17, Ṭabari composed the work about A.H. 300 = A.D. 912, while Hâj. Khal., *ib.*, gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.

VOL. VI.

B

The translator, Abū 'Alī Muḥammad bin Muḥammad ul-Bal'ami, belonged to a noble and learned family of Bal'am, a town in Asia Minor. His father, Abul Faḥl Muḥammad bin 'Abd Ullah ut-Tamimi ul-Bal'ami, **ابو الفضل محمد بن عبد الله التميمي البلعيني**, was the wazir of Amīr Ismā'il, 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 Amīr Abū Ṣāliḥ Maṣṣūr bin Nāḥ bin Naṣr bin Aḥmad us-Sāmāni, who reigned from A.H. 350-366 = A.D. 961-976. In A.H. 352 = A.D. 963 this prince, through his agent Abū Ḥasan Fa'iq, ordered his wazir, the aforesaid Bal'ami, to translate the Arabic chronicle of Ṭabari 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 Isnāds, 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 Hāj. Khal., *ib.*, the history was continued by Abū Muḥammad 'Abd Ullah bin Muḥammad ul-Fargāni, **ابو محمد عبد الله**, who entitled the continuation **الصلة**, and also **ابو الحسن محمد بن عبد الملك بن ابراهيم بن**, by Abū Ḥasan Muḥammad bin 'Abd-ul-Malik bin Ibrāhīm bin Aḥmad ul-Hamadāni, **ابو الحسن محمد بن عبد الملك بن ابراهيم بن احمد الهدائي**, who died in A.H. 521 = A.D. 1127.

Bal'ami's version of Ṭabari's history may be considered as one of the oldest works in the modern Persian language.

The *Tārikh-i-Ṭabari* 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. 1260, 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 *Tabaristanensis 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. Dubeux's translation (ed. 1836).

Accounts of Bal'ami's version will be found in the "avertisements" of Zotenberg and Dubeux. See also Hāj. Khal., *ib.*; Kosegarten's *Tabaristanensis 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 Khalifah al-Mu'tasim Billah (A.H. 218-227 = A.D. 833-842), after which follows an abridged account of his successors down to al-Mustazhir Billah (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 Rien, i., p. 68, are not found in this copy. It opens thus, with a short Persian preface:—

سپاس و افرین مر خدا را کامکار و کامران و آفریننده زمین  
و آسمان . . . نه انباز و نه دستور نه یار و نه زن و فرزند همیشه  
بود و همیشه باشد آلع

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:—

بدانکه چنین گویند ارسطاطالیس و بشرط و ان استاذان که بوده  
اند آلع

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:—

حدیث یزدجرد و حربهای او بسیار است و اندر خلافتی عمر  
گفته شود —

### No. 450.

fol. 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 Muhammad, with a genealogy on fol. 255<sup>b</sup>:—

Beginning:—

آغاز اخبار بیغیر ما محمد مصطفیٰ صلی الله علیه و سلم

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

Wāsiq, A.H. 227-232 = A.D. 841-846.
Mutawakkil, A.H. 232-247 = A.D. 846-861.
Muntasir, A.H. 247-248 = A.D. 861-862.
Musta'in, A.H. 248-251 = A.D. 862-865.
Mu'tazz, A.H. 251-255 = A.D. 865-868.
Muhtadi, A.H. 255-256 = A.D. 868-869.
Mu'tamid, A.H. 256-279 = A.D. 869-892.
Mu'tadid, A.H. 279-289 = A.D. 892-901.
Muktafi, A.H. 289-295 = A.D. 901-907.
Muqtadir, A.H. 295-320 = A.D. 907-932.
Qābir, A.H. 320-322 = A.D. 932-933.
Rāḍi, A.H. 322-329 = A.D. 933-940.
Muttaqi, A.H. 329-333 = A.D. 940-944.
Mustakfi, A.H. 333-334 = A.D. 944-945.
Muṭi', A.H. 334-363 = A.D. 945-973.
Ta'i', A.H. 363-381 = A.D. 973-991.
Qādir, A.H. 381-422 = A.D. 991-1030.
Qā'in, A.H. 422-467 = A.D. 1030-1074.
Muqtadi, A.H. 467-487 = A.D. 1074-1094.
Mustazhir, A.H. 487-512 = A.D. 1094-1118.

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 بالخیر لسنة اربعین و مبعیة . . .



## No. 451.

foll. 352; lines 17; size  $9\frac{3}{4} \times 6\frac{3}{4}$ ;  $6 \times 3\frac{1}{4}$ .

طبقات ناصري

## ṬABAQÂT-I-NÂSIRÎ.

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

ابو عمر بن عثمان بن محمد المنهاج الجوزجاني

Beginning:—

• الصمد لله الأول الذي لا ابتداء لوجوده الآخر الذي لا انتهاء لوجوده الآخر

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-Khâliq, came from Jûzajān (between Merv and Balkh) to Ġaznî during the reign of Ibrâhîm, and married one of the forty daughters of this king. Of this union a son was born, who was named Ibrâhîm. His son Maulânâ Minhâj-ud-Dîn 'Uṣmân was the grandfather of the present author. Minhâj-ud-Dîn 'Uṣmân was an eminent scholar, and was commonly called Imâm Anḥad of Bukhârâ. After his return from Mecca, Minhâj-ud-Dîn 'Uṣmân settled in Sistân in the reign of Shams-ud-Dîn Muḥammad, king of Nîmrûz. The author's father, Maulânâ 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 Qâḍî of the army of Hindûstân by Sultân Mu'izz-ud-Dîn Muḥammad bin Sâm in A.H. 582 = A.D. 1186. Subsequently Sirâj took up his residence in Firâzkûh, from which place Sultân Bahâ ud-Dîn Sâm called him to Bâmiyân and made him Qâḍî and Khaṭîb 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 Rukn-ud-Dîn Maḥmûd in Firâzkûh 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 Ḥaram of the princess Mâh-i-Mulk, who was a foster-sister of his mother and a

daughter of Sultān Ġiyāṣ-ud-Dīn Muḥammad bin Sām. From Ġūr he was twice sent to Nimrūz as an envoy to Sultān Taj-ud-Dīn Niyātigīn 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 Nāṣir-ud-Dīn Qabāchah, and in the same year was placed in charge of the Madrasah-i-Firūzi at Uchh. In the year following, when Qabāchah was overthrown by Sultān Shams-ud-Dīn Īltamish, the author followed the conqueror to Dihli, where he arrived in Ramaḍān, A.H. 625 = August, 1228. In A.H. 629 = A.D. 1231 he followed Īltamish to the siege of Gwalior, 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 Raḍiyah's army in A.H. 635 = A.D. 1237. After the death of this accomplished but ill-starred queen, Minhāj returned to Dihli 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 Qāḍi 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 Lakhnauti, and after staying there for two years returned to Dihli where he arrived early in the following year, and shortly after was appointed master of the Nāṣiriyah College and was also made Qāḍi of Gwalior. Minhāj received many high honours from Sultān Nāṣir-ud-Dīn Maḥmūd (A.H. 644-664 = A.D. 1246-1265) and from the distinguished and accomplished Ġiyāṣ-ud-Dīn Balban, who entrusted the author with several high and responsible offices and honoured him with the title of Šadr-i-Jahān. Shaykh 'Abd-ul-Ḥaqq Dihlawi, in his Akhbār-ul-Akhyār, p. 90, speaks of Minhāj as a great scholar and an ardent mystic, and says that the celebrated saint Shaykh Nizām-ud-Dīn Auliya attended the author's lecture every Monday.

The author dedicated the present work to his patron Sultān Nāṣir-ud-Dīn Maḥmūd, the youngest son of Sultān Īltamish. This Nāṣir-ud-Dīn Maḥmūd must not be confounded with the eldest son of Īltamish, who was also called Nāṣir-ud-Dīn Maḥmūd 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. 3<sup>v</sup>. Fol. 3<sup>a</sup>, containing the first portion of the account of Ādam, is left blank.

## II.

The first four Khalīfs, the sons of 'Alī and the Mubashshars, or the ten favoured companions of the prophet, fol. 36<sup>v</sup>.



## III.

The Khalifs of the Banû Umayyah, fol. 46<sup>a</sup>.

## IV.

The Khalifs of the Banû 'Abbās, fol. 51<sup>a</sup>.

## V.

Not numbered as Ṭabaqah, but is introduced by ذكر ملوك عجم. It contains the history of the early kings of Persia down to the rise of Islāmism, comprising the Pīshādīdians, the Kayānians, the Ashkānians, the Sāsānians, and the Akāsirah, fol. 65<sup>a</sup>.

## VI.

The Tubba's and the Kings of Yaman, fol. 89<sup>a</sup>.

## VII.

The Ṭāhiris, fol. 97<sup>a</sup>.

## VIII.

The Ṣaffāris, fol. 100<sup>b</sup>.

## IX.

The Sāmānis, fol. 103<sup>a</sup>.

## X.

The Daylamis, fol. 111<sup>b</sup>.

## XI.

The Subuktiginis, fol. 114<sup>a</sup>.

## XII.

The Saljūqis, fol. 124<sup>b</sup>.

## XIII.

The Sanjaris, fol. 137<sup>a</sup>.

## XIV.

The Kings of Nimrūz and Sijistān, fol. 140<sup>b</sup>.

## XV.

The Kurdish Kings, fol. 147<sup>a</sup>.

## XVI.

The Khwārazmshāhis, fol. 154<sup>b</sup>.

## XVII.

The Shansbānis and Kings of Ġār, fol. 167<sup>a</sup>.

## XVIII.

The Shansabāniyah Kings of Tukhāristān, fol. 210<sup>a</sup>.

## XIX.

The Shansabāniyah Kings of Ġaznah, fol. 214<sup>a</sup>.

## XX.

The Mu'izzi Kings of Hindūstān, fol. 226<sup>a</sup>.

## XXI.

The Shamsi Kings of Hindūstān, fol. 238<sup>a</sup>.

## XXII.

The Shamsi Maliks, or the vassals and eminent men who served under the Shamsi Sultāns, fol. 264<sup>b</sup>.

## XXIII.

Disaster to Islām and invasion of the infidels, fol. 306<sup>b</sup>.

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 مسیبل عجلت باز گشتند— چون خبر بلشکر گاه مغل

رسید . . .

On the margins of foll. 3<sup>b</sup>-4<sup>b</sup> and 14<sup>a</sup>-60<sup>a</sup> some confused accounts of the battle of Karbalā are given.

For other copies of the Ṭabaqāt-i-Nāṣiri, 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 Ṭabaqāts 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

Ṭabaqāts, 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 × 5; 6½ × 4.

تاریخ بناکیتی

TÂRÎKH-I-BANÂKITÎ.

A general history of the world from the earliest times to the accession of Sulṭān Abū Sa'īd, A.H. 717 = A.D. 1317, abridged, as the author himself says, from the Jāmi'-ut-Tawārīkh of Rashīd-ud-Dīn Faḍl Ullāh, who was born at Hamadān, 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 Firīshṭah's preface, and some other European writers, e.g. Mr. James Fraser, in his Catalogue of Oriental MSS., call the work "Tārīkh-i-Binā-i-Gītī," or Binā-Gītī, 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, Tārīkh-i-Banākītī, means the history of Banākītī, by which name the author is better known.

The full title of the work, as given in the preface, is روضة اولی الالباب فی تواریخ الاکابر و الانساب. The author, Abū Sulaymān Dā'ūd bin Abī'l Faḍl Muḥammad ul-Banākītī, surnamed Fakhr Banākītī, ابو سلیمان داؤد بن ابی الفضل محمد البناکیتی معروف به فخر بناکیتی, 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 Sulṭān Ġazān Khān (A.H. 694-703 = A.D. 1295-1304) the title of Malik-ush-Shurārā in A.H. 710 = A.D. 1310.

Verses in praise of the above-named Sulṭān, as well as his two successors Ūljāitū (A.H. 703-716 = A.D. 1304-1316) and Abū Sa'īd (A.H. 716-736 = A.D. 1316-1335), are not uncommon in the present work. He is commonly called Fakhr-ud-Dīn Banākītī, فخر الدین بناکیتی (in the Nigāristān, fol. 5\*, noticed below, he is called فخر الدین داؤد فناکیتی),



on account of his having been born in Banākit or Fanākit, a town in Māwarā-un-Nahr, also called Shāsh, and in modern times Tashkand. His elder brother, Sayyid Nizām-ud-Din 'Alī, was a very pious Darwish and died in Tabriz, A.H. 699 = A.D. 1299. The author completed the present work on the 25th of Shawwāl, A.H. 717 = A.D. 1317, December 31, and dedicated it to Sultān Abū Sa'īd, the ninth Mongol King of Persia.

Beginning:—

الصد لله حق حمده و الصلوة على خير خلقه محمد و آله  
اجمعين الخ

The work is divided into the following nine sections called Qisms:—

I.

Prophets and Patriarchs, fol. 3<sup>a</sup>.

II.

• Kings of Persia from Kayūmurš to Yazdajird, fol. 14<sup>a</sup>.

III.

Genealogy and history of Muḥammad, the Khalifahs of Banū Umayyah and the Khalifahs of Banū 'Abbās, to the death of Al-Musta'īn Billah in A.H. 656 = A.D. 1258, fol. 39<sup>a</sup>.

IV.

Kings of Īrān who reigned during the time of the Abbasides, fol. 122<sup>a</sup>.

V.

History of the Jews from Moses to Zedekiah, fol. 138<sup>a</sup>.

VI.

History of the Christians and Europeans from Christ to author's time, fol. 157<sup>a</sup>.

VII.

History of the Hindus to Sultān 'Alā ud-Dīn Muḥammad Shāh Khilji, fol. 182<sup>a</sup>.

VIII.

History of the Chinese, fol. 198<sup>a</sup>.

IX.

History of the Mughals from Chingiz Khān to the accession of Sultān Abū Sa'īd, in A.H. 717 = A.D. 1317.

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  $10 \times 6$ ;  $7\frac{3}{4} \times 3\frac{3}{4}$ .

## تاریخ گزیده

## TÂRĪKH-I-GUZĪDAH.

A general history from the earliest times to A.H. 730 = A.D. 1329 by Ḥamd Ullah bin Abi Bakr bin Aḥmad bin Naṣr Mustaufi of Qazwīn.

حمد الله بن ابی بکر بن احمد بن نصر مستوفی قزوینی

Beginning:—

مپاس و مستایش پادشاهی را که ملک او پی زوالست و مملکت  
او پی انتقال آت

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 Hāj. Khal., vol. v., p. 177, remarks thus:—

وهو من الكتب المعتمد عليها في التاريخ و كلامه و نقله كالحة  
فيما بينهم

The authors of the *Universal History* frequently quote it under the title of "Tarik Cozidah."

Ḥamd Ullah Mustaufi, who is also the author of the well-known geographical work *Nuzhat-ul-Qulūb*, which he composed in A.H. 740



= A.D. 1339, belonged to the ancient Mustaufi 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 Mustaufi 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 (*vide* 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 Ġiyāṣ-ud-Din Muḥammad (d. A.H. 736 = A.D. 1336) bin Khwājah Rashīd-ud-Din Faḍl-Ullah, but towards the end of Book IV. the author highly eulogises another of his patrons Shams-ud-Din Muḥammad bin Nizām-ud-Din al-Ḥusaynī al-Yazdī, 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 (Fātiḥah), six books (Bāb), and an appendix (Khātimah), as follows:—

- Fātiḥah.—Creation of the world, fol. 7<sup>b</sup>.

Bāb i.—Prophets and Sages from Ādam to the time of Muḥammad, fol. 9<sup>a</sup>.

Bāb ii.—Pre-Islamic kings, fol. 42<sup>a</sup>.

Bāb iii.—Muḥammad, his Khālifs, friends, and descendants, fol. 67<sup>a</sup>.

Bāb iv.—Islamic kings, fol. 197<sup>b</sup>.

This Bāb is divided into twelve sections, but the MS. breaks off in the middle of the tenth section with an account,

براق حاجب, the first of the Qarā Khitā'is of Kirmān. The ten sections respectively treat of the history of:—(1) Banī Lays Ṣaffār; (2) Sāmānis; (3) Ġaznawis; (4) Ġāris; (5) Daylamis; (6) Saljūqs of Īrān, Kirmān, and Rām; (7) Khwārazmshāhis; (8) Atābaks of Diyārbakr and Fārs. (9) Ismā'īlis of Maġrib and Īrān.

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

Section 12 dealing with the genealogy of the Turkish tribes, genealogy of the house of Chīngīz Khān, and the history of the Mughals of Īrān.

Bāb v.—Relating to the Muḥtahiḍs, Qāris (Readers of the Qurān), traditionists, Shaykhs, 'Ulamā 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*, 5<sup>e</sup> série, vol. x., pp. 257-295.)

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

Compare Hāj. Khal., vol. v., p. 177; J. Aumer, p. 68; Rosen, Persian MSS., p. 52; Flügel, vol. ii., p. 63; Ethé, Bodl. Lib. Cat., Nos. 26-30; Ethé, India Office Lib. Cat., Nos. 19 and 20; Rieu, i., p. 80; Elliot, History of India, vol. iii., pp. 60-66.

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.

### No. 454.

fol. 215; lines 25; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{3}{4}$ .

The same.

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

Written in a very minute Nasta'liq on thin paper.

The MS. is wormed and pasted with papers throughout.

Not dated, apparently 16th century.



## No. 455.

fol. 284; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

مجمّل فصیحی

## MUJMAL-I-FASÎHÎ.

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 Imâms, 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:—

فصیحتر عبارتی که در گردن جان تعویذ و شاخ اقبال تواند  
بود الح

After fol. 1<sup>b</sup>, fifteen folios are missing, as would appear from the original folio mark ۱۶ on the second folio which opens thus with the 28th year of the 'Âm-ul-Fil:—

سنه ثمان و عشرين عام الثیل — ولادت قاسم بن رسول الله  
از حدیجة الكبرى —

From the second Maqâlah, which begins on fol. 4<sup>b</sup>, and treats of the events from the first year of the Hijrah to the author's time—

مثاله دوم از هجرت حضرت رسالت علیه که مبدا تاریخ بر  
آنست الی یومنا هذا —

it would appear that the author divided the work into two Maqâlahs, the first dealing with the events beginning with the first year of the 'Âm-ul-Fil, in which Muhammad was born, down to the fifty-third year of the 'Âm-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

prophet himself. These names are thus enumerated in the following Qit'ah on fol. 5\* :—

... بعد ازین تاریخ از هجرت نبوی خواهد بود— ده سال  
بموجبی که درین قطعه مذکور شده و مید عالم علیه السلام هر  
سال را نامی نهاده و درین سال دو قول گفته اند اول هجری و سنه  
هجری و سنه الاذن بالرحیل نیز گفته اند — \* شعر \*

سال اول هجری آمد در دوم امر قتال  
در سیوم تمیص و چارم هست ازان ترفیه حال  
شد زلازل پنج و استینامش شش گاه شمار  
همچو استغلاب هشت و استوا هشتم مقال  
له برای در دهم حج الوداع مصطفی  
یازده چون شد ز عالم کرد مید انتقال

The author, who generally calls himself Ahmad bin Muhammad, but is better known as Faṣīḥ-ul-Khawāfi, محمد بن محمد المشتهر به, thus traces his descent (fol. 225\*) from Abū Imām al-Bāhilī, who, according to some, was a companion of the prophet and died A.H. 81 = A.D. 700. See *Al-Istī'āb fī Ma'rifat-il-Aḥbāb* (Hyderabad Edn.), vol. ii., p. 633 :—

فصیح الدین احمد بن جلال الدین محمد بن نصیر الدین یحیی  
بن علاء الدین محمد بن ظهیر الدین ابو القاسم محمد بن جلال الدین  
محمد بن نصیر الدین ابو القاسم بن ظهیر الدین محمد بن ابو القاسم  
محمد بن احمد بن محمد بن ابو القاسم بن جلال الدین محمد بن  
احمد بن ابی نصر علی بن محمد بن علاء الدین عیسی بن ابی بکر  
بن ابو القاسم بن احمد بن محمد بن قتیبه بن ابو امامه صدی بن  
عجلان بن وهب الباهلی —

He flourished during the time of Sultān 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-Dîn Muḥammad bin Naṣîr-ud-Dîn Yahyâ in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amir 'Abd-ur-Rahmân bin Hâjî Sayf-ud-Dîn were sent to Samarqand to take possession of the royal treasury from 'Umar Shaykh; but being threatened with arrest by Sultân Khalîl they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Dîn Mahmûd 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 Bâysungar (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 Şa'in to Herat, left the author in Simnân to look after some state affairs, and afterwards dismissed him from the Diwânship on the 20th of Ramaḍân, 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 Âdarbayjân 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 Dûl Hijjah of the same year, he got an introduction into Sultân Shâh Rukh's court and was handsomely rewarded by this king.

The history concludes with a *Khâtimah* describing the author's birthplace, Herat:—

خانه در ذکر بعضی از احوال شهر هرات که مولد و مسکن  
کاتب العبد احمد بن محمد بن یحیی است —

Towards the end, fol. 272<sup>b</sup>, 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 *صیغه*:—

صیغه اول در ذکر انبیا علیهم السلام تا غایت انبیای بنی  
اسرائیل —



صحيّفه دوم از خاتم انبيا عليه التحية و الصلّٰا تا غايث ائمه  
 معصومين عليهم السلام  
 صحيّفه سيّوم در ذكر ملوك عجم  
 صحيّفه چهارم در ذكر بني اميه و عباسيه

The last king named is Sultān 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 *Ṣahīfahs*.

Beginning on fol. 274<sup>b</sup>:—

مجملي از تواريخ انبيا و سلاطين و ملوك طوائف كه از ديوان  
 النسب و نظام التواريخ مسعودي و جامع المعارف حصيني و  
 بناكتي و طبري و گزيده و كتاب المعجم و جامع رشيدي و مختار  
 حافظ ابرو مذکور است بروايات مختلفه مصرر شده مسطور  
 میگردد—

This portion breaks off with the name of the 'Abbaside Khalif 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. 271<sup>a</sup>, where the original history concludes with the description of Herat, the MS. is dated A.H. 993.

## No. 456.

fol. 387; lines 32-35; size  $17\frac{3}{4} \times 11\frac{3}{4}$ ;  $14\frac{1}{4} \times 8\frac{1}{2}$ .

روضة الصفا

## RAUDAT-US-ŞAFÂ.

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

By Muḥammad bin Khâwand Shâh bin Maḥmûd, محمد بن خاوند شاه بن محمود.

- This work, the full title of which is روضة الصفا في سيرة الانبياء و الملوك و الصفا, was composed by the author at the desire of his patron, the celebrated Mir 'Alî Shîr Nawâ'î, to whom it is dedicated.

Beginning:—

- زيب فهرست نسخه مشاعر انبياء عالي مكان و زيبت لعباچه  
مجموعه مائت سلاطين گردون توان آت

The author, who is better known as Mir Khwând, belonged to an ancient noble Sayyid family of Bukhârâ. His father, Sayyid Burhân-ud-Dîn, 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 'Alî Shîr. According to the Ḥabîb-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.

For a detailed account of the author and his work the following may be consulted: S. de Sacy, Notice sur Mirkhond, in his Mémoire sur les Antiquités de la Perse; Jourdain, Notices et Extraits, vol. ix., pp. 117-274; Hammer, Jahrbücher, vol. 69; Anz. Blatt, pp. 37-49; Quatremère, Journal des Savants, 1843, pp. 170-176; Morley, Descriptive Index, pp. 30-38; Elliot, History of India, vol. iv., pp. 127-140. See also Encyclopaedia Britannica, 9th edition, vol. xvi., p. 449.

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.

For editions and translations of different parts of the work see Morley, pp. 35, 36; Elliot, pp. 131-133, and Zenker, vol. i., pp. 104-106, vol. ii., p. 59.

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 Khwānd 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 Sāsānian Dynasty.

#### VOL. II.

History of Muḥammad and the four Khalifs.

Beginning on fol. 128<sup>b</sup>:—

عنوان صحیفه مرادات و فهرست مجموعه سعادات الخ

#### VOL. III.

History of the Imāms and the Khalifs down to the last of the 'Abbaside Khalifs, A.H. 656 = A.D. 1258.

Beginning on fol. 291<sup>b</sup>:—

حمد و ثنای که مسبحان صلا علی از ادای شمه آن عاجز

اند الخ

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.

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

The first volume of the *Raudat-uṣ-Ṣafā*.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Unwān. 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.

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

The same.

Another copy of the first volume of the *Raudat-uṣ-Ṣafā*.  
Beginning as usual.

Written in ordinary Nasta'liq.

Dated the 47th regnal year, probably the forty-seventh year of *Shāh 'Ālam's* reign (A.H. 1173-1221).

## No. 459.

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

The second volume of the *Raudat-uṣ-Ṣafā*, from Muḥammad to the death of 'Alī in A.H. 40 = A.D. 661.

Beginning:—

عنوان صحیفه مرادات آل



The MS. is badly damaged and worm-eaten.

Dated Rabi' I., A.H. 1054.

Scribe محمد باقر ابن قاضي عبد المؤمن

### No. 460.

fol. 342; lines 27; size  $16 \times 10\frac{3}{4}$ ;  $11 \times 6\frac{1}{2}$ .

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

### VOL. IV.

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

Beginning:—

مستایش و نیایش مر پادشاهی را که کاتب فصاحت بیان خود  
دانشوران از تصویر انشاء بیکوائش چون قلم سر گردان آت

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<sup>a</sup>, the colophon is dated A.H. 994.

### VOL. V.

History of *Chingiz Khān*, his sons and successors, down to *Timūr*.

Beginning, fol. 179<sup>b</sup>:—

آرایش دیباچه مناقب و مآثر سلاطین رفیع مقدار آت

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.

fol. 429; lines 21; size  $16\frac{1}{4} \times 11$ ;  $9\frac{3}{4} \times 5\frac{3}{4}$ .

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

## VOL. VI.

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

Beginning:—

جواهر حمد و مہاس و لآلی شکر بیقیاس نثار بارگاہ آلِ

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

The eighth volume, or the geographical appendix, fol. 380<sup>b</sup>.

Beginning:—

خاتمہ در بدایع و صنایع و انچه گماشتہ بکلك قدرت اوست

آلِ

The following subscription at the end of vol. VI., fol. 379<sup>a</sup>, says that this copy was written by the order of نواب اصغر علی خان, in A.H. 1226.

حسب الارشاد نواب عالیجناب معالہ القاب رفیع الشان ذالجلود  
و الاحسان فرید عصر و حید الزمان نواب اصغر علی خان بہادر  
سالار جنگ ادام اللہ اقبالہ — در سنہ مئادس و العشرین و مائتان  
و الف من الهجرة النبویہ — بید المذنب ہاشم علی اختتام  
پذیرفت —

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

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

The headings are written in beautiful bold Naskh.

## No. 462.

fol. 342; lines 17; size  $12\frac{1}{2} \times 8\frac{1}{4}$ ;  $8\frac{1}{4} \times 5$ .

تاریخ صدر جهان

## TÂRÎKH-I-ŞADR-I-JAHÂN.

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

Author: Fayḍ Ullah bin Zayn-ul-Âbidin Banbāni, called Şadr-i-Jahân.

The preface is wanting in this copy, and in the colophon the work is called *تواریخ گجراتی*, a title which has been lately added to the word *کتاب*, in a different hand. Among the authorities quoted by Sarūp Chand Khatri in his *Şahih-ul-Akḥbâr* (compiled in A.H. 1209 = A.D. 1794), this work is called "Târikh-i-Şadr-i-Jahân-i-Gujarâti," 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<sup>b</sup> the author, while recording the pilgrimage performed by Malik Nâsir of Egypt in A.H. 719, designates himself—

فیض الله بن زین العابدین بن حسام بنبانی المطاطب بملک  
القضاة صدر جهان

In the beginning, fol. 1<sup>a</sup>, the author makes incidental mention of the reigning king, Maḥmūd Shāh Bigarâ, of Gujarât (A.H. 863 = A.D. 1458–A.H. 917 = A.D. 1511)—

سلطان الاعظم شهنشاه عالم حجة الصق خليفة الله في الارض  
محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه  
خلد الله ملكه و ابد دولته —

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

A copy of the work is described in Rieu, p. 86<sup>b</sup>.

## Contents :—

Maqālah I.—Divided into two Firqahs :—

- (i) Ancient prophets, fol. 1<sup>a</sup>.
- (ii) Pre-Islamitic kings, divided into four sections :—
  - 1. Pishdādīs, fol. 28<sup>b</sup>.
  - 2. Kayānians, fol. 31<sup>a</sup>.
  - 3. Ashkānians, fol. 38<sup>a</sup>.
  - 4. Sāsānians, fol. 39<sup>a</sup>.
  - Tubba's of Yaman, fol. 53<sup>a</sup>. History of Muḥammad, fol. 61<sup>a</sup>.

Bāb ii.—History of the first four Khalīfs, fol. 139<sup>b</sup>. Banū Umayyah, fol. 182<sup>a</sup>. Banū 'Abbās, fol. 221<sup>a</sup>.

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

- (i) In several Tabaqahs :—
  - 1. Saffāris, fol. 265<sup>a</sup>.
  - 2. Sāmānis, fol. 266<sup>b</sup>.
  - 3. Dayālimah, fol. 274<sup>a</sup>.
  - 4. Subuktiginīs, fol. 277<sup>b</sup>.
  - 5. Saljūqīs, fol. 284<sup>a</sup>.
  - 6. Khwārazmshāhīs, fol. 303<sup>a</sup>.
  - 7. Atābaks of Fārs, 'Irāq and Āḡar-bayjān, fol. 311<sup>a</sup>.
  - 8. Kings of Egypt and Syria, fol. 321<sup>b</sup>.
  - 9. Ismā'ilīs, fol. 337<sup>a</sup>.

This copy ends with an account of ركن الدين خورشاه بن علاء الدين, the last king of the Ismā'ilīs of Irān, 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 Aṣḥāb, the great Tābi'in, the distinguished 'Ulamā, Lawyers and Shaykhs, who flourished from the second to the seventh century of the Hījah. It may be remarked that the accounts of the Ismā'ilīs kings given in this work agree in most places word for word with those of the Tārikh-i-Waṣṣāf (noticed later on), and it seems very possible that the author has abstracted these accounts from Waṣṣāf.

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

Written in a careless Nasta'liq.

Dated, Sunday, the 8th of Dūl Hījah, A.H. 1240.



## No. 463.

foll. 320; lines 21; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

## خلاصة الاخبار

KHULÂSAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499.

By Ġiyâṣ-ud-Din bin Humâm-ud-Din, surnamed Khawând Amir,

غياث الدين بن همام الدين الملقب بغواث امير.

The full title of the work is خلاصة الاخبار في بيان احوال اغيار.

Beginning:—

برترين گوهری کہ تاجداران کشور فصاحت و نصت نشینان خطبه  
بلاغت الخ

The author abridged this work from his maternal grandfather Mir Khawând's well-known historical work Randat-us-Ṣafâ. 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; Hâj. Khal., vol. iii., p. 163; Rieu, i., p. 96; Ethé, Bodl. Lib. Cat., Nos. 83-86; Ethé, India Office Lib. Cat., Nos. 76-73; 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 Habib-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 Khawând Amir was entrusted with public services, which he discharged with great credit. In A.H. 909 = A.D. 1503 he was sent by Sultân Badi'uz-Zamân on a diplomatic mission to Khusrau Shâh, the chief of Kundûz, and subsequently he was appointed to the post of Ṣadr,

an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shāh Ismā'il overthrew the power of the Uzbeks, Khwand Amir went to Basht, a village of Garjistān 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 Āgrah on the 4th of Muharram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bābur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bābur the author attached himself to Humāyūn, in whose praise he wrote the Humāyūn Nāmah, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humāyūn to Gujarāt, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dihli and buried by the side of the celebrated saint Nizām-ud-Dīn Auliya and Amīr Khusrau, both of whom he had held in high veneration. Firishatah, referring to our author's death, says thus:—

... و جنّت آشیانی نزدیک برهانپر شده و آن مملکت را  
 زیر و زبر کرده بمندو آمد—دران آوان مولف کتاب حبیب  
 السیر ملزم رکاب بود بمرض اسهال از جهان گذران در گذشته  
 برحمت ایزدی پیوست و حسب الوصیت نعل او را بدھلی  
 برده در جوار شیخ نظام الدین اولیا و امیر خسرو مدفون  
 گردانیدند—

The author's son Sayyid 'Abd Ullah Khān served under Akbar.

Besides the present work and the Humāyūn Nāmah, the author wrote several other works, *e.g.*, the Habīb-us-Siyar, the Makārim-ul-Akh̄lāq (A.H. 906 = A.D. 1500), the Dastūr-ul-Wuzarā (A.H. 915 = A.D. 1509), the Ma'āşir-ul-Mulūk, the Akh̄bār-ul-Akhyār, the Muntakhab-i-Tārikh-i-Wassāf, and the Jawāhir-ul-Akh̄bār. A work called the Garā'ib-ul-Asrār is also ascribed to him. See Elliot, *History of India*, vol. iv., pp. 142-43.

For a full account of the author's life see: Quatremère, *Journal des Savants*, 1843, pp. 386-394, and Elliot, *History of India*, vol. iv., pp. 141-45, and vol. v., p. 116. See also Reinaud, *Biogr. Univ.*, under Khondemyr.

The work is divided into a Muqaddimah, ten Maqālahs, and a Khātimah, as follows:—

Muqaddimah.—About the creation of the world, fol. 2<sup>b</sup>.

Maqālah I.—The prophets, fol. 4<sup>a</sup>.

Maqālah II.—The Greek philosophers, fol. 47<sup>a</sup>.



Maqālah III.—The early kings of Persia, viz., the Pishdādians, the Kayānians, the Ashkānians, and the Sāsānians. The Arab kings, viz., the Lakhmis, the Ḡassānians, and the Himyaris, fol. 50<sup>b</sup>.

Maqālah IV.—Muḥammad, fol. 82<sup>b</sup>.

Maqālah V.—The first Khalifs (Rāshidin) and the twelve Imāms, fol. 111<sup>b</sup>.

Maqālah VI.—The Khalifs of the Banū Umayyah, fol. 133<sup>a</sup>.

Maqālah VII.—The Khalifs of the Banū ‘Abbās, fol. 153<sup>b</sup>.

Maqālah VIII.—Treating of the dynasties contemporary with, or subsequent to the ‘Abbāsides, viz., the Tāhiris on fol. 185<sup>a</sup>; the Ṣaffāris on fol. 186<sup>b</sup>; the Ṣāmānis on fol. 188<sup>a</sup>; the Āl-i-Buwayh on fol. 192<sup>a</sup>; Qābūs bin Waṣṣmagir on fol. 197<sup>b</sup>; the Ḡaznawis on fol. 198<sup>b</sup>; the Ismā‘ilis of Maḡrib on fol. 204<sup>b</sup>; the Ismā‘ilis of Īrān on fol. 207<sup>b</sup>; the Saljūqis on fol. 211<sup>b</sup>; the Khwārazmshāhis on fol. 225<sup>b</sup>; the Atābaks of Maṣṣil on fol. 235<sup>b</sup>, of Ādarbāijān on fol. 236<sup>b</sup>; of Fārs on fol. 237<sup>a</sup>, and of Luristān on fol. 239<sup>b</sup>; the Qarākhītā’is on fol. 240<sup>a</sup>; the Āl-i-Muẓaffar on fol. 242<sup>a</sup>; the Sarbadārs on fol. 254<sup>a</sup>; the Ḡuris on fol. 257<sup>a</sup>.

There is a large lacuna after fol. 257. The history of the Ḡuris breaks off with an incomplete account of سلطان علاء الدين حسين جهانسوز, and on fol. 258<sup>a</sup> the MS. abruptly opens with the account of Mirzā Sulṭān Abū Sa‘id’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 Sulṭān Ḥusayn in A.H. 875 = A.D. 1470, but some meagre notices relating to the sons of Sulṭān Abū Sa‘id 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 Sulṭān Ḥusayn Bahādur Khān and the joint reign of Badī‘-uz-Zamān and Muẓaffar 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. 281<sup>a</sup>.

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 × 6; 8 × 4.

حبيب السير

## HABÎB-US-SIYAR.

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

By Ġiyâş-ud-Dîn bin Humâm-ud-Dîn, surnamed *Khawând* Amîr, غياث الدين بن همام الدين الملقب بخواند امير. (See above, No. 463).

Beginning:—

لطائف اخبار لآلي نثار انبياء عالي مقدار و شرايف آثار  
سلططين ذوي الاقتدار الخ

The author wrote the present work subsequently to his historical work entitled *احوال اغيار في بيان*. (See above).

The full title of the present work is *حبيب السير في اخبار افراد البشر*.

The author undertook the compilation at the desire of his patron, Ġiyâş-ud-Dîn Muḥammad bin Yûsuf-ul-Ḥusaynî, who enjoyed the warm favour of Sultân Ḥusayn and of his successors, Badî-uz-Zamân and the Uzbek *Shaybânî*. When he was engaged in writing the first volume, it happened that his patron, who about that time had been appointed Qâdî of *Khurâsân* and administrator of Herat by *Shâh Ismâ'il Šafawî*, was killed by Amîr *Khân*. 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 Karim-ud-Dîn Ḥabîb 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 *Ḥabîb-us-Siyar* after Ḥabîb Ullah, and brought down his account of the reigning sovereign *Shâh Ismâ'il* 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 و خبر از جهانيان* and *الملوك و الانبياء*. 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. 79-98; G. Flügel, ii., p. 70; J. Aumer, p. 75; etc.

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

Although the work is an abridgement of the *Raudat-us-Ṣafā*, 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 *Raudat-us-Ṣafā*.

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

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

#### Vol. I.

Introduction (افتتاح) about the creation, Iblis, the Jinns, etc., fol. 6<sup>b</sup>.

Chapter i.—History of the prophets and philosophers before Islāmism, fol. 9<sup>b</sup>.

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

Chapter iii.—History of Muḥammad, fol. 158<sup>b</sup>.

Chapter iv.—History of the first four *Khalifs*, fol. 232<sup>a</sup>.

#### Vol. II.

Beginning:—

الصد لله الذي جعل للنبيين لسان صدق عليا و ابعث في  
الامين رسولا آتيا

Chapter i.—History of the twelve Imāms, fol. 306<sup>b</sup>.

Chapter ii.—History of the Umayyade *Khalifs*, fol. 362<sup>a</sup>.

Chapter iii.—History of the 'Abbaside *Khalifs*, fol. 406<sup>b</sup>.

The fourth chapter, which deals with the history of the dynasties contemporary with the 'Abbaside *Khalifs* (from the Tāhiris to the *Khwarazmshāhis*), 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.

fol. 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. 5<sup>b</sup>.

Chapter i., fol. 9<sup>b</sup>.

Chapter ii., fol. 110<sup>b</sup>.

Chapter iii., fol. 183<sup>a</sup>.

Chapter iv., fol. 299<sup>b</sup>.

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 Nasta'liq hand.  
Not dated, apparently 11th century A.H.

## No. 466.

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

The third chapter of the third volume of the *Ḥabīb-us-Siyar*, dealing with the history of Timūr 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 نامۀ فتح و ظفر  
وی ذکر تو عنوان سخن را زیور  
هرگز نشود کسی بافسر مرور  
تا دست عنایت نیاید بر سر

The chapter is introduced by the following heading:—

جزو سیم از مجلد ثالث در ذکر صادرات افعال و واردات



احوال حضرت صاحبقران امیر تیمور گورگان و بیان شمه از وقایع  
ایام اقبال اولاد و احفاد آن پادشاه گیتی مستان تا این زمان —

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-Farāhī (d. A.H. 907 = A.D. 1501) is added in a different but old hand on the margin, fol. 343<sup>b</sup>:—

و تفسیر بصرالدرر و اسرار فاتحه و روضة الواعظین و تفسیر  
سورة یوسف . . . از تصنیفات اوست

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.

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

The fourth chapter of the third volume of the Ḥabīb-us-Siyar, dealing with the history of Shāh Ismā'il Ṣafawī brought down to A.H. 930 = A.D. 1523.

Beginning:—

جزو چهارم از مجلد میوم در ذکر طلوع آفتاب دولت و اقبال  
شاهی و بیان اختصاص یافتن آن حضرت باصناف الطاف عنایت  
الهی —

ای یافته از منزل مه تا ماهی  
ذرات جهان از کرم آگاهی  
از شاه و گدا هرکه تو او را خواهی  
بر فرق نهی افسر شاهنشاهی

The biographical appendix begins on fol. 140<sup>b</sup>.

The Khâtimah, dealing with the description of the inhabited quarters of the globe and its curiosities, begins on fol. 152\*.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

No. 468.

fol. 243; lines 23; size  $13 \times 8\frac{1}{4}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

تاریخ ابوالخیر خانی

TÂRÎKH-I-ABUL KHAYR KHÂNÎ. ✓

A general history from the creation of the world down to the 10th 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 Kûchikûnji's son, Abul Gâzi Sulţân 'Abd-ul-Laţîf Bahâdur Khân, who succeeded his brother, 'Abd Ullah on the throne of Mâwarâ-un-Nahr in A.H. 947 = A.D. 1540 and died A.H. 959 = A.D. 1551.

By Mas'ûdi bin 'Uşmân Kûhistânî, مسعودی بن عثمان کوهستانی.

Beginning:—

جواهر حمد و مہاس بیہیاس کہ شہسوار عقل بسرحد الخ

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. 214\*, in A.H. 816 = A.D. 1413.

حضرت ابو الصیرخان در تاریخ منہ ست و عشر و ثمانمایہ . . .

از صحرای عدم بمملکت وجود قدم نهاد

He added Khwârazm to Qipchâq in A.H. 839 = A.D. 1436, and died, according to the present author, fol. 241\*, in A.H. 874 = A.D. 1469, at the age of fifty-seven.

و در پنجاه و هفت سالگی در تاریخ سنه اربع و سبعین و  
ثمانیة . . . شاهباز بلند پرواز روح پر فتوحش میل بجانب  
اعلیٰ علیین نموده —

See De Guignes, iv., pp. 432-35; Senkowski, Supplément à l'histoire des Huns, p. 18; Hammer, Geschichte der Goldenen Horde, p. 397; Erskine, History of India under Baber, vol. i., p. 29; and Abulgasi, Histoire Généalogique des Tatars, Leyde, pp. 499-514.

In the lengthy preface the author, after praising God, the Prophet, the first four *Khalifs*, and others, showers praises upon his sovereign, Abul Gâzi Sultân 'Abd-ul-Laṭîf Bahâdur *Khân*, at whose command he wrote the present work.

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

fol. 80<sup>a</sup>, 84<sup>a</sup>, 94<sup>b</sup>, 102<sup>b</sup>, 142<sup>b</sup>.

تاریخ بناکتی

fol. 85<sup>a</sup>, 100<sup>b</sup>, 102<sup>b</sup>, 105<sup>b</sup>.

طبقات ناصری

fol. 94<sup>a</sup>.

شاهنامه

fol. 140<sup>b</sup>.

تاریخ جهانکشی

fol. 40<sup>b</sup>.

جامع الصکایات

fol. 176<sup>b</sup>.

تاریخ آل مظفر

#### Contents:—

Preface, fol. 1<sup>b</sup>.

Âdam and the ancestors of Muḥammad, fol. 7<sup>b</sup>.

Muḥammad, fol. 17<sup>a</sup>.

Ṭabaqah I. The early *Khalifs* and the twelve Imâms, fol. 21<sup>a</sup>.

Ṭabaqah II. Banû Umayyah, fol. 33<sup>b</sup>.

امرای بنی امیه چهارده تن بوده اند — مدت ملک ایشان  
نود و یک سال و یک ماه و بیست روز بوده —

Ṭabaqah III. The 'Abbaside Khalifs down to Al-Musta'sim Billah  
(A.H. 640-656 = A.D. 1242-1258), fol. 35<sup>a</sup>.

طبقه سیوم خلفای بنی عباس و ایشان می و هفت تن اند  
مدت خلافت ایشان پانصد و بیست و سه سال و یازده ماه و  
یکروز بوده —

On fol. 47<sup>b</sup> the author says that although some of the Persian kings, the Kayânians, the Pīshdādīs, and the Sāsānīs, 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 Kayāmuruš to Yazdajird, fol. 47<sup>a</sup>.  
The Šaffāris, fol. 103<sup>b</sup>.

ایشان سه تن اند — مدت سلطنت ایشان چهل سال و پنج  
ماه

- The Sāmānīs, fol. 104<sup>b</sup>.  
The Gaznawīs, fol. 105<sup>b</sup>.  
The Saljūqīs, fol. 115<sup>b</sup>.

چهارده تن اند — مدت سلطنت و ایام ایالت و شوکت ایشان  
صد و می و هفت سال و نه ماه بوده

Chingiz Khān and his successors down to the accession of Timūr Qā'ān in A.H. 694 = A.D. 1295, fol. 140<sup>a</sup>. 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.

Hulākū Khān and his successors, fol. 160<sup>b</sup>. This section is brought down to the account of Sultān Aḥmad Jalā'ir, who was defeated and killed in Tabriz by the Turcoman Qarā Yūsuf in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 187<sup>a</sup>, by the following chronogram, composed at the request of Sultān Shāh Rukh by one Khawājah 'Abd-ul-Qādir Mūsāqīdān, or musician, خواجہ عبد القادر موسیقی دان,



who for some time was attached to the service of the aforesaid Sultān Aḥmad Jalā'ir:—

عبد القادر ز دیده هر دم بخون ریز  
با دور سپهر نیست بجای مستیز  
کان مهر سپهر سرور را ناگاه  
تاریخ وفات گشته قصد تبریز

This chronogram is also found in the *Mujmal-i-Faṣīḥi* (noticed above) under the year A.H. 813, fol. 257<sup>b</sup>.

The author then gives a list of the names of the sons and descendants, called *شعبه* or branch, and of the nobles of *Chingiz Khān*.

History of Timūr and his descendants, on fol. 196<sup>a</sup>. This section gives a short history of Timūr and his descendants, with an account of the battle between Sultān Ḥusayn and Mirzā Abū Bakr bīn Sultān Abū Sa'id, who was killed by the former.

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

Beginning on fol. 213<sup>b</sup>:—

الصد لله الذي العزيز الغفار الواحد القهار و الصلوة و السلام  
علي نبي المختار و آله الابار و اصحابه الاخير—

After dealing at some length with Abul Khayr Khān'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 Maḥmūd Khwājah and Abul Khayr Khān, in which the former was routed and killed, fol. 221<sup>a</sup>. Abul Khayr Khān became the master of a great treasure, that had been preserved in the Fort of Khwārazm by its former governors. The author says that he learnt this fact from Sivinj Khān, son of Abul Khayr Khān.

The defeats of Maḥmūd Khān and Aḥmad Khān by Abul Khayr Khān at *Īkriticāb* *ایکری توب*, fol. 223<sup>b</sup>.

Account of the battle in which Mustafā Khān was routed by Abul Khayr Khān, fol. 225<sup>a</sup>.

Abul Khayr Khān's expedition against the fortress of *Signāq*, fol. 226<sup>b</sup>.

The arrival of Abū Sa'id Mirzā at the Khān's court, fol. 227<sup>b</sup>. It is said here that Abul Khayr Khān received Abū Sa'id Mirzā with great honour, and helped him in the conquest of Samarcand. In this conflict 'Abd Ullah bin Ibrāhīm Sultān, the King of Samarcand, was killed on the 10th Jamādī I, A.H. 855 = A.D. 1452, and Abul Khayr Khān placed the government of Samarcand in the hand of Abū Sa'id. The author narrates here the following interesting incident:—It is said that at this time, when Abul Khayr Khān had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yadahchis, یده چیان (persons who produce rain by means of a stone called Yadahchi), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers:—

چون آنجاعت (یده چیان) بعمل یده مشغول شدند و سنگها  
را در کار آوردند بشرمان رب العالمین . . . ابر آسمانی در  
تابستان چون مصاب نیسانی باریدن آغاز نهاد —

Abul Khayr Khān's march against the King of Qilmāq, called here اوز تیمور تایشی پادشاه قیلماق, who retreated after making a treaty with the Khān, fol. 234<sup>b</sup>.

The author, after rapidly passing over the latter part of Abul 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 Abul Khayr, with a short account of those who reigned in Samarcand and Khurāsān, e.g. Muḥammad Shaybānī Khān (A.H. 906–916 = A.D. 1500–1510); Abul Khayr Khān Sīvinj, son of Abul Khayr Khān, who came to take possession of Samarcand, but resigned it to his brother, Abul Maṣṣār Kāch-Kūnī Khān; the latter's son, Sultān Abū Sa'id Bahādur; Abul Gāzī 'Abd-ul-Laṭīf Bahādur Khān, by whose order the author wrote the present work; 'Abd Ullah Sultān, 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 Hāfiḡ Bukhārī, says that he completed the transcription of this copy on Monday, the 2nd of Ramaḡān, A.H. 999:—

تمام شد این کتاب تاریخ حضرت ابو الصیر خانی بتائید و  
مدد آسمانی . . . بخط فقیر الصیر خاکساری و قلم شکسته بسته

حافظ البخاري در روز دوشنبه دوم شهر رمضان المبارك بموافق  
و لاحق توشقان بيل سنه ۹۹۹ در ايامي كه عزلت اختيار كرده  
در نشيمن قناعت بقبضه پيرمست موطن بود صورت تحرير  
يافت —

Spaces (probably for illustrations) are left blank in many places.

Several notes and 'Arḍ-didāhs on the fly-leaf at the beginning have been effaced by some mischievous hands.

Written in a clear bold Nasta'liq.

### No. 469.

fol. 169; lines 17; size  $9 \times 5\frac{1}{4}$ ;  $5\frac{1}{2} \times 3$ .

لُبُّ التَّوَارِيخِ

### LUBB-UT-TAWÂRĪKH.

A general history from the earliest times to A.H. 948 = A.D. 1541.

By Yahyâ bin 'Abd-ul-Latif ul-Ḥusaynî ul-Qazwîni, يحيى بن عبد اللطيف الحسيني القزويني.

Beginning:—

حمد و سپاس مر بخداي رامست كه سالطين جهان بر آستانه  
عظمتش كمينه پندگاند —

Amir Yahyâ bin 'Abd-ul-Latif, to whom Hāj. Khal., vol. v., p. 307, gives the name of Ismâ'il bin 'Abd-ul-Latif, and who in the Ma'âsir-ul-Umarâ is called Mir Yahyâ Ḥusaynî Sayfî, belonged to the Sayfî branch of the Qazwîni Sayyids. According to a notice at the end of Rieu's copy of this work (Add. 23,512), the author was born in A.H. 885. His biographers agree in remarking that the author was so exceptionally well-versed in the knowledge of history, that he knew by heart the date of every important event from the Hijrah to his own time. He



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 Qazwin. 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 Mîr '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 Nafâ'is-ul-Ma'âsir. The celebrated Naqib Khân (d. A.H. 1023 = A.D. 1623), 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'âsir-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. Bûsching's "Magazin für die neue Historie und Geographie," vol. xvii., Halle, 1783.

See also Rieu, i., p. 104; G. Flügel, ii., p. 71; Cat. Codd. Or. Lugd. Bat. iii., p. 6; Krafft, p. 87; Ethé, Bodl. Lib. Cat., Nos. 88-95; Ethé, Ind. Office Lib. Cat., Nos. 101-103; Hâj. Khal., v., p. 307.

The work was written, as stated in the preface, by the desire of Prince Abu'l Fath Bahrâm Mirzâ, the fourth son of Shâh Ismâ'il Safawi, and was completed on the 20th Dul-Hijjah, A.H. 948 = A.D. 1541; but like the copy mentioned in Rieu (Add. 23,512), p. 105<sup>b</sup>, 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<sup>a</sup>, relating to Bahrâm Mirzâ, of whom it is said, that he died on Thursday night, the 19th of Ramâdân, A.H. 956 = A.D. 1548, and that his body was sent to Mashhad for interment.

#### Contents:—

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

## QISM I.

In two Faṣls.

1. Muḥammad, on fol. 3<sup>b</sup>:—

فصل اول در ذکر حضرت محمد مصطفی صلی الله علیه و آله  
و سلم—ولادت آنحضرت روز جمعه وقت طلوع آفتاب هشتدهم  
ربیع الاول و بروایت عامه روز دوشنبه بعد از طلوع صبح صادق  
دوازدهم ربیع الاول عام الثیل در عهد کسری نوشیروان عادل  
در مکه مبارک شرفه الله تعالی بوده —

2. The twelve Imāms, fol. 8<sup>b</sup>:—

فصل دوم در ذکر ائمه هدا علیهم التحیه و الشنا و ایشان  
دوازده امام اند —

## QISM II.

Kings anterior to Islāmism, divided into four Faṣls.

1. Pishdādis, on fol. 19<sup>a</sup>:—

فصل اول در ذکر پیشدادیان — یازده تن — مدت ملکشان  
دو هزار و چهار صد و پنجاه سال —

2. Kayānians, fol. 22<sup>a</sup>:—

فصل دوم در ذکر کیانیان — ده پادشاه — مدت ملکشان  
هفتصد و سی و چهار سال

3. Mulūk-ut-Tawā'if, fol. 26<sup>b</sup>:—

فصل سیوم در ذکر ملوک طوایف از عهد اسکندر تا زمان  
اردشیر بابکان — مدت سیصد و هژده سال . . . و ایشان سه  
فرقه که بیست و یک پادشاه بودند از دیگران بزرگتر بودند —  
فرقه اول ابطحش رومی . . . مدت چهار سال مباشر بود —  
. . . فرقه دوم اشکانیانند — دوازده پادشاه و مدت ملکشان

صد و شصت و پنج سال . . . فرقهٔ میوم اشکانیانند . . . هشت  
پادشاه مدت ملکشان صد و پنجاه و سه سال

4. The Sāsānis, fol. 25<sup>a</sup>:—

فصل چهارم در ذکر ماسانیان که ایشانرا کامیره خوانند می  
و یک پادشاه بودند مدت ملکشان پانصد و می و یک سال

### QISM III.

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

1. The four Khalifs, fol. 36<sup>b</sup>:—

مقالهٔ اول در ذکر خلفای راشدین ابو بکر و عمر و عثمان  
و علی

2. Banū Umayyah, fol. 37<sup>a</sup>:—

مقالهٔ دوم در ذکر امتیای بنی امیه — چهارده تن — مدت  
حکومت شان نود و یک سال

3. Banū 'Abbās, fol. 41<sup>b</sup>:—

مقالهٔ میوم در ذکر خلفای بنی عباس بن عبد المطلب —  
و ایشان می و هشت کس اند — مدت دولت شان پانصد و بیست  
و چهار سال

Bāb i.—Kings of Īrān, contemporary with the 'Abbasides, fol. 49<sup>a</sup>:—

باب اول در ذکر طبقات سلاطین ایران که در زمان بنی عباس  
متصدی امر سلطنت بوده اند —

This Bāb consists of the following eleven chapters:—

1. The Ṭāhiris, fol. 49<sup>a</sup>:—

فصل اول در ذکر طاهریان و ایشان پنج تن بودند

2. The Ṣaffāris, fol. 50<sup>b</sup>:—

فصل دوم در ذکر صفاریان — از ایشان سه کس سلطنت رسیده  
— مدت حکومت شان می و چهار سال



3. The *Sāmānis*, fol. 52<sup>a</sup>:—

فصل سیوم در ذکر سامانیان — مدت ملک ایشان صد و دو سال و شش ماه —

4. The *Ġaznawis*, fol. 53<sup>b</sup>:—

فصل چهارم در ذکر غزنویان — عدد ایشان چهارده تن مدت ملکشان صد و پنجاه و پنج سال

5. The *Ġāris*, fol. 55<sup>b</sup>:—

فصل پنجم در ذکر غوریان پنج تن مدت ملکشان شصت و چهار سال —

6. The *Buwayhis*, fol. 56<sup>b</sup>:—

فصل ششم در ذکر آل بویه — عدد ایشان هفتده نفر — مدت ملکشان صد و بیست و هشت سال

7. The *Saljūqis*, fol. 61<sup>a</sup>:—

فصل هفتم در ذکر سلجوقیان — ایشان چهارده نفر اند مدت ملک شان صد و شصت و یک سال

8. The *Khwārazmshāhis*, fol. 68<sup>a</sup>:—

فصل هشتم در ذکر خوارزم شاهیان و ایشان نه نفر اند مدت ملکشان صد و سی و هشت سال

9. The *Atābaks*, fol. 70<sup>b</sup>, divided into three sections called

شعبه:—

(1)

شعبه اول بفارص و ایشان معروف اند بسنغریان — عدد ایشان زیاده است — مدت ملک شان صد و بیست سال

(2) fol. 72<sup>a</sup>.

شعبه دوم بشام و دیار بکر — نه تن — مدت ملک شان صد و هشتاد و هشت سال

(3) fol. 73<sup>b</sup>.

شعبه میوم بعراق و آذر بایجان و از ایشان شش تن بحکومت  
رسیدند

10. The *Ismā'ilis* of *Magrib* and of *Îrân*, fol. 75<sup>a</sup>:—

فصل دهم در ذکر اسماعیلیان مغرب اند . . . و ازین طایفه  
بعضی که در مغرب و مملکت مصر و شام پادشاهی کردند چهارده  
تن اند — مدت ملکشان دویست و شصت و شش سال

11. The *Qarākhītā'is* of *Kirmān*, fol. 80<sup>a</sup>:—

فصل یازدهم در ذکر سلاطین قراخطای بکرمان — نه تن مدت  
ملکشان هشتاد و شش سال

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

Bāb ii.—The *Mughals* from *Chingiz Khān* to *Abū Sa'id*. The accounts of the first four kings of this line, viz. *Chingiz Khān*, *Uqtai Khān*, *Kayūk Khān* and *Mangū Khān* are missing owing to the lacuna after fol. 80, and the narrative is as abruptly resumed in the reign of *Hulākū Khān* on fol. 81<sup>a</sup>.

Bāb iii.—*Mulūk-uṭ-Ṭawā'if* or local dynasties which succeeded *Abū Sa'id* in *Îrân*, divided into five chapters (فصل):—

1. The *Chūpānis* on fol. 89<sup>a</sup>.2. The *Îlkānis* on fol. 91<sup>b</sup>.3. *Amir Shaykh Abū Ishāq Īnjū* and the *Muzaffaris*, in two *maqālahs*, viz. *Abū Ishāq* on fol. 94<sup>a</sup>, and the *Muzaffaris* on fol. 96<sup>a</sup>:—

مقاله دوم در ذکر مظفریان و ایشان هشت تن اند مدت ملکشان  
هشتاد و دو سال —

4. The *Kurts* on fol. 103<sup>a</sup>:—

فصل چهارم در بیان احوال ملوک کورت — هشت تن مدت  
حکومت شان صد و سی سال

5. The Sarbadârs, fol. 108<sup>a</sup>:—

فصل پنجم در ذکر سربداران دوازده تن مدت حکومت شان  
می و پنج سال

Bâb iv.—Timûr and his successors, fol. 112<sup>b</sup>. The accounts of Humâyûn (fol. 128<sup>a</sup>) and Akbar (fol. 129<sup>b</sup>) are added to this Bâb.

Bâb v.—The Turkish Kings, i.e. the Qarâquyânîs and the Aq-quyânîs.

There is a lacuna after fol. 131<sup>b</sup> and the accounts after the history of Sultân Husayn Mirzâ, belonging to Bâb iv., and those before the history of Mirzâ Jahân Shâh, belonging to Bâb v., are missing.

Bâb vi.—The Uzbeks of Mâwarâ-un-Nahr and Khurâsân from A.H. 900 = A.D. 1494, to the date of composition, on fol. 144<sup>a</sup>:—

باب ششم در ذکر سلاطین منجانیه که لشکر ایشانرا از یک  
گویند و ایشان بعد از سنه تسعمایه بترکستان و ماوراء النهر و  
خراسان آمدند—

## QISM IV.

The Şafawis, on fol. 147<sup>a</sup>.

The author concludes this section with a short account of the reign of Shâh Tahmâsp Şafawî, 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:—

بیان فتوحات علیه و حالات قدمیه حضرت شاه عالم پناه  
بیش از آنست که درین مختصرات کنجد—اگر توفیق رفیق  
شود داعیه چنانست که بعضی از آن در کتابی مشرود مبین گردد  
انشاء الله تعالی—

Written in a clear minute Nasta'liq within gold-ruled borders, with an illuminated frontispiece.

Not dated, apparently 17th century.



## No. 470.

fol. 365; lines 15; size  $9\frac{3}{4} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

نگارستان

NIGÂRISTÂN. ۷

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 Aḥmad.

Beginning:—

ای طرازندۀ بهارستان  
و ای نگارندۀ نگارستان

- The author, whose full name is Aḥmad bin Muḥammad bin 'Abd-ul-Ġafūr al-Ġaffārī al-Qazwīnī, is better known by the name of Qāḍī Aḥmad Ġaffārī, احمد بن محمد بن عبد الغفور الغفاری القزويني معروف به قاضي احمد.

His father, Qāḍī Muḥammad Ġaffārī, who was the Qāḍī of Ray, and composed poetry under the poetical *nom de plume* Wāṣilī, died in A.H. 933 = A.D. 1526. Qāḍī 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 Ārā*, which he composed in A.H. 972 = A.D. 1564, and dedicated to Shāh Tahmāsp Ṣafawī. After his return from a pilgrimage to Mecca, he died at Sind in A.H. 975 = A.D. 1567.

See *Haft Iqlim*, *Tuḥfaḥ-i-Sāmī*, fol. 75<sup>b</sup>, Badā'ūnī 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. 276<sup>b</sup>, and *Asiatisches Museum*, p. 676; Elliot, *History of India*, vol. ii., p. 504; Hāj. Khal., VI., p. 381.

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 Ṭabari's history, and the last two mentioned are the تذکرۂ دولتشاه and the مجالس النقایس; 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:—

ازین روضه که از فرط نوادر  
شود هر دم نگاری تازه لامع  
پی تاریخ و نامش فکر کردم  
خرد گشتا که هست این نکته جامع  
چو در واقع نگارستان چین است  
از آن آمد نگارستان واقع

The words نگارستان واقع are equal to 959.

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

Dated 5th Rajab, A.H. 1018.

Scribe فقیر الحثیر محمد رضا کولوی

No. 471.

fol. 378; lines 13; size  $9\frac{1}{4} \times 7\frac{3}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{4}$ .

صبح صادق

ṢUBH-I-ṢÂDIQ. ✓

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-Iṣfahānī-ul-Āzādānī,  
 محمد صادق بن محمد صالح الاصفهاني الآزاداني.

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:—

الصد لله خالق الارواح فائق الاصباح مرسل الرياح في الصباح و  
 الروح الخ

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<sup>o</sup> by a Persian prose preface, which begins thus:—

اول نامه نام پادشاهي را شايد كه پادشاهان را از بندگيش  
 شرف افزايد الخ

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 in those to the second and third, distinctly says that he dedicated the work to Sultān Shujā', the second son of Shāh Jahān. It seems that the word جهانگیر, which occurs in the preface of the first volume, and which the author uses there merely as a title of honour for Shujā' and not as a name, has somehow or other led the learned Doctor to believe that the dedication is meant for Jahāngīr, the emperor:—

اختر برج کامگاري — گوهر درج بختياري — سلطان جهانگیر  
 — خاقان مصلح پذير . . . الخ

Only a few lines before the above quotation, the author very distinctly dedicates the work to Sultān Shujā':—

. . . آنرا صبح صادق نام نهادم و بنام نامي و اسم سامي  
 آفتاب هفت اقلیم — گوهر افزای تخت و دایم — . . . باسط  
 امن و امان — ناصر اسلام و ایمان — وارث سرور سلیمان — مظهر



دودمان صاحبقران — صاحب جهان و جهانیان — آفتاب ملوک  
شاه شجاع . . . زیب و زینب دادم — الخ

The above statement is further supported by the author of the *Gul-i-Ra'nā*, fol. 145<sup>a</sup>, 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 Rieu, p. 889; *Khazānah-i-Āmirah*, 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 Śūrat, where his father, Muḥammad Ṣāliḥ was serving under the celebrated 'Abd-ur-Raḥīm 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 Mālwah, he went to Ilāhābād with his father, who, soon after his arrival, got the office of the Diwān from Prince Parwīz. 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 Parwīz. In A.H. 1036 = A.D. 1626, when he was staying with his father in Ilichpūr, he received the news of Parwīz'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 Āgrah 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 Jahāngīrnagar in the company of Qāsim Khān. After the death of that general, A.H. 1042 = A.D. 1632, he attached himself to A'zam 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 'Alī 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 Qazwīnī 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 *شاهد 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 Islām.

### No. 472.

fol. 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 *Amīrs* and *Wazīrs*.

It begins thus:—

مطلع چهارم در ذکر اخبار مسید مختار خاتم النبیین و مسید  
المرسلین و شیع المذنبین احمد محبتی محمد مصطفی صلی  
الله علیه و آله اجمعین

### No. 473.

fol. 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:—

الصد لله علي نواله و الصلوة علي محمد و آله — و بعد فهد  
المجلد الثاني من الصبح الصادق —

This volume, divided into six *Matla's*, begins with the history of the dynasties which ruled over *Îrân* before *Chingiz Khân*. The present copy ends with a portion of the fourth *Matla'*, relating to the first part of the reign of *Shâh Ismâ'il Šafawî*.

No. 474.

fol. 1462-1981; lines and size same as above.

The continuation of the above.

This part begins with the remaining portion of *Shâh Ismâ'il Šafawî's* reign, and ends with the sixth or last *Matla'* of the second volume dealing with the history of the Muhammadan Kings of India down to *Shâh Jahân*.

Beginning:—

در جواب نوشت که ما را نیز عزم زیارت روضه رضید رضویه  
است و بخراسان خواهیم شتافت

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  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{4} \times 4$ .

فہرست صبح صادق

FIHRIST-I-ŞUBH-I-ŞÂDIQ. ✓

A detailed and complete index of the above-mentioned four parts of the Şubh-i-Şâdiq.

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

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

تمام شد فہرست مطولہ ہر دو مجلد نسخہ صبح صادق در  
عظیم آباد بتاریخ ہست و ہشتم شوال المکرم سنہ ۱۳۰۳  
ہجری —

Written in beautiful Nasta'liq.

## No. 476.

fol. 529; lines 25; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4\frac{3}{4}$ .

منتخب التواریخ

MUNTAKHAB-UT-TAWÂRÎKH. ✓

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

By Muḥammad Yâsuf bin Shaykh Raḥmat Ullah ul-Ataki ul-Kan'ânî, محمد یوسف بن شیخ رحمۃ اللہ الاتکی الكنعانی.

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

\* In the Imperial Library, Calcutta.

بن شيخ رحمة الله الاثني اصلاً ووطناً و الكنعاني مولداً it would appear that he was born in Kan'an (?) but of a family that belonged to Atak, Panjāb, where he lived. The author dedicates the work to Shāh Jahān :—

ناصر الحق و الدين ابو المظفر شهاب الدين محمد صاحبقران  
ثاني شاه جهان بادشاه غازي

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

... بهمان عبارت که در نسخ مذکوره مسطور بود انتخاب  
نموده به منتخب التواريخ موسوم ساخت

The author enumerates these works as his authorities :—

- (۱) ترجمه تاريخ محمد بن جرير الطبري
- (۲) تاريخ معجم
- (۳) تاريخ گزيده حمد الله مستوفي قزويني
- (۴) مجمع الانساب
- (۵) تاريخ بناكتي
- (۶) روضة الاحباب مير جمال الدين محدث
- (۷) ميلاد النبي
- (۸) روضة الصفا
- (۹) حبيب السير
- (۱۰) نگارستان ملا احمد غفاري
- (۱۱) تاريخ جلال الدين سيوطي
- (۱۲) مرآة الجنان ملا مصلح الدين لاري
- (۱۳) تاريخ مسند ملا معصوم بکري
- (۱۴) اکبر نامه
- (۱۵) تاريخ همايوني

- (۱۶) تاریخ نظامی  
 (۱۷) تاریخ بیت المعمور (معمور) (Rieu reads معمور خان)  
 (۱۸) تاریخ الصکما  
 (۱۹) تذکرة الاولیا (Omitted in Bâhâr Lib. copy)  
 (۲۰) نشأت مولانا عبد الرحمن جامی  
 (۲۱) عجائب البلدان  
 (۲۲) عجائب الدیالی شیخ آذری

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. 115

In the detailed description of the contents given in the beginning (fol. 2<sup>b</sup>-13<sup>b</sup>) the author mentions A.H. 1039 = A.D. 1629 as the current year:—

طبقه بیست و پنجم کوزکالیان نوزده پادشاه مدت پادشاهی  
 ایشان از سنه احدی و سبعین و سبعمائه تا زمان تحریر مبطور که  
 سنه تسع و ثلثین و الف است الخ

The same date, A.H. 1039, is again mentioned on fol. 400<sup>a</sup>; while later on the date A.H. 1045 = A.D. 1635 is mentioned in several places. Again, on fol. 464<sup>b</sup> the author, while referring to the descendants of Mirân Shâh, mentions A.H. 1047 = A.D. 1637 as the current year:—

شعبه میوم اولاد امجاد و احفاد عالی نژاد حضرت میران  
 شاه بن امیر تیمور صاحبقران — مدت سلطنت و زمان خلافت  
 و جهانگیری این سلسله علیه و شعبه معظمه بامتثال از زمان فوت  
 مرزا عبد الله بن شاهرخ سلطان بن صاحبقران که در سنه خمس  
 و خمسين و ثمانمائه واقع شد تا این تاریخ که مشهور سنه سبع و  
 اربعین و الف است . . . الخ

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 Timûr, 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 Sulţân Husayn with his relatives came to the imperial court.

The MS. opens abruptly thus on fol. 2<sup>a</sup> :—

بر اوضاع اهل عالم و وسیله کیفیت شناسائی امم مایل و  
مشغوف بود الخ

corresponding with line 2, fol. 1<sup>b</sup> of the Bâhâr Library copy.

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

#### Contents :—

Muqaddimah. Divided into four Faṣls :—

1. Utility of history, fol. 8<sup>a</sup>.
2. Creation, fol. 8<sup>b</sup>.
3. Tribes of the Jinns, fol. 10<sup>a</sup>.
4. Constitution of the human body, fol. 11<sup>b</sup>.

Qism I. Divided into two Bâbs :—

- (1) Prophets, 109 in number, and apostles, 51 in number, fol. 13<sup>b</sup>.
- (2) Ancient sages who lived before Muḥammad's time, 27 in number, fol. 110<sup>b</sup>; philosophers, 12 in number, fol. 117<sup>a</sup>.

Qism II. Divided into two Bâbs :—

- (1) Early Persian Kings :—

Pishdâdis, fol. 121<sup>a</sup>; Kayânians, fol. 132<sup>b</sup>; Ashkânians, fol. 149<sup>b</sup>; Sâsânians, fol. 151<sup>a</sup>.

- (2) Kings who were contemporary with the early Kings of Persia :—

Arab Kings, fol. 166<sup>b</sup>; Amâliqah or Pharaohs, fol. 176<sup>a</sup>; Kaldânis (Chaldaeans), fol. 176<sup>b</sup>; Kings of Mâwarâ-un-Nahr, who were the descendants of Tûr, fol. 177<sup>b</sup>; Kings of Israel, fol. 178<sup>a</sup>; Kings of Râm and Yûnân, fol. 182<sup>b</sup>; Kings of the Firang (Roman Emperors and Popes), fol. 183<sup>b</sup>; Hindu Prophets and Râjahs of India, fol. 192<sup>b</sup>; Kings of Khitâ'i, fol. 195<sup>b</sup>.

Qism III. Divided into two Bâbs :—

- (1) History of Muḥammad : His genealogy, including an account of his ancestors, fol. 200<sup>a</sup>; events that took place from

the time of his birth to his prophetic mission, fol. 205<sup>a</sup>; events of the time of his prophetic mission to his emigration to Medina, fol. 210<sup>a</sup>; events from the first year of the Hijrah to his death, fol. 220<sup>b</sup>.

Here follows great confusion. Immediately after the account of Muḥammad's death, fol. 256<sup>b</sup>, the narrative begins with the accession of Shāh Tahmāsp of the Ṣafawī dynasty, which, according to the contents in the beginning, belongs to the 21st Ṭabaqah of Qism IV.

The whole of the first Ṭabaqah 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 Shāh 'Abbās of the said Ṣafawī dynasty, the narrative begins with the Second Ṭabaqah of the Second Bāb of Qism III.

Second Ṭabaqah :—

History of the Kings of Umayyah, fol. 262<sup>b</sup>.

Third Ṭabaqah :—

History of the 'Abbaside Khalifs, fol. 268<sup>a</sup>.

Qism IV. Divided into twenty-four Ṭabaqahs :—

- (1) Ṭāhīris, fol. 301<sup>a</sup>.
- (2) Ṣaffāris, fol. 302<sup>a</sup>.
- (3) Sāmānis, fol. 303<sup>b</sup>.
- (4) Ġaznawis, fol. 307<sup>b</sup>.
- (5) Ġūris, fol. 316<sup>b</sup>.
- (6) Daylamis, fol. 319<sup>b</sup>.
- (7) Saljūqis, fol. 324<sup>a</sup>.
- (8) Khwārazmshāhis, fol. 334<sup>a</sup>.
- (9) and (10) Atābaks of Âdarbayjān, fol. 338<sup>b</sup>; Rām and Syria, fol. 339<sup>b</sup>; Fārs, fol. 340<sup>a</sup>; Luristān, fol. 341<sup>a</sup>; Buzurg Atābaks, fol. 341<sup>b</sup>, and Kūchak Atābaks, fol. 343<sup>a</sup>.
- (11) Kings of the lineage of 'Abd-ul-Mu'min, fol. 345<sup>b</sup>.
- (12) Qarākhītā'is, fol. 347<sup>a</sup>.
- (13) Ismā'ilis, fol. 349<sup>b</sup>.
- (14) Kings of Egypt, fol. 355<sup>b</sup>.
- (15) Turks, Muḡals and Tātārs, fol. 358<sup>a</sup>.
- (16) Kurts, fol. 384<sup>b</sup>.
- (17) Muḡaffaris, fol. 386<sup>b</sup>.
- (18) Īlkānis, fol. 394<sup>a</sup>.
- (19) Qarā Quyānlūs, fol. 394<sup>b</sup>.
- (20) Aq Quyānlūs, fol. 396<sup>a</sup>.
- (21) Ṣafawis, fol. 397<sup>b</sup>.

(22) Kings of Rûm, fol. 400<sup>a</sup>.

(23) Rulers of Sind, fol. 406<sup>a</sup>.

(24) Kings of India, fol. 422<sup>b</sup>.

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 Imâms of the Sunnis, fol. 471<sup>b</sup>.

(2) Shaykhs and Saints, fol. 472<sup>b</sup>.

(3) 'Ulamâ, fol. 483<sup>a</sup>.

(4) Arab poets, fol. 487<sup>a</sup>; Persian poets, fol. 487<sup>b</sup>.

Khâtimah. Divided into three Bâbs:—

1. On different areas and the seven climates, fol. 492<sup>a</sup>.

2. Subdivided into ten Faşls:—

Cities, fol. 496<sup>b</sup>; countries, fol. 500<sup>b</sup>; mountains, fol. 501<sup>b</sup>; deserts, fol. 503<sup>b</sup>; seas, fol. 504<sup>b</sup>; lakes, fol. 506<sup>a</sup>; rivers, fol. 507<sup>a</sup>; springs, fol. 508<sup>b</sup>; wells, fol. 510<sup>a</sup>, and islands, fol. 511<sup>a</sup>.

3. Wonders and curiosities of nature, in nineteen Faşls.

The MS. is in a damaged condition. It is written in different minutes Nasta'liq hands, viz.: foll. 1-251<sup>a</sup> and 350-440 by one scribe; foll. 251<sup>b</sup>-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 x 4.

مرآت العالم

MIR'ÂT-ÛL-'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:—

برترین گوهری که تاجداران کشور فصاحت و نصت نشینان خطه  
بلاغت را پیرایه افتخار باشد ال

This valuable history, usually ascribed to Bakhtāwar Khān, is really the work of Muḥammad Baqā of Sabāranpūr. Bakhtāwar Khān'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 Khudā Bakhsh Khān, the founder and donor of this Library, in his *Mahbūh-ul-Albāb* (lithographed, 1896), ascribes the work to Bakhtāwar Khān; but Muḥammad Shafī, the sister's son of Muḥammad Baqā, in his edition of the *Mir'at-i-Jahān Numā*, which is an enlarged recension of the *Mir'at-ul-Ālam*, and which, like the shorter work, is due to the authorship of Muḥammad Baqā, distinctly says that Muḥammad Baqā wrote the work *Mir'at-ul-Ālam* for Bakhtāwar Khān. This presumed author, who in several places in the work boldly claims the authorship for himself, does not mention Muḥammad Baqā's name in the preface. In the biographical portion of the work Bakhtāwar Khān has inserted a short notice of the real author, in which he says that Baqā'i Sabāranpūri, with his original name Shaykh Muḥammad Baqā, was an eminent writer of prose and poetry, specially well versed in history, and was personally known to the emperor. He also adds that Baqā'i was his intimate friend, and "assisted him" in the composition of the present work.

Muḥammad Bakhtāwar Khān was a favourite eunuch of 'Ālamgir, who, after his accession to the throne, conferred upon him the title of Khān. 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 Dārōgah-i-Khawāṣṣān. He died in the 28th year of 'Ālamgir's reign, A.H. 1096 = A.D. 1685. In the preface to this work Bakhtāwar Khān 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 'Ālamgir, to whom the *Mir'at-ul-Ālam* 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 آئینهٔ بصت. From the account given by this presumed author of himself (fol. 430\*) we learn that he wrote several other works, the first of which, he says, was the *Chahār Ā'inah*, containing an account of the four battles by which Aurangzib won the throne; abridgments of the *Hadiqah* of Sanā'i, the *Kulliyāt* of 'Attār, the *Maṣnawī* of Maulānā Rūm, of the *Raudat-ul-Aḥbāb* and of the *Tārīkh-i-Alfī*; a large *Bayāḍ* entitled *Sawād-i-A'zam*, and a biography of Saints called *Riyāḍ-ul-Auliya* consisting of select us from the

Tadkirat-ul-Auliya, the Nafahât, the Rashhât, the Akhbâr-ul-Akhyâr, and other books. This is followed by a detailed account of the buildings founded by the author, among which he mentions the villages Bakhtâwarnagar and Bakhtâwarpûr named after him.

From the notice on Muḥammad Baqâ's life given by Muḥammad 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 Muḥammad, and he adopted the poetical *nom de plume* Baqâ. He belonged to a learned and distinguished family, and the first of his ancestors, Khwâjah Diyâ-ud-Dîn, a descendant of the celebrated saint Khwâjah 'Abd Ullah Harawî, came to India from Herat during the reign of Firûz Shâh 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 Şubahdâr of Multân, and in recognition of his meritorious services was honoured with the title of Malik Mardân Daulat. His descendants settled in Sahâranpûr, where his great grandfather Shaykh 'Abd-us-Sattâr died in A.H. 905 = A.D. 1499. Muḥammad Baqâ was born in Sahâranpûr, in A.H. 1037 = A.D. 1628. At an early age he applied his mind to study, and after learning the Qur'ân by heart, and after studying for some time with his father, Shaykh Gulâm Muḥammad, he went to Sirhind, where he continued his studies under Shaykh 'Abd Ullah, surnamed Mîân Ḥadrat. He also made the acquaintance of Shaykh Nûr-ul-Haqq, son of the celebrated Shaykh 'Abd-ul-Haqq Dihlawî (d. A.H. 1052 = A.D. 1642), and learnt Ḥadiṡ and Sûfism from him. After the death of his father, Muḥammad Baqâ became the disciple of Shaykh Muḥammad Ma'sûm Sirhindî, and began to lead a retired life, devoting his whole attention to worship and devotion. He was, however, invited to the imperial court of Dihlî by Istikhâr Khân (Bakhtâwar Khân), who secured for the author an honourable office. He erected several buildings and founded the village Baqâpûrah, including a garden and a mosque, which was finished in A.H. 1084. Towards the end of his life he was appointed Sarkâr of Sahâranpûr and died there in A.H. 1094 = A.D. 1683.

According to Muḥammad Shafi', Muḥammad Baqâ's compositions are:—A Majmû'ah in A.H. 1077, consisting of extracts from the Ḥadiqah of Sanâ'i, the Mantîq uṭ-Ṭayr of 'Aṭṭâr, and the Maṣnawî of Maulânâ Rûm; the Mir'ât-ul-Âlam written for Bakhtâwar Khân; a Riyâd-ul-Auliya and a Tadkirat-ush-Shu'arâ, the authorship of all of which is boldly claimed by Bakhtâwar Khân in the Mir'ât-ul-Âlam.

The Mir'ât-i-Jahân Numâ, an enlarged recension of the Mir'ât-ul-Âlam, and likewise due to the authorship of Muḥammad Baqâ, was edited by his sister's son Muḥammad Shafi'.



A later recension, with some additions and numerous divisions, and under the same title *Mir'ât-i-Jahân Numâ*, was edited by *Muḥammad Baqâ's* younger brother *Muḥammad Riqâ*.

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 *Sultân Husayn Mirzâ* for himself, and the name of the real author, *Kamâl-ud-Din Husayn 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 Khânân's* Persian translation, enlightened us thus:—

دیگر کمال الدین حسین کازرکی (کارزگاهی) بود . . . تصنیفی  
دارد مجالس العشاق نام بنام سلطان حسین میرزا بسته نوشته  
است — این عجب کولاله امریست که در دیباچه سلطان حسین  
میرزا تصنیف و تحریر منست گفته نوشته . . .

See also *Haft Iqlim*, fol. 55<sup>a</sup>, where the works *مجالس العشاق* and *منازل السائرين* are said to be the compositions of the aforesaid *Kamâl-ud-Din*.

For reference to the *Mir'ât-ul-'Âlam* and its author, see *Elliot*, *History of India*, vol. vii., pp. 145-165; *Rieu*, i., pp. 125-127; *Ethé*, *Bodl. Lib. Cat.*, Nos. 114-116; *Ethé*, *India Office Lib. Cat.*, Nos. 124 and 125. See also *N. Lees*, *Journal of the Royal Asiatic Soc.*, New Series, vol. iii., p. 465. The contents of the work have been fully described in *Morley's Descriptive Catalogue*, pp. 52-56.

The *Mir'ât-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 *Ârâyish*, subdivided into several *Numâyish* and *Numûd*, one *Afzâyish* and a *Khâtimah*, as follows:—

*Muqaddimah*, fol. 4<sup>b</sup>. On the Creation.

*Ârâyish* I. Divided into four *Numâyish*:—

- (1) fol. 6<sup>a</sup>. History of the Patriarchs and Prophets.
- (2) fol. 30<sup>a</sup>. Ancient philosophers.



- (3) Early Kings of Persia, divided into five Numûds dealing with the accounts of the Pishdâdians, the Kayânians, the Mulûk-ut-Tawâ'if, the Sasanians, and the Akâsirah, to be found respectively on foll. 32<sup>b</sup>, 36<sup>b</sup>, 40<sup>a</sup>, 41<sup>a</sup> and 44<sup>a</sup>.

- (4) fol. 45<sup>b</sup>. Tubba's or Kings of Yaman.

Ârâyish II. Divided into twelve Numâyish :—

- (1) fol. 47<sup>b</sup>. Life of Muḥammad.
- (2) fol. 62<sup>b</sup>. His features and his miracles.
- (3) fol. 63<sup>b</sup>. His wives and children.
- (4) fol. 65<sup>a</sup>. The first four Khalîfahs.
- (5) fol. 74<sup>a</sup>. The twelve Imâms.
- (6) fol. 75<sup>b</sup>. The ten Mubashsharin.
- (7) fol. 76<sup>a</sup>. The principal companions of the prophet, arranged in alphabetical order.
- (8) fol. 82<sup>b</sup>. The Tabî'in and the Tab'i-i-Tabî'in, that is, the disciples of the prophet's companions and their disciples, arranged in chronological order.
- (9) fol. 84<sup>a</sup>. The four Mujtahid Imâms.
- (10) fol. 84<sup>b</sup>. The seven readers of the Qur'ân.
- (11) fol. 85<sup>a</sup>. The traditionists, arranged in alphabetical order.
- (12) fol. 87<sup>a</sup>. The Saints, Scholars and Ascetics. Saints of India on fol. 93<sup>b</sup>. Muslim philosophers and 'Ulamâ, in the same order, fol. 96<sup>b</sup>.

Ârâyish III. Divided into eight Numâyish :—

- (1) fol. 100<sup>a</sup>. The Umayyades.
- (2) fol. 101<sup>b</sup>. The 'Abbasides.
- (3) The dynasties contemporary with the 'Abbasides, in eleven Numûds :—

The Ṭāhiris on fol. 106<sup>b</sup>; The Ṣaffāris, fol. 107<sup>a</sup>;  
 The Sāmānis, fol. 107<sup>b</sup>; The Ġaznawis, fol. 108<sup>a</sup>;  
 The Ġāris, fol. 109<sup>b</sup>; The Buwayhides, fol. 110<sup>a</sup>;  
 The Saljûqis of Persia and Kirmân, fol. 111<sup>a</sup>;  
 The Khwārazmshāhis, fol. 112<sup>b</sup>; The Atābaks of Fārs, fol. 113<sup>b</sup>; of Syria, fol. 114<sup>a</sup>, and of 'Irāq, fol. 114<sup>b</sup>; The Ismā'ilis of Magrib and 'Irān, fol. 115<sup>a</sup>; The Qarākhitā'is of Kirmân, fol. 117<sup>a</sup>.

- (4) The Kings of Rûm, in eight Numûds :—

The Caesars, fol. 117<sup>b</sup>; The Saljûqis, fol. 120<sup>b</sup>; The Dānishmandis, fol. 121<sup>b</sup>; The Salîqis, the Mangû-

chakis, the Qarāmāns, fol. 122<sup>a</sup>; The Dalqadrs, fol. 122<sup>b</sup>; The Osmanlis, fol. 123<sup>a</sup>.

- (5) fol. 123<sup>a</sup>. The Sharifs of Mecca and Medina.
- (6) The Khāns of the Turks, in five Numûds:—  
Turk, Tātār, fol. 127<sup>a</sup>; Muğal, 126<sup>b</sup>; Bāzanjar-Qā'an, and their descendants, fol. 127<sup>a</sup>.
- (7) Chingiz Khān and his descendants, in seven Numûds:—  
Timûchîn, fol. 128<sup>a</sup>; Ukdāi Qā'an, and his descendants, fol. 129<sup>b</sup>; Jûjî Khān and his successors in Qipchâq, fol. 130<sup>a</sup>; Hulâgû Khān and his successors in Îrân, fol. 131<sup>a</sup>; Chagatâ'i Khān and his successors in Tûrân, fol. 134<sup>a</sup>; The Shaybānis, or Uzbek Khāns of Māwarā-un-Nahr, from Shāhi Beg Khān to the accession of 'Abd-ul-'Azîz Khān in A.H. 1055 = A.D. 1645, fol. 134<sup>b</sup>; Khāns of Kâshgār from Tugluq Timûr Khān, A.H. 761 = A.D. 1359, to Yâlpais Khān, then reigning in A.H. 1078 = A.D. 1668.
- (8) Mulûk-ut-Tawâ'if, who reigned in Îrân after Abû Sa'id's death, in five Numûds:—  
Chaupānis, fol. 142<sup>a</sup>; Îlkānis, fol. 142<sup>b</sup>; Amir Shaykh Abû Ishâq and Muzaffaris, fol. 143<sup>a</sup>; Kurts, fol. 144<sup>b</sup>; Sarbādârs, fol. 145<sup>b</sup>.

Ârâyish IV. Divided into five Numâyish:—

- (1) fol. 146<sup>b</sup>. Timûr and his successors, down to Sultân Abû Sa'id.
- (2) fol. 155<sup>b</sup>. Abul-Gâzi Sultân Husayn and his children.
- (3) fol. 156<sup>b</sup>. The Qarâ Qâyunius.
- (4) fol. 157<sup>a</sup>. The Aq Qâyunius.
- (5) fol. 157<sup>b</sup>. The Şafawis.

Arâyish V. Divided into an Introduction, called Naqsh, on the creed of the Hindus, their Kings, and the Muslim Conquest, fol. 163<sup>b</sup>, and the following nine Numâyish:—

- (1) fol. 170<sup>a</sup>. Kings of Dihli from Shihâb-ud-Din Gûri to Ibrâhîm Lodi, 170<sup>a</sup>.
- (2) Kings of Deccan, in six Numûds:—  
Bahmanis, fol. 180<sup>b</sup>; Baridis, fol. 186<sup>a</sup>; 'Imâd-Shāhis ib. Nizâm-ul-Mulkis, fol. 186<sup>b</sup>; 'Âdil Khānis, fol. 187<sup>b</sup>; Qutb-ul-Mulkis, fol. 188<sup>a</sup>.
- (3) fol. 189<sup>a</sup>. Kings of Gujarât.

- (4) Rulers of Sind, in two Numûds :—  
     Tattah, fol. 190<sup>b</sup>; Multân, fol. 193<sup>a</sup>.
- (5) fol. 195<sup>a</sup>. Kings of Bengal.
- (6) fol. 196<sup>b</sup>. Kings of Mâlwah.
- (7) fol. 199<sup>a</sup>. Khândes.
- (8) fol. 200<sup>a</sup>. Jaunpâr.
- (9) fol. 201<sup>b</sup>. Kashmir.

Arâyish VI. Divided into five Numâyish :

- (1) fol. 204<sup>b</sup>. Bâbur.
- (2) fol. 210<sup>b</sup>. Humâyûn.
- (3) fol. 227<sup>b</sup>. Akbar.
- (4) fol. 248<sup>b</sup>. Jahângîr.
- (5) fol. 265<sup>b</sup>. Shâh Jahân.

Ârâyish VII. Divided into three Payrâyish :—

- (1) fol. 288<sup>b</sup>. History of 'Âlamgîr from his birth to the end of the tenth year of his reign.
- (2) Subdivided into four Numûds :—  
     'Âlamgîr's noble disposition, fol. 400<sup>a</sup>; His children, fol. 403<sup>a</sup>; Extent and divisions of his empire, fol. 404<sup>b</sup>; Contemporary sovereigns, fol. 405<sup>b</sup>.
- (3) Divided into two Numûds :—  
     Shaykhs of 'Âlamgîr's time, fol. 407<sup>a</sup>; 'Ulamâ, from the time of Akbar to the time of 'Âlamgîr, fol. 411<sup>a</sup>.

Afzâyish. Divided into three Numûds :—

Caligraphers, fol. 419<sup>a</sup>; Narration of curious events and wonderful things, each of which is introduced by the word بدیعہ; Account of the author's works and of the buildings erected by him, fol. 436<sup>a</sup>.

Khâtimah, fol. 439<sup>a</sup>. Wrongly styled here as نمود چہارم; 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 Payrâyish of the Seventh Ârâyish, the Afzâyish and the Khâtimah and the whole of the Sixth Ârâyish, with a portion extracted from the Tabaqâti Akbarî, and dealing with the nobles, learned men and poets of Akbar's time, is preserved in the Bâhâr Library, Calcutta.



Marginal additions, written in the same hand as the text itself, are to be found throughout the copy.

Written in fair Nasta'liq.

Not dated, apparently 12th century A.H.

No. 478.

fol. 145; lines 15; size  $10\frac{1}{4} \times 7$ ;  $8 \times 5$ .

جنات الفردوس ✓✓

# JANNÂT-UL-FIRDAUS.

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

Author: Mirzâ Muḥammad میرزا محمد.

Beginning:—

اما بعد از حمد و ثنای الهی و درود حضرت رسالت پناهی . . . پوشیده نماید که این مختصریست . . . در تاریخ ولادت و وفات و مدت سلطنت و حیات طبقات سلاطین جهان که بعد از ظهور حضرت پیغمبر آخر الزمان علیه الصلوة و السلام من الملک المنان لوای استقلال بر افراخته اند . . . و بنده راجی بفضل احد (احمد) (Rieu, p. 138<sup>b</sup>, wrongly reads احمد) و شفاعت احمد مرزا محمد بوضعی بدیع و طرزی عجیب آنرا در رشته تنظیم کشیده — الخ

The sources enumerated in the beginning of the work are:—

Arabic:—

وفیات الاعیان	کتاب الحمیس
مرآة الجنان	تاریخ قرن حادی عشر تألیف
کتاب العنوان	سید محمد شبلی المکی
تاریخ الخلا	

Persian :—

تاریخ سید تالیف میر معصوم	نظام التواریخ
بھکری	مطلع السعدین
ہفت اقلیم تالیف میرزا محمد	تاریخ ہر اس تالیف
امین طهرانی	مولانا معین اسفزاری
تاریخ بدایولی	روضۃ الصفا
تاریخ فرشتہ	حبیب السیر
منتخب حسن بیگ خاکی	واقعات بابری
تاریخ عالم آرای	لب التواریخ
اقبال نامہ جہانگیری	جہان آرا
شاہجہان نامہ	طبقات اکبری
تاریخ سید مصطفیٰ رومی	تاریخ الشی

The date of composition, A.H. 1126 = A.D. 1714, is mentioned thrice on foll. 113<sup>a</sup>, 118<sup>a</sup>, and 142<sup>b</sup> 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 Bābs, each Bāb subdivided into several sections called *Chaman*, and each *Chaman* into several sub-sections called *Gulzār* and *Bahār*.

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

#### Contents:—

Bāb i. Muḥammad, the four *Khalifs*, the Umayyades and the 'Abbasides, fol. 2<sup>a</sup>.

Bāb ii. The Kings of Maḡrib, Undulus and Africa, fol. 9<sup>a</sup>.

Bāb iii. Arab Kings, fol. 18<sup>a</sup>.

Bāb iv. Kings of Rūm, fol. 49<sup>a</sup>.

Bāb v. Kings of Īrān, fol. 58<sup>b</sup>.

Bāb vi. Kings of India, fol. 113<sup>a</sup>.

On fol. 118<sup>a</sup> the author, while mentioning the conquest of Hindūstān by Humāyūn, 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 *Ṭabaqah* of the Indian Kings, but the present copy, like that of

Rieu, p. 138, ends with the table of the Argûn Kings of Qandhâr, 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.

fol. 498; lines 21; size  $11\frac{1}{2} \times 7\frac{1}{4}$ ;  $9 \times 5$ .

تحفة الكرام

### TUHFAT-UL-KIRÂM.

A very neat and beautiful copy of the Tuḥfat-ul-Kirâm, a general history from the beginning of the world to A.H. 1180 = A.D. 1766, with a special history of Sind. 11✓

By Mir 'Alī Shīr Qānī of Tattah, میر علیشیر قانع تٹوی.

Beginning:—

بعد حمد خالق که آثارات کون و مکان رشع از عمان قدرت  
بیکران اوست آت

Mir 'Alī Shīr, the fourth son of Sayyid 'Izzat-Ullah, who died in A.H. 1161 = A.D. 1748, belonged to a noble Sayyid family of Shīrāz. One of his ancestors, Sayyid Shukr-Ullah, came to Sind in A.H. 927 = A.D. 1520, and settled in Tattah, where 'Alī Shīr was born in A.H. 1140 = A.D. 1727.

In the course of his narrative he says (fol. 232\*) that he had two sons, one of whom, named Ġulām 'Alī, was born in A.H. 1181 = A.D. 1767, and the other, named Ġulām Walī Ullah, in A.H. 1183 = A.D. 1769.

'Alī Shīr at first adopted the poetical title of Mazhar, and subsequently changed it to Qānī. 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., قضا و قدر in A.H. 1157 = A.D. 1744, a poem entitled شمع از قدرت حق in A.H. 1165 = A.D. 1752, the story of Kām rūp and Kāmlata in A.H. 1169 = A.D. 1755, and a Diwān in A.H. 1171 = A.D. 1758.



In the preface, the author, after speaking highly of the works *درج الدرر* by Mir 'Abd Ullah Aṣīl, and the *روضة الاحباب* by Mir Jamāl-ud-Dīn 'Aṭā 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 'Alī bin Ḥamid bin Abī Bakr ul-Kūfī of Uehh visited Bhakar and Alwar, he made the acquaintance of Qāḍī Ismā'īl bin 'Alī bin Muḥammad bin Mūsā bin Ṭā'ī, and obtained from him an ancient record of the Arab conquest of Sind, which the aforesaid 'Alī bin Ḥamid translated into Persian. The author then mentions the histories of Mir Ma'sūm Bhakarī and Mir Muḥammad Ṭāhīr Nisyanī, the Argūn 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. 2<sup>a</sup>; Genii, fol. 2<sup>b</sup>.

Daftar I. Divided into three Ṭabaqāt:—

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

Daftar II. Divided into five Majlis:—

1. Genealogy of Muḥammad, fol. 87<sup>b</sup>.
2. History of Muḥammad from his birth to his death, fol. 89<sup>b</sup>.
3. History of the twelve Imāms and the fourteen Ma'sūmins, fol. 94<sup>a</sup>.
4. The descendants of the Imāms, fol. 110<sup>b</sup>.

The Ṭabaqah containing the history of the four Khalifs is wanting here.

Daftar III. Divided into three Ṭabaqahs:—

1. Umayyades, their Amīrs and antagonists, fol. 119<sup>b</sup>.
2. 'Abbasides, their Amīrs, Wazīrs and antagonists, and the Qarmatiles, fol. 143<sup>a</sup>.

3. Dynasties contemporary with the 'Abbasides, divided into nine *Asās* :—

(1) *Tāhiris*, fol. 184<sup>a</sup>; *Šaffāris*, *ib.*; *Sāmānis*, fol. 185<sup>a</sup>; *Ġaznawis*, fol. 186<sup>a</sup>; *Ġūris*, fol. 186<sup>b</sup>; *Āl-i-Buwayh*, fol. 187<sup>a</sup>; *Saljūqs*, fol. 188<sup>a</sup>; *Khawārazmshāhis*, fol. 190<sup>b</sup>; *Atābaks*, fol. 191<sup>a</sup>; *Ismā'ilis of Egypt*, fol. 191<sup>b</sup>; *Ayyūbis*, fol. 192<sup>b</sup>; *Ismā'ilis of Qūhistān*, fol. 193<sup>a</sup>; *Āl-i-'Abd-ul-Mu'min*, fol. 193<sup>a</sup>; *Qarākhitā'is of Kirmān*, fol. 193<sup>a</sup>.

(2) *Caesars*, fol. 194<sup>a</sup>; *Saljūqs*, *ib.*; *Dānishmandis*, fol. 194<sup>b</sup>; *Salīqis*, *ib.*; *Mangūchakis*, *ib.*; *Qarāmān*, *ib.*; *Dulqadr*, *ib.*; 'Usmānī Kings from A.H. 670 = A.D. 1271 down to Sultān Muḥammad bin Ibrāhīm, who reigned from A.H. 1058 to A.H. 1078 = A.D. 1648–1668, fol. 194<sup>b</sup>.

(3) The *Sharifs of Mecca and Medina*, fol. 196<sup>a</sup>.

(4) *Chingīz Khān* and his descendants in *Uluḡ Yārt*, *Qipchāq*, *Īrān* and *Tūrān*, fol. 196<sup>a</sup>; the *Shaybānis*, fol. 207<sup>a</sup>; the *Khāns of Kāshghar*, fol. 207<sup>b</sup>.

(5) Dynasties who ruled in *Īrān* after the *Mughals*, namely, the *Champānis*, fol. 207<sup>b</sup>; the *Īlkānis*, *ib.*; *Āl-i-Muẓaffar*, fol. 209<sup>a</sup>; *Kurts*, fol. 210<sup>b</sup>; *Sarbadārs*, *ib.*

(6) The *Qarā Qūyunlus*, fol. 211<sup>b</sup>.

(7) The *Āq Qūyunlus*, *ib.*

(8) The *Šafawis*, *ib.*

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

## VOLUME II.

Divided into a *Muqaddimah*, seven *Maqālahs* and a *Khātimah* :—  
*Muqaddimah*, on the inhabited quarter of the globe, fol. 214<sup>b</sup>.

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. 215<sup>a</sup>.

Second Climate, fol. 220<sup>a</sup>; Kings of the Deccan, fol. 223<sup>a</sup>; Kings of Bengal, fol. 234<sup>a</sup>; Rulers of Mālwah, fol. 236<sup>a</sup>; of *Khandes*, fol. 236<sup>a</sup>.

Third Climate, fol. 236<sup>b</sup>; Kings of Hindūstān, from Naṣir-ud-Dīn Subuktigin (A.H. 366–387 = A.D. 976–997) to 'Ālamgīr II. (A.H. 1167–1173 = A.D. 1754–1759), fol. 283<sup>a</sup>; Mughal princes and Amirs of the Dihli empire, fol. 289<sup>a</sup>; Kings of Egypt, fol. 302<sup>a</sup>.

Fourth Climate, fol. 305<sup>b</sup>; Merv, *ib.*; Sarakhs, fol. 310<sup>a</sup>; Balkh, fol. 310<sup>b</sup>; Badakhshân, fol. 319<sup>a</sup>; Kâbul, fol. 317<sup>a</sup>; Kashmîr, fol. 318<sup>b</sup>; Herat, fol. 320<sup>b</sup>, etc.; Isfahân, fol. 335<sup>b</sup>, etc.

Fifth Climate, fol. 364<sup>b</sup>; Kings of Shîrwân, fol. 365<sup>a</sup>; Samarqand, fol. 370<sup>a</sup>; Bukhârâ, fol. 373<sup>a</sup>; Fargânah, fol. 376<sup>a</sup>; Shâsh, fol. 378<sup>b</sup>; etc.

Sixth Climate, fol. 379<sup>b</sup>; Fârâb, fol. 380<sup>a</sup>; Kings of Kâshgâr, fol. 381<sup>b</sup>; Constantinople, fol. 384<sup>b</sup>; Rûm, *ib.*; Farang, fol. 385<sup>a</sup>; Portugal, fol. 385<sup>b</sup>, etc.

Seventh Climate, fol. 385<sup>b</sup>; Balgâr, fol. 385<sup>b</sup>; Qarqarah, fol. 386<sup>a</sup>. Khâtimah; distances between the principal cities, fol. 386<sup>b</sup>.

### VOLUME III.

History of Sind :—

Description of Sind, fol. 388<sup>b</sup>; Hindû Rājahs of Sind, fol. 390<sup>a</sup>; the Brahmans, fol. 390<sup>b</sup>; earliest Muhammadan conquest of Sind, fol. 392<sup>a</sup>; conquest by Muḥammad Qāsim, fol. 392<sup>b</sup>; Governors who ruled in Sind under the Umayyade Khalifa, fol. 397<sup>a</sup>; Governors who ruled in Sind under the 'Abbaside Khalifs, fol. 398<sup>a</sup>; Governors under the Kings of Ġaznah, Ġâr and Dihlî, fol. 398<sup>b</sup>; the Sûmarah tribe, fol. 401<sup>b</sup>; Jāms of the Sammah tribe, fol. 406<sup>b</sup>; Amirs of the Jāms of the Sammah tribe, fol. 409<sup>a</sup>; Ṭabaqah-i-Argûn, fol. 409<sup>b</sup>; Humāyûn's landing in Sind, fol. 412<sup>a</sup>; Ṭabaqah-i-Tarkhân to the death of Ġāzî Beg, with an account of the conquest of Sind by Akbar, fol. 414<sup>a</sup>; Amirs of the Argûn and Tarkhân Dynasties, fol. 423<sup>b</sup>; Amirs of the Timurides and Governors of Tattah, from A.H. 1002–1149 = A.D. 1593–1736, fol. 426<sup>a</sup>; the Kalûrah 'Abbāsiyah family, fol. 430<sup>a</sup>; cities and towns of Sind, with biographical notices of eminent Shaykhs, scholars, poets, and other remarkable persons of each place, fol. 436<sup>a</sup>.

For the contents of the *Tuhfat-ul-Kirâm* and for other works of the author, see Rieu, pp. 846–848; Elliot's *History of India*, vol. i., pp. 327–351. Some chapters translated by T. Postans will be found in the *Journ. Asiat. Soc. Bengal*, vol. vii., pp. 96–104, and 297–310.

This beautiful copy was written by the order of Mir Muḥammad Naṣîr Khân شاهزاد میر محمد نصیر خان 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 اسمعیل ابن حاجی محمد باقر شیرازی



## No. 480.

fol. 252; lines 31; size  $12 \times 8\frac{1}{4}$ ;  $9 \times 5\frac{1}{4}$ .

حديقة الصفا

## HADÎQAT-US-ŞAFÂ.

A voluminous work on general history from the beginning to A.H. 1173 = A.D. 1759, written by Yûsuf 'Alî bin Gulâm 'Alî Khân يوسف علي بن غلام علي خان, who flourished under 'Alî Wardî Khân (d. A.H. 1169 = A.D. 1755), governor of Bengal, Behar and Orissa.

Beginning:—

باعث تدوين این کلمات آنکه

According to the preface in the present copy the entire work is divided into a Muqaddimah, three volumes (مجلد) and a Khâtimah; each volume is subdivided into several Rauḍahs or gardens, each Rauḍah into several Dauḥahs or trees, and each Dauḥah into several Ġuşns or branches. The present copy contains a portion of Volume I. and breaks off with the concluding portion of Dauḥah II. of the fourth Rauḍah.

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

In the preface the author states that he collected the materials for the work during the time of Muḥammad 'Alî Wardî Khân, but that, owing to various obstacles, he could not carry out his plan until after the death of 'Alî Wardî Khân, 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 Mir Muḥammad 'Alî 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 'Alî Wardî Khân Mahābat Jang, and of his successor, Shujā'-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<sup>a</sup>.

Raḍāh I. Divided into two *Dauḥahs* :—

1. The Prophets before Muḥammad, fol. 4<sup>a</sup>.
2. The pre-Muhammadan Kings, in fourteen *Ġuṣns* : The Pīshdādians, fol. 28<sup>a</sup>; the Kayānians, fol. 29<sup>a</sup>; the Ashkānians, fol. 32<sup>a</sup>; the Ashġānians and the Sāsānians, fol. 32<sup>a</sup>; the Kaldānians and the Kings of Syria, fol. 35<sup>b</sup>; the Banū Sulaymān, the Ptolemies, the Kings of Ḥabash and the Ġassānians, fol. 36<sup>a</sup>; the Banū Lakḥm and the Roman emperors, fol. 36<sup>b</sup>.

Raḍāh II. Divided into five *Dauḥahs* :—

1. History of Muḥammad, fol. 37<sup>b</sup>.
2. Abū Bakr, fol. 70<sup>b</sup>.
3. 'Umar, fol. 73<sup>b</sup>.
4. 'Uṣmān, fol. 78<sup>b</sup>.
5. 'Alī, fol. 82<sup>b</sup>.

Raḍāh III. Divided into ten *Dauḥahs* :—

- ✓ 1. The twelve Imāms, fol. 95<sup>b</sup>.
2. Eminent Ṣaḥābis, in alphabetical order, fol. 99<sup>a</sup>.
3. This section, dealing with the notices on Saints, 'Ulamā and Legists in general, bears the wrong heading. در ذکر تابعین و تبع تابعین, fol. 103<sup>b</sup>. The account of the Ṭabī'in and the Ṭab-i-Ṭabī'in is given on fol. 122<sup>b</sup>.
4. The four Muḥtāhidīn, fol. 123<sup>b</sup>.
5. The seven readers of the Qur'ān, fol. 124<sup>a</sup>.
6. The eminent 'Ulamā and traditionists, *ib.*
7. The eminent Ṣāfiis and Saints, fol. 125<sup>b</sup>.
8. The Banū Umayyah, fol. 128<sup>b</sup>.
9. In two *Ġuṣns* : The Martyrdom of Ḥusayn, fol. 131<sup>a</sup>; account of 'Abd Ullah Zubayr, fol. 134<sup>b</sup>.
10. The 'Abbāsides, fol. 149<sup>a</sup>.

Raḍāh IV. Divided into two *Dauḥahs* :—

1. Rulers and Governors contemporary with the 'Abbāsides to the west of Bagdād, in twenty-three *Ġuṣns* : The 'Abbāsides who fled to Egypt, fol. 165<sup>a</sup>; the Sayyids in Spain, fol. 165<sup>b</sup>; the Sayyids in Yaman, fol. 166<sup>a</sup>; the Sharifs of Mecca, *ib.*; the Banū Ġālīb in Africa, fol. 167<sup>a</sup>; the Panū Ṭālūn, *ib.*; the Āl-i-Hamadān, *ib.*; the Ikhshīdiyyah, fol. 167<sup>b</sup>; the Banū Mundir, fol. 168<sup>a</sup>; the Mulassūmin, *ib.*; the Muwaḥḥidīn, fol. 168<sup>b</sup>; the Banū Marīn, fol. 169<sup>b</sup>; the

Âl-i-Mirdās, *ib.*; the Banû 'Uqayl, *ib.*; the Banû Asad, fol. 170<sup>a</sup>; the Banû Tai, *ib.*; the Ismâ'ilis in Egypt, *ib.*; the Âl-i-Ayyûb, fol. 172<sup>a</sup>; the Saljûqs, fol. 176<sup>a</sup>; the Âl-i-'Uşmân of Rûm, fol. 177<sup>b</sup>; the Akrâd, fol. 214<sup>a</sup>; the Âl-i-Dul Qadr, *ib.*

2. The dynasties contemporary with the 'Abbāsides to the east of Bagdād, in Īrân and Tûrân, in twenty-five Ġuşns: The Banû Ḥasan and Ḥusayn in Ṭabaristân and Ġilân, fol. 214<sup>b</sup>; the Kârkuyās in Ġilân, fol. 215<sup>a</sup>; the Qiwâmiyah Sayyids in Mâzandarân, fol. 217<sup>b</sup>; the Bâwandiyah in Ṭabaristân and Ġilân, fol. 218<sup>a</sup>; the Ṭâhirides, fol. 219<sup>b</sup>; the Şaffârides, fol. 220<sup>a</sup>; the Sâmânides, fol. 221<sup>a</sup>; the Âl-i-Ziyâr, fol. 223<sup>b</sup>; this is followed by a long notice on Abû 'Alî Sinâ, fol. 224<sup>a</sup>; the Ġaznawis, fol. 226<sup>b</sup>; the Ġâris, fol. 229<sup>b</sup>; the Kurts, fol. 231<sup>a</sup>; the Daylamî's, fol. 232<sup>a</sup>; the Kâkuyah, fol. 235<sup>a</sup>; the Saljûqs of Īrân, Tûrân, 'Irâq and Kirmân, fol. 235<sup>b</sup>; the Atâbaks of Mauşil, fol. 244<sup>a</sup>; of Âdarbayjân, fol. 245<sup>a</sup>; of Fârs, fol. 245<sup>b</sup>; of Luristân, fol. 246<sup>b</sup>.

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 Aḥmad Shâh (deposed in A.H. 1167 = A.D. 1754), 'Âlamġir II. (*d.* 1173 = A.D. 1759), and Shâh 'Âlam, 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 Firishṭah, and agrees with it in arrangement and in many other respects. See Rien, p. 872, where a copy of the third volume is mentioned.

Written in minute Nasta'liq.

Not dated, apparently 13th century A.H.



## No. 481.

foll. 620; lines 15; size  $12 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

مرآت آفتاب نما

## 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:—

مقالی کہ خوش آبی لالی متالی الفاظ آبدارش آرایش افسر  
سلطان سخن تواند نمود الخ

The author of this work, 'Abd-ur-Rahmân, entitled Shâh Nawâz Khân, عبد الرحمن مخاطب بشاهنواز خان هاشمی ثم الدهلوی, 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 had 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. 131<sup>b</sup>; Ethé, Bodl. Lib. Cat. No. 120<sup>b</sup>. 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. 4<sup>b</sup>.

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. 6<sup>a</sup>.
2. History of the prophets from Âdam to Muḥammad, fol. 78<sup>a</sup>.
3. History of Muḥammad, the first four Khalifs, and the twelve Imâms, fol. 137<sup>b</sup>.
4. Şâfis in chronological order, fol. 159<sup>a</sup>; Saints and Martyrs who are buried in India, fol. 172<sup>a</sup>; false Şâfis, fol. 197<sup>b</sup>; Hindû devotees, fol. 119<sup>b</sup>; Ulamâ, fol. 208<sup>b</sup>; physicians and philosophers, fol. 217<sup>a</sup>; poets in alphabetical order, fol. 225<sup>b</sup>; calligraphists, fol. 261<sup>a</sup>.
5. Wrongly styled here, تجلی مشم. Early Arab and Persian Kings: The Pishdâdians, fol. 266<sup>b</sup>; the Kayâniâns, fol. 269<sup>a</sup>; Mulûk-ut-Tawâ'if, fol. 273<sup>b</sup>; the Sâsâniâns, fol. 274<sup>a</sup>; the Kings of Babylon, Syria, of the Jews, and of the Greeks, the Himyarites, the Ethiopians, and the Turks from Japhet, fol. 279<sup>b</sup>; the Umayyades, fol. 284<sup>a</sup>; the 'Abbasides, fol. 285<sup>b</sup>; the Tâbiris, the Şaffârîdes, fol. 289<sup>a</sup>; the Samanides, fol. 290<sup>a</sup>; the Ġaznavîdes, fol. 291<sup>a</sup>; the Kings of Gilân, the Buwaihîdes, fol. 291<sup>a</sup>; the Saljûqs, fol. 292<sup>b</sup>; the Atâbaks of Fârs, fol. 294<sup>a</sup>; Kings of Gûr and Ġaznîn, fol. 294<sup>b</sup>; the Khawârazmshâhis, fol. 296<sup>b</sup>; the Ayyûbîs, the Kings of Egypt and Syria, of Yemen and of Arabia, fol. 301<sup>a</sup>; the Khâns of Turk, fol. 301<sup>b</sup>; the Chingiz Khâniâns, fol. 302<sup>a</sup>; Kings of the Deccan, the Nizâm-ul-Mulkis, the 'Âdil Khânis, the Qutb-ul-Mulkis and the Kings of Gujarât, fol. 305<sup>a</sup>; the rulers of Mâlwah, Khândes, Bengal, Jaunpûr, Kashmîr, Sind and Multân, fol. 308<sup>b</sup>; the Şafawîs, fol. 308<sup>b</sup>; the Afgâns of Dihlî, fol. 309<sup>b</sup>; the Râjahs of India, fol. 315<sup>a</sup>.
6. History of Timûr and his descendants in India to the thirtieth year of Shâh 'Âlam's reign, fol. 318<sup>a</sup>; biographies of the distinguished Amîrs of the Timuride Dynasty,

in alphabetical order, fol. 435<sup>b</sup>; inventions, fol. 456<sup>a</sup>; Indian musicians and singers, with a description of the various musical tunes, modes, etc., fol. 459<sup>a</sup>.

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

Khâtimah. Curiosities and wonders of the world, fol. 608<sup>a</sup>.

Written in a bold neat Nasta'liq.

Dated 22nd Rabi', 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-QIṢAṢ.

A copious work on the biographies and legends of the prophets from Âdam to Muḥammad, chiefly based upon the Qurân, its commentaries and the Ḥadiṣ.

It seems to have been written shortly after the well-known work, *Qīṣaṣ-ul-Anbiyâ*, of Ishâq bin Ibrâhîm bin Maṣṣûr bin Khalaf of Nishâpûr, who, according to Rieu, p. 143, was living at the end of the fifth century of the Hijrah.

Dr. Ethé, in his *Bodl. Lib. Cat.*, No. 343, wrongly asserts that the *Qīṣaṣ-ul-Anbiyâ* is "a mere abridgment" of the *Tâj-ul-Qīṣaṣ*. In the present work we find that the author, while mentioning as his sources جرير طبري (*d. A.H. 310 = A.D. 922*) and اعثم كوفي (*c. A.H. 314 = A.D. 926*), frequently cites the work *Qīṣaṣ-ul-Anbiyâ*. So it is evident that the *Qīṣaṣ-ul-Anbiyâ* was written before the present work. The author frequently introduces his master in the form قال امام الجيہانی, and on fol. 228<sup>a</sup> mentions another work, عصمة الانبياء, without the author's name. This I have not been able to trace. Hâj. Khal., vol. iv., p. 212,

mentions two works of the same title. One by **فخر الدين رازي**, who died in A.H. 606 = A.D. 1209, and the other by **الشيخ مصلح احمد بن الدين الشهير بالمركز واين السيف الكرمانلي**, without any date.

Dr. Ethé notices three copies of the present work, one in the Bodl. Lib. Cat., No. 342, and two in the Ind. Office Lib. Cat., Nos. 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-Naṣr-ul-Bukhārī**) 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. 92<sup>b</sup> 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-Bukhārī**, **ابو نصر احمد بن احمد بن نصر البخاري**, and states that his master, **Abul Qāsim Maḥmūd bin Ḥasan ul-Jayhānī**, 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 المريدين وروضة المصبين**, and divided it into forty sections: **مجلد چهل**. 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 الشيخ الامام الزاهد ابو القاسم محمود بن حسن الجيهاني  
رحمة الله شاگردان از من درخواستند تا ايشانرا در قصه  
يوسف عليه السلام تصنيفي سازم — اجابت كرد تا ايشانرا از  
تصنيفهاي ديگر استغنا پديد آيد — . . . پس ايشانرا مجموعه  
ساختم فارسي . . . و مورد يوسف را بر چهل مجلس نهادم . . .  
و اين تصنيف را انس المريدين و روضة المصبين نام كردم . . .  
و من كه شاگرد ويم بكتيب ابو نصر و بنام احمد بن احمد بن نصر  
البخاري اين نسخه را ببلخ نوشتم بتاريخ سنه خمس و سبعين و  
اربعمائة . . . الخ

The work starts with a short Arabic preface, beginning thus:—

الصد لله الذي توحد بالملكوت و تعزّر بالجبروت و هو الصيّ  
الذي — الخ

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

سپاس و ستایش برامتی و آفرین بتمامی مر 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. 18 <sup>a</sup> .	آدم	fol. 92 <sup>a</sup> .	یوشف
fol. 49 <sup>a</sup> .	ادریس	fol. 184 <sup>a</sup> .	موسى
fol. 51 <sup>a</sup> .	نوح	fol. 213 <sup>b</sup> .	ایوب
fol. 59 <sup>a</sup> .	هود	fol. 218 <sup>b</sup> .	یونس
fol. 61 <sup>a</sup> .	صالح	fol. 222 <sup>a</sup> .	جالوت
fol. 65 <sup>b</sup> .	شعیب	fol. 226 <sup>b</sup> .	داؤد
fol. 68 <sup>a</sup> .	ابراهیم	fol. 230 <sup>b</sup> .	سلیمان
fol. 81 <sup>b</sup> .	اسماعیل	fol. 248 <sup>b</sup> .	لقمان
fol. 91 <sup>b</sup> .	عیص و یعقوب	fol. 252 <sup>a</sup> .	اسکندر

The part dealing with the pre-Muhammadan prophets concludes on fol. 291<sup>a</sup>, 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 Nasta'liq.

Not dated; a fine, ancient copy.

### No. 483.

fol. 270; lines 15; size  $9\frac{3}{4} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 3\frac{1}{4}$ .

مجمع الحسنات

### MAJMA'-UL-HASANÂT.

Biographies and legends of the prophets from Âdam to Muḥammad, and of the Khulafâ-i-Râshidin or the first four Khalîfs, by an anonymous author.

Beginning:—

الصد لله رب العالمين و العاقبة للمتقين و الصلوة علي سيدنا  
و رسوله الرحمة و شفيع الامة محمد و آله اجمعين — بلغنا عن  
محمد بن ابراهيم البخاري رحمه الله باسناد صحيح الخ

On the fly-leaf at the beginning the title assigned to the work is قصص الانبياء, but according to W. Pertsch, Berlin Cat., p. 522, it should bear the designation, مجمع الحسنات. 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 Ṣaḥîḥ (كتاب) of Muḥammad bin Ismâ'il-ul-Bukhârî (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'an.

## Contents:—

1. fol. 1<sup>b</sup>.  
Creation of the Prophetic Light, the World and عرش — کرمی —  
قلم and لوح.
2. fol. 6<sup>b</sup>.  
قصه پروان
3. fol. 8<sup>a</sup>.  
قصه آدم عليه السلام
4. fol. 20<sup>b</sup>.  
قصه شيف عليه السلام
5. fol. 21<sup>b</sup>.  
قصه ادریس عليه السلام
6. fol. 22<sup>b</sup>.  
قصه نوح عليه السلام
7. fol. 28<sup>b</sup>.  
قصه هود عليه السلام
8. fol. 31<sup>b</sup>.  
قصه صالح پیغمبر عليه السلام
9. fol. 33<sup>b</sup>.  
قصه ابراهيم عليه السلام
10. fol. 51<sup>a</sup>.  
قصه لوط پیغمبر عليه السلام
11. fol. 54<sup>a</sup>.  
قصه اسحاق پیغمبر عليه السلام
12. fol. 54<sup>b</sup>.  
قصه یوسف عليه السلام
13. fol. 75<sup>b</sup>.  
قصه ایوب عليه السلام

14. fol. 84<sup>a</sup>.      ابتدای قصه موسی علیه السلام
15. fol. 90<sup>a</sup>.      قصه شعیب علیه السلام
16. fol. 91<sup>a</sup>.      قصه موسی علیه السلام (continued)
17. fol. 113<sup>a</sup>.      قصه قارون لعنة الله عليه
18. fol. 118<sup>b</sup>.      قصه بلعم
19. fol. 125<sup>b</sup>.      قصه يوشع عليه السلام
20. fol. 126<sup>b</sup>.      قصه يونس عليه السلام
21. fol. 137<sup>b</sup>.      قصه داود عليه السلام
22. fol. 139<sup>a</sup>.      قصه شداد بن عاد
23. fol. 150<sup>a</sup>.      قصه سليمان عليه السلام
24. fol. 165<sup>b</sup>.      قصه نصوحا
25. fol. 168<sup>b</sup>.      قصه لقمان حكيم
26. fol. 171<sup>a</sup>.      قصه ذو القرنين
27. fol. 177<sup>b</sup>.      قصه خضر و الياض عليهما السلام
28. fol. 179<sup>b</sup>.      قصه اصحاب كهف



29. fol. 183<sup>a</sup>. قصه الياس پيغمبر عليه السلام
30. fol. 183<sup>b</sup>. قصه شهر سبا
31. fol. 186<sup>a</sup>. قصه ارميا عليه السلام
32. fol. 186<sup>b</sup>. قصه بضت نصر
33. fol. 190<sup>a</sup>. قصه ذكرىا عليه السلام
34. fol. 190<sup>b</sup>. قصه يحيى عليه السلام
35. fol. 193<sup>b</sup>. قصه عزيز عليه السلام
36. fol. 195<sup>b</sup>. قصه تبع بن مصدع بن دردع
37. fol. 198<sup>a</sup>. قصه مريم رضي الله عنها
38. fol. 205<sup>b</sup>. قصه رفع عيسى عليه السلام در بيت المقدس
39. fol. 220<sup>a</sup>. قصه عبادة الاصنام
40. fol. 221<sup>b</sup>. قصه قوم تبع
41. fol. 222<sup>b</sup>. قصه اهل ضروان
42. fol. 223<sup>a</sup>. قصه اصحاب فيل
43. fol. 225<sup>a</sup>. قصه مولود مهتر عالم صلي الله عليه وسلم

44. fol. 228<sup>b</sup>. قصه نزول وحى
45. fol. 233<sup>a</sup>. قصه شب معراج
46. fol. 239<sup>b</sup>. قصه هجرت رسول صلى الله عليه وسلم
47. fol. 241<sup>b</sup>. قصه حرب بدر الكبرى
48. fol. 244<sup>b</sup>. قصه حرب احد
49. fol. 248<sup>a</sup>. قصه بدر الصغرى
50. fol. 255<sup>b</sup>. قصه غزوة تبوك
51. fol. 261<sup>b</sup>. قصه وفات پيغمبر عليه السلام
52. fol. 262<sup>b</sup>. خلافت ابو بكر
53. fol. 264<sup>a</sup>. خلافت عمر
54. fol. 266<sup>b</sup>. خلافت عثمان
55. fol. 267<sup>b</sup>. خلافت علي
56. fol. 269<sup>a</sup>. قصه يزيد لعنة الله عليه

Written in a fair Nasta'liq within coloured borders.  
Not dated, apparently 18th century.

## HISTORY OF MUḤAMMAD.

No. 484.

fol. 256; lines 18; size  $9\frac{3}{4} \times 6\frac{3}{4}$ ;  $7 \times 4\frac{1}{2}$ .

ترجمہ مولود النبی

## TARJUMAH-I-MAULŪD-UN-NABĪ.

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

Beginning:—

و به نستعين — حمد و مہامں بيقيامں خدايوا كه نور محمد صلى  
الله عليه و آله و مسلم پيش از همه چيز آفرید — الخ

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<sup>a</sup>, . . . و اين آخر ترجمہ کتاب مولود مصطفى . . . and again on fol. 355<sup>b</sup>, تمام شد کتاب ترجمہ مولود مصطفى صلوات الله و سلمه . . . while in the colophon it is called, "Kitāb-i-Maulūd-un-Nabī," کتاب مولود النبی.

The work is mentioned, without the translator's name, in Rien, iii., p. 1026<sup>a</sup>, where it is wrongly styled تاريخ حسيني, and even منتخب, which, however, is quite distinct from the present work. In Ethé, India Office Library Cat., No. 165, and in the colophon of the Bâhâr Library copy, it is called مير عقيقي; 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:—

منتثي في مير مولود النبي المصطفى — فارسي by Sa'id-ud-Din Muḥammad bin Mas'ūd-ul-Kāzarūnī (d. A.H. 758 = A.D. 1356), للإمام سعيد الدين محمد بن مسعود الكازروني لمتوفي سنة ٧٥٧ رتب علي عربي ولده. Hāj. Khal., vol. v., p. 548, also mentions Sa'id bin Mas'ūd Kāzarūnī's work, *مطالع المصطفوي في شرح مشارق الانوار النبويه* of Raḍi-ud-Din Ḥasan bin Muḥammad-us-Sigānī, who died in A.H. 650 = A.D. 1252. The same Hāj. Khal. mentions 'Afif-ud-Din in connection with three other works, viz., vol. i., p. 237, *اربعين كازروني*; vol. ii., p. 537, *شرح بخاري*, completed at Shirāz, Rabi' I, A.H. 766 = A.D. 1364; and iv., p. 52, *مشاء*, which in the introduction of the present copy is said to be a work of Sa'id bin Mas'ūd-ul-Kāzarūnī.

Brock., ii., p. 195, also mentions under Sa'id bin Mas'ūd-ul-Kāzarūnī, *al mustafā fī sirat an nabī al mustafā* (after which, wrongly following Hāj. Khal., loc. cit., he adds the word "persisch" instead of "arabisch") and his two other works, viz., *maulūd an nabī* and *musalsalāt*. The last is included among the works of Sa'id bin Mas'ūd-ul-Kāzarūnī, enumerated in the beginning of the copy.

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

مولف كتاب خادم اعاديف نبويه شاگرد اخبار مصطفيه سعيد  
بن مسعود كازروني اسكنه الله بصوحة الجنان و افاض عليه مجال  
الرحمة والرضوان

The words after *كازروني* at once suggest that Sa'id 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* روحه.

In the conclusion the translator, who gives his name as 'Afif bin Sa'id bin Mas'ūd bin Muḥammad bin 'Alī bin Aḥmad bin 'Umar bin Ismā'il Shāykh-ush-Shuyūkh Abī 'Alī Daqqāq, says that he finished the

writing of the work at Shīrāz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'id Kāzarūnī:—

تمام شد کتاب ترجمه مولود مصطفی صلوات الله و سلامه عليه  
و آله و صحبه اجمعين و لله الحمد اولاً و آخراً و ظاهراً و باطناً در  
بشعه شيخ كبير ابي محمد بن عبد الله الحفيث قدس الله سره  
بدمست مترجم اين كتاب كمترين بندگان خداي عفيث بن سعيد  
بن مسعود بن محمد بن علي بن احمد بن عمر بن اسمعيل شيخ  
الشيوخ ابي علي دقاق برد الله مضجعهم و اصلح شأنه و عفر  
لهم — در روز پنجشنبه عاشورا مبارك منه مستين و مبعثاته در  
شیراز . . .

In my opinion (i) Hāj. Khal. is right in asserting that 'Afif-ud-Din, the present translator, was the son of Sa'id bin Mas'ūd-ul-Kāzarūnī, whose genealogy, as given in Ibn-i-Hajar 'Asqalanī's (*d.* A.H. 852 = A.D. 1448) *Durar-ul-Kāminah*, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator 'Afif at the end of the present work; (ii) Hāj. 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-Kāzarūnī's history of Muḥammad, entitled by Brock., ii., p. 195, *Maulūd-un-Nabī*, 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, 'Afif, after praising God, the Prophet and his companions, states that the author, Sa'id bin Mas'ūd-ul-Kāzarūnī, after finishing the commentary on the *Mashāriq-ul-Anwār* (*loc. cit.*) and the works *Shifā-ṣ-Ṣudūr* (not mentioned by Brock.), the *Musalsalāt* (not mentioned by Hāj. Khal.), and other works:—

تا شرح مشارق الانوار و کتاب شفاء الصدور و مسالسات  
مصدقين و ديگر مختصرات را تاليف کردم . . .

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. 119<sup>b</sup> the translator narrates that the author, Sa'id Kāzarūnī, 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 Qisms 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. 8<sup>b</sup>.

باب اول در بیان کشفیات تأییدن نور نبوت حضرت رسالت  
صلوات الله و سلامه علیه پیش از وجود و صورت او و ذکر خلق  
طینه طینه او پیش طینه آدم و حدیث صورتهاء پیغمبران علیهم  
الصلوة والسلام

ii. fol. 17<sup>b</sup>.

باب دوم در بیان بشارات کتب قدیمه و انبیا و دیگران به  
بعثت رسول خدای صلی الله علیه و سلم

iii. fol. 22<sup>a</sup>.

باب سوم در بیان اخبار جتیان به بعثت حضرت رسالت صلی  
الله علیه و سلم

iv. fol. 25<sup>b</sup>.

باب چهارم در ذکر کشفیات مستقبل شدن نور نبوة رسول خدای  
صلی الله علیه و سلم از اصحاب طیمه بارعام طاهره

v. fol. 40<sup>b</sup>.

باب پنجم در غرایب که در مدّة حمل حضرة رسالت صلی الله  
علیه و سلم به ظهور آمد

vi. fol. 41<sup>b</sup>.

باب ششم در ذکر ولادة و ظهور یمن و برکت حال و کشفیات  
وضع او صلی الله علیه و سلم



vii. fol. 47<sup>b</sup>.

باب هشتم در بیان حوادث که در شب ولادة حضرة رسالت  
ظاهر شده

viii. fol. 49<sup>b</sup>.

باب هشتم در ذکر نسب و آباء و امهات آن حضرة و کثيبت  
وفاة عبد الله و ذکر اسماء رسول الله صلى الله عليه وسلم

It is divided into the following five Fajls or sections:—

(1)

فصل اول در ذکر نسب حضرة رسالت صلى الله عليه  
وسلم

(2) fol. 51<sup>b</sup>.

فصل دوم در ذکر بدران او عليه الصلوة والسلام

(3) fol. 53<sup>a</sup>.

فصل سوم در ذکر مادران حضرة رسالت عليه الصلوة و  
السلام

(4) fol. 54<sup>a</sup>.

فصل چهارم در ذکر وفاة عبد الله

(5) fol. 54<sup>a</sup>.

فصل پنجم در ذکر اسماء رسول بخداي صلى الله  
عليه وسلم

## QISM II.

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

i. fol. 55<sup>b</sup>.

باب اول در بیان آنچه در سال ولادة او حادث شده

ii. fol. 56<sup>a</sup>.

باب دوم در بیان خديف حليمه و ارضاع و کثيبت کاهن و  
غير آن

iii. fol. 64<sup>a</sup>.

باب سوم در بیان آنچه در سال سوم از مولد حضرة رساله  
بوده — در آن سال شقی صدر واقع شد

iv. fol. 67<sup>a</sup>.

باب چهارم در بیان آنچه در سال چهارم و پنجم و ششم از مولد  
حضرة رساله صلی الله علیه و سلم بوده — و در این سال بعدد هر  
سالی فصلیست

v. fol. 68<sup>a</sup>.

باب پنجم در بیان آنکه در سال هفتم از مولد حضرة رساله  
بوده — و حکایت میث بن ذی یزن

vi. fol. 72<sup>a</sup>.

باب ششم در بیان آنچه در سال هشتم تا آخر سال یازدهم از  
مولد حضرة رساله علیه الصلوة و السلام بوده

vii. fol. 74<sup>b</sup>.

باب هفتم در بیان آنچه در سال دوازدهم تا آخر سال بیست  
و سوم از مولد حضرة رساله بوده

viii. fol. 77<sup>b</sup>.

باب هشتم در بیان آنچه در سال بیست و پنجم از مولد حضرة  
رساله بوده و قصه راهب و تزویج خدیجه و ذکر اولاد رسول الله  
صلی الله علیه و سلم

ix. fol. 81<sup>b</sup>.

باب نهم در بیان آنچه در سال می و پنجم تا آخر چهل سالگی  
حضرة رساله صلی الله علیه و سلم بوده

### QISM III.

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

i. fol. 83<sup>b</sup>.

باب اول در ذکر امارات نبوة او صلی الله علیه و سلم

ii. fol. 88<sup>a</sup>.

باب دوم در بیان آنچه در سال اول از نبوة حضرة رسالة صلي الله عليه و سلم بوذه — و صفة نزول وحى و ذكر آن كس كه اول مسلمان شد

iii. fol. 95<sup>b</sup>.

باب سوم در بیان آنچه در سال چهارم و پنجم از نبوة حضرة رسالة صلي الله عليه و سلم واقع شده — و مكاره كه از مشركان كشيد — و كيفيت هجرة به حيشه

iv. fol. 102<sup>a</sup>.

باب چهارم در بیان آنچه در سال ششم و هفتم از نبوة بوذه — و ذكر اسلام حمزة و عمر رضى الله عنهما

v. fol. 106<sup>b</sup>.

باب پنجم در بیان آنچه در سال هشتم از نبوة حضرة رسالة صلي الله عليه و سلم بوذه — و ذكر عهد كردن قریش بر دشمنى بنى هاشم و بنى مطلب

vi. fol. 110<sup>b</sup>.

باب ششم در بیان آنچه در سال دهم از نبوة بوذه و وفاة خديجه و ذكر ثقيف و جماعت جنیان و تزويج عايشه و موده رضى الله عنهما

vii. fol. 115<sup>b</sup>.

باب هفتم در بیان آنچه در سال يازدهم از نبوة واقع شده

viii. fol. 116<sup>a</sup>.

باب هشتم در بیان آنچه در سال دوازدهم از نبوة واقع شده — و ذكر معراج — و كيفيت فرض شدن نماز در آن شب

ix. fol. 125<sup>a</sup>.

باب نهم در بیان آنچه در سال سيزدهم از نبوة بوذه است



## QISM IV.

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

i. fol. 128<sup>a</sup>.

باب اول در بیان آنچه در سال اول از هجرت بوده

ii. fol. 159<sup>a</sup>.

باب دوم در بیان آنچه در سال دوم از هجرت بوده و ذکر نکاح و دامادی علی با فاطمه رضی الله عنهما و تعویل قبله و فريضة رمضان و غزاه بدر

iii. fol. 179<sup>b</sup>.

باب سوم در بیان آنچه در سال سوم از هجرت بوده و ذکر تزویج حفصه و غزاه احد و ذکر حمزه و دیگر صحابه رضی الله عنهم

iv. fol. 192<sup>a</sup>.

باب چهارم در بیان آنچه در سال چهارم از هجرت بوده و ذکر غزوات و تزویج ام سلمه رضی الله عنها

v. fol. 200<sup>b</sup>.

باب پنجم در بیان آنچه از سال پنجم از هجرت بوده از غزوات و نزول تیمم و قصه بهتان که در حق عایشه رضی الله عنها گفتند و ذکر تزویج زینب بنت جحش و قصه خندق

vi. fol. 218<sup>b</sup>.

باب ششم در بیان آنچه در سال ششم از هجرت بوده و بعضی رسل بملوک اطراف و غزاه حدیبیه و اسلام ابی هریره رضی الله عنه

vii. fol. 235<sup>b</sup>.

باب هفتم در بیان آنچه در سال هفتم از هجرت بوده — و ذکر غزاه خیبر و قصه تعریس و تزویج ام حبیبه رضی الله عنها

viii. fol. 242<sup>b</sup>.

باب هشتم در بیان آنچه در سال هشتم از هجرت بوده و ذکر  
غزاه فتح و حنین و طائف و ولادت ابراهیم

ix. fol. 259<sup>b</sup>.

باب نهم در بیان آنچه در سال نهم از هجرت بوده و ذکر وفود  
و قصه بتول و حدیث کعب بن مالک و حج ابي بکر رضي الله  
عنه

x. fol. 277<sup>a</sup>.

باب دهم در بیان آنچه در سال دهم از هجرت بوده و ذکر وفود  
و قصه جنة الوداع

xi. fol. 285<sup>b</sup>.

باب یازدهم در بیان آنچه در سال یازدهم از هجرت بوده و  
ذکر مسیله و عنسی و ذکر مرض حضرة رساله صلي الله عليه  
و سلم و حالات و حوادث که در آن زمان جاری شد و قصه وفات

*Khātimah*, or conclusion, on the respect and veneration due to the  
Prophet, his miracles, etc., divided into seven Fāsals or sections. In the  
Arabic original, British Museum copy (*loc. cit.*), it is divided into nine  
Fāsals:—

1. fol. 311<sup>a</sup>.

فصل اول در بیان ثنائی خدای تعالی و اظهار بزرگی و قدر  
آنحضرت نزد حق عزشانه و تعالی

2. fol. 312<sup>b</sup>.

فصل دوم در بیان بعضی از معجزات پیغمبر صلي الله عليه  
و سلم

3. fol. 320<sup>a</sup>.

فصل سوم در بیان رعایت حقوق حضرة رساله صلي الله عليه  
و سلم که بر خلائق واجب و لازم است

4. fol. 326<sup>a</sup>.

فصل چهارم در ذکر لزوم محبة حضرة رساله صلي الله عليه  
و سلم و فواید بسیار

5. fol. 333<sup>b</sup>.

فصل پنجم در بیان صلوات بر رسول الله صلی الله علیه و سلم و ذکر فرض و استحباب و فضایل و کثیفة آن و مذمة تارك آن

6. fol. 339<sup>b</sup>.

فصل ششم در بیان آنچه در حق حضرة رسالة صلوات الله و سلامه علیه مسّب و نقص بود و تکثیر غایب و مسّب کننده و مکذب آنحضرة و تادیب آن کس که اضافت و نسبت غیر لایق بآن حضرت کند و ذکر مسّب پیغمبران و ملائکه علیهم السلام و اهل بیت و صحابه رضي الله عنهم اجمعين

7. fol. 353<sup>a</sup>.

فصل هفتم در ذکر عروس النبی صلوات الله و سلامه علیه فی الاولین و الآخرین

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

The colophon runs thus:—

تم کتاب مولود النبی صلی الله علیه و سلم بعون الملك المعبود علی يد اضعف عباد الله اصلح الله شأنه فی آخر يوم الثلاثاء رابع عشرين شهر صفر ختم بالصیر و الظفر لسنة احدى و اربعين و ثمانمائة الهجرية —

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.

fol. 273; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 3\frac{1}{4}$ .

درج الدرر

## DURJ-UD-DURAR.

A unique copy of a detailed history of Muḥammad, written in A.H. 858 = A.D. 1454, by Amīr Sayyid Aṣīl-ud-Dīn 'Abd Ullāh bin 'Abd-ur-Raḥmān ul-Ḥusaynī ush-Shīrāzī, عبد الرحمن الحسيني الشيرازي.

Beginning:—

اللهم صل علي شجرة اصلها اصيل و فرعها نبيل و غارسها  
جبرئيل و حارسها رب جليل الخ

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

درج الدرر و درج الغرر في بيان ميلاد سيد البشر

The author, who in the preface calls himself عبد الله بن عبد الرحمن الحسيني المشتهر بين كل لفظ باصيل الواعظ Shīrāz, and was a pious man of vast learning, well versed in Tafsīr, Ḥadīṣ and Inshā. During the time of Sulṭān Abū Sa'īd he came to Herat, where he spent a great portion of his life. Khwānd Amīr, in his Ḥabīb-us-Siyar, 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 Āgā, Aṣīl-ud-Dīn, in every month of Rabī' I., used to read his Milād-i-Nabī (history of Muḥammad) which was attentively listened to, and highly appreciated, by large assemblies. According to Ḥabīb-us-Siyar (*loc. cit.*) the author wrote another work entitled مزارات شیراز. His brother's son Amīr Sayyid 'Aṭā Ullāh-ul-Ḥusaynī, the author of the well-known work Raudat-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 Hāj. Khal., vol. iii., p. 222, where the author's death is placed in A.H. 884. 'Alī Shīr Qānī in the preface to his Tuḥfat-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 *كتاب المجتبى 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, ministers 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 Abū Sa'id's reign, when the author went to Herat, some drafts of his extracts from the *Mujtalā* were once read in one of the assemblies organised by *Shād Mulk Begam*, and met with instant applause even from the Begam herself, who is thus designated by the author:—

• بمالزمت نواب کامیاب حضرت مہد علیا و ستر عظمی . . .  
 مستخدمہ ملاطین زمان مربیہ خواجین دوران . . . شاد ملک  
 بیگم ابنہ السلطان بن السلطان بن السلطان ناصر مناشیر العدل و  
~~السلطان~~ . . . الواصل الی جوار الرحمة الرحیم الرحمن مغیب  
 المملكة و الدنيا و الدین محمد سلطان ابن السلطان السعيد الصمید  
 المبرور المتبحر الی فرادیس القدس بامداد عناية الملك الكبير  
 غیاف الدولة و الدنيا و الدین امیر زاد جهانگیر ابن السلطان  
 الاعظم المغفور و الخاقان الاکرم المشکور صاحب قران اقالیم  
 السلطنة و الایالة . . . قطب محور السلطنة و الدنيا و الدین امیر  
 تیمور کورکان خلد الله تعالی ظلل عصمتها و معدلتها علی مشارق  
 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 *Shād 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, *Shād 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.

fol. 13<sup>a</sup>.

وصیت در نهادن نور مصدق صلی الله علیه و سلم از شیخ  
تا عبد الله

## MAJLIS II.

fol. 24<sup>b</sup>.

نقل صیغه آدم علیه السلام در احوال آنحضرت صلی الله  
علیه و آله و سلم

fol. 25<sup>a</sup>.

ذکر بشارت نوح نجی و ابراهیم علیهما السلام بوجود شریف  
علیه السلام

fol. 26<sup>a</sup>.

ذکر بشارت تورات و زبور و انجیل بوجود شریف علیه السلام

fol. 29<sup>a</sup>.

شاهد اول حکایت تمیع اکبر و اخبار یهود

fol. 30<sup>a</sup>.

شاهد دوم حکایت صیغه ذی یزن حاکم حبشه

fol. 32<sup>a</sup>.

نقل ابو عامر راهب از زبان جنیان

fol. 34<sup>b</sup>.

ذکر واقعه مرثد بن عبد کلال و تعبیر کردن کاهنه خواب او  
را و خبر دادن او از ظهور نبوت سید البشر

fol. 36<sup>a</sup>.

ذکر خواب عبد المطلب و دلالت آن بر وجود سید المرسلین

fol. 40<sup>b</sup>.

علامات و امارات مدت حمل آنحضرت صلی الله علیه و سلم

fol. 41<sup>a</sup>.

حوادث و وقایع و کرامات شب ولادت آنحضرت صلعم



## MAJLIS III.

fol. 54<sup>a</sup>.

در ذکر کشیدن آنحضرت شیر مادر خود آمده هشت روز

fol. 54<sup>b</sup>.

بیان داب قبایل عرب و بردن حلیمه آنحضرت را با چرة دایکی

fol. 58<sup>a</sup>.

در سال ششم از ولادت آمده را داعیه پرورش خویشان مادری  
پدید آمد

fol. 58<sup>b</sup>.

در سال هفتم از ولادت خواجه کائنات عبد المطلب با بعضی  
از اشراف مکه جهت تهنیت سلطنت سیف بن ذی یزن بجانب  
• همیشه رفتند

fol. 58<sup>b</sup>.

در سال هشتم از ولادت عبد المطلب فوت شد

fol. 59<sup>a</sup>.

در سال نهم بطولی آنحضرت صلعم همراه ابو طالب متوجه  
جانب شام شد —

fol. 59<sup>a</sup>.

در روایتی در سال یازدهم نوبتی دیگر شق صدر بوقوع پیوست

## MAJLIS IV.

fol. 72<sup>b</sup>.

ذکر مبدا منامات نبویه و بیان حکمت آن و ذکر غار حرا و  
ذکر تعبد آن حضرت پیش از نبوت

fol. 74<sup>b</sup>.

ذکر نزول و ظهور جبرئیل بر آنحضرت صلعم

fol. 76<sup>a</sup>.

ذکر اسلام ورقه بن نوفل و ذکر توفیق اسلام خدیجه کبری و  
ذکر اسلام علی بن ابی طالب رض و ذکر اسلام ابی بکر صدیق  
رض و جمعی که بعد از او مسلمان شدند و ذکر صفت نزول  
وحي —

fol. 78<sup>b</sup>.

ذکر هجرت مسلمانان بصره و ذکر مراجعت مهاجران بمکه

fol. 79<sup>a</sup>.

ذکر اسلام حمزه بن عبد المطلب و عمر خطاب رض

fol. 81<sup>a</sup>.

ذکر واقعه بعثت و ذکر غلبه فارس بر اهل روم و ذکر معاهده  
قریش و محبوس گشتن پیغمبر و بنی هاشم و بنی المطلب در  
شعب ابو طالب و ذکر خروج ایشان از شعب و ذکر وفات ابو  
طالب —

fol. 84<sup>a</sup>.

ذکر سال وفات خدیجه کبری و شمه از فضایل او و ذکر اولاد  
او از پیغمبر صلعم

fol. 86<sup>b</sup>.

ذکر شدت معادات قریش و کثالت ابو لهب آنحضرت صلعم  
را و آمدن آنحضرت صلعم بشیبه قحطان (قحطان) و توجه فرمودن  
بجانب طائف —

fol. 88<sup>a</sup>.

ذکر رسیدن وفد جن بهالزمت پیغمبر صلعم و اسلام ایشان و  
ذکر رسیدن جنیان بهالزمت پیغمبر در مکه

fol. 88<sup>b</sup>.

ذکر توجه آنحضرت از بطن نخله بجانب مکه

fol. 89<sup>a</sup>.

ذکر تزوج عایشه صدیقہ و سوده و ذکر اسلام انصار

## MAJLIS V.

fol. 93<sup>b</sup>.

بیان قصه معراج آنحضرت صلعم

fol. 102<sup>b</sup>.

بیان بیعت عقبه ثانیه

## MAJLIS VI.

fol. 110<sup>b</sup>.

ذکر خروج پیغمبر صلعم با ابو بکر رض از غار و رفتن ایشان

بعدینه

fol. 120<sup>a</sup>.

ذکر وفات و فضایل عایشه صدیقہ رض

fol. 121<sup>b</sup>.

ذکر حوادث سال دوم از هجرت و ذکر تزویج علی بن ابی

طالب و فاطمه زهرا

fol. 125<sup>a</sup>.

غزوہ بدر کبری

## MAJLIS VII.

fol. 135<sup>a</sup>.

غزوات آنحضرت

fol. 152<sup>b</sup>.

ذکر تولد حضرت حسین بن ابی طالب

## MAJLIS VIII.

fol. 158<sup>b</sup>.

قصہ زید و زینب رض

fol. 160<sup>a</sup>.

غزوات

fol. 176<sup>a</sup>.فرستادن آنحضرت صلعم رسائل بهرقل و کسری و غیرهما  
و مضمون مکتوب هرقل و دیگران

## MAJLIS IX.

fol. 184<sup>b</sup>.

غزوہ خیبر

fol. 189<sup>b</sup>.

بیان زفاف ام حبیبہ دختر ابو سفیان

fol. 194<sup>b</sup>.

بیان غزوہ فتح مکہ



fol. 201<sup>a</sup>.

غزوة حنین

fol. 205<sup>a</sup>.

بیان تولد ابراهیم پسر آن حضرت و وفات زینب و کفن او

## MAJLIS X.

fol. 211<sup>b</sup>.

بیان غزوة تبوک

fol. 217<sup>b</sup>.

فرستادن علی بن ابی طالب را با جمعی بقبیله طی

fol. 218<sup>b</sup>.

بیان فرستادن آنحضرت صلعم ابو بکر صدیق را با سیصد نفر بعه  
برای حج

fol. 220<sup>a</sup>.

بیان آمدن مسیله کذاب بمدینه و التماس خلافت نمودن از  
حضرت و مایوس شدن

fol. 221<sup>a</sup>.

بیان توجه معاذ بن جبل از اکناف یمن

fol. 221<sup>a</sup>.

بیان عجة الوداع

fol. 225<sup>b</sup>.

قصه غدیر خم

fol. 226<sup>b</sup>.

بیان ماکولات و مشروبات و ملبوسات آنحضرت

fol. 231<sup>b</sup>.

بیان وقایع کلیه که در آخر عمر رسید المرسلین واقع شد —

fol. 232<sup>a</sup>.

بیان رفتن خالد بن الولید با جمعی بسر طایفه که دعوی نبوة  
کرده بود

## MAJLIS XI.

fol. 237<sup>a</sup>.

بیان اسماء شریف که نود و هفتند و القاب مستطاب نبوت مآب  
صلعم

fol. 241<sup>a</sup>.

بیان افعال و اوضاع آنحضرت منقسم بچند قسم است

## MAJLIS XII.

ذکر وفات آنحضرت صلی الله علیه وسلم

fol. 268<sup>a</sup>.

بیان مفصلات اثاث البیت و متصرفات آنحضرت صلعم از  
اسلحه و دواب و غیرهما

Written in a beautiful minute Nasta'liq.

Not dated, apparently 12th century A.H.

The seal of a certain Muḥammad Ashraf 'Alī, dated A.H. 1260, is affixed at the beginning as well as at the end of the MS.

## No. 486.

fol. 582; lines 25; size  $13 \times 8\frac{1}{2}$ ;  $9\frac{3}{4} \times 5\frac{1}{2}$ .

## معارج النبوة

## MA'ÂRIJ-UN-NUBUWWAT.

A detailed history of Muḥammad.

The full title of the work given by Rien, p. 149, is معارج النبوة  
معارج النبوة في مدارج النبوة; but in the preface of the present copy, as well as  
in the following copy, the work is correctly styled معارج النبوة في  
مدارج الفتوة.

Author: Mu'in bin Ḥājī Muḥammad ul-Farābī, مولانا معین بن  
حاجی محمد الفراهی.

Beginning:—

ربنا آتانا من لدنك رحمة وهي لنا من امرنا رشدا — حمدك  
صائف لطائف ألح

Maulānā Mu'in-ud-Dīn ul-Farāhī, better known as Mu'in-ul-Miskīn, was the son of Maulānā Sharaf-ud-Dīn Hājī Muḥammad ul-Farāhī, a man of great learning in the time of Mirzā Abul Qāsim Bābur. Mu'in's brother, Maulānā Nizām-ud-Dīn Muḥammad (d. A.H. 900 = A.D. 1494), also a learned man of considerable reputation, was the Qādi 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 encyclopædic knowledge, and as such he is very highly spoken of by the author of the Ḥabib-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 revered for his piety, and it is said that on Fridays, when he used to deliver religious lectures in the Jāmi' 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 Khawājah 'Abd Ullah Anṣārī. See Ḥabib-us-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'ān called تفسير بحر الدرر, and a collection of forty traditions, اربعين مسمي بروضة الواعظين في احاديث سيد المرسلين. He further adds that he was very strongly urged by an eminent doctor of the Muhammadan law to write a history of Muḥammad. He accordingly began the present work in Rabī' I., A.H. 891 = A.D. 1486 (but see Ethé, India Office Lib. Cat., No. 138, where it is said that, according to a note in Onseley 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 Khalīfs and the Imāms, 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: Hāj. 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; Onseley's Catalogue, Nos. 514-516; Biblioth. Sprenger, No. 133; King's College, Cambridge, No. 109; Ethé, Bodl. Lib. Cat., Nos. 128-130; Ethé, 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 Khâtimah. The contents are as follows:—

Muqaddimah, in five chapters (فصل):—

- (1) Praise of God, fol. 7<sup>a</sup>.

فصل اول در تصمیدات

- (2) Invocations, fol. 18<sup>a</sup>.

فصل دوم در مناجات باری تعالی

- (3) Praises of Muḥammad, fol. 32<sup>b</sup>.

فصل سیم در نعوت سید کائنات علیه افضل الصلوة

- (4) Muḥammad's special qualities and distinctions, fol. 47<sup>b</sup>.

فصل چهارم در خصایص و فضایل حضرت رسالت  
پناهی

- (5) On rewards for praising Muḥammad and praying for him, fol. 68<sup>b</sup>.

فصل پنجم در بیان فضایل صلوة بر حضرت صلی  
الله علیه و سلم

Rukn I., in eight chapters (Bâbs):—

- (1) The Prophetic light which transmigrated into Muḥammad through other prophets, fol. 81<sup>b</sup>.

باب اول در ذکر کیشیت خلق نور مصدی صلی الله  
علیه و سلم

- (2) Âdam, fol. 88<sup>a</sup>.

باب دوم در ذکر خلق آدم

- (3) Shîṭ and his descendants down to Idris, fol. 115<sup>a</sup>.

باب سیم در بیان ولادت شیعه و احوال و اوضاع  
فرزندان او بطناً بعد بطنی تا بادریس پیغمبر علیه السلام

- (4) Idris, fol. 124<sup>a</sup>.

باب چهارم در ذکر احوال ادريس پیغمبر علیه السلام

- (5) Nûh, fol. 126<sup>a</sup>.

باب پنجم در ذکر نوح نجي عليه الصلوة و السلام

- (6) Hûd, fol. 136<sup>a</sup>.

باب ششم در بيان احوال هود پيغمبر عليه السلام

- (7) Ibrâhîm, fol. 140<sup>a</sup>.

باب هفتم در بيان احوال ابراهيم عليه السلام

- (8) 'Abd-ul-Muṭṭalib, fol. 182<sup>a</sup>.

باب هشتم در ذکر عبد المطلب

Rukn II., in seven Bâbs:—

- (1) Prophecies and forebodings of Muḥammad's advent, fol. 195<sup>b</sup>.

باب اول در ذکر بشاير به بعثت آنحضرت صلي الله عليه و مسلم

- (2) Muḥammad's names and surnames, fol. 213<sup>b</sup>.

باب دوم در ذکر کنيت اسمي و القاب آنحضرت صلي الله عليه و مسلم

- (3) Birth of Muḥammad, his suckling, weaning and the splitting of his breast, fol. 215<sup>b</sup>.

باب سيم در ذکر ولادت آنحضرت صلي الله عليه و سلم و ارضاع و فطام و شق صدر

- (4) Events from his sixth to his thirteenth year, fol. 231<sup>b</sup>.

باب چهارم در وقايعي که از سال ششم (پنجم wrongly styled) تا سال سيزدهم از ولادت بظهور  
رسيده —

- (5) Events from his thirteenth to his twentieth year, fol. 235<sup>a</sup>.

باب پنجم در واقعات سال سيزدهم از ولادت آنحضرت صلي الله عليه و مسلم تا سال بيستم

- (6) Events of his twenty-fifth year, fol. 240<sup>b</sup>.

باب ششم در ذکر واقعاتی که در سال بیست و پنجم  
از ولادت بظهور پیوسته

- (7) Events of his thirty-fifth year, fol. 246<sup>b</sup>.

باب هفتم در ذکر وقایع سال سی و پنجم (wrongly  
ست و پنجم styled) از ولادت آنحضرت صلی الله علیه  
و سلم

Rukn III., in five Bābs:—

- (1) Descent of the inspiration, fol. 250<sup>b</sup>.

باب اول در نزول وحی بر آنحضرت صلی الله  
علیه و سلم

- (2) Events of the fifth year of the Mission and the emigration  
of some of the companions to Abyssinia, fol. 267<sup>b</sup>.

باب دوم در ذکر وقایع سال پنجم از بعثت  
(wrongly called چهارم) آنحضرت و بیان مهاجرت  
اصحاب بجانب حبشه

- (3) Events from the seventh to the tenth year of the mission,  
fol. 280<sup>a</sup>.

باب سیم در وقایع سال هشتم تا سال دهم از بعثت

- (4) The Mi'rāj, fol. 294<sup>b</sup>.

باب چهارم در ذکر معراج حضرت رسالت صلی  
الله علیه و سلم

- (5) The second covenant of the 'Aqabah and the emigration of  
some companions to Madinah, with an account of the  
other events of the thirteenth year of his mission,  
fol. 359<sup>b</sup>.

باب پنجم در ذکر عقیقه ثانیه و هجرت اصحاب  
بجانب مدینه مکیه و باقی واقعاتی که در سال  
سیزدهم از بعثت بظهور پیوسته



Rukn IV., in fourteen Bābs:—

- (1) The Hijrah, fol. 363<sup>b</sup>.

باب اول در هجرت آنحضرت صلی الله علیه و سلم

- (2) Events of the first year of the Hijrah, fol. 371<sup>a</sup>.

باب دوم در واقعات سال اول از هجرت

- (3) Events of the second year of the Hijrah, fol. 377<sup>b</sup>.

باب سیم در وقایع سال دوم از هجرت مید  
المرسلین صلی الله علیه و سلم

- (4) Expedition of Badr, fol. 383<sup>b</sup>.

باب چهارم (wrongly styled سیم) در اموری که در  
غزو بدر واقع بوده

- (5) Events of the third year of the Hijrah, fol. 404<sup>a</sup>.

باب پنجم (چهارم wrongly styled) در ذکر وقایع  
سال سیم از هجرت آنحضرت صلی الله علیه و سلم

- (6) Battle of Uhud, fol. 407<sup>a</sup>.

باب ششم (omitted here) در ذکر غزو موحشه احد

- (7) Events of the fourth year of the Hijrah, fol. 422<sup>a</sup>.

باب هفتم (پنجم wrongly styled) در وقایع سال  
چهارم از هجرت

- (8) Events of the fifth year of the Hijrah, fol. 428<sup>b</sup>.

باب هشتم (ششم wrongly styled) در بیان وقایع  
سال پنجم از هجرت نبویه صلی الله علیه و سلم

- (9) Events of the sixth year of the Hijrah, fol. 446<sup>b</sup>.

باب نهم (هفتم wrongly styled) در بیان وقایع سال  
ششم از هجرت حضرت محمدیه صلی الله علیه و سلم

- (10) Events of the seventh year of the Hijrah, fol. 462<sup>b</sup>.

باب دهم (wrongly styled هشتم) در وقایع سال  
هفتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (11) Events of the eighth year of the Hijrah, fol. 473<sup>a</sup>.

باب یازدهم (wrongly styled نهم) در واقعات سال  
هشتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (12) Events of the ninth year of the Hijrah, fol. 498<sup>b</sup>.

باب دوازدهم (wrongly styled دهم) در وقایع سال  
نهم از هجرت حضرت رسالت صلی الله علیه و سلم

- (13) Events of the tenth year of the Hijrah, fol. 514<sup>b</sup>.

باب سیزدهم (yazdahm wrongly styled) در ذکر وقایع  
سال دهم از هجرت حضرت رسالت صلی الله علیه  
و سلم

- (14) Events of the eleventh year of the Hijrah, fol. 521<sup>b</sup>.

باب چهاردهم (dowazdahm wrongly styled) در وقایع  
سال یازدهم از هجرت

Khâtimah, on the Miracles, in two Bâbs:—

- (1) Spiritual Miracles, fol. 543<sup>b</sup>.

باب اول در معجزات عقلیه حضرت مصدیه صلی  
الله علیه و سلم

- (2) Sensible Miracles, fol. 546<sup>a</sup>.

باب دوم در بیان معجزات حسی

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.**

fol. 224; lines 29; size  $15\frac{1}{4} \times 10$ ;  $12 \times 6\frac{1}{2}$ .

The first half of the Ma'ârij-un-Nubuwwat containing:—

Muqaddimah, fol. 6<sup>b</sup>.

Rukn I., fol. 76<sup>b</sup>.

This Rukn at the end is dated 1057.

Rukn II., fol. 178<sup>b</sup>.

**No. 488.**

fol. 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. 225<sup>b</sup>.

Rukn IV., fol. 308<sup>b</sup>.

Khâtimah, fol. 452<sup>a</sup>.

Both the volumes are the handiwork of the same scribe, and are written in ordinary but distinct Nasta'liq hand, within gold and coloured ruled borders, with a profusely illuminated double-page 'Unwân 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.**

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

سير النبي

**SIYAR-UN-NABÎ.**

A detailed history of Muḥammad'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. 869); Bayhaqī (*d.* A.H. 458 = A.D. 1066); Ibn-i-ʿAsākīr (*d.* A.H. 571 = A.D. 1176); Sirāj-ul-ʿUqāl by Muḥammad bin Muḥammad-ul-Barri (*d.* A.H. 576 = A.D. 1180); ʿAbd-ul-ʿAzīm Mundirī (*d.* A.H. 656 = A.D. 1258); Zāhidī (*d.* A.H. 658 = A.D. 1259); Yāfiʿī (*d.* A.H. 768 = A.D. 1367); Damirī (*d.* A.H. 808 = A.D. 1405); Majd-ud-Din Firūzābādī (*d.* A.H. 817 = A.D. 1414), and many others. Verses from Persian poets, viz. ʿAttār, Nizāmī, Saʿdī, Ḥāfiẓ and Jāmī (*d.* A.H. 898 = A.D. 1492) are quoted throughout.

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

تا بروم و اورا باز مکه آوردم آنمرد گفت اینک شتر من  
ایستاده بران موار شو و برو مطلب برنشست و میراند الخ

(6) fol. 11<sup>a</sup>.

فصل ششم در ذکر حمل حبیب الله و وفات پدرش عبد الله

(7) fol. 14<sup>a</sup>.

در بیان کیفیت ولادت آنصاحب معادیت

(8) fol. 22<sup>b</sup>.

در ذکر حوادثی که در شب ولادت آن اختو برج معادیت  
ظاهر شد —

(9) fol. 27<sup>a</sup>.

در بیان ارضاع و کیفیت احوال مرضعه او صلعم

(10) fol. 36<sup>a</sup>.

در بیان شق صدر شریف و شرح مینه با مکینه آن الطف  
از هر لطیف

(11) fol. 39<sup>b</sup>.

در بیان وفات آمنه و کفالت عبد المطلب آنحضرت صلعم

(12) fol. 43<sup>b</sup>.

در بیان وفات عبد المطلب و کفالت کردن ابو طالب حضرت  
رسالت را صلعم

(13) fol. 48<sup>a</sup>.

در بیان تجارت آنحضرت ببضاعت خدیجه و فرود آمدن قبه  
آسمانی

(14) fol. 54<sup>a</sup>.

در بیان تعمیر کعبه و کیفیت بناء آن

(15) fol. 65<sup>a</sup>.

در بیان زمان بعثت آنحضرت و کیفیت بدایت وحی بر آن  
صاحب درایت علیه شریف التحیه

(16) fol. 72<sup>b</sup>.

در بیان کیفیت نزول وحی

(17) fol. 74<sup>b</sup>.

در بیان اخبار احوال اهل کتاب و هوائت و جنیان و وحوش  
بیابان

(18) fol. 83<sup>a</sup>.

در بیان حوادث که در زمان بعثت وقوع یافته

(19) fol. 87<sup>b</sup>.

در احوال دعوت خیر البریه شرایف التحیه و ذکر مصائب  
آنحضرت بر اذیت کثره فخره بد منجیه و اسلام حمزه و عمر لیکو  
میر رض

(20) fol. 100<sup>a</sup>.

در بیان هجرت عصایه صحابه بعثه

(21) fol. 104<sup>b</sup>.

در بیان معاشرت قریش با آنحضرت و افتراعات ایشان ازو  
صلعم

(22) fol. 110<sup>b</sup>.

در بیان وقایع سال هشتم از نبوت و غالب آمدن لشکر  
فارص بر روم و معاهدت قریشیان مذموم

(23) fol. 115<sup>a</sup>.

در بیان وفات ابو طالب و خدیجه و توجه آنحضرت بطایف  
و دعوت جن و پریان و مزاحمت با سوده

(24) fol. 122<sup>b</sup>.

در بیان معراج ان معراج و حاج صلعم

(25) fol. 142<sup>a</sup>.

در ذکر بیعت با اهل مدینه

(26) fol. 145<sup>a</sup>.

در بیان مشاورت قریشیان در شان آن حضرت و ذکر کیثیت  
هجرة آنجناب صلعم بمدينه ميمونه با خير الاصحاب در سال چهار  
دهم از بعثت

(27) fol. 153<sup>b</sup>.

در بیان نزول حضرت صلعم با مکینه بمدينه ميمونه و  
استقبال اهل انجا و ذکر روزه عاشورا و شرح ازان و زفاف  
عایشه و تکلم کرب و حکایت سلمان فارسی رضی

(28) fol. 166<sup>b</sup>.

در ذکر واقعات سال دوم از هجرت و تزویج فاطمه

(29) fol. 171<sup>a</sup>.

در بیان جهاد و مراتب او و اعداد مغازی حضرت نبوی  
صلعم

(31) fol. 186<sup>b</sup>.

در بیان حال سال سیوم هجرت از غزاه موایق و قتل کعب  
بن اشرف و نکاح حفصه و غزاه احد و ذکر قتل حمزه و غیر  
آن —

(31) fol. 200<sup>b</sup>.

در ذکر واقعات سال چهارم از هجرت آنحضرت صلعم

(32) fol. 211<sup>a</sup>.

در ذکر وقایع سال پنجم از غزوات و نزول آیت تیمم

(33) fol. 230<sup>b</sup>.

در ذکر وقایع سال ششم از غزاه بنی اللحيان و غابه و نماز  
امستسقا و قتل ابو رافع

(34) fol. 239<sup>a</sup>.

در بیان فرستادن نامه بملوک و اطراف

(35) fol. 249<sup>a</sup>.

در وقایع سال هفتم



(36) fol. 254<sup>a</sup>.

در وقایع سال هشتم

(37) fol. 268<sup>a</sup>.

در ذکر وقایع سال نهم از هجرت

(38) fol. 283<sup>a</sup>.

در ذکر واقعات سال دهم از آمدن وفود و حجت الوداع

(39) fol. 299<sup>a</sup>.در بیان شمه از اخلاق و صفات و ذکر نبذة از شمایل ذات  
حضرت صلعم(40) fol. 306<sup>a</sup>.

در ذکر بعضی از معجزات طاهرات آنحضرت صلعم

(41) fol. 315<sup>a</sup>.در بیان حادثات سال یازدهم از هجرت مشتمل بر مرض  
وفات آنحضرت صلعم(42) fol. 334<sup>a</sup>.در بیان صفت مرض رسول الله و تمامی کیفیت وفات و  
دفن و نماز برو صلعم(43) fol. 363<sup>a</sup>.در ذکر تعظیم صحابه بزرگوار و خلفاء اربعه نامدار و مناقب  
محبین و مخالف مبغضین ایشان و بیان دوستی با اهل بیت(44) fol. 382<sup>b</sup>.در فضیلت صلوة بر سید کائنات علیه شرایف الصلوة و  
لطایف التخصیصات(45) fol. 390<sup>b</sup>.در بیان دوستی حضرت رسالت صلی الله علیه و سلم و ذکر  
غمخواری امت و عزت او در روز قیامتKhātimah, fol. 444<sup>b</sup>; beginning:—ای مستمعان میلاد حضرت محمدی و ای سامعان مولد جناب  
احمدی علیه شرایف التخصیصات الابدی السرمدی الخ

The *Khâtimah* (conclusion) is devoted to religious admonitions and prayers to God. The MS. breaks off after some verses of *مناجات*, which begins thus on fol. 451\* :—

کریما به بخشای بر حال ما  
که هستیم امیر کمند 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 *Ethé, 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.

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

مدارج النبوة

#### MÂDARIJ-UN-NUBUWWAT.

A detailed history of Muhammad.

By 'Abd-ul-Haqq bin Sayf-ud-Din ud-Dihlawî.

Beginning:—

هو الاول والاخر والظاهر والباطن وهو بكل شيء عليم

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-Hamid Lâhûrî, in his *Bâdshâh Nâmah*, gives us to understand that 'Abd-ul-Haqq was a descendant of one of Timûr's followers, who remained in Dihlî after the return of that conqueror; but the author himself, in his well-known work *Akhbâr-ul-Akhyâr*, traces his descent from Âgâ Muhammad Turk, who came from Bukhârâ to India during the reign of Sulţân 'Alâ-ud-Din Khaljî, 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<sup>a</sup>), the author calls himself:—

عبد الحق بن سيف الدين الدهلوي وطنياً — البخاري أصلاً —  
التركي نسباً — الشافعي مذهباً — الصوفي مشرباً — القادري طريقة —

'Abd-ul-Haqq's father, *Shaykh* Sayf-ud-Dīn (born A.H. 920 = A.D. 1514, and died A.H. 990 = A.D. 1582), a notable saint, was a disciple of *Shaykh* Amān Pāni Patī (d. A.H. 957 = A.D. 1550), and composed a Ṣūfī treatise entitled *اثبات الاحديه*, a commentary on the *Lawā'ih* of Jāmī. Sayf-ud-Dīn also composed verses and poems, and wrote two Ṣūfī treatises entitled *مسلسلة الوصال* and *رساله مكاشفات*.

In his *Akhhār-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-uṣ-Ṣādiqīn*, the 'Amal-i-Ṣāliḥ 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<sup>a</sup>; 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 *takhalluṣ* Ḥaqqī. He died in A.H. 1052 = A.D. 1642, and was buried in the *Ḥaṇḍ-i-Shamsī* at Delhi in the tomb which he had himself built.

The work is divided into five sections called *Qisms*, and a *Takmilah* 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.

سَلْطَان مَصْدُود ولد آقا عبد الكريم  
Scribe



## No. 491.

fol. 250; lines 23; size 10 × 5 $\frac{3}{4}$ ; 8 × 4.

مدينة العلم

MADÎNAT-UL-'ILM.

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

Translator: شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی, Shaykh Muḥammad bin Shaykh Pīr Muḥammad Fārūqī Balgrāmi.

The translator states in the preface that as the work روضة النبي of his spiritual guide Shaykh Ḥabīb Ullah Qannauji Ṣiddiqī 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:—

الصد لله الجليل و الصلوة على عبيبه الجميل و اصحابه ذوي  
التفصيل و آله اولي التكميل — اما بعد مي گوید خاکبای طالبان  
گرامی شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی که نسخه  
روضه النبي تالیف لطیف پیر و مرشد حقیقی حضرت شیخ  
عزیز الله قنوجی صدیقی قدس الله روحه و افاض علینا فتوحه  
سبب عبارت عربی عزیزان طالبان که از عربیت چندان آشنائی  
نمیدارند و در مزرعه دل نعم آرزوی ادراک مضامین از عبارت  
عالیات آن میکارند خالی از اشکالی نبود بنابر آن این حقیر بر  
تقصیر اولاً عبارت اصل کتاب را از ماخله‌های آن بصحت رسانید  
بعد از آن جمع اسباب ضروریه نموده باختصار و اقتصار تمام که  
مقتضی اطاعت کلام نگردد شرح حامل الاصل گردانید و در بعض  
مواضع که مناط گفتگوی و اعتراضات و شبهات اهل اهواء است

داد سخن داده حتی الوسع امکات نمود و در وقت نگارش این شرح که مسمی به مدینه العلم است قاموس و صراح و کشف اللغات و کشاف و بیضاوی و تفسیر حسینی و روضة الاحباب و مدارج النبوة و صواعق مصرقه و صحیح بخاری و مسلم و مشکوة المصابیح و جلب القلوب الی دیار المصوب و خلاصة الوفا فی اخبار دار المصطفی تصنیف سید نور الدین علی سمهودی که در ذکر احوال مدینه منوره مستند شیخ عبد الحق محدث و ماخذ کتاب ثانی است چنانچه انشاء الله تعالی در خطبه علیده آن خواهم نگاشت حاضر میداشت و هر جا که احتیاج یکی از آنها می افتاد منقول را با منقول عنه مطابقت داد و مطالب متروکه را برای اكمال احوال و اتمام کلام در ضمن شرح ایواد نمود و در بعض مواد بعنوان مترجم گوید معلم ساخت . . . الخ

On fol. 2\* the translator states that the روضة النبي of Habib Ullah was composed in Ramaḍān, A.H. 1120 = A.D. 1708, and divided into a Muqaddimah, two Books and a Khātimah, 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 آنحضرت علیه السلام از وقت پیدایش تا زمان وفات وی و میراث یاران وی که خلقای راشدین مہدئین اند—کتاب دوم در بیان بنای مسجد رسول علیه السلام که در مدینه دو بار بنا کرده شد بحضور وی و چهار بار بعد از وفات او و در بنای منبران مسجد و حجرۃ عایشہ صدیقہ کہ مدفن مقدس است و مسجد مصلائی عیدین و مسجد اهالی قبا و تعزیم مسجد ضرار کہ منافقان ساخته بودند و بازار مدینه و چاههای آن کہ رسول علیه السلام از آنها آب نوشیده و دیوار شهر پناه مدینه کہ برای محافظت اهالی آن بعضی ملوک اسلامیہ ساخته بودند و غیر ذلک —

The Muqaddimah, treating of the miracles of Muhammad, begins on fol. 2<sup>a</sup>.

Book I., on fol. 5<sup>a</sup>.

Book II., on fol. 164<sup>a</sup>.

Khâtimah, on fol. 247<sup>b</sup>.

در ادای زیارت بطیع و شهدای احد و بعضی احادیث که  
دلائل بر قرب صاحت کنند

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

بفضلہ تعالیٰ بہ تصحیح رسیدہ من مترجم هذه المسحة المبتكرة  
مولوی شیخ محمد الہ آبادی

Written in a learned Nasta'liq hand.

Not dated, apparently 18th century.

### No. 492.

fol. 208; lines 23; size  $11\frac{3}{4} \times 9$ ;  $9 \times 5\frac{1}{2}$ .

The same.

Another copy of the Madinat-ul-'Ilm, beginning as above.

Muqaddimah, on fol. 2<sup>a</sup>.

Book I., on fol. 5<sup>a</sup>.

Book II., on fol. 145<sup>a</sup>.

Khâtimah, on fol. 206<sup>a</sup>.

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

قد فرغت من تصحيحه يوم الخميس سادس عشر شعبان سنة  
— ۱۱۷۸ هجری

Written in a careless Indian Nasta'liq.



HISTORY OF THE KHALÎFS.

No. 493.

fol. 307; lines 21; size  $9\frac{1}{2} \times 5\frac{3}{4}$ ;  $6\frac{3}{4} \times 3\frac{3}{4}$ .

فتوح ابن اعثم

FUTÛH-I-IBN-I-A'ŞAM.

- An old and correct copy of the history of the immediate successors of Muḥammad and of the early conquests by Muslims, from the time of Muḥammad's death till that of Ḥasan, Ḥusayn and Mu'āwiyah, and the accession of Yazid, A.H. 60 = A.D. 679. It is translated, as stated in the preface, from the *كتاب فتوح* of Abū Muḥammad Aḥmad bin A'ṣam ul-Kūfi, by Muḥammad bin Aḥmad ul-Musta'fi ul-Harawī *محمّد بن احمد المستوفى الهروى*.

Beginning:—

الصد لله الملك القديم المنان الكريم الرؤف الرحيم هو الاول  
والآخر والظاهر والباطن وهو بكل شيء عليم

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 Aḥmad Gaffārī and the *Rauḍat-ul-Aḥbāb* of 'Aṭā Ullah, the author of the Arabic original is called (Abū Muḥammad) Aḥmad bin A'ṣam Kūfi, while according to Ḥabīb-us-Siyar his name was Muḥammad bin 'Alī bin A'ṣam. In the *Majālis-ul-Mu'minin* of Nūr Ullah Shūstari he is simply called Aḥmad bin A'ṣam Kūfi. He is also mentioned by the author of the *Tāj-ul-Qiṣas*, composed in A.H. 475 = A.D. 1082.

Hāj. Khal., 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 Aḥmad bin A'ṣam-ul-Kūfi died in A.H. 1003 = A.D. 1594, while in the second

place he, in accordance with Ḥabīb-us-Siyar, calls the author محمد بن علي المعروف بأعجم الكوفي, without giving any date.

According to Frähn, *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:—

مؤيد الملك قوام الدولة و الدين تاج الاسلام و المسلمين

In A.H. 596 = A.D. 1199, when the Wazir visited the Madrasah of Tāyābād, 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-Din happened to read a passage from the Kitāb-i-Futūḥ of Khwājah Aḥmad bin Aṣam ul-Kāfi. 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 Mustaʿfi, 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-Mustaʿfi 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-Mābarnābādi, محمد بن احمد بن ابو بكر الكاتب المابرنابادي, 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. 2<sup>a</sup>, and the whole work is divided by the following rubrics:—

fol. 21<sup>a</sup>.

ذکر فتعهای که در زمان صدیق رضی الله  
تعالی عنه مسلمانان را مسلم شد —

fol. 24<sup>a</sup>.

ذکر در تسخیر ولایت شام و روم در زمان  
صدیق رضی الله تعالی عنه —

fol. 37<sup>a</sup>.

ذکر خلافت امیر المؤمنین عمر بن الخطاب  
رضی الله تعالی عنه

fol. 42<sup>a</sup>.

ذکر جنبیدن لشکر فرس و عراق و فتح یافتن  
مسلمانان بر ایشان

fol. 53<sup>a</sup>.

ذکر فتح حمص از ولایت شام

fol. 54<sup>a</sup>.

ذکر جمع گشتن لشکر روم بار دیگر

fol. 77<sup>a</sup>.

ذکر وفات ابو عبیده جراح رضی الله عنه

fol. 94<sup>a</sup>.

ذکر تعیین کردن امیر المؤمنین عمر رضی الله  
عنه ابو موسی اشعری را بر سر عجمیان تا  
آن ولایت را فتح کند

fol. 103<sup>a</sup>.

ذکر جمع آمدن لشکر عجم بار دیگر بکنک  
اهل عرب

fol. 115<sup>a</sup>.

ذکر فتح ولایت ری

fol. 118<sup>a</sup>.

ذکر فتح فارس بر دست ابو موسی اشعری

fol. 127<sup>a</sup>.

ذکر خلافت امیر المؤمنین عثمان بن عثمان  
رضی الله عنه



fol. 134<sup>a</sup>.

ذکر ولایت حبشه و غارت آن

fol. 134<sup>b</sup>.ذکر فتح جزیره قبرص بر دست معاویه بن ابو  
سفیانfol. 138<sup>a</sup>.

ذکر فتح جزیره ذودومن هم بر دست معاویه

fol. 139<sup>a</sup>.ذکر جنگی که قسطنطین بن هرقل ملک روم  
را با معاویه در دریا افتادfol. 143<sup>a</sup>.

ذکر فتح جزیره مثلثیه بر دست معاویه

fol. 146<sup>b</sup>.ذکر انواع مضنان که در خلافت امیر المؤمنین  
عثمان رضي الله عنه هر کسی در حق  
او گفتند —fol. 182<sup>b</sup>.خلافت امیر المؤمنین علی ابن ابی طالب  
رضی الله عنهfol. 189<sup>b</sup>.

ذکر حرب جمل

fol. 248<sup>b</sup>.ذکر جنگی که میان لشکر امیر المؤمنین  
علی رضي الله عنه و میان لشکر معاویه  
بر سر آب افتاد —fol. 284<sup>b</sup>.مضنی چند در خلافت امیر المؤمنین حسن  
بن علی

fol. 292<sup>a</sup>.

ذکر اخباری که مشاهیر روایت و معارف  
محدثان در مقتل حسین بن علی رضي  
الله عنهما روایت کرده اند

For other copies of the work see Rieu, i., p. 151; Morley, Descriptive Catalogue, p. 16; Ouseley, Travels, vol. ii., pp. 312, 342; Ouseley's Catalogue, No. 348; Biblioth. Sprenger., No. 32; Critical Essay, pp. 24 and 55; Catalogue of King's College, Cambridge, No. 105; Ethé, Bodl. Lib. Cat., Nos. 124-126; Ethé, India Office Lib. Cat., Nos. 131-133 and 2830; Cat. Codd. Or. Lugd. Batav., v., p. 200; W. Pertsch, Berlin Cat., pp. 421-423. Parts of this translation were published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152. An Arabic version is found in Gotha (W. Pertsch, Arab. Hdschr., iii., p. 219).

The MS. is written in fine minute Nasta'liq, within gold ruled borders, with an illuminated, but faded, headpiece at the beginning.

Not dated, apparently 16th century.

## No. 494.

fol. 311; lines 17; size  $7 \times 5$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

مناقب مرتضوي

## MANÂQIB-I-MURTADAWÎ.

The life and virtues of 'Alî bin Abû Tâlib.

Author: امیر محمد صالح الحیسنی الترمذی المتخلص به کشفی,  
Amir Muḥammad Ṣāliḥ ul-Ḥusaynî ut-Tirmidî, takhalluṣ Kashfî.

Beginning:—

خداوند عطا کن نشاء ذوق  
که آبخازم بنامت نامه شوق

The author was a descendant of the celebrated saint and poet Shaykh Nîrmat Ullah Walî. His father, Mîr 'Abd Ullah Tirmidî (died, according to Mir'ât-ul-'Âlam, A.H. 1025 = A.D. 1616), a celebrated calligrapher, was a disciple of Shaykh Fayḍ Ullah Sabāranpûrî (died A.H. 1024 = A.D. 1615),

had received the title of *Mushkin Qalam* and the *takhalluṣ* of *Wāṣifī* from Akbar, and was the author of five *Maṣnawīs* and a *Diwān*. Like his father, Mir Ṣālīḥ was a good calligrapher and especially skilled in *Nasta'liq* handwriting. He adopted the *takhalluṣ* of *Kashfī* and held high posts under *Shah Jahān*, in whose reign he died in A.H. 1061 = A.D. 1650). His other work, *اعجاز مصطفوي*, a history of the prophet Muhammad, the early *Khalīfs* and the *Imāms*, which he left incomplete, was taken up and finished a century later by Mir 'Abd Ullah bin Mir Hāshim *Shāh-Ni'mat-Ullah ul-Husaynī*, with the *takhalluṣ* *Wāṣifī*, and is noticed in *Rien*, p. 154.

A copy of the *Manāqib-i-Murtaḍawī* is mentioned in *Morley's Descriptive Catalogue*, p. 16.

As his authorities the author quotes:—

— ارشاد المسلمين — شواهد النبوة — روضة الاحباب  
حبيب السير — كشف المصوب — دلائل النبوة — معارج النبوة

and several *Sufi* poets, such as, 'Attār, Jalāl-ud-Dīn Rūmī, Ni'mat Ullāh Walī, *Khawājah* Muḥammad Gīsā Darāz, *Khawāja* Mu'in-ud-Dīn *Chishtī*, Sanā'ī, Nizāmī, and many others.

The work is divided into the following twelve chapters:—

- (1) در بیان نصوص قرآنی که در شان امیر المؤمنین . . . علی ابن (1)  
ابی طالب علیه السلام وارد و نازل شده و ما يتعلق بها, on fol. 19<sup>a</sup>.
- (2) در بیان احادیث نبوی در شان وصی علیه السلام (2), on fol. 41<sup>b</sup>.
- (3) در بیان مناقب و فضایل مرتضوی علیه السلام (3), on fol. 71<sup>a</sup>.
- (4) در بیان عقد نکاح علی مرتضیٰ با سیدة النساء (4), on fol. 130<sup>b</sup>.
- (5) در بیان علم و کشف آنحضرت علیه السلام (5), on fol. 136<sup>b</sup>.
- (6) خوارق عادات و ظهور کرامات و معجزات آنحضرت علیه (6)  
السلام, on fol. 173<sup>b</sup>.
- (7) در بیان زهد و ورع آن امام الفقیهین علیه السلام (7), on fol. 206<sup>a</sup>.



(8) در بیان سخاوت آن وحی علیه السلام (8), on fol. 211<sup>b</sup>.

(9) در بیان قوت و شجاعت حضرت مرتضی علیه السلام (9),  
on fol. 219<sup>b</sup>.

(10) در بیان فراست و کیاست امیر المؤمنین علی علیه السلام (10),  
on fol. 276<sup>b</sup>.

(11) در بیان متمکن شدن آنحضرت علیه السلام بر سریر خلافت (11)  
در بیان متمکن شدن آنحضرت علیه السلام بر سریر خلافت (11),  
on fol. 284<sup>b</sup>.

(12) This chapter, treating of the history of 'Ali's death, begins on  
fol. 296<sup>b</sup> without any heading.

Written in a clear Nasta'liq, 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.

fol. 355; lines 15; size 9 × 5; 6½ × 3½.

The same.

Another copy of the *Manâqib-i-Murtadawî*.

The usual opening verse:—

خداوند عطا کن نشاء ذوق آلِ

is preceded by this line:—

بسم الله الرحمن الرحيم سبحانه الله العلي العظيم

Contents:—

Chapter I., on fol. 22<sup>a</sup>.

„ II., on fol. 48<sup>b</sup>.

„ III., on fol. 82<sup>b</sup>.

Chapter IV., on fol. 148<sup>a</sup>.

" V., on fol. 154<sup>b</sup>.

" VI., on fol. 197<sup>b</sup>.

" VII., on fol. 235<sup>a</sup>.

" VIII., on fol. 240<sup>b</sup>.

" IX., on fol. 250<sup>a</sup>.

" X., on fol. 316<sup>a</sup>.

" XI., on fol. 326<sup>a</sup>.

" XII., on fol. 339<sup>a</sup>.

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

Dated A.H. 1108.

No. 496.

fol. 561; lines 22; size  $11\frac{1}{2} \times 7$ ;  $7\frac{3}{4} \times 4\frac{1}{4}$ .

روضة الاحباب

## RAUDAT-UL-AHBÂB.

Part of the history of Muḥammad, his family, companions, followers and successors, by 'Aṭā Ullah bin Faḍl Ullah Jamāl-ul-Ḥusaynī, عطاء الله بن فضل الله جمال الحسيني, who completed the whole work in A.H. 900 = A.D. 1494, and dedicated it to the celebrated Wazir Mir 'Alī Shīr.

The author 'Aṭā Ullah bin Faḍl Ullah Jamāl-ul-Ḥusaynī was the nephew of Amīr Sayyid Aṣīl-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 Sultān Abū Sa'īd, and died there in A.H. 883 = A.D. 1478. Khwānd Amīr, the author of the Ḥabīb-us-Siyar, while speaking of 'Aṭā Ullah in the present tense, says that like his uncle Aṣīl-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. 'Aṭā Ullah was engaged for some years in delivering lectures in the Madrisah-i-Sultānīyah, while once a week he enlightened people by his preachings in the Masjid-i-Jāmi' of Herat. At the time of the composition of the Ḥabīb-us-Siyar (A.H. 930 = A.D. 1523), 'Aṭā 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 Ḥabīb-us Siyar, vol. iii., Juz 3, p. 335. 'Aṭā Ullah died, according to Rieu, p. 1081, in A.H. 926 = A.D. 1520. See also Ethé, Ind. Office Lib. Cat., No. 145. Mir 'Alī Shīr Qānī in his *تحفة الكرام*, fol. 257<sup>a</sup> (Lib. copy), composed A.H. 1180 = A.D. 1766, mentions two other works by this Jamāl-ud-Dīn 'Aṭā Ullah; viz. *تحفة الاحياء* and *رياض السمر*, and speaks highly of the present work in the preface.

The work has been described by Hammer, *Jahrbücher*, vol. 71, Anz. Blatt, 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, *Des 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 Asiatiques*, vol. v., p. 470.

The full title of the work, as given in the preface, is *روضة الاحباب* وفي مير النبي والآل و الاصحاب. The whole work is divided into three books called Maqṣads. The present MS. contains the first Maqṣad and a part of the second Maqṣad.

Beginning:—

الصدق لله الذي من علي المؤمنين اذ بعث فيهم رسولا منهم  
يتلو عليهم آياته الخ

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

Contents:—

Maqṣad I., consisting of the following three chapters (Bābs):—

1. Muḥammad's genealogy with an account of the Patriarchs and prophets, fol. 3<sup>b</sup>:—

باب اول در بيان نسب اطهر آن سرور وما يتعلق به

2. Account of Muḥammad's birth and a history of his life, fol. 35<sup>b</sup>:—

باب دوم در ذكر ولادت آن سرور علي الله عليه وسلم  
و بيان مكان ولادت و كيشيت آن و ذكر شمه از غرايب كه



در حین تولد وی بظهور آمده — و ذکر بعضی از حوادث که  
در شب ولادت آن حضرت واقع شده و شرح نبذة از  
احوال و وقایع که در مدت حیات آنحضرت صلی الله علیه  
و سلم رو نموده —

This Bâb concludes with a *Khâtimah* which begins thus on  
fol. 307<sup>b</sup>:—

خاتمه در بیان کثیفیت صلوات بر آن سرور و فضیلت  
ثواب آن —

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

(1) *Muḥammad's wives*, fol. 310<sup>b</sup>:—

فصل اول در بیان عدد ازواج و سراری پیغمبر صلی  
الله علیه و آله و سلم و شرح حال هر یک —

(2) *His children*, fol. 337<sup>a</sup>:—

فصل دوم در ذکر اولاد پیغمبر صلی الله علیه و اله  
و سلم

(3) *His miracles*, fol. 337<sup>a</sup>:—

فصل سوم در بیان فضایل آن سرور و تعداد معجزات

(4) *His bodily features and moral qualities*,  
fol. 351<sup>b</sup>:—

فصل چهارم در بیان اوصاف و شمایل سید اواخر و  
اوایل صلی الله علیه و سلم —

(5) *His prayers and devotion*, fol. 355<sup>b</sup>:—

فصل پنجم در بیان عبادت آن سرور

(6) *His ways of eating and dressing and his social  
observances*, fol. 363<sup>a</sup>:—

فصل ششم در طریقه پوشیدن لباس و نوشیدن طعام  
و شراب و کثیفیت سلوک آنحضرت در سفر و حضر و

معاشرت بازواج و مجالست و مکالمه و مصاحبت وی با  
اصحاب —

(7) His prerogatives, fol. 376<sup>a</sup> :—

فصل (is omitted here) هفتم در بیان مخصوصات پیغمبر  
صلی الله علیه و سلم —

(8) His slaves, freedmen, nurses, governors, scribes,  
messengers, Mu'allims, poets and orators, fol. 379<sup>b</sup> :—

فصل (is omitted here) هشتم در ذکر خدام و موالی  
و مواضع و عمال و کتاب و رموزان و مؤذنان و شعرا و  
خارسان پیغمبر صلی الله علیه و سلم —

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

Maqṣad II., beginning on fol. 386<sup>b</sup> :—

لك الصمد يا مسبب الاسباب و لك الشكر يا مفتح الابواب علي  
التوفيق للشروع تالیف الدفتر الثاني من كتاب روضة الاحباب

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

باب اول در معرفت رجال صحابه رضوان الله عليهم اجمعين  
باب دوم در معرفت نساء صحابه رضوان الله عليهما

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. 388<sup>a</sup> :—

بیان عدالت و فضایل صحابه علي سبیل العوام رضي الله  
عنهم

Abū Bakr, fol. 391<sup>b</sup>; 'Umar, fol. 412<sup>a</sup>, with full account of the conquests in his time; 'Uṣmān, fol. 480<sup>a</sup>. 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. 524<sup>b</sup> :—

عونك يا لطيف — كلام در بيعت كافه ائام با امير المؤمنين  
علي ابن ابي طالب عليه السلام بر امر خلافت و حكومت خواص  
و عوام —

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 گذرايدين در بصره كه بعد از القضي  
عرب جمل حضرت امير المؤمنين انشا فرمود —

Corresponding to fol. 159<sup>a</sup> 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 *Aṣḥāb*, and can by no means come under the heading of *Tābi'in* or *Tab'i-i-Tābi'in*, 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 *Raudat-ul-Aḥbāb*, dated A.H. 954 and written by Nasim-ud-Din Muḥammad bin Jamāl-ud-Dīn Husaynī, better known as Mirak 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 *Nasta'liq*, within gold ruled borders, with an illuminated headpiece and a double-page 'unwān in the beginning.

Not dated, apparently 16th century.

### No. 497.

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

The first *Bāb* of Maqṣad II. of the *Raudat-ul-Aḥbāb* containing the history of the first four *Khalīfs* and the twelve *Imāms*, followed by short notices of Muḥammad's eminent companions.



Beginning as in the preceding copy:—

لك الصد يا مسبب الاسباب الخ

Contents:—

Introduction, on the companions in general, on fol. 2<sup>a</sup> as in the above copy.

Abū Bakr, fol. 5<sup>b</sup>.

‘Umar, fol. 25<sup>a</sup>.

‘Usmān, fol. 86<sup>b</sup>.

‘Ali, fol. 122<sup>b</sup>.

The contents in this copy, covering foll. 122<sup>b</sup>–129<sup>b</sup>, and dealing with the accounts of ‘Ali’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 ‘Ali, with which the second Maqṣad in the preceding copy begins, follows here on fol. 129<sup>b</sup>, and the entire portion of ‘Ali’s account in the above copy, occupies here foll. 129<sup>b</sup>–159<sup>a</sup>. After dealing with ‘Ali’s death (fol. 213<sup>c</sup>) the author, with some elaboration, repeats the account of ‘Ali’s wives and children, and brings his narrative to a close with some traditions relating to this Khalifah.

After ‘Ali, who represents the first Imām, follow the other eleven:—

- (1) Ḥasan, fol. 218<sup>a</sup>; (2) Ḥusayn, fol. 225<sup>a</sup>; (3) ‘Ali Zayn-ul-  
‘Ābidin, fol. 289<sup>b</sup>; (4) Muḥammad Bāqir, fol. 314<sup>a</sup>;  
(5) Ja‘far Ṣādiq, fol. 315<sup>a</sup>; (6) Musā al-Kāzim, fol. 318<sup>a</sup>;  
(7) ‘Ali Ridā, fol. 319<sup>b</sup>; (8) Muḥammad Taqī, fol. 324<sup>a</sup>;  
(9) ‘Ali Naqī, fol. 326<sup>a</sup>; (10) Abī’l Ḥasan Muḥammad  
ibn ‘Ali Naqī, fol. 328<sup>a</sup>; (11) Muḥammad Mahdī,  
fol. 329<sup>a</sup>.

The above is followed by short notices, in alphabetical order, of Muḥammad’s eminent companions, beginning with Ḥamzah ibn ‘Abd-ul-Muṭṭalib (fol. 336<sup>b</sup>) and ending with Yamān bin Jābir.

Written in ordinary Nasta‘liq.

Not dated, apparently 18th century.

## HISTORY OF THE IMÂMS.

No. 498.

foll. 273; lines 16; size  $9\frac{3}{4} \times 6\frac{1}{4}$ ;  $6\frac{3}{4} \times 4$ .

روضة الشهداء

## RAUDAT-USH-SHUHADÂ.

A detailed history of the lives of Muḥammad, 'Alī, Faṭimah, Ḥasan, Ḥusayn and other martyrs, composed in A.H. 908 = A.D. 1502. By Ḥusayn-ul-Kāshifī.

Beginning:—

ای شربت درد تو دواي دل ما  
 آشوب بالاي تو عطاي دل ما  
 از نامهٔ حمد تو شفاي دل ما  
 وز نام حبيب تو صفاي دل ما

Maulânâ Kamâl-ud-Din Ḥusayn bin 'Alī-ul-Wā'iz-ul-Kāshifī, مولانا کمال الدین حسین بن علی الواعظ الکاشفی, the author of the well-known work *Anwâr-i-Suhaylî* (composed before A.H. 907 = A.D. 1501), and of several other works, *e.g.* *Mawâhib 'Aliyyah* (A.H. 899 = A.D. 1493), *Jawâhir-ul-Tafsîr* (A.H. 900 = A.D. 1494), *Makhzan-ul-Inshâ* (A.H. 907 = A.D. 1494), *Akhlâq-i-Muhsinî* (A.H. 910 = A.D. 1504), *Futuwat Nâmah*, etc., was a native of Sabzwâr and lived at Herat during the time of Abu'l Ġâzî Sultân Ḥusayn Bâyqarâ (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 Jâmi' Masjid of Herat. Like other men of letters, the author enjoyed the warm favour of Amîr 'Alî Shîr Nawâ'î, 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 *Habib-us-Siyar*, vol. iii., Juz 3, p. 341; S. de Sacy, *Calila et Dimna*, préface, p. 42;

Jourdain, Biogr. Univ., xx., p. 435; Hammer, Schöne Redekünste Persiens, p. 275.

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

The work is divided into the following ten chapters (Bâbs) and a *Khâtimah* (conclusion):—

1. On the trials of some of the prophets, fol. 3<sup>a</sup>.

باب اول در ابتدای بعضی از انبیا علی نبینا علیهم الصلوٰۃ  
و السلام

2. Persecution of Muḥammad by the Qurayshites and martyrdom of Ḥamzah and Ja'far Tayyâr, fol. 40<sup>b</sup>.

باب دوم در جفای قریش و سایر کفار با سید ابرار علیه صلوات  
ملک الجبار و شهادت امیر حمزه و جعفر طیار

3. On the death of Muḥammad, fol. 56<sup>b</sup>.

باب سیم در وفات حضرت سید المرسلین علیه افضل صلوات  
المصلین و علی عترته و اموته اجمعین

4. Life of Fāṭimah, fol. 67<sup>a</sup>.

باب چهارم در بعضی از احوال فاطمه از وقت ولادت تا وقت  
وفات

5. Life of 'Alī, fol. 79<sup>b</sup>.

باب پنجم در طرفی از اخبار مرتضی علی از زمان ولادت  
تا زمان شهادت

6. Life of Ḥasan, fol. 98<sup>b</sup>.

باب ششم در فضایل حسن و بعضی از احوال وی از ولادت  
و شهادت

7. Life of Ḥusayn, fol. 112<sup>a</sup>.

باب هفتم در مناقب امام حسین و ولادت وی و بعضی از  
احوالش بعد از وفات برادرش



8. Martyrdom of Muslim bin 'Aqil and the slaying of some of his children, fol. 125<sup>b</sup>.

باب هشتم در شهادت مسلم ابن عقیل ابن ابی طالب و قتل  
بعضی از فرزندان او رضوان الله علیهم اجمعین

9. Ḥusayn's arrival at Karbalā and his encounter with the enemies; martyrdom of his children, relatives and others.

باب نهم در رسیدن حسین مظلوم بکربلا و محاربه نمودن با اعدا  
و شهادت آنحضرت و اولاد و اقربا و سایر شهیدان

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 Karbalā, fol. 227<sup>b</sup>.

• فصل اول در وقایعی که بعد از حرب کربلا مر اهل بیت را واقع  
شده

The second deals with the punishment of the murderers of Ḥusayn, fol. 255<sup>b</sup>.

فصل دوم در عقوبات قاتلین شاه زاده

The *Khātimah*, fol. 260<sup>a</sup>, deals with a genealogical account of the descendants of Ḥasan and Ḥusayn, with meagre notices on the Imāms.

خاتمه در ذکر اولاد بزرگوار مسطین و سلسله نسبت بعضی از  
ایشان

For other copies of the *Raudat-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 Dakhnī 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-Baġdādī with the takhalluṣ Fuḍālī, and entitled حدیقة السعدا, is mentioned in H. Khalfa, vol. iii., p. 500 and p. 41. See also G. Flügel, ii., p. 378, etc.

A fine copy. Written in a clear Nasta'liq, 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  $8\frac{3}{4} \times 5$ ;  $7 \times 3$ .

The same.

Another copy of Ḥusayn Kāshifī's *Raḍat-nash-Shuhadā*  
Beginning as above:—

ای شریعت درد تو دوائی دل ما الخ

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-nash-Shuhadā* ends on fol. 308\*.

Dated Jamādī II., A.H. 1139.

Scribe محمد صالح

Here follow, in different hands, some extracts from various works.  
fol. 309\*-310\*.—An account of the descendants of 'Alī.

Beginning:—

باید دانست که حضرت امیر المؤمنین امام المتقین علی ابن  
ابی طالب علیه السلام را بقول اشهر می و شش فرزند بودند —  
هیزده پسر و هیزده دختر

fol. 310\*. Blank.

fol. 311\*-312\*. Anwarī's *Qaṣidah*.

Beginning:—

مقدری نه بآلت به قدرت مطلق

fol. 313\*-316\*. Blank.

fol. 317\*-347\*. History of Ḥusayn and some other martyrs connected with the battle of Karbalā.

Beginning:—

راویان اخبار جگر سوز و ناقلان آثار غم اندوز چنین روایت  
کرده اند که چون حضرت امام حسین علیه السلام بر زمین کربلا  
از اسب بیشتاد

The MS. once belonged to Nawwāb Sayyid Vilāyat 'Alī Khān of Patua.

No. 500.

foll. 373; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 4$ .

جلاء العين

## JALÂ-UL-'UYÛN.

A history of the prophet Muhammad, his daughter and the twelve Imâms. By Bâqir Majlisî.

Beginning:—

مستایش بی مثال و انبار مزاوار خداوند بی نیاز است الخ

*Shaykh*-ul-Islâm Mullâ Muhammad Bâqir Majlisî ul-Iṣfahânî, was the youngest son of the celebrated Mullâ Muhammad Taqî Majlisî ul-Iṣfahânî.

According to Dr. Rien, p. 20; Dr. Ethé, India Office Lib. Cat., No. 2668, and some other biographers, Bâqir was born in A.H. 1038 = A.D. 1628. But the author's contemporary biographer, the author of the *Shudûr-ul-'Iqyân*, vol. ii., fol. 56<sup>a</sup> (MS. copy in the Bâhâr Library, Calcutta), who gives a detailed account of Bâqir's life and his works, remarks that the author, in a marginal note on his *Bihâr-ul-Anwâr*, himself says that some of his friends expressed the date of his birth in the words جامع کتاب بحار الانوار, which are equivalent to A.H. 1037 = A.D. 1627.

و قال قدم سره في حاشيته علي كتاب بحار الانوار عند ذكر هذه التسمية و من الغرائب انه وافق تاريخ ولادتي عدد جامع کتاب بحار الانوار

His father, who was a great Shî'ah divine and held before him the office of the *Shaykh*-ul-Islâm of Iṣfahân, died there in A.H. 1070 = A.D. 1659. His grandfather, Mullâ Maqsûd 'Alî, used the surname of Majlisî for his *takhallus*, and after him it was adopted by the descendants of his family, which became known as the "Majlisî Family of Iṣfahân." Bâqir was brought up and educated under the direct supervision of his learned father, and wrote numerous works on the Shî'ah doctrine. His grandson, Mullâ Aḥmad bin Muhammad 'Alî ul-Bahbahânî, in his *Mir'ât-ul-Aḥwâl*, fol. 29<sup>a</sup>, 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 Bahbahānī remarks that Maulānā *Shāh* 'Abd-ul-'Aziz Dihlawi (*d.* A.H. 1239 = A.D. 1824), in his work entitled *لَحْثُهُ أَثْنَا عَشْرِيه*, in which he refutes the *Shi'ah* faith, remarks that the *Shi'ah* religion may be called the religion of Bāqir Majlisī, because he was the man who lent splendour to it, and that before him it was not so popular.

اگر دین شیعه را دین اخوند باقر مجلسی بگویند رواست —  
 زیرا که این مذهب را او رونق داده است و سابق برین آنقدر  
 عظمی نداشت —

Bāqir died at Isfahān, according to some, in A.H. 1110 = A.D. 1698; but the author of the *Shudār-ul-Iqyān*, mentioned above, places the author's death in the year A.H. 1111, for which he gives the chronogram *خ.م. و. ح.ز.*

A detailed account of the author will also be found in the *Rauḍāt-ul-Jannāt*, 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 Tīhrān, A.H. 1240 and 1266.

The most prominent among the Persian works of this author, besides the *جلاء العیون*, the *حیات القلوب* and the *تذکرۃ الایمه* (see below), are *عین الصیاء* (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. d, and p. 75, No. 6; see also Ethé, India Office Lib. Cat., No. 2668; printed at Tīhrān, A.H. 1240); *حلیۃ المتقین* (Rieu, p. 20, and Supplt., p. 110; W. Pertsch, Berlin Cat., pp. 313 and 314; Ethé, India Office Lib. Cat., No. 2669; printed at Tīhrān, A.H. 1248); *مقامات المصایح* (an extract from the larger Arabic work of the same author, *بهار الانوار*, which was edited in single volumes at Tīhrān, 1270-1283, see Rieu, pp. 20 and 21); *زاد المعاد* (based on the same *بهار الانوار*, see Rieu, p. 21; W. Pertsch, Berlin Cat., p. 257 and p. 148, No. 2; edited, Tīhrān, A.H. 1244); *زائدۀ زاد المعاد* (an extract from the preceding work, see Rieu, Supplt., p. 6); *حقّ الیقین* (Rieu, p. 33; edited, Tīhrān, A.H. 1241); *جبر و تفویض* (Rieu, p. 857); *مناسک حجّ* (Ethé, Bodl. Lib. Cat., No. 1794); *رسالۀ نکاح* (W. Pertsch, Berlin Cat., p. 261); *کتاب تقویم و اختیارات*, also called *اختیارات*

(W. Pertsch, Berlin Cat., p. 334 and p. 74, No. 2); کتاب سوال و جواب (edited at Tihirân, 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 *Bihâr-ul-Anwâr*, completed in several volumes, and the other, a shorter one, called *Hayât-ul-Qulûb*. 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 Muharram, A.H. 1089 = A.D. 1678.

The work is divided into a Muqaddimah, or introduction, and fourteen Bâbs (chapters), most of which are subdivided into several Fasls (sections).

Contents:—

- Muqaddimah. On the reward for shedding tears for the troubles and miseries to which the prophet Muhammad and the Imâms were subjected, fol. 2<sup>b</sup>.
- Bâb i. History of Muhammad, fol. 3<sup>b</sup>.
- Bâb ii. Fâtimah, fol. 45<sup>b</sup>.
- Bâb iii. History of 'Ali, fol. 96<sup>b</sup>.
- Bâb iv. History of Hasan, fol. 132<sup>a</sup>.
- Bâb v. Husayn, fol. 169<sup>a</sup>.
- Bâb vi. 'Ali bin Husayn bin Zayn-ul-Âbidin, the fourth Imâm, fol. 316<sup>b</sup>.
- Bâb vii. Abû Ja'far bin Muhammad bin 'Ali Bâqir, fol. 321<sup>a</sup>.
- Bâb viii. Abû 'Abd Ullah Ja'far bin Muhammad-us-Şâdiq, fol. 327<sup>a</sup>.
- Bâb ix. Abu'l Hasan Mûsâ bin Muhammad bin Ja'far, fol. 333<sup>a</sup>.
- Bâb x. Abu'l Hasan 'Ali bin Mûsâ-ur-Riḍâ, fol. 344<sup>a</sup>.
- Bâb xi. Muhammad Taqî, fol. 356<sup>a</sup>.
- Bâb xii. 'Ali Naqî, fol. 361<sup>a</sup>.
- Bâb xiii. Hasan 'Askari, fol. 364<sup>b</sup>.
- Bâb xiv. Muhammad Mahdi, fol. 368<sup>b</sup>.

The rubrics of Bâbs 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 × 7; 8 × 5.

## حيات القلوب

## ḤAYÂT-UL-QULÛB.

A history of the prophets from the creation of Âdam to the death of Muḥammad, and of the twelve Imâms.

By Mullâ Muḥammad Bâqir Majlisî. (See the preceding No.)

The Ḥayât-ul-Qulûb, which is the fourth in the list of the author's Persian works enumerated in the Mir'ât-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. Merrick, Boston, 1850.

The author of the Iktifâ-ul-Qunûṭ, p. 99, makes the strange remark that the Ḥayât-ul-Qulûb is an Arabic translation of some Persian work.

Beginning:—

حيات قلوب مرده دلان بوادی ضلالت و حرمان بعد خداوند

بی مانند است

The author of the Mir'ât-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 Rûḥ-ul-Arwâḥ. 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'bân, A.H. 1090, that is, only three years after the date of composition.

في يوم الجمعة السادس عشر من شهر شعبان المعظم سنة تسعين  
بعد الثالث من الهجرة المصطفوية —

ابن محمد باقر جنابدي Scribe

Written in ordinary Naskh.



## No. 502.

fol. 214; lines 15; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

## تذكرة الأئمة

## TADKIRAT-UL-A'IMMAH.

A history of Muḥammad and the twelve Imāms.

By the same Muḥammad Bāqir Majlisī.

Beginning:—

الصد لله الذي جعل النبي لسان صدق في الآخرين

It is divided into a Muqaddimah, fourteen Bābs and a Khātimah, as follows:—

Muqaddimah, on the creation of the prophetic light, fol. 1<sup>b</sup>.

Bāb i. History of Muḥammad, fol. 10<sup>b</sup>.

Bāb ii. Fāṭimah, fol. 58<sup>a</sup>.

Bāb iii. 'Alī, fol. 64<sup>a</sup>.

Bāb iv. Ḥasan, fol. 114<sup>b</sup>.

Bāb v. Ḥusayn, fol. 118<sup>a</sup>.

Bāb vi. 'Alī Zayn-ul-'Ābidin, fol. 132<sup>b</sup>.

Bāb vii. Muḥammad Bāqir, fol. 137<sup>a</sup>.

Bāb viii. Ja'far Ṣādiq, fol. 139<sup>a</sup>.

Bāb ix. Mūsā bin Ja'far, fol. 152<sup>a</sup>.

Bāb x. 'Alī Ridā, fol. 156<sup>b</sup>.

Bāb xi. Muḥammad Taqī, fol. 160<sup>b</sup>.

Bāb xii. 'Alī Naqī, fol. 163<sup>a</sup>.

Bāb xiii. Ḥasan 'Askari, fol. 164<sup>b</sup>.

Bāb xiv. Muḥammad Mahdi, fol. 165<sup>b</sup>.

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'at-ul-Aḥwāl*.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

## No. 503.

fol. 306; lines 22; size  $8\frac{1}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

## رياض الشهادة

## RIYÂD-USH-SHAHÂDAH.

A detailed history of Muḥammad and the Imâms.

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

## رياض الشهادة في ذكر مصائب السادة

Author: Muḥammad Ḥasan bin ul-Ḥāj Ma'sûm ul-Qazwîni,  
مصدق حسن بن الحاج معصوم القزويني.

Beginning after بسم الله الرحمن الرحيم:—

و به نستعين و عليه التوكل في كل عين فانه الموفق المعين  
... الصمد لله رب العالمين ... اما بعد پس چنين گويد فقير  
حقير سراپا تقصير الن

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 Muḥammad, (2) History of Fāṭimah, (3) History of 'Alī, and (4) History of Ḥasan.

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:—

الصمد لله رب العالمين ... اما بعد اين مجلد سيم از كتاب  
رياض الشهادة ... تاليف خادم طلبه علوم مصدق حسن بن  
المرحوم الحاج المعصوم القزويني ... و در وهشت مجلس است

In the preface to the first volume the author, after showering praises upon the reigning king Fath 'Alī Shāh Qājār 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 Ḥusayn 'Alī Mirzā, who, as we know, was entrusted with the government of Shīrāz, 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 Shā'bān, 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. 3<sup>a</sup>. History of Ḥusayn from the time of Mu'āwiyah's death to his departure from Medina for Mecca.
- (6) fol. 22<sup>b</sup>. History of Ḥusayn from the time of his arrival at Mecca to his start for 'Irāq; martyrdom of his cousin Muslim bin 'Aqīl and of his other companions.
- (7) fol. 39<sup>b</sup>. Martyrdom of Muslim's children.
- (8) fol. 52<sup>a</sup>. Events that took place on Ḥusayn's way to 'Irāq till the 9th day of Muḥarram.
- (9) fol. 71<sup>b</sup>. Events that took place on the 9th till the morning of the 10th of Muḥarram.
- (10) fol. 90<sup>a</sup>. Arrival of Ḥurr bin Yazīd with his son and brother; their penitence and martyrdom.
- (11) fol. 103<sup>b</sup>. Martyrdom of Wahb bin 'Abd Ullah Kalbī and others.
- (12) fol. 118<sup>b</sup>. Martyrdom of the other companions of Ḥusayn and of his cousins and other relatives.
- (13) fol. 135<sup>b</sup>. Martyrdom of Qāsim bin Ḥasan.
- (14) fol. 151<sup>b</sup>. Martyrdom of 'Abbās and other brothers of Ḥusayn.
- (15) fol. 167<sup>b</sup>. Martyrdom of 'Alī Akbar.
- (16) fol. 184<sup>b</sup>. Martyrdom of Ḥusayn.
- (17) fol. 207<sup>b</sup>. Events that took place after Ḥusayn's martyrdom; plundering of his camp and capture of his wives and children.
- (18) fol. 224<sup>a</sup>. Transfer of the heads of the martyrs and the captives to Kūfah.
- (19) fol. 240<sup>b</sup>. Their journey to Kūfah.
- (20) fol. 253<sup>a</sup>. Events that took place during their stay in Syria.
- (21) fol. 267<sup>b</sup>. Their return through Karbalā to Madīnah.
- (22) fol. 286<sup>a</sup>. This section dealing with the account of Ḥusayn's avengers is divided into the following four Faṣls:—
  - (i) fol. 288<sup>b</sup>. Genealogy of Mukhtār.



- (ii) fol. 291<sup>a</sup>. The rising of Sulaymân with his companions and their martyrdom.
- (iii) fol. 295<sup>a</sup>. 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 Rien, 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 'Alî Khân of Patna.

### No. 504.

fol. 154; lines 10; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

مختار نامه

### MUKHTÂR NÂMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtâr bin Abî 'Ubayd (called Abî 'Ubaydah, ابی عبیده, in the following copy) bin Mas'ûd us-Saqafi, مختار بن ابی عبید بن مسعود الثقفی, the avenger of the third Imâm Husayn bin 'Alî.

Beginning of the preface:—

مختار نامه اصحاب تیغ و خامه حمد و ثنا و مدح بی انتہاء  
پادشاهیست قدیر غمیر بی مثل و نظیر آں

The preface is introduced by the following Qit'ah, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.D. 1539.

شد درین دولت عالی مرقوم  
 باد این دولت عالی باقی  
 بهر تاریخ خرد می گوید  
 دولت شاه موالی باقی

In the preface the author, who designates himself فقیر مسکین, says that he had long cherished the idea of writing a work in Persian, treating of the war-like deeds of Mukhtâr, until one day he received from one of his friends a book on that very subject written in Arabic by some Shî'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 الثعلبی, whose full name according to انساب سمعانی (Lib. copy, fol. 169<sup>a</sup>) is Abû 'Umar 'Âmir bin Sharâjil ush-Sha'bî, ابو عمر عامر بن شراحیل الشعبي, 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 نامه.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents:—

fol. 8<sup>a</sup>.

بیان دامستان موعود و اعلام مرام و مقصود —

fol. 16<sup>b</sup>.

ذکر باعص و سبب نجات معلم ازین تعب —

fol. 19<sup>b</sup>.

گفتار در کردار معلم بزرگوار جهت خلاصی و نجات  
 حضرت مختار

fol. 23<sup>a</sup>.

ذکر حیل و کردار در ایصال مطالب بمختار

fol. 29<sup>a</sup>.

ذکر مآل حال سبآن نیکو کار بعد از یاری معلم و  
 هوا داری مختار

fol. 32<sup>b</sup>.

بیان دامستان کردار مختار

fol. 42<sup>b</sup>.

ذکر عمل معلم بآنچه متعلم شده

fol. 44<sup>b</sup>.

ذکر سبب خواندن نامه و کرم کشتن هنگامه

fol. 46<sup>b</sup>.دامستان مراجعت عمیر عامر و رفتن او و مختار  
بمدینه و حصول فرح خاطر و سر و سینهfol. 51<sup>a</sup>.

فوت یزید پلید و برآمدن مقصود قریب و بعید

fol. 54<sup>a</sup>.

ذکر مال عسکر از غذا بیضیر

fol. 55<sup>a</sup>.

ذکر توجه این زیاد بشام و اتمام کلام درین مرام

fol. 62<sup>b</sup>.

رسیدن این زیاد بشام و تدبیر سرانجام مهم

fol. 65<sup>b</sup>.توجه این زیاد بعراق و مبارزه او با سلیمان بر  
حسب اتفاقfol. 72<sup>b</sup>.گفتار در رسیدن سلیمان و اصحاب بمنزل طوی لهم  
و حسن مأبfol. 76<sup>b</sup>.

ذکر کاری بنیاد عبید الله زیاد

fol. 77<sup>b</sup>.

گفتار در کردار صالح صفی مختار ابو عبیده ثقفی

fol. 83<sup>a</sup>.ذکر قتل ایامس بن نظام و رونق کار شیعه علی علیه  
السلامfol. 85<sup>a</sup>.امان خواستن این مطیع از مختار و بیرون رفتن او  
از کوفه و فرستادن مختار نواب را بهر دیار



fol. 86<sup>v</sup>.

ذکر معاربه یزید بن انس با مروان حکم ناکس

fol. 87<sup>a</sup>.

دامستان حکومت و سروری ابراهیم مالک و توجه  
او بمعاربه ابن زیاد و فتح ممالک

fol. 91<sup>a</sup>.

ذکر رسیدن پیره زن و خبر کردن از یافتن گنج  
در وطن

fol. 95<sup>b</sup>.

ذکر توجه ابراهیم بسر منزل گنج و تصرف در آن  
بی زحمت و رنج

fol. 97<sup>a</sup>.

ذکر اطلاع مردان بر رونق کار مختار و فرستادن او  
لشکر را جهت طلب (?)

fol. 98<sup>b</sup>.

بیان عمل ابن مغاور با رسول فریقین و خدمتکاری  
او نسبت بهوا داران حسین

fol. 101<sup>a</sup>.

باز گشتن رسول ابراهیم مالک اشتر و رسانیدن  
خبرهای فرخ اثر

fol. 101<sup>b</sup>.

رفتن ابراهیم بملک ابن مغاور و رسیدن بقلعه  
ماردین با او بشراغ خاطر

fol. 103<sup>b</sup>.

تدبیر نمودن مبارک از عالم یک رنگی و اتحاد و  
بدست دادن اولاد عبید الله زیاد

fol. 105<sup>b</sup>.

کشته شدن اهل و اولاد ابن زیاد و عمل نمودن  
ابراهیم به تدبیر خود و رسیدن بمراد

fol. 110<sup>b</sup>.

نزول این زیاد با لشکر در کنار معبر و گرفتار شدن  
او بدمست این اشتر

fol. 115<sup>a</sup>.

نخستین ابراهیم بر مسند توفیق ازلی و انتقام جستن  
از کشتندگان و مغان حسین علی

fol. 118<sup>a</sup>.

فرستادن ابراهیم مرهای مخالفان را پیش مختار و  
مراجعت نمودن او بکوفه در عین حضور و  
استبشار

fol. 119<sup>b</sup>.

رسیدن باقی سپاه گریخته عبید الله لعنه الله بشام  
و رسانیدن اخبار توجه مردان حکم پالندیشه  
انتقام

fol. 119<sup>b</sup> (should be 120<sup>b</sup>).

توجه عامر بکوفه و فرستادن جاسوس باردوی مختار  
و عمل نمودن او بکلاف متعارف اهل روزگار

fol. 128<sup>a</sup>.

رفتن ابراهیم با شیخ و گرفتاری ایشان بدمست مردم  
عامر و نجات یافتن ایشان در همان شب  
بعنایت ملک قادر

fol. 133<sup>b</sup>.

روان شدن شیخ و ابراهیم براه دلفوا و کشته شدن  
عامر ربیعہ بکم الله

fol. 137<sup>a</sup>.

گفتار در توجه مختار نامدار و ابراهیم عالی مقدار  
بجانب عساکر عامر و گرفتن و کشتن ایشان  
بوجه دلفوا و مدعی خاطر

fol. 139<sup>a</sup>.

معاودت بسعدت مختار و ابراهيم بكوفه و تفحص  
كشندگان حسين علي و يافتن و كشتن ايشان  
بمض عنايت لم يزل

fol. 141<sup>a</sup>.

داستان اعزاز دولت حسني و زيادت بكشتن عمر  
سعد لي سعادت

fol. 143<sup>a</sup>.

ذكر قتل نابكار دون شهر ذي الجوشن ملعون

fol. 147<sup>a</sup>.

گفتار در قتل ملاعين سه گانه از بشايي خوارج  
زمانه

A history of *Mukhtâr* by an anonymous author is noticed in Rieu, i., p. 156<sup>b</sup>. A *Mukhtâr Nāmāh* by Mullā Muḥammad Ḥusayn Nā'imī, *mlā* *Masūd* Ḥusayn Nā'imī, 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 *Shirâz*, *مرشد الکاتب الشيرازي*, within gold and coloured ruled borders with a sumptuously illuminated double-page 'Unwân. The headings are written in gold and blue throughout.

The colophon runs thus:—

تم المختار نامه يعون الله و حسن توفيقه و صلي الله علي  
نبينا محمد و آله و احبابه في تاريخ شهر شعبان المعظم سنة سبع  
و اربعين و تسعماية الهجرية علي يد اقل العباد مرشد الکاتب  
الشيرازي عفر ذنوبه و ستر عيوبه برحمتك يا ارحم الراحمين —

خريق رحمت يزدان کسی باد  
که کاتب را بالصدی کند یاد

The date of transcription given in the above colophon is A.H. 947, but the last line of the introductory *Qit'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 'Âlamgîr and Muḥammad Shāh. One at the beginning, dated A.H. 1141, faintly reads, *عبد الكريم فدوى محمد شاه بادشاه*, dated A.H. 1050, bears the following inscription:—

*عاشق ره آل محمد سعيد*

A seal, dated A.H. 1095 and followed by the note *عرض دیده شد* عید غاکه, reads thus on the last folio: *پانزدهم ربیع الثاني سنه ۲۶ زاد عالم گیر بادشاه*. Two seals found at the beginning of the copy are illegible. Several 'Arḍ-Didahs, 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 می پنجاه و پنج روپیه*."

c The copy is in a damaged condition.

### No. 505.

fol. 197; lines 16; size 9 × 5; 7 × 3.

*مختار نامه*

## MUKHTÂR NÂMAH.

Another Mukhtâr Nâmah, or history of Mukhtâr, by an anonymous author.

Beginning:—

*الصلوة لله رب العالمين والعاقبة للمتقين ولا عدوان الا على  
الظالمين —*

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 Ramaḍân, A.H. 73 = A.D. 693. It is more extensive than the preceding one.

In the beginning the author quotes Muḥammad bin Aḥmad un-Najafī, عداوند اخبار محمد بن احمد النجفی 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. 19<sup>b</sup>, 35<sup>b</sup>, 52<sup>a</sup>, 64<sup>a</sup>, 76<sup>a</sup>, 85<sup>b</sup>, 94<sup>a</sup>, 102<sup>a</sup>, 110<sup>b</sup>, 132<sup>b</sup>, 143<sup>a</sup>, 158<sup>a</sup>, 173<sup>a</sup>, 180<sup>a</sup>, 184<sup>a</sup> and 191<sup>a</sup>.

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.

لُبِّ عَيْنِ الْبُكَاءِ

### 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 Karbalā, 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 Karbalā.

Beginning:—

الصدق لله الذي خلقنا من الماء والطين و جعلنا بكرامته من امة  
سيد المرسلين و غائم النجيين الخ

The author, who calls himself in the preface Muḥammad Taqī ibn Aḥmad ul-Bardjardi, محمد تقي ابن احمد البردجردی, states that in A.H. 999 = A.D. 1591 he wrote a very comprehensive work on the merits and sufferings of the martyrs of Karbalā which he called عین البکا. 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 لُبِّ عَيْنِ الْبُكَاءِ, or "the quintessence of the 'Ayn-il-Bukā."

## Contents:—

- Introduction, on the excellence and virtues of the Prophet  
Muḥammad, fol. 3<sup>a</sup>; his sufferings and death, fol. 7<sup>b</sup>.
- The death and the sufferings of Fāṭimah, on fol. 19<sup>b</sup>.
- The virtues and the miracles of 'Alī, on fol. 44<sup>b</sup>.
- The children of 'Alī, on fol. 49<sup>b</sup>.
- Martyrdom of 'Alī, on fol. 50<sup>b</sup>.
- The miracles of Ḥasan, on fol. 67<sup>a</sup>.
- Account of the meeting organized by Ḥasan for making peace with  
Mn'āwiyah, on fol. 71<sup>b</sup>.
- Sufferings and martyrdom of Ḥasan, on fol. 76<sup>a</sup>.
- Birth of Ḥusayn, on fol. 83<sup>a</sup>.
- Ḥusayn's departure from Madinah to Karbalā, on fol. 89<sup>a</sup>.
- Martyrdom of Muslim bin 'Aqīl, on fol. 111<sup>b</sup>.
- Arrival of Ḥusayn in Qādisiyah, etc., on fol. 116<sup>a</sup>.
- Events of the tenth of Muḥarram and of the eve of the battle, on  
fol. 119<sup>b</sup>.
- Martyrdom of the children of Muslim bin 'Aqīl, on fol. 126<sup>b</sup>.
- Martyrdom of Ḥurr, on fol. 136<sup>a</sup>.
- Martyrdom of Qāsim bin Ḥasan, on fol. 141<sup>b</sup>.
- Martyrdom of 'Abbās bin 'Alī, on fol. 145<sup>a</sup>.
- Martyrdom of 'Alī Akbar, son of Ḥusayn, on fol. 154<sup>b</sup>.
- Martyrdom of 'Alī Aṣḡar, aged six months, on fol. 106<sup>a</sup>.
- Account of the martyrdom of 'Abbās, as narrated by another writer,  
on fol. 167<sup>b</sup>.
- Account of the martyrdom of 'Alī Akbar, as narrated by another  
writer, on fol. 172<sup>b</sup>.
- 'Alī Aṣḡar's martyrdom, taken from another source, on fol. 174<sup>b</sup>.
- Appearance of Za'far (Ja'far?) Jinni before Ḥusayn in Karbalā,  
on fol. 178<sup>a</sup>.
- Martyrdom of Ḥusayn, on fol. 186<sup>a</sup>.
- Additional circumstances of Ḥusayn's death, plundering of his  
camp, and capture of his wives and children, on fol. 191<sup>a</sup>.
- Yazid's order for beheading Zayn-ul-Ābidin, fol. 251<sup>b</sup>.
- Account of Ḥusayn's martyrdom, as narrated by another writer, on  
fol. 255<sup>a</sup>.
- Account of the plundering of Ḥusayn's camp, as narrated by another  
writer, on fol. 257<sup>a</sup>.
- Account of Ibn-i-Ziyād's message to Walid, on fol. 263<sup>b</sup>.



Arrival of the wives and children of Ḥusayn before Ibn-i-Ziyād, on fol. 266<sup>b</sup>.

Description of the Court of Yazid, on fol. 273<sup>b</sup>.

Yazid's order for beheading Zayn-ul-Ābidin, taken from another source, on fol. 282<sup>a</sup>.

Yazid permits Zayn-ul-Ābidin and the wives and children of Ḥusayn to leave his Court, on fol. 284<sup>a</sup>.

Their return through Karbalā to Madīnah, on fol. 287<sup>a</sup>.

Their departure from Syria, on fol. 289<sup>b</sup>.

Their arrival in Madīnah, on fol. 295<sup>b</sup>.

Imprisonment of Mūsā Kāzim, the seventh Imām, on fol. 304<sup>a</sup>.

Account of the martyrdom of Mūsā Kāzim, on fol. 304<sup>b</sup>.

The excellence and merits of 'Alī Mūsā Riḍā, on fol. 305<sup>b</sup>.

'Alī Mūsā Riḍā's journey to Ṭūs, on fol. 307<sup>a</sup>.

Account of 'Alī Mūsā Riḍā's martyrdom, on fol. 308<sup>a</sup>.

Account of Mūsā Kāzim's imprisonment, as narrated by another writer, on fol. 313<sup>b</sup>.

Account of 'Alī Mūsā Riḍā's journey to Ṭūs, as narrated by another writer, on fol. 321<sup>a</sup>.

Account of 'Alī Mūsā Riḍā's martyrdom, as narrated by another writer, on fol. 324<sup>a</sup>.

Sacrifice of Ismā'il by his father Ibrāhīm, on fol. 329<sup>a</sup>.

Miracles performed by Muḥammad immediately before his death, on fol. 334<sup>a</sup>.

Death of Muḥammad, on fol. 339<sup>a</sup>.

Death of Fāṭimah, as narrated by another writer, on fol. 349<sup>a</sup>.

Account of the martyrdom of 'Alī, as narrated by other writers, on fol. 355<sup>a</sup>.

Hasan's negotiation of peace with Mu'āwiyah, as narrated by another writer, on fol. 367<sup>a</sup>.

Additional accounts relating to the death of Ḥasan, on fol. 371<sup>a</sup>.

Additional accounts of the miracles of Ḥasan, on fol. 375<sup>b</sup>.

Account of the birth of Zayn-ul-Ābidin, on fol. 388<sup>b</sup>.

Written in ordinary Indian Ta'liq with red headings throughout.

Dated 14th of Ṣafar, A.H. 1241.

Several seals and notes of Nawwāb Sayyid Vilāyat '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 Khwurdshīd Nawwāb of Patna are also fixed in the copy.

## No. 507.

fol. 198; lines 17; size  $10 \times 6\frac{3}{4}$ ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

تحفة ملكي

## TUHFĀH-I-MALIKĪ.

A detailed account of the life, deeds, virtues, moral qualities, prerogatives and other excellence of the eighth Imām, 'Alī Ridā bin Mūsā Kāzīm, who was born in A.H. 147 = A.D. 764, and died in A.H. 203 = A.D. 818.

Beginning:—

چون کلك سخن کوي بامداد مداد  
در گلشن اخبار زبان باز کشاد  
بر طبق حدیث کل امر ذي بال  
از حمد الهي سخن آغاز نهاد  
آغاز سخن گذاری بحمد و ثنای حضرت باری آلت

In the preface the author, who calls himself 'Alī bin Ṭifār, علي بن طيفور, 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 'Abd Ullah Qutub Shāh, the sixth king of the Qutub Shāhī dynasty of Golconda in Ḥaydarābād, 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, شيخ ملك محمد الانصاري, from whom he received every mark of affection and favour. The Shaykh asked him to translate into easy Persian the Akhbār-i-Uyūn ur-Ridā, اخبار عيون الرضا, of Abū Ja'far Muḥammad bin 'Alī Ibn-i-Ḥusayn bin Mūsā bin Bābwayh, ابو جعفر محمد بن علي ابن حسين بن موسى بن بابويه قمي, who composed it for Abul Qāsim Ismā'il bin Abil Ḥasan 'Abbād bin Aḥmad Idrīs ul-Ṭāliqānī, ابو القاسم اسماعيل بن ابي الحسن عباد بن احمد

ادريس الطالقاني, addressing him in two panegyric *Qasida's*, quoted here by the translator. He himself called his book *تحفة ملكي*, but on the fly-leaves at the beginning, as well as in the colophon, it is called *ترجمة اخبار عيون*, and also *ترجمة اخبار الرضا*.

The original work is divided into one hundred and thirty-nine chapters, but the translation consists of thirty chapters only, as follows:—

باب در بيان وجه تسميه قبله هفتم و امام هشتم علي بن موسى عليهما التحية و الشنا برضا, on fol. 9<sup>a</sup>.

باب در ذكر رواياتي كه در حق مادر امام رضا عليه التحية و الشنا و در باب اسم آن معذرة تنق عفت, on fol. 10<sup>b</sup>.

باب در ميلاد كثير الاسعاد خلاصة ارباب صدق و صفا, حضرت امام رضا عليه التحية و الشنا, on fol. 13<sup>a</sup>.

باب در ذكر نص امام موسى بر پسر خود امام رضا, عليهم التحية و الشنا بامامت و وصيت و وصايت, on fol. 15<sup>a</sup>.

باب در ذكر نسخة وصيت امام موسى بن جعفر عليه الصلوة من الله الملك الاكبر, on fol. 23<sup>b</sup>.

باب در ذكر نصوصي كه بر امامت امام رضا عليه التحية و الشنا در جملة ائمة اثنا عشر عليهم الصلوة الله, الملك الاكبر بروايت رسيدده, on fol. 28<sup>a</sup>.

باب در ذكر جملي از اخبار خلاصة اصحاب اخبار و زبدة ارباب اختيار برگزیده خدائي اكبر امام موسى بن جعفر عليهما السلام با هارون الرشيد و موسى بن المهدي, on fol. 47<sup>b</sup>.



باب در ذکر اخباری که در صحت وفات ابی ابراهیم  
موسی بن جعفر بن محمد بن علی بن الحسین بن  
علی ابن ابی طالب علیهما السلام روایت شده  
است, on fol. 66<sup>a</sup>.

باب در ذکر جمعی از اولاد رسول خدا صلی الله علیه  
و آله که هارون الرشید ایشانرا بعد از زهر  
دادن امام موسی علیه السلام در یکشب بقتل  
رسانید موای آنالی که در سایر لیالی و ایام  
بود, on fol. 74<sup>a</sup>.

باب در بیان سببی که از آن رو بر موت موسی ابن  
جعفر علیهما السلام من الله الملك الاکبر توقف  
کرده اند و او را زنده میدانند و انکار امامت  
میکنند, on fol. 76<sup>b</sup>.

باب در ذکر اخباری که در باب توحید از امام رضا  
علیه التحیه و الشنا روایت شده است و خطبه  
آنحضرت در توحید, on fol. 78<sup>a</sup>.

باب در ذکر مجلس امام رضا علیه التحیه و الشنا با  
اهل ادیان و اصحاب مقالات در توحید نزد  
مامون, on fol. 115<sup>b</sup>.

باب در ذکر مجلس امام رضا علیه التحیه و الشنا با  
سلیمان مروزی متکلم بخراسان بنزد مامون در  
مراتب توحید, on fol. 183<sup>b</sup>.

باب در ذکر مجلس دیگر از امام رضا علیه التحیه و الشنا  
در نزد مامون با اهل ملل و ارباب مقالات و

جوابهایی که آنحضرت بعلي بن محمد بن الجهم  
در عصمت انبیا صلوة الله عليهم اجمعین گفته  
اند, on fol. 143<sup>a</sup>.

باب در ذکر مجلس دیگر ثامن ائمه هدی حضرت امام  
رضا علیه التحية و الثنا بنزد مامون در عصمت  
انبیا عليهم الصلوة الله الملك الاعلى, on fol. 147<sup>a</sup>.

باب در ذکر آنچه از امام رضا علیه التحية و الثنا در خبر  
اصحاب رس و احوال شقاوت مال ایشان بر اویت  
رسمیده است, on fol. 159<sup>a</sup>.

باب در آنچه روایت شده است از امام رضا علیه التحية  
و الثنا در تفسیر قول خدا تعالی که فدیناه بذبح  
عظیم, on fol. 162<sup>b</sup>.

باب در آنچه از ثامن ائمه هدی حضرت امام رضا علیه  
الصلوة من الله الملك الاعلى در معنی قول  
حضرت مقدسه نبوی صلی الله علیه و آله که  
فرموده اند انا ابن الذبحين روایت شده است  
fol. 163<sup>a</sup>.

باب در آنچه از امام رضا علیه التحية و الثنا در علامات  
امام, on fol. 165<sup>b</sup>.

باب در آنچه از زبدة ارباب صدق و صفا حضرت امام  
رضا علیه التحية و الثنا در وصف امامت و امام و  
ذکر فضل و رتبه امام روایت شده است  
fol. 167<sup>b</sup>.

باب در آنچه از امام رضا علیه التّصیة و الشّفا در باب  
تزوید حضرت فاطمه زهرا صلوّاة الله علیها بروایت  
رسمیده است, on fol. 174<sup>b</sup>.

باب در ذکر آنچه از امام رضا علیه التّصیة و الشّفا در باب  
ایمان و اینکه ایمان معرفت یحسان و اقرار بزیان و  
عمل بارکان است روایت شده است, on fol. 177<sup>a</sup>.

باب در ذکر مجلس امام رضا علیه التّصیة و الشّفا با  
مامون در بیان آنکه میان غرّة و است چه  
فرقست, on fol. 178<sup>b</sup>.

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<sup>a</sup>, is followed by a chapter which is continued to the end, but which is not mentioned at the beginning. It begins thus:—

باب در مجلس دهم در بیان بعضی از احوال امام هشتم عالی  
بن موسی الرضا علیه السّلام و کیفیت احوال و شهادت وی —

The author of the *Kashf-ul-Hujub*, fol. 103<sup>b</sup>, calls the original *ترجمۀ عیون اخبار الرضا*, and the translation *عیون 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 Jumādā II., A.H. 1110.

Scribe محمد دانش

The MS. is in a damaged condition.



## No. 58.

fol. 156; lines 15; size  $7\frac{3}{4} \times 5\frac{1}{4}$ ;  $6 \times 4$ .

غَايَةُ الْهِمَّةِ

ĠĀYAT-UL-HIMMAH.

A history of the Prophet Muḥammad, the early *Khalifs* and the *Imāms*.

Beginning:—

سپاس تقدس اسام جناب کبریا واجبی را کہ ممکنات را از  
بہایان عدم بشہرستان وجود آوردہ مسلمانان را بشرف اسلام  
مشرف ساخت —

The full title given to the work by the author is—

غَايَةُ الْهِمَّةِ فِي ذِكْرِ الصَّابَةِ وَالْإِمَّةِ

but in an endorsement on the fly-leaf at the beginning it is also called—

رسالة مصدیه

The author, who in the beginning of the work calls himself Muḥammad 'Alim Yahyā'ī Afḍalī Ilahābādī, محمد علیم یحیائی, was the son of *Shaykh* Muḥammad Mūsā, شیخ, افضلی الہ آبادی. He gives a long genealogy on fol. 143\*, where he traces his descent from 'Abd Ullah bin 'Abbās, 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* Ḡulām Ḡauṣ, basing his account on the following standard authorities, viz.:—

- |                             |                                   |
|-----------------------------|-----------------------------------|
| (1) اصابه في معرفة الصابة   | (5) جذب القلوب الي ديار المصوب    |
| (2) تاريخ ابن خلکان         | (6) مدارج النبوة                  |
| (3) تاريخ عبد الله يافعي    | (7) اثنا عشريه شيخ عبد الحق دهلوي |
| (4) اكمال بذكر اسماء الرجال |                                   |

He also refers to several works of his elder relatives, such as the *ماخذ الاعتقاد في شان الصابة واهل بيت الامجاد* of his grandfather, *Shaykh* Muḥammad Yaḥyā, better known as *Khāb Ullāh* *Iḥābādī*; the *درة التحقيق في نصره الصديق* of *Hājī Shāh* Muḥammad Fākhir, the second son of the aforesaid *Shaykh* and the uncle and teacher of the present author; the works of Muḥammad Nāṣir Afḡālī, 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 'Alī, alias Muḥammad A'lā, 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. 2<sup>b</sup>; his features and appearance (*حليّة مبارک*), fol. 4<sup>a</sup>; persons who resembled Muḥammad in features, fol. 10<sup>b</sup>; his wives, fol. 11<sup>a</sup>; his children, fol. 17<sup>b</sup>.

Abū Bakr, on fol. 22<sup>a</sup>.

'Umar, on fol. 36<sup>b</sup>.

'Uṣmān, on fol. 54<sup>a</sup>.

'Alī, on fol. 65<sup>a</sup>.

Ḥasan bin 'Alī and the other Imāms, on fol. 82<sup>a</sup>.

Genealogy of the author, on fol. 143<sup>a</sup>.

Foll. 145<sup>b</sup>–156<sup>b</sup>. A treatise of his, entitled *البصارة في احاديث* *الاشارة*, explaining the real posture assumed by the Prophet in the *تشهد*, and the mode of placing his fingers on the knees and of his lifting the forefinger in the *تشهد*. In support of his statements he quotes many Ḥadīṣ narrated by several reliable authorities.

Beginning:—

اشهد ان لا اله الا الله و اشهد ان مصداً عبده و رسوله — بعد  
حمد مرسلتي كه رسول مقبول خود را امر فرمود

Foll. 153<sup>b</sup>–155<sup>b</sup> are blank.

The treatise is defective towards the end, and breaks off with the following words:—

پس در معنی می و دو صحابی و صحابه روایت کرده —

In dealing with the history of the Prophet, the Khalifs and the Imâms, he generally cites the authorities for his statements. It is interesting to note that he is very careful to give the etymologies of most of the proper names, particularly of the ancestors of the Prophet, for instance:—

عبد المطلب بصیغه اسم فاعل از اطلب بر وزن افتعال بمعنی طلب بن هاشم بن عبد مناف بفتح میم و تشدید نون این قصی بضم قاف و فتح صاد مهمله و تشدید تاتائیه . . . احمد بن حنبل رضی الله عنه فرمود چنانکه در فتح الباری است که از شافعی رحمه الله علیه شنیدم که نام عبد المطلب شبیه است و نام هاشم عمرو و نام مناف مغیره و نام قصی زید انتهی — و بعضی گفته اند که نام عبد المطلب عامر بود وجه تسمیه او به شبیه آنست که گیسوی او سپید بود و چون عم او مطلب او را ردیف خود ساخته بمکه آورد در جواب کسی که میپرسید که این کیست بجهت رثائت جامه او اظهار برادر زادگی موجب عار دانسته میگشت عبد من است بنابراین بعبد المطلب اشتها یافت — پدرش عمر را هاشم برای آن گویند که در ایام قحط نرید یعنی اشکنبه (اشکنه) که طعام معروف است هشم میکرد یعنی شکستی و بقوم خود دادی و مغیره که نام عبد مناف است بصیغه اسم فاعل از اغاره بغین معجبه است و بعضی میم او را برای اتباع عین مکسور می گردانند و زید را که پدر عبد مناف است برای آن قصی گویند که با مادر خود فاطمه بنت سعد از مکه رفت و باخوان خود از قبیله کلب در بایه (بادیه probably) نشو و نما یافت و از مکه بعید افتاد و قصا بر وزن عصا بمعنی بعد و دوریست —



Fol. 153<sup>a</sup> contains a prayer of five lines written by the author's own hand:—

کاتبه فقیر محمد علیم یحیائی افضلی اله آبادی عثی عند

Written in ordinary Indian Ta'liq.

Not dated, apparently beginning of the 19th century.

### No. 509.

fol. 299; lines 20; size  $11\frac{1}{2} \times 7$ ;  $9\frac{1}{2} \times 5$ .

## ترجمہ کشف الغمہ

### TARJUMAH-I-KASHF-UL-ĠUMMAH.

A translation of Abul Hasan 'Alī bin Sa'id Fakhr-ud-Din 'Isā bin Abil Fath Arbali's (ابو الحسن علی بن سعید فخر الدین عیسی) popular *Shi'ah* history, *کشف الغمہ فی معرفۃ* (ان ای الشیخ اربلی الایمہ).

The *Kashf-ul-Hujub*, fol. 124<sup>a</sup>, 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:—

ترجمہ المناقب یعنی ترجمہ کشف الغمہ تالیف علی بن حسن

الزواری —

The *Kashf-ul-Hujub* while praising the Arabic original remarks that it was appreciated even by "the enemies" (*i.e.* Sunnis), such as *فوات* *صالح الدین الصفدی*, who, he says, praises the work in his *الوفیات*, and others. The Arabic original, a very correct and valuable copy of which is preserved in this library, is divided into two parts: the first part treating of the history of the Prophet Muḥammad and 'Alī, 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:—

چون عادت مؤلف رحمه الله آنست که اول نقل از طریق  
جمهور کند و بعد از آن از طریق اصحاب آن

Contents:—

The History of Fāṭimah, fol. 1<sup>a</sup>.

Ḥasan bin 'Alī, fol. 21<sup>a</sup>.

Ḥusayn, fol. 45<sup>b</sup>.

'Alī Zayn-ul-'Ābidīn, fol. 71<sup>b</sup>.

Muḥammad Bāqir, fol. 91<sup>b</sup>.

Ja'far Ṣādiq, fol. 108<sup>b</sup>.

Mūsā bin Ja'far, fol. 136<sup>b</sup>.

'Alī Ridā, fol. 161<sup>a</sup>.

Muḥammad Taqī, fol. 201<sup>b</sup>.

'Alī Naqī, fol. 216<sup>b</sup>.

Ḥasan 'Askari, fol. 232<sup>a</sup>.

Muḥammad Mahdī, fol. 249<sup>b</sup>.

The authorities most frequently quoted are Kamāl-ud-Dīn Ṭalḥah,  
شیخ مشید, and Shaykh Mufid, کمال الدین طلحه.

Written in ordinary Indian Ta'liq, 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, O'issa.

Scribe محمد علی

## HISTORY OF THE MOGHULS.

No. 510.

foll. 682; lines 19; size 13 × 8; 10 × 5.

تاریخ و صاف

## TÂRÎKH-I-WAṢṢÂF.

A complete copy of all the five volumes of the popular work *Târikh-i-Waṣṣâf*, otherwise called *Tajziyat-ul-Amṣâr wa Tajziyat-ul-Aṣṣâr*, *تجزیة الامصار و تجزیة الاعصار*, containing the history of the Moghul Sultāns from A.H. 656—712 = A.D. 1258—1312, with later additions in A.H. 728 = A.D. 1327.

Author: *Khwājah 'Abd Ullah bin Faḍl Ullah Waṣṣâf*, *خواجہ عبد اللہ بن فضل اللہ و صاف*.

Beginning:—

حمد و ستایشی کہ انوار اخلاصش آفاق و انفس را چون فاتحہ  
صبح صادق متأللی سازد

The author, who was born in *Shīrāz*, and whom *Khwānd Amīr* calls *Maulānā Shihāb-ud-Dīn 'Abd Ullah Shīrāzī*, *مولانا شهاب الدین عبد اللہ شیرازی*, is generally known by his literary name *و صاف*, the "panegyrist." He was the son of *Maulānā Faḍl Ullah Shīrāzī*, who, according to the author's own statement in the present work, died in A.H. 698 = A.D. 1298. *Waṣṣâf* found a generous patron in the person of *Wazīr Rashīd-ud-Dīn*, author of the *Jāmi'-ut-Tawārikh*. After *Rashīd-ud-Dīn*'s death, *Waṣṣâf* continued to enjoy similar favours from the *Wazīr*'s son and successor *Giyāṣ-ud-Dīn*. It was under the auspices of *Rashīd-ud-Dīn* that he presented this work to Sultān *Ulajāytū* on Thursday, 24 Muḥarram, A.H. 712 = A.D. 1312, and received from the king the title of *و صاف العزیز*, "the panegyrist of His Majesty." See fol. 624<sup>a</sup>.



The *Tārīkh-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 *Hāfiz* (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 Rashid-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 *Tārīkh-i-Jahān Kushā* of Juwaynī, of which our author speaks very highly, and to which he devotes a long panegyric on fol. 638<sup>b</sup>. He takes up the history at the point where the *Jahān Kushā* closes.

The *Tārīkh-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. Blatt.*, pp. 27–31. See also Elliot, *History of India*, vol. iii., pp. 24–54; Quatremère, *Histoire des Mongols*, pp. 13, 68; D’Ohsson, *Histoire des Mongols*, p. 27; Mohl, *Journal Asiatique*, 5<sup>e</sup> Série, vol. viii., p. 54; Hāj. Khā., 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; *Ethé, 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. I. opens with a preface, dated *Shā’bān*, A.H. 699 = A.D. 1299. It begins with the death of Mangū Qā’ān and the accession of Qubilā Qā’an.

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 Chingīz Khān and his successors.

Vol. V., which deals mainly with the history of Abū Sa’id, 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 Mangû Qā'an in A.H. 655; Reign of Timûr Qā'an, fol. 25<sup>b</sup>; Hulâgû's conquest of Bagdâd and other places, fol. 46<sup>b</sup>; Reign of Abâqâ, fol. 54<sup>a</sup>; Kings of Egypt, fol. 86<sup>a</sup>; Accession of Sulţân Aĥmad, fol. 109<sup>a</sup>, his contest with Argûn, fol. 129<sup>a</sup>; Accession of Argûn, fol. 141<sup>b</sup>.

## VOL. II.

The Salġûri Atâbaks in Fârs, fol. 150<sup>a</sup>; Reign of Argûn, fol. 223<sup>a</sup>; Atâbaks of Lur, fol. 245<sup>a</sup>.

## VOL. III.

Reign of Kay Khâtâ, fol. 253<sup>a</sup>; Accession of Bâydû, fol. 278<sup>b</sup>; Sulţâns of Kirmân, fol. 281<sup>a</sup>; Description of India; Kings of Delhi, fol. 307<sup>a</sup>; Campaign of Ġâzân, fol. 319<sup>b</sup>; Accession of Ġâzân and his reign down to A.H. 700, fol. 323<sup>a</sup>.

## VOL. IV.

Continuation of Ġâzân's reign from A.H. 701, fol. 460<sup>a</sup>; His death, fol. 529<sup>a</sup>; Accession of Ulġâyţâ, fol. 541<sup>a</sup>. Death of Timûr Qā'an and account of his successors, down to A.H. 711, fol. 574<sup>a</sup>; Account of Sulţân 'Alâ-ud-Din of Delhi, fol. 605<sup>a</sup>; Sulţâns of Egypt, fol. 608<sup>a</sup>; Account of the author's presentation of the work to Sulţân Ulġâyţâ, fol. 624<sup>a</sup>; Abstract of the *Târikh-i-Jahân Kushâ* of Juwaynî, from the rise of Chingiz Khân to the death of Khusrau Shâh, A.H. 655 = A.D. 1257, fol. 638<sup>b</sup>. This volume ends with a dissertation on rhetorical figures, fol. 675<sup>b</sup>.

## VOL. V.

Introduction, fol. 398<sup>b</sup>; Return of Ulġâyţâ to Bagdâd in Ramađân, A.H. 712 = A.D. 1312 and the account of the remaining period of his reign, fol. 409<sup>a</sup>; Accession and reign of Sulţân Abû Sa'id, fol. 418<sup>a</sup>.

The rubrics are omitted in some places. Written in ordinary Indian Ta'liq 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<sup>a</sup>, is شيخ فضل حسين بن عظيم الدين محمد بن جلال الدين محمد.

## No. 511.

fol. 400; lines 15; size  $9\frac{1}{4} \times 6$ ;  $7 \times 3$ .

## شجرۃ الاتراک

## SHAJARAT-UL-ATRÂK.

A history of Chingiz Khân, his ancestors from the time of Yāfeş bin Nûh, and his descendants down to Timûr.

Beginning:—

الصد لله الصبر وهو علي كل شيء قدير والصلوة والسلام علي  
خير خلقه ورسوله آل

The title of this work is a matter of dispute. Rien, vol. i., p. 164, followed by Dr. Ethé, India Office Lib. Cat., No. 172, calls the work Ulûs-i-Arba'ah-i-Chingizi, الوس اربعة چنگیزی, and remarks that the title "Shajarat-ul-Atrâk," 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 نسخه الوس اربعة چنگیزیست و تعداد اسامی آل

In our copy the above passage runs thus, with a slight alteration:—

این نسخه بیان الوس اربعة چنگیزیست و تعداد اسامی ملوک  
اولاد ترک خان بن یافش بن لوح علیهما السلام و نامهای خواقین  
ترکستان زمین که درین رساله است منقول است از مجموعه که  
سلطان السعید الغ بیگ مرزای شهید نور الله مضجعه در ذکر خانان  
الوس اربعة تألیف نموده اند تصریح 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-Atrâk, fol. 24<sup>a</sup>:—

و چون بزرگترین اولاد حضرت لوح یافش بود علیهما السلام حق  
تعالی او را به تشریف رسالت مشرف گردانید و درین مسوده که



موسوم بشجرة الاتراك است از ذكر آن دو برادر زياده بدين مذکور  
نمیکردد الخ

On fol. 258<sup>b</sup> he again refers to the title thus:—

بادشاهی صاین خان - در تواریخ معتبره احوال و نسب او به  
جویشیان مشهور و معروف است اما درین نسخه که منتضیست از  
شجرة الاتراك چیزی بنظر نه در آمد ..... اما این قدر بخاطر  
مانده که بادشاه عظیم الشان کثیر الانعام بود العلم عند الله الخ

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," *تواریخ معتبره*, and particularly names two important works, viz. the *Tārīkh-i-Guzīdah*, by Ḥamd Ullah Mustaufi, composed in A.H. 730 = A.D. 1329 (see Nos. 453-54 in this Catalogue), and the *Tārīkh-i-Jahāngushāi* of 'Aṭā Malik Juwayni, composed in A.H. 658 = A.D. 1259, in the following two places:—

1. fol. 169<sup>b</sup>:—

و مدت سلطنت سلطان محمد خوارزم شاه را گویند بیست و یک  
سال بود و بقول حمد الله مستوفی صاحب تاریخ گزیده از سلطان  
محمد خوارزم شاه هشت پسر مانده الخ

2. fol. 244<sup>a</sup>:—

و دیگر نوئیان بزرگ ..... با همراهی هلاکو خان بن تولیخان  
متوجه ایران شدند و از انجا استخلاص نمودند و اذربایجان را مقرر  
سریر سلطنت ساختند چنانکه تفصیل آن را عطا ملک برادر خواجه  
شمس الدین محمد جوینی در تاریخ جهانکشی نوشته است و مجمعی  
ازان مفصل درین نسخه در محل خود مذکور خواهد شد

From this we learn that the author derived his account of Hulāgū Khān from Juwayni's *Jahāngushāi*.

The *Ulūs-i-Arba'ah* of Ulūg Beg is mentioned in the *Tārīkh-i-Rashīdī*. The ninth *Maqālah* of the *Khulāṣat-ul-Akhhār* (see No. 463 in this Catalogue), treating of the history of the Moghuls, agrees in most points with the present text, and *Khwānd Amīr* admits at the end that he derived it from the *Ulūs-i-Arba'ah* of Ulūg Beg.

According to Rieu, i., p. 164<sup>b</sup>, two copies of the original work of Ulug Beg are supposed to exist in the libraries of Constantinople.

The year A.H. 805 = 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 Timûr which, we know, took place in A.H. 807 = A.D. 1404:—

چون صاحبقران اکبر امیر کورکان صفدر ..... ازین عالم غدار  
رحلت فرمود تا آن وقت خانی محمود سلطان بن سیورغتمشخان  
باستقلال بود الخ

The late date A.H. 831 = A.D. 1427 (mentioned by Dr. Ethé), in which year Muhammad Khân bin Timûr Khân bin Timur Qutlû Khân bin Timûr Beg Uglân Khân, the thirty-ninth and last successor of Jûji Khân, is said to have ascended the throne, is found here on fol. 273<sup>b</sup>:—

از بدو دولت جوچی نژادان که از سنه احدی و عشرين ستمايه  
هجري تا سال جلوس محمد خان که احدی و ثلثین و ثمانمائه که دو  
صد و ده سال بوده است ....

The reign of Muhammad Khân is noticed on fol. 274<sup>a</sup>. The date A.H. 851 = A.D. 1447, mentioned by Rieu, *loc. cit.*, as the latest date found in his copy on fol. 129<sup>a</sup>, which, by the way, seems to correspond with fol. 273<sup>b</sup> 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 Âdam to Nûh, foll. 1<sup>b</sup>–20<sup>a</sup>.

Sâm bin Nûh, fol. 20<sup>a</sup>. Hâm bin Nûh, fol. 21<sup>a</sup>. Yâfeş bin Nûh, fol. 22<sup>a</sup>.

Reign of Turk, the eldest son of Yâfeş, and the ancestor of the Turks and Tâtârs, fol. 26<sup>b</sup>.

Line of the Tâtârs, fol. 32<sup>a</sup>.

Line of the Moghuls, beginning with Moghul Khân, fol. 32<sup>b</sup>.

Qarâ Khân, fol. 33<sup>a</sup>. Ağuz Khân, fol. 38<sup>b</sup>. Âi Khân, fol. 48<sup>b</sup>.

Yûldûz Khân, fol. 49<sup>a</sup>. Mankli Khân, fol. 49<sup>b</sup>. İl Khân, fol. 50<sup>b</sup>.

Line of the 'Uşmâni Sultâns, fol. 52<sup>b</sup>.

Birth of Timûchin Qâ'an, صاحبقران اعظم تموچین قاآن (Chingiz Khân), on 9 Dulhijjah, A.H. 549, fol. 79<sup>b</sup>.

Reign of Timûchin Qâ'an begins on fol. 90<sup>b</sup>.

Timúchín Qá'án receives the title of Chingíz Khán, fol. 100<sup>a</sup>.  
Conquest of Khatai by Chingíz Khán, fol. 112<sup>b</sup>. His wives  
and children, fol. 116<sup>a</sup>. His wars against Persia and his con-  
tests with the Khwarazmsháhs, foll. 134<sup>a</sup>-226<sup>a</sup>. Chingíz  
Khán's illness, his will to his sons and chiefs, and his death  
on 4 Ramaḍán, A.H. 624, fol. 226<sup>b</sup>.

Line of Uktái Qá'án, fol. 232<sup>a</sup>.

Line of Jáji Khán, fol. 251<sup>a</sup>.

Line of Hulágú Khán and the Ílkhānís, fol. 275<sup>a</sup>.

History of Sultān Abū Sa'íd Bahādur Khán bin Uljá'itū Sultān,  
foll. 320<sup>b</sup>-339<sup>b</sup>.

Line of Chagatái Khán, fol. 367<sup>a</sup>.

Written in bold and clear Nasta'liq, within red and blue borders,  
with an illuminated headpiece.

The original folios have been inlaid in new margins.

Not dated, apparently 17th century.

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## HISTORY OF TÎMÛR.

No. 512.

foll. 549; lines 21; size 11 × 6; 8 × 3½.

ظفر نامہ

## ZAFAR NÂMAH.

The well-known history of Timûr from his birth, A.H. 736 = A.D. 1335, to his death, A.H. 807 = A.D. 1404, with a sketch of Khalil Sultân's reign.

Author: Maulânâ Sharaf ud-Dîn 'Alî Yazdî, مولانا شرف الدین علی یزدی.

Beginning:—

حمداً کثیراً مبارکاً لمن یؤتی الملك من یشاء الخ

This is unanimously admitted to be the most trustworthy history of Timûr. Khwând Mir, in his Habîb-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:—

باعتماد راقم حروف در فن تاریخ بلطافت و نظافت آن در  
اسلوب فارسی نسخه مکتوب نیست الخ

In chap. ii. the author reveals his sources. Timûr had always in attendance a staff of learned men, Persian secretaries and Uigûr penmen (بضیان ایغور و دبیران 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 Timûr's reign after ascertaining their truth.

The author then proceeds to say that his royal master, Ibrāhīm Sultān, 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 Sharaf-ud-Dīn 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 credit of the compilation to Timūr instead of Ibrāhīm Sultān.

The author, Maulānā Sharaf-ud-Dīn 'Alī, who adopted the poetical title of Sharaf, was a native of Yazd and a man of great piety. At the request of Mirzā Sultān Muḥammad, the governor of 'Irāq, 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 (Sharaf) was accused of having instigated the Mirzā, and like many others was to suffer death by Shāh Rukh's order, when Mirzā 'Abd-ul-Lāṭif, on the pretence that his father, Mirzā Ulugh Beg, was in need of Sharaf's services in connection with his astronomical observations, rescued the author from the impending danger, and sent him to Samarcand. Sharaf returned to his native place in A.H. 853 = A.D. 1449, where he died in A.H. 858 = A.D. 1454, and was buried in the college called Sharafiyah after him. See Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 148; Daulat Shāh, pp. 378-380; Hammer, Schöne Redekünste, p. 284. See also Elliot, History of India, vol. iii., p. 478; Hāj. Khal., vol. iv., p. 175; Morley, Descriptive Catalogue, pp. 94 and 95; Charmoy, Mémoires de l'Académie de S. Petersbourg, 6<sup>e</sup> 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 Ḥabīb-us-Siyar, *loc. cit.*, is A.H. 823 = A.D. 1424, a date expressed by the chronogram صفت في شیراز.

The Introduction or the Ifritāh, better known as مقدمه ظفر نامه, written by the same Sharaf-ud-Dīn before the Zafar Nāmah in A.H. 822

= A.D. 1419, is found only in a few copies. It treats of the genealogy of the Turkish *Khāns*, and of the history of *Chingiz Khān* and his descendants down to *Timūr*, and has been described in *Rieu*, i., p. 175; *G. Flügel*, p. 189; *Ethé*, *India Office Library Catalogue*, No. 173.

The *Zafar Nāmāh* was edited in two volumes in *Bibl. Indica* by *Maulavi Muḥammad Iahdād*, Calcutta, 1887.

Written in ordinary *Nasta'liq*, within red-ruled borders. The headings are written in red; occasional emendations are found on the margins.

Dated 17 *Ramādān*. 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.

fol. 364; lines 25; size  $11\frac{3}{4} \times 6\frac{1}{4}$ ;  $8\frac{1}{4} \times 3\frac{3}{4}$ .

مطلع السعدين

### MATLA'-US-SA'DAYN.

The first of the two volumes of 'Abd-ur-Razzāq bin Ishāq us-Samarqandī's (مولانا عبد الرزاق بن اسحاق السمرقندي) history of the *Timurides* from A.H. 704 to 875 = A.D. 1304-1470. The full title of the work is مطلع السعدين ومجمع البحرين.

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 *Maulānā Nizām-ud-Dīn 'Abd-ul-Wāsi'*. He also tells us that the work consists of two *Qisms* (volumes). The first beginning with the birth of *Abū Sa'id Bahādur Khān* and ending with the history of *Timūr*, covering the period A.H. 704-807 = A.D. 1304-1404. The second opening with the accession of *Shāh Rukh* in A.H. 807, and closing with A.H. 875 = A.D. 1470. At the end of this preamble the scribe adds the words 'نقل بخط المصنف,' which mean that it was copied from the autograph of the author.

The preamble runs thus:—

کتاب مطلع سعدين و مجمع بحرين که منتظم در سلك قسمين و  
منتظم بر عقد سمطين وقوع يافت . . . قسم اول مشتمل بر شرح



ولادت و بسطت سلطنت سلطان عالیشان متعالی مکان عالم الدنيا  
والدين سلطان ابو سعيد بهادر خان و ظهور دولت و قوت صولت  
... امير تیمو کورکان و احوال ایران و توران بل معظم ممالك جهان  
از ابتدای هفتصد و چهار تا انقضای هشتصد و هشت قسم دوم  
مستویست بر شرح جلوس حضرت خاقان سعید معین الدنيا والدين  
شاهرخ بهادر بر سریر سلطنت جهان و تسخیر ممالك ایران و توران  
بل سایر بلدان از افتتاح هشتصد و هشت تا انصراف هشتصد و هشتاد  
و پنج — بیست —

ز هشتصد و پنج بگذشت هشتاد و پنج  
فلک ساخت پر در جهان زین دو گنج

... مولفه الفقير الي الله الهادي عبد الرزاق بن اسحق السمرقندي  
بحسن امداد جميع من الفضلاء و بمن اصعاد فوج من الظرفاء اخصهما  
مولانا الفاضل و البصر الكامل العالم التحرير صاحب التحرير و التحرير  
مولانا نظام الدين عبد الواسع ادام الله دهره الثاقب و طبعه الساطع  
فانه الباعث الباعث بل معوان النصير و المنصار الظهير نعم المولي  
و نعم النصير — نقل بخط المصنف

This, then, contradicts the popular notion that the *Maṭla'us-Sa'dayn* is due exclusively to the pen of 'Abd-ur-Razzāq. Nizām-ud-Dīn 'Abd-ul-Wāsi', whom our author mentions as his principal helper, seems to be identical with Maulānā Nizām-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 *Habīb-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 Nizām-ud-Dīn Shāmī, who is also known as شیب غازی," evidently a mistake for شنب غازی, *Shanab-i-Gāzānī*, a name taken from some fort in or near Tabriz. Dorn, St. Petersburg Cat., p. 287 (Rieu, *loc. cit.*), also quotes a passage from 'Abd-ur-Razzāq's *Maṭla'us-Sa'dayn*, in which the author refers to Nizām-ud-Dīn 'Abd-ul-Wāsi' as his chief authority.

The usual preface begins thus on fol. 2<sup>a</sup>:—

حسن مطلع اخبار انوار در افتتاح مقال و لطیف مظهر آثار اخبار  
در ايضاح مبدا و مال الخ

Maulānā Kamāl-ud-Dīn 'Abd-ur-Razzāq, son of Maulānā Jalāl-ud-Dīn Ishāq Samarqandī (مولانا کمال الدین عبد الرزاق بن مولانا جلال), was born at Herat on 12 Sha'bān, A.H. 816 = A.D. 1413. His father, Ishāq, was engaged for a long time at the court of Shāh Rukh in the capacity of a Qāḍī and Imām, 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-Dīn's treatise on Noun and Participle, dedicating it to Sultān Shāh Rukh; and it was on this occasion that he secured his first introduction to the notice of Shāh Rukh. In the latter part of Shāh Rukh's reign 'Abd-ur-Razzāq was sent to India as an ambassador to the King of Bijānagar. At the end of three years he returned to Khurāsān. 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 Gilān in A.H. 850 = A.D. 1446, and after Shāh Rukh's death, which took place in the same year, he was successively attached to the services of Mirzā 'Abd-ul-Laṭīf, Mirzā 'Abd Ullāh, Mirzā Abul Qāsim, and lastly of Sultān Abū Sa'īd, by whom he was appointed, in A.H. 867 = A.D. 1462, Shaykh of the monastery (خانقاه) of Shāh Rukh in Herat, where he spent the remaining portion of his life in pious devotions, dying in Jumādā II., A.H. 887 = A.D. 1482. See Ḥabīb-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 Shāh 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*, 6<sup>e</sup> 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. 286-288; Ḥāj. Khāl., vol. v., p. 603; 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<sup>a</sup>, the author states that the work covers a period beginning with the birth of Abū Sa'īd Bahādur Khān, 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 Šafar, A.H. 875 = A.D. 1470, when Sultān Ḥusayn ascended the throne for the second time.

Again on fol. 34<sup>b</sup>, where he tells us that from the time of Abū Sa'īd the events are narrated year by year, he incidentally mentions A.H. 875 = A.D. 1470 as the date of composition:—

... بعد ازان مال بسال از زمان ولادت تا زمان وفات بل الي

یومنا هذا که تاریخ هجری در تعداد هشتصد و هشتاد و پنج است —

بیست —

ز هشتصد و نوزده رفته هشتاد و پنج

که پُر شد این نامبردار گنج

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.

و ذلك صبح يوم الخميس منتصف جمادى الآخر سنة احدى و  
سبعين و ثمانمائة حرره المؤلفه الفقير الي الملك الطلاق الهادي  
عبد الرزاق بن اسحق السمرقندي

Written in a cursive Nasta'liq, with the headings in red.

Dated Rajab, A.H. 187, which evidently stands for 1087.

\* Scribe محي الدين ابن علي افضل.

The colophon runs thus:—

و قد وقع الفراغ من تحريره علي يد الفقير الفقير المذنب  
المحتاج الي الله محي الدين ابن مولانا علي افضل في شهر رجب  
المرجب سنة ١٨٧

The MS. is in a damaged condition.

### No. 514.

fol. 375; lines 23; size  $10\frac{3}{4} \times 7; 8 \times 5$ .

The second volume or latter half of 'Abd-ur-Razzâq Samarqandî's *Matla'-us-Sa'dayn*, containing the history of Timûr's descendants, from the accession of *Shâh Rukh* in Herat, A.H. 807 = A.D. 1404, to the second accession of Sultân Husayn Mirzâ in Şafar, A.H. 875 = A.D. 1470.

Beginning:—

فاتحه کلام حمد و ثنای ملک عالمی باید که ثنای ستایش از  
ضمیر منیر الخ



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.

fol. 186; lines 15; size  $9 \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

ملفوظات تیمور

### MALFŪZÂT-I-TÎMŪR.

The Autobiographic Memoirs of Timūr, translated, it is alleged, from a Turki original.

Translator: Abū Ṭālib ul-Ḥusaynī ul-'Aridī.

ابو طالب الحسینی العریضی

Beginning with the translator's preface:—

حمد بلیغ سبحانی را کہ بمقتضای آیه کریمہ الخ

The Memoirs begin thus in the middle of fol. 2<sup>a</sup> without any marked heading or space:—

فرزندان سعادت لیغ و امرايان دولت لیغ و وزرای کفایت لیغ  
معلوم الوص کنم تنکری تعالی مرا بسبب دوازده چیز کہ شعار خود  
ساختم بزکری داد الخ

Abū Ṭālib Ḥusaynī, 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 Ṭālib 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 MS., 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 'Alī Yazdī*, who thirty years after Timūr's death, wrote the emperor's history entitled *Zafar*

Nāmāh (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 Shāh Jahān by Muḥammad Afḍal Bukhārī in A.H. 1047 = A.D. 1637, we are told that Shāh Jahān, being dissatisfied with Abū Ṭālib's version, and finding that it contained mistakes and errors as regards dates and facts, ordered Muḥammad Afḍal Bukhārī 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. Lauglès 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, *Memoirs 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:—

1. The preface of Abū Ṭālib, and the Memoirs from the beginning to A.H. 783 = A.D. 1381.
2. Institutes, Designs and Enterprises, beginning on fol. 129<sup>a</sup>:—

فرزندان ملک گیر کامگار و نبایر ذو القدر ملک دار الخ

The Institutes, Designs and Enterprises, are followed by a continuation dealing with Timūr'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.

fol. 190; lines 11; size 10 × 6; 7 × 4.

The same.

An incomplete copy of the *Malfūzāt-i-Timūr*. The full title given here to these Memoirs runs thus:—

واقعات السلطان بن السلطان و الخاقان بن الخاقان پادشاه جم

جاء خاليف پناه قطب السلاطين عاليجاه امير تيمور كوركان صاحب  
قران غلد الله تعالى ملكه و سلطانه —

After which Abū Ṭalib's preface begins thus on fol. 4<sup>b</sup>:—

حمد بليغ سبحاني را كه بمقتضاي آيه كريمه الخ

The Memoirs begin on fol. 4<sup>b</sup>:—

فرزدان سعادت ليق و امراي دولت ليق الخ

This copy breaks off in the midst of the Memoirs with an account of Amīr Ḥusayn under the heading مجلس صلح و مصالحه من و امير حسين, corresponding with fol. 95<sup>b</sup> of the preceding copy.

This beautiful copy bears on fol. 4<sup>a</sup> a seal of الله ورد يغان عالم گير شاهي, dated A.H. 1071.

This Allahwardī Khān, whose original name was Ja'far Khān, was a noble of Aurangzib's time, who bestowed upon him the title of Allahwardī Khān 'Ālamgīr Shāhī. He received the Shāhdārī of Allahabad from the emperor, and died there in A.H. 1079 = A.D. 1669. His father, whose name was also Allahwardī Khān, was a nobleman of Jahāngīr's time, and died in A.H. 1069 = A.D. 1658.

Written in elegant bold Nasta'liq 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.

fol. 129; lines 15-19; size 10 × 6; 7½ × 4.

کتاب المعجم في آثار ملوک العجم

KITÂB-UL-MU'JAM.

\* A history of the early Kings of Persia, from Kayûmarş to Anûshîrwân.

Author: Faḍl Ullah ul-Ḥusaynî, فضل الله الحسيني.

The MS. is defective at the beginning, and opens abruptly with the following words:—

شایسته و صفات پسندیده و واردات غیب که بران جوهر بی

غیب -

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, Atâbak Nuşrat-ud-Dîn Aḥmad bin Yûsuf Shâh, of the dynasty of Lar Buzurg, who succeeded his brother Afrâsiyâb (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 'Izz-ud-Din Faḍl Ullah, father of the historian Waṣṣâf. Hâj. 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. Onseley'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 *تاریخ نامہ* or *تاریخ بلاغت*, see Pertsch, *loc. cit.*

Written, sometimes diagonally, in Nîm 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 Khwūrshīd Nawwāb of Patna are fixed in several places.

### No. 518.

fol. 116; lines 15; size  $13\frac{3}{4} \times 7\frac{3}{4}$ ;  $8\frac{3}{4} \times 5\frac{1}{4}$ .

نژاد نامه

### NIZÂD NÂMAH.

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:—

پاک شاهنشاهی را میبایست و مستایش که در کیهان آید

The name of the author is not to be found. On fol. 1<sup>b</sup> the title of the work is given as نژاد 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<sup>a</sup>).

#### 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 Šafar, A.H. 1284.

## HISTORY OF THE ŞAFAWÎS.

No. 519.

foll. 349; lines 19; size  $12\frac{1}{4} \times 8\frac{1}{4}$ ;  $9\frac{1}{4} \times 5\frac{1}{2}$ .

تاریخ عالم آرای عباسی

## TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A history of the life and reign of the Şafawî King, *Shâh 'Abbâs* the Great, and his predecessors.

Author: Iskandar Beg Munshî, اسکندر بیگ منشی.

Beginning:—

چون نشر محامد کبریای الهی که بیرون از دایرة عقل و افهام  
است آلت

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 مدت حیات که در حین اتمام این صلیقه صفوت نهاد  
شمار آن بهشتاد رسیده . . . . .

In the preface the author, who calls himself به اسکندر الشهیر, 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 *Khâtimah* 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 *Muqaddimah* on the ancestors and predecessors of *Shâh 'Abbâs*, and two *Şahifahs*, the *first* containing the history of *Shâh 'Abbâs* from his birth to his accession (A.H. 978-996 = A.D. 1571-1588);



the *second* comprising the history of the first thirty years of his reign (A.H. 996-1025=A.D. 1588-1616). He afterwards added a continuation, called *Maqṣad-i-šānī*, giving the history of the same reign from A.H. 1026-1038=A.D. 1617-1629). See Morley, *Descriptive Catalogue*, p. 133; Erdmann, *de Manuscripto Iskenderi Menesii*, Cazan, 1822; G. Flügel, ii., p. 17; J. Aumer, p. 80; S. de Sacy, *Journal Asiatique*, vol. v., p. 86; Stewart's *Catalogue*, p. 10; Rieu, i., p. 185; W. Pertsch, *Berlin Cat.*, pp. 433-436; Ethé, *Bodl. Lib. Cat.*, Nos. 289-299; Ethé, *India Office Lib. Cat.*, Nos. 538-554; Hāj. *Khal.*, vol. vi., p. 564, etc.

A continuation of the *‘Ālam Arā-i-‘Abbāsī*, composed for Murtaḍā Qulī *Khān*, governor of Ganjah, and containing the history of *Shāh Šafī*'s reign, is ascribed in the St. Petersburg Catalogue, p. 291, to Iskandar Munshī, but in the Munich Catalogue, p. 80, to another author, viz. Muḥammad Maʿšūm bin *Khwājagi* Iṣfahānī.

This copy comprises the *Muqaddimah*, the first *Šahifah* and the *Maqṣad-i-Šānī* as follows:—

*Muqaddimah*. Genealogy of *Shāh ‘Abbās*, fol. 5<sup>b</sup>. *Shaykh* *Šafī* ud-Dīn and his successors, fol. 8<sup>a</sup>. History of *Shāh Ismā‘īl Šafawī*, fol. 21<sup>a</sup>. *Shāh Tahmāsp*, fol. 34<sup>b</sup>.

*Šahifah I*. There is a *lacuna* after fol. 53<sup>b</sup>, and the earlier portion of the account relating to the birth of *Shāh ‘Abbās* is wanting. Death of *Shāh Tahmāsp*, fol. 60<sup>a</sup>. Amīrs and nobles who lived before the reign of *Shāh ‘Abbās*, fol. 62<sup>b</sup>. ‘Ulamā and *Shaykhs*, fol. 63<sup>b</sup>. *Hakīms* (the heading is wanting), fol. 72<sup>a</sup>. Calligraphers, fol. 74<sup>a</sup>. Painters, fol. 76<sup>b</sup>. Poets, fol. 78<sup>b</sup>. Singers and Musicians, fol. 81<sup>b</sup>. History of *Ismā‘īl Mirzā* (fol. 87<sup>b</sup>), and *Sultān Muḥammad* (fol. 105<sup>a</sup>), down to the accession of *Shāh ‘Abbās* (A.H. 996=A.D. 1588).

The second *Šahifah* is wanting in this copy. The second *Maqṣad* (*Maqṣad-i-Šānī*), 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 Iṣfahān, begins thus on fol. 225<sup>b</sup>:—

بعد از حمد و سپاس خالق آسمان و زمین الخ

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.

fol. 266; lines 23; size  $11 \times 7\frac{3}{4}$ ;  $7\frac{1}{2} \times 8$ .

The same.

Another copy comprising, like the preceding, the same Muqaddimah, the first *Ṣaḥifah* and the second Maqṣad.

The second Maqṣad has been wrongly placed first, and occupies fol. 1<sup>a</sup>-97<sup>a</sup>. Fol. 97<sup>b</sup>-99<sup>b</sup> blank.

The first *Ṣaḥifah* with the usual Muqaddimah begins on fol. 100<sup>a</sup>.

The MS. bears in several places the seals and signatures of Nawwāb Vilāyat 'Alī Khān and Khwurdshīd Nawwāb of Patna.

Written in a careless Indian Ta'liq, with the headings in red.

Not dated, apparently beginning of the 19th century.

## No. 521.

fol. 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 *Ṣaḥifah*, 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 صحیفه سلطنت و عالم آرائی بادشاهان الخ

The second Maqṣad begins on fol. 285<sup>b</sup>.

At the end of the second *Ṣaḥifah* the MS. is dated A.H. 1043. The name of the scribe given there is عین علی التبریزی.

Written in good Nasta'liq, within gold and coloured ruled borders, with a double-paged 'Unwān at the beginning of the copy and illuminated head-pieces at the beginning of each section. The headings throughout are written in red.

## No. 522.

fol. 353 × 110; lines 23; size  $11\frac{1}{4} \times 6$ ;  $8 \times 4$ .

The same.

Another good copy of the same second Šahifah and the second Maqṣad, beginning as usual.

The second Šahifah 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 'Unwāns and illuminated head-pieces at the beginning of each section.

The copy bears the seals and signatures of Sayyid Vilāyat 'Alī Khān Bahādur, C.I.E., and Khwurshīd Nawwāb of Patna.

Not dated, apparently 18th century.

## No. 523.

fol. 127; lines 12; size  $8\frac{3}{4} \times 5$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

تاریخ طاهر وحید

TÂRĪKH-I-TÂHIR WAHĪD.

A good and correct copy of the history of the first fifteen years of the reign of Shāh 'Abbās II., who ruled over Persia A.H. 1052-1077 (A.D. 1642-1669).

Author: Muḥammad Tāhir Wahīd, محمد طاهر وحید.

Beginning:—

نیایش خالقی را سزااست که زبان مصدق سکال را از کلمات  
رکنین آت

The author, who has been already mentioned in vol. iii., p. 172, of this catalogue, in his lengthy preface (fol. 1<sup>b</sup>-12<sup>a</sup>), devoted to the panegyrics of Shāh 'Abbās II., and to his own late patron, the Wazīr Khalifah Sulṭān (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. 1<sup>b</sup>.

Birth of *Shāh 'Abbās II.*, A.H. 1041 = A.D. 1631, fol. 12<sup>b</sup>.

His genealogy, fol. 14<sup>b</sup>.

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. 17<sup>b</sup>.

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 :—

و گروهی انبوه و فیالان کوه شکوه روانه قندهار نموده خود نیز  
باتفاق دارا شکوه بسر کلان خود که بخطاب ولی عهدی از سایر  
اولاد او امتیاز دارد وارد کابل گردید اورنگ زیب و معد الله خان  
وارد قندهار شده . . .

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 *Qisās-ul-Khāqānī* as *Tārīkh-i-Jadīd*. 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 *ریاض التواریخ طاهر و حید*.

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  $10 \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 3$ .

تاریخ جهانکشی

## TÂRÎKH-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, مرزا محمد مهدی خان استرآبادی بن محمد نصیر

Beginning:—

بر دانایان رموز آگاهی و دقیقه یابان حکمت‌های الهی واضح است  
که در هر عهد و آوان که اوضاع جهان منقلب و پریشان است

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-Şafawiyah (composed in A.H. 1211 = A.D. 1796) informs us that the Mirzâ was employed during fifteen years in writing the Târikh-i-Nâdirî. 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 Âqâ Muḥammad Khân Qājār.

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 'Alî Shâh and Ibrâhîm Shâh.

This work, generally known as تاریخ نادری, is sometimes confounded with the author's other history of Nâdir Shâh, entitled ذرۃ 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-Muhammādī*, 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 Rien, 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 *Nīm Shikastah*, 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 Hayāt 'Alī Dīlāwī, *حیات علی دہلوی*, says that he began the transcription at Lucknow in *Shābān*, A.H. 1230 = A.D. 1814, and that after a prolonged illness he completed it at *Shāhjahānābād* in A.H. 1231 = A.D. 1815.

A seal bearing the inscription *سید محمد* is found on the fly-leaf at the beginning.



## HISTORY OF THE ZANDS.

No. 525.

foll. 90; lines 13; size  $8\frac{1}{4} \times 5$ ;  $6 \times 3$ .

[تاریخ زندیه]

[TÂRÎKH-I-ZANDIYAH.]

A condensed history of the rise and fall of the Zand dynasty, written during the reign of Âqâ Muḥammad Khân Qājār (A.H. 1193-1211 = A.D. 1779-1797), the first king of the Qājār line.

Beginning without حمد or لعن:—

این کتاب حقیقت نامه ایست که آنچه بعد از شهنشاه دوران و  
یگانه زمان نادر شاه صاحبقران روی داده تا الحال که زمان آقا  
مصدق خان قاجار است احوال هریک از ملاطمین و خوانین از ایشان  
درین تاریخ انشاء الله تعالی بتفصیل 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 Nādir Shāh (A.H. 1160 = A.D. 1747) down to the time of Âqâ 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 "Tārîkh-i-Zandiyah."

It opens with a short history of 'Âdil Shāh (the nephew and immediate successor of Nādir Shāh) and Ibrāhīm Shāh, and ends with an account of the rise of Âqâ Muḥammad Khân Qājār and his defeat and capture of Luṭf 'Alī Khân, the last king of the Zand dynasty.

## Contents:—

- داستان خروج نمودن ابراهیم شاه برادر کوچک علیشاه و حقیقت  
احوال آن (on fol. 4<sup>a</sup>).
- حقیقت ظهور ابو الفتح خان بختیاری و بعد عیاری علیمردان  
خان بختیاری (on fol. 5<sup>a</sup>).
- ذکر ظهور دولت بندگان والا جاه خانی عظیم شانی والا اقبال  
یعنی بندگان دارا دربان کریم خان با جاه و جلال که ازان نوشیروان  
عادل و حاتم طی کوی دولت و مفاوت و زنجیر عدالت و مروت  
روده بود (on fol. 7<sup>a</sup>).
- ذکر وقایع صالح خان بیام که دران آوان حاکم دار العلم شیراز  
بود و حقیقت طاعی شدن او (on fol. 15<sup>a</sup>).
- ذکر جوانمردی جوانان قدوین و مردانگی و بهادری اهل بلاد  
قدوین بسبب جور و ظلم بختیاری و مراجعت نمودن موسی خان  
افشار با برادر خود امیر گولی خان در رکاب ظفر انتساب اعلا  
حضرت شاهي ظل الهي و خاک بومى ایشان (on fol. 22<sup>a</sup>).
- ذکر سرداری و خدمتگذاری خان عظیم الشان یعنی شیخ علی  
خان و محمد خان زند که آن دو یل ارجمند نموده من بعد برشته  
عرض خواهد رسیدن (on fol. 24<sup>a</sup>).
- ذکر فراری علیمردان خان بختیاری که قبل ازین گوش زد خامه  
عنبر شمامه گردیده بود (on fol. 25<sup>a</sup>).
- داستان خروج کردن سلطان حسین میرزای که جعل ساخته بودند  
و ذکر حقیقت احوال آن بی کمال که چگونه دو روزی بر آن گذشت  
(on fol. 29<sup>a</sup>).
- ذکر داستان حرب آزاد خان افغان و فتح علیخان افشار با لشکر  
بسیار از بلاد آذربایجان و جنگ کریم خان انشاء الله تعالی مذکور  
خواهد شد (on fol. 37<sup>a</sup>).
- ذکر خلاص شدن آن دو سردار کثیر الاقتدار شیخ علیخان و محمد  
خان زند با بعضی از قبایل زندیه از حین قید میر علم خان افغان و

کشته شدن بدمست ایشان انشاء الله تعالى برشته تحرير خواهد رسيد و  
کشته شدن علیمردان خان بختيارى بدمست يارى محمد خان زلد و  
دامستان حقیقت آن (on fol. 40<sup>a</sup>).

دامستان حرب محمد حسن خان قاجار با وکیل دولت و اقبال  
يعني کریم خان و حقیقت آن (on fol. 44<sup>a</sup>).

دامستان حرب محمد حسن خان قاجار همراه آزاد خان افغان و  
مستولي شدن آزاد خان بر محمد حسن خان قاجار بسبب طالع میمون  
و اختر همایون کریم خان و حقیقت آن (on fol. 46<sup>a</sup>).

آغاز دامستان صادقخان برادر کریم خان و علیمردان خان پسر  
محمد خان زلد که گویا شیر نري بود بصورت انسان و رواه فرمودن  
ایشانرا بجهت تسخیر بندر بصره و سایر عراق عرب و ذکر آن انشاء  
الله تعالى مذکور خواهد شد (on fol. 60<sup>a</sup>).

ذکر جعفر خان که در آن آوان باز دوباره از جانب علیمردان خان  
حاکم کردستان بود و ایامی که آنهم چند روز خروج نموده انشاء الله  
تعالى مذکور خواهد شد (on fol. 81<sup>a</sup>).

ذکر ظهور حکومت لطف علیخان پسر جعفر خان و دامستان آن  
که چند روزی آفتاب عمر دولتش غروب نموده (on fol. 86<sup>a</sup>).

ذکر خروج آقا محمد خان قاجار ولد مرحوم جنیت آرامگاه محمد  
حسن خان قاجار که قبل از (ین) گوش زد خامه عنبر شمامه گردید  
(on fol. 87<sup>a</sup>).

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., خاموش for غواموش; قزوین for قزوین; غورم for غرم.

Written in ordinary Nasta'liq, with the headings in red.

The MS. is worm-eaten throughout, but the text is not affected.

The first three pages contain some marginal notes.

Not dated, apparently 19th century.



## HISTORY OF THE QĀJĀRS.

No. 526.

foll. 186; lines 15; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{4} \times 5$ .

تاریخ محمدی

## TĀRĪKH-I-MUḤAMMADĪ.

A history of the origin and rise of the Qājār family, and of the reign of Âqā Muḥammad Khân, the first king of the Qājār dynasty.

Author: Ibn Muḥammad Taqī-us-Sārâ'i Muḥammad, ابن محمد تقی الساروی محمد

Beginning:—

محمد مصدیرا روا و ثنا معبودیرا سزا الخ

Morley, *Descr. Cat.*, p. 139, notices a copy of the work under the wrong title *احسن التواریخ*, "the best of histories." The author's own description of his work, on fol. 7<sup>b</sup>, tells us that he wrote it by order of the Qājār prince Faṭḥ 'Alī (afterwards Faṭḥ 'Alī Shāh):—

جهان جاه و سپهر جلال فتح علي  
که هست گوهر او نضر دودۀ قاجار

who gave it the name *Tārīkh-i-Muḥammadi* in allusion to the writer and the hero, viz. the reigning sovereign Âqā Muḥammad, who is eulogized in the preface, fol. 7<sup>a</sup>:—

و شاهزاده گرامی این نامۀ نامی را بدو نسبت مسمی بتاریخ

مصدی گردانید -

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:—

این محتاج رب محمد ابن محمد تقی الساروی محمد

is no part of the author's name. It is simply introduced to rhyme with *Muhammad*. Again, *Sārāwī* is a mistake for *Sārū't*, which means a native of *Sāri*, a town in *Māzandarān*, also called *Sārū*; see *Ouseley's Travels*, vol. iii., p. 267.

The work was written in the lifetime of *Âqā Muḥammad*. It ends with a *Qaṣidah* composed in praise of it by *Mirzā Fath 'Alī Kāshī*, entitled *Ṣabā* (died, according to *Majma'ul-Fuṣahā*, 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 تاریخش ولی طبع صبا  
گشت تاریخش بود این لوح مصحوظ دویم

The last five words in the above lines give the date A.H. 1211.

The author informs us, fol. 7\*, that *Mirzā Muḥammad Khān Astarābādi*, the writer of the *Durrah-i-Nādirī*, *Tārīkh-i-Nādirī* (see No. 524, above), and *Sanglākḥ*, 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 'Alī Khān*, on fol. 7\*.

His son *Muḥammad Ḥasan Khān*, on fol. 11\*.

*Husayn Qulī Khān*, fol. 19\*.

History of *Âqā Muḥammad*, beginning with his captivity in *Shīrāz* and ending with his death on 21 *Dul-hijjah*, A.H. 1211, narrated year by year, on fol. 29\*.

*Fath 'Alī Shāh's* march from *Shīrāz* to *Teheran*, his victory over *Ṣādiq Khān Shāqāqī*, and the transfer of the *Shāh's* remains to *Najaf* in *Ramaḍān*, A.H. 1212, on fol. 178\*.

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 *Âqā Muḥammad*.

On fol. 7\* the author enumerates the following sources:—

بهاء الدوله بن خواجه شمس الدين محمد جويني مورخ جهانكشاي  
چنگيز خان -  
ملا عبد الله بن فضل الله الشيرازي مؤلف تاريخ وصاف كه مبين  
وقايع چنگيز خانيان و در حقيقت متمم جهانكشا است تا القراض  
سلسله مغوليه -

مولانا شرف الدين علي يزدي راقم ظفر نامه تيموريه -  
 ملا ادریس بدلیسی مسود نسخه هشت بهشت قیاصیه عثمانیه -  
 وحید العصر قریب العهد استادی میرزا مصد مهدی خان  
 امیرآبادی منشی دره نادری و تاریخ نادری و مولف سنگلاخ لغات  
 ترکیه -

Written in large Nasta'liq, with the headings in red.

Several seals of Nawwāb Vilāyat 'Alī Khān and Khwurshid Nawwāb are found in the MS.

Dated 3 Rabi' I., A.H. 1222.

Scribe امین پارسا

### No. 527.

fol. 116; lines 19; size  $10\frac{1}{2} \times 6\frac{3}{4}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

## تاریخ جهان آرا

## TÂRÎKH-I-JAHÂN ÂRÂ.

A defective copy of Muḥammad Ṣādiq Marwazī's (مصدق صادق مروزی) history of the first ten years of the reign of Fath 'Alī Shāh of Persia (of the Qājār dynasty), who reigned A.H. 1211-1250 = A.D. 1797-1834.

Beginning:—

لصمدك اللهم يا من لك الامر ولك الملك تولي الملك من  
 تشاء وتمنع الملك ممن تشاء الخ

The work was written by the order of Fath 'Alī Shāh, who gave it the above title.

Contents:—

Origin of the Turks, fol. 6<sup>a</sup>.

There is a lacuna after fol. 6<sup>a</sup>, and the genealogy, together with the history of the rise of the Qājārs, is missing.

Birth and early life of Fath 'Alī Shāh, fol. 7<sup>a</sup>.

Decline of the Zand Dynasty, fol. 9<sup>a</sup>.



Fath 'Ali Shāh receives the news of Āqā Muḥammad's death and leaves Shirāz for Tīhrān, fol. 20<sup>a</sup>.

The Shāh's campaign against Šādiq Khān, fol. 23<sup>a</sup>.

Fath 'Ali Shāh's accession and the first year of his reign, fol. 29<sup>a</sup>.

The history of the second year. The account of the earlier portion is wanting.

History of the third year, fol. 60<sup>b</sup>.

Fourth year, fol. 70<sup>b</sup>.

Fifth year, fol. 87<sup>a</sup>.

Sixth year, fol. 107<sup>a</sup>.

The last chapter in this copy recounts the death of the king's mother in Sha'bān, A.H. 1217 = A.D. 1802, after which the MS. breaks off with an incomplete account of the conquest of Maḡhad.

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'liq, within coloured ruled borders, on various coloured papers.

Not dated, apparently 19th century. The MS. is in a damaged condition.

### No. 528.

fol. 176; lines 15; size  $7\frac{1}{2} \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

مآثر سلطانیہ

### MA'ĀSIR-I-SULTĀNIYAH.

A defective copy of a history of the reign of Fath 'Ali Shāh Qājār (A.H. 1212-1250 = A.D. 1798-1834) and of the exploits of his son Abbās Mirzā.

Author: Ibn Najaf Qulī 'Abd-ur-Razzāq, ابن نجفلی عبد الرزاق

Beginning:—

مہام و مستایش فراوان از حکایان مزای بارگاہ آل

The preface is devoted to the praise of the reigning king, Fath 'Ali Shāh and his son 'Abbās Mirzā. 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 'Alī 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.

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## HISTORY OF THE AFGHANS.

No. 529.

fol. 554; lines 12; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 3\frac{1}{4}$ .

تاریخ خانجہانی مخزن افغانی

TÂRÎKH-I-KHÂN JAHÂNÎ MAKHZAN-I-  
AFĠÂNÎ.

A complete copy of the original and fuller redaction of *Khawājah Ni'mat Ullah bin Khawājah Habib Ullah Harawi's* (خواجہ نعمت اللہ بن خواجہ حبیب اللہ ہروی) history of the Afghāns. In the concluding lines the work is designated as تاریخ خازن مخزن افغانی, where the word خازن is evidently a mistake for خانجہانی.

Beginning:—

حمدي که مورخان وقایع نگار و مستشرقان بدایع افکار بلسان  
گوهر بار الک

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 Jahāngir as Waqa'i' Nawis during eleven years (A.H. 1006-1017 = A.D. 1597-1608), when he lost his post and entered the service of *Khānjahān* Pir Muḥammad, son of Daulat *Khān* Lodi, who held great military charges and was honoured with the title of *Khānjahān* by Jahāngir in the second year of his reign. This *Khānjahān* rebelled against Shāh Jahān, 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 *Khānjahān* in his Deccan campaign, in A.H. 1018 = A.D. 1609. He wrote the present work at the desire of Miẓān Haybat *Khān* bin Salīm *Khān* Kākar, of



Sāmānah, who also was attached to the service of Khānjahān, and whom he came to know during his stay in the Deccan. He began it at Malkāpūr, Berar, in Dul-hijjah, A.H. 1020 = A.D. 1611, and dedicated it to Khānjahān, calling it after his name.

In the following verses at the end the author says that he completed the work on Friday, 10 Dul-hijjah, A.H. 1021 = A.D. 1612, during the reign of Jahāngīr:—

هزار شکر خدا را که یافت این تاریخ  
 ز یمن عاطفت و التفات خاص انجام  
 بروز جمعه دهم بود ماه ذی الصّحّه  
 هزار و بیست و یک از هجرت رسول انام  
 زمان سلطنت شهریار جم مقدار  
 خدیو جمله آفاق و بادشاه کرام  
 جهان پناه جهانگیر خسرو عادل  
 که رسته خلق بدورش ز محنت و آلام

He then adds that he completed the original draft, the fair copy, and the final revision at Burhānpur.

The work is divided into a Muqaddimah, seven Bābs, and a Khātimah, thus:—

Muqaddimah. History of Mihtar Ya'qūb Isrā'il Ullah (Jacob), his offspring, and his genealogy (در ذکر بیان احوال مهتر) یعقوب اسرائیل الله و تعداد فرزندان و سلسله اسباب این (طائفه که بآن پیغمبر عالمقام منتهی میشود), on fol. 8<sup>b</sup>.

Bāb I. History of King Tālūt (Saul) and the Ark, of Tālūt's appointment as king over the sons of Isrā'il, of the slaying of Jālūt by Dā'ūd, of Sulaymān, the death of Tālūt, his descendants, the conquest of Jerusalem by Bukht Naṣṣar, the expulsion of the Israelites, the migration of the Afghāns to Gār and to Kūh-i-Sulaymān and Rūh (در بیان احوال ملک طالوت و تابوت منکینه و در رسیدن او بامارت و ایالت بنی اسرائیل و قتل نمودن مهتر داؤود جالوت الخ), (و بشهادت رسیدن ملک طالوت و تعداد فرزندان او الخ), on fol. 21<sup>a</sup>.

Bâb II. History of *Khālīd bin Walīd*, his conversion to Islām, his campaigns in *Basrah*, *Kūfah*, *Syria*, *Asia Minor*, and *‘Irāq*, to the end of the *Khilāfat* of *‘Umar Fārūq* (در ذکر حضرت خالد بن ولید و بیان اسلام و مسیه سالاری او در ولایت بصره و کوفه و شام و روم و عراق عرب و عجم تا آخر خلافت امیر المؤمنین عمر فاروق), on fol. 59<sup>a</sup>.

Bâb III. History of *Sultān Bahlūl Lodī* and his successors, down to the end of *Sultān Ibrāhīm bin Sikandar bin Bahlūl*, in three *Faṣls*. (در بیان سلطان بهلول لودی الخ تا آخر عهد (سلطان ابراهیم بن سلطان سکندر بن سلطان بهلول), on fol. 96<sup>a</sup>.

Bâb IV. History of *Shīr Shāh Sūr* and his successors, down to the end of the reign of *‘Adlī*, A.H. 1021 = A.D. 1612, in four *Faṣls*. (در ذکر بادشاهی شیر شاه سور الخ تا در آمدن حضرت جنیت آشیانی محمد همایون بادشاه مرتبه دویم در هندوستان و بانجام رسیدن دولت سلسله سور و منتقل شدن بدودمان عالیشان چغتائیه), on fol. 167<sup>b</sup>.

Bâb V. History of the author's patron *Nawwāb Khānjahān Lodī* and his ancestors (در احوال ... آباو اجداد نواب کامیاب (معلی القاب خانجهان لودی), on fol. 262<sup>b</sup>.

Bâb VI. Genealogy of the *Afgāns*, in three *Faṣls*: (1) the *Sarbanis*; (2) the *Batnis*; (3) the *Gurgushtis* (در بیان (تعداد افغان), on fol. 348<sup>b</sup>.

Bâb VII. History of *Jahāngir's* reign (در ذکر خلافت خدیو زمان و خاقان دوران بندگان حضرت ابو المظفر نور الدین محمد جهانگیر بادشاه), on fol. 428<sup>a</sup>.

*Khātimah*. Lives of *Afgān Shaykhs*, fol. 464<sup>a</sup>, without a heading.

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 Bâbs V. and VII. A shorter redaction of the work entitled *مخزن افغانی* is noticed in Rieu, p. 212<sup>a</sup>; 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: دوبعد حوسونس, probably Dūbchānd Khwushnawis, who copied it for one غدادان خانصاحب.

Dated 1136 A.H.

### No. 530.

fol. 173; lines 15; size  $9\frac{3}{4} \times 4\frac{1}{4}$ ;  $7 \times 3$ .

حسین شاہی

### HUSAYN SHÂHÎ.

A detailed history of the dynasty of the Durrânî Afgāns, comprising the account of its origin and the reigns of Aḥmad Shâh Durrânî, Timûr Shâh, and Shâh Zamân, to A.H. 1212 = A.D. 1798.

Author: Imâm-ud-Dîn Husaynî, امام الدین حسینی (Rieu, iii., p. 905, reads چشتی for حسینی).

Beginning:—

عند بید و ثنائی بجد مزاور بادشاہی است الخ

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 Husayn ul-Ḥasanî ul-Maudûdî ul-Kumhârî, سید خواجه ابو محسن حسین المودودی الکھماری (کھاری).

The saint was delighted, and presented him with a draft of a history of Aḥmad Shâh Durrânî 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 شاہی. On fol. 153\* 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 Durrāni kings Aḥmad Shāh, Timūr Shāh, and Zamān Shāh. He also tells us, fol. 2<sup>b</sup>, 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 *Chishtī* saints, together with some particulars of the relatives and ancestors of his patron and spiritual guide Khwājāh Abū Muḥsin:—

و علاوه احوال سلاطین ثقلی چند عجیب و غریب که از زبان  
ارباب عز و وقار و اصحاب دانش و اعتبار شنیده معه نقشه مزارات  
حضرات چشت و بیان نسب اطهار سید معدوح در آخر این کتاب  
درج نمودم -

In conclusion he relates that he had written from his own observation a full description of the routes from Delhi to the Panjab, Multan, Peshawar, etc., which a certain Raḥm 'Alī 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 Irān, Tūrān and other distant places, the sources of which were not well authenticated.

Contents:—

Preface, fol. 1<sup>b</sup>.

بیان حسب و نسب خاقان گیتی متان جنت مکان احمد شاه  
دُر درانی امکنه الله فی فرادیس الجنان (on fol. 3<sup>a</sup>).

آمدن حضرت نادر شاه بعزم تسخیر خراسان و بیان آن تقریباً  
در آغاز سلطنت پادشاه دینی پناه احمد شاه درانی (on fol. 4<sup>b</sup>).

جلوس فرمودن خاقان گیتی متان احمد شاه دُر درانی با فر و  
شوکت جهانبانی بر سریر بی نظیر سلطنت و کامرانی (on fol. 8<sup>b</sup>).

متوجه شدن حضرت گیتی متان احمد شاه دُر درانی با قشون  
نصرت نشان به تسخیر ممالک وسیعه هندوستان (on fol. 12<sup>b</sup>).

عزم فرمودن نوبت دوم شاه عالیجناب بعزم تسخیر هند و مرا  
جمع نمودن از پنجاب (on fol. 16<sup>a</sup>).

رسیدن خاقان گیتی ستان نوبت میوم به تسخیر هندوستان با  
افواج عداداد و رسیدن بدار الشافعت شاهجهان آباد (on fol. 18<sup>b</sup>).

ذکر وقایع رویداد ملک پنجاب و هندوستان بعد مراجعت فرمودن  
شاه دین پناه گیتی ستان (on fol. 22<sup>a</sup>).

متوجه شدن شاه گیتی ستان نوبت چهارم به هندوستان با قشون  
نصرت نشان برای تنبیه و تادیب سرکشان (on fol. 24<sup>b</sup>).

آمدن لشکر جنوب بعزم رزم شاه دین پناه با سامان بسیار بسر  
کرده کی سرداران ذوی الاقتدار مثل بهاؤ و وسواس راؤ و ملهار  
(on fol. 28<sup>b</sup>).

مثایل شدن قشون ظفر مشهور خاقان گیتی ستان معه سرداران  
هندوستان با گروه کینه پژوه دکهنیان (on fol. 31<sup>b</sup>).

کشته شدن بهاؤ و غیره سرداران و شکست یافتن دکهنیان ناکام  
از دست غازیان نصرت انجام و دلاوران لشکر اسلام (on fol. 36<sup>a</sup>).

توجه فرمودن شاه عالیجناب کیوان رکاب نوبت پنجم بامداد  
گروه مطیع الاسلام قصبه جندآله پنجاب (on fol. 41<sup>a</sup>).

عزم فرمودن شاه دین پناه انجم سپاه نوبت ششم بهندوستان  
با فر شوکت و جاه (on fol. 44<sup>b</sup>).

وفات یافتن حضرت احمد شاه گیتی ستان و غرامیدن بروضه  
رضوان اسکنه الله فی فرادیس الجنان (on fol. 46<sup>b</sup>).

ذکر واقعات بعد وفات شاه گیتی ستان و کشته شدن اشرف  
الوزرا شاه ولی خان (on fol. 47<sup>b</sup>).

جلوس فرمودن حضرت شاه جم جاه تیمور شاه در درانی این  
احمد شاه بر سریر سلطنت با فر و شوکت جهانبا نی (on fol. 49<sup>a</sup>).

خروج کردن عبد الخالق خان بر حضرت شاه انجم سپاه و گرفتار شدن او بر دست غازیان جالندت دستگاه (on fol. 50<sup>a</sup>).

خروج کردن در شهر پشاور فیض الله خان خلیل و کشته شدن او بتائیدات رب جلیل (on fol. 52<sup>a</sup>).

فرستادن شاه والا جاه قشون جرار بتادیب سکهان و نیز عزم فرمودن خود بدولت جهت خالی کنانیدن قلعه ملتان (on fol. 54<sup>b</sup>).

عزم فرمودن شاه انجم سپاه نوبت دوم بسمت ملتان برای مطیع نمودن قوم داؤد پوتره و تسخیر ملک بهاول خان (on fol. 59<sup>a</sup>).

عزم فرمودن خدیو گیهان شکوه بتادیب شاه مراد بی بسمت ترکستان و مراجعت فرمودن بفتح و فیروزی بتائید ملک المنان (on fol. 61<sup>b</sup>).

بغی شدن آزاد خان درانی صوبه جنس النظیر کشمیر و روانه فرمودن شاه والا جاه به تسبیه او افواج کشیره و شکست یافتن قشون بادشاهی بصسب قضا و قدر الهی (on fol. 71<sup>b</sup>).

تعیین شدن از حضور مقدس سردار نامدار مدد خان و به انجام رسانیدن کار آزاد خان (on fol. 75<sup>a</sup>).

بغاوت اختیار کردن ارسلان خان مهمند و کشته شدن او باقبال پادشاه عدو بند (on fol. 78<sup>b</sup>).

وفات یافتن حضرت تیمور شاه مبرور مغفور ازین سرای غرور و غرامیدن به دار السور به فرمان فرمائی حور و قصور (on fol. 79<sup>b</sup>).

جلوس فرمودن شاه جم جاه گیتی ستان حضرت شاه زمان در درانی این تیمور شاه بر سریر بی نظیر سلطنت و خلافت و جهانبانی (on fol. 81<sup>a</sup>).

عزم فرمودن خاقان زمان شاه گیتی ستان با قشون جرار بر سر همایون شاه به اشرف البلاد احمد شاهی قندهار (on fol. 83<sup>a</sup>).



فرستادن غدیر گیتی ستان اشرف الوزرا شیر مصد خان را  
بسمت بلوچستان و بیان واقعه متفرقه سلطنت حضرت خاقان زمان  
(on fol. 85<sup>b</sup>).

رسیدن شهزاده همایون به اغوای سید خداداد قندهار و جنگ  
نمودن با افواج پادشاهی و شاهزاده قیصر نامدار (on fol. 88<sup>b</sup>).

عزم فرمودن شاه جم جاه بر سر همایون بسمت قندهار با قشون  
جرار و نصرت و فیروزی یافتن بافضل لا یزال پروردگار (on fol. 91<sup>a</sup>).

عزم فرمودن شاه گیتی ستان بعزم تسخیر هندوستان و انجام  
یافتن کار همایون از دست مصد خان بنواهی ملتان (on fol. 93<sup>b</sup>).

عزم فرمودن خاقان گیتی ستان با قشون و ایالت بعزم رزم  
سلطان محمود بجانب دار السلطنت هرات (on fol. 98<sup>a</sup>).

عزم فرمودن خاقان زمان شاه گیتی ستان به تسخیر هندوستان  
جهت انتظام ملک و تنبیه سکهان و قادیب گردنکشان (on fol. 103<sup>b</sup>).

مراجعت فرمودن پادشاه جم جاه گیتی ستان فلک جناب بسمت  
خراسان از شهر لاہور و ملک پنجاب (on fol. 107<sup>a</sup>).

تباہ شدن کار سلطان محمود و گریختن او به سمت کوهستان و  
مراجعت فرمودن بفتح و فیروزی حضرت خاقان زمان (on fol. 110<sup>b</sup>).

The author brings down the history of *Shāh Zamān* to 14 *Shābān*, A.H. 1212 = A.D. 1798, and promises to narrate further events of the reign hereafter. Notices of the distinguished persons of *Shāh Zamān*'s court, as follows:—

Nobles, fol. 114<sup>a</sup>; Chiefs and Generals, fol. 116<sup>a</sup>; Warriors, fol. 117<sup>a</sup>; Zamindārs, fol. 118<sup>b</sup>; *Shūbahdārs* and Governors, fol. 120<sup>b</sup>.

Description of the Panjab and of the routes leading from Peshawar to Kabul, Kandahar and Herat, fol. 124<sup>a</sup>.

Accounts of the tombs of the *Chishtī* saints, fol. 138<sup>b</sup>.

Notices on the relatives and ancestors of Abū Muḥsin, fol. 140<sup>a</sup>.

Curious anecdotes, fol. 145<sup>a</sup>.

*Shāh Zamān*'s letters to *Shāh 'Ālam*, fol. 154<sup>a</sup>.

*Shāh Zamān*'s letters to Prince Mirzā Akbar *Shāh*, son of *Shāh 'Ālam*, fol. 156<sup>b</sup>.

Aḥmad Shāh's letters to Mu'in-ul-Mulk, son of I'timād-ud-Daulah Qamar-ud-Dīn Khān, fol. 158<sup>a</sup>.

Timūr Shāh's letter, fol. 158<sup>b</sup>.

Shāh Zamān's letters to Chiefs and Nobles, fol. 161<sup>b</sup>.

The work is noticed in Morley, *Descr. Cat.*, p. 76, under the title تاریخ نسب نامہ احمد شاہ درانی. 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 Jumādā II., A.H. 1213, the author says that he finished the transcription at Lucknow on that day:—

تا اینجا بقط بندہ درگاه میر امام الدین حسینی مؤلف و جامع  
این نسخه حسین شاہی قلبی شد در بلدہ لکھنؤ بتاریخ ہستم  
شہر جمادی الثانی سنہ ۱۲۱۳ ہجری نبوی باتمام رسید -

Written in ordinary Nasta'liq, within coloured ruled borders. Marginal notes are found in one or two places.

### No. 531.

fol. 148; lines 19; size  $13 \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

امیر نامہ

### AMÎR NÂMAH.

A history of the Afghan General Amîr-ud-Daulah Muḥammad Amîr Khān, by Basāwan Lal, poetically surnamed Shādān, son of Nansukh or Nayansukh Rāi Kayath, of Bilgrām, Lucknow.

بساوندعل متخلص شادان بن نسکھہ رای قوم کایتھہ مکسینہ  
ساکن خطہ پاکہ بالگرام متعلقہ لکھنؤ

Beginning:—

بنام مہبدار کون و مکان  
کہ فتح و شکست است در حکم آن

We learn from the preface that for twelve years the author was a Nā'ib Munshī to Rāi Dātā Rām, son of Himmat Rāi, and that he wrote the present work at the desire of Amîr Khān and his son Wazīr-ud-

Daulah Muhammad Wazir Khân Bahādūr. The date of composition, A.H. 1240 = A.D. 1824, is expressed by the chronogram :—

یادگار 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 Rien, iii., p. 1019. Written in ordinary Nasta'liq, within coloured ruled borders, with the headings in red.

Spaces for the pictures of Amīr Khân's family have been left blank throughout.

Not dated; must be early 19th century.



## HISTORY OF TURKEY.

No. 532.

foll. 190; lines 26; size  $13\frac{1}{2} \times 9\frac{1}{2}$ ;  $9\frac{1}{4} \times 5\frac{3}{4}$ .

هشت بهشت

## HASHT BIHISHT.

"The Eight Paradises."

History of the first eight sovereigns of the Ottoman dynasty, from 'Uṣmān Beg Ġāzi (A.H. 699-726 = A.D. 1299-1326), the founder of the dynasty, to Sultān Bāyazīd Khān II. (A.H. 886-918 = A.D. 1481-1512), in three volumes.

Author: Maulānā Ḥakīm-ud-Dīn Idrīs bin Maulānā Ḥusām-ud-Dīn 'Alī-ul-Bidlīsī.

مولانا حکیم الدین ادریس بن مولانا حسام الدین علی البدلیسی

The author, a native of Bidlis in Kurdistān, was attached to the service of the Aq-quyunlu prince Ya'qūb Beg (A.H. 883-895 = A.D. 1478-1489), in whose name he wrote, A.H. 890 = A.D. 1485, a congratulatory letter to Sultān Bāyazīd II., who highly appreciated it for its elegant style. Shāh Ismā'il's advance compelled the author to take refuge in Turkey, where he was warmly received at the Sultān's court in A.H. 907 = A.D. 1501. He continued to enjoy the same favour from the Sultān'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 Dul-hijjah, 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 Qasīdahs.

We are told in the preface that Sultān Bāyazīd 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 'Aṭā Malik Juwaynī, Waṣṣāf, Mu'in-ud-

Dīn Yazdī and Shāraf-ud-Dīn Yazdī. He completed it in two years and six months. The Arabic title given to the work is:

کتاب الصفات الشمانیه فی اخبار القیاصرة العثمانیه

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, Descr. 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 (کتیبه) 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:—

تبارک الذي بيده الملك و هو علي كل شئي قدير حسبنا الله  
ونعم الوكيل نعم المولي ونعم النصير الخ

Contents:—

Preface, fol. 1<sup>b</sup>.

Introduction (طليعه), in two sections, (1) the science of history, fol. 12<sup>a</sup>;  
(2) pre-eminence of the Ottoman house and of the present work,  
fol. 16<sup>a</sup>.

Katibah I.:

Beginning of the prologue, fol. 20<sup>b</sup>:—

او مضت من ذكر بسم الله الرحمن الرحيم  
من لساني لمعة او مت الي النهج الثويم

Beginning of the Katibah, fol. 21<sup>a</sup>:—

واين دفتر نخستين است از كتاب الصفات الشمانيه في ذكر  
القياصرة العثمانيه در ذكر اخبار و آثار قيصر اول اسلام ابو  
المجاهدين عثمان بيگ چنت مقام واين كتيبه مشتمل است بر  
طليعه و دو مقدمه و پانزده دامتان -

It is divided into a Tali'ah, two Muqaddimahs, fifteen Dāstāns (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. 21<sup>a</sup>.

*Muqaddimah.* (1) called مقدمة صغرى. The early wars of the Osmanlis and their connection with the Saljûqis, fol. 30<sup>a</sup>.

(2) called مقدمة كبرى. History of 'Uṣmân Beg's accession to the throne, and of contemporary sovereigns, fol. 42<sup>b</sup>.

*Fourteen Dâstâns.* The first six relate to 'Uṣmân Beg's wars and conquests before his accession, fol. 48<sup>a</sup>, and the last eight to those which followed that event, fol. 61<sup>a</sup>.

*Khâtimah.* 'Uṣmân Beg's death, fol. 79<sup>b</sup>.

*Katibah II.:*

Beginning of the prologue, fol. 83<sup>b</sup>:

بسم الله الرحمن الرحيم  
سر ورق دفتر سر حکیم

Beginning of the *Katibah*, fol. 84<sup>a</sup>:—

از کتاب کتاب الصفات الثمانيه في اخبار الثياصوره والغلثاء  
العثمانيه —

Divided into a *Tali'ah*, two *Muqaddimahs*, and eighteen *Dâstâns*, thus:—

*Tali'ah.* On the reason of the transfer of sovereignty, fol. 84<sup>a</sup>.

*Muqaddimah.* (1) Qualities and virtues of Ūr *Khân*, fol. 85<sup>a</sup>;  
(2) account of his accession, and of contemporary kings, fol. 86<sup>b</sup>.

*Dâstâns.* His wars and conquests, fol. 91<sup>a</sup>.

*Katibah III.:*

Beginning of the prologue, fol. 132<sup>b</sup>:

هست بسم الله الرحمن الرحيم  
مطلع النوار قران حکیم

Beginning of the *Katibah*, fol. 133<sup>a</sup>:—

از کتاب کتاب الصفات الثمانيه . . . . . و آن دفتر ثالث  
است از تاريخ مسعودي به هشت بهشت —

It is similarly subdivided, and treats of the reign of Murâd:—

*Tali'ah.* Fol. 133<sup>a</sup>.

*Muqaddimah.* (1) Fol. 135<sup>b</sup>; (2) fol. 137<sup>a</sup>.

*Dâstâns* (eighteen). Fol. 138<sup>b</sup>.



## No. 533.

fol. 191-372; lines and size same as above.

## Vol. II.

Continuation of the preceding.

## Katibah IV.:

Beginning of the prologue, fol. 191<sup>b</sup>:—

بسم الله الرحمن الرحيم  
لوحه نوريسست ز لوح قدیم

Beginning of the Katibah, fol. 192<sup>b</sup>:—

- از کتاب کتاب هشت بهشت و دفتر چارم از تواریخ و اخبار  
..... در ذکر قیصر چارمین از آل عثمان ..... سلطان بایزید  
یلدرم خان -

It is subdivided into two Muqaddimahs, fol. 192<sup>a</sup> and 195<sup>a</sup> respectively, and sixteen Dāstāns, fol. 200<sup>a</sup>, and treats of the reign of Bāyazīd Yildirim. The fourteenth Dāstān, fol. 229<sup>b</sup>, is defective. It breaks off after four or five lines, and the lower half of fol. 229<sup>b</sup> and the whole of fol. 230<sup>a</sup> are left blank, after which the sixteenth Dāstān begins on fol. 230<sup>b</sup>. It is wanting in Rieu's copy.

## Katibah V.:

Beginning of the prologue, fol. 240<sup>b</sup>:—

هست بسم الله الرحمن الرحيم  
مخزن اسرار قران حکیم

Beginning of the Katibah:—

- از کتاب کتاب هشت بهشت در اخبار قیصر پنجم از  
قیاصره اسلام و ملطین معدلت سرشت الخ

It is devoted to the reign of Muḥammad I., is subdivided into a Muqaddimah, fol. 241<sup>a</sup>, twenty-eight Dāstāns, fol. 247<sup>a</sup>, and a Khâtimah (wanting in Rieu's copy), fol. 297<sup>b</sup>.

## Katibah VI.:

Beginning of the prologue, fol. 300<sup>b</sup>:—

ابتدای صار بسم الله الرحمن الرحيم  
از مرادی ههنا ذکر له خطب عظیم

Beginning of the Katibah:—

از کتاب کتاب هشت بهشت . . . . و این دفتر در ذکر  
اخبار لطائف آثار قیصر ششم است —

It treats of the reign of Murād II., and is subdivided into two Muqaddimahs, fol. 301<sup>a</sup> and 312<sup>a</sup> respectively, and twenty-four Dāstāns, fol. 317<sup>b</sup>.

## No. 534.

fol. 373–690; lines and size same as above.

## Vol. III.

Continuation of the preceding.

## Katibah VII.:

Beginning of the prologue, fol. 373<sup>b</sup>:—

هست بسم الله الرحمن الرحيم  
منیر حمد خداوند کریم

Beginning of the Katibah, fol. 374<sup>a</sup>:—

از کتاب کتاب هشت بهشت در تاریخ آثار و اخبار قیصر  
مابع —

It treats of the history of Muḥammad II., and is divided into a Muqaddimah, a Qalb, two Junāḥs and twenty-nine Dāstāns, as follows:—

Muqaddimah, in two Tal'ahs. (1) The accession of Muḥammad II., fol. 374<sup>b</sup>. (2) Account of contemporary kings and men of learning, fol. 381<sup>a</sup>.

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. 388<sup>b</sup>.

Junâh. (1) His children, fol. 422<sup>a</sup>; (2) his Wazirs and Generals, fol. 424<sup>b</sup>.

Dâstâns. Of the twenty-nine Dâstâns, fol. 429<sup>a</sup>, seven, relating to wars with Muslims, are said to belong to the right wing, *ميمنه*, and twenty-two, treating of wars with infidels, form the left wing, *ميسره*.

Katibah VIII.:

Beginning of the prologue, fol. 532<sup>b</sup>:—

صبح بسم الله الرحمن الرحيم  
مطلع الانوار من وجه كريم

Beginning of the Katibah, fol. 533<sup>a</sup>:—

از كتاب الصفاى الشمايه . . . . . از كتاب هشت بهشت  
دراخبار خليفه ثامن -

It is devoted to the reign of Bâyezid II., and is subdivided into a Muqaddimah, a Tali'ah, a Qalb, and two Ba's, thus:—

Muqaddimah. Pre-eminence of Bâyezid II.'s reign, and history of contemporary kings, fol. 533<sup>b</sup>.

Tali'ah. Qualities and virtues of Bâyezid II.; his pious foundations and constructions, fol. 540<sup>a</sup>.

Qalb. His accession, fol. 563<sup>b</sup>.

Ba's. (1) Wars, conquests, and other events connected with his reign, in eight Dâstâns of the right wing, and ten of the left, fol. 569<sup>a</sup>. The last Dâstân 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 Mahmûd's children, A.H. 911 = A.D. 1505. (2) In two sections (Junâh): (i) Children of Bâyezid II., fol. 648<sup>a</sup>; (ii) his Wazirs, Nobles, Generals, Qâdis and 'Ulamâ, fol. 657<sup>a</sup>. The last section ends with a notice of Flûz Beg's appointment as Governor of Bosnia in A.H. 912 = A.D. 1506.

The *Khâtimah*, written entirely in verse, begins thus on fol. 681<sup>b</sup>:—

خداوندا کریمای نیازا  
بسلطانی تولی الحق برازا



It is a later addition, and deals with an account of the domestic feud which resulted in the deposition of Bayazid II. and the accession of Salim I.

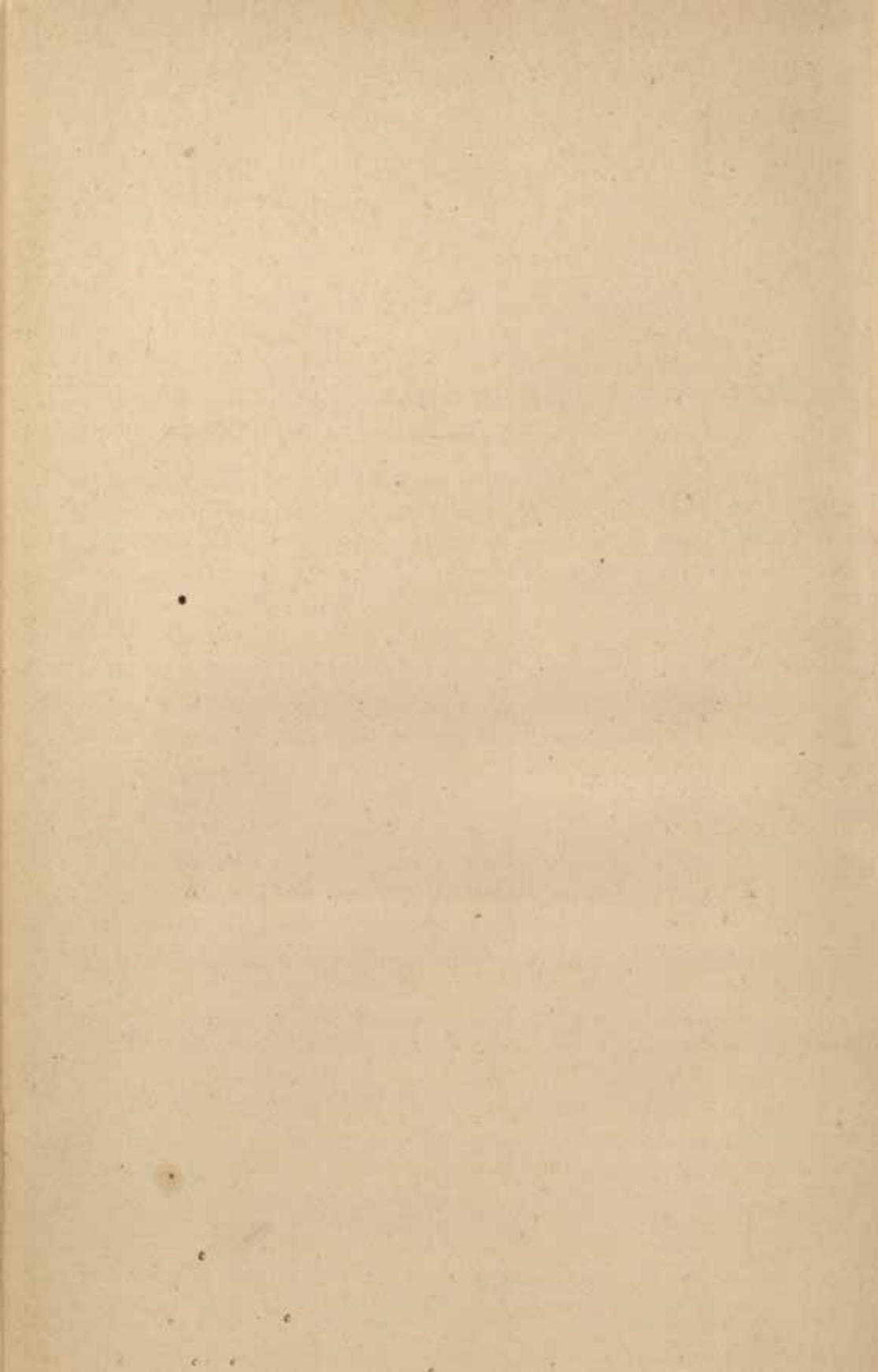
The author's Salim Nâmah, containing the history of Sultân Salim, is noticed in Rieu, i., p. 218.

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:—

.....ام الدين علي البدليسي

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.

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WHEN the printing of this volume was nearly complete, I discovered in the Bûhâr Collection of manuscripts at the Imperial Library, Calcutta, a copy of a poetical anthology by Sharaf-ud-Din 'Alî Yazdî (*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.

Sharaf calls it in the preface *تحفة الفقير وحديقة الصفي* *Tuḥfat-ul-Faqîr wa Hadyat-ul-Ḥaqr*. It is a collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged in sixty-four Bâbs according to the topics of which they treat. The most prominent of the Arabic poets from whom the selections are made, are: 'Alî bin Abû Ṭâlib, Imâm Zayn-ul-'Âbidîn, Abû 'Alî Sinâ, Ḥassân bin Şâbit and Abu'l-Faṭḥ Bustî. The number of Persian poets is vast, ranging from the age of Firdausî to Sharaf's own time. The copy, written in ordinary but learned Nasta'liq, is dated A.H. 1019.

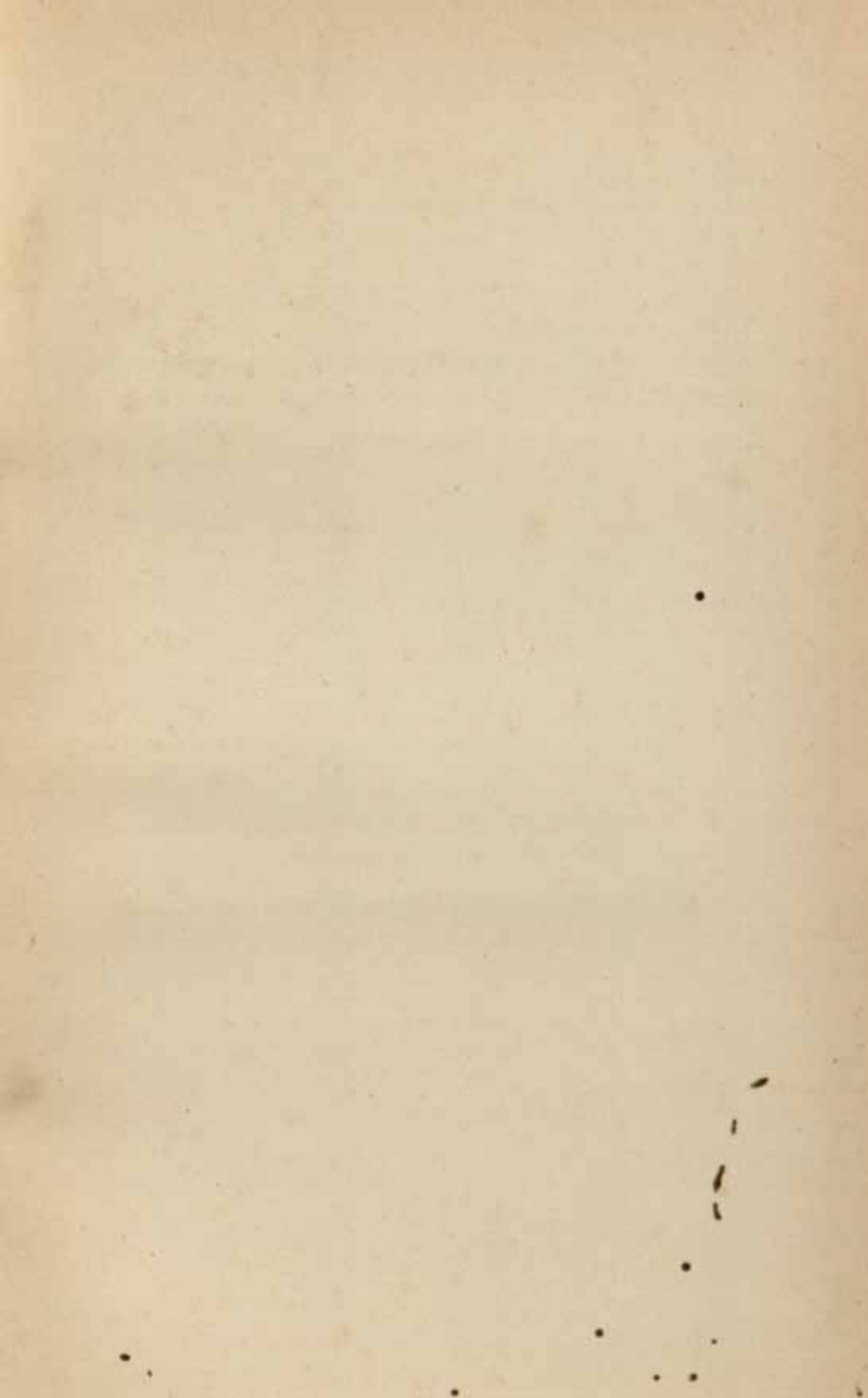
When the printing of this volume had already got beyond No. 455, I received by the kindness of Prof. E. G. Browne, of Cambridge, copies of his monograph on the *Mujmal-i-Faṣîḥî*, reprinted from "*Le Muséon*," Sér. III., Tom. i., No. 1.

One more point. I ought in describing the *Mukhtâr Nâmah* (No. 504) to have stated that it was written during the reign of one Nizâm Shâh. 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 Shihâbis from the Khutbah, 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.





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