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

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE SUPERVISION OF
SIR E. DENISON ROSS, KT., C.I.E., PH.D.
Catalogue

of the

Arabic and Persian Manuscripts

in the

Oriental Public Library

at

Bankipore

14499

Volume VII.

Indian History

Prepared by

Maulavi Abdul Muqtadir

Khan Saheb

Patna

Superintendent Government Printing, Bihar and Orissa

1921
LONDON:
PRINTED BY WILLIAM GLOWES AND SONS, LIMITED,
DUKE STREET, STAMFORD STREET, S.E.I.
PREFACE.

The present volume of the Catalogue deals exclusively with Indian Histories, and completes the list of historical works in Persian contained in the Bankipur Library. It also comprises a description of the Official Manuals, Memoirs, Travels, Geography, Cosmography, Itineraries and Topography in that language.

Of the MSS. noticed in this volume the following are worthy of attention:

No. 547. A unique history of Firuz Shāh composed in the twentieth year of his reign.

No. 551. A very interesting and beautifully illuminated copy of a hitherto unknown history of Akbar and his ancestors, illustrated by his Court painters, and containing an autograph note of the emperor Shāh Jahān.

No. 556. A copy of the Sawānīḥ-i-Akbarī, of which very few copies are extant.

No. 557. The oldest extant copy of the earliest version of Jahāngīr's Memoirs, seized from the Library of Qūṭb-ul-Mulk at Ḥaydarābād by Prince Muḥammad Sultān, the eldest son of Aurangzīb.

No. 565. A valuable and correct copy of a complete history of Shāh Jahān, written by the order of Mīrzā Sultān Naṣar of Aurangzīb's time.

No. 566. A copy of another complete history of Shāh Jahān, containing beautiful miniatures painted in the highly
finished Indian style, and bearing the signatures of their Majesties the King-Emperor and the Queen-Empress, to whom the MS. was shown on the occasion of their visit to Delhi in 1911.

No. 622. A very beautiful and interesting MS. containing the military accounts of Ranjit Singh.

No. 634. An old MS., dated a.h. 840, containing two cosmographical works.


The next volume will contain the works of Biography, of which the Library possesses a very rich collection. This volume, which is ready for the press, has also been compiled by Maulavi Abdul Muqtadir, whose careful and accurate work has received recognition from Persian scholars in many countries.

E. DENISON ROSS.
# TABLE OF CONTENTS

**General History of India.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tabaqát-i-Akbari</td>
<td>535</td>
<td>1</td>
</tr>
<tr>
<td>Muntakhab-ut-Tawārikh</td>
<td>536</td>
<td>6</td>
</tr>
<tr>
<td>Tārikh-i-Ḥaqqi</td>
<td>537</td>
<td>8</td>
</tr>
<tr>
<td>Gulshan-i-Ībrāhimi</td>
<td>538-539</td>
<td>10</td>
</tr>
<tr>
<td>Khulāṣat-ut-Tawārikh</td>
<td>540</td>
<td>12</td>
</tr>
<tr>
<td>Haft Gulshan</td>
<td>541</td>
<td>15</td>
</tr>
<tr>
<td>Chahār Gulshan</td>
<td>542</td>
<td>17</td>
</tr>
<tr>
<td>Ḥaqqiṣathā-i-Hindūstān</td>
<td>543</td>
<td>19</td>
</tr>
<tr>
<td>Bahār-ul-Mawwāj</td>
<td>544</td>
<td>20</td>
</tr>
<tr>
<td>A history of Shāh ‘Ālam</td>
<td>545</td>
<td>24</td>
</tr>
</tbody>
</table>

**Particular Histories of India.**

**Sultāns of Dīlī.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tārikh-i- Firūz Shāhi</td>
<td>546</td>
<td>26</td>
</tr>
<tr>
<td>Sirat-i- Firūz Shāhi</td>
<td>547</td>
<td>28</td>
</tr>
</tbody>
</table>

**Lūdū and Sūr Dynasties.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tārikh-i-Dā’ūdī</td>
<td>548</td>
<td>34</td>
</tr>
</tbody>
</table>

**History of the Timurids.**

**Bābur.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wāqi’āt-i-Bāburi</td>
<td>549</td>
<td>36</td>
</tr>
</tbody>
</table>

**Humāyūn.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tādkirat-ul-Wāqi’āt</td>
<td>550</td>
<td>38</td>
</tr>
</tbody>
</table>

**Akbar.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tārikh-i-Khāndān-i-Timūriyah</td>
<td>551</td>
<td>40</td>
</tr>
<tr>
<td>Akbar Nāmah</td>
<td>552-553</td>
<td>49</td>
</tr>
<tr>
<td>Ā’in-i-Akbari</td>
<td>554-555</td>
<td>51</td>
</tr>
<tr>
<td>Sawāníh-i-Akbari</td>
<td>556</td>
<td>52</td>
</tr>
</tbody>
</table>
# Table of Contents

**Jahāngīr.**  
- Jahāngīr Nāmāh ... ... 557–558 ... 54  
- Iqbal Nāmāh-i-Jahāngīr ... ... 559–562 ... 60  
- Ma’āṣir-i-Jahāngīr ... ... 563 ... 63

**Shāh Jahān.**  
- Āṣār-i-Shāh Jahānī ... ... 564 ... 65  
- Shāh Jahān Nāmāh ... ... 565 ... 67  
- Pādishāh Nāmāh ... ... 566 ... 71  
- Latīf-ul-Akhbār ... ... 567 ... 75  
- Mulakhkhas ... ... 568 ... 78  
- ‘Amal-i-Sāliḥ ... ... 569–570 ... 78  
- A short history of Babur, Akbar and Shāh Jahān ... ... 571 ... 79

**Aurangzīb.**  
- Tārikh-i-Shāh Shujā‘i ... ... 572 ... 81  
- Fathiyah-i-Ibrīyah ... ... 573–575 ... 82  
- ‘Alamgīr Nāmāh ... ... 576–577 ... 85  
- Ma’āṣir-i-‘Alamgīr ... ... 578 ... 86

**Successors of Aurangzīb.**  
- Tārikh-i-Irādat Khān ... ... 579 ... 88  
- Tārikh-i-Muḥammad Shāh ... ... 580 ... 89  
- Tārikh-i-Ālt ... ... 581 ... 90  
- Siyar-ul-Muta‘akkhirin ... ... 582–584 ... 91  
- Mulakhkhas-ut-Tawārikh ... ... 585 ... 94  
- Tārikh-i-Shāh ‘Alam ... ... 586 ... 95  
- Ibrat Nāmāh ... ... 587–589 ... 96  
- Anonymous history ... ... 590 ... 100

**The Timurids: General.**  
- Taḏkiraṭ-us-Salāṭin-i-Chagatā ... ... 591 ... 103  
- Muntakahāb-ul-Lubāb ... ... 592 ... 105  
- Tārikh-i-Muẓaffari ... ... 593 ... 108  
- Khulāṣat-ut-Tawārikh ... ... 594 ... 109  
- Jām-i-Jam ... ... 595–596 ... 114
# TABLE OF CONTENTS

**LOCAL HISTORIES OF INDIA.**

**SIND.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chach Nāmah</td>
<td>597</td>
<td>117</td>
</tr>
<tr>
<td>Beglār Nāmah</td>
<td>598</td>
<td>119</td>
</tr>
<tr>
<td>Tārikh-i-Sind</td>
<td>599</td>
<td>121</td>
</tr>
</tbody>
</table>

**TATTAH.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tārikh-i-Ṭāhiri</td>
<td>600</td>
<td>124</td>
</tr>
</tbody>
</table>

**KASHMĪR.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wāqi'āt-i-Kashmir</td>
<td>601</td>
<td>126</td>
</tr>
</tbody>
</table>

**BHARATPŪR.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tārikh-i-Bharatpūr</td>
<td>602</td>
<td>129</td>
</tr>
</tbody>
</table>

**ROHILLAHS.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gul-i-Raḥmat</td>
<td>603</td>
<td>131</td>
</tr>
</tbody>
</table>

**OUDE.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Imād-us-Sa'ādat</td>
<td>604</td>
<td>133</td>
</tr>
<tr>
<td>Tārikh-i-Muḥtashim</td>
<td>605</td>
<td>135</td>
</tr>
</tbody>
</table>

**BALGRĀM.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tabširat-un-Nāzirin</td>
<td>606</td>
<td>137</td>
</tr>
</tbody>
</table>

**BANĀRAS.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuḥfah-i-Tāẓah</td>
<td>607</td>
<td>140</td>
</tr>
<tr>
<td>Anonymous history</td>
<td>608</td>
<td>141</td>
</tr>
</tbody>
</table>

**BENGAL.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muẓaffar Nāmah</td>
<td>609</td>
<td>143</td>
</tr>
</tbody>
</table>

**GUJARĀT.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mir'āt-i-Sikandari</td>
<td>610</td>
<td>144</td>
</tr>
<tr>
<td>Mir'āt-i-Aḥmadi</td>
<td>611</td>
<td>145</td>
</tr>
</tbody>
</table>

**'ĀDIL SHĀHĪS.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basāṭīn-us-Salāṭīn</td>
<td>612</td>
<td>148</td>
</tr>
</tbody>
</table>

**QUṬUB SHĀHĪS.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tārikh-i-Sultān Muḥammad Quṭub Shāhī</td>
<td>613</td>
<td>150</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS.

<table>
<thead>
<tr>
<th>Nizáms</th>
<th>Nos.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anonymous history</td>
<td>...</td>
<td>614</td>
</tr>
<tr>
<td>Tārīkh-i-Imād-ul-Mulk</td>
<td>...</td>
<td>615</td>
</tr>
<tr>
<td>Āṣaf Nāmah</td>
<td>...</td>
<td>616</td>
</tr>
<tr>
<td>Waqā'ī-i-Dakan</td>
<td>...</td>
<td>617</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Holkars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waqā'ī-i-Holkar</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mysore</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tārīkh-i-Ḥamid Khān</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Official Manuals, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rūznāmeh-i-Shāh ʿĀlam</td>
</tr>
<tr>
<td>Dastūr-ul-ʿAmal-i-Salāṭin-i-Hind</td>
</tr>
</tbody>
</table>

| Military accounts of Ranjit Singh | ... | 622 | 165 |

<table>
<thead>
<tr>
<th>Memoirs and Travels</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Ibrat Nāmah</td>
</tr>
<tr>
<td>Ṭadkirat-ul-Āhwāl</td>
</tr>
<tr>
<td>Hālāt-ul-Ḥaramayn</td>
</tr>
<tr>
<td>Masīr-i-Tālibī</td>
</tr>
<tr>
<td>Mīrāt-ul-Āhwāl-i-Jahān Numā</td>
</tr>
<tr>
<td>Ḥayrat-Nāmah-i-Sufarā</td>
</tr>
<tr>
<td>Zubdat-ul-Akhbār</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Geography and Cosmography</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nuzhat-ul-Quṭūb</td>
</tr>
<tr>
<td>'Ajā'ib-ul-Makhlūqāt and another similar work</td>
</tr>
<tr>
<td>'Ajā'ib-ul-Buldān</td>
</tr>
<tr>
<td>Haft Iqlīm</td>
</tr>
<tr>
<td>Ḥadiqat-ul-Aqālim</td>
</tr>
<tr>
<td>Shujā'-i-Ḥaydarī</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Itineraries and Topography</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaḍb-ul-Quṭūb</td>
</tr>
<tr>
<td>Tārīkh-i-Āgraḥ</td>
</tr>
<tr>
<td>Tafrīḥ-ul-ʿImārat</td>
</tr>
</tbody>
</table>
PERSIAN MANUSCRIPTS.

GENERAL HISTORY OF INDIA.

No. 535.

foll. 529; lines 21; size $10\frac{1}{4} \times 7\frac{3}{4}$; $8 \times 5\frac{3}{4}$.

طبقات اكبر

TABAQT-I-AKBARI.

A general history of India from the time of Subuktigin, A.H. 367 = A.D. 977, to the end of the thirty-eighth year of Akbar's reign, A.H. 1002 = A.D. 1593.

Author: Nizam-ud-Din Ahmad bin Muhammad Muqim ul-Harawi, نظم الدين أحمد بن محمد مقيم الهروي.

Beginning:

سياس رفعه اساس يادشاه حقيقى را منزد كه جل عقد نظام

عالم وربط مهام بي بي آدم الالف

Khwajah Nizam-ud-Din Ahmad, according to his own statement in the preface, was descended from Khwajah 'Abd Ulla Anšari (b. A.H. 396 = A.D. 1005, d. A.H. 481 = A.D. 1088), the celebrated saint of Herat. His father Khwajah Muqim Harawi at first held the office of Diwan under Babur. After the death of this emperor, when Humayun conquered Gujarat and left the province in charge of Mirza 'Askari, Khwajah Muqim was appointed Wazir to the Mirza. He subsequently served under Akbar, in whose reign he died. His son Khwajah Nizam-

VOL. VII.
ud-Din, known for his clear intellect and administrative capacity, held influential military commands under the emperor Akbar. In the 29th year of Akbar's reign, when I'timad Khân was the governor of Gujarât, Nizâm-ud-Din was appointed Bakhshî of that province, which post he continued to hold for a long time, and subsequently Bakhshî of the empire in the 37th year of the reign, when Asaf Khan marched against Raipûnî. He died of fever at the age of forty-five, on the 23rd of Safar, A.H. 1003 = A.D. 1594, in the 39th year of the reign.

Bada'uni (vol. ii., p. 396), who was an intimate friend of Nizâm-ud-Din's, speaks of him in enthusiastic terms and bitterly laments his death. He remarks that there was not a single man who did not shed tears at his funeral, did not recall to mind his noble qualities, and did not bite the back of the hand with grief. As to himself, Bada'uni observes that he was so much afflicted by the bereavement that he vowed he would never thereafter make friends with any mortal, and began to lead a retired life:

و این واقعه را اعظم مصالح و نوایب دانسته عربت کلي ازان
گرفته ديگردم مجمع با افراد انساني نزدم وزاوانه خمون لازم گرفتم

Bada'uni wrote the following Qit'ah on his friend's death; the last line expresses the date A.H. 1003:

رفت میرزا نظام الالین احمد
موی عرش و چست و زیبا رفت
جوهر او را ز بسکه عالی بود
در جوار ملك تعالي رفت
قادري یافته سال تاریخش
گوهر بي پها ز دنيا رفت

An account of the author's life will be found in Elliot's Bibliographical Index, vol. i., pp. 180-84. See also Blochmann's A'ini-Akbari, vol. i., pp. 420, 514.

In the preface the author states that, in obedience to his father's advice, he had from his very boyhood devoted himself to the study of historical works; that although there were several separate histories dealing with special dynasties, periods, or minor kingdoms, such as Dihli, Gujarât, Mâlwa, Sind, there did not exist any work treating of the general history of India. He therefore conceived the idea of supplying that deficiency by writing a history which might comprehend the whole of India, commencing from the dawn of Islam in India in the time of Subuktagin, A.H. 367, to A.H. 1001, the 37th year of Akbar's
reign. He then goes on to say that by a fortunate coincidence the word Niẓām (a contracted form of his name Niẓām-ud-Dīn) forms a chronogram of the date of the composition, A.H. 1001; but in the body of the work the author brings down the account to the end of the 38th year of Akbar's reign, corresponding to A.H. 1002, and expresses a desire that he may live to continue the work to a later period.

The author enumerates the following works on which he has based this composition:—

(1) Tārikh-i-Yamānī; (2) Tārikh-i-Zayn-ul-Akhbār; (3) Raudat-us-Safā; (4) Tāj-ul-Ma'āṣir (wrongly written تأريخ المأثور); (5) Tabaqāt-i-Nāsirī; (6) Khazā’in-ul-Futūḥ (wrongly called خزان الفتوح); (7) Tuğluk Nāmah; (8) Tārikh-i-Firāz Shāhī by Diyā-i-Barāni; (9) Futūḥat-i-Firāz Shāhī; (10) Tārikh-i-Mubārak Shāhī (called here مبارك السلطان شاهي); (11) Tārikh-i-Futūḥ us-Salāṭīn (called here Tārikh Futūḥ Sultan); (12) Tārikh-i-Mahmūd Shāhī Mandū (like Rieu's copy this reads here Hindī instead of Mandū); (13) Tārikh-i-Mahmūd Shāhī Khurd Mandū (Hindī again written here for Mandū); (14) Tabaqāt-i-Mahmūd Shāhī Gujarātī; (15) Ma'āṣir-i-Mahmūd Shāhī Gujarātī; (16) Tārikh-i-Muḥammadi; (17) Tārikh-i-Bābādur Shāhī; (18) Tārikh-i-Bahmanī; (19) Tārikh-i-Nāsirī wa Muẓaffar Shāhī; (20) Tārikh-i-Mirzā Ḥaydar; (21) Tārikh-i-Kashmirī; (22) Tārikh-i-Sind; (23) Tārikh-i-Bābūri; (24) Waqī'āt-i-Bābūri; (25) Tārikh-i-Ibrāhīm Shāhī; (26) Waqī'āt-i-Muṣhtaqī; (27) Waqī'āt-i-Ḥaḍrat-Jannat Āshiyānī Humāyūn Pādishāh.

Several of the works enumerated in the above list, e.g. (17), are only known to us by name, from this and similar lists of authorities.

A detailed account of the contents of the work is given in Morley's Descriptive Catalogue, p. 158, and in Elliot's Bibliographical Index, loc. cit. An English translation of a considerable part of the work will be found in Elliot's History of India, vol. v., pp. 177-476. The work is also mentioned in Stewart's Catalogue, p. 11; Uri, p. 277; Critical Essay, p. 38; Anmer's Munich Catalogue, p. 83; Nassau Lees, J.R.A.S., N.S., vol. iii., p. 451; Copenhagen Catalogue, p. 21; Rieu, i., p. 220; Ethé, Bodl. Lib. Catalogue, Nos. 184-191; Ethé, Ind. Office Lib. Catalogue, Nos. 225-232.

An extract comprising the last portion of Akbar's reign, with copious marginal and interlinear notes of great value (most probably in the handwriting of Dr. H. Blochmann), is preserved in the Bûhár Library.

The work is being edited and translated in the Bibliotheca Indica Series. Lithographed, Nâmi Press, Lucknow, 1875.

It is also called Tabaqāt-i-Akbar Shāhī and Tārikh-i-Niẓāmī, but it is better known as Tabaqāt-i-Akbarī.
Although the work is not totally free from chronological mistakes, which Bada’uni ascribes to the omission of the intercalary days, and a confusion of solar and lunar years, it enjoys the unique distinction of being the earliest of the general histories of India, composed upon a new model, in which India alone forms the subject-matter. In its compilation the author received help from the learned historian Mir Muhammad Ma’sūm Bhakari (who wrote the Tārikh-i-Sind in about A.H. 1008 = A.D. 1599, and died c. A.H. 1015 = A.D. 1606) and several other persons of note. It forms the basis of all the subsequent works written on the same subject and is held in high estimation as a standard authority. Firūstah freely borrows from this work, and his history of Hindūstān and the Deccan is formed on the same plan. Bada’uni openly admits that his Muntakhab-ut-Tawārikh is an abridgment of this valuable work. From the preface to the Ma’āṣir-i-Rahimi we also learn that most of the historical portions of the said work are mere extracts from the Tabaqāt.

The work is divided into a Muqaddimah (introduction), nine Tabaqāt (stages), and a Khātimah (conclusion), as follows:—


مقدمة — در بيان احوال غزنویان از ابتدا، مسکتکین از
سنہ سبع وستین و تلخماية تا سنہ ابتدا و ثامین
و خمسماية — دویست و پانزدہ سال — پانزدہ لفرا

Tabaqāh I. History of the kings of Dihli from Sultan Mu’izz-ud-

(1) طبیعت سلطانی دھلی از ابتدا، زمان سلطان معز الدین
غوری کہ بادل دھلی را متصرف شدہ حاکم گذاشت
تا زمان سعادت قرون حضرت خلیفہ الہی می، و شش
نفر از سنہ اربع و سبیعین و خمسمايہ تا سنہ ابتدا
والف هیری — کھھلا سد و کھ هل و هم ش سال

Here the author closes the history of Akbar (fol. 342°), with a promise that if time favours him he will record the further events of this emperor’s reign; but most probably he did not survive to fulfil the promise. This is followed by biographical notices of the grandees, nobles, learned men and poets of the time of Akbar. These notices, written without any rubric or distinguishing marks, are arranged as follows:—Amir, fol. 342°; Scholars and men of letters, fol. 348°; Saints, fol. 351°; Philosophers, fol. 352°; Poets, fol. 353°.

(3) طبقة دكّان – سي و بشن لفر – آباد. سنة ثمان و أربعين و سبعمئة سأنا النَّٰح، و الف – دويسن و بنياح و قهرامال –


(۰) طبقة گجرات – مدیت سلطنت ایشان آز سنه ثانیه و تسعین و سبعمیا سا سنی نمائی و نسماکی مدیت یک صد و هشتاد و هفتم سال – شانزده لفر –

This section is followed by a large lacuna. After the account of Muzaffar Shāh, the last king of Gujarāt, who reigned from A.H. 969 to 980 = A.D. 1561–1572, the narrative begins with the fifth Tabaqah. So the whole of the fourth Tabaqah, treating of the history of the kings of Mālwa, from A.H. 809–977 = A.D. 1406–1569, is wanting.

Tabaqah V. Kings of Bengal from A.H. 741–984 = A.D. 1340–1576, fol. 464⁴b.

(۵) طبقة بنگال – بیست و یکم لی یکصد و نود و هشت سال از سنه احده و اربعین و سبعمیا سا سنی

تسع و تسماکی (اربع و نمائی و تسماکی)


(۶) طبقة جوئپور – نود و هفت سال – پنج تی – از سنه اربعین و نمائی و سبعمیا الی سنه احده و نمائی

و نمائیا –


(۷) حکم کشمر از سنه سبع و اربعین و سبعمیا تا سنه خمس و تسعین و تسماکی – دویست و پیچ و همه سال


(۸) طبقة سند از سنه سبیل و نمائی تا سنه احده و الف

The conclusion (Khātimah), giving a very short geographical sketch of India in a few lines, begins on fol. 528b.

In the preface the Ṭabaqāt are enumerated in wrong order, and the dates and periods mentioned therein are in most instances erroneous, but they are correctly written in the body of the text. The rubrics are lacking in many places.

An index of the contents, written in careless Nastaliq by a later hand, and bearing wrong references to the pages (most probably belonging to some other copy of the Ṭabaqāt-i-Akbari), is attached at the beginning.

The MS., though very neat and clean, is not free from clerical errors. Written in neat Nastaliq, within coloured ruled borders, with an illuminated head-piece.

Not dated, apparently 17th century.

---

No. 536.

foll. 449; lines 20; size 10 × 7; 8 × 4½.

MUNTAKHAB-UT-TAWĀRĪKH.

A general history of India from the time of the Gaznawis down to the fortieth year of Akbar's reign.

Author: Mullā 'Abd-ul-Qādir bin Mulāk Shāh Badā'ūnī, مال عبد القادر بن ملوک شاه بدلائي.

Beginning:—

ای یافته نامها ز نام لو رواج
شاهان بدر سپهما بدلیان مصتاج

The celebrated historian Mullā 'Abd-ul-Qādir, with the poetical nom de plume Qādirī, was born in Badā'ūn, a town near Dīhli, in
A.H. 947 = A.D. 1540. His father Shaykh Mulûk Shâh died in A.H. 969 = A.D. 1561. Although the author was the pupil of Shaykh Mubârak Nâgûrî, and for forty years enjoyed the intimate acquaintance of his two eminent sons, Shaykh Faydî and Shaykh Abu'l-Faţîl, he looked upon them as heretics and had no friendship for them. In the course of his narrative he frankly admits the good treatment he received at the hands of Shaykh Mubârak and his two sons; but he bitterly condemns the foul part they played in crushing the power of the Sunni 'Ulamâ and in adopting subtle measures for leading Akbar's mind away from Islam, and openly heaps insults on them. Badā'ûnî, as he is generally called, was an eminent scholar. He studied the various branches of Muhammadan literature under the most distinguished men of his age and was specially well versed in history, music, astronomy and poetry. On account of his sweet voice he was appointed Imâm for Wednesdays. In A.H. 981 = A.D. 1573 he was introduced to Akbar by Jalâl Khân Qûrchi and Ḥakîm 'Ayn-ul-Mulk, and was enrolled among the learned men of the imperial court. According to his own statement in the preface, he commenced the present work shortly after the death of his intimate friend Nizâm-ud-Dîn Aḥmad (the author of the well-known history Tabaqât-i-Akbari, noticed above), which took place in A.H. 1003 = A.D. 1594, and finished it, as stated in the conclusion, on Friday the 23rd of Jumâdâ II, A.H. 1004 = 23rd February, 1596.

The work has gained a wide popularity on account of the outspoken tone in which he criticises the religious views of Akbar as well as of others who departed from his own orthodox faith in the doctrines of Islam; and, although it is based on some earlier works, among which he specially mentions the Târîkh-i-Mubârak Shâhi and the Nizâm-ut-Tawârîkh-i-Nizâmî (i.e. the Tabaqât-i-Akbari), it contains much original matter and gives very interesting and valuable biographies of the renowned saints, physicians, scholars and poets of Akbar's time. The book was kept secret for a long while, and, according to some, was made public during the reign of Jahângîr. Badâ'ûnî died shortly after the composition of this work, in A.H. 1004 = A.D. 1596. Azâd, in his Khizânah-i-'Âmirah, p. 323, on the authority of the author of the Šamârât-ul-Qudr, who was a pupil of Badâ'ûnî, gives this year for the author's death.

The work has been edited in the Bibliotheca Indica by Manlawî Aḥmad 'Ali, 3 vols., Calcutta, 1868-9. A notice of the author and his compositions, with all the passages relating to him which occur in the text, is given at the end of the third volume. An account of the author's life will also be found in Blochmann's Ā'in-i-Akbari, vol. i., p. 104. The work has been fully described by Sir H. Elliot, Bibliographical Index, pp. 219-258, and History of India, vol. v., pp. 477-549. See also Lees, J.R.A.S., N.S., vol. iii., p. 455. Extracts relating to

The text is only divided by rubrics. The first part, from Subuktagin to Humayun's death, ends on fol. 167. The second part, dealing with the first forty years of Akbar's reign, ends on fol. 320. Notices of Shaykhs, fol. 320; Ulama, fol. 344; Physicians, fol. 380; Poets, in alphabetical order, fol. 383.

Written in cursive Indian character, at the request of one Lalah Basant Rai.

Dated Sialkot, 17 Rajab, A.H. 1141.

Scribe محمد محسن ولد محمد خیات سیالکوئی

No. 537.

foll. 67; lines 16; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

تاریخ حکی

TĀRĪKH-I-HAQQĪ.

A compendious general history of India from the time of Mu'izz-ud-Din Muḥammad bin Sām to the reign of Akbar.

Author: 'Abd-ul-Haqq, takkhallus Haqqi, of Dihli, عبد العق معتصم بالله حکی الدهلی.

Beginning:—

اللهُ مالک الیا، تُؤَلِی الیا مِن نُشَا و تَنْزِع الیا مِن نُشَا

The author is the celebrated saint of India, mentioned in No. 490, vol. vi.

In the preface the author tells us that he based his account of the period from the time of Mu'izz-ud-Din Sām to Sulṭān Nāṣir-ud-Din
Mahmūd, son of Sulṭān Shams-ud-Dīn Īltamīsh, on the Taʻbaqat-i-Nāṣirī; of the period from Sulṭān Ǧiyās-ud-Dīn Balban to Sulṭān Fīrūz, on the Tārīkh-i-Fīrūz Shāhī (of Diyā-i-Baranī); and of the last period, extending from the reign of Shāh Bahlūl Lodi to that of Akbar, on oral tradition and observation.

On fol. 41a the author gives us to understand that at the time of writing this book above forty years of the reign of Akbar had passed. In the conclusion he tells us that he brought the history of the Deccan kings down to A.H. 937 = A.D. 1530, and that, as the history of the kings who reigned after that year down to the time of writing this book, in A.H. 1005 = A.D. 1596, was not available to him, he could not add it to the work. He also says that for similar reasons he could not give a detailed account of the kings of Sind and Kashmir.

He gives the following chronogram expressing the date of composition, A.H. 1005:

\[
\text{ناقص قهو فتاد سال تاریخ را} \\
\text{افذ ملولک پازده ناقص کن} \\
\text{(ذکر ملولک 1016 - 11 = A.H. 1005.)}
\]

Contents:

Sulṭāns of Dihlī from the time of Sulṭān Muʿizz-ud-Dīn Muhammad bin Sām to the accession of Akbar, fol. 3a.
Sulṭāns of Bengal, fol. 41b.
Sulṭāns of Jaunpūr, fol. 51a.
Kings of Mandū, fol. 52a.
Sulṭāns of Gujarāt, fol. 58a.
Kings of the Deccan, fol. 62a.
Kings of Multān, fol. 65a.
Rulers of Kashmir, fol. 66a.

This copy agrees with the earlier recension of the work mentioned in Rieu, i., p. 224. An account of the work will be found in Elliot, Bibliographical Index, pp. 273-280, and History of India, vol. vi., pp. 175-181. See also Morley, Descriptive Catalogue, p. 62.

The work is also called ذکر الملوک. In the present copy the title is wrongly given as تاریخ بادشاہان دکھن.

Written in hasty Nastaʿlīq, with the headings in red.
Dated Thursday afternoon, 17 Jumādā II., A.H. 1023.
Scribe یغمعل محمد مسلم.
GULSHAN-I-IBRÄHîMÎ.

A general history of India from the earliest times to A.H. 1015 = A.D. 1606.

Author: Muḥammad Qāsim Hindū Shāh Astarābādī, commonly called Firīshṭāh.

The author, who was born in Astarābād about A.H. 960 = A.D. 1552, came to India at an early age with his father Maulānā Gulām 'Alī Hindū Shāh, who settled in Aḥmadnagar, and was appointed tutor to the son of Muriḍā Niẓām Shāh. He enjoyed the favour of Niẓām Shāh and his son and successor Mīrān Ḥusayn Niẓām Shāh. Firīshṭāh tells us in the preface that in A.H. 988 = A.D. 1588 he left Aḥmadnagar and reached the Bījāpūr court, where Ibrāhīm 'Ādil Shāh (A.H. 988–1037 = A.D. 1580–1627) asked him to write the present history, which he presented to his Majesty in A.H. 1015 = A.D. 1606. In the same year the king sent him on an embassy to Jahāṅgīr's court at Lahore. The date of Firīshṭāh's death is not known, but it is evident that he attained an advanced age, and was still alive in A.H. 1033 = A.D. 1623, which is the latest date mentioned by him (in connection with the death of Bāḥīdūr Ḳhān Fārūqī).


The work is commonly called, after the author, تاریخ فرشتہ and is also styled تاریخ نورس نامه. It forms the main source of all the later works on the general histories. It is remarkable for its impartiality, and Sir Henry Elliot rightly observes that the author does not flatter even the prince in whose reign he lived.

It has been lithographed at Bombay and Poona in 1882; second edition, Lucknow, A.H. 1281. The whole work has been translated into English by General J. Briggs, in his History of the Rise of the
Mahomedan Power in India, 4 vols., London, 1829. Former translations of select portions of the same work are to be found in Alexander Dow's History of Hindostan, London, 1788; Jonathan Scott's History of Dekhan, Shrewsbury, 1794; and Anderson's Account of Malabar, Asiatic Miscellany, 1786.

The work is divided into a Muqaddimah, twelve Maqālahs, and a Khātimah, and is here arranged in two volumes bound separately, as follows:—

**Vol. I.**

**Beginning:**

بيبش ووجود همه آپندگان - بيبش پتایي همه پایدگان

**Contents:**

Muqaddimah. Tenets of the Hindus; the history of the early Rājabs of Hindūstān, and the first appearance of Ḩiṣām in India, fol. 5°.

Maqālah I. Ǧaznawī Sultāns of Lāhaur, fol. 23°.

Maqālah II. Sultāns of Dihli, fol. 70°.


**No. 539.**

foll. 410; lines and size same as above.

**Vol. II.**

Continuation of the preceding copy.

**Beginning:**

از غلبم اخبار کبیر برادران و چه عثار کمر هماسان آن

Maqālah III. (contd.). Rauḍah 2. The ʿĀdilshāhi Kings, fol. 1°; 3, Kings of Aḥmadnagar, or Nizāmshāhīs, fol. 133°; 4, Kings of Tiling, or Quṭubshāhīs, fol. 202°; 5, Kings of Berar, or ʿImādshāhīs, fol. 209°; 6, Kings of Bedar, or Baridis, fol. 211°.

Maqālah IV. Sultāns of Gujarāt, fol. 213°.

Maqālah V. Kings of Mālwah and Mándū, fol. 271°.

Maqālah VI. Fārāqi kings of Burhānpūr, fol. 306°.

Maqālah VII. Sultāns of Bengal, and the Sharqi kings of Jaunpūr, fol. 319°.
Maqâlah VIII. Rulers of Sind, Tattah, and Multân, fol. 331ª.
Maqâlah IX. Zamûndârs of Sind, fol. 336ª.
Maqâlah X. Kings of Kashmîr, fol. 349ª.
Maqâlah XI. Account of Malabar, fol. 379ª.
Maqâlah XII. Saints of India, fol. 384ª.

The MS. ends with an account of Khusrav Dihlawî. The Khâtîmah, giving a description of India, is wanting in this copy.

Written in ordinary Indian Ta'liq, within coloured ruled borders, with the headings in red.

Not dated, apparently 19th century.

The MS. is in a damaged condition, and almost all, thefolios are loosened. A note dated A.H. 1262 at the end of each volume says that the MS. was purchased by Ahmad bin 'Abd-ur-Rahîm Sa'îfîpuri. The note is followed by his seal, dated A.H. 1249.

No. 540.

foll. 462; lines 17; size 12½ × 6½; 9¾ × 4½.

KHULÂSAH-UT-TAWÂRÎKH.

A general history of India from the earliest times to the accession of Aurangzîb.

Beginning:—

The author, who does not mention his name anywhere in the text and gives no particulars about himself, was a Khattrî Hindû of Patyâlah. His name, however, occurs in the subscriptions of several MSS., and has been variously read: Sanjân by Morley and Sprenger, Subhân by Lees and Elliot, and Sujân by Garcin de Tassy. The last reading, which represents a Hindû name of frequent occurrence, and which is very distinct in MS. No. 363, Ethê, India Office Lib. Cat., is probably correct. The author enumerates no less than twenty-seven works on which he founded the present composition. They are:—The Persian translations

We learn from the preface that the author devoted two years to the composition of the work, completing it in the fortieth year of Aurangzib’s reign, corresponding to a.H. 1107 = a.D. 1695. The history virtually closes with the accession of Aurangzib and his contest with Dârâ Shikûh. The last few lines, in which it is said that Aurangzib died on Friday, 28 Dùlqâ’ad, a.H. 1118 = a.D. 1706, at the age of ninety-two years and seventeen days, after a reign of fifty-one years, two months and twenty-eight days, must have been added subsequently.

Contents:

Account of the Hindûs, their traditions, religious sects and castes, fol. 9th.

Description of the Šûbahs of Hindûstân, fol. 25th.

History of the Hindû Râjahs from Judhishtir to the Muham-madan conquest, fol. 82th.

History of the Muhammadian kings, from Subuktagîn to Bahlâl Lodi, fol. 154th.

The Timurides from Bâbur to the accession of Aurangzib, fol. 261th.

It is remarkable that there is hardly anything to indicate that the work was written by a Hindu, except that the date of composition is given not only in the Hijrah and Julûs years, but also in the era of the Kaliyug, Bikramâjit and Salivâhana.

The contents of the work have been fully described in Morley, Descriptive Catalogue, p. 69, and in Elliot, History of India, vol. viii., pp. 5–12. See also N. Lees, Journal of the Royal As. Soc., New Series, vol. iii., p. 423; Garcin de Tassy, Journal Asiatique, 5e Série, vol. iii.,
p. 366, and Hist. de la Litt. Hind., vol. i., p. 31; J. Aumer, p. 84; Mackenzie Collection, vol. ii., p. 121; Biblioth. Sprenger., No. 221; Rieu, i., p. 230; Ethé, Bodl. Lib. Cat., No. 246, and Ethé, Ind. Office Lib. Cat., Nos. 362-364. The work has been translated into Urdu by Mir Shîr 'Alî Afshâs, under the title of Ārâ'îsh-i-Mahfîl.

Capt. N. Lees forms a very high opinion of the Khulâşat-ut-Tawârikh and says that it is “one of the most carefully compiled general histories of India.” He then proceeds to say that the well-known Siyar-ul-Muta'akhkhîrin is almost a verbal transcript of the present work. On the other hand, Sir H. Elliot gives us to understand that the Khulâşah is only a copy of an earlier work called Mukhtâsar, of which only one imperfect MS., containing neither author’s name nor date of composition, is mentioned by him. Capt. N. Lees and Sir H. Elliot are thus in direct antagonism. Capt. N. Lees’s account of the Khulâşah seems to be exaggerated. The Hindû period, which alone occupies nearly one-third of the whole work, contains a useful account of the products of Hindûstân, and its geography, as known in Aurangzib’s time; but the history of the Muhammadan dynasties previous to the Mugal conquest is comparatively meagre. The account of Bâbur, Humâyûn, Akbar and Jahânghîr is full, but that of Shâh Jahân, for which the author refers us to Wâris Khân’s history, is concise. He enters into minute details in recounting the contest between Aurangzib and his brothers. He does not devote separate chapters to the various independent kingdoms. An account of the kings of Multân is given in the reign of Bâbur, and accounts of Málwâh, Gujarât, Bengal, Kashmir, Sind and the Deccan are given in the reign of Akbar. It may be remarked here, that on the whole the work contains little which is not found in the Târikh-i-Firûghtah, but the matter is differently arranged; and although the author quotes no less than twenty-seven authorities as his sources, there is hardly anything in the work to show that he really consulted any of the rare and unusual works included in his list.

Written in ordinary Nasta’îlîq, within coloured ruled borders, with the headings in red. An ordinary illuminated head-piece. Some folios towards the end are written diagonally. Spaces for illustrations have been left blank in three or four places.

Dated 7 Rajab, a.h. 1234, corresponding to 3 May, 1819.

Scribe سلکرام


A general history of India from the earliest times to A.H. 1132 = A.D. 1719.

Author: Muḥammad Hādī, entitled Kāmwar Khān.

Beginning:—

الحمد لله رب العالمين والاعافية للمسعين كم قدرب بالله الع

Muḥammad Hādī, who is not to be confounded with the continuator of the Jahāngīr Nāmah, was a retainer of prince Rafīʿ-ush-Shān, at whose recommendation—so he tells us in the second volume of the Taṣkīrat-us-Salāṭīn-i-Chagātā, fol. 337v (noticed hereafter)—he received the title of Kāmwar Khān and the office of Mir Sāmān to that prince's son, Muḥammad Ibrāhīm, in the second year of Bahādur Shāh's reign:—

Dr. Rieu, who, p. 274\textsuperscript{e}, confounds the author with the continuator of the Jahāngīr Nāmah, is also in error in his "Additions and Corrections" in holding that the author was a retainer of prince 'Aẓīm-ush-Shān, and that at his recommendation he received the title of Kāmwar Khān and the office of Mir Sāmān to that prince's son. Muḥammad Ibrāhīm was the son of Rafīʿ-ush-Shān and not of 'Aẓīm-ush-Shān.

This copy exactly agrees with that of Rieu, p. 908. See also Elliot, History of India, vol. viii., pp. 13–16. Dr. Ethé, India Office Lib. Cat., No. 394, notices an autograph copy of the work, written by the author in A.H. 1136 and finished in the month of Muḥarram of that year.

The Haft Gulshan is divided, as its name implies, into seven
Gulshans (rose-beds), some of which are sub-divided into Gulbans (rose-bushes), as follows:

First Gulshan—in three Gulbans.
1. Kings of Dihli from the earliest times to Babur, fol. 5\textsuperscript{a}.
   The author at the end of this Gulban expresses his desire to write a second volume devoting it to the history of the Timurids from Babur to Muhammad Shâh, اِنّمَا الَّذِي أَطْلَقَ نَسْرَهُ اِلَى سُلَطَانٍ . . . . . . . . . تَغَالَت
   تَجَرَّبَرَ كَنَبْتَ سُلَطَنَتْ بِهِ اِبْنُ نَصْر قَطَبْ الَّذِي مَجَّد
   بَادِشَاه بُهَادِر شَاه وَلَد جَهَان شَاه اِبْن بُهَادِر شَاه عَازِي
   رَسِيَّة بِتَجَرَّبَرِ دُرْ عَآوَرِدُه بَلْد دُوْم مُرَتَب سَارد
2. Sharqi kings of Jaunpûr, fol. 112\textsuperscript{a}.
3. (Wrongly called here كَلِمَت دُوْم), Kings of Mâlîwâh, fol. 117\textsuperscript{a}.

Second Gulshan—in two Gulbans.
1. Kings of Gujarât, fol. 134\textsuperscript{b}.
2. Kings of Khândîsh, fol. 154\textsuperscript{b}.

Third Gulshan—in one Gulban.
   Kings of Bengal, fol. 162\textsuperscript{a}.

Fourth Gulshan—in six Gulbans.
1. Bahmani Sulțâns in the Deccan, fol. 165\textsuperscript{b}.
2. ‘Ādilshâhs of Bijâpûr, fol. 189\textsuperscript{b}.
3. Nizâmshâhs of Ahmadnagar, fol. 212\textsuperscript{a}.
4. Qutbshâhs of Haydârâbâd, fol. 228\textsuperscript{b}.
5. ‘Imâdshâhs of Berâr, fol. 235\textsuperscript{b}.
6. Baridshâhs of Bidâr, fol. 236\textsuperscript{b}.

Fifth Gulshan—in two Gulbans.
1. Jâms of Sind, fol. 238\textsuperscript{b}.
2. Rulers of Multân, fol. 241\textsuperscript{a}.

Sixth Gulshan—in one Gulban.
   Rulers of Kashmir, fol. 245\textsuperscript{a}.

Seventh Gulshan—in one Gulban.
   Indian saints, fol. 255\textsuperscript{a}.

Several extracts translated by Munshi Sadâsukh Lâl are preserved in the British Museum, Add. 30,782, foll. 3–60.
An index of the contents is given at the beginning of the copy.
Written in Indian Nim-Shîkastah, with red headings throughout.
Not dated, apparently 19th century.
The MS. is in a damaged condition.
No. 542.

foll. 141; lines 15; size 10½ × 6½; 8½ × 4½.

CHAHĀR GULSHAN.

A general history of India from the earliest times to A.H. 1173 = A.D. 1759.

Author: Rai Chatarman, رائی چترمن.

There are two prefaces to the work. The first preface is by the author's grandson, Chandar Bhán Munshi, (in Rieu, iii., p. 910, Rai Khán Munshi), a kāyašt of the Saksinah tribe, who edited the work after the author's death and added a preface in A.H. 1204 = A.D. 1789, which date is expressed by the chronogram (fol. 2v)—

داياً سيراب بادا چار گلشن در جهان

This preface begins on fol. 1v:

انجیا چند مسمی به چار گلشن موله مظهر دانش و بینش
منتخب لشکه آریش مجموعه فهرست معما و فهرست مجموعه
سخندانی برگزیده زمین رای چترمن که مشتمل است آیه

In the second preface, written by the author himself, it is stated that the work was composed in A.H. 1173 = A.D. 1759, for which the author gives the chronogram چترمن نیک گلشن. A second title assigned to the work by the author (fol. 3v) is اخبار النوادر. In the concluding lines it is stated that the history, containing a description of 22 Šūbahs which were under the kings of Hindūstān, begins with Rajah Judishtir and ends with Shāh Jahn II, A.H. 1173 = A.D. 1759, and that it was written by desire of the Wazir Gāzi-ud-Din Khān, aliaṣ Shihāb-ud-Din Khān, at the time of the second invasion of Ahmad Shāh Abdālī.

The author's preface begins thus on fol. 2v:

سیاس بیرون از قیام پادشاهی را مورد آن

VOL. VII.
The work is divided, as its name implies, into four sections called Gulshans (and not Chamans as mentioned in Rieu, i.e.), as follows:—

Gulshan I. Šûbahs of Hindûstân. This section, beginning with the Šûbahs of Dihli, contains a short history of the province and its rulers from Râjâh Judîshîr to Shâh Jahân II., A.H. 1173 = A.D. 1759 (fol. 3r), followed by notices of the Muslim saints of the Šûbah (fol. 21r), its places of pilgrimage and other famous localities (fol. 36v), its rivers (fol. 39v), and its sub-divisions (fol. 40v). A similar arrangement is observed under each of the other Šûbahs, viz. Akbarâbâd (fol. 42v), Lâhaur (fol. 46v), Multân (fol. 50v), Tattâh (fol. 52v), Kashmir (fol. 53v), Orissa (fol. 58v), Bengal (fol. 60v), Bihâr (fol. 63v), Ilâhâbâd (fol. 65v), Oude (fol. 68v), Ajmîr (fol. 70v), Gujarât (fol. 72v), Mâlwa (fol. 77v), and Kâbul (fol. 81v).

Gulshan II. Includes a topographical account of the Šûbahs of the Deccan, viz. Berîr (fol. 84v), Khândish (fol. 86v), Aurangâbâd (fol. 87v), Bijâpûr (fol. 89v), Golconda (fol. 91v), and Muḥâmmadâbâd (fol. 94v). This is followed by a short history of the local dynasties, namely: Bâhmanis (fol. 98v), ‘Adîlshâhîs (fol. 102v), Nizâmshâhîs (fol. 104v), Qutb Shâhîs (fol. 110v), Imâdis (fol. 112v), Baðis (fol. 113v), Siwâ and Sanbha (on the margin fol. 113v). The section ends with an account of the fortresses of the Deccan (fol. 116v), and notices of its saints (fol. 118v).

Gulshan III. Itineraries from Dihli to various parts of India (fol. 120v).

Gulshan IV. Orders of Muslim and Hindû saints (fol. 127v).

A copy of the work is noticed in Rieu, loc. cit.; see also Elliot, History of India, vol. viii., p. 255.

Written in good Indian Nastâʿliq, within coloured ruled borders, with an illuminated head-piece and a double-page ‘Unwân. The headings are written in red throughout.

Not dated; apparently 19th century.
HAQIQATHÂ-I-HINDÛSTÂN.

A historical and topographical account of the Sûbahs of Hindûstân and the Deccan.

Author: Lachhmi Narâyan, with the takhallus Shafiq, of Aurang-âbâd, ليهجمي نراین المتخلص به شفیق اورنگ‌آبادی.

Beginning:—

بعد جمع جهاندار جان آقوق خداوند زمان و زمین جل جلال

The author, though a Hindu by birth and origin, begins the work with the praise of God and the Prophet (جعفر) جمکرةLikallâh, like all Muhammadan authors. He tells us that his father Râi Mansârâm, whose family for four generations was indebted to the bounties of Nawwâb Aṣâf Jâh, and who was then (A.H. 1204 = A.D. 1789) the Diwân of the said Nawwâb, sent to him in Haydarâbâd from Aurangâbâd, his native place, some tine-worn and worm-eaten revenue returns, which were prepared by his grandfather and signed by Niżâm-ul-Mulק. They commenced from various dates and were brought down to the Fasîl year 1139. As these papers were of importance and contained revenue accounts and military statistics (مداخل ومبايل مبالك بالمسميات) he recast the contents in a more intelligible form, and added to them further useful information. The dedication to Captain William Patrick, found in Rieu's copy, is wanting here. The title of the work forms a chronogram for the date of its composition.

Besides this work, the author wrote, in A.H. 1200 = A.D. 1785, a history of the Deccan, entitled Tanmiq-i-Shigarf (see Ethé, India Office Lib., Nos. 447-448), a history of the Mahrattas in A.H. 1214 = A.D. 1799, called بسط العظام (see Rieu, i., p. 328*), and a description of Haydarâbâd (see Rieu, i., p. 327*).

The work is divided into four Maqâlahs, as follows:—

I. The revenue returns above-mentioned, fol. 22.
II. Account of the Sûbahs of Hindûstân in the following order:—
   Shâh Jalâlânâbâd (Dîl.i), Akbarâbâd (âgrah), Ilâhâbâd, Awadh, c 2
Bihār, Bengal, Orissa, Malwah, Ajmir, Gujarāt, Tattah, Multān, Lāhaur, Kashmir, Kābul, fol. 42v.


IV. A short chronicle of the Muḥammadan rulers of India from Sulṭān Mu‘izz-ud-Dīn Sām down to a. h. 1204 = a. d. 1789, in the reign of Shāh ‘Ālam, fol. 213v.

At the end the date of completion, a. h. 1204 = a. d. 1789, is expressed by the chronogram شکم مجموعه.

For other copies see Rieu, i., p. 238v; Ethē, India Office Library, No. 426. See also Mackenzie Collection, vol. ii., p. 127.

Written in careless Ta‘liq, with the headings in red. Not dated; apparently 19th century.

No. 544.

foll. 336; lines 15; size 9½ × 5½; 7 × 4.

BAHR-UL-MAWWĀJ.

الصایر ولد عزم الدولة هوای فی شمس الدولة للشیخ
الله عیان صادق مترهور جنگ.

The author gives a detailed account of his ancestors in his later work Tārikh-i-Muẓaffarī (fol. 279v), noticed below. From this we learn that his grandfather Shams-ud-Dawlah Luṭf Ullah Khān Šādiq, a nobleman who held a high office under Muḥammad Shāh, died on Friday, 18 Ša‘bān, at the beginning of the sixth year of Āḥmad Shāh’s reign, leaving six sons, viz. (1) ‘Ināyat Khān Rāsikh, the compiler of a collection of letters written by, or to, the Timurides of India, from Humāyūn to Bahādur Shāh, noticed in Rieu, ii., p. 876; (2) Hidāyat Ullah Khān, the author’s father; (3) Fākhir Khān; (4) Shākir Khān,
who wrote a history of Muhammad Shâh and his successors down to the 
beginning of the reign of Shâh 'Alam, noticed in Rieu, l. p. 279; 
(5) Muhammad Ibrahim Khân; and (6) Nasir-ud-Din Khân. The 
author's great-grandfather, Khwâjah 'Abd-ur-Razzâq, was a descendent 
of Khwâjah 'Abd Ullah Anšârî, grandson of the Shâhî Abû Ayyûb 
Anšârî—hence the word Anšârî after the author's name. His ancestors 
and relatives were men of letters and held honourable offices under 
the kings of Dihli, while he himself was in civil employ in Bihâr, 
and was appointed Darogah of the Fanjûrî 'Adalat of Tirhut and 
Hajípûr by his patron Muhammad Ridâ Khân Shirâzi, Nâûb Nâzim of 
Bengal and Bihâr, who died at Murshidâbâd in Safar, a.h. 1206 = 
A.D. 1792. From the preface to the copy of the Bahîr-ul-Mawwâj, noticed 
in Elliot, History of India, vol. viii., p. 235, it would appear that the 
author had previously written a history of the prophets.

There is some confusion about the present work. According to 
Elliot, History of India, vol. viii., p. 255, the Bahîr-ul-Mawwâj is a 
general history, divided into nine Chapters and forty-nine Sections, and 
was completed, a.h. 1209 = A.D. 1794, and contains nothing on the 
history of India. The British Museum copy (see Rieu, iii., p. 1025) 
also gives the date a.h. 1209, but contains an account of the Durrânîs 
down to a.h. 1211 = A.D. 1796, and includes only the history of the 
Gaznawis, the Gûris, Nâdir Shâh and his successors down to Muhammad 
Khân Qâchâr, and the Durrânîs from Ahmad Shâh to Zamân Shâh. 
The present copy, treating exclusively of the Indian kings, begins with 
the early Hindû Râjahs and ends with the death of Nasir-ud-Din 
Muhammad Shâh, a.h. 1161 = A.D. 1748. The following copy (No. 545), 
which is only a fragment, comprises a portion of the history of Shâh 
'Alam, ending with a.d. 1200 = A.D. 1785.

The present copy begins thus:

Although it is said in the above lines that this second volume of the 
Akhbâr-us-Salâtîn, entitled Bahîr-ul-Mawwâj, comprises a history (of 
India) from the earliest time to the end of a.h. 1211, corresponding 
with A.D. 1796, we find that the narrative in this copy concludes with 
a.h. 1161 = A.D. 1748.
On fol. 11v of this copy the author says that he has given an account of the Ghaznavi kings in the first volume of this work:

و بعد از سلطان محمود غزنی مکرر به لیست جهاد لفکر
بهندوستان کشیده و عزرا لوده و فتحهاي عظیم او را دست داده
که حمایه از ذکر آن در جلد اول گذشته.

Again on fol. 329v he tells us that he has given a detailed account of Nadir Shah in the concluding portion of the first volume:

پناهه بشرح و بسط در آخر جلد اول نکاشته.

In the concluding lines he distinctly states that he has recorded the history of Ahmad Shah, Alamgir II. and Shah Alam II. in the third volume:

چنان از ایام سلطنت احمد شاه دوم محمد فردوس آرامگاه فرنم عظیم در بنای سلطنت خاندان پادشاه راه یافته با بیوی احوال سلطنت احمد شاه بادشاوه و حضرت عالمگیر ثانی و شاہ عالم عالی و حضرت بادشاوه در جلد ثالث نکاشته.

For these reasons it would appear that Muhammad Ali Khan Anşari's Bahar-ul Mawwāj is a general history from the earliest times to A.H. 1211 = A.D. 1796; that it is divided into three volumes, the copy mentioned by Elliot being the first volume, of which the British Museum copy is a fragment; that the present copy is the second volume, and No. 545 below is a fragment of the third.

This copy of the second volume begins with the tenth Bahar, subdivided into ten Mauj:

I., fol. 1v: Early Hindu kings and Rajahs; the rise of Islam:

موج اول در ذکر معتشدات اهل هند و رازیگان و رایان دهلی و دیگر ممالک و سعی نبان هندوستان و بعضی مقدمات ضروری آن و طلوع آفتاب عالمتای دین مقدمی علی اللہ عليه و آله و سلم در آن بالد

II., fol. 11v: Kings of Dihlī:

موج دوم در ذکر سلطانی دهلی از شهاب الدین غوری تا ابراهیم لوئی بیست و سی تین مدت سلطنت ایشان میصد و پنچ یک سال.
III., fol. 48a. The Deccan kings:

This is divided into six Tabaqát, viz. (1) the Bahmanis, (2) the Baridis, fol. 71a, (3) the 'Imād Shāhīs, fol. 78b, (4) the Nizām-ül-Mulkīs, fol. 79b, (5) the 'Adil Khānīs, fol. 83a, (6) the Qutb-ül-Mulkīs, fol. 86b.

IV., fol. 87a. Kings of Gujarāt:

Mugfīsīm dar ẓad Darāh al-Gurāh-

Madīn Kustad w Hamsd w Hafid Sāli-Payzīh nef Dar Faramzārī gūmāfi

Kirdand-

Mugfīsīm dar ẓad Hūlū w Sen

V., fol. 93a. Rulers of Sind:

Mugfīsīm dar ẓad Darāh Mulkī Bīgāndand-

VI., fol. 103a. Kings of Bengal:

Mugfīsīm dar ẓad Darāh Mulkī Sālāndīn Mulkand-

VII., fol. 106a. Kings of Mālwa:

Mugfīsīm dar ẓad Darāh Mulkī Shāhī Sālāndīn Mulkand-

VIII., fol. 111a. Kings of Khāndīsh or the Fārūqīs:

Mugfīsīm dar ẓad Darāh Murzīshalān wailāt Khāndīsh Khe inā ṣa Faurūqi Shūvānd-

Dawāzda Tī-Madīn Hukummat Shāhī Qūbīj Dūrsīt Sāl-

IX., fol. 113a. Kings of Jaunpūr:

Mugfīsīm dar ẓad Darāh Faramzārāwālaīn-

X., fol. 116a. Rulers of Kashmir:

Mugfīsīm dar ẓad Darāh Mulkī Kshābūr:

The eleventh Bahr, comprising the history of the Timurides of India, is subdivided into fourteen Manj, of which only the following eleven are extant in this copy:

I. History of Bābūr, fol. 122a.
II. Humāyūn, fol. 125a.
III. Akbar, fol. 139a.
IV. Jahāngīr, fol. 145a.
V. Shāh Jahān, fol. 154a.
VI. Aurangzīb, fol. 167a.
VII. Bahādur Shāh, fol. 192a.
VIII. Muruzz-ud-Dīn Jahāndār Shāh, fol. 208a.
IX. Farrukh Siyar, fol. 216a.
X. Rafī-ud-Darajāt and Rafī-ud-Dawlah, fol. 226a.
XI. Nāṣir-ud-Dīn Muḥammad Shāh, fol. 228a.

The narrative closes with an account of the death of Nāṣir-ud-Dīn Muḥammad Shāh, followed by a short topographical account of the different Šūbāhs of India.
The early part of the work is very brief and summary. The contents are much the same as those of other general Indian histories, of which this portion seems to be an abridgment. Indeed, in a passage on fol. 48, the author admits that he has abridged the account of the Bahmani kings from the Nauras Nāmah of Muḥammad Qāsim Firishtah: در ذكر ملوك بهمديه ك ک از تاریخ نورس نامه تالیف محمد قاسم مشهور به فرشته الیاذغ شده. The latter portion, devoted to the reign of Nāṣir-ud-Din Muḥammad Shāh, is much fuller and more useful. The events are narrated year by year and the affairs in Bengal during that period are fully dealt with.

A table of the contents of the work is given at the beginning of the MS.

Written in ordinary Indian Ta‘līq, apparently in the beginning of the 19th century. The headings are written in red. Marginal emendations are found in some places.

---

No. 545.

foll. 128; lines 15; size 10 × 6; 8 × 3½.

This MS., defective at both ends, and endorsed as (Shāh ‘Ālam Nāmah), contains the history of Shāh ‘Ālam II. from his accession, A.H. 1173 = A.D. 1759, to the 27th year of his reign, A.H. 1200 = A.D. 1785. The name of the author and the title of the work are not found in the text, but internal evidence suggests that it is a fragment of Vol. III. of Muḥammad ‘Ali Khān Anşārī’s Bahr-ul-Mawwāj, to which he refers in the concluding lines of the preceding work.

The contents of this copy agree almost word for word with those of the corresponding portion of that author’s Tārikh-i-Muẓaffarī, noticed later on. See also Rieu, iii., p. 925, where is mentioned a history of Shāh ‘Ālam, endorsed by Sir H. Elliot “Shāh ‘Ālamnāma, by Muḥammad ‘Ali Khān,” which, according to Dr. Rieu, is a portion of the Tārikh-i-Muẓaffarī.

This MS. breaks off abruptly with an account of Mahāji Sindhiya’s defeat by Rājāh Partāb Singh in the beginning of Ramaḍān, A.H. 1200 = A.D. 1786. The history of the reigns of Ahmad Shāh (A.H. 1161-1167 = A.D. 1748-1754), ‘Ālamgīr II. (A.H. 1167-1173 = A.D. 1754-1760), and of the last twenty years of Shāh ‘Ālam II. (i.e. A.H. 1201-1221 = A.D. 1787-1806), is wanting.
The MS. ends thus:

و نانا بنت و لهوا دادا با دو هزار مردم که از طرف می آجی

To give an appearance of completeness to the MS. someone has added at the end a record (as follows) of the death of Shâh 'Alam and the accession of Akbar II., which, as we know, took place in a.H. 1221 = A.D. 1806.

A complete list of the contents of the copy is given at the beginning of the MS.

Written in fair Nastaʿliq, with the headings in red.

Not dated; apparently 19th century. The fly-leaf at the beginning bears the inscription: "H. Blochmann, 1876."
PARTICULAR HISTORIES OF INDIA.

SULTANS OF DIHLÎ.

No. 546.

foll. 310; lines 17; size 10 × 6; 6½ × 3.

تاریخ فیروز شاهی

TÂRÎKH-I-FÎRÛZ SHÂHÎ.

A portion of Dîyâ-ud-Dîn Barâni's well-known historical work entitled تاریخ فیروز شاهی, which comprises the history of the eight successive kings of Dîhlî, from the accession of Sultân Gîyâṣ-ud-Dîn Balbân, a.h. 664 = a.d. 1266, to the sixth year of Firûz Shâh's reign, a.h. 758 = a.d. 1357.

The present MS. comprises the history of the first three kings of the Tuglak dynasty, viz. from Gîyâṣ-ud-Dîn Tugluq to Firûz Shâh, or a.h. 720-758 = a.d. 1320-1357.

Author: Dîyâ-ud-Dîn Barâni, ضیاء الدين بروني.

Beginning:

الحمد لله رب العالمين... حين تُوبَّع بید امیدوار برحمه
برور دکار ضیاء بروني که چون (در) سه عشرين و سبع عیان
سلطان غیاث الدین تغلق شاه انار الله برہانه... بر سریر سلطنت جلوس
فرمود آل
On p. 23 of the printed edition (Bibl. Ind. Series) Diyā says that he completed the work in A.H. 758 = A.D. 1357, and on p. 573 (ib.) he tells us that he was then seventy-four years of age. He must have been born then in A.H. 684 = A.D. 1285. He was a favourite disciple of the celebrated saint Khwājah Niẓām-ud-Dīn Auliya (d. A.H. 725 = A.D. 1324). He frequently associated with learned men and eminent poets, and enjoyed the close friendship of the distinguished poets Amir Khusrāu and Mir Ḥasan of Dihlī. His literary fame soon attracted the attention of the learned Sultan Muhammad Tuğluq, who, as we know, occupies among the Islamic kings of India a very prominent position in the field of Muḥammadan literature. This emperor showed unlimited favour to Diyā and took great delight in his society. After the death of Muhammad Tuğluq, the author attached himself to the court of Firūz Shāh. He died probably in or shortly after A.H. 758 = A.H. 1357, and was buried by the side of the tomb of his spiritual guide Shaykh Niẓām. See Aşıkār-ud-Akhyār, p. 117; Elliot, History of India, vol. iii., p. 93 and vol. vi., p. 484. See also Rieu, i., p. 333, and iii., pp. 919–20; Ethé, Bodl. Lib. Catal., Nos. 172–174; Ethé, Ind. Office Lib. Cat., No. 211. The work has been edited in the Bibliotheca Indica, Calcutta, 1860. Professor Dowson's complete translation will be found in Elliot, History of India, vol. iii., pp. 97–268. The reign of 'Alā-ud-Dīn has been translated by Major A. R. Fuller, and that of Mu'izz-ud-Dīn by Mr. P. Whalley; see Journ. Asiat. Soc. of Bengal, vol. 38, pp. 181–220, vol. 39, pp. 1–151, and vol. 40, pp. 185–247.

Although the work bears the title تاریخ فیروزشاهی, or "History of Firūz Shāh," it contains the account of only the first six years of his reign. An amplification, continuation and completion of the present work, also entitled تاریخ فیروزشاهی, giving a complete history of Firūz Shāh's reign from his accession in A.H. 752 = A.D. 1351 to his death in A.H. 790 = A.D. 1389, with a short account of the emperor's previous life, was compiled by Shams-ī-Sirāj 'Affī, shortly after A.H. 801 = A.D. 1399. See Rieu, i., p. 241; Ethé, India Office Lib. Cat., Nos. 212–13, etc. etc. Prof. Dowson's translation of a considerable part of 'Affī's work will be found in Elliot's History of India, vol. iii., pp. 267–373. See also N. Lees, Journ. Roy. Asiat. Soc., N.S., vol. iii., p. 445.

The Tarikh-i-Firūz Shāhī of Diyā-i-Barani may be said to be a continuation of the Tabaqāt-i-Nāṣiri, composed in A.H. 658 = A.D. 1260 by Minhāj-ī-Sirāj Jāzānjī. Diyā begins with the history of India just where Minhāj leaves it. It may also be pointed out that this work is the principal source from which materials for the Tabaqāt-i-Akbar Shāhī and the Tarikh-i-Firishtah have been drawn.

Contents:

Sultán Muḥammad bin Tugluq Shāh (ascended the throne in A.H. 725 = A.D. 1324), fol. 220v.

Firūz Shāh (ascended the throne in A.H. 752 = A.D. 1351), fol. 267v.

This chapter is sub-divided into the following eleven sections, called Muqaddimah:

1. Accession of Firūz Shāh, fol. 268v.
2. Firūz Shāh's march from Siwistān to Dihlī, fol. 273v.
3. His virtues, fol. 280v.
4. His liberalities, fol. 287a.
5. His buildings, fol. 289v. The fifth Muqaddimah breaks off suddenly in the beginning of the account of the Madrasah-i-Firūz Shāhī, after which several folios have been lost.
6, 7. The entire sixth Muqaddimah, dealing with Firūz Shāh's canals, and the greater half of the first portion of the seventh Muqaddimah, treating of his rules of government, are missing.
9. Reception of letters and robes from the Khalifah, fol. 302v.
11. The entire eleventh Muqaddimah is wanting.

This copy, though tolerably old, is not free from mistakes. Corrections and marginal notes are not infrequent. Spaces for rubrics are left blank in several places. The last three folios are supplied in a later hand. Several seals of the later kings of Oude, viz. Wajid 'Ali Shāh and Amjad 'Ali Shāh, are affixed at the end of the manuscript:

Written in bold and fair Nastaʿlīq.
Not dated, apparently 16th century.

No. 547.

Sirat-i-Firūz Shāhī.

This work, of which no other copy seems to be known, contains a short history of the earlier part of Firūz Shāh's reign, with a detailed account of his virtues and munificence, his buildings, monuments and works of public utility, etc.

Beginning:

آلم جان زنده برارد نفس
فاتحة عمد غدایست بس
The above lines are introduced by the following Bayt-i-Surkh:

كتاب سيرت فيروز عاشي
مرتب ضد بقائد الہی

There are three works, sufficiently well known, which recount the events of Firuz Shâh’s reign:

1. Tarikh-i-Firuz Shâhî, by Dīyâ-i-Barani (composed A.H. 758 = A.D. 1356), see the preceding MS. No. 546.


3. A little work, known as Futûhât-i-Firuz Shâhî, or “The Victories of Firuz Shâh,” which records his benevolent actions and the discontinuance of evil practices; his religious ordinances; and the buildings, mosques, etc., which he erected. According to Firishtah, vol. i., p. 271, Firuz Shâh caused the record contained in this third work to be engraved on the faces of an octagon-shaped cupola, erected by him on the mosque of Firuzâbâd. The whole of this brochure has been translated in Elliot, History of India, vol. iii., pp. 374-388.

Another history of Firuz Shah, bearing the usual title Târikh-i-Firuz Shâhî, by Maulâna A‘azz-ud-Dîn Khâlid Kháni, is mentioned by the author of the Khulâsât-ut-Tawârikh (No. 540) as one of his sources.

The author of the present work does not state his name anywhere. From the following verse at the end we learn that he completed the work in A.H. 772 = A.D. 1370, i.e. the twentieth year of the reign:

ز تاریخ هفیض و دو بود و هفیض
که امام این هدز فضل الہی

After a short doxology the author says that this work, entitled Sirat-i-Firuz Shâhi, is divided into four Bâbs (chapters):

و این کتاب را که سیرت فیروز شاهیسن بامداد الہی بر ظهار
باب در تالیف آورد -

Contents:

Chapter I., without a heading, opens with a few complimentary remarks upon Firuz Shah’s accession. The author then gives a short account of the king’s war against the Muğals and their final defeat, after which he briefly mentions the plots organized on different
occasions to kill the emperor. Then follows an account of the king’s expedition to Gujarât, and its conquest, which the author concludes (fol. 45) with the remark that other victories and expeditions are recorded in other histories of the king:

و دنيکر فتوحات و غزوات كه بعون و عنايب الپي مالک وقاب
امم .... خلعد الله ملكه را ميسور شد در تواريغ كه منصور امست
بحضرت سلطان بناء مستور امسه ـ

The chapter ends with an account of the king’s hunting expeditions. Detailed descriptions are given of various kinds of animals and birds, their characteristics, diseases, and treatment. The animals and birds are divided into four classes, according to the signs of the Zodiac, and the suitable seasons for shooting them are mentioned.

Chapter II, begins thus on fol. 51:

باب دوم در عدل و احسان و وما و مروب و دفع فساد قتل
انسان كه در عالم آل

In the first part of this chapter the author gives an account of many varieties of torture inflicted on Moslems in former reigns, but abolished by Firdâz Shâh. Other benevolent deeds and noble actions of the king are treated in this chapter, and are mentioned below.

One such action was the prohibition of unlawful cesses collected at the public treasury. The author tells us that in former reigns four-fifths of the war spoil was appropriated to the public treasury, and one-fifth given to the captors. The king ordered that one-fifth should be taken by the State, and four-fifths given to the captors (fol. 61).

Another was the revival of the practice of repeating the names and titles of former Moslem sovereigns in the Khutbah (fol. 62).

Others were the suppression of the influence of the Shi‘ahs, upon whom the king inflicted severe punishment, and whose books he burnt (fol. 63); the restoration of villages, lands, etc., to the legal owners (fol. 72); the encouragement of learning; the building of monasteries and public places; the defraying of expenses and providing comforts for travellers, holy and learned men (fol. 73).

On fol. 74 the author tells us that when any government servant died his place was given to his son, and cites the example of Khan Jahân, after whose death his son received the same honour and distinction.

Another benevolent action was the repairing and rebuilding of edifices and structures built by former kings and nobles (fol. 76). The author mentions the tanks of Sultan Ilamish and Khudâwand Khwâjah, and
the Minârah of Sultân Mu'izz-ud-Dîn bin Muhammad Sâm, which was struck by lightning during Firûz Shâh's reign (in a.H. 770 = a.D. 1368).

Mention is also made of the cultivation of waste lands, and Firûz Shâh's irrigation system, his fondness for laying out gardens, and his works of public utility (fol. 79a); the propagation of Islâm, to further which converts were exempted from Jîzyah or poll-tax (fol. 82a); the respect and love shown to sages and holy men, most of whom the king visited in their abodes (fol. 84a); the removal of the Minârah-i-Zarrin to Firûzâbâd (fol. 91a). Minute details of the removal, illustrated by diagrams, are given.

Fol. 106 opens abruptly with an account of the Madra-ahs, monasteries, tanks, and canals built by the king.

For Firûz Shâh's admonitions and maxims see fol. 107a.

For an account of his establishment of a hospital, in which he appointed able physicians, and for a list of the medicines kept in the hospital, and the diseases for which they were intended, see fol. 119a.

For his regard for parents, his objection to the practice of dyeing the hair, and his advice to old men, see foll. 124a and 130a. When a noble became old, the king admonished him to direct his thoughts to making atonement for his sins and provision for the next world.

Chapter III. begins thus on fol. 137a—

باب سيوم إقبال معائد وكراست كلا حق تعالى بعضاش خوئيش ذات ولي صفات حضرف سلطنت بناد آخ

Prerogatives of the Caliphs and their superiority over all the Moslem kings, fol. 137a.

Account of the robes which were sent on various occasions to Firûz Shâh and his predecessors, fol. 139a.

Noble character and virtuous disposition of Firûz Shâh, fol. 143a.

Prosperity and happiness in the reign of Firûz Shâh, fol. 149a.

Chapter IV. begins thus on fol. 152a—

باب چهارم در علم و عقل و حکمت

This chapter treats of the king's attainments in the various branches of Muhammadan literature, and his encouragement of science and learning, with special reference to the following subjects:

Theology and Law, fol. 152a. The author tells us that Firûz Shâh was a staunch follower of the Muhammadan Law, and forced his Moslem subjects to observe it strictly.

Ethics and Politics, fol. 153a. He was fully versed in these subjects.

Astronomy and Astrology, fol. 154a. The author says that several books and treatises on these subjects were written during this reign,
and that many years were devoted to the construction of astrolabes.
The works mentioned here are the following: 

دلازل فيروز صاهي

translated from Hindi into Persian; 

كتاب داسته‌ها؛ شکار قائم، فتح ولان 

(sic)

كتاب صاروالي، كتاب ودیس که آنها هر میکیاها گوید;

اصطلال، فيروز صاهي

and میزان فيروز صاهي.

The author says that an astrolabe, invented by the emperor himself, was constructed by his order and placed on the highest Minārah of Fīrūzābād. Then follows a description of the astronomical instruments invented by the king; after which, accounts of the motions of the planets and their position in longitude and latitude, of the determination of time, and of prognostication connected with the ascendant of the world are given. For astronomical tables see foll. 161\textsuperscript{a}-163b. The author closes this section with the remark that volumes of books on astronomy and astrology, written by the emperor's desire, and astrolabes constructed under his instructions, were preserved in the royal library:—

ومیلادت کتب مفصل ومپوب مدرح که دیرین فی توصیف رأی

همايون مرتب حده و اسطرلابات که تتبع آن بام و ارشار عحضر

مختی اسم در کتابها لغ معروج ومهیا اسم

Medicine, fol. 165\textsuperscript{a}. Under this section the author treats of the structure of the human body and the anatomy of its several parts; diseases of the various parts of the body and their treatment. It is observed here that the king was wonderfully well versed in the science of medicine, and that the كتاب طب فيروز صاهي، written by the king's order and dictation, contains prescriptions for diseases not found in works like قانون وذخیره.

كتاب طب فيروز صاهي که پامال وارشاد همايون مولف حده

امست شاهد صدق اسم - ممالکان جميع امراض (که) در ذخیره

و قانون و اعراض نیابند از آن کتاب مستثاد اسم

War Instruments and Arms, fol. 179\textsuperscript{b}. This section treats of the war instruments and arms preserved in the royal armoury, most of which were made according to the designs given by the king himself. The king, it is said, was chivalrous, and an excellent soldier.

The work then ends with a versified epilogue in praise of the Sultān with the following verse:—

یقایش بقاتی جهانس، اورا

قرين بقاتی جهان كن اورا
'Afif, who finished his history eighteen years after the present work, deals minutely with all the important events of the reign, but makes no mention of the present work. Except, however, the diagrams showing the different positions of the Minârah-i-Zarrin during the course of its removal, the list of the medicines kept in the royal hospital, the descriptions of war instruments, the names of birds and animals, and their diseases and treatment, and a few other details, there is nothing of historical importance here which is not found in 'Afif's work. So far as the history of the reign is concerned, the present work is of no great value. It may also be pointed out that some passages in the second chapter of this work seem to be almost identical with the Futûhât-i-Firûz Shâhî. I have not been able to obtain a copy of the original, but the translation given in Elliot, Hist. of India, pp. 374-388, closely agrees with some of the passages in the second chapter of the present work, so much so that most of the verses in Elliot are a word for word translation of this chapter.

The greater part of the work is devoted to the praise of the emperor, his noble disposition and benevolent deeds. A strong tendency to eulogy and exaggeration is shown throughout. The narrative is florid, overloaded with pious effusions, generally ending in a compliment to the king. The following line at the end suggests that the work was written by the direction of the king:

بامداد شاه جهان شد کتابه
طريق سلطان و آداب شاهی

If the author means to say that his work was inspected and approved by Sulțân Firûz, then its gross flattery leaves an impression of vanity on the part of that king which is a blot on his otherwise admirable character.

The style is generally complicated and ambitious, and unwearied attention is required to follow the meaning of the author.

The contents are frequently illustrated with verses, mostly from Sa'di.

The MS. is written in ordinary Nasta'liq, within gold and coloured ruled borders, with an illuminating but faded head-piece. Folios are mis-sing between foll. 58-59, 70-71 and 105-106. Some folios are misplaced, the right order should be 73, 82-89, 74-81, 90.

There are several 'Arâl-didâhs and seals of the time of Shâh Jahân and Aurangzîb both at the beginning and end of the copy, but almost all of them are faded.

Dated Rabi II., A.H. 1002.
HISTORY OF THE LODĪ AND SÛR DYNASTIES.

No. 548.

foll. 223; lines 15; size $9 \times 5$; $6\frac{1}{2} \times 3$.

تاریخ داودی

TĀRĪKH-I-DĀ'ŪDI.

A history of the Lodī and Sûr Dynasties, from the time of Bahlûl Lodî to the death of Dā'ūd Shâh.

Beginning:—

ئنایا هر گونه بعضوئ جهان آفرین آل

The name of the author does not appear in this copy, but in Elliot's Hist. of India, vol. iv., pp. 434–513, the work is ascribed to one 'Abd Ullah. See also N. Lees, Journ. Roy. Asiatic Soc., N.S., vol. iii., p. 447. A copy of the work is mentioned in Rieu, i., p. 243. On fol. 55', line 13, the author incidentally mentions the name of Jahangir as the reigning king, تا عهد خليفة زمان جهان کش پادشاه. We can therefore conclude that he wrote his history during the time of that emperor. He frequently quotes the Akbar Shâhi, i.e. Tabaqât-i-Akbar-Shâhi, and in rare instances the Firishtah.

Contents:—

History of Bahlûl Lodî, fol. 3'.
Sikandar Lodî, fol. 33'.
Ibrâhîm Lodî, fol. 89'.
Farid bin Hasan Sûr, entitled Shir Shâh, fol. 114'.
Islâm Shâh, fol. 177'.
Muhammad 'Adîl, fol. 205'.
Dā'ūd Shâh, fol. 220'.

On fol. 218' it is said that Muhammad 'Adîl died in A.H. 968 = A.D. 1560, after a reign of eight years. After a short account of the
confusion which followed 'Adil's death, such as the assumption of the government by his son Shir Shâh, the proclamation of Sulaymân Kurrâni, and after his death, of his son Bâyazid, the author begins the history of Dâ'ûd Shâh, fol. 220*. The history ends with an account of the battle between the Mughals and Dâ'ûd Shâh, which took place on 15 Rabi' II., a.h. 983 = A.D. 1575 (the reading in the text 988, is evidently a mistake for 988). It is said here that Dâ'ûd Shâh was arrested and beheaded, and his head sent to Akbar, by order of Khân Jahân (and not Khân Khânân, as wrongly asserted by Elliot, loc. cit.). The following chronogram at the end expresses the date of this incident:

مملك سليمان ز داوود رفعت

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated, apparently 19th century.

J. H. Blochmann, whose valuable notes are occasionally found in the copy, makes the following remark on the fly-leaf at the beginning:

"From the reign of Buhlul to 984 a.h., when Dâ'ûd was killed."

"J. H. Blochmann, 1870."

"The work is rare, and earlier than the Makhzan-i-Afghâni. The object of the latter work, moreover, is to flatter the Afghans at the expense of the Mughals."
HISTORY OF THE TIMURIDS.

BĀBUR.

No. 549.

foll. 366; lines 15; size 9¼ × 5; 7¼ × 3¾.

WAQI'ÂT-I-BÂBURÎ.

The autobiography of the emperor Bābur, translated into Persian from the Turkī original, by Mīrzā 'Abd-ur-Rahîm Khān Khânân, son of Bayrām Khān.

Beginning:

در ماه رمضان سته هفتمصد و نود و نه در ولاية فرغانه در
دوازده مالکی پادشاه شد

The work, which is also called 'Abūzâd Khwārezmī, was translated into Persian by the order of Akbar in a.h. 998 = a.d. 1589.

'Abd-ur-Rahîm Khān, better known as Khān Khânân, celebrated as a general under Akbar, was born at Lahore, 14th Šafar, a.h. 964 = a.d. 1556, and died at Dihlī, a.h. 1036 = a.d. 1626. Well known also for his liberality and literary accomplishments, he was a great patron of literature, and himself well versed in Arabic, Persian, Turkish and Hindi. His generosity towards men of letters attracted a very large number of scholars and poets from distant parts, to which fact the Ma'āṣir-i-Rahîmî is a sufficient testimony. A detailed account of his life is given in Blechmann's A'in-i-Akbari, vol. i., pp. 334–339.

A translation of this version, begun by Dr. John Leyden, revised and completed by Wm. Erskine, with a very learned introduction and valuable and instructive notes, was published in London, 1826. An abridgment of Leyden and Erskine was published, London, 1844. Extracts are given in Elliot's History of India, vol. iv., pp. 221–287.
MSS. of the Turki original are noticed in Brit. Mus. Add. 26,324, and India Office No. 214. The text was edited by N. Ilminski. Kazan, 1857, and a facsimile was published by the Gibb Trust in 1903, with an index prepared by Mrs. Annette S. Beveridge. A French translation from the Turki was made by M. Pavet de Courteille, Paris, 1871. An English translation of the original by Mrs. Beveridge is now in course of publication in London.


This MS. brings the narrative down to the 3rd Muḥarram, a.h. 936 (A.D. 1529), and breaks off with the words کوالبار درپساده شد که کوالبارا بایمان سورد. The MS. is dated Gâzin, a.h. 1082, and was written in the 14th year of Aurangzib's reign by two scribes, viz. the first half by İbrahim Beg, and the second half by 'Ashâr Beg, for the library of a certain noble whose name, unfortunately, has been effaced by some mischievous hand:—

ختم نسمه واقعات بایری معه شیر و عافیهت در خاتم طیبه غزلین یتاریخ ششم روز سه شنبه شهر رجب سنة 983 هجري مطابق 1 جلوس والا سنة 1531

ایکه در آلی مبین شوری ليست از اصفهان طیعت را گزار
از سرپین دین منفی سفید سواد گز خطایی رفته است آهو مگیر
کتبه احتر العباد ابراهیم بیک من اینجا تا اواست و لامنه از
اوست تا اواست عادیور بیک مالزمان سردار پیشه کشا بخشانه سردار
مستفنی اثاب .... خان .... تگاشم

The original folios are inlaid in new margins. Written in fair Nasta'lıq, within gold-ruled and coloured borders, with an illuminated head-piece at the beginning.
The private memoirs of the emperor Humâyûn (who reigned from A.H. 937–963 = A.D. 1530–1556), written by his eunuch-holder Jauhar,

Beginning:—

The author, Jauhar, tells us in the beginning of the work that, as on all occasions he remained in constant attendance upon his royal master, it occurred to him that he should record all the events in his master's life of which he had been an eye-witness. He then goes on to say that he commenced the work in the beginning of A.H. 995 = A.D. 1587, that is, thirty-two years after Humâyûn's death, and entitled it تذكرة الواقعات.

He gives us several incidents concerning himself. On fol. 49r he states that in A.H. 962 = A.D. 1554, when he was appointed the collector of Haybatpûr, he found there a very curious custom among the Afghan farmers: they used to pledge their wives and children to the Hindû bankers for money advanced in lieu of the collections. So he took all the grain, that had been concealed by the Afghan peasants in dry pits, and after selling it he paid the bankers and liberated the wives and children of the farmers. This noble deed of Jauhar was so much
appreciated by Humâyun that he appointed him collector of the several villages of Tatâr Khân Lodi. Towards the end, on fol. 53r, Januhr tells us that he was appointed treasurer of the Panjâb and Multân. See Elliot, History of India, vol. v., pp. 136–149; Rieu, i., p. 246; Ethê, India Office Lib. Cat., No. 221.

An English translation of the work was published by C. Stewart for the Oriental Translation Fund, London, 1832. This translation of Major Stewart has been severely criticised by Mr. Wm. Erskine, who remarks thus: "The translation of Major Stewart is no translation at all. It is full of errors. It adds, takes away, alters. It is not trustworthy, and one does him no injustice in pronouncing him ignorant of the history and manners of the times, ignorant of the geography of the country, ignorant of the language, ignorant of the duty of a translator."

In the colophon the work is called تاریخ همایون.

It is a modern copy, transcribed at the request of the founder of the Library by Sayyid Farzand Ahmad Şafir Balgrâmi.

Dated ‘Azîmâbâd (Patna), Ramadân, a.h. 1278.
Written in a careless Indian cursive character.
Târîkh-i-Khândân-i-Tîmuriyah.

An excellent and richly illustrated, but slightly defective, copy of an otherwise unknown history of Timûr and his successors in Íran, and of Bâbur, Humâyûn and Akbar down to the 22nd year of his reign. A fly-leaf at the beginning contains the following autograph note of the Emperor Shâh Jahân:

بسم الله الرحمن الرحيم

این تاریخ که متشابه بر مجمل احوال حضرت صاحبقران کبیر
ستان و اولاد اسماء آتش‌هندی و مسالمات ایام حضرت عرش آشیاقی
انار الله برهمان سال بیست و دوم در عهد دولت شاه پایا تصویف
شده و درهم شاه جهان پادشاه بن جهانگیر پادشاه بن اکبر پادشاه

This history, says Shâh Jahân, containing the account of Timûr and his descendants and of Akbar down to the 22nd year of his reign, was composed in the time of "Shâh Bâbâ," as Shâh Jahân used to call Akbar.

The MS. is defective at both ends. It opens abruptly in the middle of the introduction thus:

نوجب حكم جهانبسط مسعود اوراق جز شرح احوال که مقصود


and breaks off immediately after the account of Akbar's second campaign in Gujarat, in the 19th year of his reign (A.H. 981 = A.D. 1573). The history of the 20th, 21st and 22nd years is wanting.
The name of the author and the title of the work are not found in the text; but in an endorsement we find "تاريخ خاندان تيمورود". In the introduction the author praises the Zafar Nama, the well-known history of Timur from his birth to his death, by Sharaif-ud-Din Ali Yazdi (d. A.H. 858 = A.D. 1454). In the latter part of the work he frequently quotes the Tuzuk-i-Bāburi as his source, while the account of Sultan Husayn Mirdaz and the short sketches of all the famous men of his time (foll. 233v–236r) are taken exclusively from the said work:

سلطان حسین میرزا به‌پایه‌های پر اکثر صفات حمیده آراسته...

The want of headings, spaces for which have been left blank throughout, puts the reader to no small trouble in studying the contents. There are several lacunae. In some places folios written by a later hand have been inserted, viz. at foll. 81–85, 256, 271. In many places the catch-words have been cut off by the binder, and it is not always easy to detect gaps.

Contents:

The history opens with Timur's march in search of Amir Husayn (fol. 7v), corresponding with the account given in the printed edition of the Zafar Nama, vol. i., p. 60.

Timur's campaigns in Samarqand, fol. 12v.

Timur's march against Kabul, fol. 20v.

Timur's expedition to Herat, fol. 29r.

Timur's march against Iraq and Fars, fol. 51v.

Timur's expedition to Hindustan, fol. 72v.

Timur's campaigns in Bagdad, fol. 102v.

Death of Timur, fol. 134v.

Mirdaz Khalil's installation on the throne of Samarqand, fol. 136r.

History of Mirdaz Shah Rukh, who ascends the throne of Khurassan, fol. 138a.

Mirdaz Shah Rukh stabbed in the Mosque, fol. 176v.

Shah Rukh's illness and recovery, fol. 184r.

Death of Shah Rukh, fol. 185v.


Abul Qasim Babur, fol. 189v.

Sultan Husayn Mirdaz, fol. 213v.

Children of Sultan Husayn, fol. 234v.

Nobles and learned men of Sultan Husayn's court, fol 234v.
Zahir-ud-Din Bâbur's accession to the throne of Samarqand, fol. 238a.
Bâbur's campaigns in Samarqand, fol. 246a.
Bâbur's expedition to Kábul, fol. 249b. It is said here that after the conquest of Kábul by Bâbur, the city was subject to earthquake shocks every day for one month, which destroyed almost all the buildings, and that the city was rebuilt by Bâbur.
Birth of Humâyûn, fol. 253b.
Bâbur takes Qandahâr and gives it to Mirzâ Kâmrân, fol. 260a.
Bâbur's invasion of India, and birth of Hindâl, who, it is said, was named after Hindûstân or Hind, as he was born at the time of its conquest, fol. 261a.
Bâbur's war with Sultân Ibrâhîm and the latter's defeat, fol. 261a.
Defeat of Rânâ Sankâ, fol. 270a.
Death of Bâbur, fol. 273a.
Humâyûn's accession, fol. 273a.
Humâyûn takes Champanere, fol. 276a.
Birth of Akbar, fol. 284a.
Humâyûn meets the Shâh of Persia, fol. 286a.
Humâyûn's return from Persia and defeat of the forces of Sikandar, fol. 291a.
Death of Humâyûn and accession of Akbar, fol. 295a.
Akbar's battle with Himû, and the defeat and death of the latter, fol. 296a.
Faiâram Khân's revolt, fol. 301a.
Akbar's campaign in Gujarât, fol. 312a.
Akbar's conquest of Chitore, fol. 325a.
Akbar obtains Rantanbhor, fol. 328a.
Victory of Sarnâl, fol. 333a.
Conquest of Surât, fol. 334a.
Akbar's second campaign in Gujarât, and its conquest, fol. 335a.
(This took place in the 19th year of his reign, A.H. 981 = A.D. 1573.)

The copy then breaks off abruptly with an account of Ikhtiyâr-ul-Mulk's death, and Akbar's liberality to those who had rendered good service in this campaign and had distinguished themselves in the battle; after which he, on his way back to home, halts in Sirohi. The concluding words are:

و راىات نصرت آيانت مكترون فتح و ظفر عازم معاوادت كھشت و در

واحي سروهي ...
This MS. is remarkable for the number and splendour of its illuminations, all of that delicate and highly finished style that was practised by the foremost artists under the patronage of the great Mughal emperor Akbar.

The fine art of miniature painting of the Indian Mughal period is mainly due to the first Mughal emperor Babur, who took a very keen interest in it, and brought with him a large number of well-skilled artists of the Iranian school naturalised in China. It received full encouragement at the hands of the emperor Akbar, who, well known for his liberal and enlightened views, took the most practical interest in promoting the fine arts.

The present MS., illustrated by many of the court painters of Akbar, contains 112 large "miniatures," some of which cover two opposite pages. Unfortunately the names of most of the artists, which were given at the bottom of each picture, have been cut off—thanks to the ruthless ignorance of the binder. Those that are legible read thus:—

لعل (5) مادهور (4) كيسو (2) دسولتيه (1)؛ بساون (3)؛ رام داس (10) سنوله (9) جكيانتمه (8)؛ مكند (6)؛ ندهرو (15) لند جولالياري (14) تلسي (13)؛ نانها (12)؛ سرون (11)؛ and also بهورا، also written as بهوره (16)؛ ندهرو (15)؛ سورجرو كيرواتي (20)؛ ديو (20)؛ كنCK (22)؛ دهرديداس (21)؛ خفرمروبيرو كيرواتي (20)؛ ديو (20)؛ وبكوان (25)؛ آسي (24)؛ جاك بيكروم (23)؛ ديو (20)؛ سنكر (26)؛ بيكمير (29)؛ خفرمروبيرو كيرواتي (28)؛ سنكر (26)؛ ديو (20)؛ كهنام (37)؛ فرخروبيرو كيرواتي (35)؛ نانها (32)؛ رازائ (31)؛ جك (30)؛ منه (34)؛ رضروبيرو كيرواتي (35)؛ متروهرا (34)؛ رضروبيرو كيرواتي (35)؛ متروهرا (34)؛ رضروبيرو كيرواتي (35)؛ متروهرا (34)؛ رضروبيرو كيرواتي (35)؛ متروهرا (34)؛ رضروبيرو كيرواتي (35)؛ متروهرا (34)؛ رضروبيرو كيرواتي (35)؛ متروهرا (34)؛ رضروبيرو كيرواتي (35)؛ متروهرا (34)؛ رضروبيرو كيرواتي (35)؛ متروهرا (34)؛ رضروبيرو كيرواتي (35)；
In many instances we find two artists bearing the same name. In such cases they are distinguished by the words خرد کلّی (the elder) and خرد کلّی (the younger), e.g. مادهو خرد - مادهو کلّی; تلسي خرد - تلسي کلّی. Sometimes one illustration is signed by two artists with the words طرح (drawing) and عمل (colouring); also sometimes is prefixed to the name of the one or the other, meaning that the drawing is by one artist and the painting by another; while in rare cases we find three artists collaborating in one work—the drawing by one, the painting by another, and the faces (چهره نامی) by a third. E. B. Havell (Indian Sculpture and Painting, p. 196) remarks that this division of labour was possibly introduced by Akbar, but that it was not apparently long continued by the Mugal artists.

Among the many Persian MSS. ornamented with pictures for Akbar, Abul Faḍl mentions the following nine:—(1) The Story of Ḥamzah (داستان اسماعیل حمزه), represented in twelve volumes, in which clever painters made the most astonishing illustrations for no less than one thousand and four hundred passages of the story. (2) The Chingiz Nāmah, شیخ الشرکی نامه; (3) The Zafr Nāmah, ثقف تئامه; (4) The Akbar Nāmah, آقبر نامه; (5) The Razm Nāmah, or the Mahā Bhārat, رومانیاى; (6) The Rāmāyan, مما نهاریه; (7) The Nal Dāman, نال دمین; (8) The Kalilah wa Dimnah, کلیلا و دمنه; (9) The ‘Ayār Dānish, عیار دانش.

These are all known to us except No. 2, the Chingiz Nāmah. Though many works dealing with the Chingizi dynasty have come down to us, no one bears that name, nor, for that matter, would their incidental treatment of the subject entitle them to it. Now, having regard to these facts, viz. (1) that Shāh Jahan expressly says that this history was composed during Akbar’s reign—this statement being fully supported by the fact that the author always speaks of this emperor in the present tense; (2) that, so far as we know, no other history dealing exclusively and fully with the Chingizi kings, thereby establishing a peculiar claim to the title “Chingiz Nāmah,” was composed during Akbar’s reign; (3) that the MS. was illustrated by the court artists of Akbar; (4) that no copy of Abul Faḍl’s illustrated “Chingiz Nāmah” has hitherto been traced,—it may be hazarded as a conjecture that our MS. is the very work and the very copy mentioned by Abul Faḍl.

Illuminated manuscripts earlier than the fifteenth century are rare. Prof. A. V. Williams Jackson, in his admirable Catalogue of the Cochrane Collection in the Metropolitan Museum of Art, New York, gives a minute description of several illuminations by Bahzād (A.H. 893-931 = A.D. 1487-1524), the most famous of all the Persian
artists who flourished under the Safawis of Persia, and of several executed by one of Bahzâd’s pupils named Mirak, and several others who lived in the sixteenth century. Rieu, iii., p. 1072, notices a finely illuminated copy of Niâyâm’s Khâmsâh, dated A.H. 946–949 = A.D. 1539–1542, written by the famous calligrapher Shâh Mahmûd of Nishâpûr, for Shâh Tahmâsp Safawi (A.H. 930–984 = A.D. 1523–1576). It contains four-ten miniatures, of which eleven are signed by five artists of the Shah’s court, viz. Mirzâ Sul’tân Muḥammad, Mir Sayyid ‘Ali, Ağâ Mirak, and Muẓaffâr ‘Ali. A copy of the Darâb Nâmah, with a number of illustrations signed by the court painters of Akbar, is mentioned in Rieu, Suppl., No. 385, and Mr. Vincent A. Smith informs us that one of these was painted by Bahzâd and corrected or touched up by Khwâjah ‘Abd-us-Ṣamad. The latter was at first attached to Humâyûn, and subsequently attracted the attention of the emperor Akbar, who honoured him with high office and made him the master artist of his court. The names of Khwâjah ‘Abd-us-Ṣamad and Mir Sayyid ‘Ali (the latter has already been mentioned among the artists of Shâh Tahmâsp’s court) are incidentally mentioned on fol. 298* of the present MS., as the teachers of the emperor Humâyûn. A copy of the Wâqī′ât-i-Bâbûr, containing sixty-eight whole-page miniatures, signed by the court artists of Akbar, is noticed in Rieu, Suppl., No. 75. The Victoria and Albert Museum, South Kensington, has recently acquired a part of the Akbar Nâmah with about one hundred and ten illustrations, mostly by the painters of Akbar; and the Mahârijah of Jaipûr has an illustrated Razm Nâmah which is said to have cost Akbar more than £40,000.

The miniatures in this MS. are to be found on foll. 1*; 3*; 4*; 5*; 6*; 7*; 8*; 9*; 10*; 11*; 14*; 15*; 16*–17*; 18*; 18*; 20*; 20*–21*; 22*; 23*–24*; 24*; 26*; 28*; 28*; 30*; 32*; 37*; 38*; 40*–40*; 42*; 44*–45*; 46*; 48*–49*; 51*; 53*–54*; 55*–56*; 57*; 58*; 59*; 60*; 61*–62*; 63*; 65*–66*; 67*–68*; 69*; 69*; 72*; 73*; 74*; 78*; 80*; 89*–90*; 97*; 99*; 101*; 103*–104*; 108*; 110*; 113*; 115*; 118*; 121*; 122*; 123*; 125*; 128–129*; 131*–132*; 134*; 136*; 138*; 140*; 149*; 144*; 146*; 147*–148*; 149*; 154*; 158*; 159*; 163*; 165*; 166*; 170*; 177*; 178*; 182*; 186*; 193*; 194*; 196*; 205*; 206*; 220*; 227*; 230*; 232*; 241*; 246*; 248*; 252*; 258*; 254*; 260*; 262*; 273*; 277*; 284*; 322*; 323*; 326*; 328*; 331*; 333* and 337*.

The most interesting of these are:

I. Timür as a child, playing with his younger comrades, assumes the position of a king, fol. 1*.

II. Peace between Timür and Amir Ḥusayn: they are embracing each other at Qunduz, fol. 21*.

III. Timur’s campaign against Shâh Mansûr, in which the latter is killed; Mirzâ Shâh Rukh, then seventeen years old, joins Timur, foll. 53*–54*.
IV. The death of Prince 'Umar Shaykh (wounded in the neck) from an arrow shot at a venture from the fort of خورماتو. و آحضتم ... بر بالای بلندی که نزدیاق قلعه بود نیوی تختنامه بر آمد و پیست بر کمپه نداشته از بالای قلعه تیری بر انداخته و بر صهرا ک شاهزاده رسید در ساعت چهار پنجان آفرین تسیم لود, fol. 59b.

V. Timūr's campaign against the fort of اوغلک, and its conquest, fol. 63b.

VI. Timūr's campaign against Bağdād. He takes his position on the bridge. Faraj, the governor of Bağdād, and his daughter try to escape on a boat, but being attacked by Timūr's archers throw themselves into the water and are drowned. By Timūr's order the boatmen bring out the dead body of Faraj. Timūr then orders the town to be sacked, foll. 103v–104r.

VII. Timūr's mourning for the death of the Prince Muḥammad Sultān, the appearance of whose two sons at that time doubles his affliction, fol. 118v.

VIII. Timūr orders preparations to be made for the marriage of Princes Mirzā Uluğ Beg, Ibrāhīm Sultān, Jahāngīr Bāīqarā, and others. Four royal camps are pitched at Samarqand. Amir-zādah Pir Muḥammad comes from Ğaznī, and Timūr receives him with great affection. The chief ambassador of Egypt منکلا پوغا presents a giraffe to Timūr, fol. 134r.

IX. Death of Timūr, fol. 134r.

X. Installation of Mirzā Khalīl on the throne of Samarqand, fol. 136r.

XI. Mirzā Shāh Rukh ascends the throne of Khurāsān, fol. 138v.

XII. Mirzā Badi‘-uz-Zamān comes to beg pardon of his father Sultān Ḥusayn, and is received with honour. Muẓaffar Ḥusayn Mirzā (the younger brother of Badi‘-uz-Zamān) and his mother come also to receive the prince. The father forgives his son and embraces him, fol. 232v.

XIII. Bābur's campaign against Samarqand, foll. 246v–248v.

XIV. Bābur's rejoicings at the birth of Humāyūn. He gives a grand feast to his chiefs and nobles, fol. 254r.

XV. Humāyūn's accession to the throne, fol. 273r.

XVI. Campaign of Humāyūn against the citadel of Champanere. After fixing steel spikes in the scarp of the rock, Humāyūn first ascends the fort at night, with Bairam Khān and
thirty-nine other officers, and before sunrise brings his whole detachment within the walls. The Emperor at the head of his detachment, calling out “Allâhu Akbar,” forces his way, sword in hand, through the enemy and makes himself master of one of the gates, through which he admits his troops. The garrison is put to the sword, fol. 277\textsuperscript{b}.

XVII. Birth of Akbar. Humâyûn’s wife, Hamîdah Bânû Begam, gives birth to Akbar in the castle of Amarkot; though some are of opinion that he was born in a field about a mile from the fort. His mother, dressed in a green robe, is lying exhausted on a couch, and the baby Akbar is seen in the arms of a nurse with a high conical Tartar cap. There is general rejoicing in the harem, and the women are seen in exultation over the birth. In the lower part of the illustration, there is a picture of Tardi Beg Khân bringing the news to Humâyûn, who is encamped about fifteen kos from Amarkot, fol. 284\textsuperscript{a}.

H. Beveridge, in his “Notes on Persian MSS. in Indian Libraries,” published in the Journ. Roy. Asiât. Soc., 1901, pp. 69–85, while noticing some of the interesting Persian MSS. in this Library, attaches the greatest importance to this MS., and particularly to this very illustration, which he says “is a very striking picture of the birth of Akbar.” He informs us in a footnote that some of the illustrations in this MS. were photographed for him by Mr. Bourdillon, L.C.S., among which the photograph of the miniature of Akbar’s birth was “so interesting that it might have perhaps been published, though it only gave a faint idea.” He also points out that a notice of this MS. will be found in Eastwick’s Hand-book for Bengal (Murray).

XVIII. At Thanesar, on his way to Âgrah, Akbar learns of a sacred pond on the outskirts of the city, where the Sanyâsîs and a large number of Hindus assemble to bathe at the time of the sun’s eclipse. The emperor, on hearing that the Sanyâsîs have divided into two parties and are about to fight, reaches the place and vainly urges them to refrain. In the midst of the fight Akbar, seeing that one party is getting the worst of it, orders Shamshîr Yâr Samarqandi to assist them with his followers; thus strengthened, they are victorious, fol. 322\textsuperscript{a}.

XIX. Akbar’s campaign against ‘Ali Qulî Khân. He at first rides his favourite elephant called Balsundar, and Mirzâ ‘Aziz Koká is seated by him; but when the battle grows hot, he alights and mounts a horse. ‘Ali Qulî Khân receives a wound from an arrow, and immediately another
arrow strikes his horse. He is thrown, and the elephant named Narsingh comes up and crushes him under foot. Arzānī, the vakil of ‘Ali Quli Khān, recognises his master’s head, and after showing it to the emperor, lays it at his feet, fol. 323º.

XX. Akbar’s campaign against the fort of Chitor. It is night, and Akbar is standing in a shelter erected for him. He has a musket in his hand. The face of Jaimal, the chief of the fort, being discernible by the light cast by the fire of the guns and muskets, Akbar takes aim and shoots him. Jaimal falls from the fort, and the enemy becoming disheartened give up the contest. The emperor returns victorious next morning, fol. 326º.

XXI. In a.h. 978 = A.D. 1571, on his way from Nagore to the tomb of Shaykh Farid Shākarganj, Akbar catches sight of a large flock of wild asses; he pursues these on foot into the jungle, and shoots sixteen, fol. 331º.

Besides the autograph of Shāh Jahān there are several ‘Arj-didahs and official seals of the nobles of the Muğal Courts of India. Almost all the seals are in a faded condition. The names of the officials read thus:

1. عبد الله خليلی ...
2. خواجه سهیل
3. خواجه هلال
4. عبد العفر
5. محمد باقر
6. فور محمد

The fly-leaf also bears the signature “Gladwin,” with illegible initials and without any date. This must be Francis Gladwin, the well-known Orientalist, who died about 1813. See C. E. Buckland, Dictionary of Indian Biography, p. 167.

A note on the same leaf records the cost of the MS.: هفت هزار روپیه or 8,000 rupees.

The MS. is written in beautiful bold Nasta’līq, within coloured and gold-ruled borders. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour. The binding is modern, rich and tasteless.
The famous history of the Emperor Akbar, including an account of his predecessors, by Shaykh Abu'l-Fadl, surnamed 'Allāmī, son of Shaykh Mubārk of Nāgora, was written by Sheikh Abu al-Fazl, one of Akbar's ministers. He was born at Āgra, A.H. 958 = A.D. 1550, rose to great power, and was assassinated on 4 Rabi' I, A.H. 1011 = A.D. 1602, at the instigation of Prince Salim. A very full account of his life has been given by H. Blochmann in the beginning of his translation of this work, Calcutta, 1873.

The work was completed in Shabān, A.H. 1004 = A.D. 1596, the 41st year of the reign. It was continued to A.H. 1010 = A.D. 1601, within a year of the author's death.

The work is divided into three volumes.

Vol. I. is subdivided into the following two parts. First Part, containing the Preface and the history of Akbar’s ancestors to the death of Humayun. Second Part, the history of Akbar’s reign from his accession to the end of the 17th year of his reign.

Vol. II. History of Akbar’s reign from the beginning of the 18th year to the end of the 46th year.

Vol. III. Entitled A’in-i-Akbari, or the Institutes of Akbar, containing a detailed description of Akbar’s empire, his Institutes, the civil and military government, the revenue system, with a detailed statistical description of the Indian empire.

The first two volumes of the Akbar Nāmah have been printed in the Bibliotheca Indica Series, Calcutta, 1877-79, and an excellent translation, with valuable notes, by H. Beveridge, is being published in the same series. A lithographed edition of these two volumes appeared at Lucknow, A.H. 1284. The A’in-i-Akbari, or the third volume, has been edited by H. Blochmann in the Bibliotheca Indica Series, Calcutta, 1877, and translated by him in the same collection, Calcutta, 1873. An English translation of a considerable portion of this third volume was published by Francis Gladwin in three volumes, London, 1800. Major D. Price has given a copious abstract of the First Part of Vol. I. in the third volume of his Retrospect. See also Elliot, History of India,

The present MS. comprises Vol. I. with its two parts.

Beginning:—

الله أكبر ابن يه درايفتيسن ررف و شناختي شغروت اله

The Second Part begins thus on fol. 142a:—

سلسلة النظام كاركاه آقيشيش كه مظاهر جليلته لماء اله

The Khâtîmah of Vol. I. is missing from this copy.

Written in ordinary Nasta’liq, within coloured ruled borders. The first letters of almost all the words which are to be pronounced with the ضمغ leave that mark throughout. In some cases letters which are to be sounded otherwise bear the same mark; for instance, we have فرمان, أولاد, etc.

This copy was written in the time of Šâzī-ud-Dîn Haydar, king of Oudh (d. a.h. 1243 = a.d. 1827), the eldest son of Sa’âdat ‘Alî Khân (d. a.h. 1229 = a.d. 1814).

Dated 17th Dūl-hijjah, a.h. 1242.

Scribe صاحب رام بن دج

No. 553.

foll. 384; lines 21; size 14 × 6; 10½ × 6.

A very neat and good copy of the Second Volume of the Akbar Nâmah.

Beginning:—

سمى تازه سالم بنام خداي

که نامش بعثي بود رضي

The MS. once belonged to the library of the great Orientalist, Sir Wm. Gore Ouseley, in whose handwriting the following note is found on the fly-leaf at the beginning:—

الن أكبر نامه بتأرخ شهم شهر صفر سنة 1319 هجري دخل

کتابخانه ابن بدرة الهی شهیره گور اوزلي

His signature, “Gore Ouseley,” is found on fol. 1r.
AKBAR.

Written in fair Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece. The first four folios at the beginning contain blank columns for an Index of the Contents.


Scribe: معین الدين اکروی.

No. 554.

foll. 590; lines 19-20; size 11 × 6¾; 7½ × 3½.

آئین ٍاکبری

Â‘IN-I-AKBARĪ.

A copy of the Third Volume of Abu 'l-Faḍl's Akbar Nāmah, entitled A'in-i-Akbarī.

Beginning:—


Written in fair Nasta'liq. Marginal notes and emendations are found in many places. An Index of the Contents occupies the first five folios at the beginning. Foll. 381-478 are written in a careless Nasta'liq hand.

Two notes (written in a Shikastah hand), found at the beginning and end of the copy, are dated the 19th year of Muḥammad Shāh, A.H. 1139.

Not dated, apparently 18th century.

No. 555.

foll. 291; lines 25; size 20½ × 12; 15 × 7½.

The same.

Another copy of the Â‘in-i-Akbarī, beginning as above.

Marginal notes and annotations are not infrequent.

Written in a fair bold Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece.

Not dated, apparently 19th century.
No. 556.
fol. 204; lines 21; size $12\frac{1}{4} \times 9$; $9\frac{1}{2} \times 5\frac{1}{4}$.

سوانیح اکبری

SAWÂNIH-I-AKBARÎ.

A valuable and somewhat rare history of the Emperor Akbar, from his birth to the end of the 24th year of his reign, A.H. 987 = A.D. 1579.

Author: Amir Haydar Ḥusaynī Wāsiṭī Balgrāmī.

Beginning:

غداوندا شاهین مشکرت بعد گفتارم نیست از مصور زبانیم چه آید و از کرم بیانیم چه کهماید.

The author was, according to his own statement in the preface to his Taḥqīq-ul-Īṣṭilāḥāt (a poetical glossary written A.H. 1189 = A.D. 1775), a grandson of the famous Ḥulām ‘Alī Šāh Balɡramī. See Rieu, iii., p. 930. His two grammatical treatises, viz. مختصر المنصر and منتصر المنصر, are also noticed in Rieu, ii., p. 857b.

In the Preface the author says that he has mainly based the work on the Akbar Nāmah of Abu ‘l-Faḍl, which he has abridged here by avoiding its rhetorical flourishes. He also names several other works as his sources, viz. the Muntakhab-ut-Tawārikh of ‘Abd-ul-Qādir Bada‘ūnī, Ṭabaqat-i-Akbarī, Ťarīkh-i-Firihstah, the Akbar Nāmah of Ikhādād Faydī, Ma‘ṣūr-ut-Umrā with its Takmilah, and the four Daftars of the Mansha‘āt of Abu ‘l-Faḍl, the fourth of which he says is very rare. These four Daftars, says the author, contain much valuable information which is not found in other historical works. In fact he wonders at those historians of Akbar who do not make use of these Daftars. We learn, further, that he compiled this work at the desire of William Kirkpatrick, whom he introduces thus:

امیر کبیر مبلغ قوانین رایست... عزیز الملك مشتر الدولة
بهادر شوکت جنگ و لیم کرکادیاریک

William Kirkpatrick was well versed in Oriental languages and Indian lore. He was Persian Interpreter to General Stibbert for periods between 1777 and 1785, and to Lord Cornwallis in the Mysore War, 1791–92. He translated Tipu Sultan’s diary and letters from Persian into English. He left India in 1801, and died in 1812. See Backland, Dictionary of Indian Biography, p. 238.
The work, therefore, must have been written towards the close of the eighteenth century.

Blochmann, in his translation of the Ā'in-i-Akbarī, p. 316, note, while mentioning this work, observes that it is "perhaps the only critical historical work written by a native."

Compare Elliot, History of India, vol. viii., p. 193. See also Rieu, iii., p. 930, where a copy of the work and a translation of its preface are mentioned.

The present MS. consists of the following two sections or Maqālahs:—

Maqālah I.—Birth of Akbar; his genealogy; account of his early life, fol. 2v.

Maqālah II.—Akbar's accession, fol. 9v; first year of his reign, fol. 10v; second year, fol. 18v; third year, fol. 22v; fourth year, fol. 25v; fifth year, fol. 28v; sixth year, fol. 46v; seventh year, fol. 52v; eighth year, fol. 58v; ninth year, fol. 65v; tenth year, fol. 78v; eleventh year, fol. 87v; twelfth year, fol. 91v; thirteenth year, fol. 105v; fourteenth year, fol. 108v; fifteenth year, fol. 111v; sixteenth year, fol. 113v; seventeenth year, fol. 115v; eighteenth year, fol. 129v; nineteenth year, fol. 146v; twentieth year, fol. 161v; twenty-second year, fol. 183v; twenty-third year, fol. 192v; twenty-fourth year, fol. 198v.

It ends with an account of the rebellion in Bengal.

In the subscription at the end this copy is said to be the First Volume of the Sawānīḥ-i-Akbarī.

In the colophon, also, it is designated as the First Volume of the work:—

تمام تعداد كتاب تواريخ سوانغ اکبری جلد اول بتاربخ بیست و یکم شهر جمادی الثانی سنه ۱۸۵۰ هجری مطابق بیست و یکم ماه مارچ سنه ۱۸۵۳ نیک بیربط امداد علی ولد احمد علی مسکن شهر کانیبور

It is noticeable that a space for the insertion of the number of chapters or divisions of the work is left blank in the Preface:—

و این كتاب زا بر ... مثال ترتيب داده شد

Written in careless Indian Ta'lliq, with the headings in red.

Copious marginal notes of great value, in the handwriting of Blochmann, whose signature appears at the beginning of the copy, are found throughout.
JAHÂNGÎR.

No. 557.

toll. 119; lines 12; size $6\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2$.

 Jahângîr Nâmah.

Memoirs of the emperor Jahângîr.

This exceedingly valuable MS., dated Haydarâbâd, Dûl-hijjah, A.H. 1020 (A.D. 1611), i.e. the sixth year of Jahângîr’s reign, is the oldest extant copy of the earliest version of the emperor’s Memoirs—the version he wrote in the third year of his reign as a sketch which should afterwards be amplified into a more complete work.

Beginning:-

حمد بی غایبت و شکر بی نهایت مبديعی را که بیان امر کن اجرا ملک و احجام عصیری را از مکس نظمی و جوهر آورد و صالحی که طبقات افکار بر افزارست و بسط خاک را بانوان قدرت بیاراست (بیاراست) (Elliot, vol. vi, p. 264, wrongly reads بیاراست) زادرا بزبور تلقی و زیب عقل اختصاص داد تا بدان تاج کرامت و غلبه خالصه پوشید و زمان را در قبضه تسلیم خود دار آورد.

There are two well-known texts of Jahângîr’s Memoirs, which, though differing from each other, are, more or less, based on the present work. One of them, unanimously admitted to have been written by the emperor himself, covers the period from his accession to the seventeenth year of his reign. It was continued under his supervision by Mu’tamad Khân to the beginning of the nineteenth year. Subsequently, during the time of Muḥammad Shâh (A.H. 1131-1161 = A.D. 1719-1748), it was re-edited by Muḥammad Ilâdî, who brought
down the history to the end of the reign, and added an introduction containing the history of Jahangir from his birth to his accession. The whole of this work was published by Sayyid Ahmad, under the title of Toozuk-i-Jehangeeree, Alley Gurh, 1864. A Hindustani translation of it, entitled ترجمة نزاع جهانگیری, by Sayyid Ahmad 'Ali of Râmpûr, has lately been lithographed in the Nigarî Press, Kânpûr, a.h. 1291. Jahangir himself, in the annals of the seventeenth year (printed edition, p. 352), says that Mutamad Khân, who had been employed in writing the history of his reign, was ordered to continue the annals from the date up to which Jahangir had written them, and to place the narrative at the end of the emperor's rough copy. He was further instructed to write them in the form of a diary, which, after the emperor's correction, was to be transcribed in a fair copy:

دریافت چنین ذکر آمدن سال از عهد خان، آخر آن در سال آخر سال از بخش پیشین و سایر مزرعات ترکیب می‌باشد، که در تاریخی که در سال این سال از قبیل مستندات این مسئله جزئیات زیر در دیل مسندات من داخیل خوانده و چنین، از این است، علاوه بر سوالات نظر تأمین مسند در تأمین من برای چنین باشد.

Another issue of the authentic text, which brings down the narrative to the end of the twelfth year of the reign, is noticed in Rieu, i.e., p. 253. Shâh Nawâz Khân, in his preface to the Ma'âshîr-ul-Umarâ, states that the Jahangir Nâmah, written by the emperor himself, did not extend beyond the twelfth year. This statement proves that he had no knowledge of the continuation of the Memoirs. In the annals of the thirteenth year (printed edition, p. 239) it is said that when the Memoirs of the first twelve years had been completed, and a fair copy transcribed, Jahangir ordered them to be bound, and copies to be distributed to the officers of his dominions. The first copy was presented to Shâh Jahân:

چهگونه وقایع دوازده سال از جهانگیر نامه به بیانیه برده شده بود

بمتصدیمان کتابخانه خاصه حکم خرجمان که این دوازده سال احوال را

یافته جلد ساخته نسخه‌های متعدد ترتیب نمایند که به بینهای غایب

عناصر فرمایشات و بسایر بیدار فرستاده شود که از آن دولت و اعجاب

سعادت دستور العمل روزگار خود مسئول - روز جمعه هشتاد یکی از

واقعه نویسان تمام را نوشته و چند کرده ببین نظر در آورده چهنان اول نسخه
Attention was first called to this part of the Jahângîr Nâmâh by James Anderson, who translated and published some extracts from it in the Asiatic Miscellany (vol. ii., pp. 71 and 172), Calcutta, 1786, and other portions were subsequently given by Francis Gladwin in his History of Hindostan, vol. i., p. 96.

The other text of the Memoirs, generally rejected as spurious, records events down to the fifteenth year of the reign, A.H. 1029 = A.D. 1619. A copy of it, No. 558, is noticed infra. It gives very few dates, and is without much regard to order. The descriptions of property, gold and silver work and jewels, the number of horses, elephants, etc., and the cost of buildings, have all been amazingly exaggerated. It contains stories of Hindû jugglers, magical performances and sleight of hand, such as would hardly be expected from an Imperial pen. It is lacking in historical precision, and omits many things that ought to have formed part of the narrative. The authentic Memoirs, on the other hand, are written in chronological order, the events of the reign being narrated year by year. The style is simple and ornate, and there are no silly stories of Hindû jugglers, nor extravagant descriptions of jewels and the like. Major David Price, who took the spurious text for a genuine production, translated it for the Oriental Translation Committee, under the title of "Memoirs of the Emperor Jehanguir, written by himself, and translated from a Persian Manuscript," London, 1829. It is much to be regretted that this version should have obtained so much currency and credit in Europe. A very old copy of the spurious Memoirs, dated A.H. 1040, i.e. three years after the death of Jahângîr, is preserved in the Library of the Royal Asiatic Society, London, and is described by Morley in his Descriptive Catalogue, p. 112. This early-dated copy establishes the fact that the text was in existence soon after the death of Jahângîr. If it owes its existence to Shâh Jahân, which is very possible, the emperor's intention must have been that it should supersede the authentic text, which, in the annals of the seventeenth year, contains very severe reproaches against him as Prince Khurram. The differences between the authentic and the spurious texts were first pointed out by S. de Sacy in the Journal des Savans, 1830, pp. 359 and 430, and then by Morley, loc. cit., and finally, in the most exhaustive manner, by Sir Henry Elliot and Prof. Dowson, in their History of India, vol. vi., pp. 251–391, where copious extracts are given from both texts.

The present work, which, as has been noted, was written by Jahângîr in the third year of his reign, is the text on which the spurious Memoirs are based. A comparison of this text with the spurious Memoirs
(No. 558) shows a close agreement, apart from the exaggerations which have already been mentioned. Another point of disagreement is the number of verses. The spurious Memoirs contain a much larger number than the authentic text.

This shorter work brings down the annals only to the third year of Jahángrír's reign, A.H. 1017 = A.D. 1608, when he had reached the age of forty. On fol. 34⁴ the royal author refers to Prince Parwiz's marriage with the daughter of Mírzá Rustum, which, he says, took place on the 11th of Sháh-bán, A.H. 1017:

دیگر روز یازدهم شهر شعبان المعموم سنه 1017 دکتر میرزا رستم لیبره بهرام میرزا را شریست خود شاهزاده پرویز بکابی بیکسد و بپیام لف روایی که یکصد و پنجم هزار تومان عراق اسمع عبد نامه کذلک اساطیر.

Again, on f. 100⁴, while incidentally alluding to an occurrence which took place in Kashmir, whither he had accompanied his father on the occasion of his first visit to that place, he says that at the time of writing he was in his fortieth year:

و الحال که عمر بیست و سه سال رسیده آن شده گرمساری و آن لذت

غذالی در هریم وقت لیاقت.

After a short preface, devoted to the praise of God and the Prophet, the royal author begins the history with the date of his accession to the throne, Thursday, the 8th of Jumádá I, A.H. 1014 = A.D. 1605. The work is very largely devoted to the rebellion of Khúsárūn; but references to Akbar are not infrequent. After the account of Khúsárūn's imprisonment and his mother's death, the king praises Keshú for his diligent and loyal services, and then the narrative suddenly closes with mention of the practice of Akbar and his officers of discharging guns on the first day of every month:

بر بسم پدر می بود که روز گذشته ماه اول تلتگت بپسم مبارک

خود گرفته می اندادند بعد از آن بمنصدازان و اعطاان و برق

اندازان و رعد اندادان و توب اندادان سر میادان و در هریم وقت

غیور این نبود که در سر هر ماه این غرطا نیکی سند و من لیز بدیان

دستور اول تلتگت درست اندادان خود می اندام و دیگر شروع از

همه میانه.

Copies of this work are mentioned in Ethé, Bodl. Lib. Catalogue,
No. 222; J. Anmer, p. 93; and Ethé, India Office Lib. Catalogue, No. 309. See also Elliot, History of India, vol. vi., p. 260.

The title which I have prefixed to this notice appears in a note on the title-page of the MS., written by Prince Muhammad Sultan (d. A.H. 1087 = A.D. 1676), the eldest son of Aurangzib. The prince says that this book, called Jahangir Nama, composed by the emperor himself, was seized from the library of Qutb-ul-Mulk at Haydarabad. The note runs thus:

The note is testified to by a seal of the prince, dated A.H. 1067 (A.D. 1656). The prince, then, must have taken possession of this valuable MS. in the 29th year of Sháh Jahán's reign, when he took and plundered Golconda. The same title is also given in the illuminated head-piece. Other titles assigned to these Memoirs, whether the genuine or the spurious, are:

- Tariík-i-Sálim-i-Sháhí, Tariík-i-Sálimi (Tariík-i-Sálim-i-Námah-i-Sháhí),
- Tariík-i-Jahangír Námah-i-Sálimi (Tariík-i-Jahangír-i-Námah-i-Sálimi),
- Tuzuk-i-Jahangírí, Wáqí'át-i-Jahangírí, Bahá'í-i-Jahangírí, Maqálát-i-Jahangírí,
- Kâr Námah-i-Jahangírí, and also Iqbal Námah.

The colophon bearing the date of transcription of the copy runs thus:

The last figure of the date has been changed to "9." This would have passed unobserved but for the seal (on the title-page) of Sultan Muhammad Qutb Sháh, the fifth king of the Qutb Sháhi dynasty of Golconda, who succeeded Muhammad Quli Sháh in A.H. 1020 = A.D. 1611, bearing the date A.H. 1020. This seal also shows that the space left
blank in the colophon for the insertion of the name of the king, for whose library the MS. was written, should have been filled in with that monarch's name. To the left of the seal of Muḥammad Ḍuṭub Shāh is the seal of 'Abd Ullah Ḍuṭub Shāh, the sixth king of that dynasty.

The MS. is written in minute Nastāʿīq, within gold-ruled borders, with an illuminated head-piece and a double-page floral 'Unwān.

Some folios towards the end are misplaced: the right order seems to be foll. 112, 117, 113-116, 118-119. The catch-words of these folios are wanting. Foll. 56-119 are placed in new margins. There are several 'Arḍ-didahs on the last page, one of which is dated a.H. 1068.

No. 558.

foll. 114; lines 15; size 8 x 5; 6$\frac{1}{2}$ x 3$\frac{1}{2}$.

The spurious Memoirs of Jahāṅgīr, amplified from the preceding work and continued to a later period; see No. 557.

This is the work on which Major Price based his translation, but it contains a continuation not found in the latter.

Beginning:—

اي نام تو مدر دفتر اسناد وجوه
تکش صحتت بر در و دیوار وجوه
در پرده کبیرا نهان گشته ز خلق
بنمود عیان بر مر بازار وجوه

Then comes the beginning found in the preceding copy:—

حمد بیفایت و شکر بی لیواه مندبی را آلت

The end of MS. No. 557 corresponds with fol. 61, line 8, of this MS., after which the text runs thus without any interruption:—

الحق که فتحت اسلامه بی زهاریسم و در بیدا کردن این مدیران
فکر درستی کرده اند آلت

This copy contains the Pand Nāmah or the Moral Precepts ascribed to Jahāṅgīr, to which, according to Rieu, i., p. 254, Elliot, vi., p. 261, and some others, Ittimād-ud-Daulah wrote the short preface, beginning here on fol. 96$^b$:

چون طبع حضرت بادشاه مصین سنگ ما باطور پسندیده و کردار
حمیده درهمه وقت مایل اسم ۔
The Pand Nâmah begins thus:

تصاح بادشاهی - باید که فرندان کامگار و مریدان اخلاص

Shahar Dasturul alam rozgar khud Saghheh

and concludes with the verse—

من اپه شرط بالغنت با تو میکویم
تو خواه از صفرنم پیدا گیر خواه مالد

After which the copy ends with a genealogy of Jahângîr, traced up to Timur.

On the top of fol. 1r is found the signature “Gore Ouseley.”
Written in ordinary Nasta‘liq, within coloured ruled borders.
Not dated, apparently 19th century.

---

No. 559.

foi. 340; lines 27-30; size $12\frac{1}{2} \times 8\frac{3}{4}$; $10 \times 6\frac{1}{2}$.

أقبالناه ام جهانگیری

IQBÂL NÂMAH-I-JAHÂNGÎRÎ.

A slightly defective copy of the three volumes of the Iqbâl Namah, the first two of which are said to be extremely rare.

Author: Muhammad Sharif, entitled Mu’tamad Khan, محمد شریف، معتتمد خان

المراجع: محمد شريف

Beginning:—

مختصر مهمتی جامد، نا منتها عداد ایا لی همیتا که ما را خلعت ووجود

کرامت قرموود

The author was at first attached to the Court of Jahângîr, who in the third year of his reign honoured him with the title of Mu’tamad Khân. He accompanied Prince Khurram on his Deccan campaign, from which he returned in the seventeenth year of the reign. He was then entrusted with the duty of carrying on the emperor’s memoirs. He rose to greater power during the time of Shâh Jahân, who in the tenth year of his reign gave him the office of Mir Bakhshi. He died in the thirteenth year of Shâh Jahân’s reign, A.H. 1049 = A.D. 1639.

In the preface the author, who calls himself
Jahāngīr.

Mujāhid Shāh Ṣafāi, mentions the following three works as his sources: (1) the Akbar Nāmāh by Abu ‘l-Faḍl, (2) The Niẓām-ut-Tawāriḵh by Niẓām-ud-Din, and (3) Khwājah ‘Aṭā Beg Qazwini’s history of Akbar’s reign. He adds that he has recorded the events of which he was an eye-witness without any addition or diminution. As regards the events which took place before his time, he did not wholly depend upon the above-named historians, but sought corroboration of their statements from old and trustworthy persons. He says that he completed the work in Kashmir, a.h. 1029 = a.d. 1619, in the 15th solar year of Jahāngīr’s reign, and divided it into three volumes (Jild), the first two of which contain the history of Bābur, Humāyūn, and Akbar, the third being devoted to the history of Jahāngīr.

Contents:

Vol. I. Birth and genealogy of Akbar, fol. 2a; Timūr, ibid; Mirān Shāh, fol. 3a; ‘Umar Shāykh, fol. 3b; Bābur, fol. 4a; Humāyūn, fol. 11b.

Vol. II. History of Akbar from his accession to his death, fol. 62a.

Beginning (agreeing verbatim with the beginning of Abu ‘l-Faḍl’s Akbar Nāmāh, of which this volume is an abridgment):

سلسلة النظام كأزرق آفريديتش كمظاهر تقييض نماي فی المیدان

Vol. III. History of Jahāngīr from his accession to his death, fol. 282a.

Beginning:

هایسته سریت سلطنت و فرمانوالی و زیباده افسر

This copy breaks off in the middle of the account of the events which took place after the funeral ceremony of Jahāngīr, corresponding with line 3, fol. 223a, of the third volume of the Iqābāl Nāmāh noticed hereafter.

For other copies see Morley, Descriptive Catalogue, p. 120; N. Lees, Journ. Roy. As. Soc., New Series, vol. iii., p. 459; Stewart, Catalogue, p. 14; Rieu, i., p. 255, and iii., p. 922; Elliot, History of India, vi., pp. 400–438; J. Aunzer, p. 92; Ethé, Bodl. Lib. Cat., Nos. 224-230; Ethé, India Office Lib. Cat., Nos. 312-323. The third volume of the Iqābāl Nāmāh, copies of which are very common, has been printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, a.h. 1286. A condensed translation in English of the same volume is preserved in manuscript in the British Museum, Add. 26,612.

Written in ordinary Nasta‘liq.
Not dated; apparently 18th century.
No. 560.

foll. 328; lines 21; size 11 × 7; 8½ × 4½.

The First Volume and a portion of the Second Volume of the Iqbal Nāmah, written, according to the date of transcription given in MS. No. 561, four years before the author's death.

Beginning as above.

In the preface here it is said that the author divided the work into two volumes, the first treating of the ancestors of Akbar and the second devoted to the history of Akbar from his accession to his death. There is no mention of the third volume.

Contents:

Vol. I. Timūr, fol. 3º; Mirān Shāh, fol. 5º; 'Umar Shaykh, fol. 6º; Bābur, fol. 7º; Humāyūn, fol. 27º.

Vol. II. Akbar, fol. 153º.

The volume breaks off in the middle of the account of Akbar's visit to Fathpūr in the eighteenth year of his reign. The last words are بسمه مروحي راهبري ليايد و معهد, corresponding with line 4, fol. 141º of the preceding copy.

A note by 'Aẓmān, dated 24 Ṣafar, a.h. 1087 is found on fol. 71º.

The fly-leaf contains seals and 'Arḍ-didahs of Shāh Jahān's time.

No. 561.

foll. 329–619; lines and size same as above.

Continuation of the preceding, opening with the words:

و معهد هذا دولتفواهان بناير باس الخ

The history of Akbar is followed by an account of his children, his wazirs, etc., ending with a list of the names of the 'Ulamā, physicians, singers and musicians of the emperor's court.

Both the volumes are written in a bold Nasta'liq, by كمال الدين مصعوب.

Dated a.h. 1015.
No. 562.

foll. 226; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}; 9\frac{1}{4} \times 5$.

A copy of the Third Volume of the Iqbal Namah, beginning as usual.
This copy ends with a list of the names of the members of the royal family, ministers, learned men, physicians, poets, Huffaz and musicians of Jahangir's time.
Written in Nimshikastah, within gold-ruled and coloured borders, with an illuminated head-piece and 'Unwan.
Dated A.H. 12—(?).
Scribe: اسمعیل

-----------

No. 563.

foll. 219; lines 15; size $8\frac{1}{4} \times 5\frac{1}{2}; 6\frac{1}{2} \times 3\frac{1}{4}$.

ماثر جهانگیر

MA'ÂSIR-I-JAHÂNGÎRÎ.

A history of the early life and reign of the emperor Jahangir, by Kâmgâr Husayn, کامگار حسینی.
Beginning:—

جهان جهان کل پیش پادشاه حقیقی را که نظام و نظام بی آدم
بدستیاری عقل فرمان روابن عدالت پیامه آل

The author was at first attached to Jahangir. He received the title of Gayrat Khân from Shâh Jahân, was appointed Šâbahdâr of Dihlî, and was subsequently transferred to the Šâbah of Tattah, where he died in A.H. 1050 = A.D. 1640. A detailed account of his life will be found in the Ma'âsir-ul-Umarâ. See also Elliot, History of India, vol. vi., pp. 439-445; N. Lees, Jour. Roy. As. Soc., New Series, vol. iii., p. 461; Rieu, i., p. 256; Etê, Bodl. Lib. Cat., No. 223; Etê, India Office Lib. Cat., No. 324.

In the preface the author says that the emperor Jahangir had written an account of his reign from his accession to a short time before his death, and had entitled it Jahangir Namah; but as that work did not include the history of the emperor's early life, the author wrote the
present complete history of the life and reign of the king. He finished it in the third year of Shâh Jahân’s reign, A.H. 1040 = A.D. 1630, and entitled it Ma’âshr-i-Jahânghir.

In the conclusion the author says that the emperor’s name, نور الدين مصدق جهانگير باشان, forms a chronogram for the year of his death, A.H. 1037. He adds that as in the memoirs written by Jahânghir important facts were often mixed with unimportant events, he thought it desirable to give the substance of that work, and to add to it an account of the early life of Jahânghir and the events of the latter part of his reign. The book ends with a prayer for Shâh Jahân, followed by a quatrain in which the title of the work is said to be a chronogram for the date of its completion:—

Contents:—

Short preface by the author, fol. 1b; genealogy of Jahânghir traced from Timûr, fol. 1b; birth and early life of Jahânghir, fol. 2a. The history of Jahânghir’s reign begins with a double-page ‘Unwân and an illuminated head-piece. It opens thus:—

Jahânghir’s accession, fol. 32b; the first year of his reign, fol. 39b; second year, fol. 48a; third year, fol. 55b; fourth year, fol. 61a; fifth year, fol. 63a; sixth year, fol. 71a; seventh year, fol. 79a; eighth year, fol. 94a; ninth year, fol. 98a; tenth year, fol. 107a; eleventh year, fol. 119a; twelfth year, fol. 123a; thirteenth year, fol. 133b; fourteenth year, fol. 140b; fifteenth year, fol. 143a; sixteenth year, fol. 152a; seventeenth year, fol. 161b; eighteenth year, fol. 169b; nineteenth year, fol. 181a; twentieth year, fol. 195a; twenty-first year, fol. 199a; twenty-second year, fol. 216a; Khâtimah, fol. 218a.

The account of the events which took place from the death of Jahânghir to the accession of Shâh Jahân, mentioned in Rieu, loc. cit., is not found in this copy.

A correct copy, written in fair Nasta’liq, within gold and coloured ruled borders, with the headings in red.

Not dated, apparently 17th century.
SHÂH JAHÂN.

No. 564.

foll. 150; lines 17; size 7 × 4½; 5½ × 2½.

A very defective copy of a history of Shâh Jahân and his ancestors, with numerous anecdotes relating to eminent persons and saints.

Beginning:—

The author, who in the preface calls himself Muhammad Šâdiq Dihlawi, seems to be identical with the author of the Tabaqât-i-Shâh Jahânî, which contains similar matter. Compare Rieu, iii., p. 1009; see also Elliot, History of India, vol. vii., p. 133, where the author's works are mentioned.

Regarding the anecdotes, the author tells us in the preface that he extracted them from trustworthy works. He suggests alternative titles for the work, viz. Ābār Jihâdî or Āthâr Shâhîjâhâni, and dedicates it to the reigning sovereign Shâh Jahân, who is highly eulogized at the beginning.

The work consists of a Muqaddimah, a Matla', one Maqṣad and a Khâtimah, which, however, is not found in this copy; as follows:—

Muqaddimah.—Meaning of the word "king"; the king's duties towards God and the people, etc., fol. 5*.
Mašla'.—History of Shāh Jahān's ancestors, beginning with Ἀδὰμ, on fol. 7\*:

メント دن بیان مجعل از احوال آیا و اجداد حضرت
بادشاه عهد و زمان

Timūr, fol. 29\*; Mirān Shāh, fol. 40\*; Mirāz Sultān Muḥammad, fol. 40\*; Abū Saʿīd, fol. 41\*; ʿUmar Shaykh, fol. 53\*; Bābur, fol. 9\*; Humāyūn, fol. 15\*; Akbar, fol. 60\*; Jahāngīr, fol. 65\*.

The folios of the portion covering the history of Shāh Jahān's ancestors are misplaced in a most confusing manner, and the catch-words are omitted. The right order seems to be: fol. 1-8, 17-49, 51, 50, 52-54, 9-16, 55.

This section ends on fol. 66\* with a short history of Jahāngīr.

Maqāsid.—Anecdotes relating to the virtues, eminence, justice, noble deeds, etc. of prophets, Khalifs, and kings, fol. 67\*:

مقتضبد در بیان حکایات و نقلیات الیا و خلقیه راهدین
و باذخاهان اهل دین الح

The MS. breaks off with an anecdote of Sultān Ǧiyāṣ-ud-Dīn bin Maḥmūd Shāh of Mālwaḥ (A.H. 880-906 = A.D. 1475-1500).

The Khāṭimah was most probably devoted to the history of Shāh Jahān.

Written in fair Nastāliq, within gold and coloured ruled borders, with a faded head-piece.

The following note by Sir Wm. Gore Ouseley is found on fol. 1*.

"The history of Shah Jehan, the Moghul emperor of Hindustan, composed by Muḥammad Sādik of Dehli, and including a general account of the Timurian Princes, and a particular one of Shah Jehan the son of Jehangir and grandson of the great Akbar.

It consists of 304 pages. Transcribed in a fine Nastālik character and divided into three sections.

G. O."

The MS. bears the seals of Sayyid Vilāyat ʿAli Khān and Sayyid Khwurshid Nawwāb of Patna.

The original folios are mounted on new margins.

Not dated; apparently 18th century.
No. 565.

foll. 529; lines 25; size 13½ x 8; 12 x 6.

شاهرخان نامه

SHÂH JAHân NÂMAH.

This interesting volume, comprising a complete history of Shâh Jahân, may be divided into four parts, each the work of a different author, as follows:—

Part I., foll. 1-32. This section, endorsed as اقبال نامه, Iqbal Nâmâh, comprises the history of Shâh Jahân's early life until his accession to the throne, i.e. A.H. 1000-1037 = A.D. 1590-1627.

Beginning at once with the following heading in red:—

ذکر مطوع لیبر جاه و جلال و طلوع کوکب دولت و اقبال فی

وادت با معادت هایسته افسر کیانی زیبده اورته کامرانی چراغ افروز دولمن کوکاتی شاه جووان بخت بلند اقبال صاحب قرآن ثالثی.

The narrative then begins thus:—

جور مشیت ایزد عز شانه و ارادت حق جل سیبالت بالنظام

سلسلة صوری و معدوي الغ

In a contemporary endorsement on fol. 1 this part is ascribed to Mu'tamad Khàn:—

اقبال نامه منتمی با احوال شاهزادگی شاهیرخان پادشاه تصیف

معتمد خان

This is corroborated by the following subscription on fol. 32:—

عقیدت احوال شاهزادگی عضف خافاقی صاحب قرآن ثالثی

شیام الدین مصمد شاه جهان پادشاه غازی تا ابتدی احوال برکت

شمال بانداشزاگی شاهیرخان پادشاه که معتمد خان نوشته.

It is doubtful whether this Mu'tamad Khân is identical with the author of the Iqbal Nâmâh. Dr. Rieu, in his Supplement, No. 76, ii., where a copy of this work is mentioned, observes: "Mu'tamad Khân, if such be
the author's name, must be a distinct person from his namesake, the author of the Iqbal Nama. The latter, when referring to himself, uses such a phrase as 'the present writer,' while in corresponding passages our author mentions Mu'tamad Khan by name.'

Part II., fol. 33–370. ياذيهه نامه، Padishah Nama. The first two volumes or Daftars of the Padishah Nama, by 'Abd-ul-Hamid Lahauri, عبد السعيد لاهوری, comprising the history of the first two decades of the reign, i.e. A.H. 1037–1057 = A.D. 1627–1647.

Beginning:

 tegar dunyawi khe tazaghish aain dama samamehr ra johur akhbar kand

'Abd-ul-Hamid of Lahore, who, according to the author of the 'Amali-i-Salih, was a pupil of Abu 'l-Fadl, and died in A.H. 1065 = A.D. 1655, says in the preface that Shah Jahan, who highly admired the elegant style of Shaykh Abu 'l-Fadl's Akbar Nama, was in search of an accomplished historiographer to write a history of his reign on the model of the Akbar Nama, when he happened to hear of the fame of 'Abd-ul-Hamid, who was then living in retirement at Tattah. Both Dr. Rieu, i., p. 260, and Elliot, History of India, vol. vii., p. 3, say that the author was then living in Patna, but in this MS., fol. 35b, the name of the place is distinctly written as تعل. The emperor sent for the author and entrusted him with the work.

The second Daftar begins thus on fol. 223b:

میلاد والا اسماء داورکاراماز و صدرگار بی نیازی را که به دو وخت

The first two Daftars of the Padishah Nama have been printed in the Bibliotheca Indica, Calcutta, vol. i., 1867; vol. ii., 1868.


Beginning:

برسره هر اسمه دبیر قلم اینی که بهر لیبت رقم

In the preface to this Daftar, Muhammad Wari (killed A.H. 1091 = A.D. 1680) tells us that the first two decades, written by 'Abd-ul-Hamid, were revised by Sa'd Ullah Khan. 'Abd-ul-Hamid having become too old to continue the work, the present writer, his pupil, was entrusted with the task, and, Sa'd Ullah Khan having died, was ordered to submit his work for revision to 'Ata-ul-Mulk Tuni, entitled Faqil Khan.

For other copies of the Padishah Nama see Elliot, History of India,

Part IV., foll. 503-529. History of the last two years of Shāh Jahān's reign, i.e. A.H. 1067-1069 = A.D. 1657-1659, taken from the 'Amal-i-Ṣāliḥ of Muḥammad Ṣāliḥ Kānūnī.

Beginning:

السنة الله کے بفگی و فپرزی روز هبہ غره چمادی الآخر مال

هزار و مسی و وقفم...

corresponding with line 2, fol. 664°, of the 'Amal-i-Ṣāliḥ, No. 569 in this Catalogue.

A very valuable and correct copy. Written in good Nastā'liq, within gold and ruled and coloured borders, with a double-page 'Unwān and beautifully illuminated head-piece at the beginning of each Daftar of the Pādishāh Nāmah. It was written at the desire of Mīrāzul Sultān Nāzar of 'Alamgīr's time, and completed on 12 Shawwāl in the 45th year of the reign. The date of transcription and the name of the scribe are given thus in the following colophon at the end of the third Daftar, fol. 502°:

بتاريخ دوادهم شهر دوال سنة پنج و چهل از جلوس میمندہ

مانوس بادشاه جهان پانہ عالم گیبر بادشاه غازی خلد الله ملکت ابدا

بفمودہ حسہ میں اجلاس دستگاہ میترزا سلطان نظر بخف اعتر راجی

من رحمت الله کمرین شریف الدین صدیقی ائتمام یافيت

The colophon at the end of the second Daftar, fol. 370°, dated Jumādā L, the 44th year of 'Alamgīr's reign, runs thus:

تسبب هذه النسخة بعون الله تعالى بعیار بعض و دعیم شهر

جمادي الأول سنة مم إز جلوس مبارک بادشاه عالمگیر

Foll. 1-32, written in a modern hand, have been recently added.

A learned note, by an anonymous writer, giving particulars of the contents of the whole of the MS., is found on the back of the first page of the Pādishāh Nāmah (fol. 33°):

دارین کتاب ضریف و مجلد مینیف که موسوم اسمہ به پادشاه نامه

و مشهور اسمہ به شاهچهان نامہ احوال می و دو سالہ محضر میہ
اعلی شهاب الدین مصطفی شاه‌یجاهان صاحب‌تران ثانی از آن از الله بر جهانه، مراسم اسم از انجامده احوال به‌سمت سالی و یعنی دو دور از اول جلوس بر اورنج خلافته از مشاهد شیخ عبدالالمیر الاهوری که تلمیذ علی‌الهی فهیمی ابی الفضل مبارک به تصحیح و متقابل نواب مسجد الله مرحوم و دو مسیع از مشاهد شیخ محمد وارد می‌کردند که شاگرد رشدید شیخ عبدالالمیر بود و تصحیح و متقابل با استناد به نواب فاضل‌زاده مرحوم که معرف به ادیه الملك تولی و احوال دو ساله متعلق از شاه‌یجاهان نامه از مشاهد شیخ محمد صالح کتیبه که نام آنها عمل صالح گذاشت غرضکه بیصرف خویانه شگرف اسمه و از جمله نتایج و نظریات قدر دانستی ایست متقابل مبلغ دو صد و پانزده رویه مسکه مبارک محمد شاهی سبزیجات مصطفی صادقی کتاب فروش و از دست شیخ محمد خان‌جوی مزرا سلطان نظر خاک‌بان مرحوم محمد اعظم شاهی ابتنای نموده شد بیت‌های هفده شهر جامعی لیسته ۹ جلوس معنی - جمالی چند دام جان خریدم - بنام ازد عیب ارزان خریدم.

The writer, it will have been seen, says that he purchased the MS. for two hundred and fifteen rupees, in Muhammad Shahi coin, through Muhammad Sadig, bookseller, and Arham Khanji, from the sons of Mirza Sultan Naqar Yasalat Khan, deceased, of Muhammad Azam Shah's time, on 17 Jumada I., the ninth year of the reign.

A description of the MS. written in English, and signed "Lewis Dacosta," is found at the beginning of the volume. The same signature, dated 14 July 1827, Calcutta, is found on the back of the same folio. Two other signatures, one of Francis Gladwin, the distinguished Orientalist, who died about 1813, and another, which is illegible, are on the same page.

A seal of Major Polier, dated A.H. 1181, with the following inscription, is found at the top of the page:—

امتناییز الدوله میسر پول بهادر ارسالن چنگک

The following note to the right of the seal says that the MS. once belonged to Major Polier:—

این کتاب شاه‌یجاهان نامه بابت سرکار فیض آثار نواب افتخار

الملا امتناییز الدوله میسر پول بهادر ارسالن چنگک دام اقباله‌ان.
A large seal of the same officer, partly faded, faintly reads thus:

میجر انگلیسی بول بہادر ... پادشاه عازی

The words probably refer to Shāh Ālam (A.H. 1173–1221 = A.D. 1759–1806).

This must be Antonio Louis Henri Polier, who entered the service of the English in 1762, and subsequently that of the Nawwāhs Shujā'-ud-Daujah and Āṣaf-ud-Daujah. He also served Shāh Ālam, and was appointed Lt.-Colonel by Warren Hastings. He studied Hindū mythology and poetry and collected valuable MSS. He returned to Europe in 1758 and died in 1795. See Buckland, Dictionary of Indian Biography, p. 339.

Several 'Ard-dīdahs, the dates of which range from A.H. 1184–1187, are found on the title-page of this Pādishāh Nāmah.

---

No. 566.

foll. 545; lines 21; size 15\(\frac{1}{2}\) × 9\(\frac{1}{2}\); 11 × 6.

پادشاه نامه

PĀDISHĀH NĀMĀH.

Another complete history of Shāh Jahān, from his birth to his death, consisting of two parts, due to two different authors, as follows:

Part I, foll. 1–309. This is the Pādishāh Nāmah by Muḥammad Amin bin Abu'l-Ḥasan Qazwīnī, محمد امین بن ابو الحسن قزوینی, also known as Mirzā Aminā or Aminā-i-Qazwīnī, comprising the history of the early life of Shāh Jahān and the first ten years of his reign.

Beginning:

طراوت دختر الفاظ و تازی، کلش معانی، نسیم انسان، در اسراء

In the preface the author says that after his arrival in India from his native country Irán, he entered the service of Shāh Jahān as Mungíl in the fifth year of his reign. He adds that the emperor, dissatisfied with the works of his court chroniclers, was looking for a better writer,
when the author submitted his account of the Bundela war to him. The emperor, says the author, was highly pleased with it, and appointed him historiographer. That was in the eighth year of the reign. The author was ordered to write a history of the emperor from his birth to the end of the tenth year of his reign. He adds that the title پادشاهی نامه was given to the work by the emperor himself:—

書いてمستمطاب که از پادشاه مالک رقاب پادشاهی نامه نام

He also says that he was asked by the emperor to write another volume, containing the history of the second decade of the reign. But this, we have reason to believe, he never did; for in the 'Amal-i-Šāliḥ (No. 569), where our author is spoken of in high terms, we are told that he was at first employed on the Pādishah Nāmah, and after that was entrusted with the office of collecting intelligence.

مریزا امینا در اصطلاحات زبان فارسی مهارتی نماد دارد و قاعدہ

فر ایام با پتائین لیکر می سیداسد شماد سفنتس از لباس تکلف میرا

اسم و صاحب طبع و ذنم مستقیم و فکر رسا - سابق خدمت

تکارش پادشاه نامه بدی متعلق بود و بعد ازان خدمت جمع و قبیع

می پرداخت مودی محدود ظاهر و محدود مجاوره بود...

Part I. is divided into a Muqaddimah containing the history of the early life of Shāh Jahān, a Maqālah devoted to the history of the first ten years of the reign, and a Khātimah containing biographical notices, as follows:—

Muqaddimah.—Shāh Jahān’s birth, fol. 7⁸; his genealogy, fol. 7²; Jahāngīr, fol. 12⁸; Akbar, fol. 13⁸; Humāyūn, fol. 14⁸; Bābur, fol. 16⁸; ‘Umar Shaykh, fol. 18⁸; Abū Sa‘īd, fol. 19⁸; Mirān Shāh and Timūr, fol. 19⁸.

Maqālah.—Shāh Jahān’s accession, fol. 85⁸; first year of his reign, fol. 102⁸; second year, fol. 120⁸; third year, fol. 133⁸; fourth year, fol. 156⁸; fifth year, fol. 172⁸; sixth year, fol. 190⁸; seventh year, fol. 217⁸; eighth year, fol. 240⁸; ninth year, fol. 263⁸; tenth year, fol. 288⁸.

The history of the last year is, however, incomplete, and ends (fol. 299⁸) with the month of Shahriwar, corresponding to Jumāda, a.h. 1047 = a.d. 1637.

It is said here that the emperor, reverting from the solar to the lunar year, ordered the history of the eleventh year to begin on the first of Jumāda II, the month in which he ascended the throne.
Khâtîmah.—Biographical notices of eminent men of the period: saints, fol. 299a; learned men, fol. 303a; physicians, fol. 305b; poets, fol. 307a.

See Elliot's History of India, vol. vii., p. 1; Rieu i., p. 258; Morley, Descriptive Catalogue, p. 121.

Part II., foll. 310-545, taken from the ‘Amal-i-Šâlih, comprises Shâh Jahân's history from the eleventh year of his reign to his death.

Beginning, fol. 310a:—

جبریه و مبارکی شروع شده الخ

Corresponding to fol. 413b of the ‘Amal-i-Šâlih, noticed in No. 569 of this catalogue.

The biographical appendix to the ‘Amal-i-Šâlih begins on fol. 500a.

Foll. 534a-545b contain a tabulated index of the names of princes and Amirs, arranged according to their respective rank.

This valuable copy contains twelve large miniatures, painted in the highly finished Indian style of the later Muɡal period. Some of them cover two pages. There are also seven beautiful coloured drawings of buildings, mosques, etc. of Shâh Jahân's time. The miniatures and drawings are:—

1. Jahângîr ascending the throne, fol. 27a.
2. Prince Khûsraw's marriage with the daughter of Mirzâ Muẓaffar Ḥusayn Šâfawi, fol. 30a.
3. Scene representing Prince Khurram attacking with a sword a lion which has seized one of his father's attendants, Anûp Râî, by the hand and arm. The account of the occurrence in the text is: Jahângîr, accompanied by Prince Khurram and others, was hunting a lion. Jahângîr's horse took fright at the sight of the lion. The emperor alighted from his horse, and fired, but missed. The lion became furious, and attacked a Mir Shîkâr, and after flinging him aside, returned to its place. Jahângîr fired again, but ineffectively. The beast then attacked Jahângîr, whereupon Anûp Râî interposed to save the emperor. The lion wounded Anûp Râî, and seized his hands and arms in its jaws. He succeeded in freeing one hand. Prince Khurram attacked the lion with his sword and saved Anûp Râî. Foll. 32a-33a.
4. Shâh Jahân sending the elephant ‘Alamgumân to Jahângîr as a present, fol. 42a.
5. Shâh Jahân riding a white elephant, fol. 123a.
7. Prince Aurangzib spearing a furious elephant, fol. 196b.
8. Shāh Jahān sitting for the first time on the peacock throne, surrounded by his court, and giving rewards to princes and nobles, foll. 241b–242a.
10. The wives, daughters, and other female relatives of Nādīr Muḥammad Khān entering the harem of Shāh Jahān, and receiving honourable treatment from the emperor’s wife, fol. 392a.
11. Reception of Nādīr Muḥammad Khān by the Shāh of Persia, foll. 399b–400b.
12. Mosque at Akbarābād, fol. 430b.
13. The Jāmi’ Masjid at Shāhjahanābād, fol. 433b.
14. Ja‘far Khān presenting Abilaq horses to Shāh Jahān, and Dul-faqār Aqā, the ambassador of the king of Rūm, bringing Arab horses for the emperor, fol. 479b.
15. Gate, Delhi Fort, fol. 496b.
17. The Diwān-i-Khās, fol. 497b.
19. The bier of Shāh Jahān being carried to the Tāj, foll. 506b–507b.

Written in fair Nasta’liq, within gold and ruled and coloured borders, with beautifully illuminated ‘Unwāns and head-pieces at the beginning of each part. The headings are written in red. All the illustrated pages are profusely illuminated and decorated on the margins with beautiful floral designs.

Not dated; apparently 18th century.

The MS. was seen by their Majesties the King-Emperor and the Queen-Empress on the occasion of their visit to Delhi in 1911, and their signatures appear thus on the fly-leaf at the beginning of the copy:—

“Seen this day December 10th, 1911.
George R.I.
Mary.”
No. 567.

foll. 176: lines 20; size 9 × 4 1/4; 6 × 3.

لطائف الاخبار

LATÂ'IF-UL-AKBÂR.

A detailed account of prince Dârâ Shikâh's expedition to Qandahâr, A.H. 1063 = A.D. 1652.

Beginning:

حمد بیضعی که ابوا فتح را بر روی پادشاهان تواند کماد مر
خدا ای را سرایت آه

The author does not mention his name anywhere in the text, but he is most probably identical with Rashûd Khân, known as Muḥammad Bâdî', Diwân of Mâhâbat Khân, to whom Khâfî Khân, vol. i., p. 722, ascribes the work Târîkh-i-Qandahâr. See also Rieu, i., p. 204.

The work, to which the author assigns the title Latâ'if-ul-Akbâr, fol. 3°, is also known as Târîkh Qandahâr or Târîkh Qandahar. The present MS. is however endorsed as "Târîkh-i-Arjamand."

The author accompanied the prince Dârâ Shikâh in his campaign to Qandahâr, and was an eye-witness of most of the events narrated by him. As regards the correctness of his statements, he tells us in the preface in a very impressive tone, that he has recorded only those facts of which he was either himself an eye-witness or which he had ascertained from reliable sources, and that, as he was neither a confidential courtier nor an official chronicler, he obviously could not have the slightest motive for telling lies or for flattery; that his only object was to give a true account to his friends in India, who were anxious to know the events connected with the siege of Qandahâr:

له از محرم محل مجلس خاص وله از ندما بزم اختصاص... نه در نوشتن محروم ونه در خوری رسالتی مامور که دروغ گفته پایدم... و افتراقی پایدم بسه... بواسطة خاطر دوستالی که در هند اند و گوش بر آواز اخبار قندهار دارند نشی می طراحم و صورتی می سازم... دروغ بدوستان نتوان گفته و راست ازیبان نتوان نهفته...
The work is divided into three sections, called Āgāz, Numā‘ish (in Rieu, Payma‘ish), and Anjām, as follows:—

Āgāz.—Account of previous events, namely, the revolt of the Uzbeks under Nādir Muḥammad Khān, the governor of Tūrān, a.h. 1056 = a.d. 1646; expeditions under the princes Murād and Aurangzib to Qandahār, and march of Dārā Shikāh to that place, fol. 3r.

Numā‘ish.—Events of the siege recorded day by day, beginning with 10th Jumāda II., a.h. 1063 = a.d. 1652, to 15th Du‘l-qa‘ad of the same year, fol. 13v.

Anjām (not marked).—Dārā Shikāh’s return from Qandahār and his arrival in Multān, on the 9th Du‘l-hijjah, a.h. 1063 = a.d. 1652.

Spaces for rubrics are left blank in some places.

For other copies of the Latā‘if-ul-Akhbār, see Rieu, i., p. 204, and Ethbō, India Office Lib. Cat., Nos. 338 and 339.

Written in fair Nastā‘līq.

Not dated; apparently 17th century.

A long note, without date or the writer’s name, is found on the last page of the MS. The writer of this note says that one of his relatives, who brought him this MS., ascertained from the attendants of Dārā Shikāh that the events narrated in the present work were fully correct. The author of the note adds further that, after the conquest of Qandahār, Dārā Shikāh continued to receive warm favours from Shāh Jahān. He received the title of Shāh Bīlānī, and in public ceremonies a silver chair, close to the imperial throne, was reserved for him. The prince was further allowed an increment of ten thousand soldiers and ten thousand cavalry, and received a reward of one lakh of ashrafis.

Fol. 1r contains the signature ‘Gore Ouseley,’ in whose handwriting the price of the MS. is recorded on fol. 1v as Rs. 12.

No. 568.

foll. 359; lines 17; size 103/4 x 73/4; 9 x 5.

MULAKHKHAS.

A history of the first thirty years of Shāh Jahān’s reign, by Muhammad Tāhir, with the takhallus Ḍāshnā, commonly known as
Ináyat Khán bin Zafar Khán bin Khwájah Abu'l-Hasan.

The author was the son of Zafar Khán, governor of Kábul and of Kashmir. His ancestors were men of letters, and held high offices under the Muqal kings of India. His grandfather, Khwájah Abu'l-Hasan (d. A.H. 1042 = A.D. 1632), who held the rank of 5,000 under Jahángír, is spoken of thus in the preface:

Like his father, Muḥammad Táhir was a great patron of learning, and was himself well versed in prose and poetry. He held the office of Dároğáh-i-Kutub Khánah, or keeper of the imperial library, and MSS. bearing his seal and signature are extant. He is the author of a Maṣnawi and a Diwán. See Sprenger, Oude Catalogue, p. 339.

He tells us in the preface that this work is an abridgment of the official record of the first thirty years of the reign, written by 'Abd-ul-Ḥamíd, and continued by Wáris. The author came upon this, he himself says, in the imperial library in the thirty-first year of the reign, A.H. 1068 = A.D. 1657. He states, however, that in recording the events of the fourth to the tenth year, he followed in preference the Pádísíh Námah of Muḥammad Amin.

The history, which begins with a short account of Sháh Jahán's ancestors and of his early life, is brought down to Junáda I., A.H. 1067 = A.D. 1656, the end of the thirtieth year. Towards the end is found a short description of the Súbahs of Hindústán, followed by a list of the princes and Maṇṣúbádárs of Sháh Jahán's time. It closes with some select verses composed by the author.

An account of the work, with a translation of the preface and some extracts, will be found in Elliot, Hist. of India, vol. vii., pp. 73–120. See also Morley, Descriptive Catalogue, p. 123; Stewart's Catalogue, p. 15; Rien, i., p. 261, and iii., p. 1083.

* Sayl's History of Herat in the Bûhár Library contains a note in his handwriting.
The MS. is in a damaged condition, and some folios are missing towards the end.
Written in a cursive Nasta‘liq.
Not dated; 19th century.

No. 569.
fol. 385; lines 19; size 9½ x 6; 7 x 4.

عَمَل صَالِح
‘AMAL-I-ŠÂLIH.

A detailed history of Shâh Jahân’s reign, together with an account of his ancestors, complete in two separate volumes.

Author: Muḥammad Šâliḥ Kanbū, محمد صالح كنبو.

The author, a native of Lahore, was the younger brother of Shaykh ‘Ināyat Ullah of Lahore, who is mentioned in the preface as the writer of several works. Prof. Dowson (Elliot, Hist. of India, vol. vii., p. 123), confounds the author with Mir Šâliḥ Kashi, a distinguished calligrapher, who died in A.H. 1061 = A.D. 1650, i.e., nine years before the composition of this work. The author completed the present work in A.H. 1070 = A.D. 1659, for which he gives the chronogram لطيفة فيض البيت. The account of Shâh Jahân’s death in A.H. 1076 = A.D. 1665, and of other events, some of which took place as late as A.H. 1080 = A.D. 1669, must therefore be a later addition. Compare Elliot, Hist. of India, vol. vii., pp. 123–132; Morley, Descriptive Catalogue, p. 124; N. Lees, Journal of the Royal Asiatic Society, new series, vol. iii., p. 463; A. F. Mehren, p. 21; Rieu, i., p. 263; Ethê, India Office Lib. Cat., Nos. 332–336. The work is being published in the Bibliotheca Indica, Calcutta.

Vol. I. begins thus:—

Contents:—

Preface, fol. 1°; birth of Shâh Jahân, fol. 4°; his ancestors from Jahângîr upwards to Timûr, fol. 6°; history of Shâh Jahân’s early life, fol. 13°; his accession to the throne, fol. 96°.
The history proceeds year by year. This volume breaks off in the middle of the ninth year, with the words:

ناجى مسندعيات اورا میدول داشته خاطر اورا بهم وجوه...

No. 570.

foll. 386-762; lines and size, same as above.

Vol. II.

Continuation of the preceding MS., beginning thus:

بهم وجوه جمع ساعت بي توافق از حصار بيد برآمد

History of the tenth year, fol. 393°; Sháh Jahán's imprisonment, fol. 679°; his death, fol. 717°.

Biographical notices of eminent men of Sháh Jahán's time:—Sayyids and Sháykhás, fol. 721°; Ulamá, fol. 731°; physicians and surgeons, fol. 735°; poets, fol. 737°; calligraphers, fol. 749°; list of princes and Mansúbdárs, fol. 750°.

Both the volumes are written by one scribe in fair Nasta'liq, with the headings in red.

Not dated; apparently 18th century.

No. 571.

foll. 78; lines 9; size 10 x 6½; 7 x 4.

A very beautiful copy of a short history of the three great Mughal emperors of India, viz., Bábur, Akbar, and Sháh Jahán, preceded by an account of their ancestor, Timúr.

Beginning:

مجمود جليله ساعت كبريتی را سازست كه ظالم را بمعان

The name of the author or the title of the work is not given anywhere in the text, but the fact that the author speaks of Sháh Jahán in the present tense (fol. 60°), sufficiently proves that the work was written during that emperor's reign.
After devoting a few lines to the praise of God and the Prophet, the author begins at once with the history.

Contents:
- History of Timūr, fol. 2v.
- Bābur, fol. 16v.
- Akbar, fol. 32v.
- Shāh Jahān, fol. 61v.

The narrative ends abruptly in the middle of the eighth year of Shāh Jahān's reign (A.H. 1044 = A.D. 1634), with an account of the death of Jhajār and Bikramājit, whose heads were sent to the royal court. The concluding lines are:

کروشی از سعادت پژوهان پر پیکر آن دور غیره سر رسیده سرهای آناها را بریده روانه دستگاه کثیف گاہ نمودند و از خزائن و دفعین الدوخته آن متسوره سوختهها یاف کروش پژوهانه عامره عایید هد

A very correct and valuable copy. Written in elegant bold Nasta'liq, on thick and gold-sprinkled paper, within gold and coloured borders, with an illuminated head-piece and a double 'Unwân.

Not dated; apparently 17th century.

Fol. 1v contains the name "Claud Martin" stamped in red. This is most probably Claude Martin, the French soldier of fortune, who was born January, 1735; joined the service of the Nawwāb Wazir of Oude as superintendent of his artillery and arsenal; accumulated large wealth; rose to be Major General, 1796; built at Lucknow a very large castellated residence for himself, which he called Constantia, and where he was buried, 1800. See Buckland, Dictionary of Indian Biography, p. 276.
AURANGZĪB.

No. 572.

foll. 104; lines 17; size 9 x 6; 6\(\frac{3}{4}\) x 3\(\frac{1}{4}\).

تاریخ شاه شجاعی

TĀRĪKH-I-SHĀH SHUJĀ’Ī.

A history of the exploits of Prince Muḥammad Shāh Shujā’, the second son of Shāh Jahān, and of the events which immediately followed before and after the accession of Aurangzīb.

Author: Muḥammad Maṣʿūm bin Ḥasan Šāliḥ, محمد معصوم ابن حسن صالح.

Beginning:—

صدیقه ذبان همچون ما قاضیان را پایان دسترس اسد لفاضل کریمی

We learn from the preface that the author was employed in the service of Shāh Shujā’ī for twenty-four years. Having obtained a short leave from the prince he, in A.H. 1070 = A.D. 1659, was spending his time at Mālādah when, as he says, "the idea of recording the events of these two or three years, which he had personally witnessed or had heard of from others," occurred to his mind. The date of composition (A.H. 1070) is mentioned in several places, viz., foll. 2\(a\), 13\(b\), 102\(b\), etc.

This work seems to be identical with, or at least a part of, the author's Wāqi'āt-i-Ālamgīrī, also called Wāqi'āt-i-Ālamgīrī (a history of the early part of Aurangzīb's reign), mentioned in Elliot, Hist. of India, vol. vii., p. 198. See also Rieu, i., p. 270\(a\), and iii., p. 1049\(b\). The table of contents in Elliot's copy gives 55 chapters, but there is no table of contents or divisions in our copy. It begins with an account of the four sons of Shāh Jahān, fol. 3\(a\), after which the author narrates the victories of Aurangzīb. He gives a most pathetic account of the last days of Dārā Shikāh, fol. 92\(a\), followed by the history of Shāh Shujā’, fol. 94\(b\). The MS. ends with an account of

VOL. VII.
the defeat of Shāh Shujaʿ by Muʿazzam Khān, and the former's flight to Tāndah.

Written in ordinary Nastaʿlīq.
Not dated; 19th century.
Spaces for headings are left blank in the MS. The colophon says that the scribe Lūz̄ Mūsa copied the MS. for one مجنحِ بلخی.
The seals of Nawwāb Sayyid Vilāyat ʿAli Khān and Khwurshid Nawwāb are found at the beginning and end of the copy.

No. 573.
fol. 82; lines 17; size 10½ × 6½; 7½ × 4.

فَحِیْهُ عَرَبِیْهُ

FATHĪYAH-I-IBRĪYAH.

An account of the disastrous expedition of Khān Khānān Mīr Muḥammad Saʿīd Ardaštānī (better known as Mīr Jumlahe) against the principality of Kūch Bihār and Āshām, in the fourth and fifth years of the reign of Aurangzib, a.h. 1072 and 1073 = A.D. 1662 and 1663, together with a description of the country and its inhabitants.

Author: Ibn Muḥammad Wāli Āḥmad, surnamed Shīhāb-ud-Dīn Tālīsh, ابِن وَلِیّ مُحَمَّد  المَلِی  بِشَهَاب  الدین  طَالِشِ

Beginning:—

جِنَدُونَا مَا مُعِدَّ مُحَمَّد مَالِزَم حَضَرَت مَالِک الْمَلِک عَلَی الْإِلَّاِی

The work is commonly called Tārikh-i-Āshām and also Tārikh-i Mulk-i-Āshām. It is also known as فَحِیْهُ عَرَبِیْهُ, فَحِیْهُ عَرَبِیْهُ, and فَحِیْهُ عَرَبِیْهُ. On fol. 5v of the present copy the author calls the work فَحِیْهُ عَرَبِیْهُ, and explains the meaning of the title thus:—

وَحْنَوُنَّ اَیٰ تَآَلْیِف مَشْهُور اَزْفَعَ وَ عِبَّرَتْ فَطْسَمَ فَطْسَمَ عِبَّرَتْ مُوسَوِّم

The author was in constant attendance on the Khān Khānān through the whole campaign, and was not only an eye-witness of all the events narrated in the work, but actually shared in all the fatigues and dangers of the expedition.
The work is divided into a Muqaddimah and two Maqālahs, as follows:

Muqaddimah.—Causes of the march of the imperial army into Kūch Bihār and Āshām, fol. 5ª. مقدمه‌ی در بیان آشام و سبب توجه اعضا مظفر فرجام به تسخیر کوچبھار.

Maqālah I.—Khān Khānān’s march against Bīm Narāyan and conquest of Kūch Bihār, fol. 9ª. مثاله‌ی اول در ذکر توجه نواب مستوفی الغاب با استیصال بیم نرابن راجب کوچبھار و فتح آن سرزمین بغلاندی آفریدگار.

Maqālah II.—Conquest of Āshām, fol. 17ª. مثاله‌ی دوم در ذکر لهیض موجب ظفر اتکام جبالت آشام و فتح آن ملک به عون ملک عالم.

The history ends with the death of the Khān Khānān, which took place on a boat at a distance of two kos from Khidr pur, on Wednesday, the 2nd Ramadān, A.H. 1073 = A.D. 1663. The words مسند آرای بهفست form the chronogram of his death.

Dr. Ethé, Bodl. Lib. Cat., No. 240, notices a copy of this work in which the history is brought down to the month of Sha'bān, A.H. 1076 — A.D. 1666. This is unaccountable, since the date of composition, A.H. 1073, is distinctly given here at the end of this copy as well as of the following one:

در سنه تلخه و سبعین و الیف هریف خیرانم تصنیف ندو


The present copy, a valuable one, was written by the author’s grandson, Itiśām-ud-Dīn, in the house of Mr. Archibald Swinton, in England, A.H. 1181, as would appear from the colophon, which runs thus:

کاتب الصرف اعتمام الديون ود شيخ تاج الديون ابن ضياء شهاب الديون بتاريخ بيسب ويكم شهر جمادي الثاني سنة 118 هجري در ولايت انكرز جنالة مستتر سوينست بھادر...
I'tiṣām-ud-Din, the scribe of this copy, is well known by his work, شکرف نامه ولایع, in which he gives an account of his journey to Europe. (An abridged Urdu version of this شکرف نامه has been published, with an English translation, by Lieut. James E. Alexander, London, 1827.) I'tiṣām was attached as Persian Munshi to the Mission of Captain Swinton, who was dispatched to England with a letter from Shāh ʿĀlam to George III. He left for England in Shuʿbān A.H. 1180 = A.D. 1766, and returned in A.H. 1183 = A.D. 1769.

The copy is written in bold Indian Nastālīq.

Valuable marginal notes are found throughout the copy. The MS. is in a damaged condition, and is separated from the original binding.

No. 574.

foll. 94; lines 13; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 2\frac{1}{2}$.

The same.

Another copy of Shīhāb-ud-Din Ṭalish’s history of ʿĀshām.

Muqaddimah, fol. 4a.
Maqālah I., fol. 6a.
Maqālah II., fol. 10b.

In the conclusion the author says that he commenced the composition on the 4th of Ramaḍān, and completed it on the 20th Shawwāl, A.H. 1073 = A.D. 1663:

و قد هزسع بتالیه زروع الصیام و فرعع من ترتبه عشرون سوال العظام وكان ذالک في سعة ثلث و سبعین علی والص من هجره غیر الاثام

The MS. is not dated, but its appearance tends to suggest that it was written immediately after the composition.

A correct copy.
Written in Shikastahun, within gold-ruled borders.
Fol. 93 should be followed by fol. 88.

No. 575.

foll. 226; lines 13; size $12 \times 7\frac{1}{2}$; $8 \times 4$.

The same.

Another copy of the preceding work.

Muqaddimah, fol. 8a.
Maqālah I., fol. 13b.
Maqālah II., fol. 25b.
A splendid copy, written in beautiful Nasta‘iql, within gold-ruled borders, with a finely illuminated ‘Unwân and head-piece. The headings are written in red throughout.

Not dated; apparently first half of the 18th century.

A note on the fly-leaf says that Sayyid Muḥammad Ismā‘îl, son of Sayyid Khwurshid Nawwâb, of Patna, presented this copy to the library, 21. 4. 1903.

No. 576.

foll. 441; lines 17; size 12 × 7 ½; 8 × 4 ½.

عالملگیر نامه
'ÂLAGIR NÂMAH.

A history of the first ten years of Aurangzib’s reign.

Author: Munshi Muḥammad Kâzîm bin Muḥammad Amîn Munshi,

منشی محمد کاظم ابن محمد امین منشی

Beginning:—

اپ داده بعقل پرتو آگاهی
شاهان زتو کامیاب شاهسماهی
آنا که زکاناج برتر خوانی
بر سر نهیش افسور ظال اللہی

The author was a son of Mirzâ Amîn, whose history of Shâh Juhân, entitled Pâdîshâh Nâmah, has been noticed (No. 566) in this Catalogue. Muḥammad Kâzîm tells us in the preface that he was appointed Munshi to the emperor Aurangzib in the first year of the reign. The emperor held a high opinion of the author’s attainments, and, being fully satisfied with the style of his writing, ordered him to write a history of the reign. The author was instructed to prepare the work from the official records, and to submit the same to the emperor for correction.

The history begins with an account of Aurangzib’s departure from Aurangâbâd in Jumâdâ I, a.h. 1068 = a.d. 1657, and is brought down to Rajab, a.h. 1078 = a.d. 1667.

Morley, in his Descriptive Catalogue, p. 125, says that the work was composed in the thirty-second year of Aurangzib’s reign, i.e. a.h. 1100 = a.d. 1688. This seems to be improbable, since the author of the Târîkh-i-Muḥammadi records Muḥammad Kâzîm’s death in a.h. 1092 = a.d. 1681. See Ricci, iii., p. 1083°.

Written in ordinary Nasta‘liq, within coloured borders.
Not dated; apparently 19th century.

---

No. 577.

foll. 373; lines 17-20; size 10¼ × 7¼; 8½ × 4½.

The same.

Another copy of Muḥammad Kāzīm’s ‘Alamgīr Nāmah, beginning without the two opening verses found in the preceding copy:—

اورنگ ناسیمن کشتور بیان را تیغ زبان داد

The greater portion of the MS. is written diagonally in Shikastah hand. Foll. 101-135 are written in fair Nasta‘liq.
Not dated; apparently 19th century.

---

No. 578.

foll. 294; lines 15; size 8½ × 6½; 6 × 3½.

MA‘ÂŞIR-I-‘ÂLAMGĪRĪ.

A history of the last forty years of Aurangzib’s reign, i.e. from A.H. 1078 = A.D. 1667, to his death, A.H. 1118 = A.D. 1706.

Author: Muḥammad Sāqī Musta‘īd Khān, محمد ساقی مستعد خان.

Beginning:—

له الصد فی الؤلی و الآخرب خامه یا خیرایش محمد جهان

The author was the Munshi of Aurangzib’s favourite secretary, ‘Ináyat Ullah Khān (son of Mirzā Shukr Ullah), who published the emperor’s letters in two separate collections, entitled احکام عالمگیری.
and who was appointed Şubaridār of Kashmir and died A.H. 1139 = A.D. 1726.

The author tells us in the preface that the account of the first ten years of Aurangzib’s reign was recorded in the ‘Âlamgir Nâmâ by Mirzâ Muḥammad Kâzîm (see No. 576 in this Catalogue), and that the history of the last forty years (which, owing to the emperor’s prohibition of writing the events of his reign, was not included in the said work) was still wanting. He therefore, at the request of his patron, the aforesaid ‘Inâyat ‘Ullah Khân, wrote this work in the reign of Shâh ‘Âlam Bahâdur Shâh, completing it in A.H. 1122 = A.D. 1710, for which year the title of the work forms a chronogram. Subsequently he prefixed to it the history of the first ten years, abridged from Muḥammad Kâzîm’s ‘Âlamgir Nâmâ. Compare Morley, Descriptive Catalogue, p. 127; Rieu, i., p. 270, and iii., p. 1083; Stewart’s Catalogue, p. 22; Ethê, Bodl. Lib. Cat., No. 247; Ethê, Ind. Office Lib. Cat., Nos. 365-370, etc. Some extracts are to be found in Elliot, Hist. of India, vol. vii., pp. 181-197. The work has been printed in the Bibliotheca Indica, Calcutta, 1870-71.

The history of the first ten years is not included in this copy.

Written in legible Indian Ta’liq.
Dated Rabi’ I., A.H. 1202.

Scribe: معظم علي

The MS. was written for the great Orientalist Sir Francis Gladwin, as would appear from the colophon:

تم تمام هذا الكتاب مسمى باثار عالمي في التاريخ الانجليزي من شهر ربيع الأول سنة اثنان و مائتين و ألف من هيئة النبوة صلى الله وسلم من مصنفات سيرار صاحب عالي قدروا الاقتدار ممتاز رتب الملك فهر الدولة فرانسيس كلدون بحادر قابرف جنبك دام دولته الكاتب معظم علي غفر الله له

The copy seems to have been critically studied by Sir Francis Gladwin, with whose valuable notes and annotations it is full and whose signature appears on the fly-leaf.
The memoirs of Irâdat Khân on contemporary events during the seven years following the death of Aurangzib, A.H. 1118 = A.D. 1706, up to the entrance of Farrukh Siyar into Dihlî in Muḥarram, A.H. 1125 = A.D. 1713.

Author: Mubârak Ullah, poetically surnamed Wâdîh, son of Kifâyat Khân, Shâkastâh-Nawis, مبارک الله متفضل نواحی ولد كفیع خان شکسته نویس.

Beginning: —
الحمد لله و هو أستاذ في حضن كلامه فازوا بسورة من مغامه والصورة والسلام علي من نطق الح

The author belonged to a family of noblemen of high rank. His grandfather was Mir Bakhshî to Jahângir, and his father held high offices under Shâh Jahân and Aurangzib. In the thirty-third year of Aurangzib's reign he was appointed Faujdâr of Jâgînah, and later on, in the fortieth year of the same reign, received the title of Irâdat Khân, previously borne by his father, and the office of Faujdâr of Aurangâbâd. He died in the reign of Farrukh Siyar, according to Siraj, Oude Catalogue, p. 151, in A.H. 1128 = A.D. 1715. His son, Hidâyat Ullah, surnamed Hâshdâr Khân, who also received the title of Irâdat Khân, was the Faujdâr of Nûr Mahal, in the Panjâb, and of other places, and died A.H. 1157 = A.D. 1744. See Ma‘âṣir-ul-Umarâ, vol. i., p. 204. Shîr Khân Lodi, in his Mir'ât-ul-Khayâl, p. 482, says that Mirzâ Mubârak Ullah, with the poetical nom de plume Wâdîh, an excellent poet, was a pupil of Muḥammad Zamân Râsîkh (d. A.H. 1107 = A.D. 1695, see No. 360 in this Catalogue). According to the author of the Ma‘âṣir-ul-Umarâ, Wâdîh has left a Diwân.

The author does not give any title to the work, but it is generally called تاریخ ارادت خان Târîkh-i-Irádat Khân, after his name. This MS. is, however, endorsed on the fly-leaf at the beginning as تاریخ مبارکی Târîkh Mubâraki.

The author says at the beginning, as well as at the end, that he completed the work A.H. 1126 = A.D. 1714.
For other copies see Rieu, iii., p. 938; Ethé, India Office Lib. Cat., Nos. 389-390. See also Elliot, Hist. of India, vol. vii., pp. 534-544, where an account of the work is given. An abridged translation into English was published by Jonathan Scott, London, 1750.

Written in small Nasta’liq, with the headings in red. Not dated; 19th century.

No. 580.

foll. 86; lines 15; size $11 \frac{1}{2} \times 6 \frac{1}{2}; 7 \frac{1}{2} \times 3 \frac{1}{2}$.

تاریخ محمد شاه

TÂRÎKH-I-MUHAMMAD SHÂH.

A defective copy of a historical tract relating to the events which took place in the early part of Muhammad Shâh’s reign.

On a fly-leaf at the beginning the work is endorsed “Târîkh-i-Muhammad Shâh,” but in the colophon it is called تاریخ چفتانی. The MS. is defective at the beginning, and it is impossible to say how many folios are missing. It opens abruptly with the following heading:—

ذکر سلطان سلطان روح اختر لقب محمد شاه بن خیسیه اختر جهانیاد بن معظم شاه.... پاژ قلم مشکین رقم و کلک حقیقت سلاک بنگارش سرگلش دوڑان آل

The name of the author is not found in the text, and the work is not a connected narrative. We learn, however, that the work was written in the sixteenth year of Muhammad Shâh’s reign (A.H. 1147 = A.D. 1734), which the author more than once speaks of as the current year; see foll. 60b, 64b, 64b, etc.

The history begins with an account of the two Sayyid brothers, Husayn ‘Ali (died A.H. 1132 = A.D. 1719) and ‘Abd ‘Ali Shah Qutb-ud-Mulk (imprisoned A.H. 1133 = A.D. 1720). On foll. 43b the author mentions, from his personal observation, an incident of Mu‘izz-ud-Din Jahândâr Shâh’s time (A.H. 1124 = A.D. 1712). On foll. 65a-65b he gives us to understand that this “first volume” of the history of Muhammad Shâh deals only with the important events of the reign. This is followed by an account of Sarbâland Khân and the downfall of the Sayyid brothers. In the conclusion the author says that a series of obstacles stood in the way of his writing this work, one of which, he says, was the sad death of his intimate friend Shâh ‘Abd ‘Ali. He then adds that he finished these few pages within a week.

Written in ordinary Ta’liq.

Dated 10th August, 1811.
No. 581.

foll. 243; lines 11; size $7\times 3\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

**Tārīkh-i-ʿĀlī.**

A history of the successors of Aurangzib from Bahādur Shāh to Shāh ʿAlam II.

Beginning:

In the colophon the work is ascribed to Muḥammad Ṣāliḥ, with the poetical nom de plume Qudrat, which he adopts in some of his verses devoted to the praise of Shāh ʿĀlam.

The full title given to the work in the preface is تاریخ علی فی سلسلة آلی. The author wrote the work at the desire of James Brown, most probably identical with the Collector of the Jungleerry districts, 1773, who was sent by Warren Hastings on an embassy to Shāh ʿĀlam at Dihli, and wrote “The Indian Tract,” published in 1787. See C. E. Buckland’s Dictionary of Indian Biography, p. 56.

The history begins with an enumeration of the names of the sons and successors of Aurangzib, after which the author deals with the history of Bahādur Shāh. The death of ʿĀlamgir II. is followed by a history of the early life of Shāh ʿAlam II, fol. 222, after which the author gives a summary account of that emperor's reign, closing his narrative with the death of the Mahratta chief Bīswās Rāo, who was killed by Ahmad Shāh Abdāl. a.h. 1174 = a.d. 1760. The author gives no dates of the events recorded by him. However, he gives us to understand that he was an eye-witness of most of the events which took place from the time of Muḥammad Nāṣir-ud-Dīn to the date of composition of the present work.

Written in Nim-Shikastah, with the headings in red.

In the colophon, dated 18th December, 1785, the scribe Sayyid Muḥammad Husayn, سید محمد حسین, says that he transcribed this MS. for his patron James Brown (the aforesaid).

A list of the contents, with reference to the folios of the MS., is given at the beginning of the copy.
A history of the Muhammadan power in India, from the death of Aurangzib, A.H. 1118 = A.D. 1707, to A.H. 1195 = A.D. 1781, with a detailed account of affairs in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1780.

Author: Šuli Mūsā bin ʿAbd Allāh bin ʿAbd Allāh binání, ʿAlī bin an-Ṭabāštāwī al-Husaynī. The author belonged to a distinguished family of Bengal. Sayyid 'Alīm Ullah of Bengal, his grandfather, was an eminent Shaykh of his time. His father, Ṣayyid 'Alī Khān, was deputy governor of Bihār under Mahābat Jang, and subsequently held the post of Faqīdār of Sonpat and Panipat under Muḥammad Shāh. Afterwards he became the Mir Bakhshī of Shāh 'Alīm, from whom he obtained for the author the post of Mir Munshi, and the Dīwān-i-Tān for his second son Fakhr-ud-Daulah. After serving for some time under Shāh 'Alam, the author acted as representative of Nawwāb Qāsim 'Alī Khān in Calcutta. He subsequently served the English Government in various capacities.

Unlike many other copies, this volume contains the Muqaddimah (Introduction), entitled ʿAlāʾ al-Mustawfi, which the author subsequently added to the work.

Beginning:

ṣūl i dūl lā rub al-wālimin wu ʿalā li nībi dīr wu Allāh al-mustawi

ama bū rāy dānīrān al-"lām"

This Muqaddimah, dedicated to Warren Hastings, includes the general history of India from the time of the Kauravas and Pandavas to the earlier part of the reign of Aurangzib.

The work is divided into three Daftars, as follows:

Muqaddimah, designated at the end, fol. 168v, as Daftar I.

The work is very popular in India, but it is to be remarked that the contents of this part of the work generally agree with those of the Khulāṣat-ut-Tawārikh; and Col. Lees condemns Šuli Mūsā Ḥusayn for...
plagiarism in having stated that he derived his information from the work of an old munshi without mentioning the name of the author of the Khulāṣat-ut-Tawārīkh. See J.R.A.S., new series, vol. iii. But Elliot, vol. viii., p. 2, says that the Khulāṣat-ut-Tawārīkh itself is a gross piracy of an anonymous work called Mukhtasir-ut-Tawārīkh, and holds that it may have been this very work that the author of the Siyar used and referred to as the production of "some old munshi."

Daftar II. From the death of Aurangzeb, A.H. 1118 = A.D. 1707, to A.H. 1195 = A.D. 1780, fol. 169°. It begins thus:

ذكر رجل مجد محي الدين أورنكز زيب ... سياس

بيقياس وستايش مرهمي اساس نياز بارگاه الغ

Daftar III. Account of transactions in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1780, fol. 364°; beginning:

حمد وثناء بادعاه على الاطلاق وشكر وسياس

خالق النفس وافقق جل الله يأله را آله

According to the author’s statement in the preface to Daftar II., the work was commenced in Safar, A.H. 1194 = A.D. 1779, and completed, as stated in the concluding lines of Daftar III., in Ramadān, A.H. 1195 = A.D. 1780.


An English translation of the work by a French convert to Islamism, Ḥājī Muṣṭafā, was published in three volumes, Calcutta, 1789. The first portion was reprinted by General Briggs, for the Oriental Translation Fund, London, 1832. The section relating to Bengal was translated by Jonathan Scott, and printed in his "History of the Deccan," vol. ii., pp. 313–461. The Muqaddimah was printed in Calcutta, 1836. The complete work was lithographed, Calcutta, 1883, and Lucknow, A.H. 1283. An Urdu translation by Bakhshish ʿAli, entitled Iqbal Nāmah, is mentioned by Garcin de Tassy, Littérature Hindoue, vol. i., p. 111, and another has been published under the title of Mirʿat-us-Salātīn.

Written in a learned minute Nim-Shikastah, with the headings in red. Portions of fol. 392° and 400° are written in a different hand. Spaces for headings are left blank in some places.

The colophon, dated Ḥusaynābād, Wednesday, 20th Rabīʿ II., A.H. 1230, runs thus:

الحمد لله و المنى كه كتب هذا كه مسيحي به مرير الفتوحات اسم

بديع افلاق اني اقل الآلام ببيغ برهم شهير ربيع الثاني

....
SUCCESSORS OF AURANGZIR.

Some mischievous hand has added the name Sheij Ennem on the text after the words an Aql anam.

A note on the fly-leaf at the beginning, apparently written in a later hand, says that this is an autograph copy:

كتاب هذا بتاريخ بسمه ربيع الثاني سنة يك هزار و دو صد و سي هيري بانامم وبيد نوشته خاص سيده غالي خان مغفور أسس.

Another note on the same page, written in a different hand, says that the writer paid the high price of one hundred and fifty rupees for this MS. on account of its being the author's autograph:

(3ic) نسخة هذا بتذكير بسيطرة يك صد و پنجاه روپیہ نگراند که نسخ خاص نواب صاحب مرحوم بود بنا بر خیال ویا کردم.

On the right-hand side of this note appears the seal of the Library of Nawwab Sayid Vilayat Ali Khan (of Patna).

The name of Sayyid Khurshid Nawwab of Patna, who presented this MS. to the Library, is found in several places.

---

No. 583.

foll. 182; lines 31; size 12\(\frac{1}{2}\) x 9\(\frac{1}{2}\); 9\(\frac{1}{2}\) x 6\(\frac{1}{4}\).

مقدمه سير المتاخرین

MUQADDIMAH-I-SIYAR-UL-MUTA’AKHKHIRIN.

The Muqaddimah or Introduction to the Siyar-ul-Muta’akhkhirin, beginning and ending as usual.

In the colophon, dated 5th Jumadá, A.H. 33, most probably a mistake for 1233, the MS. is called the first jild of the Siyar-ul-Muta’akhkhirin:

جلد اول سیر المتاخرین.

Written in ordinary Indian Ta’liq.
No. 584.

foll. 266; lines and size same as above.

A copy of the Siyar-ul-Muta’akhkhîrîn (without the Muqaddimah), beginning as usual.

Written in the same hand as the preceding copy.
Dated, Ḥajîpûr, Sunday, 14th Ṣafar, a.H. 1233.
Scribe: مید برکت علي فیض‌قلی

No. 585.

foll. 221; lines 17; size 10 3/4 × 7; 7 3/4 × 5.

سجعی التواریخ

MULAKHKHAS-UT-TAWÂRÎKH.

An abridgment of the Siyar-ul-Muta’akhkhîrîn.
Author: Farzand ‘Alî ul-Ḥusaynî.
The preface is defective, opening abruptly thus:

غری خدا... درین مقام عیبر از ملکه خواجه حافظ

The author, a native of Monghyr, says that he wrote this abridgment at the desire of some of his friends, and divided it into three Daftars as follows:

Daftar I. History of the kings, nobles, etc., of India, from the time of Timūr to the twenty-second year of the reign of Muḥammad Shâh, a.H. 1152 = A.D. 1739, fol. 58.

Daftar II. History of the events which took place in the Ṣâbahs of Bengal, ‘Azîmâbâd and Orissa, from the time of the Ṣâbahdârî of Fâkhr-ud-Daulah in ‘Azîmâbâd, and of Shujâ’-ud-Daulah Shujâ’-ud-Din Muḥammad Khân in Bengal and Orissa, down to the time of the British Government, a.H. 1195 = A.D. 1780, fol. 81.

Daftar III. History from the twenty-second year of Muḥammad Shâh’s reign to the twenty-third year of Shâh ‘Alam’s reign, i.e., a.H. 1152–1195 = A.D. 1739–1780, fol. 150b.
Each Daftar is preceded by a list of the contents.
A short account of the work is given in Elliot, History of India, vol. viii., p. 199.
Another abridgment of the Siyar-ul-Muta'akhhkhirin, by Maulavi 'Abd-ul-Karim, entitled Zubdat-ut-Tawarikh, was printed in Calcutta, 1827.
Written in ordinary Nasta'liq.
In the colophon, the scribe, Riyad-ud-Din Husayn, رياض الدين, حسین, of Parganah Shâhpûr, district Patna, says that he wrote this copy in the house of his brother Rafi-ud-Din Husayn, for one Shaykh Jamâl 'Ali.
Dated 30th Rabi' I., A.H. 1279.

No. 586.

foll. 113; lines 19; size 11½ × 6¼; 8¾ × 4¾.

تاريخ شاه عالم

TÂRîKH-I-SHÂH 'ÂLAM.

History of the reign of Shâh 'Âlam II. (A.H. 1173-1221 = A.D. 1759-1806).

Author: Mannâ Lâl, son of Bahâdur Singh, منا لال ولد بهادر سنگه.

Beginning:—
حمد بیعده دادار بیهمال و مدح بعید مالک الملك ذو الجلد آل

The author, a Hindû, is sometimes called Mannâ Lâl, and also Mûnna Lâl. He begins the history with some events which took place at the end of the reign of 'Âlamgîr II.:—

بيان احوال از حضرت عرش منزل عالمگیر بأشهد برای درمستي

The events of Shâh 'Âlam's reign are given year by year.
Towards the close of the annals of the thirty-first year (A.H. 1204 = A.D. 1789), fol. 102v, the author says that he had been engaged in writing the work from his fifteenth year; that he had then passed his fiftieth, and that his eyesight had grown weak. He had dealt at sufficient length with the annals to the end of the thirtieth regnal year,
and had given a summary account of the events from the beginning of
the thirty-first to the forty-eighth year (the end) of the reign:—

The MS. is valuable inasmuch as it brings down the history to the
end of Shâh ʿÂlam's reign. The British Museum copy (Rieu, iii.,
p. 943) ends with an account of the twenty-fourth year of the reign
(A.H. 1196 = A.D. 1781). In Elliot, History of India, vol. viii., p. 393,
we are told that Sir H. M. Elliot's MS. extended to the twenty-fourth
year of the reign, and that at the end Sir Henry had written, "Im-
perfect as usual." W. Franklin, who mentions the work as one of his
sources for the "History of Shâh Aulum" (p. 198), designates it as a
"MS. of Munnoo Loll, a Hindoo, containing the first thirteen years of
the reign."

Written in small Nim-shikastah, with the headings in red.

Some folios towards the end are placed in wrong order; the right
order seems to be foll. 107, 109, 108, 111, 110, 112-113.

The colophon, dated 5 Rabîʿ I, sixth regnal year of Akbar Shâh II.
(A.H. 1226), runs thus:—

No. 587.

foll. 267; lines 17; size 12 × 8; 9 × 5.

عبارت نامه

‘IBRAT NÂMAH.

A detailed history of the reign of Shâh ʿÂlam II. (A.H. 1173-1221 =
A.D. 1759-1806), brought down to A.H. 1206 = A.D. 1791, preceded by a
short account of his ancestors.
Author: Maulavi Khayr-ud-Din Muhammad Ilahabadi.

Vol. I.

Beginning:

The author, who was an eye-witness of most of the events narrated, and took an active share in some of the most important of them, refers frequently to the circumstances of his own life. He describes himself as the servant of James Anderson, British Resident in the camp of Sindhiyah, and as having rendered him great assistance in his negotiations with the Maharattas, A.H. 1198 and 1199 = A.D. 1783 and 1784. In A.H. 1200 = A.D. 1785 he became seriously ill, and left the service of James Anderson. Subsequently he entered the court of the prince Jahândar Shâh, with whom he stayed for more than a year. In A.H. 1202 = A.D. 1787 he went to Lucknow, where he enjoyed the warm favour of Nawwâb Sa'âdat 'Alî Khân. He finally settled in Jaunpûr, where he spent the rest of his life in the enjoyment of a pension from the British Government. He died about A.H. 1243 = A.D. 1827. See Rieu, iii., p. 946, and Elliot, History of India, vol. viii., pp. 237-254. At the request of Abraham Willand, who came to Jaunpûr as District Judge in A.H. 1211 = A.D. 1796, the author also wrote a history of Jaunpûr, known as Târikh-i-Jaunpûr (also as Jaunpûr Nâmah), an abridged version of which was published in Calcutta in 1814, under the title "Translation of the History of Jounpoor, from the Persian of Fukeer Khyrood-deen."

The author tells us in the preface to the present work that he had written several works on branches of learning other than history. His main object in writing this work was to lay before the public a correct account of the English, and to give publicity to the atrocious deeds of 'Ulâm Qâdir Khân, who had so basely ruined the grandeur and dignity of the noble royal throne of the Timurids. He gives a vivid account of the horrible cruelties practised on Shâh 'Âlam and his family by 'Ulâm Qâdir Khân. As is well known, though some historians deny that 'Ulâm Qâdir Khân gave the order, he caused the emperor's eyes to be plucked out. Retribution swiftly overtook him. He was made prisoner by the Maharattas, who cut off his ears, nose, arms, and legs, and sent his mutilated body to Dîhli. He died on the road, Rabit I., A.H. 1203 = A.D. 1788. His career, the author says, was what suggested his giving his work the title of 'Ibrat Nâmah, i.e. "Book of Warning."

There are some discrepancies in the dedication of the work. A copy in the British Museum, Or. 1932, Rieu, iii., p. 946, bears
a dedication to Muhammad ‘Ali Khân, who reigned under the name of Nasîr-ud-Daulah, A.H. 1253–1258 = A.D. 1837–1842. In another copy in the British Museum, Or. 1931, Rieu, iii., p. 947, the name of Muhammad ‘Ali Khân is replaced by that of the “Lord Marquis Mornington Wellesley,” to whom, it is there said, the work was presented at the time of his arrival in the kingdom of Oude (January 1802 = A.H. 1216). The present MS. bears a dedication to Sir George Hilaro Barlow, who joined the Bengal Civil Service in 1778, was subsequently Governor of Madras 1807–1813, and died in England, 1846.

According to Rieu (p. 946), the work, in one volume, consists of an Introduction (Muqaddimah), three Books (Daftars), and a Conclusion (Khâtimah). The contents of the present copy are practically the same, but the division is different. It is divided into two Books (Daftars). The first corresponds with the Introduction and the first Book of the British Museum copy. The second corresponds with the Books two and three and the Conclusion of the other copy. The present copy is not in one volume, but in three separate volumes, the contents of the first being as follows:

Daftar I. History of the predecessors of Shâh ‘Âlam, from Timur to ‘Âlamgir II., foll. 3a–47b.

The history of ‘Âlamgir II., treated more fully, includes the early career of prince ‘Ali Gauhar.

Daftar II. ‘Ali Gauhar’s reception of the news of his father’s death; his crossing the Karmanâsah in the vicinity of ‘Azmâbad (Patna), and his accession, fol. 48a.

The history of the second year of the reign, fol. 76a: third year, fol. 83a; fourth year, fol. 91a; fifth year, fol. 94a; sixth year, fol. 109a; seventh year, fol. 120b; eighth year, fol. 136a; ninth year, fol. 138a; tenth year, fol. 140a; eleventh year, fol. 149b; twelfth year, fol. 150a; thirteenth
year, fol. 155; fourteenth year, fol. 164; fifteenth year, fol. 177; sixteenth year, fol. 189; seventeenth year, fol. 190; eighteenth year, fol. 214; nineteenth year, fol. 220; twentieth year, fol. 234.

Foll. 183–190 are wrongly placed between foll. 174 and 175. Written in ordinary Indian Ta'liq, with the headings in red. Not dated; 19th century.

No. 588.

foll. 116; lines 13–21; size 13½ × 9; 11 × 5½.

Continuation of the preceding copy, beginning with the twenty-first year of the reign, without any heading:—

The five following years are also not distinguished by separate headings. The twenty-seventh year begins thus on fol. 75:—

The copy ends with an account of the events that followed immediately after Kirkpatrick succeeded Anderson at the court of Sindhiyah, in the twenty-eighth year of the reign, A.H. 1200 = a.d. 1785. In the colophon it is designated

*i.e.* "the second volume of the 'Ibrat Nāmah."

Written in careless Indian Ta'liq, within coloured ruled borders. Dated, Gazipūr, 1878.

Scribe:  امیرالذین مختار

The MS. is full of clerical errors.

No. 589.

foll. 281; lines 13; size 12½ × 9; 10 × 5.

Continuation of the preceding copy, designated on the top of fol. 1°

جلد سوم عربت نامه or "the third volume of the 'Ibrat Nāmah." It

٢
begins with the history of the latter portion of the twenty-eighth year, introduced by an account of Mahārājāh Sindhīyah's levities and sluggishness, and his indulgence in merriment and gaieties, which weakened his power:

پایان آمدن اختلال عظمی در امور ریاست مهاراجہ سید و خان بهادر
بسبب میالن دم عیب یہ صاحب مغیران رگتیا مزاج و غفلت از
طرف ملک و مسیان

The years are not distinguished by headings, but they may be arranged thus:

A.H. 1201 (twenty-ninth year), fol. 11
A.H. 1202, fol. 54b
A.H. 1203, fol. 180a
A.H. 1204, fol. 239a
A.H. 1205, fol. 260a
A.H. 1206, fol. 279a.

The last account relates to the conquests of Nawwāb 'Ali Bahādur in Bundelkhand, and his death.

In the concluding lines the author tells us that, as Shāh ʿĀlam was still alive, he could not bring his history to an end, but intended, should he live longer, to continue it in a "fourth Daftar," and to add there the history of the southern (Maharatta) chiefs in Hindūstān. The statement in Rieu's copy, that the author promised to include in his "fourth Daftar" an account of the English rulers, specially of Marquis Wellesley, is not found in this copy.

Written in a careless Indian Ta'liq, within coloured ruled borders.

The colophon, dated 6th December, 1886, says that the MS. was transcribed by the order of W. L. M. for the donor of this Library. This is most probably William Irvine, L.C.S.

Scribe: 

سید نظر حسین مساکن موضع کچھوا پرگنہ آندرا ضلع ماریم

No. 590.

foll. 217; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

An anonymous and untitled history of the successors of Aurangzib, from his death to the thirtieth year of Shāh ʿĀlam II.

Beginning without a preface:
At the end the author mentions the forty-fifth year of Shāh ʿĀlam’s reign (A.H. 1218 = A.D. 1803) as the current year:—

بعد اذان آوان تا الي انان كه سال جهيل و بنيم از جلوس والا
مصب جناب حضرت در قلعة مبارك شاه جهان آبان بعیش و کامرانی
بر تخت ملطسه جلوس فرما هستند

A note on the fly-leaf at the beginning, as well as the colophon, says that the history ends with the 45th year of the reign of Shāh ʿĀlam II. The narrative, however, in the present MS. is brought down only to the 30th regnal year, A.H. 1202 = A.D. 1787, from which one’s conclusion is that the copy, notwithstanding its appearance, is incomplete.

Contents:—

Death of Aurangzib, fol. 1b.
Aʿzam Shāh’s accession to the throne, fol. 3b.
Aʿzam Shāh’s contest with Bahādur Shāh, fol. 8b.
Death of Bedār Bakht and Aʿzam Shāh, and the victory of Bahādur Shāh, fol. 18b.
Prince Kam Baksh’s revolt in Ḥaydarābād, fol. 20b.
Bahādur Shāh’s march against Kam Baksh, and the defeat of the latter, fol. 27b.
The Sikh War, fol. 32b.
Death of Bahādur Shāh, and the struggle between his sons, fol. 39b.
Death of Jahāndār Shāh, fol. 43b.
Death of Raft-ush-Shān, fol. 46b.
Muʿizz-ud-Din’s accession to the throne, fol. 47b.
Rise of the Sayyids ʿAbd Ullah Khān and Ḥusayn ʿAlī Khān, and advance of Farrukh Siyar, fol. 53b.
Accession of Farrukh Siyar, fol. 63b.
Quarrel between Farrukh Siyar and the Sayyid brothers, fol. 66b.
Contest of the Hindus and the Muhammadans at Gujarāt under Dāʾud Khān, fol. 71b.
Ḥusayn ʿAlī Khān’s march against and defeat of Dāʾud Khān, fol. 82b.
Miṛ Jumla’s escape from ʿAẓimābād, fol. 85b.
Death of Asad Khān Aṣaf-ud-Daulah, fol. 87b.
Progress of the quarrel between Farrukh Siyar and the Sayyid brothers, fol. 88b.
Imprisonment of Farrukh Siyar, fol. 109b.
Proclamation of Raft-ud-Darajāt and Raft-ud-Daulah, fol. 110b.
Death of Farrukh Siyar, fol. 112b.
Account of Farrukh Siyar’s death as given by Muḥammad Ḥāšim ʿAlī Khān, afterwards Khāfi Khān Niẓām-ul-Mulk, fol. 113b.
The author introduces this account with the following heading:—

Death of Rafi'-ud-Darajat and the accession of Rafi'-ud-Daulah, fol. 115a.
Proclamation of Nikū Siyar at Akbarabād, fol. 116a.
Death of Rafi'-ud-Daulah, fol. 116b.
Accession of Muḥammad Shāh, fol. 117b.
Nizām-ul-Mulk's affairs in the Deccan, fol. 122a.
Death of Hūsayn 'Alī Khān, fol. 152a.
'Abd Ullah Khān proclaims Sultān Ibrāhīm, fol. 162a.
Invasion of Nādir Shāh, fol. 182a.
Invasion of Ahmad Shāh Durrānī, fol. 186a.
Accession of Ahmad Shāh, fol. 189a.
Saḍdar Jang's quarrel with the chiefs of Ahmad Shāh, fol. 190b.
Death of Ahmad Shāh, wrongly given here as A.H. 1188 (A.D. 1774) instead of A.H. 1167 (A.D. 1753), fol. 193a.
Reign of ‘Ālamgir II., fol. 193a.
Reign of Shāh ‘Ālam Jalāl-ud-Din, fol. 193b.

The history of Shāh ‘Ālam's reign is narrated year by year.

The colophon, dated Saturday, 29th Rabī' I., A.H. 1238, corresponding with 14 December, 1822, runs thus:—

Written in ordinary Indian Ta'liq, with the headings in red.
THE TIMURIDS: GENERAL.

No. 591.

foll. 418; lines 21; size 11 3/4 × 8 1/2; 9 × 6.

تذكرة السلاطين جغتا

TADKIRAT-US-SALÂTÎN-I-CHAĞATÂ.

A correct and valuable copy of the first and the very scarce second volume of Muḥammad Ḥādi Kāmwar Khān's history of the house of Timūr, more especially of its Indian branch, down to the sixth year of Muḥammad Shāh's reign (a.h. 1136 = a.d. 1723). The date of the author's death a.h. 1134 = a.d. 1721, given in the Maḥbūb-ul-Lubāb, is clearly erroneous.

Dr. Rieu, i., p. 274, mentions an incomplete copy of vol. i., while a defective copy of vol. ii. is noticed in Ethé, India Office Lib. Cat., No. 395. The Bûhâr Library possesses the complete work bound in two volumes.

Beginning:

The author, Muḥammad Ḥādi, entitled Kāmwar Khān, has already been mentioned in connection with his historical work, the Haft Gulshan (see No. 541).


In the preface the author states that after writing the Haft Gulshan-i-Ḥāḥī, he commenced to write the present work dealing with the history of the house of Timūr. He adds that he
entitled it تذكرة السلطانين چغتا، and divided it into two volumes, thinking that one would be too bulky to be handled by readers. He writes:—

بر دانشوران ذوی الفظومه.... مخفی و مصور لنامه که چون آن کمترین مخلوقات صمد هادی الموسوم موهوم بکامور خان از تصمیف هنگ کل شن الی که رسه ایست مشتمل بر حکایات سلطانین دهلی و مالود ونگاله و دکی و ملتان و همته و کشمیر و غیره مطالعه هندستان فارغ گشته شروع به تطبیق حالات میمتنست آیان دودمان عليه اولاد امیر عضترت میمور کورکان صاحیبی لنمود و پیام ادب لامع چگرو و تعمید رسیدگی کتابی علایعده بهزادان کد و مصیف و تالیف لنمود مسسی بذاتکه السلطانین چغتا سامع و چھیه چمنی ضخامت کتاب این کتاب را بدو جلد مرتوب کرد.

Vol. I. treats of the following subjects:—

Origin of the Turks and history of Chingiz Khan, on fol. 2v.
Timur, fol. 8v.
Ulugh Beg, fol. 32v.
'Abd-ul-Latif and his successors to the death of Sultan Husayn and the rise of the Safawis, fol. 39v.
Babur, fol. 44v.
Humayun, fol. 54v.
Akbar, fol. 99v.
Jahangir, fol. 166v.

In the colophon to Vol. I. (fol. 199v), the work is also called Tawarih-i-Chagata, لوارون چغتا. It is said here that the transcription was finished at mid-day of Tuesday, 26th Rabii II, A.H. 1154.

جلد اول تذکر السلطانین عرف تواریخ چغتا.... من تصمیف کامور خان منسی بیانار بیبست و ششم شهر ربيع الثاني سنه ٢٣٣٣ يوم منه بشبه یک لیم پام روز بر آمده فی سنه ١٥ هجری نیوی

بالمام رضی

Fol. 200v is blank.

Vol. II., fol. 200v.

Beginning:—

بر ارباب محقق مخفی و محبت لنامه که چون خداوند ازل و
ابد و پادشاه لا یزال ولم یزال خواسته آن.
Contents:—

History of Shâh Jahân, fol. 200*.
Aurangzîb, fol. 240*.
Contest between the sons of Aurangzîb, and reign of Shâh ʿAlâm, fol. 331*.
Death of Shâh ʿAlâm and reign of Jahândâr Shâh, fol. 361*.
Reign of Farrukh Siyar, fol. 366*.
Rafiʿ-ud-Darajât, fol. 391*.
Rafiʿ-ud-Daulah, fol. 394*.
Muḥammad Shâh, fol. 397*.

This copy, which, like the one in the Bûhâr Library, closes with an account of the beginning of the sixth year of Muḥammad Shâh's reign, ends thus:—

واعلام ابن ماه حافظ محمد سگار خان را که از پنداشته گوشه گزین‌
شه بود اعتماد الدولة بهادر بحور فاخر فایز ساکین و بعینیت
خلعت خاصه و سر به مرصف ممتاز گشته

Both Drs. Rieu and Ethé, l.c.c., state that the history is brought down to the seventh year of Muḥammad Shâh's reign. H. Blochmann, whose signature, dated 1874, appears on fol. 1*, observes in a note that in all the MSS. that he has seen the history goes down to the beginning of the sixth year. The note runs thus:—

"Târikh-i-Sâlâtîn-i-Chaghtâiyya or Tazkirah-i-Salâtîn-i-Chaghtâiyya by Muhammad Hâdî Kâmwar Khân. The work is rare. This MS. was written in 1154, vide end of vol. i., i.e. not quite twenty years after Kâmwar Khân's death. The history goes in all MSS. that I have seen to the beginning of the sixth year of Muḥammad Shâh."

Written in good Nim-Shikastâh, with the headings in red.

No. 592.

foll. 436; lines 21; size 14½ x 8½; 10½ x 6.

مُنتخب اللاعب

MUNTAKHAB-UL-LUBâB.

The second volume of Khâfi Khân's Muntakhab-ul-Lubâb, containing the history of the Timurids of India from Bûbâr to Muḥammad Shâh.

The work is variously known as Muntakhab-ul-Lubâb, Lubb-i-Lubâb لَبّ لَبّ, Muntakhab-i-Lubb-i-Lubâb, and Târikh-i-Khâfi Khân تاریخ خاکی خان.
Beginning:—

Muhammad Hāshim also called Hāshim ‘Ali Khān, is better known by his later designation, Khāfi Khān. His father, Khwājah Mir, held a high office under Murād Bakhsh, and, after that prince’s imprisonment and murder, was employed by Aurangzib. According to Elliot, History of India, vol. vii., p. 207, Khāfi Khān was brought up in the service of Aurangzib, and was employed by him in military and political situations. In Farrukh Siyar’s reign he was appointed Diwan by Nizām-ul-Mulk, and was subsequently ennobled by Muhammad Shāh with the title of Khāfi Khān. Morley and several other English historians are of opinion that because Aurangzib had prohibited the writing of history, the author concealed his work during that monarch’s reign, and this accounts for the title of Khāfi Khān, khāfi meaning “concealed.” The fact is, however, that the author did not commence its composition until after the death of Aurangzib. He took his title from his Nisbah Khāfi, derived from Khāf or Khawāf, the district of Khurāsān in Nishāpūr whence he came; hence his name is sometimes written Khawāfī Khān.

In the preface the author tells us that the account is brought down to a.h. 1130 = a.d. 1717, in the reign of Muhammad Shāh. This date is also given in the preface to the Calcutta printed edition. This seems to be erroneous, for Muhammad Shāh ascended the throne in a.h. 1131. In many copies, including the present, events of a.h. 1133 = a.d. 1720, or even of later date, are recorded, e.g.,—


Fol. 429*. Nizām-ul-Mulk lays siege to Ḥaydarābād for the second time, and defeats Mubāriz Khān, a.h. 1137 = a.d. 1724 (not a.h. 1135 as given in the MS.), and subsequently occupies the city.

The last chapter contains a summary account of events which took place, especially in Persia, from the eighth to the thirteenth year (not the fourteenth, as found in the MS.) of Muhammad Shāh’s reign, and ends with an account of Ashraf’s death and Shāh Ṭahmās’s restoration in Iṣfahān (a.h. 1142 = a.d. 1729).

Contents:

History of the origin of the Timurids traced from Turk bin Yāfis, with a summary account of the ancestors and descendants of Timūr, fol. 2*.

History of Bābur, fol. 2*. 
Humâyûn, fol. 16a.
Akbar, fol. 29a.
Jahângîr, fol. 58a.
Shâh Jahân, fol. 101a.
Aurangzib (without heading), fol. 209a.
Saints of the time of Aurangzib, fol. 336a.
A'zam Shâh, fol. 339a.
Bahâdur Shâh (without heading), fol. 341b.
Jahândâr Shâh, fol. 367a.
Muḥammad Shâh, fol. 402b.


Differences of date and arrangement in the extant copies lead us to the conclusion that there was more than one redaction of the work. Capt. N. Lees says, “No two copies that I have met with are exactly alike, while some present such dissimilarities as almost to warrant the supposition that they are distinct works.” Many copies do agree, however. According to Morley, the work consists of three portions, the first comprising the account from A.H. 932 to A.H. 1067 = A.D. 1525–1656, the second to A.H. 1118 = A.D. 1706, and the third to A.H. 1145 = A.D. 1732. Our copy contains the same matter as Morley’s second part. It also agrees with the second volume of Rieu. The work, which in the second volume gives the only complete and connected narrative of the reign of Aurangzib, is exceedingly valuable. It is also valuable for the latter portion, in which the author enters into minute details in recording events of which he was himself an eye-witness.

Written in fair Nasta’liq, on thick paper, with the headings in red. Not dated; 19th century.
No. 593.

foll. 492; lines 15; size 9½ × 6½; 7½ × 3¾.

تاريخ مظفری

TÂRÎKH-I-MUZÂFFARÎ.

A history of the Timurid kings of India from their origin to A.H. 1202 = A.D. 1788.

Author: Muḥammad ʿAlī Khān Anšârī, محمد علي خان الصاري.

Beginning:

مهدی از حد اعتداد افزون لفظ بارگاه شاهنشاهی اسمه آل

The author, whose earlier work Bahr-ul-Mawwâj has been noticed (see No. 544), says in the preface that he wrote this history as a means of securing an introduction to the court of the eminent noble Muḥammad Rîdâ Khān, surnamed Muẓaffar Jang, who played an important part in the history of Bengal during the latter part of the eighteenth century. He heaps up epithets in praise of this noble, introducing his name thus:

معین الدوله مبارز الملك غائيةان ميد محمد رضا خان بهادر

The title of the work was chosen as a compliment to Muẓaffar Jang, under whom the author held positions of honour in Bihâr. He states that he has recorded the history of the Timurid kings of India from their origin to the reign of ʿShâh ʿAlam. This copy ends with the year A.H. 1202 = A.D. 1788, in which, he says, he completed his work. According to Elliot, History of India, vol. viii., p. 316, the book was written about A.H. 1215 = A.D. 1800. The continuation, which, according to Rieu, i., p. 283, brings down the history to A.H. 1228 = A.D. 1810, and which was subsequently added by the author, is not found in this copy.

Both H. G. Keen, whose “Fall of the Moghul Empire” is avowedly based on this work, and Sir H. M. Elliot, who gives some extracts from it in his History of India, vol. viii., pp. 316–330, speak of it in laudatory terms, though it is merely a repetition of the author’s earlier Bahr-ul-Mawwâj. The portions in both devoted to the Muḡal period correspond word for word with one another. True, in the later chapters of the Târîkh-i-Muẓaffari there is an occasional fact added, though usually one of little importance; but the earlier portions of both works (if we
except the few pages at the beginning of the Bahur-ul-Mawwaj devoted to the history of India preceding the Mugal period) leave no room to doubt that the author has simply given a new name to an old book.

Contents of the present copy:

Preface, fol. 1\p.
History of Timur, fol. 6\p.
Babur, fol. 8\p.
Humayun, fol. 12\p.
Shir Shah, Salim Shah, and Mubariz Khan, fol. 16\p.
Akbar, fol. 22\p.
Jahangir, fol. 30\p.
Shah Jahan, fol. 39\p.
Aurangzeb, fol. 51\p.
Bahadur Shah, fol. 76\p.
Jahandar Shah, fol. 92\p.
Farrukh Siyar, fol. 101\p.
Rafi-ud-Darajat and Rafi-ud-Daulah, fol. 111\p.
Nasir-ud-Din Muhammad Shah, fol. 113\p.
Topographical accounts of the different Sabahs of India, fol. 237\p.
Ahmad Shah, fol. 239\p.
Short notices on Persian poets, arranged in alphabetical order, fol. 290\p.
'Alamgir II., fol. 306\p.
Shah 'Alam II., fol. 356\p.

The MS. breaks off in the middle of Shah 'Alam's reign with an account of Gazi-ud-Din 'Imad-ul-Mulk's journey to Hijaz. The last date given is A.H. 1202 = A.D. 1788.

Written in ordinary Nasta'liq; 19th century.

No. 594.

foll. 227; lines 14; size 9\frac{1}{2} \times 6\frac{1}{4}; 6\frac{1}{2} \times 4.

خلاصة التواريخ

KHULÂSAT-UT-TAWÂRÎKH.

A history of the Timurid kings of India from their origin to A.H. 1227 = A.D. 1812, and of the Nižâms of Bengal. Another copy of the work exists in the British Museum, Rieu, iii., p. 925.

The author, although a Hindû by caste, opens his work like a devout Muslim with the usual Lâmit, محمد. He was the grandson of Râe Himmat Singh, a Delhi Kâyath, who was Diwân of the Amir-ul-Umarâ Samsâm-ud-Daulah. On fol. 202a–213a the author gives an account of his father, Mahârâjah Shitâb Râe, the well-known Nâzim of Bihâr, who died in Patna, a.h. 1187 = a.d. 1773, when Kalyân Singh was appointed his successor.

The author tells us in the preface that his father, who held the Diwân of Bihâr from the emperor, and resided at ’Azmâbâd, was the first Indian nobleman to be employed by the English. He adds that the valuable services rendered by his father and himself “are fully recorded in the Council Books of that time”:

In the Faślî year 1188 (a.d. 1781), during the administration of Warren Hastings, Kalyân Singh was taxed thirty-four lakhs of rupees as the revenue of Bihâr, which he had to pay out of his own private means, owing to a deficit caused by the revolt of Chait Singh, Râjaj of Banârâs, and certain obstinate landholders of Bihâr. Thus ruined, he repaired to Calcutta in Faślî 1195, and lived there for twenty-four years, enjoying the warm favour of the English officials. In Faślî 1217 he fell ill, and after an illness of ten months, which ended in the loss of his eyesight, he left for Patna in Faślî 1218. He found his beautiful houses and gardens there in a ruinous condition, and so took up his residence in the Puthri Garden, near Bânkîpurâ, which he took on hire. He bitterly complains of the unkind treatment he received at the hands of his fellow citizens. He was still suffering from various diseases, and had made up his mind to return to Calcutta, when he heard of Mr. Abraham Welland’s arrival. He paid a visit to Mr. Welland, who subsequently, through the author’s son, Mahârâjah Kunwar Daulat Singh Bahadur Dilîr Jang, asked him to write a detailed account of Nawwâb Mir Muḥammad Qâsim Khân, Nâzim of Bengal. With this
request he immediately complied. As all the Nāzims of the twenty-two Šúbahs of Hindútán were the servants of Bábur’s descendants, with whose history their own was closely connected, he first wrote a history of these emperors, beginning with Bábur, and then added an account of the Nāzims of Bengal from Ja’far Khán to his own time. He tells us that because of his blindness he could make no use of his memoranda, or of other historical sources, but had to depend upon his own recollections.

The date of completion of the work, given at the end, is 24th Rabí‘ II., a.h. 1227, corresponding to 12th Baisákh, 1219 Faṣl, equivalent to 7th May, 1812. See Rieu, i., pp. 283, 295, etc.

He divides the work into two Bābs.

Contents:

Bāb I.

The history is introduced by a short account of Timúr, on fol. 8°.
Bábur, fol. 10°.
Humáyún, fol. 12°.
Akbar, fol. 13°.
Jahángír, fol. 13°.
Aurángzib, fol. 15°.
Muḥammad A’zám Sháh (without heading), fol. 19°.
Bahádur Sháh, fol. 22°.
Mu’izz-ud-Dín, Jahándár Sháh, fol. 24°.
Farrúkh Siyar, fol. 32°.
Proclamation of Rafí‘-ud-Daraját and Rafí‘-ud-Daulah, fol. 32°.
Accession of Muḥammad Sháh, fol. 33°.
Death of ‘Husayn ‘Alí Khán, fol. 35°.
Muḥammad Sháh’s marriage with Farrúkh Siyar’s daughter, fol. 39°.
Invasion of Aḥmad Sháh Durrání, fol. 52°.
Death of Muḥammad Sháh, fol. 54°.
Accession of Aḥmad Sháh, fol. 55°.
Rebellion of Gázi-ud-Dín Khán; Aḥmad Sháh becomes deprived of his eyesight, fol. 61°.
Deposition of Aḥmad Sháh and accession of ‘Alamgír II., fol. 63°.
Sháh ‘Aláam, fol. 68°.
Muḥammad Akbar Sháh, fol. 73°.

Bāb II.

This chapter includes a detailed account of the events which took place in Bihár and Bengal from Mír Muḥammad Qásím Khán’s accession to the Nizámát, a.h. 1174 = A.D. 1760, to the time of the author’s deposition from the Niyábát of Bihár in a.h. 1198 = A.D. 1783, when he was called to Calcutta. This portion of the work, giving minute
details of the events that took place during the above period, is indeed valuable, as both the author and his father took an active part in most of them.

Contents:—

A summary account of the early Nāṣims of Bengal:
Ja'far Kān, fol. 73b; Shujā'-ud-Daulah, fol. 74a; Mahābat Jang, fol. 81a; Siraj-ud-Daulah, fol. 83a; Mir Muḥammad Ja'far Kān, fol. 85a.

Early history of Mir Muḥammad Qāsim Kān, fol. 87a; he leaves for Calcutta, fol. 89a; returns to Murshidabad, fol. 90a; his accession to the Niẓāmat, Rabi' I., A.H. 1074 = A.D. 1663, fol. 92a; Shāh 'Ālam's arrival at Patna, his stay in the fort, his proclamation, fol. 95a; Mir Qāsim's arrival at Patna from Murshidabad and his visit to the king's court, fol. 96a; Shāh 'Ālam leaves Patna for Oudh, and is received by Nawwāb Shujā'-ud-Daulah, fol. 97a; Mir Qāsim's feud with Maḥārājāj Shītāb Rāe, fol. 98a; arrival of Major Coote, and of Jagat Seth, fol. 103a; Mr. Ellis's march against Mir Mahdí 'Ali Khan, Sābahdār of Patna, retreat of the former and his imprisonment at Sāran, from whence he is sent to Monghyr; murder of several Europeans by Mir Qāsim's order, fol. 109a; the Council declares war against Mir Qāsim, Mir Muḥammad Taqī Kān, Nā'īb of Birbhum, fights on behalf of Mir Qāsim, but is killed, fol. 112a; battle between the English troops and Mir Qāsim's generals, flight of Shāykh Haybat Ullah to Nālah Udwha, fol. 113a; Mir Qāsim receives news of the defeat, he sends his property and family to the Fort of Rohtas, and sets out to meet the English troops, fol. 114a; battle of Nālah Udwha, defeat of Mir Qāsim by Mir Ja'far, and the flight of the former, fol. 116a; Mir Muḥammad Ja'far Khan's march to the Karmanāshah, fol. 120a; Mir Ja'far Kān restored to the Sābahdārī of Bengal, transactions with Shītāb Rāe, fol. 121a; Shujā'-ud-Daulah sends Mir Qāsim to reduce the Bundelahs, and proceeds to Patna, fol. 133b; Mir Ja'far Khan leaves the Karmanasah and arrives at Patna through Baksar, fol. 134a; Shujā'-ud-Daulah attacks Patna, his displeasure with Mir Qāsim and the latter's imprisonment, fol. 135a; Shujā'-ud-Daulah sends for Shītāb Rāe to negotiate peace with the English, Mir Ja'far and Shītāb Rāe appeal for peace at Calcutta, Major Munro arrives in India and is ordered to Patna, fol. 138a; battle of Baksar, defeat of Shujā'-ud-Daulah by Major Munro and the flight of the former, Major Munro interviews the king and both of them proceed to Banaras, Mir Qāsim's flight from Ilaḥābād and his death at Shāhjahanābād, fol. 142a; Shujā'-ud-Daulah proceeds to Lakhnau and thence to the country of the Rohillas, but stops in the jurisdiction of Dūndi
Khân, fol. 146ª; Major Munro proceeds from Banâras to Calcutta, fol. 147ª; Shujâ'‑ud‑Daulah fights the English with the help of Mâlîr Râo and is defeated, fol. 148ª; Shujâ'‑ud‑Daulah proceeds to Farrukhâbâd, and is advised by Aḥmad Khân Bangash to make peace, which is concluded through the intervention of Shîtâb Râe and the author, fol. 150ª; Mir Ja'far Khân reaches Murshidâbâd, arrival of Nand Kumâr, death of Mir Ja'far Khân, accession of Najm‑ud‑Daulah to the Sâbahârî of Bengal, Nand Kumâr in Calcutta, arrival of Lord Clive in Calcutta and dismissal of Nand Kumâr, fol. 152ª; Lord Clive visits Ihâhâbâd and is received by Shîtâb Râe and the author, his interview with the king, he returns to Calcutta and on his way anchors at Banâras and Patna and then reaches Murshidâbâd, where he visits Najm‑ud‑Daulah, fol. 155ª; Lord Clive in Murshidâbâd, death of Najm‑ud‑Daulah (22nd Dul‑qa'da, A.H. 1179 = A.D. 1765) and the accession of Sayf‑ud‑Daulah, Lord Clive's arrival in Chhâpâra, fol. 163ª; Nawwâb Muẓaffâr Jâng (Mûhâmmad Riḍâ Khân) in Patna, dismissal of Dhîrâj Narâyân and appointment of Shîtâb Râe and the latter's arrival in Calcutta, death of Sayf‑ud‑Daulah and accession of Mûbârâk‑ud‑Daulah to the Niżâmat of Bengal, fol. 165ª; Hastings appointed Governor‑General, Mûhâmmad Riḍâ Khân and Shîtâb Râe recalled to Calcutta, fol. 168ª; illness of Shîtâb Râe, Hastings' arrival in Patna and his visit to Banâras, death of Shîtâb Râe in Patna (19th Jumâda II., A.H. 1187 = A.D. 1773), Hastings' return from Banâras to Patna, the author appointed Nâ‘îb of Bihâr, fol. 180ª; arrival of General Clavering and others and their contest with Hastings, fol. 183ª; release of Mûhâmmad Riḍâ Khân, his stay in Calcutta, fol. 185ª; summary account of Shujâ'‑ud‑Daulah, Āṣaf‑ud‑Daulah, Wazîr 'Alî Khân and Su‘âdat 'Alî Khân, fol. 185ª; death of Shujâ'‑ud‑Daulah (Thursday, 24th Dul‑qa'da, A.H. 1188 = A.D. 1774), fol. 187ª; Râjâh Khâyâlî Râm's arrival in Calcutta and his treacheries against the author, Hastings visits Patna and then Banâras, fol. 189ª; Râjâh Chayt Singh's (Zamîndâr of Benâras) feud with Warren Hastings, and the flight of the former, Hastings' return to Patna and thence to Calcutta, fol. 197ª; imprisonment of Khâyâlî Râm, the author recalled to Calcutta, fol. 199ª; Memoir of Shîtâb Râe from the time of his first arrival in Patna to his death, and of the author to the time of writing, fol. 210ª; an account of the Governors‑General from Lord Clive to Lord Minto, and of 124 officers whom the author had interviewed and whose favours he had enjoyed, fol. 213ª.

The copy is full of clerical mistakes, and headings are wanting in many places. It was copied at the desire of Librarian Muḥyî‑ud‑Dîn Khudâ Bakhsh, the third son of the donor of the Library.

VOL. VII.
Written in legible Nasta’liq, within coloured ruled borders, with illuminated title-page and head-piece.
Dated 3rd December, 1906.
Scribe: فضل الباري

No. 595.
fol. 27; lines 17; size 13 × 7; 11 × 5½.

جَامٌ جَم
JĀM-I-JAM.

Chronological tables of forty-three kings of Dihli and Emperors of India, from the time of Timūr to the date of composition, A.H. 1255 = A.D. 1839.


Beginning:—

اَزْ اِنَّا كَهْ گَلْ رَمَيْن خِبْر الْبَقَاع دَهْلِيُّ اَلَّا

On fol. 3v the author tells us that he wrote this work for Mr. Robert North Collie Hamilton, Chief Commissioner of Áagrah, and completed it, as stated at the end, on the 10th of Šafar, A.H. 1255 = 25th May, 1839.

On fol. 3v he gives an account of his genealogy and of the distinctions gained by his ancestors. He traces his descent from Imām Ḥusayn, the second son of ‘Ali, the son-in-law of the Prophet, and says that his forefathers originally belonged to Herat. Sharaf-ud-Din Bahādūr, his ancestor in the ninth degree, came to Dihli during the time of the Emperor Akbar, and was honoured with the Šūbahdārī of Bedar. Ahmād-ud-Din Khān Bahādūr, his ancestor in the seventh degree, received the Šūbahdārī of Murādābād from Shāh Jahān. Mīr Muḥammad Dūst, his ancestor in the fifth degree, was a noble at the Court of Aurangzib, and led an expedition against the Deccan, and gained a brilliant victory, for which he received the title of Pehādar; he was appointed Šūbahdār of Herat. His paternal grandfather, Mīr Ḥādī,
was honoured with the title of Jawwâd 'Alî Khân Bahâdur, 19th Dâl-ḥijjah, A.H. 1168 = A.D. 1754, by 'Âlamgîr II., and was subsequently appointed Judge by Shâh 'Âlam in A.H. 1188 = A.D. 1774. His maternal grandfather, Khwâjah Farîd-ud-Dîn Aḥmad Khân Bahâdur, was sent to condole with the king of Persia, when his ambassador, Khwâjah Khalîl, was killed in an affray at Bombay. On his return he received the dah yakî Taḥsîldârî of Ukâsil and other Parganahs of Bundelkhand, but finally returned to Dîlî, and was made Wazîr to Muḥammad Akbar Shah II., receiving the title of Dâbir-ud-Daulah Amin-ul-Mulk Khwâjah Farîd-ud-Dîn Aḥmad Khân Bahâdur Muṣlih Jang. He died in A.H. 1244 = A.D. 1828.

The body of the text consists of eleven sheets, each of which comprises four reigns, and is divided into eighteen columns containing:

1. Serial number of each king.
2. His name and titles.
3. Name of his father.
4. Name of his mother.
5. Tribe or family to which he belonged.
6. Date of his birth.
7. Place of his installation on the throne.
8. His age at the time of his accession.
9. and (10) Date and chronogram of his accession.
11. Period of his reign.
12. Legend of his coinage.
13. His age at death.
14. and (15) Date and chronogram of his death.
16. His honorific title after death.
17. Place of burial.
18. Brief abstract of important historical events.

The list begins with Timûr and ends with the reigning king, Bahâdur Shâh, who ascended the throne in A.H. 1253 = A.D. 1837.

In the conclusion the author gives a list of the books he consulted.

A copy of the work, noticed in Rieu i., p. 284, does not contain the account of the author's genealogy, etc.

The work, also called مسألة الملوك, has been lithographed at Agra, 1840.

Written in fair Nastâ'liq, within coloured ruled borders.

Dated A.H. 1266.
No. 596.

foll. 27; lines 19; size, same as above.

The same.

Another copy of Sayyid Ahmad Khan's Jam-i-Jam, beginning as in the preceding copy, with which it otherwise agrees, except that the list of works consulted here follows the preface on fol. 3v.

Written in ordinary Indian Ta'liq, within coloured ruled borders. Not dated; 19th century.
LOCAL HISTORIES OF INDIA.

SIND.

No. 597.

foll. 106; lines 17; size 11½ × 6; 7½ × 3½.

جاح نامه

CHACH NÂMAH.

The legendary history of the usurpation of Chach, the Râjah of Alor, and an account of the Arab conquest of Sind by Muḥammad bin Qâsim Ṣaqa‘î, a.h. 92 = a.d. 710.

The author's name as given in Elliot, History of India, vol. i., p. 131, and Ethé, India Office Lib. Cat., No. 435, is Muḥammad Alt bin Ḥāmid bin Abî Bakr Kûfî. In Rieu, i., p. 290, he is called Muḥammad bin 'Alî bin Ḥāmid bin Abî Bakr Kûfî. In the present MS., fol. 2b, line 3, his name appears thus: محمد علي بن حامد بن أبي بكر كوفى. In several other places he designates himself simply محمد بن حامد بن أبي بكر كوفى.

Beginning:

السعد و سياس ي ب ثمار مر بروندگار واحد القهر غفار آمزگار که
دارندگ زمین و آسان و نگاهدارندگ عالم و عالمیان آل

According to the preface, the author translated this work from an anonymous Arabic original, in the time of Muʿizz ud-Din Muḥammad bin Šâm and his vassal Nāṣir-ud-Din Qabâchah us-Salâṭîn (a.h. 607–625 = a.d. 1210–1228), and dedicated it to the latter's Wazir, 'Ayn- ul-Mulk Fakhr-ud-Din Ḥusayn bin Abî Bakr ul-Ash'arî.
He informs us that owing to distressed circumstances he had to leave his native country, and take up his abode in Úch. In the fifty-eighth year of his age, A.H. 613 = A.D. 1216, he retired from the public service, and after devoting some time to literary pursuits formed the wish to write a history of Sind and its conquest by Muḥammad bin Qāsim Ṣaqaṭi. He subsequently left the city of Úch, and went to Alor and Bhakar. There he made the acquaintance of Maulānā Kamāl-ud-Dīn Ismā‘īl bin ‘Ali bin Muḥammad bin Māsā bin Tā‘i bin Ya‘qūb bin Tā‘i bin Māsā bin Muḥammad bin Shihāb bin ‘Uqmān Ṣaqaṭi, who possessed a history of Sind, written in Arabic by one of his ancestors. The present work is a translation of it.

The work is not divided into chapters or sections. The events are grouped under numerous headings, of which the most important are:—

History of Chach bin Silāj: he goes to pay respects to the chamberlain Rām, fol. 4b.
Chach goes to Rānī Sāhandi, queen of Sahasi Rāi, fol. 5b.
Chach becomes chamberlain, fol. 6b.
The Rānī falls in love with Chach, fol. 7b.
Death of Sahasi Rāi, fol. 8b.
Chach ascends the throne of Sahasi Rāi; kills Mahrat by stratagem; marries the Rānī, fol. 9b.
Chach sends for his brother Chandar and establishes him in Alor; marks the boundaries of Alor, fol. 11b.
Chach proceeds to the fort of Askalandah, and to Sikkah and Multān; his return after fixing the boundary with Kashmir, fol. 12b.
The army of Chach marches to Siwistān, fol. 15b.
History of Chach and Akham Lohānāh of Brahmanābād, fol. 15b.
Chach proceeds to Kirmān and fixes the boundary of Makrān, fol. 19b.
Chach marches to Armā‘īl and fixes the revenue; his death, fol. 19b.
Chandar, son of Silāj, ascends the throne of Alor, fol. 19b.
Events connected with the marriage of Dharsiyā’s sister Mā‘ī, fol. 21b.
Death of Dharsiyā, fol. 27b.
Muḥammad ‘Allāfī (an Arab merchant) proceeds against the chiefs of Ramal, fol. 28b.

The remaining portion of the work (foll. 29b-106b) is devoted to the history of the Muhammadan conquest of Sind; the battles with Dāḥīr and his final defeat and death, with detailed accounts of the events connected therewith. The narrative closes with an account of the death of Dāḥīr’s two daughters, who were killed by the Khaleds’ order.
The work is also styled مهراج الدين, فتح نامه, تاريخ هند و مسند مهراج المسالك. It has been translated into English by Mirza Kalichbeg Fredunbeg, Karachi, 1900.* A full account of the work, with extracts, will be found in Elliot, History of India, vol. i., pp. 131-211. Some extracts, translated by Lieut. T. Postans, have been published in the Journal of the Asiatic Society of Bengal, vol. vii., pp. 93-96, 297-310, and vol. x., pp. 183-197, 267-271. For other copies see Rieu, i., p. 290, and iii., p. 948; Ethé, India Office Lib. Cat., No. 435; E. Blochet, vol. i., p. 363.

Written in ordinary Nasta'liq, on blue paper, within coloured borders, with the headings in red.

Dated Poonah, 10th Du`l-qa'da, A.H. 1272.

Scribe: راجي محمد

Transcribed from a copy dated 3rd Du`l-qa'da, A.H. 1232, written by Muhammad Khalil, son of Qādi Muhammad.

No. 598.

foll. 132; lines 17; size 11¾ × 6; 7½ × 3.

بيگ لر نامه

BEGLÂR NÂMAH.

Life of Sháh Qásim Khán bin Sayyid Qásim Beglâr, preceded by a short history of Sind.

Beginning:—

حمد و مسیح می قیام ملک النام را که بسط صف جباری شود
کمید قهر در رکاب جباران عبید و سرکشان شدید اند اخده آلل

The author does not mention his name anywhere in the work. The fact that he was a dependant of Sháh Qásim is fully shown by the tone in which he speaks of him. From a passage on fol. 126° it would

* I owe this information to Mr. J. A. Chapman, Librarian, Imperial Library, Calcutta,
appear that the author wrote this work in A.H. 1017 = A.D. 1608, when, he says, Shâh Qâsim had reached the age of seventy:—

آکریو بیتاریخ یک هزار و هدیه سال عمر شریف حضرت که روک
افزون و از شمار بیرون یوده بهفهداد سال رسمیده و بر مسند تکیه
فرابوده الخ

but towards the conclusion several events of later date are mentioned: e.g., the death of Mirzâ Mûhammad Qâsim in A.H. 1032 = A.D. 1622; the death of Mir Abu'l-Qâsim, in A.H. 1033 = A.D. 1623.

Contents:—

Preface, fol. 1ª.
A sketch of the history of Sind, fol. 3ª.
Genealogy of Khân Zamân, and an account of the Argûns and the Tarkhâns, fol. 14ª.
Birth of Khân Zamân, fol. 17ª.
Khân Zamân is wounded in the face by a sword in his childhood, fol. 21ª.
War between Mirzâ 'Isâ Tarkhân and Mirzâ Mûhammad Bâqî, in which Khân Zamân is wounded, fol. 24ª.
Khân Zamân accompanies Sâlih Tarkhân in his march to Râhûmah against Mirzâ Mûhammad Bâqî, fol. 25ª.
Victory of Sandah, 29ª.
Mirzâ Jân sends Khân Zamân and Mirzâ Mûhammad Sulâtan on a mission to Mahmûd Khân of Bhakar; they return to Tattah, fol. 33ª.
Khân Zamân's march in search of Mirzâ Mûhammad Bâqî Tarkhân's force, fol. 42ª.
Mirzâ Jân and Khân Zamân's march to Râhûpûtrab, and the appearance of Muhammad Bâqî's army under the ruler of Siwastân, fol. 46ª.
Muhammad Bâqî's advance against Mirzâ Jân and Khân Zamân, fol. 47ª.
Advance of Mahmûd Khân's force against Mirzâ Jân and Khân Zamân, and fight, fol. 49ª.
Khân Zamân's mission to Jasalmîr; he avenges the people of Râhûpûtrab; his exploits, fol. 64ª.
Khân Zamân in Bhakar; is received with honour by Muhammad Bâqî Tarkhân at Lakhaut; interviews Muhammad Bâqî at Tattah, and leaves for Amarkot by the latter's order, fol. 91ª.
Khân Zamân receives the Jâgîr and the Faujdâri of the Parganahs Anrân, fol. 101ª.
Khân Zamân's campaign against Sind by Akbar's order; in Amarkot; his children, fol. 128ª.
Copies of the Beglār Nāmah are rare. One is mentioned in Rieu, iii., p. 949, and another in Rosen, p. 366. An account of the work, with extracts, will be found in Elliot, History of India, vol. i., pp. 289–299.

Written in ordinary Ta'liq, within coloured borders, with the headings in red.

The colophon, dated 7th Rajab, A.H. 1233, says that the copy was transcribed by order of Mîr Murâd ‘Alî Khân.

Scribe: محمد غليل ولد مرحوم قاضي محمد

No. 599.

foll. 143; lines 17; size 11½ × 6; 7 × 3.

تاریخ سند

TĀRĪKH-I-SIND.

A history of Sind from the Muhammadan conquest to its annexation by Akbar.

Author: Muḥammad Maṣūm, poetically surnamed Nāmī, b. Sayyid Ṣafāʾi ul-Ḥasanī (or, as in Rieu, i., p. 291, Husaynī) ut-Turmuḍī ul-Bhakarī:

محمد معصوم المصطفى به نامی بن سيّد صفائي الصنی
الترمذي اصلًا والبهكري مسکنا ومدفنا والمتنسب الى سيّد شير
قلندار ابن بابا حسن ابادال السبزواري مولدا والصدهرائي موطنا
ومرقداً-

The author briefly mentions the subject-matter of the work in the following opening lines:

بر ضمائر صافيه كار أطهار عالم يي اساس و خواطر زاكيم هوشمدان
معن شناس محفظي ومستور تخوادم بود كه اين صحیفه ايسه مشتمل
بر اخبار فتح سند و وقائع حرب لمكر اسلام با عسكر كفر ببد فرجام
ومدف حكومت كماشتهان غلغاني ببي اميه و بني عباس و عكامي
كه بعد انفظای زمان ابیتان لواي حكومت در بادئ سند بر اذواشه
اند و ذكز استقبال حكام ازغوليه و مدي حكومت و وقائع معاريات
The author was born in Bhakar, Sind, where his father, Sayyid Ṣafā'i (d. A.H. 991 = A.D. 1583), had settled for many years. After his father's death he went to Gujarāt, and became an intimate friend of Nizām-ud-Dīn Ahmad, the author of the Tabaqāt-i-Akbarī. Later on he entered the services of the emperor Akbar, who, in A.H. 1012 = A.D. 1603, sent him on a mission to Shāh 'Abbās Ṣafawi of Persia. On his return he received the title of Amin-ul-Mulk from Jahāngīr. He returned, A.H. 1015 = A.D. 1606, to his native country Bhakar, where he died shortly after. Besides this work he has left several poetical compositions and two medical works, entitled Tibb-i-Nāmi and Mufradāt-i-Maṣūmi.

See Rieu, i., p. 291, and iii., p. 949; Morley, Descriptive Catalogue, p. 72; Ethé, India Office Lib. Cat., Nos. 436-437; Ross and Browne, India Office Lib. Cat., p. 145; Rosen, p. 366. See also Elliot, History of India, vol. i., pp. 212-252, where ample extracts from the work are given.

The work is divided into four chapters, called Juz, as follows:—

I. History of the early kings of Sind and of its conquest by Muhammad bin Qāsim, A.H. 92 = A.D. 710, during the Khilafat of Walid bin 'Abd-ul-Malik, and its history under the Khalifs of Bani Umayyah and Bani 'Abbās, fol. 2v:—

جزو اول در ذكر فتح سند و زمان حكومت منتسبان
خلفائي بني أميه و بني عباس

II. History of Sind under the emperors of Hindustan to A.H. 801 = A.D. 1399, and under the Sāmarah and Sammah dynasties to A.H. 916 = A.D. 1510, fol. 18v. This heading is omitted, but in the prefacc it runs thus:—

جزو دوم در ذكر پادشاهان که مملکت معموله هند
دائم انداز و سنده نیاز در تخت تصرف گماشتن ایفان
بوده و ذكر حكومت مردم سومره و سمنه

III. History of the Argun dynasty, from the time of Zun-Nūn to the death of Sultan Mahmūd Khān, A.H. 982 = A.D. 1574, and of some rulers of Tattah till A.H. 993 = A.D. 1585, fol. 42v:—

جزو مسوم در ذكر ایالت حکام ارغونیه
IV. History of Sind from A.H. 892 = A.D. 1574, to its annexation by Akbar in A.H. 1001 = A.D. 1592, and an account of the rulers of Bhakar, fol. 128b:—

جزو چهارم در ذكر الانتقال ولايه مصد بجيطة تصرف
بندگان درگاه بعد از القماحي حكومت مصمود خان و ذكر
اجوال حکامي كه بايالخ قلعه بهکار مثمر و مفروض گفته
ايند...

The last date mentioned is A.H. 1078 = A.D. 1667, after which the MS. suddenly breaks off with the following words:—

بدوبسط آز قرار وافقی می بود و در سنة 1078 سبادت و
اماره پنام مصطفی خان... .

Written in ordinary Ta’liq, within coloured borders, with the headings in red.
Not dated; apparently 19th century.
TATTAH.

No. 600.

fol. 132; lines 17; size $11\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3$.

تاريخ طاهری

TĀRĪKH-I-TĀHIRĪ.

A history of Tattah from the earliest times to A.H. 1018 = A.D. 1609.

Author: Ṭāhir Muḥammad, poetically surnamed Nisyānī, son of Sayyid Ḥasan, of Tattah.

Beginning:

صفه محسنی که لنان ان الله جميل ويسب الجمال در شان

It appears from the preface that the author was attached to the service of Mirzā Gāzi Beg Tarkhān, poetically called Waqārī, governor of Sind from A.H. 1008 = A.D. 1599 to his death in A.H. 1018 = A.D. 1609. In A.H. 1014 = A.D. 1605 he left that service, and returned to his native place, Tattah, where he devoted his time to the study of the Persian poets. He wrote the work at the request of Mirzā Shāh Muḥammad Beg Ṭāhil Khān, the eldest son of Shāh Beg Khān Arḡān (governor of Qandahār, A.H. 1002–1028 = A.D. 1593–1618). He commenced the work in A.H. 1021 = A.D. 1612, and completed it A.H. 1030 = A.D. 1620.

The work is rare. Two copies, one of them defective, are mentioned in Rieu, i., p. 292, and iii., p. 949. See Elliot, History of India, vol. i., pp. 253–288, where an account of the work and extracts are given.

The work begins with a long preface devoted mainly to the praise of the emperor Jahāngīr, his sons, and the author’s patron, Mirzā Shāh Muḥammad Beg Ṭāhil Khān. The author says that the work is divided into ten Ṭabaqāt, but only seven are traceable, and of these only the first four are numbered.
The contents are as follows:—

Preface, fol. 1ª. Destruction of Alor and Brahmanábâd under Dabi Râî, fol. 14ª.

Ṭabaqah I. The Súmarah, fol. 15ª:—

طبقة اول از سومره و احوال ایشان که از راویان
پاسنان باستعمال رسیده

Ṭabaqah II. The Sammah, fol. 24ª:—

طبقة دوم از مردم سومه که بعد از برهم خوردن سومره
نکر ساموئی آباد ساخته

Ṭabaqah III. History of Mirzâ Shâh Ḥusayn, fol. 30ª:—

طبقة سوم میرزا شاه حسین—

Ṭabaqah IV. Mirzâ 'Īsâ Tarkhân, fol. 45ª:—

طبقة چهارم میرزا عیسی ترخان و تفصیل احوال آن—

Ṭabaqah (? V.). Mirzâ Muḥammad Bâqî Tarkhân, fol. 55ª:—

طبقة میرزا محمد باقی ترخان و تفصیل احوال
ترخانیان—

Ṭabaqah (? VI.). Mirzâ Pa‘indah Muḥammad Tarkhân, fol. 77ª:—

طبقة میرزا پاپندہ محمد ترخان ولد میرزا مصطفی
باقی مرحوم—

Ṭabaqah (? VII.). Mirzâ Ğâzi Beg Tarkhân, fol. 102ª:—

طبقة میرزا جایز بیگ ترخان و خانه ایشان و
مغرب احوال آن—

Written in ordinary Ta'liq, within coloured borders, with the headings in red.

The colophon, dated 16th Ṣafar, a.h. 1223, says that the copy was transcribed by the order of one Murâd 'Ali Khân Şâhib.

Scribe: محمد خلیل ولد مرحوم قاضی محمد
KASHMİR.

No. 601.

foll. 264; lines 16; size 9 × 5½; 6¼ × 3¼.

واقعات كشمیر

WÂQI‘ÂT-I-KASHMİR.

A history of Kashmir, from the earliest times to the date of composition, A.H. 1160 = A.D. 1747.

Author: Muḥammad A‘zam, son of Khayr-uz-Zamān Khān,

Beginning:—

زیدت صفیاط دفتر ابداع و ایجاد یزید طبقات منظور عالم کوین
و فساد بنام مالک الملكی اسم آلف

The author tells us in the preface that several Muslim writers, such as Mullā Ḥusayn Qārī, Ḥaydar Malik, and others, had translated the original history of Kashmir, entitled "Razā-i Zhurīk," and brought it down to their own times; also that some Hindū had written an abridgment of it. As these works did not contain full particulars of the saints, 'Ulamā and poets of Kashmir, or deal with the events of more recent times, he determined to supply these deficiencies by the present composition.

Towards the end, fol. 255, the author tells us that owing to a serious illness he could not proceed farther with the work, and concludes by enumerating the following works on which he based the present compilation: Tārikh-i Sayyid 'Ali; Tārikh-i Rashīdī, by Mirzā Haydar; Muntakhab-ut-Tawārikh, by Aḥsan Beg; Tārikh-i Ḥaydar Malik Jādwarah, چادواره, or as in Rieu, i., p. 300, Chādwarah; Rīshī

* By this the author must mean Kalhana's Rājatarangini, which was translated into Persān for Akbar, A.H. 908 = A.D. 1599, by Mullā Shāh Muhammad of Shāh-Ābād, and revised by 'Abd-ul-Qādir Bādāʿūnī, A.H. 999 = A.D. 1680.
Nāmah, by Bālā Naṣīb; Darajāt-us-Sādāt, by Khwājah Isḥāq [Rieu, *loc. cit.*], has “Nāvachā” (which gives no sense) after Isḥāq, as a part of the name; here it is “Nāvachā”, which simply means “besides,” and which seems to be correct; Asrār-ul-Abrār, by Bābā Dā‘ūd Mashkūb; Tuḥfat-ul-Fuqarā and other treatises by the author’s spiritual guide, Murādī; Ma‘ṣir-i-ʿAlamgīrī.

The author commenced the work in A.H. 1148 = A.D. 1735, for which the title forms a chronogram, but he did not complete it till A.H. 1159 = A.D. 1746, for which he gives the chronograms ترتيب إبراهيم الجمان و زيب و زبيسف كشمیر افروود.


The work is divided into a Muqaddimah, three Qīsms, and a Khāṭimah, as follows:—

Muqaddimah. Description of Kashmir, fol. 11

Qīsm I. History of the origin of Kashmir and of the Hindā Rājahs who ruled there, fol. 16.

Qīsm II. History of the Muslim kings, fol. 26.

Qīsm III. Kashmir under the Timurid kings. Conquest of Akbar, fol. 93.

Reign of Jahāngīr, fol. 115.

Shāh Jahān, fol. 127.

Aurangzīb, fol. 132.

Bahādur Shāh, fol. 196.

Farrukh Siyār, fol. 204.

Muḥammad Shāh, fol. 217.

A great part of the work is devoted to notices of eminent saints, poets, etc., grouped under each reign.

For other copies see Rieu, i., p. 300; Ethé, Bodl. Lib. Cat., No. 319; Ethé, India Office Lib. Cat., No. 513; Rosen, p. 362.

Written in ordinary Indian Ta'liq, within ruled borders, with the headings in red. A modern and tasteless frontispiece at the beginning. Folios have been misplaced at the beginning and towards the end. The right order seems to be: foll. 1, 10–24, 2–9, 25–249, 251, 250, 253, 252, 254. There is a lacuna after fol. 36.

Not dated; 19th century.
BHARATPÛR.

No. 602.

foll. 40; lines 13-18; size 9½ × 6; 7½ × 3½.

TÂRÎKH-I-BHARATPÛR.

An account of the siege of Bharatpûr under Lord Combermere, in A.D. 1826, preceded by a short history of the Jât Râjâhs.

Author: Anand Râi.

Beginning:—

Contents:—

History of the foundation of the Bharatpûr Fort and the ascendancy of the Jât tribe, fol. 4°.

The history begins with Churâman, who, it is said, was a Zamindâr of the Jât tribe. He led a wandering life in the vicinity of Jaîpûr, plundered villages, and more than once attacked and plundered the camp of Aurangzîb. He rose to power in A.H. 1118 = A.D. 1706, and built a fort called Bharatpûr, at a distance of 18 krohs from Akbarâbâd.

His successors were: Sûrajmal, the eldest son of Badal Singh, who was honoured with the title of Râjâh by Aḩmad Shâh, rebuilt and improved the Bharatpûr Fort, and erected three other forts; Jawâhir Singh; Ratan Singh; Nawâl Singh; Ranjît Singh, who ruled for eighteen years, and defeated General Lake in a battle; Randhar Singh; Baldeo Singh; Balwant Singh.

An account follows of the usurpation of Durjan Sâl and Mâdho Singh.
The remaining portion of the history is devoted to the siege of Bharatpûr by Lord Combermere, and the restoration of Râjah Balwant Singh in 1826. See Wilson, Mill's History of India, vol. ix., p. 183. A brief account of the Jât Râjahs will be found in Tod, Annals of Rajasthan, vol. ii., pp. 369–371. See also an abstract of their history by Harsukh Râe in Elliot, History of India, vol. viii., pp. 360–368.

Written in ordinary Indian Ta'liq, with the headings in red.

Dated, a.h. 1247.

Scribe: قادر
ROHILLAHS.

No. 603.

foll. 172; lines 11; size 9½ × 6; 6 × 4.

GUL-I-RAHMAT.

History of Ḥāfiz-ul-Mulk Ḥāfiz Raḥmat Khān, the famous Rohilla chief, who became the ruler of Kuthair in a.h. 1161 = A.D. 1748, played an important part in the Mahratta wars, and fell in the battle against Shujā'-ud-Daulah, a.h. 1188 = A.D. 1774.

Author: Muḥammad Saʿādat Yār bin Ḥāfiz Muḥammad Yār Khān, محمد سعادت یار بن حافظ محمد یار خان.

Beginning:—

The author was the grandson of Ḥāfiz Raḥmat Khān and nephew of Muḥammad Mustajāb Khān. The latter had written a history of Ḥāfiz-ul-Mulk, entitled Gulistān-i-Rahmat (see Elliot, History of India, vol. viii, p. 301; Rieu, i., p. 307). Our author says that the present work is an abridgment of his uncle’s Gulistān-i-Rahmat; but it is more copious than that work, and contains more information.

The date of composition given in the preface is a.h. 1249 = A.D. 1833.

It is divided into four sections, called Rang, as follows:—

I. Genealogy of Ḥāfiz Raḥmat Khān, and account of his ancestors, fol. 2v.

II. Account of ‘Ali Muḥammad Khān and the arrival of Ḥāfiz Raḥmat Khān in India, fol. 9v.
III. History of Ḥāfiz Rahmat Khān's administration in Kuthair, and of contemporary events till the time of his death, which took place in the midst of the battle with Shujā'-ud-Daulah, fol. 30a.

IV. Administration of Kuthair under Shujā'-ud-Daulah. Account of Ḥāfiz Rahmat Khān's descendants, fol. 143a.

An account of the work with extracts from it will be found in Elliot, History of India, vol. viii., pp. 302–312. See also Rieu, iii., p. 1051b.

The work has been lithographed at Āgra, 1836.

Written in large Nasta'īliq, with the headings in red.

Not dated; 19th century.
A history of Burhán-ul-Mulk Sa’ādat Khán, the progenitor of the Nawwābs and kings of Awadh, and of his successors down to A.H. 1253 = A.D. 1837.


Beginning:—
لغمه فروشي منقارعبدلبیان بیاد رخصار گلبست که رنگ و برى
\[\text{غلیبے بھاری آل}^\]

Muḥammad Fayḍ Bakhsh, of Kākūrī, in his history of Faydābād, entitled Farāh Bakhsh, فرح بخش, calls the author Sayyid Ġulām ‘Alī Khán, of Rāe Bareli, سید غلام علي خان رائی برلایوی. See Rieu, i., p. 309.

We learn from the preface that the author's father served as a physician to Shāh ‘Ālam and as a governor to Akbar II., and was residing at Dihli, to which place the author, in his eighth year, was taken. In the midst of the confusion which followed Ġulām Qādir Khán Rohillah's insurrection, A.H. 1202 = A.D. 1787 (the text, fol. 3°, wrongly reads A.H. 1102, هزار و صد و دو هجری), he fled to Lucknow, while his father escaped to the Deccan, from which place he went on a pilgrimage to Mecca. After his father's return to the Deccan the author met him there, A.H. 1213 = A.D. 1798, and spent seven years in his company. After his father's death he went back to his native land in A.H. 1222 = A.D. 1807, and entered the service of Colonel John
Baillie, the then Resident at Lucknow, who, after a long series of numerous honorific titles, covering fully one page, is designated thus:

لاود معليلي الثانى مهير جناب هلال ركاب عطارة كيامست مستر
متائب بهرام جهان פעמים عاليافان بلند مكان خيسته نسب بايكه
حسب عماد الدولة افضل الملك جان بيلبي يهادار إسولان جنگ

and at whose request the author wrote the present work, completing it, according to his own statement at the end, on Friday, 22nd Sha‘bân, A.H. 1223 = A.D. 1808.

Burhân-ul-Mulk Sa‘ādat Khán, whose former name was Mr Muḥammad Amin, originally belonged to Nishápúr. He came to India with his father Mirzā Naṣīr Nishápúr during the reign of Bahādur Shāh, and settled in Patna. Under Muḥammad Shāh he held the Fanjdāri of Bayānah, and was in A.H. 1136 = A.D. 1723 appointed Šābāhār of Awadh with the title Sa‘ādat Khán. Later on he received the title of Burhân-ul-Mulk. He was made a prisoner in the battle of Karnál, A.H. 1151 = A.D. 1738, and shortly after died of his wounds. He was succeeded by his nephew and son-in-law Abu ‘l-Manṣūr Khán Šafdar Jang, from whom the later kings of Awadh are linearly descended.

The events are narrated under numerous subject headings, and the most important of these are as follows:

- History of Burhân-ul-Mulk, fol. 3°.
- Nizām-ul-Mulk Āṣaf Jāh and other Amirs, fol. 16°.
- History of Šafdar Jang, fol. 24°.
- Shujā‘-ud-Daulah, fol. 53°.
- History of the Sikhs, fol. 57°.
- Invasion of the Mahrattas under Bālājī Rāo, and war with Āḥmad Shāh, fol. 64°.
- Qāsim ‘Ali Khán, Nizām of Bengal, fol. 77°.
- Āṣaf-ud-Daulah, fol. 100°.

The last event narrated is Sa‘ādat ‘Ali Khán’s meeting with Marquis Wellesley at Kānpūr, A.H. 1216 = A.D. 1801.

For other copies of the work, see Rice, i., pp. 308 and 961; Morley, Descriptive Catalogue, p. 93.

The work has been lithographed, with an appendix, containing a detailed account of Bālā Rāo, at Lucknow, 1864. See also Elliot, History of India, vol. viii., pp. 394–402, where an account of the work and of its expanded recension by the author, under the title Nīgār Nāmah-i-Hind, is given. It is one of the sources of H. G. Keen’s “Fall of the Moghul Empire,” p. 295.
Written in ordinary Indian Ta'liq, with the headings in red. Not dated: 19th century. Notes and emendations are occasionally found in the margins. The word بلغ, written in red at the end of the MS., suggests that the copy was revised and compared.

No. 605.

foll. 310; lines 13; size \(11\frac{3}{4} \times 6\frac{3}{4}\); \(8 \times 4\frac{3}{4}\).

تاريخ معتشم

TÂRÎKH-I-MUHTASHIM.

History of Burhân-ul-Mulk, the founder of the Awaïkh dynasty, and of his successors, down to the death of Naṣîr-ud-Din Ḥaydar, A.H. 1253 = A.D. 1837.

Author: Muḥammad Muḥtashim Khân bin Nawwâb Maḥabbat Khân Bahâdur Shahbâz Jang, son of Haфиз-ul-Mulk Haфиз Rahmat Khân Bahâdur, محمد معتشم خان بن نواب محبب خان پہادار شہباز جنگ خلف حافظ الملك حافظ رحمت خان پہادار.

Beginning:

الحمد لله الملك التدین السنان الكريم الزواف الرحيم هو الأول

والآثير والظاهر والباطن وهو بكل شيء عليم.

Regarding his sources, the author tells us in the preface that he has depended upon the testimony of credible witnesses, and that in the latter portion of the work he has recorded those events which happened under his personal observation.

According to the author’s statement the work is divided into two Tabaqāt. The subscription at the end of the present copy states that it comprises the first Tabaqah only: تمام شهد طبقهٔ اول تاریخ معتشم.

Contents:—

History of Naṣîr-ud-Din Ḥaydar’s ancestors, fol. 2a.
History of Burhân-ul-Mulk; he defeats Bâji Râo, fol. 7a.
History of Şafdar Jang; his battle with Ahmad Khân, fol. 22a.
Death of Şafdar Jang and the reign of Shujâ‘-ul-Mulk, fol. 30a.
Death of Shujá'-ud-Daulah, and the reign of Nawwáb Āṣaf-ud-Daulah, fol. 87ª.
Death of Mukhtár-ud-Daulah, fol. 99ª.
History of Sa'ádat 'Ali Khán, fol. 131ª.
Death of Sa'ádat 'Ali Khán and the accession of Gázi-ud-Din Khán Haydar, fol. 153ª.
Accession of Našír-ud-Din Haydar, A.H. 1243 = A.D. 1827, fol. 175ª.

The history of Našír-ud-Din Haydar's reign is narrated year by year, and ends with an account of his death in the eleventh year of his reign, A.H. 1253 = A.D. 1837, and the accession of Našír-ud-Daulah Bahá Bahádur.

Written in fair Nasta'líq, on blue paper.
Dated Ramaḍán, A.H. 1217.

The seals of Nawwáb Sayyid Viláyat 'Ali Khán and Khwurshid Nawwáb are found at the beginning and end of the copy.
BALGRÂM.

No. 606.
fol. 336 (pp. 671); lines 13; size 7\frac{1}{2} \times 6; 6 \times 3.

TABŞİRAT-UN-NÂZIRÎN.

A rare and valuable work containing historical and biographical notices relating chiefly to Balgrâm.

Author: Sayyid Muhammad bin Mir 'Abd-ul-Jalîl bin Sayyid Aḥmad Ḥusayn Wâṣiṭî Balgrâmî, Sayyid Muhammad bin Mir 'Abd-ul-Jalîl bin Sayyid Aḥmad Ḥusayn Wâṣiṭî Balgrâmî, a profound scholar in Arabic, held the posts of Bakhshi and Waqā'i' Nigâr under Aurangzib, and died in Dīhlî, a.h. 1138 = a.d. 1725, at the age of sixty-six.

Sayyid Muḥammad, who was born in Balgrâm, a.h. 1101 = a.d. 1689, was a man of great literary taste. On his father's retirement from the court, he succeeded him in the same posts and served with honour and distinction for many years. He was an eye-witness of most of the events narrated by him. An account of the author's life is given in a scattered form in Aẓâd's Ma'āṣir-UL-Kirām, as well as in the present work.

The date of composition of the present work, given by the author, is a.h. 1182 = a.d. 1768.
The work is divided into a Muqaddimah, a Maqālah, and a Khātimah, as follows:

Muqaddimah. Biographical notices of seven eminent Sayyids who lived in Balgrām before A.H. 1100 = A.D. 1688, p. 4. Accounts follow of:

1. Mir Sayyid Abu 'l-Farāh, the ancestor of the Wāsiṭi Sayyids, who settled in Balgrām, A.H. 614 = A.D. 1217, for which the words خدا نادات form a chronogram, p. 4.

2. Mir 'Abd-ul-Wāhid bin Sayyid Ibrāhīm bin Sayyid Quṭb-ud-Din, who adopted the poetical nom de plume Shāhīdī, and wrote several works such as كتاب سنابل شرح نزهة الأرواح مير حسينی, and treatises, viz. شرح كوفه أبي حلف لبيان ديوان حافط, جل شهاب شرح حلفاق هندي حاجب تأجج غير منصرف قصة چران بادر. He was a disciple of Shāh Saḥīf, and died A.H. 1017 = A.D. 1608, p. 10.

3. Mir Sayyid Ṭayyib, son of 'Abd-ul-Wāhid, who was an intimate friend of the celebrated Shaykh 'Abd-ul-'Haqq Dihlawī; he died 5th Rabi’ L, A.H. 1066 = A.D. 1655, p. 15.


7. Mir Sayyid Ahmād bin Sayyid 'Abd Ullah bin Sayyid Māhmūd, who was the author's grandfather. He wrote good Nastā'īq and Shīkastah, and was an eminent Inšā writer; compiled a dictionary, entitled زاد الصرف; was at first attached to the service of Nawwāb Murtaḍā Khān Bukhārī, and after his death to Nawwāb Mūkarram Khān 'Ālamgīrī; died at Murādabād, Sanbhal, 4th Jumādā L, A.H. 1096 = A.D. 1684, p. 27.

Maqālah. Historical notices of the lives of famous men in Balgrām, and its neighbourhood, and of contemporary events which took place in Hindūstān, arranged in chronological order, from A.H. 1101 = A.D. 1689, the year in which the author was born, to A.H. 1182 = A.D. 1768, the date of composition of the work, p. 35.
Khâtîmah. Records of solar eclipses and remarks on chronograms and various chronicles, p. 661.

A copy of the work is noticed in Rieu, iii., p. 963.

Written in fair Nasta’liq, with the headings in red.

There are two colophons at the end of the copy. The first is dated Friday, 29th Jumâdâ, A.H. 1290, corresponding to 25th July, 1873. The second, bearing the scribe’s name محمد حسن خان ابی حیان خان مرحم ساکر حاجی بور پلنگ, is dated Hajípâr, Patna, Thursday, 2nd December, 1875. It seems probable that the MS. was transcribed from the copy bearing the first colophon.

The signature of J. H. Blochmann, dated 1895, with the remark, “This is a rare history,” is found on the fly-leaf at the beginning.
BANĀRAS.

No. 607.

foll. 157; lines 17; size 11 × 7; 7½ × 4.

TUHFAH-I-TĀZAH.

A history of the Zamindārs of Banāras from the time of Rājah Mansā Rām to the deposition of Rājah Chait Singh in a.h. 1195 = a.d. 1780.

Author: Khayr-ud-Din Muhammed, خیر الدین محمد.

Beginning:—

سیاس خداوندیکه در دیوان ذاتی حرفه درچان بمرا به فکره نمون و سی بید—

Khayr-ud-Din Muhammed, who has been already mentioned as the author of 'Ibrat Nāmah, No. 587, tells us in the preface to the present work that Europeans are given to collecting historical information connected with any place where they happen to go. He adds that his literary attainments obtained for him free access to many European officials, and at their desire he wrote several historical works. He wrote this work by the order of Mr. Abraham Welland, مسعود ابراهیم ولند, in whose company he visited Jaunpūr. He died about a.h. 1242 = a.d. 1827.

In the course of his narrative the author frequently refers to himself, and on fol. 130b relates circumstances which saved him from being plundered by the attendants of Rājah Chait Singh, who had looted the boats of the English. On fol. 156b he refers to an earlier composition, کارنامه گواлиار, also called گوالیار نامه, a history of Gwalior from the earliest times to a.h. 1200 = a.d. 1785 (see Rieu, iii., p. 1028).
In the preface the work is said to be divided into five chapters, but this copy, like those mentioned in Rieu, iii., p. 964, and Ethé, India Office Lib. Cat., No. 488, comprises the first three only, as follows:

(1) Rájah Mansá Rám and his relatives, fol. 2v.
(3) History of Rájah Chait Singh (A.H. 1185-1195 = A.D. 1771-1781), fol. 56v.

In the second and third chapters the events are narrated year by year and with great minuteness. According to the author’s statement at the end, the other two chapters, containing the history of Rájah Mahipat Naráyan and Rájah Udit Naráyan, were to form a second volume, beginning with A.H. 1196 = A.D. 1782. It is probable that he did not survive to carry out his plan.

The work is also known as Balwand Námah.

Written in ordinary Indian Ta’liq.
Not dated; 19th century.

No. 608.
fol. 220; lines 13; size 8¾ × 7; 6 × 4.

An anonymous history of the Zamindârs of Banáras from the time of Rájah Mansá Rám to the deposition of Rájah Chait Singh, A.H. 1195 = A.D. 1780.

Author: Gulám Hüsâyín Khán ibn Himmat Khán, عالم حسين خان ابن هممت خان.

The work is preceded by an introduction written by Gulám Hüsâyín Khán’s grandson, Subhán ‘Ali ibn Hasan ‘Ali Khán, in which he says that his grandfather wrote a history of the Zamindârs of Banáras, basing it on his personal observations as well as on accounts which he had personally received from Rájah Balwand Singh. This history remained unnoticed until Subhán ‘Ali gave publication to it, with slight changes in the style, in its present form. He dedicates the work to Rájah Ísârî Parshâd Naráyan, who succeeded his uncle Udit Naráyan in March, 1835.

Subhán ‘Ali’s introduction begins thus on fol. 1v:—
Gulam Husayn Khan’s preface begins thus on fol. 3\textsuperscript{o}:

In this preface Gulam Husayn Khan highly eulogises Rajah Balwand Singh, to whom he dedicates the work. He was attached to the service of the Rajah, and, after his death, to that of his son and successor Rajah Chait Singh. He was a constant companion of Rajah Chait Singh, enjoyed his full confidence, and took an active part in most of the events narrated by him. Towards the end he says that after Rajah Chait Singh’s deposition, he went on a mission to Lord Cornwallis at Lucknow, to plead for mercy for the Rajah, but returned disappointed.

Contents:
- Rajah Mansâ Râm; his contest with Baryâr Singh, fol. 6\textsuperscript{o}.
- Rajah Balwand Singh, fol. 62\textsuperscript{o}.
- Rajah Chait Singh, fol. 105\textsuperscript{o}.

One or two folios are wanting at the end, and the MS. breaks off with the following lines:

\begin{quote}
هرکه آمد چههان نقش خواری دارد
در خواست مورسید که هنیار کیامست
و الصد لله و المنه که نام مهاراچه بلند سبده پساده فلیش لواده
کلستان امارت و نم چیز خیابان رایمست
\end{quote}

On the binding the work is endorsed as "Balwand Námah," for a copy of which see the preceding No.

Written in fair Nasta’lîq, within gold and coloured borders, on various coloured papers, with double-page Unwâns and head-pieces on foll. 1\textsuperscript{o}-2\textsuperscript{o} and 3\textsuperscript{o}-4\textsuperscript{o}. The headings are written in red.

Not dated; 19th century.
BENGAL.

No. 609.

foll. 244; lines 14; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

مظفر نامه

MUZAFFAR NÂMAH.

A detailed history of the Nizâms of Bengal, from Nawwâb Ali Wardâ Khan Mahâbat Jang to A.H. 1186 = A.D. 1772, when Nawwâb Sayyid Muhammed Rîdâ Khan, better known as Mu'azzaffar Jang, was deposed by the English.

Author: Karam 'Ali, كرم علي.

Beginning:

حمد نامحدود و شكر نامحدود سزاوار صاحب اسم که بپات امر

کن لسمه دو کون بردایخت آسم

The author, who belonged to the family of the Nâzîms, was attached to the service of Mu'azzaffar Jang. He states in the preface that in A.H. 1186 = A.D. 1772, when his patron fell into the hands of the English, a general discontentment prevailed throughout Bengal. He then observes that he wrote the work "to alleviate his grief." He dedicated it to his patron, Mu'azzaffar Jang, after whose name he entitled it.

Spaces for headings have been left blank throughout.

A copy of the work is noticed in Rieu, i., p. 313, and another in Ethé, India Office Lib. Cat., No. 479.

The present MS. is wrongly endorsed on the binding as "Tâ'rikh-i-Mu'azzafari," which is an altogether different work.

Written in fair Nasta'liq, excepting foll. 232 to 244, which are written in a different hand inclined to Nim-Shikastah. The lower portion of fol. 178a and the whole of fol. 178b are left blank, but the text remains unaffected.

Not dated; 19th century.

A seal of Shujâ' Ali Khan Bahâdur, dated A.H. 1230, is fixed at the end of the copy.
GUJARÂT.

No. 610.
fol. 363; lines 17-21; size $9\frac{1}{2} \times 5\frac{1}{4}; 7\frac{1}{4} \times 3\frac{1}{4}$.

ميرات سکندری

MIR'ÂT-I-SIKANDARÎ.

History of the kings of Gujarât to the death of Sultân Mużaffar Shâh III., A.H. 1000 = A.D. 1591.

Author: Sikandar bin Muḥammad, surnamed Manjhû bin Akbar (but in Rieu, i., p. 287, and Ethé, Bodl. Lib. Cat., No. 272, etc., Manjhû Akbar), محمد عرف منجهو ابن أكبر.

Beginning:—

الصد لله الذي جعل فردا من افراد البشر سلطان الأمين الامام آل

The author was an eye-witness of most of the events connected with the last struggle of the dynasty, and of the campaign which resulted in the death of Mużaffar Shâh. In the preface he mentions several earlier histories of Gujarât, but observes that all of them were written during the lifetime of the kings they describe, and are not free from partiality. He adds that no one of them was a comprehensive history of the dynasty. He therefore in the present work has given an impartial and comprehensive account of it.

The work was completed, according to Mir'ât-i- Âhmadi and Bird's History of Gujarât, pp. 99 and 175, in A.H. 1020 = A.D. 1611, or according to the copy in Ethé, Bodl. Lib. Cat., No. 273, in A.H. 1022 = A.D. 1613. See, besides the references given above, Morley, Descriptive Catalogue, p. 83; W. Pertsch, Berlin Catalogue, p. 488, and Sir Edward Clive Bayley, "The Local Muhammadan Dynasties: Gujarât," London, 1886, where an almost complete translation of the work, with numerous annotations, is to be found. The text has been lithographed, A.H. 1246, and printed at Bombay, 1851.

Foll. 1-194 of the present MS. lack the headings, for which spaces have been left blank.
GUJARAT.

Foll. 198\(^a\), line 1, to 295\(^b\), line 6, are a repetition of foll. 25\(^b\), line 2, to 194\(^a\), line 17.

Folios have been misplaced in several places. The right order seems to be 1-164\(^a\), 166\(^b\), 165\(^b\), 168\(^a\), 167\(^a\), 165\(^b\), 169-351, 362, 353-357, 352, 359-363. There are lacunae after foll. 4\(^a\), 134\(^b\), 361\(^b\) and 362\(^b\).

Foll. 195-197 are blank.

Written in learned Nasta'liq. Foll. 1-194, written in careless Indian Ta'liq, are supplied in a later hand. Marginal notes in English, written by some Englishman, are found here and there.

Not dated; apparently 18th century.

---

No. 612.

foll. 735; lines 19; size 11 \times 6\frac{1}{2}; 8 \times 4.

مرواَت احمدٍ

MIR'ÂT-I-AHMADÎ.

A detailed history of Gujarât from the foundation of the monarchy to the defeat of the Mahrattas in A.H. 1174 = A.D. 1760.

Author: Ali Mu'hammad Khân, علي محمد خان.

Beginning:—

فهرس نسخه دفتر كل حمد پادشاه مالك الملكي كه نصب و عزل
فرمانروان مالك همست اقليم و واليان نفسه و دهيهم و اورنگ
نميزان كن كلاه آل

It appears from the author's statement in the preface that he was appointed Diwan of Gujarât towards the close of the reign of Muhammed Shâh. In A.H. 1161 = A.D. 1748, Ahmad Shâh being then emperor, the author, with the assistance of Mithâ La'î Kâyath, whose family for three generations wrote the revenue returns of the Sâbahs of Ahammadâbâd, compiled an extensive revenue return, to which he gave the title مراوات أحمدی صوفي احمدآباد کوراپت, and to which he added an appendix dealing with historical events. He subsequently detached the historical portion from the revenue return and expanded it into a separate work. He began this new work in A.H. 1170 = A.D. 1756.

VOL. VII.
Contents:

Introduction (Mnqaddimah). Account of Gujarāt and of its
revenue in former periods, fol. 10°.

History of the Hindū Rājahs, fol. 17°.

Conquest of Somnath by Sulṭān Maḥmūd, fol. 20°.

Introduction of Islām in Gujarāt, and the history of the
Muḥammadan rulers from a.H. 696 = a.d. 1296, to the rise
of the Gujarāt Dynasty, fol. 23°.

History of the kings of Gujarāt (abridged from Mir'āt-i-
Sikandarī), fol. 27°.

Brief sketch of the Timurid dynasty from its origin to a.H. 1173
= a.d. 1759, fol. 64°.

Akbar's conquest of Gujarāt and his reign (abridged from the
Akbar Nāmah), fol. 68°.

History of Gujarāt under Jāhāngīr (abridged from Mu'tamad
Khān's Iqlūl Nāmah), fol. 111°.

Under Shāh Jāhān (abridged from the Pādīshāh Nāmah, etc.),
fol. 120°.

Under Aurangzib (abridged from Muḥammad Kāzīm's history
of the first ten years of Aurangzib's reign, and from other
official documents and papers), fol. 140°.

Under Bahādur Shāh, fol. 220°.

Jahāndār Shāh, fol. 229°.

Farrukh Siyar, fol. 231°.

Rafi'-ud-Darajāt, fol. 250°.

Rafi'-ud-Daulah, fol. 252°.

Muḥammad Shāh, fol. 253°.

Ahmad Shāh, fol. 439°.

'Ālamgīr II., fol. 475°.


Khāṭimah. Description of Ahmādābād and its suburbs, fol. 584°.

Sacred places, and the saints and Sayyids buried in Ahmād-
ābād, fol. 598°.

Inhabitants, fol. 660°.

Hindū tribes and Hindū temples, fol. 662°.

Measures, weights, &c., Thānahs, officers, and employees and
their duties, fol. 684°.

Districts and Parganahs of Gujarāt, fol. 697°.

Ports, rivers, mountains and curiosities of the province, fol.
726°.

The date of completion of the work, given on fol. 582°, is 10th Ṣafar,
a.H. 1175 = a.d. 1761.

Foll. 583°-514° blank.
GUJARÁT.

For further particulars of the work see Rieu, i., p. 288; Morley, Descriptive Catalogue, pp. 84-86; Catal. Codd. Or. Lugd. Batav., vol. iii., p. 13; Ethé, India Office Lib. Cat., No. 444. A portion of the work has been translated into English by Dr. James Bird, and published under the title of "Political and Statistical History of Gujarát," London, 1835. See also Bayley, "The Local Muhammadan Dynasties: Gujarát," p. xix. sq. and p. 2 sq. (where a condensed translation of the earlier part of the work is given).

Written in fair Nasta‘liq, with the headings in red.
Dated 25 Sha‘bán, A.H. 1199.
\'ADIL SHÂHÎS.

No. 612.

foll. 271; lines 17; size 12×8\frac{1}{4}; 9\frac{1}{4}×5\frac{1}{4}.

BASÂTÎN-US-SALÂTÎN.

A history of the \'Âdil Shâhi kings of Bijâpûr to the conquest of the country by Aurangzîb.

Beginning:

سياس گوناگون و ستایش از هد افزون مر صانعی را سرد که
بکدریب کامله و صعبت بالغه آلغ

In Rieu, i., p. 319, where three copies are mentioned, the work is ascribed to Gulâm Murtâda, surnamed Šâhib Haḍrat, عالدم مرتضى، المدعو به صاحب حضرت, son-in-law of ʿAbd Ullah Šâhib, and the date of composition is given as A.H. 1237 = A.D. 1821. The author’s name, Muḥammad ʿIbrâhîm uz-Zubayrî, محمد ابن موجز که فتحر حضرت, محتاج لطف رعیم کریم محمد ابراهیم الزبيری, given in the preface to the present copy, agrees with that in Morley, Descriptive Catalogue, p. 79, and Ethé, India Office Lib. Cat., No. 455, and their date of composition, A.H. 1240 = A.D. 1824, is also found here on fol. 268*, where the author says that it is now the eighth year since the conquest of the whole Mahratta territory by the English in A.H. 1232 = A.D. 1816. In the subscription at the end of the present copy, the copyist, in agreement with Rieu, loc. cit., ascribes the work to Haḍrat Šâhib Haḍrat, son-in-law of Shâh ʿAbd Ullah Ḥusaynî, but gives A.H. 1240 = A.D. 1824 as the date of composition:

تعمه الرسالة المسماة به باطین (بسانتن) بالسلطانين بعده
وكرمه - ابن كتاب مذكور كه جديد در احوال عادلیاهيه باداشان
دار الظهر بیجاپور در سنة 1320 هی، حضرت صاحب حضرت قبله
After dwelling at some length on the value of history, the author enumerates six well-known authorities as those on whose writings he based his work.

The name of Mr. Grant, to whom, according to Rieu, the author intended to present this work, is not mentioned in our copy.

The work is divided into eight sections, called Bustān (garden), comprising the following eight reigns:

Bustān I. Yūsuf ʿĀḍil Shāh, who founded Bijāpūr, a.h. 919 = a.d. 1513, preceded by an account of the origin of the ʿĀḍil Shāhi family, fol. 3r.

Bustān II. History of Ismāʿīl ʿĀḍil Shāh, who ascended the throne, a.h. 925 = a.d. 1519, fol. 14r.

Bustān III. Ibrāhīm ʿĀḍil Shāh, a.h. 941 = a.d. 1534 (not a.h. 931 as given in Rieu), fol. 24r.

Bustān IV. ʿAli ʿĀḍil Shāh, a.h. 965 = a.d. 1557, fol. 33r.

Bustān V. Ibrāhīm ʿĀḍil Shāh, a.h. 988 = a.d. 1580; history of the foundation of Nauraspūr and the invention of the ʿId-i-Nauras, fol. 71r.

Bustān VI. Sultān Muḥammad, a.h. 1037 = a.d. 1627, fol. 129r.

Bustān VII. ʿAli ʿĀḍil Shāh II., a.h. 1048 = a.d. 1638, fol. 167r.

Bustān VIII. Sultān Sikandar, a.h. 1083 = a.d. 1672, fol. 204r.

The reign of Sultān Sikandar is followed by a brief summary of the reign of Aurangzib after his conquest of Bijāpūr, and the subsequent period down to the English conquest.

Written in careless Indian Taʿliq, with the headings in red.
Dated 19th Dūl-biḥjah, a.h. 1241, corresponding to a.d. 1825.
The MS. is in a damaged condition.
QUṬUB SHĀḤĪS.

No. 613.

foll. 313; lines 15; size 9½ x 6; 7 x 4.

تاريخ سلطان محمد قطب شاهي
TÂRÎKHI-SULTân MUḤAMMAD QUṬUB SHĀḤî.

A history of the Quṭub Shāhi dynasty of Golconda from its origin to a.h. 1025 = a.d. 1616.

Beginning:

In the preface the author, who does not mention his name, says that he was ordered by his royal patron, Sultan Muḥammad Quṭub Shāh, to make an abridgment of a history of that king's predecessors written by a servant of the Quṭub Shāhī court, not mentioned by name (لکی از چاکران این درگاه). The result was the present work. It is stated in the Khâtimah, fol. 3053, that the author commenced the work towards the end of Sha'bân, A.H. 1026 = A.D. 1617, and completed it at the beginning of the following year, A.H. 1027 = A.D. 1618.

Dr. Rieu holds that the history from which the present work has been abridged "is in all probability the work which Firishtah was not able to procure, and which he ascribes to Shâh Khwur Shâh, a native of IraC."

The work is divided into a Muqaddimah, four Maqālahs and a Khâtimah, as follows:

Muqaddimah.—History of Amir Qarâ Yûsuf Turkamân, and of his ancestors and children, fol. 3ª.

Maqâlah I.—History of Sultan Quli Quṭb-ul-Mulk, the founder of the dynasty, who died in A.H. 950 = A.D. 1543, fol. 31ª.
Maqālah II.—History of the reign of Jamshīd Ḥāfiz ul-Mulk to his death in A.H. 957 = A.D. 1550, and of his son Subhān Qull, who was deposed after reigning a few months, fol. 103b.

Maqālah III.—History of Ibrāhīm Qull Shāh, who died in A.H. 988 = A.D. 1580, fol. 127b.


Khātimah.—History of the reigning king, Abu 'l-Muẓaffar Abu 'l-Manṣūr Sulṭān Muḥammad Qull Shāh, from his accession, 17th Dulqa'dah, A.H. 1020 = A.D. 1611, to the end of A.H. 1025 = A.D. 1616, fol. 239b. It ends with copious specimens of Sulṭān Muḥammad Qull Shāh’s poetical compositions.

In the concluding lines the author says that if chance favours him he will write further accounts of his royal patron.

See Morley, Descriptive Catalogue, pp. 82, 83; Leyden Catalogue, vol. viii., p. 10; Rieu, i., p. 320. The account of the Qull Shāhī kings, extending to the end of Muḥammad Qull Qull Shāh’s reign, A.H. 1020 = A.D. 1611, given in Briggs’ Firīshṭāh, vol. iii., pp. 321-484, is a short abstract of the present work.

Written in basty Ta’līq, within red-ruled borders.

Dated Friday, 12th Rajab, A.H. 1171.
NIZÂMS.

No. 614.

foll. 31; lines 11; size \(7\frac{1}{2} \times 4\frac{1}{4}\); \(5\frac{1}{2} \times 3\frac{1}{4}\).

Historical memoirs relating to the military transactions which took place between Nizám ‘Ali Kán (A.H. 1175–1217 = A.D. 1762–1802), son of Nizám-ul-Mulk Aṣaf Jâh, and Bâji Râo Peshwâ’s son Raghû Nâth Râo, and other Mahratta chiefs.

Author: Muḥammad Fayḍ Bakhsh Qâdî, of Aurangâbâd, محمد فیض باخش قاضی اورلگ آبادی.

Beginning:

سياسي بلي قياسن بيارگاه داورى كه ظل مکرمتش معين عکام اهل

- We learn from the preface that when Nizám ‘Ali Kán Bahâdur was marching against Raghû Nâth Râo, he asked the author to write down the events without any exaggeration. Hence the present composition.

The memoirs begin with the 22nd of Shârâbân, A.H. 1187 = A.D. 1773, and end with the defeat and flight of Raghû Nâth Râo towards the Narbâdâ, 6th of Rabi‘ I, A.H. 1188 = A.D. 1774.

Written in careless Indian Ta’liq.

Not dated; 19th century.

No. 615.

foll. 34; lines 12; size \(9\frac{1}{4} \times 5\frac{3}{4}\); \(8\frac{1}{4} \times 4\frac{3}{4}\).

تاريخ عتمد الملك

TÂRÎKH-I-‘IMÂD-UL-MULK.

History of ‘Imâd-ul-Mulk Ğâzi-ud-Din Khân, son of Ğâzi-ud-Din Khân Firûz Jang, and grandson of Nizám-ul-Mulk Aṣaf Jâh.
Author: ‘Abd-ul-Qâdir Khân, alias Ğulâm Qâdir Khân Jâ‘isi, son of Maulavi Wâsil ‘Ali Khân, was appointed Amir-ul-Umarâ, and afterwards Wazir by the emperor Ahmad Shâh (A.H. 1161-1167 = A.D. 1748-1764) and ‘Alâmghîr II. (A.H. 1167-1173 = A.D. 1754-1760). He received the title of ‘Imâm-ul-Mulk Ğâzi-ud-Dîn Khân from Ahmad Shâh, whom he imprisoned and blinded, and later on he assassinated ‘Alâmghîr II. He was a poet and adopted the takhallus Nižâm. A copy of his Diwân is noticed in Rieu, ii., p. 720. For his life see Khizânâh-i-Âmirâh, p. 50; Ma‘âsir-ul-Umarâ, vol. ii., pp. 847-856. Sprenger, Oude Catalogue, p. 273; and Garcia de Tassy, Litt. Hind., vol. ii., p. 478.

The author does not give any title to the work, but in an endorsement on a fly-leaf at the beginning it is called Târîkh-i-‘Imâm-ul-Mulk.

The work comprises thirteen Fâsils, as follows:

I. History of the ancestors of Nawwâb Ğâzi-ud-Dîn Khân ‘Imâm-ul-Mulk; his birth, fol. 3°.
II. Revenue settlement by Abu ‘l-Manṣûr Khân Şafdar Jâng, fol. 9°.
III. Şafdar Jâng’s contest with the Afgâns and the Rohillas. Ğâzi-ud-Dîn Khân becomes Wazir, fol. 9°.
IV. Dismissal of Ğâzi-ud-Dîn Khân from the Wazârat and his re-instalment. Imprisonment of Ahmad Shâh, fol. 15°.
V. History of ‘Alâmghîr II. Ğâzi-ud-Dîn Khân is retained as Wazir, fol. 10°.
VI. Ğâzi-ud-Dîn Khân’s displeasure with the Mahrattas. Ahmad Shâh Abdâl’s advance, fol. 16°.
VII. Prince ‘Alî Gauhar’s march against Shujâ‘-ud-Daulah by Ğâzi-ud-Dîn Khân’s advice, fol. 19°.
VIII. Raghû Nâth Râo, son of Bâtî Râo, advances on Hindûstân. Ğâzi-ud-Dîn Khân goes to Mathrâ with prince ‘Alî Gauhar, fol. 19°.
X. Gâzi-ud-Din Khân sends his men to arrest prince 'Ali Gauhar, who faces them with fortitude and escapes arrest, fol. 20°.

XI. Rise of the Mughal army against Gâzi-ud-Din Khân: murder of 'Alamgir II., fol. 22°.

XII. Ahmad Shâh Durrânì advances to India for the second time at the request of Shuja'-ud-Daulah, Najib-ud-Daulah and Najib Khân. Rise of the Mahrattas, fol. 23°.

XIII. History of the reign of Shâh 'Alam Padishâh, fol. 25°.

The history ends with an account of the last days of Gâzi-ud-Din Khân, followed by a short account of his descendants and children.

In the conclusion the author says that in A.H. 1211, corresponding with A.D. 1797, when he was in Lucknow, Shâh Abdâli of Kâbul marched against India. At this juncture he came to know from reliable sources that Gâzi-ud-Din Khân was in the service of Shâh Abdâli. Later on he says that after the Shâh's return to Kâbul Gâzi-ud-Din went to Kâlpî, where he died and was buried.

W. Irvine, in his "Bangash Nawabs of Farrukhabad," Jour. As. Soc. Beng., vol. xlvi., part i., 1879, p. 130, says that 'Imâm ul-Mulk died at Kâlpî on the 10th Rabi’ II., A.H. 1215 = 1st September, 1800, and was buried at the shrine of Shaykh Farid Shâkarganj at Pâkpatan.

Written in large Indian Ta'liq, with the headings in red.

Not dated: 19th century.

A note at the end, in the handwriting of the donor (Khân Bahâdur Khudâ Bakhsh Khân, C.I.E.), dated 13th June, 1893, says that the MS. was transcribed for him by Maulavi 'Abd-ul-'Azîz's son Maulavi 'Ali Asgar.

No. 616.

foll. 311; lines 14; size 9¾ × 5¼; 7 × 4.

آصف نامه

ÂSÂF NÁMAH.


Author: Tajalli 'Ali, تجلی علي.
Beginning:—

The author was attached to the service of Nizām ‘Ali Khān, and was not only an eye-witness of the events which he narrates, but took part in most of them. He deals at length with the history of his patron, and brings down the narrative to Shawwal, A.H. 1206 = A.D. 1792, after which the work breaks off suddenly. It seems probable that the author died soon after that date.

On fol. 168b the author designates the work Āṣaf Nāmah:—

See Rieu, iii., p. 1037, ii., where a copy of the work is mentioned under the title Tuzuk-i-Āṣafi, and Ethé, India Office Lib. Cat., No. 467, where it is styled Taḏkirah-i-Āṣafi, Ḳalīla Ḳalīla.

Contents:—

History of Nizām ‘Ali Khān’s predecessors, fol. 5ª.

The narrative suddenly breaks off with the following words, in the midst of an account of the famine which visited Ḥaydarābād in A.H. 1217 = A.D. 1802:—

Written in ordinary Indian Ta’liq, with the headings in red.
Not dated; 19th century.
WAQĀ'I-I-DAKAN.

A history of the Nizāms of Haydarābād from the origin of the Nizāmat to A.H. 1233 = A.D. 1817.

Author: Fayḍ Ḥaqq Šiddiqi ul-Qâdiri ul-Chishti, alias Muḥammad Fayḍ Ullah, فيض حق صديقي القادري الهشتلي عرف محمد فيض الله.

Beginning:—

بعد حمد رب العالمين و لعنة سيد المرسلين خاتم النبيين و آله

In the preface the author tells us that he spent many years under the protection and patronage of Nawwāb Mumtāz-ul-Umarā Bahādur and Rājah Shām Rāj Bahādur, and wrote the present work in A.H. 1236 = A.D. 1820.

Contents:—

History of Nizām-ul-Mulk ᴬṣaf Jāh (died A.H. 1161 = A.D. 1748), fol. 4th.
Reign of IELDS BAT Jang (A.H. 1164–1175 = A.D. 1750–1761),
fol. 14th.
fol. 17th.
Death of Nizām ‘Ali Khān and the accession of Sikandar Jāh,
fol. 49th.

The concluding portion of the work treats of the affairs in Haydarābād, brought down to A.H. 1233 = A.D. 1817.

Written in ordinary Indian Ta‘līq, with the headings in red.

In the colophon, dated Thursday, 5th Dūl-hijjah, A.H. 1241, the scribe says that he transcribed this copy by the order of Rājah Shambhū Parshād Bahādur.
HOLKARS.

No. 618.

foll. 177; lines 11; size $10 \times 5\frac{1}{2}; 6\frac{1}{4} \times 3\frac{1}{4}.

WQA'I'-I-HOLKAR.

History of Jaswant Rào Holkar, son of Takáji Holkar, and brother of Káshi Rào, whom he succeeded as chieftain of Inhor, about A.H. 1217 = A.D. 1802. He became insane in 1806, and died in 1811.

Author: Mohan Singh, منح سنگه.

Beginning:


In the preface the author, after eulogising the reigning king Muhammad Akbar II. (A.H. 1221-1253 = A.D. 1806-1837), says that he wrote this work at the desire of Bakhshí Bhawání Shankar, who played an important part in the history of the period.

The author completed the work in A.H. 1223 = A.D. 1808, for which he gives the chronogram كتائب نصرتين at the end.

Contents:

Origin of the Holkar family; Malhar Rào, fol. 5ª.
Takáji succeeds Malhar Rào, fol. 11ª.
Raghú Nath Rào, fol. 11ª.
Death of Takáji and contest between his sons, fol. 22ª.
Battle between Káshi Rào and Malhar Rào in which the latter is killed, fol. 24ª.
Jaswant Rào Holkar, fol. 27ª.
History of Bhúpál, fol. 28ª.
Bhawání Shankar enters the service of Jaswant Rào as Bakhshí, fol. 33ª.
Internment of Jaswant Rào by Raghújí Bhonsla and the former's release by Bhawání Shankar, fol. 35ª.
History of Amir Khán, fol. 58ª.
Jaswant Rào's battle with Lord Lake and the former's defeat, fol. 68ª.
The history of the remaining period is narrated year by year:—

History of the second year of Jaswant Rāo’s administration, fol. 72v.
Third year, fol. 80v.
Fourth year, fol. 84v.
Fifth year, fol. 100v.
Sixth year, fol. 104v.
Seventh year, fol. 145v.

The narrative closes with Jaswant Rāo’s peace with the British, after which he proceeded to Bhāopūrah and Rāmpūrah, where, the author says, he was still living at the time of writing the present work (A.H. 1223 = A.D. 1808).

No copy of the work is mentioned in any other catalogue.
A good copy. Written in large neat Nasta’liq, with the headings in red.
Dated 4th Sha‘bān, A.H. 1223, the second regnal year of Muḥammad Akbar II.

Scribe: احسن الله

Valuable notes on geographical names, written in the same hand as the text, are occasionally found in the margins.
MYSORE.

No. 619.

foll. 115; lines 17; size 12 × 7½; 9 × 4½.

تاريخ حمید خان

TÂＲＩＫＨ-I-ḤÂMＩＤ KHÂN.

Military transactions between Lord Cornwallis and Tipû Sultân, down to the conclusion of peace in A.H. 1206 = A.D. 1792, preceded by a short history of Ḥaydar ‘Alî.

Author: Ḥâmid Khân, حمید خان.

Beginning:—

بعد حمد وثنای یی منتهی ی جناب کبیای الیه و پس از درود
نا معدود عضوف رسالت پناهی آل

The author says in the preface that he accompanied Lord Cornwallis on his Deccan campaign, and was an eye-witness of the events narrated by him.

The work, though modern, is of historical importance. I have seen no notice of it anywhere else.

Contents:—

Fol. 2b. ذكر احوال ترقي خاندان تیمور سلطان -

Fol. 5b. ذكر عزیمہ حیدر بهادر خالف مرضی راجه و

ذلوقی بکما راجہ کوچی و مدرکی -

Fol. 7b. ذكر معاعود حیدر بهادر بقیع و نصرت از ملک

کوچی و مدرکی و تسهیل ملک هر سه راجکها -

Fol. 10b. ذكر مسلط هدیه حیدر نایک بملک سربرگن پشین

و رفتن بکما نواب محمد علی خان صودار کرناک -
ذکر لشکر کندی و توجه حیدر بازهم تسخیر ملل
بدلور و اعوال قدمات ریاست رازی بدلور-

ذکر اعتیاد اعوال ریاست اهل بیت و بر داشتن
بعضی اهل کاروان انتظار رهگونه‌ان را نامی از خاندان
راجه ساطورا بیک‌کوهی انتظا-

ذکر روانه شدن لواب عالی‌حال به‌ادر بافقاق لواب
حیدر علی‌یان مهد شاوج سوارک و افواج هرها‌هی لواب
موفق و تعین شدن کریل بیلی بصلح گورنر
چهماشان هرها‌هی لواب والای‌یاه به‌ادر و مالک افواج
طرفین و زمین‌دار کندی و کمیته شدن کریل مذكور-

ذکر معاودت لواب عالی‌حال با ظهیر تعلل و تمضا
و مفتوح ساختن لواب ظفر الدولة به‌ادر و لواب حیدر
علی‌یان به‌ادر را به جنگ و صلح با انگریزان-

ذکر شکست خوردن فوج انگریز و کمیته شدن
کریل بیلی-

ذکر ورود فوج انگریز از بنگاله برکره‌کی کریل
یبرز به‌ادر باعظام افواج سوارک کمپینی جهت مضاพฤت
و مدافعت حیدر علی‌یان به‌ادر از ملل کرناش و
سواحل‌نامه‌ها در آن وقت و نموده-

ذکر داخل شدن جنریل مر ابر کوی به‌ادر چهماشان
با فوج بنگاله و منصوبه جنگ با لواب حیدر علی
خان به‌ادر نموده-

ذکر عزیمت لواب حیدر علی خان به‌ادر بسمت
کرم کند به ظاهر تشیبی ملاقات متعلقات مسید صاحب
و در باطن بتفصیل انتزاع ملل بلی‌اری و کفی از قبضه
مرار راو-
ذكر سرنادي كهدتي راو قلله دار سربرلگ بتن
كه پروردمه ناك ومحل اعتماد نواب حيدر عليه بهادر زياده از پسر و برادر نود و جنجيدن كهدتی
راو مذكور با حيدر علي خان بهادر موصوف -

ذكر روبداد مقدمه جنگ با قوم انگریز و فرسایس
در ولايه -

ذكر صرافت مزاج ليهو سلطان بالانتظام امور
ریاضت جبر رست کمال و بعضی احوال معامله فهمی
سلطان مخبر الیه -

ذكر عزیس الممهم شیخ سلطان بملک مليوار جهته
تعرض و مفاهمه برای چند تعلیقه که رام راجه از
ودعیت (?) خریف کرده بود -

ذكر روادگی کریمل کاکریل بهادر با فوج بیگاله و
نامه نوشته جناب لازم صاحب بنام راگهوجی
بهونسه در نالکور و باوه رام پنداد صوبادار
کتال در باب عدم مزاهمه لمحک انگریز از عبور
ملک آنها -

ذكر عزیس الممهم جناب مستطاب نواب معلی الثانی
لازم پارنالاس بهادر بملک سربرلگ بين برای اطلاعی
نایره جنگ و فساد ثیهو سلطان -

آمین راما شامی بالیکار پاک بالایور حضرور و
ملازمت نمودین معروفه جبهی صاحب بهادر و پاوه
سناد ایالات موروث ببالایور مع مشاعات بنگلور ببهر
و دسطع حضرور -

ذكر عزیس الممهم جناب مستطاب نواب معلی الثانی
لازم پارنالاس بهادر بجانب سربرلگ بتن از راه
خانگان هیلی (?) و صعوبت آن راه -

VOL. VII.
The heading under which the events connected with the peace are mentioned is omitted.

Written in ordinary Indian Ta'liq, on thick paper, with the headings in red.

Not dated; 19th century.
OFFICIAL MANUALS,
STATISTICAL ACCOUNTS, ETC.

No. 620.

foll. 565; lines 13; size 9½ × 4½; 6½ × 4½.

RÚZNÂMCHAH-I-SHÂH ‘ÂLAM.

A very large collection of statistical registers of the presents, khilâts, etc. given by Shâh ‘Âlam to princes, nobles, and others, and also of the presents which he received, interspersed with valuable historical information regarding events from the beginning of the thirty-first year to the end of the "forty-ninth" year of his reign. It is to be remarked that Shâh ‘Âlam reigned for forty-seven years (A.H. 1173–1221 = A.D. 1759–1806), and not for forty-nine years.

Beginning without preface:

The following note on the fly-leaf at the beginning, written by the scribe, dated the 1st of June, 1810, states that the contents of this MS. are taken from the writings of Râi Tek Chand, the Akhbar Nawis of the British Government:

ترجمه اخبار حضروف فردوس منزل شاه عالم بادشاه غازی از
مسودات راى نیکهند اخبار لوپس مسکار دولتدار انگریزی می
The occasions on which the presents were given or received are generally mentioned, arranged in chronological order. The MS. ends with an account of Shāh ʿAlam's death on the 19th of November, 1806.

Written in careless Indian Ta'liq.
Undated; latter half of the 19th century.

No. 621.
Foll. 163; lines 18–27; size 14½ × 8½; 12½ × 6.

DASTŪR-UL-ʿAMAL-I-SALĀTĪN-I-HIND.

A compilation relating to the administration, topography, and history of the Indian empire, from the time of Bābur down to the reign of Shāh ʿAlam II., in the form of an office manual.

The work has no preface and begins with a list of the contents. The name of the author is not given anywhere in the work. The title "Dastūru Amal Salatin Hind" is endorsed on the binding.

The work, which seems to have been compiled from official records, contains instructions relating to the duties of officials and rules of conduct for civil servants; directions for the proper management of tax and revenue accounts; forms of public accounts and returns, muchkās, sanads, receipts, and grants of various kinds; statistical accounts of šūbahs; system of cultivation; notation of numbers, weights, currency, measurements, divisions of time and official calculations of every kind; historical and topographical accounts of important places; historical dates giving the exact time of birth and death and the period of reign of rulers; titulature of princes, wazirs and dignitaries, and miscellaneous notices.

Contents:

History of Dihli and Akbarābād—the tombs of Salim Chishti, Muntāz Maḥal and Akbar, fol. 62b. Account of the rivers Jamnā and Chanāb, fol. 80a. Bayānah, Faithpur, Kalpi,
Gawáliyár, Alwar, Nárnaul, Qannauj, Mathrā, Ilahábād, Awadh, Bhírār, Bangálah and Kából, fol. 80b. The account of each Súbah is followed by a list of the Súbahádárs.


Account of some of the sacred rivers and places of the Hindus, such as the Jamná, the Ganges, the sacred well at Sarhind, etc., fol. 100a. In some places the rubrics are followed by blank spaces intended for the insertion of accounts.

Account of Láhaúr, Síálkot, Gujarát, Patyálah, Sín, Múltán, Kásmír, Tattah, Aḥmadábád, Ajmír, Mewár, Málwah, Khángís, Berár, Āshám, fol. 103b. Account of Ceylon, Pégú, Portugal, China, fol. 126b.

List of Mansábdárs, fol. 133a.

Abstract from the Mahábhárát, foll. 150a–161a.

Written in ordinary Indian Ta'lliq.

Not dated; 19th century.

A seal, bearing the inscription میرزا رضی الدولہ ابن میرزا مصمد ومعظم علی ابن میرزا جهاندار شاه ولیعید مصمد بهادر شاه and dated A.H. 1238, is found at the end of the MS.

---

No. 622.

foll. 477; size 12 × 7 1/2; 7 1/4 × 4.

A very beautiful and interesting MS. containing the military accounts of Mahárájah Ranjit Singh, the great Sikh ruler of the Panjáb, who died on the 27th June, 1839.

The accounts may be divided under the following three main headings:—

I. Foll. 1b–135b. Infantry.

The account of each regiment is shown under the name of its commanding officer. Each regiment is divided into eight companies,
and the pay and allowance of the officers attached to each company are
given under the name of each officer. The account of each regiment
closes with a statement of the salaries of the ministerial officers and
menials attached to it, such as clerks, khalâsis, sweepers, etc., and other
miscellaneous expenses, e.g., repairs, light, stationery, pensions granted
to the heirs of officers killed on duty, etc., etc.

The account of each Risâlah is shown under the name of its command-
ing officer. The pay and allowance of the officers attached to each Risâlah
are given under their respective names. The account under each
commanding officer closes with a statement of miscellaneous expenses.

III. Foll. 204b–317b. Artillery.
Each commanding officer, under whose name the expenses of his
establishment are shown, is in charge of several field guns. Each gun,
designated by a figurative name, has several officers attached to it, the
pay and allowance of whom are given under their respective names.
The account of each establishment closes, as usual, with a statement of
miscellaneous expenses. Most of the officers attached to the artillery
were Mohammadans.

Hindi equivalents of all the Persian entries are given in red.
Written in clear Nim-Shikastah, in two columns.
The MS. is illuminated throughout. The margin of each page is
beautifully decorated with floral designs in gold.
Not dated; early 19th century.
A rare work of great historical importance containing the memoirs of the author and of contemporary events from A.H. 1117 = A.D. 1705 to the death of Farrukh Siyar, A.H. 1131 = A.D. 1719.

Author: Mirzâ Muḥammad bin Muṭamad Khān bin Diyānāt Khān,

The work is introduced by a short invocation in which the author gives the following particulars about himself and his work:

الحمد لله على الطافه وافضاله... اما بعد قوام و هو نأب امداد
رحمه بورودگار مزرع معد بن معتمد خان بن دیانات خان که ابن
ورقی تصد است در ذكرت احوال خود که طريق روز نامه از وقت
مالزمت باندیه دین پناه ... ابر المظفر معمد بن معتمد اورنگ زیب
تانا آخر عهذ باندیه رضی مظلوم معد فرح سیر مغفور بعقاربی
بیکلف صاف و مسأله نکشتیه قلم و واقع رقم میکرده و در ضمن
آن تقریبا بذکر ساداتین و امرای عالی همان و عیبره نیز پرداخته
مب هدود

Mirzâ Muḥammad is the author of another most valuable work, entitled Tārīkh-i-Muḥammadī, containing notices of political events and a list of obituary dates of famous men from the earliest times to A.H. 1190 = A.D. 1776; see Rieu, iii., p. 895, where he is designated as Muḥammad
bin Rustam bin Qubād. He was the master and maternal uncle of Muhammad Bakhsh, poetically surnamed Ashūb, who wrote the history of the life and reign of Muhammad Shāh in a.h. 1196 = a.d. 1782 (see Rieu, iii., p. 944), and who, in his preface to that work, quotes the present work as one of his sources, speaking of it in the highest terms.

We learn from this same Tārikh-i-Muhammadī that the author’s grandfather, Qubād Beg bin ‘Abd-ul-Jalil ul-Hārīgī ul-Badakhshi, a native of Qandahār, had received the title of Diwān Khān from Aurangzib, and died in Dīhlī, a.h. 1083 = a.d. 1672. His father Rustam, afterwards Mu’tamad Khān, served under Aurangzib, and died, according to the author’s statement on fol. 2⁴ of the present work, in a battle near Diwāpūr, at a distance of three krohs from the fortress of Wānkankīr, on Monday, 18th Jumādā II., a.h. 1117 = a.d. 1706, at the age of sixty-nine.

The statement is made on fol. 2⁴ that the author of the present work was born in Jālālābād, Kābul, on Friday, 21st Jumādā I., a.h. 1070 = a.d. 1660, which, he says, was in the 30th year of Aurangzib’s reign (a.h. 1069-1119 = a.d. 1659-1707).

Cf. ibid. This, however, can scarcely be correct. The 30th regnal year of Aurangzib is a.h. 1098 = a.d. 1687. The author’s statement in the Tārikh-i-Muhammadī, that he had completed his nineteenth year at the time of his father’s death (a.h. 1117), proves that he was born in a.h. 1098 = a.d. 1687, which is the 30th year of Aurangzib’s reign. The wrong date, given in the present MS., is also found in the copies mentioned in Ethé, India Office Lib. Cat., Nos. 392 and 2834. He observes that he was introduced to Aurangzib by Nawwāb Rūḥ Ullah Khān on Saturday, 25th Jumādā II., a.h. 1115 = a.d. 1703, and received a manṣab of one hundred and fifty from the emperor.

On a fly-leaf at the beginning the work is designated as لئین محمد عالمگیری, but in the colophon it is called محمد حارثی. Another title given to the work is تاریخ محمد بن معتمد خان; see Ethé, India Office Lib. Cat., No. 2834. The author himself does not give any title to the work, but in the course of his narrative he calls himself very often رآقم این عربی نامه.

The memoirs, written in simple style, are narrated with great chronological precision. The author deals not only with the transactions in which he took active part, but all the contemporary events of which he had cognizance. He speaks with undisguised dislike and contempt of
some of the leading and most influential men who took active share in the events recorded by him.

Only two other copies of the work, noticed by Dr. Ethé, loc. cit., are known to us.

Contents:

fol. 24.

وقائع سال یک هزار و یکصد و هادیه (هفده)
همه و رحلت واحده مائده راقم صورت معمول خان
مرجوم.

fol. 34.

وقائع سال یک هزار و یکصد و هیژده هجیری و قضیه
رحلت حضرت عالمگیر باشنامه.

fol. 44.

جلوس باشنامه زاده محمد اعظم شاه بهادر برچای باشنامه
مغفور بر تخت سلطنت و کوج فرمودند آز دکهین یکطرف
هندوستان بعزم چنگدا با براز و بزرگ خود یعیتی شاه عالم
محمد بهادر شاه.

fol. 48.

وقائع سال یک هزار و یکصد و لویسه هجیری در
وضع چاچور وقوف چنگ سلطنتی و کشته هدد محمد
اعظم شاه با پسران و امرای رفیع المكان و مظفر و منصور
هدین باشنامه شاه عالم بهادر شاه غازی.

fol. 64.

وقائع سال یک هزار و یکصد و بستم هجیری ....
چنگ نبوده محمد کامپیش بن عالمگیر باشنامه با براز
بزرگ خود شاه عالم بهادر شاه غازی در خیبر آباد و
بدرانگی کشته هدن باشنامه زاده موسمی الهه.

fol. 68.

وقائع سال یک هزار و یکصد و بسته و دوم هجیری.

fol. 74.

وقائع سال یک هزار و یکصد و پبس و سیویم هجیری.
واقع سال یک هزار و یک صد و بیست و چهار هجری
و فوت شدن هلا عالم بهادر شاه بایدها

اتفاق نموندن سلطنت سه چهارم تدبیر و حیله و تزویر
امیر الامرا و ذو الفقار شاه بهادر با همدیکر پنجاب مجد
عظمی الامان بهادر

معصر هدن مصد معز الامیرین پادشاهه خلیفه
فارسی مصدق عظمی الامران را تدبیر امیر الامرا و باغوا
منقار الیه نقص عهد موقوفت نمونن با برادران دیگر
و قوع جنگ با شاهزادهه قاجاریه بهادر و بعد از شکسته
بفتح و فیروزه غالب هدن پادشاهه قاجار و کمکه شدن
قاجاره با یک پسر کالن خود شاه زاده فرخزاده استخر
چکم قضا و قدر

پادشاهه هدن مصدق معز الامیرین پادشاهه قاجار و بهادرب
رسیدن نواب ملل قاجاریه و رستم دل عبان و بچه دختر
و علما برادر داید جمعی از امرؤه عالمگیری و بهادر
شاهی

بدنست آمدن شاهزاده مصدق کرم پسر شاه مصدق عظمی
الامرا و چکم عم نا مهربان بهادرب رشدین آن مظلوم
لوجوان

داخل هدن مصدق معز الامیرین پادشاهه بدار الظالمه
شاهزادهان آبد و رسیدن اعیان خروج شاه زاده مصدق فرخ
سیر پسر عظمی الامان بهادر از بنگاله و تعیین هدن شاه
زاده اعیز الامین با تالیفی خواجه حسین المقاطب به خان
دوران بدمافعه و مقابله مصدق فرخ سیر و پی چنگ مهزم
شدن ابن تابکاران نامرد ومغزته باکر آباد رمضان و مظفر و منصور شدن مصطفى فرش سیر بهادر.

fol. 15b.

متوسطه شدن مصطفى معز الدين جهاندار شاه به مقاومه برادر زاده مصطفى فرش سیر بهادر بافتاق امیر الامرا و خانگان و غيره اردکان سلطنت و بعد از اندك چنگی مسجد سره بدار الدله رمضان و بیای غود بادام اقل افکاده بقتل آمدن و باشداش شدن مصطفى فرش سیر بهادر.

fol. 17a.

تفصیل مسجد و منکوب رمضان امیر الامرا خانه پدر خود آصف الدوله اسد خان و معاقب رمضان جهاندار شاه با لعل کنور معشوقه خود بر دروازه امیر الامرا و مقید شدن او بناء امیر الامرا و ثانی الحال حسب الحكم فرح شاهی حوله مصطفى بازگان قلعه دادر تا رمضان باشداش بدار الدله در قلعه محمودان.

fol. 20a.

بقتل رمضان امیر الامرا ذو الفقار خان بهادر نصرت چنگ غدار بسزای کردار و منتقل شدن مصطفى معز الدين جهاندار شاه و بخت و فیروزی داخل کفن باشداش والا جاها مصطفى فرش سیر بهادر بدار الدله شاه جهان آبد و وقایع سال بک هزار و بیک صد و بیست و نیم هجری و گزارش وقایع زمان سلطنت باشداش مصطفى فرش سیر.

fol. 23a.

تفییه و تقویه خدمات باشداشی از امیرای سابق امیرای.

fol. 27b.

قتل پیغمبر الله الابادی بی حکم باشداش بسمگارگی و سفاکی مسجد مجمع سه خان خانگان و تفصیل احوال مقتبل مظول مشتار الله.
چشف دوم مال یک هزار و یک صد و پیست و هشت

هیری

و قایع مال یک هزار و یک صد و پیست و هشت

هیری

مراجعه امیر الامرا مظفر و عضوی از دکتر برادر راجیناته و رفته شایسته خان طغیایی عالی حالت بادشاوح و در اینه معرق منگه بن مهاراوه جسون منگه رانون و پچه همراهی بادشاه که معرفت وارد امیر الامرا با راجئ مویه ایله پمان قرار یافته بود.

وصل عرض داشته نواب عبد الصدف خان یهادر دلیر تجه مسئول بر مزده اخبار گریگار و دستگیر هندو گویند سیاوه روزی مقدرین یلر کرده سکه این ایمان و تفصیل احوال آن سکه چهمهی و مریدان دورخ مکان آن قبر گری مرید شقاوش لنفان از ابتدا کا تاریخ تعریح این عبودت نامه راستنی پیمان

در دولت زنانه نسبته از پیش یپ طلب حضور طبق اینگار در عرض له دوز بدار الالمه شاہجهان آباد رسیدن و شب در همان مسواه طوقی خوئین دداخل هن رواب میپر چیله معموم خان خانخاران یهادر....

The account under the above heading begins with the year 1128.

کشتی شدن سید شجاعت خان پارهه بدنام کالنولی
داخ‌ل دارالعلاطفه شاه‌چه‌ها‌ی آیاد هذین غازیان لیفض
اسلام یعی میرزازان مغلیهم تورانی با گرفتاران و اسیران
طاییده مکه‌ها با گروی سیاه روه و پرسانش نسر عقله آن
مگان جهان در مکان واجب القتل وکشیتی و هزار روز صد صد
کسرا بقتل رسیدن از آن فروقه گردین زدایی و بیان و وضعی
که بآن هییت‌اف داخ‌ل شهر شده‌ن.

بصرف مالزمس بانشاهی منصرف هذین مهارکه دهرز
میرزا راهم جه مسگه سواهی کیهواه و تفصیل احوال ابای
و اجدادش.

تفسیل احوال وزیر السلطان جملة الملك لواب آصف
الدوله است خان وقومش در ولایت ایران و هندوسنتا ... و
ذكر فویت مشاراالله.

تفسیل و اجمال احوال خواجه محمد باست و پدرش
خواجه جعفر برادر کلیب صمام الدوله خاندوران که
بمقتضای چرک الدنیا عقل نموده در لیاس درویشی جمع
اسباب امیری و هواهی دام تسخیر آشنا و بیگانه ایین
کرده عالی‌یی را صید کید فریب و فرسن عون ساخته بود
و بیدن‌ام کردن لیکن‌امی چند دهل مشیطه عقوت نواخته

تفسیل و احوال صیرف میرزا راهم جه مسگه
سوای به تنبیه و گوشنالی چورامی جان و تفصیل
احوال قوم او.

وقایع مالیه یک هزار و یک صد و بیست و یک هجرا
سرخ احوال مکرم‌خان و پدرش نواب شیخ میر خان سهم
سالار حضور خالد مكان مخصوص محمد اورنگزیب
بهادر عالی‌گیران اذار الله برخاسته...

fol. 67°

تفصیل احوال لواحق شیعه الله خان موجوم که اصلش
از مردم کشیش ایتالیا و سید رحیم سید رفیق شهید
گناهش بعد از میر جمله ظالم مفتک...

fol. 73°

حساب الطلب از اکبریاد پچور آدم سید امیر خان
عالی‌گیری که موسوم بهر عبد الكریم اسمه و رفایم
کرایم از کلابل اقدام‌خان جمع کرده مفتکه ایه اسمه -

fol. 77°

وکیای سال یک هزار و پنجم صد و سی ام هجری سامی
آدم و ترقبی ما فوق العتل و الیاس‌مقد میراد کمپیری
مطاطب برکی اعتقاد خان بهادر فرغشاهی -

fol. 80°

مقرر شدند راقم عبورنامه مروز مصدق بن معمود خان
پذیرنامه جلال خان ورثه و طبیب و مجداد جلال آباد
مشهور که متشن تهات بهون از توابع دیوبند متعلقه
فوقداری سه‌شنبه و از دار الوردش شاهبهان آباد بمسافت
پنچاه کروه واقع اسمه -

fol. 93°

صفحه باشگاه و وزیر با هم‌بستگی مجدداً و مستم مسند
قصد ایشان یکچن باشگاه بالکه اسمبر نمونه و کمک او -

fol. 104°

عفوک نقسم میر جمله اضافه غطاب ترکان که در
سلسلهای چندان چنگیزی و دومان علی‌شان کورکانیه غطایی
و منصبي از احترام لیست.
The memoirs were translated by Captain Jonathan Scott, 1786. Written in a learned small Indian Nasta'liq, on thin paper, with the headings in red.

Dated 'Azimabād (Patna) Monday, 8th Paus, year not given. Apparently beginning of the 19th century.
No. 624.

foll. 187; lines 9; size $9\frac{1}{4} \times 5\frac{1}{4}; \ 5\frac{3}{4} \times 3\frac{1}{4}$. 

تذکرة الأحوال

TADKIRAT-UL-AHWAL.

The autobiography of Muhammad 'Ali Hazin.

Beginning:—

لمحمد و نسله الثني و نعتصم بعورة الونقي و نصلي علي سيدنا

المصفي و نسله آله آله

The author, about whom full details have already been given in our notice under No. 402, says in the conclusion of this work, fol. 186$^{8}$, that he wrote it in Shâhjahanâbâd, towards the close of a.h. 1154 = A.D. 1741, at the age of fifty-three.

The work has been published with an English translation, by F. C. Balfour, London, 1830-1831. For particulars see Garcin de Tassy, Mâmioire sur la religion Musulmane, p. 112; Rieu, i., p. 381; Ethâ, India Office Lib. Cat., No. 677; Ethâ, Bodl. Lib. Cat., No. 383; Sprenger, Oude Catalogue, p. 141. The work is variously known as تاریخ احوال شیخ تذکرة شیخ محمد علی حزین - حالات شیخ حزین - حزین, etc.

Written in bold Nasta'liq, within gold and coloured ruled borders, with an illuminated head-piece and a double-page 'Unwân. The original folios have been placed in new margins.

Dated a.h. 1162.

Scribe میر ابو الحسن غافی

---

No. 625.

foll. 55; lines 18; size $10\frac{1}{4} \times 7\frac{1}{4}; \ 7\frac{3}{4} \times 4\frac{1}{4}$. 

The same.

Another copy of 'Ali Hazin's memoirs, agreeing with the preceding copy.

Written in ordinary Indian Ta'liq, on blue paper, within coloured ruled borders, with an illuminated head-piece.
MEMOIRS AND TRAVELS.

Fol. 55 to 56 contain a biographical notice of the author, copied from the Nightar-i-Ishq by the father of the donor of this library, Maulavi Muhammad Bakhsh, who in the conclusion says that the MS. was written by Sayyid Hasan ‘Ali of the Sāran district. This colophon is dated the 3rd Ramadān, A.H. 1281 = 31st January, 1865.

No. 626.

foll. 100; lines 17; size 10 1/2; 7 1/4 x 4 1/2.

Hallat al-hurūmīn

HĀLĀT-UL-HARAMAYN.

Account of the author’s journey from Murādābād to Makkah and Madinah, with a description of the holy places at Haramayn (Makkah and Madinah).

Author: Rafi‘-ud-Dīn, Rūshān al-dīn

Beginning:—

حمد و سياس حداي را عز و جل كه واجب گردايليد بر بندگان

Rafi‘-ud-Dīn, son of Farīd-ud-Dīn Khān Murādābādī, was a pupil of Khayr-ud-Dīn Šūratī and Šahāl Wālī Ullah Dihlawī. From these, as well as from Šahā ‘Abd-ul‘-Azīz of Dihlī, he derived his knowledge of Ḥadiq and Tafsīr, and he received his spiritual instruction from Shāykh Ṭūh Muḥammad Ghāzī of Lābor. He died at Murādābād, 15th Duhājjah, A.H. 1218 = A.D. 1803, expressed by the chronogram خورشید زمان.

See Ḥadā‘īq-ul-Ḥanāṣīyah, p. 463, and Ḥāf-un-Nubalā, p. 251, where the following works of the author are enumerated: قصر الطال لذكر

- ترجمة عيين العلم - ملوك الكتب، بذكر الصائب - الممال و المال
- كتاب الذاكر - تذكرة المساجح - كنز الصائب - شرح أربعين نوبي
- تاریخ افاغه - شرح غنيه الطالبين - تذكرة الملوک.

The author himself does not give any title to the work, but in the Ḥāf-un-Nubalā, loc. cit., it is called خالات الحرمین.
The memoirs begin with Saturday, 18th Muḥarram, A.H. 1201 = A.D. 1786, and end with the beginning of Rabi‘ II., A.H. 1203 = A.D. 1788.

Written in ordinary Indian Ta‘liq, sometimes diagonally.

Not dated. 19th century.

The MS. needs rebinding, but is wholly legible.

No. 627.

foll. 319; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مسير طالبي في بلاد افرنجي

MASĪR-I-ṬÂLIBĪ FI BILĀD-I-AFRANJĪ.

Narrative of the author's journey to Europe in A.H. 1213-1218 = A.D. 1798-1803.

Author: Abū Ṭalib bin Muḥammad Iṣfahānī.

Beginning:

بعد عبد بعد ونذ اين في عالم كه پختمه هم بنوع بي آدم و متعم

عرايم انجمه عيز لوان اسم آل

ابو طالي لدمني

Mīrzā Abū Ṭalib Khān, or Abū Ṭalib Londonī, as he is generally called, is well known for his earlier and more useful work خلصة الافكار, noticed later on in this Catalogue. From the account which he gives at the end of that work (Library copy, fol. 248v), as well as at the beginning of the present work (foll. 4r-9v), we learn that his father, Ḥāji Muḥammad Beg Khān Wāṣil, belonging to a Turkish family of Āḏarbājān, was born in 'Abbasābād, Iṣfahān. He came to India in his youth and entered the service of Abu 'l-Mansūr Khān's Wazīr and Muḥammad Qūl Khān. After the latter's death he went to Bengal, and died at Murshidābād, A.H. 1183 = A.D. 1769, at the age of sixty. The author's maternal grandfather, Abū 'l-Ḥasan Beg, was also born at Iṣfahān, and served under Burhān-ul-Mulk. Abū Ṭalib was born in Lucknow, A.H. 1166 = A.D. 1752, and was brought up there under the protection and patronage of Shujā‘-ud-Daulah. He subsequently went to Bengal, where he enjoyed the favour of Nawwāb Muẓaffar Jang Bahādur for six years. In A.H. 1189 = A.D. 1775, when Ḥāṣf-ud-Daulah
succeeded his father as governor of Oudh, the author returned there with Sayyid Zayn-ul-Âlisîn, and was appointed military officer by Mukhtar-ul-Daulah. He soon became involved in the difficulties which followed the fall of his patron, and had to repair to Gorakhpûr, from which place he went to Calcutta in A.H. 1202 = A.D. 1787. He died in Lucknow, A.H. 1220 or 1221 = A.D. 1805 or 1806. Besides the works mentioned above, the author has left a Diwân, in which he adopts the takhallûs Tâlib. See Ethê, Bodl. Lib. Cat., No. 1994. The poems have been edited, with an English translation, by George Swinston, in "Poems of Mirza Abu Talib Khan," London, 1807. A poem which he wrote on Lady Elgin’s beauty has been translated by Hammer-Purgstall. He is also the author of a general history, entitled Lubb-us-Siyâr, which he wrote in A.H. 1208 = A.D. 1793, see Rieu, iii., p. 895; Elliot, History of India, vol. viii., p. 298; N. Bland, Journal of the Royal Asiatic Society, vol. ix., p. 47. Abu Talib also wrote some treatises on ethics, music, prosody, and medicine, of which the first, entitled hadis al-狐ُدِر مصطلبات موسیقی, and the second, called در علم اخلاق, are found at the end of the Library copy of his Khulâsat-ul-Afkâr (foll. 249b–257b).

In the conclusion the author says that on his return from Europe he landed in Calcutta on the 15th of Rabi’ I., A.H. 1218, August, 1803, and immediately commenced to arrange his rough notes, and completed the work in A.H. 1219 = A.D. 1804, a date expressed by the chronogram معتري علم و صنعت افراح, found in the British Museum copy (see Rieu, i., p. 384). Like the India Office Lib. copy (Ethê, No. 2727), our MS. has the wrong reading معتري علم و دانش افراح (which would give the date A.H. 964 = A.D. 1556), but the correct date A.H. 1219 is given in figures.

The Masir-i-Tâlibi has been translated into English by Charles Stewart, London, 1810. The text was printed by the author’s son, Mirzâ Husayn ‘Ali, Calcutta, 1812. A Persian abridgment of the work was edited by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgment is preserved in the Berlin Library (see W. Pertsch, Berlin Catalogue, p. 377). For other copies of the Masir-i-Tâlibi see, besides the catalogues quoted above, Ethê, Bodl. Lib. Cat., No. 1855; E. G. Browne, Cambridge Lib. Cat., p. 194; Rosen, p. 376.

Written in ordinary Nasta’liq, within red-rulled borders, with the headings in red.

Occasional marginal notes, written in English, are found in the copy. Not dated. 19th century.
No. 628.
fol. 382; lines 16; size 9¼ × 6¼; 6¼ × 3¾.

MIR’ÂT-UL-AHWÂL-I-JAHÂN NUMÂ.

An interesting, useful and rare work, containing an account of the author’s forefathers and the memoirs of his own life and travels.

Author: Aḥmad bîn Muḥammad ʿAlî bîn Muḥammad Bāqîr ul-Isfahânî, commonly called al-Bahbahânî, Ahmad b. Muhammad b. Muhammad Bâqir al-Isfahânî, the famous Persian author.

Beginning:

الحمد لله الذي جعل العلماء ورقة الدنيا، وفضل مدادهم على

The author, who was born in Kirmân Shâh, A.H. 1191 = A.D. 1777, belonged to the famous Majlisi family of the Shi‘ahs. He went to India in A.H. 1202 = A.D. 1787, and, after spending some years in travel, finally settled in Avâlmâbâd (Patna), where he wrote the present work in A.H. 1224 = A.D. 1809.

It would appear from the author’s statement in the preface that one of his relatives Mirzâ Haydar ʿAlî bin ʿAzîz Ullah, of Isfahân, had written a brief account of the Majlisi (i.e. the author’s) family. Our author used that account for the first part of the present work, dealing with the history of the said family at sufficient length and bringing it down to a later period. The work is dedicated to Muhammad ʿAli Khân Qâchâr (d. A.H. 1237 = A.D. 1821), the eldest son of Fath ʿAli Shâh Qâchâr. The author’s other compositions are enumerated on fol. 237.

The author tells us in the preface that the work consists of several volumes. He calls the present volume the first, which seems to be the only one extant. It is divided into five Matlaḅs and a khātimah, as follows:

Matlab I. Account of the life and descendants of Mullá Muḥammad Bāqîr Majlisi and his descendants, fol. 3.

Matlab II. Account of Mullá Muḥammad Bāqîr Majlisi and of his descendants, fol. 27.

Matlab III. Life and descendants of Mullá Muḥammad Šâlîḥ Mâzandarânî, fol. 37.
Maṭlab IV. Life and descendants of ʻĀqā Muḥammad Bāqir ʻIsfahānī, commonly called al-Bahbahānī, grandfather of the author, fol. 49v.

Maṭlab V. The author’s own memoirs, divided into the following three Maqṣads:—

Maqṣad 1. The author’s life from his birth, Muḥarram, a.h. 1191 = a.d. 1777, to his landing in Bombay in Šafar, a.h. 1220 = a.d. 1805, with accounts of the places which he visited in the course of his journeys:—


The author’s departure from Kirmān Shāhān, 76v. Account of Bağdād, and of the tombs there, fol. 76v. Kāẓimayn, fol. 78r; Hīllah, ʻib.; Najaf, fol. 78v; Sayyid Muḥammad Mahdī Ṭabāṭabāʿī and his descendants, fol. 80v. History of the Wāḥhābis and of their raid upon Karbalā, fol. 83v. Qumm, fol. 88r; Yazdajīrād, fol. 89r; Nahāwand, ʻib.; Hamadān, fol. 90r. The author’s admission to the presence of Muḥammad ʻAli Khān Qājār, fol. 90v; Khān Jahān, ʻib.; Mirzā Abū Ṭalīḥ, Qāḍī of Hamadān, and other ‘Ulamā of that place, fol. 91v; Kāshān, ʻib.; Naʿīn, fol. 91v; Yazd, ʻib.; Muḥammad Taqī Khān and his descendants, fol. 92v. ‘Ulamā of Yazd, ʻib.; Tūn, fol. 93r; Masjīhad, fol. 94r; descendants of Mirzā Mahdī Maṣghḥadī, fol. 95r.

The author leaves Masjīhad for Hindūstān, a.h. 1219 = a.d. 1804, fol. 95v; Bandar-i-ʻAbbās, fol. 96r; Șuḥār, fol. 97v; Maṣqat, ʻib.

Maqṣad 2. The author’s life in India. Description of the Šūbahs of India and the Deccan, fol. 98v. Festivals, rites, manners and customs of India, fol. 103r. Account of Ḥeγā (خنی), fol. 121v.

The author’s stay in Bombay, fol. 121v; account of Mahdī ʻAli Khān Khurāsānī and his descendants, fol. 123v; Tipūs,

Arrival of Muḥammad Nábí Kháñ, ambassador of Persia, in Bombay, fol. 137ª; Mirzá Mahdi 'Ali Kháñ's mission to Persia, fol. 138ª; Missions of Sir John Malcom to Persia, fol. 138ª; interview of the author's father with Sir John Malcom, fol. 139ª; death of Múllá Ismá'il, the author's travelling companion, fol. 141ª; the author's arrival in Mağhí Bandar, fol. 142ª.

The author's journey to Calcutta, fol. 143ª; Jágá Náth, ib.; his arrival in Calcutta, 15th Rabí 'I., A.H. 1221 = A.D. 1806, and description of that city, fol. 143ª.

Journey to Múrshídábád, fol. 146ª; Sheorámpur, fol. 146ª; arrival in Múrshídábád, fol. 147ª; Bahá Begam, fol. 147ª; account of Múrshídábád, fol. 148ª; Maní Begam, fol. 150ª; Niżím-ul-Mulk, ib.; the author's composition of the work entitled قویه ل مورت and his completion of one volume, fol. 150ª; Nawwáb Mír Manklí, Mirzá Abu 'l-Hasan Kháñ and Mirzá Aḩmad, of Isfahán, Mír Isḥáq Kirmáñi and his two brothers, etc., ib.; history of Muḥammad Husayn Khafshání, and of the rising of the Khafshánís, fol. 152ª; Mahtáb Ráí, fol. 158ª; Mirzá Muḥammad Husayn's arrival in Múrshídábád, fol. 158ª.

The author's journey to 'Aẓímábád (Patna), fol. 159ª; Rájmáhal, ib.; Bhágalpár, ib.; arrival in 'Aẓímábád, fol. 160ª; Nawwáb 'Abbás Qlí Kháñ Bahádúr, fol. 161ª; Sayyid Kázím 'Ali Kháñ Bahádúr, son of Nawwáb Sayyid Naqí 'Ali Kháñ Bahádúr Záfar Jang, son of Sayyid Hidayát 'Ali Kháñ Bahádúr Asad Jang, son of Sayyid 'Alim Ulláh bin Sayyid Faydí Ulláh Tábáţábá', fol. 162ª; Mir Muḥammad Mu'min,
son of Mir Muḥammad Yūsuf Bahbahānī, fol. 162ª; Ḥāqā Zayn-ḫl-'Abidin, son of Ḥājī Muḥammad Qazwīnī, ḫā. the author's departure from Āzīmābād, fol. 163ª; Shāhsarāī, better known as Sāsarām, ḫā.; the tomb of Shēr Shāh, ḫā.; Bahārās, its description, fol. 165ª; ‘Alī Ḥażin and his tomb, fol. 166ª.


His journey to Lucknow, and his arrival there, fol. 182ª; the author's life in Lucknow, fol. 182ª; the author's composition of ḥasālāl ṭaḥābī al-‘alāmīn, fol. 187ª. Eminent men of Lucknow: Mullā Muṣīm Kẖāshmirī, Ḥāqā Bāqīr, Mīrzā Ṣafī Qummi and his son, Sayyid Ja‘far Shūstārī, Mīrzā Bāqīr, Mullā Muḥammad, entitled Kẖatā Shūstārī, fol. 188ª. Description of Lucknow, fol. 190ª; Āṣaf-ud-Daulah, fol. 191ª; removal of Mr. Cherry from Lucknow [see History of Āṣafu’d Daulah (Ṭaffrūḥu’n-Ghāfīlīn), by Abu Ta‘lib, translated by W. Hoc, p. 120], and the arrival of Sir John Shore there with the assistance of Ḥasan Rīḍā Kẖān, fol. 196ª; death of Āṣaf-ud-Daulah, Rabi‘ 不克不及 = 1797, fol. 198ª; Nawkāb Wazīr ‘Alī Kẖān, ḫā.; Nawkāb Sa‘ādat ‘Alī Kẖān, fol. 201ª; good treatment of Nawkāb Wazīr ‘Alī Kẖān Bahādūr by the Governor at the time of the former's imprisonment, fol. 201ª; Mullā Muḥammad, son of Mullā Imām Qulī, fol. 203ª; assassination of Mr. Cherry, fol. 204ª; Mullā ‘Alī Bahbahānī's escape from the fort of Calcutta, fol. 205ª. History of Nawkāb Sa‘ādat ‘Alī Kẖān, fol. 206ª; praise of Ḥasan Rīḍā Kẖān, fol. 208ª; account of Mīrzā Ja‘far, fol. 209ª; contest between the British and Daulat Rām Sindhiya, Jasswant
Rāi Holkar and the Jāts, fol. 210<sup>a</sup>; contest between Holkar and Sindhiya, <i>ib.</i>; account of the Sikhs, fol. 221<sup>a</sup>; the author’s return to Fayḍābād, 7th Shawwāl, a.h. 1223 = a.d. 1808, fol. 215<sup>a</sup>.

Journey from Fayḍābād, and arrival in ‘Azīmābād, fol. 221<sup>b</sup>; Henry Douglas (Judge and magistrate of the city of Patna, see Alphabetical List of ... Bengal Civil Servants, compiled and edited by Messrs. Dodwell and Miles, London, 1839, pp. 146–147), fol. 222<sup>b</sup>; Muḥammad Ṣādiq Khān, Mīr Yūsuf ʿAli Khān, Mirzā Rustum ‘Ali, fol. 224<sup>a</sup>. Journey to Murshīdābād, fol. 225<sup>b</sup>; Āqā Muḥammad Ḥasan Khurāsānī’s departure to Persia via Calcutta, fol. 226<sup>a</sup>.

The author’s journey to Jahāngīr Nagar (modern Dacca), fol. 226<sup>b</sup>; Nawwāb Nuṣrat Jang Bahādur, Nawwāb Shams-u’d-Daulah, etc., <i>ib.</i>; the author’s departure from Jahāngīr Nagar and his arrival in ‘Azīmābād, fol. 231<sup>a</sup>; Ḥasan Quli Khān, Mīr Ashraf Ḥusayn, Nawwāb Jān, Mirzā Mahdī Asad-Ullah Khān, fol. 232<sup>b</sup>.

Enumeration of the author’s compositions, fol. 237<sup>a</sup>:

1. ʿUṣūlī shahādiyya memsī μυσόποι μεσομένη, composed in Kirmān Shāhān.

2. Ṣirāh al-anwār dar ṣirāh ʿalī ḥusnateh, bism allah


4. Ṣirāh mukhtasir naqīf az alwla tā jis ḥamal, composed in Qumm.

5. Ṣirāh qawwāb la yeḥāsa, commenced in Murshīdābād and finished in Lucknow.

6. Ṣirāh ġowāb mawsīl mawsīl mawṣūdābād

7. Rā‘ib ʾal-ʿazhara, of which the author began (but did not finish) the composition on the boat during his voyage from Murshīdābād to ‘Azīmābād.

8. Ġowāb alwla kitāb mawṣūd qawwāb ṣirāh qawwāb la yeḥāsa, composed in Fayḍābād within four months.

9. Ṣirāh umma l-musūmī, composed in Fayḍābād.

10. Ġowāb mawsīl fīṣṣ āyān.
The Memoirs and Travels. 185

(11) تاريغ نيلك و ريد ايام, composed in Faydabād at the request of Aṣaf-ud-Daulah's mother.

(12) تاريغ وادات و وفات مادرات اطهار, composed in Faydabād.

(13) تاريغ بعلي مسعود بصفة الأخوان, written in the Deccan.

(14) عقد الجواهر, written in Ḥaydarābād.

(15) رسالة تنبه العدلین, written in Lucknow.

(16) رسالة كشف الريب والمبین عن حكم صلاوة الجمعة والعيدین, composed in 'Azimabād.

(17) مجلد أول مهني كتاب اسمه كمسمي بمراد الاعوال, written during the course of his journey to India.

(18) رسالة كشف الشيبه عن حكم السمعة, written in Bandar-i-'Abbās.

Note about the teaching licenses which the author obtained from the various 'Ulamā, fol. 238*.

Maqṣad 3. General account of Europe, followed by the history, institutions, manners, and customs of the English, and of the establishment of the British power in India, fol. 242*.

Khātīmah: Admonitions to kings and men of position, fol. 351*.

These admonitions should be 12 in number, but this copy contains only 9; the missing 3 are to be found on foll. 272*-273* of the second copy of the same work, described under next number.

A sketch of Persian history from the decline of the Safawi kings to the author's time, which should form the concluding portion of the Khātīmah is also absent here, but is found at the end of the second copy.

A full description of the contents, drawn up by the author, is found at the end, foll. 368–382. In the second copy this same list of contents is to be found at the beginning, foll. 1*–14*.

A copy of the work is noticed in Rieu, i., p. 385.

Written in ordinary, but quite legible, Indian Ta'liq, with the headings in red.

Not dated, 19th century.
No. 629.

 foll. 276; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}; \ 6\frac{1}{4} \times 4$.

The same.

Another copy of the preceding work, beginning with a summary of the contents as described in the preceding notice.

Beginning:—

الحمد لله والصلاة و السلم و آله الخ

The text itself begins on fol. 15v.

Written in ordinary Indian Ta'ilq, with the headings in red.

Dated, A.H. 1225.

A note on fol. 14r says that the collation of the copy was completed at Fatâhah (in Patna), Wednesday, the 27th of Sha'âbân, A.H. 1228.

The note is preceded by a seal, bearing the inscription فيض علي إنا أتا عضرى, and dated A.H. 1224.

Another note on the title-page says that one Sayyid Tafaddul 'Ali of Mugalpârah, Patna, purchased this copy from Fayd 'Ali Khân, on Thursday, the 21st of Sha'âbân, A.H. 1228.

Several impressions of the seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwâshid Nawwâb are found at the beginning and end of the copy.

No. 630.

 foll. 145; lines 22; size $12 \times 7\frac{1}{4}; \ 8 \times 4\frac{1}{4}$.

حبرت نامة سنرا

ՀAYRAT NÂMAH-I-SUFARÂ.

Journal of the author's mission to England in A.H. 1224 and 1225 = A.D. 1809 and 1810, containing a minute account of his doings and sayings, and of the persons with whom he came into contact.

Author: Abu 'l-Hasan, son of Mirzâ Muḥammad 'Ali Shîrázî, أبو الحسن ابن ميرزا ميرزا محمد علي شيرازي

Beginning:—

بر سياحان روزگار و جهان دیدگان تجریه کار الع
The author was, as Dr. Rieu, p. 386, says, the original of the Persian ambassador so cleverly portrayed by James Morier in his "Haji Baba in England." We learn from the preface that he was sent on his mission to England by the Persian king Fath 'Ali Shâh Qâjâr (a.h. 1211–1250 = a.d. 1797–1834). He obtained the king's 'permission' for his journey on Tuesday, the 22nd of Rabî‘ I, a.h. 1224 = a.d. 1809, and set out on the same day from Teherân. He began his return journey from England on the 18th of July, 1810, and reached Persia by way of South America and Bombay. The last date mentioned in this copy is Tuesday, the 10th of Šafer, a.h. 1225 = a.d. 1810. He returned from England with Sir Gore Ouseley, and was accompanied on both journeys by James Morier, who has given an account of them in his First and Second Journey through Persia, published in 1812 and 1818. After his return he was honoured with the title of Khân by Fath 'Ali Shâh. In 1815 he was sent as Persian envoy to the court of St. Petersburg, in 1818 as envoy extraordinary to the court of St. James, and was subsequently appointed Minister for Foreign Affairs.


The title of the work, given in Rieu and others, is Ḥayrat Nâmah, but in the preface, as well as in the colophon to the present copy, it is called Ḥayrat Nâmah-i-Sufarâ. Written in fair Nasta'liq. The dates of the entries, written as headings, are in red.

The colophon, dated Tuesday, 8th Šafer, a.h. 1228, says that the copy was written by order of Sir Gore Ouseley, the English ambassador:

"تست الكتاب بعون الله الملك الوهاب حسب الفرندة سرکار جلالة آثار مصير كبير دولته عليه الكلیس سر گور اوزلي برونک بسیوند این اوراق كه مسمی جهربنت نامه مصرفس میرادیس و بتاریخ منه هشتم شهر صفر سنة 1238 مطابق لهم ماد فیوری منه (sic) بنام اختیام پذیرفت - ۱۸0."
No. 631.
fol. 124; lines 14; size 8 1/4 × 6; 5 1/2 × 3 1/2.

ZUBDAT-UL-AKBÂR FÎ SAWÂNIH-IL-ASFÂR.

A rare and interesting work, containing a narrative of the author’s journey to Arabia and Persia.


Beginning:—
سیبانان الذي اسی بعیده لیلی من السعد العمای... اما بعد

The author, originally belonging to Dihlawi, was a resident of ‘Azîmâbâd (Patna). The prose in this work is largely interspersed with poems of his own composition, and in these he adopts the poetical nom de plume Maftân مفتون. He dedicates the work to the Wazîr Amin-ud-Daulah Nâšir Jang, whom he eulogises in the preface and to whom he addresses a poem on fol. 3ª.

According to the author’s statement in the preface, fol. 4ª, the work is divided into three Muḥiṭs, each subdivided into several Anhâr. The library possesses only the first two Muḥiṭs, in two separate volumes. The present MS. comprises the first Muḥît, subdivided into nine Anhâr, as follows:—

Nahr I. The author’s departure from ‘Azîmâbâd, 8th Rabi’ II, A.H. 1241 = A.D. 1826, fol. 5ª. His journey to Calcutta by boat. Account of Bârh, fol. 6ª; Bhâgalpûr, fol. 6ª; Râjunâhal, fol. 6ª; Hugli, fol. 7ª.

Nahr II. His stay in Calcutta; description of that city, fol. 8ª.

Nahr III. Departure from Calcutta; his difficulties, fol. 12ª.

Nahr IV. Voyage to Jiddah. Account of Kâlí Saylân; its curiosities, fol. 14ª.

Nahr V. Account of Mokhâ, fol. 31ª.

Nahr VI. Arrival in Jiddah; its description, fol. 39ª.

Nahr VII. Journey to Madînah; description of that city, fol. 53ª.

Nahr VIII. Journey from Madînah to Makkah, fol. 77ª.

Nahr IX. Arrival in Makkah; account of that city; description of the Haram, tombs, mosques, and other places of sanctity, fol. 77ª.
The volume, which contains the first part of the narrative, closes here with the author’s return to Jiddah, where he stayed in the house of Mir ‘Abd Ullah.

At the end of this copy is found a chapter comprising the author’s instructions and directions to the three classes of pilgrims and travellers, viz. the rich, those of moderate means, and the poor. In this the author points out the difficulties of the journey at different places, the means of comfort and necessary provisions for travellers, the care and precautions which they should take at some places, and so forth.

Written in Indian Nasta’liq, within gold-ruled borders, with a modern illuminated frontispiece and a faded double-page ‘Unwân at the beginning. The headings are written in red.

The colophon, dated ‘Aẕimābād, 25th Rajab, A.H. 1246, says that the MS. was written at the author’s request by his brother Mirzâ Amir ‘Ali of Shâhjâhânābâd, then residing at ‘Aẕimābād:

The MS. is water-stained. Some folios at the beginning are loose.

No. 632.

foll. 178; lines 14; size 8½ × 5½; 5½ × 3½.


Beginning:—

It consists of seven Anbâr, as follows:—

Nahr I. (without heading). Account of the author’s voyage from Jiddah to Muscat, fol. 5ª.

Nahr II. Account of Muscat, fol. 12ª.
Nahr III. Departure for Mashhad, 24th Rabi' II, a.h. 1242 = a.d. 1826, fol. 32b; Shiraz, fol. 36b; Hafiziyah—description of the tomb of Hafiz, fol. 53b; Sa'diyah and the tomb of Sa'di, fol. 54b; Kazarun, fol. 65b.

Nahr IV. Journey to Isfahan, and account of the places visited on the way to that city, fol. 72b; description of Isfahan, fol. 178b.

Nahr V. Journey to Teheran, fol. 103b; Kashan, fol. 106b; Nasrabad, fol. 107b; Qumm, fol. 108b; Teheran, fol. 116b.

Nahr VI. Stay in Teheran. Short history of Fat'h Ali Shah and his sons, with a brief account of the disturbances which took place at the time (a.h. 1242 = a.d. 1826) in connection with Russia, fol. 121b.

Nahr VII. Journey from Teheran to Mashhad, fol. 137b; Simnan, fol. 142b; Damghan, fol. 146b; Nishapour, fol. 151b; Mashhad, fol. 154b.

The MS. ends with a topographical account of Mashhad and a detailed description of the sacred tomb of Ali Musi Ridâ (the eighth Imam of the Shi'aah), which he visited on Monday, the 8th of Dul-hijjah, a.h. 1242 = a.d. 1826.

In the concluding lines, fol. 177b, the author tells us that after visiting the Imam's tomb he returned to Teheran on Friday, the 7th of Safar, a.h. 1242, and that he will give a further account of his journey in the third Muhi't:—

The narrative is interspersed throughout with poems composed by the author in praise of the sacred places, tombs, etc., as well as in commemoration of the dates of his visits to some of the places. Topographical and historical accounts of principal buildings and sacred places, particularly of those at Makkah and Mashhad, are given in detail. Curiosities, peculiarities of countries and the manners and customs of their inhabitants, and other interesting information, have been generally noted down. Short notices of the persons whom the author happened to meet in the course of his journey are also given.

A valuable copy, because written by the author himself. Fair Nasta'liq within gold-ruled borders, with a tasteless frontispiece of modern type and a double-page floral Unwan at the beginning. The headings are written in red.
The colophon, dated Wednesday, 9th Jumada II., A.H. 1249, runs thus:

The author's seal, bearing the inscription "عبد الراجي علي مرزا حاجي," is found at the beginning and end of the copy.

The following Arabic verses, composed in praise of the work by Aḥmad bin Muḥammad ul-Yamani, commonly called Shirwānī, are written in his own hand on the title-page:

The author of the above verses is evidently identical with the author of the famous work Nafhat-ul-Yamani, printed in Calcutta, 1861; lithographed in Bombay, A.H. 1286 and A.H. 1297; Hugli, A.H. 1257.

The MS. is loose in the binding.
GEOGRAPHY AND COSMOGRAPHY.

No. 633.

foll. 264; lines 19-23; size 12 × 7½; 7½ × 4½.

نَزْهَة التَلْبُوب

NUZHAT-UL-QULÛB.

The well-known cosmographical work, dealing more especially with the geography of Persia.

Author: Ḥamd Ullah bin Abi Bakr bin Ḥamd ul-Mustanfi ul-Qazwini.

حمد الله بن أبي بكر بن حمد المستوفي القلوبي

Beginning:

جُهُون وَاَهْب مَوْاهِبُ بَيْنِ عَلَبِ عَلَلْ كَلْمَتَهُ كَمِبْدَعِ مُشْتَرَعَاتِ وَمِشْتَرَعِ مُبْدِعَاتِ اسْمُ آلَّ

The author, who has been already mentioned, No. 453, as the author of the Tārīkh-i-Guzidah, tells us in the preface to the present work that he compiled this work from the following four Arabic works:

(1) صُورَ اقْالِيمِ بِتَالِيْفِ اَنْيَ زَيْدُ اَبُو اَحْمَدِ اَبِي شِهَلِ البَلْمِي
(2) كُتَابَ الْبَيْكَانِ بِتَالِيْفِ اَحْمَدُ بْنِ اَبِي عِبَدِ اللَّه

Rieu i., p. 418, reads: كُتَابُ الْبَيْكَانِ (a reading also found in a copy in the Bāhār Library), and holds that it is perhaps the Kitāb-ul-Buldān of Aḥmad bin Abī 'Abd-illah Muḥammad al-Barqī.
The author of the last work is not mentioned, and a space for the insertion of his name is left blank. In the Bûhár Library copy the words بعضا استادان, written in red, are found in place of the author's name.

Hamd Ullah also mentions several other works which he consulted for the present composition.

The exact date of the completion of the work is not given, but a.h. 740 = a.d. 1339 is mentioned in several places as the current year. The work is divided into a Fâtiḥah, three Maqâlât, and a Khâtâmah, described in detail by Rieu, loc. cit.


The third, or the geographical, part of the work has been edited by G. Le Strange in the Gibb Memorial Series, 1915, and a translation of the same by him is in preparation.

Written in fair Nasta'liq, within gold and coloured ruled borders, with a faded head-piece.

Dated a.h. 1314.

Scribe غلام حسن جواهر رضي
Beginning:—

The translator's name is not mentioned anywhere. According to the colophon in the second Vienna copy, the translation was completed in Jumādā I, a.h. 890 = A.D. 1485; but the date of transcription of the present copy, as given in the colophon, is 10th Rabi‘ II, a.h. 840 = A.D. 1436. This shows that a.h. 890, given in the Vienna copy, is the date of its transcription and not of the completion of the translation.

The work begins with the original Arabic preamble. The dedication to ʿIzz-ud Din Shāpūr bin ʿUṣmān, mentioned by Rieu ii., p. 463, is not found in this copy.

The present version, with all the illustrations, was printed in Lucknow, a.h. 1284; another edition was lithographed at ʿAṣharān, a.h. 1264. See Trübner's Record, No. 45 (May 15, 1869), p. 467; W. Fetsch, Berlin Catalogue, p. 367; Ethē, Bodl. Lib. Cat., Nos. 397 and 398; Ethē, India Office Lib. Cat., Nos. 712 and 713; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrētomathie Arabe, 1st ed., iii., p. 414; Ḥāj. Khal., iv., p. 188; etc. The Arabic text has been edited by Wüstefeld, Göttinens, 1849 (Zakariya ben Muhammad ben Mahmud el-Cazwini's Kosmonographie, Die Wunder der Schöpfung, Erster Halbland, Leipzig, 1868.)

The colophon runs thus:—

The translator, who calls himself ʿAbd-ur Rashid, surnamed Bayazid ul-Bushnaki, ʿAbd ar-rashid al-mudfaw wa-yazid al-bushnaki, says in the preface that he made the present translation by order of some royal personage, who is introduced to us only by honorific titles covering more than two
pages. The work is defective towards the end, and breaks off with the following words:

ود رزه و و زين يه هودا هودرا هزون مي دهد و ترنيه
فرزند هود يجوردين سورمانا ميکند و اما خواص ...

Both the works, written in learned Nasta'liq, by one and the same scribe, contain drawings representing the constellations and animals. There is an illuminated head-piece at the beginning of the first work.

No. 635.

foll. 31; lines 27; size 10 × 6\frac{1}{4}; 8 × 4\frac{1}{4}.

\textbf{\textit{‘Ajâib-\textit{ul}-Buldân.}}

A compendium of Cosmography.

Beginning:

شكر و سياس و حمد بيلجاس موصاليي را كه تناش قدريه أو به
پرکار تصوير و بقلم تقدیر صفحت افاذک را بدرر سپیمین توانب و
لواب بطيارسه آل

Neither the name of the author nor the title of the work is given in the body of the work, but on the title-page the MS. is endorsed as \textit{نسخة \textit{عجائب البلدان}}. The date of composition also is not given, but from the date A.H. 968 = A.D. 1560, incidentally mentioned on fol. 8, we can infer that the work was written in, or after, that year. The author occasionally refers to the صور الآفاق, and most frequently to the جهای الغرب.

The work is divided into a Muqaddimah, three Maqâlahs, and a Khâtîmah, as follows:—

Muqaddimah. On the notions of geometry, fol. 1. 1.

Maqâlah I. On Eras, viz. the Rûmî, the Arabic, the Persian, and the Jalâlî, fol. 2. 2.

مثال اولی در معرفی میدان سالارا و تواریخ.
Maqālah II. The spheres, heavenly bodies and elements, divided into ten Fāṣls, fol. 3v.

مثاله دویم در معرفت هیئت الهاء افعال و کوکک بطوری اجمال

Maqālah III. The inhabited quarters of the globe, and the climates, fol. 9r.

مثاله سوم (دویم در معرفت زمین و اقسام او باقیمانه

Khātīmah. The geographical portion, fol. 23r.

خانه (مثاله سیم در تعداد بلاد و ولایات و جبال و جنگل و انهر و پناهی که در ربع مسکون است.

A map of the world is given at the end.

Written in learned Nāshī, the headings in red, with a small illuminated head-piece.

Not dated; apparently 17th century.

No. 636.

coll. 415; lines 25-31; size 103/8 × 63/8; 8 × 43/8.

HAFT IQLĪM.

A geographical, historical, and biographical encyclopaedia.
Author: Amin Aḥmad Rāzī, امین احمد رازی.
Beginning:

پنجم هر کجا کنی چینی آرد پدید

Amin Aḥmad Rāzī, better known as Amin Rāzī, was a native of Ray, and belonged to a respectable family of that place. Many of his relatives and ancestors were men of great literary attainments and held influential offices at royal courts. His father, Khwājah Mirzā Aḥmad, was the
Kalântar (Mayor) of Ray under Shâh Tahâmasp Safawi (A.H. 930-984 = A.D. 1524-1576). His paternal uncle, Khwâja Muhammad Sharif, commonly known as Hijri Râzi (d. A.H. 984 = A.D. 1576), has already been mentioned in this catalogue, vol. ii., No. 244, in connection with a copy of his very rare Diwân. The celebrated Ittimâd-ud-Daulah, father of the famous Nûr Jâhân Begam, and the all-powerful Wazir of Jahângîr, was the first cousin of our author. Writing of Âghrah, Amin shows praises upon Akbar, of whom he speaks in the present tense.


The author completed the work, after six years, in A.H. 1002 = A.D. 1593, for which he gives the chronogram 

The work is divided, as its title would suggest, into seven Climates. Under each country or town the author gives an account of the place and its history, followed by biographical notices of eminent Ulamâ, saints and poets to whom it has given birth. To these last the author has devoted the largest space, giving us biographical sketches of more than 1550 writers and quoting copiously from their writings.

Contents:

First Iqlim, fol. 2r.
Second Iqlim, fol. 11r.
Third Iqlim, fol. 32r.
Fourth Iqlim, fol. 161.
Fifth Iqlim, fol. 339r.
Sixth Iqlim, fol. 392r.
Seventh Iqlim, fol. 407r.

The original work is followed by a fragment of the Akhlâq-i-Nâsiri, viz. the sixth Fâṣl of the third Maqâlah, occupying fol. 409-415.

The copy bears occasional marginal notes and emendations. Some folios at the beginning are misplaced.

Written in fair Nastâ’îq, except foll. 409-415, which are written in bold Nim-shakast, and foll. 2-3, written in ordinary Ta’lîq.

Not dated; apparently 17th century.
No. 637.

foll. 630; lines 17; size 10 1/2 x 7 1/2; 7 1/2 x 5 1/2.

١٩٨

PERSIAN MANUSCRIPTS.

Hadîqat-ul-Aqâlîm.

A very extensive geographical encyclopaedia, containing a detailed description of the seven climates, with many historical, biographical, and literary records.

Author: Murtaḍâ Ḥusayn, known as Allâh Yâr 'Uṣmânî Balgrâmî, مولضي حسيمن المغاطب الله يار عثمانی بالقرامي.

Beginning:—

حمد بیصد مر خداي عز و جل که لسان عالمیان در آدای حکمر

The author, who was born in Balgrâm, A.H. 1132 = A.D. 1719, tells us in the preface that in his tenth year, A.H. 1142 = 1723, he entered the service of Mubâriz-ul-Mulk, the Šûbahdâr of Gujarât, and, till A.H. 1187 = A.D. 1773, successively served under the following distinguished Indian Âmiris: Sayyid Sa'ādat Khân and his son-in-law Šafdar Jang, Šûbahdârs of Oude; Muḥammad Kâzîm Khân, Nāzîm of Bengal; 'Ali Quli Khân Dâ.figstânî, the author of the well-known work Riyâdus-sâlâr, noticed later on in this Catalogue; and Ahmād Khân Bangash, Ra'is of Farrukhâbâd. In A.H. 1190 = A.D. 1776, he obtained an introduction to Captain Jonathan Scott, who appointed him one of his Munshi, and requested him to write the present work.

The author follows in the main the system of Amin Râzî's Haft Iqlîm, but deals at considerable length with India, giving full historical accounts of the latest period, particularly of transactions in Bengal, Oude and Bihâr.

Contents:—

Preface, fol. 1\(^{a}\).
First Iqlîm, fol. 4\(^{a}\).
Second Iqlîm, fol. 28\(^{a}\).
Third Iqlîm, fol. 154\(^{a}\).
Fourth Iqlîm, fol. 424\(^{a}\).
Fifth Iqlîm, fol. 501\(^{a}\).
Sixth Iqlîm, fol. 519\(^{a}\).
Seventh Iqlîm, fol. 553\(^{a}\).
GEOGRAPHY AND COSMOGRAPHY.

The seventh Iqlim concludes with a sketch of European Geography, translated from the English of Captain Jonathan Scott.

The Supplement, fol. 628², written by the author in a. h. 1202 = A.D. 1787, contains an account of the divisions of the globe according to Ptolemy.

Each Iqlim is preceded or followed by a table of its contents.


The work has been lithographed in Lucknow, 1879 and 1881.

Written in fair Indian Ta'liq, with the headings in red. Additional notes, taken from the Â‘in-i-Akbari, Mufarrih-ul-Qulûb, etc., are found in the margins towards the beginning of the MS.

Dated 1253 Faqîl.

Scribe: ممنون لعل Mannû La'î, of Diwân Maḥallah, Patna.

No. 638.

foll. 471; lines 22; size 14½ × 8½; 10½ × 5½.

The same.

Another copy of Murtaḍâ Ḥusayn’s Ḥadīqat-ul-Aqālim, beginning as usual.

First Iqlim, fol. 4⁰. Fifth Iqlim, fol. 377⁰.
Second Iqlim, fol. 21⁰. Sixth Iqlim, fol. 380⁰.
Third Iqlim, fol. 117⁰. Seventh Iqlim, fol. 432⁰.

Written in fair Nasta‘liq, within coloured borders, with the headings in red. Each section begins with an illuminated head-piece and floral designs on the margins. The MS. is water-stained.

Dated 27th Rabî’î, a. h. 1218.

Scribe محمد أمين بيك Muhammad ‘Amin biyukh.
No. 659.

foll. 112; lines 23; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{2}$.

The First and Second Iqlims of Murtudā Ḥusayn's Ḥadiqat-ul-Aqālim, beginning as above.
First Iqlim, fol. 3º. Second Iqlim, fol. 21º.

No. 640.

foll. 113–331; lines and size, same as above.

The Third Iqlim of the Ḥadiqat-ul-Aqālim.
Beginning:—

اين اقليم ازم جاپيسه كه روز دراژش ميزده ساعت الح

The colophon is dated 16th Rabî'I, A.H. 1218.

No. 641.

foll. 332-484; lines and size, same as above.

The Fourth, Fifth, Sixth and Seventh Iqlims of the Ḥadiqat-ul-Aqālim.
Beginning:—

اقليم جهارم تعلق به افتتاب دارد و دروسط معمور عالم وممسك

ارراف اولاد بني آدم اسم الال


Nos. 639-641 are written by one and the same scribe, in ordinary Indian Ta'liq, within coloured borders, with the headings in red. Each Iqlim begins with an illuminated head-piece. The seals of Khwurshid Nawwāb and Nawwāb Vilāyat 'Ali Khān, of Patna, are affixed at the beginning and the end of each copy.

Not dated; latter half of the 19th century.
No. 642.
fol. 140; lines 14; size 8 × 4½; 5½ × 2½.

شجاع حيدري

SHUJÂ' I-HAYDARÎ.

A work dealing with the wonders and curiosities of various countries.
Author: Muhammad Haydar, محمد حيدر
Beginning: —

سياسي بعذاب مرض عالي با دندنه زمان و آسمان را در
هوا معلق داشته آلی

After eulogising Nur-ud-Din Muhammad Jahângîr, who is stated to
be the reigning sovereign, the author tells us in the preface that he
based the present composition on the reports of several reliable persons,
who were sent by Prince Muhammad Sultân Shujâ' to distant countries
with a view to ascertaining the wonders and curiosities of the world.
The author then adds that on that occasion he was himself ordered by
that prince to go, on two years' leave, in the company of Sayyid 'Alâ-ud-
Din, to Kashmir, Tâshkand, Irân and Turân. He further tells us that
the prince was very much pleased with the present work, and that after
styling it "Shujâ' I-Haydari" gave it a place in his private library.

The above statement of the author seems to be quite unfounded.
Shujâ', who was born in A.H. 1025 = A.D. 1616, was only eleven years
of age at the time of Jahângîr's death. Dr. Rieu, who notices a copy
of the work, vol. i., p. 427, justly remarks that "the mere fact that
Shâhjahânâbâd, which was founded in A.H. 1049 (A.D. 1639), is mentioned
in the body of the work, betrays its late origin."

The style is bad and irregular in form, and the work consists of silly
accounts and legendary fables of little or no consequence.

Another title given to the work in the colophon is

-عجائب البلدان

- تمام هد کتاب شجاع حيدري مسمى بعجائب البلدان

Written in ordinary Indian Ta'liq within gold and coloured borders,
with an illuminated head-piece.

Not dated; middle of the 19th century.
ITINERARIES
AND TOPOGRAPHY.

No. 643.

A history and topography of Madinah.

Author: 'Abd-ul-Haqq Dihlawi, (d. a.h. 1052 =
A.D. 1642).

Beginning:—

The author, who has already been mentioned (Nos. 490 and 537),
says in the preface to the present work that he commenced its com-
position at Madinah, a.h. 998 = A.D. 1589, and completed it at Dihli,
a.h. 1001 = A.D. 1592.

The full title of the work, given in the preface, fol. 7r, is جذب القلوب
القلوب إلى ديار المعروب

It is divided into seventeen Babs or chapters, as follows:—

1. fol. 7r.

در عدد اسماء ابن بلدة عظيم السكان زادها الله

تعظيمًا و تسريفاً.
2. fol. 15°.

در ذكر فضائل و معامد وي كه باحديش و آثار
ثوب رسيدة -

3. fol. 43°.

در اغبار سكان این يقعه كرامتب نفیان در قديم الزمان -

4. fol. 51°.

در اليعاد فاعله قدوم سيد كايناده بدين بلده جامع
البركانه -

5. fol. 55°.

در هجره نموهن سيد المرسلين از مكة معظمه بدين
بلده مطيةب مكرمه -

6. fol. 77°.

در كيفيت عمليب مسجد شريف نبوي و ساير
مقامات شريفه -

7. fol. 91°.

در بيان مهمله از تفيرات و زياذتهاي كه در مسجد
شريف بعد از آتخصيب صلى الله عليه وسلم زاه يافته -

8. fol. 102°.

در ذكر بعضي از فضائل مسجد شريف و روضه متييف
آتخصيب صلى الله عليه وسلم -

9. fol. 108°.

در ذكر عمليب مسجد قبا و بيان ساير مساجد نبوي
صلى الله عليه وسلم -

10. fol. 123°.

در ذكر بعضي ابار مستوركه كه بشرف عضور فايض
النور مشهور و معروف اند -

11. fol. 130°.

در ذكر بعضي اماكن شريفه كه دار ما بين مكة و مدينة
مشهور و معروف اند -
در ذکر فضائل معتبره شریفه پیچیده و مگایر آن

در بيان فضائل جبل اعد و شهدای آن و ضوان
الله عليهم اجمعین

در فضائل زیارت عضرب سید الانام و ائتمام عیاسه
الانیبا عليه و علیهم الصلوة و السلام

در بیان حکم زیارت قبر شریف از وجوه و استحباب
و بیان توسه و استعداد از آنجانه جسم مأب

در آداب زیارت حضرت سید امام و ائتمام در آن
عالیمقام و رجوع بوطن بالبیم والسلام

در ذکر فضائل و آداب صلاة بر سید کانئامه عليه
اهل الصلوة و ائتمام ائتمام ائتمام بیب

A copy of the work is noticed in Rieu, iii., p. 1055. It has been printed in Calcutta, A.H. 1273.

This copy, valuable for its age, is dated 9th Şafar, A.H. 1048, i.e. four years before the author's death.

Written in fair Nasta'liq, within gold-ruled borders, with an illuminated, but faded, head-piece. The headings are written in red throughout.

Scribe: عبد الدستار

A note on the fly-leaf, partly disfigured and rendered almost illegible, evidently by some deliberately mischievous hand, states that altogether three books and two treatises (all being the composition of the present author and some in his own hand) were bound together in one volume, and that the present book has been separated from the others. This note, as far as it can be read, runs thus:—

این مجموعه لطیفه که منتشر بر مه کتاب و دو رسائل از تصرفایه
شیخ کامل عالم عامل شیخ عبد الحق دهلیوی قدس سره اسم و بعضی
مزین بخش شریف آن بزرگوار اسمه.
A mutilated seal of a noble of 'Alamgir's time is found on the fly-leaf at the beginning. This is followed by a note which records the price of the MS. as fifteen rupees. Another seal of one حسین موسی is found in different places. Several notes and 'Ard-iddahs are found at the beginning and end of the copy.

No. 644.

fol. 181; lines 19; size 9 x 5; 6¼ x 3¼.

The same.

Another copy of the preceding work.

Written in ordinary Naskh, within red-ruled borders, with the headings in red.

The colophon says that the scribe, ملا مسعود میلکوئی, completed the transcription of this copy on the 3rd of ذوالحجة, a.h. 1102.

No. 645.

fol. 95; lines 10; size 9¼ x 7¼; 6 x 4¾.

تاريخ آکرد

TÂRÎKH-I-ÂGRAH.

An account of the Tâj Mahal, and some other principal buildings, mausoleums, mosques and monuments in Agra.

Beginning:

آورده انت که ماهنگان پاره داشته اید یکی دارا
شکوه دوم شاه شجاع سیو مورنگی زیب عالمگیر پهناز مراد

The name of the author or the date of composition of the work is not given anywhere; but the copies extant show that none of them was written earlier than the 18th century. The author, who wrote the work most probably long after the construction of the Tâj, does not mention his sources of information. He begins the work, without a
preface, with an account of the origin of the Tāj, which, however, seems to be fictitious. It is related that immediately before the birth of Dahr Arā she was heard crying in her mother Muntāz Mahal’s womb. This incident was taken to be a bad omen, and the inference drawn from it was that the mother would lose her life soon after the birth of the child. Thus grieved, Muntāz Mahal sent for Shāh Jahān and expressed her wish for two things. Firstly, she requested the king not to take any additional wife; secondly, she wished him to erect a building on her grave the like of which the world had not seen. The emperor granted both the requests. It is said here that after the death of the Begam her body was preserved for six months in a place close to the Tāj.

Arjumand Bānū Begam, better known as Muntāz Mahal, was born on the 14th of Rajab, a.h. 1001 = a.d. 1592, was married to Prince Khurram, afterwards Shāh Jahān, a.h. 1021 = a.d. 1612, at the age of twenty, and gave birth to fourteen children (eight sons and six daughters), seven of whom died in infancy. She died in child-bed, only a few hours after the birth of her last daughter, Dahr Arā, on Wednesday, the 17th of Dul-qa’dah, a.h. 1040 = a.d. 1630. The date of her death is expressed by the following chronogram, composed by Bibadal Khān Gilāni of Shāh Jahān’s time:

جابی ممتاز محل جنس باد

She was the favourite of Shāh Jahān, and a constant companion of the emperor. Shāh Jahān’s historians relate that the emperor was deeply grieved by the Begam’s death, so much so that he did not appear in the audience for one week, and for two years abstained from kingly robes, music and amusements.

The work is variously known as تاریخ روضه تاج لي بی - تاریخ آکرده etc.

Contents:—

Account of the death of Muntāz Mahal, fol. 1\*.  
Verses composed by Shāh Jahān in praise of Muntāz Mahal’s tomb, fol. 7\*.  
Inscriptions of the tomb of Akbar at Sikandarah (without heading), fol. 10\*.  
Inscriptions on some large guns and on a throne in the fortress of Akbarābād, fol. 15\*.  
Inscriptions on the tomb of Shāh Jahān, fol. 19\*.  
Inscriptions of the Motī Masjīd, fol. 22\*.  
Inscriptions of the Diwān-i-Khās, fol. 25\*.  
Account of the stones used in the construction of the Tāj, fol. 28\*.
List of the architects employed for the Tāj, fol. 28a; weights and measurements of the stones and the wood, fol. 28b.
Account of the climate of Āgrah, fol. 31a.
Inscriptions on the fortress of Akbarābād, fol. 31b.
Account of Akbar's visit to Khwājah Mu'in-ud-Dīn Chishtī and Salīm Chishtī, fol. 34a.
Chronology of Timūr and his descendants down to the time of Prince 'Alī Gauhar, fol. 38a.
Inscriptions on the gate of the Tāj, and measurements of the various parts of the building, and statement of the sums spent on their construction, fol. 40b.

The MS. contains forty-five illustrations, of no special merit, representing the principal buildings, monuments, etc., at Akbarābād. They are to be found on foll. 1b, 2b, 3b, 5b, 8a, 11b, 13b, 16b, 17a, 18a, 20b, 23b, 26b, 27b, 32b, 35b, 37b, 39b, 41b, 44b, 48a, 52b, 55b, 59b, 64b, 68b, 74b, 78b, 81b, 86b, 90b, 94b and 95b.

Written in ordinary Indian Ta'ilq, with the headings in red.
Not dated; 19th century.

---

No. 646.

foll. 109; lines 7; size 10 × 6; 6\(\frac{3}{4}\) × 4.

The same.

Another copy of the preceding work.

Written in ordinary Indian Ta'ilq, with the headings in red.
Dated 26th Rajab, a.h. 1249.

---

No. 647.

foll. 30; lines 7; size 9 × 6\(\frac{3}{4}\); 5\(\frac{3}{4}\) × 3\(\frac{3}{4}\).

The same.

Another copy, beginning with the heading:

احوال غلامه بالله بیکم مقاطع به منتاز محل عرف تاج پی بی
اهلیة شاهچهان باذشناء غازی آل
The usual beginning: آورده اند که شاهیهان بادشاه آیه، is found on fol. 2v.

Written in fair Ta'ilq, with the headings in red.
Not dated; 19th century.

No. 648.

foll. 224 (pp. 447); lines 13; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.


tfrihum al`umara

TAFRIH-UL-`IMARAT.

A very useful and interesting work, containing a topographical and historical account of the principal public buildings, mausoleums, mosques, gardens, etc. of Akbarâbâd (Agra), especially those built by Akbar and Shâh Jâhân.

Author: Lâlah Sil Chand.

Beginning:—

سيّطان الله ذَرُّة بِيباتِ رَآهِضِر خُوْرْشِيدِ دِسْتَکَاه عَزِر

طَراْزیِسَه و خُوْرْشِیدِ جِهانِتِبِ رَآ الْه

We learn from the preface that Mr. James Stephen Lushington (who was acting collector and magistrate in Agra, 1825 and 1826) issued an appeal to the pupils of the Agra Government College, to furnish him within two months with a topographical account of the buildings of Agra. The author, a pupil of the said college, complied with the request and compiled the present work from various sources. Rieu, iii., p. 958, mentions a treatise on the same subject, entitled احوال شهر اکبر آباد, written by Mânîk Chand, a student of the same college, for the same Mr. Lushington.

Contents:—

A eulogium of the Governor-General of India, p. 6.
Eulogium of Mr. Lushington, and the cause of the present compilation, p. 7.
History of Akbarâbâd, p. 11.
‘Imarat-i-Chihl Sitán (Building of Forty Pillars), p. 32.
The buildings in the Fort, p. 46.
Moti Masjid, with the inscriptions, p. 60.
Akbar's buildings, p. 70.
Account of the Amirs and nobles from Akbar's time down to
the British occupation (تذکر), p. 73. The twenty-third
year of the reign of Akbar II. (A.H. 1244 = A.D. 1828) is
called the current year.
'Imādpūr, p. 98.
Tāj Mahal, p. 103.
Letters and Farmāns of Shāh Jahān, 'Ālamgir, Dārā Shikūh,
etc., p. 118.
Tomb of Sayyid Jalāl Bukhāri, p. 147.
House of Khān 'Ālam, p. 148.
House of Todar Mal, p. 149.
House of Rājāh Mān Singh, p. 151.
Account of the houses of Khān 'Ālam, p. 148; Todar Mal, p. 149;
Rājāh Mān Singh, p. 151; Mahābat Khān, p. 152; Himmat
Khān, īb.; and of Islām Khān Rūmī, p. 152.
Mādhopur, p. 154.
Residential places of Dārā Shikūh, p. 157; Sulaymān Shikūh,
p. 163; Ḫāz Bākhsh, p. 164; ʿAṣaf Khān, p. 169.
Mubārak Manzil, p. 179; house of Shā'istah Khān, p. 181;
Bahman Yār Khān, īb.; Jaʿfar Khān, īb.; tomb of Shā'istah
Khān, 182; house of Nawwāb Qāsim Khān, īb.; Suhāg-
pūrah, p. 183.
History of Jodāh Bāj, the mother of Shāh Jahān, p. 184.
House of Khāli Khān, p. 188; gardens of Sheo Dās, īb.;
Ḥākim Kāzim 'Ali Khān, p. 189; tomb of Nawwāb Jaʿfar
Khān, īb.; house of Shujāʿat 'Ali Khān, p. 191; Bāg-i-
Maḥtāb, p. 194; Moti Bāg, p. 201; garden of Qāsim
Khān, īb.; houses built by Mūsawi Khān, p. 202; garden
of Ajmūrī Khān, p. 204; garden of Shāh Nawās Khān, p. 205.
Mausoleum of Ittimād-ud-Daulah, p. 208; garden of Sultān
Parviz, p. 210; garden of Ḫanbeli Sahilli, p. 213; garden
of Wazir Khān, p. 215; tomb of Nawwāb Afḍal Khān,
p. 216.
Shāh Jahān's letter to the King of Tūrān, p. 218; to Shāh
Ṣafī, p. 222.
Description of Indian fruits, p. 232.
Tank, garden and houses of Chandarbān, p. 253; garden of
Abad Ārā Begam, p. 271; garden of Gul Badan Begam,
p. 272; Nūr Manzil Garden, p. 276; Bāg-i-Khān, p. 282;

History of Khân Jahân Lodi, p. 328.


Akbar’s mausoleum at Sîkandarah, and its inscriptions, p. 394.

Buildings of Râjah Birbar, p. 415.

Tomb of ûlîbâr Khân, p. 417; gardens of Ârâm Bânû Begam, Shukr-un-Nisâ Begam, Shahrwâl Begam, Dilârâm Begam,
and Chamani Begam, p. 417; tomb of Ṣalāḥat Khān, p. 419; gardens of Bhūrī Begam, Kām Bhawan, Dil Sitān Bānū Begam, ʿĀẓam Khān Kōkaltash, Wazīr Khān, Māh Begam, Malikah Jahān, Shahzādi Khānīn, and Bāg-i-
Sāyāh-i-Jahāngīrī, p. 420.
Buildings at Fatāhpūr, p. 426.
Garden and house of Faydī, p. 441.
House of Rājah Bir Bar, p. 443.
Jauhari Bāzār, p. 446.

A copy of the work, entitled احوال عمارات مستغرق العالجة, is noticed in Ethē, India Office Lib. Cat., No. 731. Another, of thirty-eight folios (most probably an abridgment), called حائلات أكبر آباد, is mentioned in Rien, iii., p. 1031. It is also known as كتاب عمارت. In the colophon of the present copy it is styled

تیرم بيد نسخه تیرم العمارت من التصريف لله ميلودد طالب علم
مدرسه منكر دولتمدار

Written in fair Indian Taʿliq. The headings and the names of places described are written in red.

An index of the contents, occupying eleven pages, is given at the beginning of the copy. The MS. bears marginal notes in the handwriting of J. H. Blochmann, dated 1869, whose signature appears on the fly-leaf at the beginning.

Not dated; latter half of the 19th century.
"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

S.B., 148, N. DELHI.