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E.H. Whinfield.
A DESCRIPTIVE CATALOGUE
OF
THE HISTORICAL MANUSCRIPTS
IN THE
ARABIC AND PERSIAN LANGUAGES,
PRESERVED IN THE LIBRARY OF
THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN
AND IRELAND.

BY WILLIAM H. MORLEY, M.R.A.S.

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MDCCCLIV.
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With the exception of Grammars and Dictionaries, there is, perhaps, no class of works more calculated to be practically useful to the student of Oriental literature than Descriptive Catalogues of MSS. Mere lists are of small value, even when accurately made, since the names generally given by Eastern authors to their compositions afford but little insight into the nature of their contents; and if, as is frequently the case, the titles of the books are taken merely from the fly-leaves, or the backs of the volumes, such lists are quite as likely to mislead as to furnish a correct guide.

The description of historical MSS. is of peculiar utility, for, in order that the student of the intricate history of Asia should know where to search for particular facts, or to find the best accounts of special epochs, it is obviously of the utmost consequence that he should have at his command concise but complete tables of the contents of the various works applicable to the period he may wish to investigate. In addition to this it is highly requisite that he should also be informed where copies of such works are to be found, as it is in most cases necessary, and always desirable, to consult more than one MS. of all the various authorities for the ascertainment of a fact. Different copies of the same history often vary materially both in extent and arrangement; the injuries caused by time or accident; the misplacing of leaves by the binders; the constant omission of detached sentences, and even of entire passages; the difficulty of decyphering words, especially proper
names; and all the errors arising from the ignorance or care-
lessness of the transcribers, concur to perplex the reader, and
to render it extremely unsafe to trust to a single MS., where
more than one can be procured.

If we were in possession of good catalogues of only half the
public libraries in Europe, how much labour in research would
be saved to the student, and how great would eventually be
the gain to historic truth.

The historical MSS. preserved in the library of the Royal
Asiatic Society are, from their number and character, well
deserving the attention of Orientalists. Amongst them will
be found a good collection of works relating to India and
Persia, together with some others which are both rare and
curious. At the desire of the Council of the Society, I have
undertaken to give an account of them, confining myself, how-
ever, to those in the Arabic and Persian languages.

In the following pages I have, in the first instance, described
each history shortly, and have added some notice of the author
where procurable; I have then given the particular contents of
each volume,\(^1\) and have mentioned its size and extent, noticing
the species of handwriting, and whether it is well written or
transcribed in a more or less illegible hand. I have also enu-
merated the editions of the whole, or of the portions of each
work, that have been printed either in text or translation.

The reader will perceive that I have given the size of the
volumes in inches, instead of saying that they are in folio, 4to,
&c. Eastern paper not being made in a regular series of sizes
and folded as in Europe, those terms convey but a very in-
definite idea of form when applied to Oriental MSS.; whilst the
actual measurement of a volume, together with a statement
of the number of leaves, and of the lines in a page, enable us

\(^1\) I believe that the tables of contents which I have given are sufficiently
equal, and that I have not dilated too much when describing the works of my
favourite authors. When a whole dynasty is dismissed in a page, or less, as is
often the case, I have merely mentioned the name of such dynasty; and the reader
may conclude that the account of it in the work described is unimportant.
ADVERTISEMETN.

to form a tolerable estimate as to the extent of a work. I have also departed from the practice too often observed in catalogues in describing the external appearance and the exaration of MSS. The main points to be remarked are, the species and degree of legibility of the handwriting, the state of a MS. when damaged, the existence of lacuna, and the misplacing of leaves by the binder. The elaborate notices of the illuminations, the gold and red and blue lines, the silk paper, &c., &c., with which works of the present nature are generally overloaded, seem to me to be so much space wasted, and should, I think, be abandoned to the tradesman who seeks to give a false value to his goods by bombastic description. If, therefore, I have at any time adverted to a volume as "beautifully written," or "finely illuminated," it must be understood as denoting that such volume presents a peculiarly good specimen of calligraphy or ornament. The names of the donors are added at the end of the description of each MS.

Notwithstanding every care, I fear that several errors of the press have escaped my observation. The multitude of proper names and dates occurring in the text render it very difficult, if not impracticable, to avoid oversights; and, had it not been for the kind revision of the last proofs, by my friend Mr. Charles Rieu, of the British Museum, and for which I tender him my best thanks, the typographical faults would have been still more numerous than at present.

January, 1854. W. H. M.

1 I trust that few will be found to be of importance. I have added a table of errata to call the reader's attention to the graver faults, but I have not thought it necessary to notice the occasional omission of accents and such like inadvertencies. Even these, however, I believe, are not of frequent occurrence.

2 I may here mention that in converting the years of the Hijrah into those of our own era, Prinsep's tables have been followed; the year of our Lord given being that in which the Hijrah year commenced.
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DESCRIPTIVE CATALOGUE.

&c., &c., &c.

ARABIC.

I.—GENERAL HISTORY.

I.

جامع التواريخ

Jāmi' at-Tawāri'kh. — A general history of the world from the earliest times, by Rashīd ad-Dīn Ben 'Imād ad-Daulah Abū al-Khair Ben Muwaffīk ad-Daulah, who completed his work in A.H. 710 (A.D. 1310).

Rashīd ad-Dīn was born at Hamadān, about A.H. 645 (A.D. 1247) and was by profession a physician. He passed a portion of his life in the service of Abākā Khān and his successors, and subsequently, in A.H. 697 (A.D. 1297), was appointed by Ghaζan Khān to the office of Wazīr, in conjunction with Sa'd ad-Dīn. The two Wazīrs disagreed, and Sa'd ad-Dīn having being put to death at the instigation of Rashīd ad-Dīn, was succeeded in his office by 'Alī Shāh Jabalān. Fresh dissensions soon arose between Rashīd ad-Dīn and the new Wazīr, and 'Alī Shāh eventually, by his intrigues, procured the condemnation of his colleague from the Sultān Abū Sa'id, on the charge of having administered poison to Uļjātū Sultān. The son of the unfortunate Rashīd ad-Dīn was first put to death before his father's eyes, and the Wazīr was then cloven in twain by the executioner: his property was confiscated, and a large suburb of the city of Tabrīz, which he had built at an enormous expense and called after his name, was given up to pillage and destroyed. Rashīd ad-Dīn was a man

1 Hajj Khalf., tom. ii. p. 508.
of immense learning, a profound politician, an accomplished linguist, and an industrious and voluminous writer. His execution took place in A.H. 718 (A.D. 1318).

The Jámi' at-Tawáríkh is the most important of Rashid ad-Din's numerous works, and indeed is one of the most valuable Oriental histories which we possess.

In a notice, by the author himself, prefixed to a MS. of his theological works, preserved in the Imperial Library at Paris, and quoted by M. Quatremère in the introduction to the first volume of the Collection Orientale, the Jámi' at-Tawáríkh is stated to comprise four volumes, containing as follows:

Vol. I. Preface.—Account of the origin of the nations of the Turks, and the number of their tribes. History of the Kings, Kháns, Amiris, and great men, sprung from each tribe. The ancestors of Changis Khán and the history of that monarch's reign and actions, and of his children and descendants, down to the time of Uljáíítú Sultán. To the life of each prince is added his genealogy, an account of his character, of his wives and children, the contemporary Khalífahs, Kings, Sultáns, and Atábaks, and the remarkable events which occurred during his reign.

Vol. II. Preface.—The life of Uljáíítú Sultán, from his birth to the time when the author wrote. History of the Prophets, Sultáns, and Kings of the universe, from the time of Adam to that of the author, together with a detailed account of many people, of whom little or nothing had been previously known. This portion comprises the history of the Jews and Christians, and of the Sultáns, and most celebrated princes of each country, also an account of the Isma'ílis, &c.

Vol. III. Preface.—Account of the descent of the Prophets, Kings, Khalífahs, the Arab tribes, the Companions of the Prophet, &c., from the time of Adam to the end of the dynasty of the 'Abbásídes. The genealogy of the ancestors of Muhammad, and of the tribes descended from them. The Prophets of the Jews, their Kings, and an enumeration of their tribes. The genealogies of the Káisars and other Christian princes, with their names and the number of years of their respective reigns.

1 MS. ar. No. 356.
3 The author here mentions his intention of adding a supplement to this section of his work, to comprise an account of the daily actions of Uljáíítú, written by himself and the Court historians.
Vol. IV. Preface.—Account of the limits of the seven climates, the division and extent of the various countries of the globe, the geographical position and description of the greater part of the cities, seas, lakes, valleys, and mountains, with their longitudes and latitudes.

In the preface to the first volume of the Jāmi’ at-Tawārikh, which is dedicated to Ghāsān Khán and called, after him, the Tārikh-i Ghāzānī, the author, however, distributes the subject-matter of his work somewhat differently. He mentions only three volumes, and includes in the second volume the contents of the second and third, as given above. In the preface to the Tārikh-i Ghāzānī the work is divided as follows:

Vol. I.—The same as in the preceding description.

Vol. II.—The history of Uljāītū Sultān (to whom this volume is dedicated), from his birth to the time of the author; this forms the first division of the volume. The second division comprises two parts, the first of which is again divided into two sections.

1. An abridged history of all the Prophets, Khalifs, and a description of the various races of mankind, to A.H. 700 (A.D. 1300).
2. A detailed account of all the inhabitants of the earth, according to their races. The second section of this part is occupied by the remaining portion of the history of Uljāītū, and was intended to be continued to the time of his death.

Vol. III.—A description of geographical charts and various routes between different places.

Such is the contents of the Jāmi’ at-Tawārikh, as given by the author himself. Previously to the year 1838 it was very generally supposed that the first volume, the Tārikh-i Ghāzānī, was the only portion of Rashid ad-Din’s work extant; for although his history is occasionally quoted by Eastern writers as authority for facts not comprised in the Tārikh-i Ghāzānī, yet no MS. of any part of the remainder was known to be in existence. In that year, however, I was so fortunate as to meet with the present curious and interesting volume, and I inserted an account of it in the Journal of the Society.\(^1\) The attention of Orientalists having been thus drawn to the subject, no less than five other MSS., containing either the whole work, or detached portions thereof, were successively brought to light.

From a comparison of these MSS. with the author’s descriptions given above, it would seem that the entire work of Rashid ad-Din should comprise the following histories, which were probably thus arranged:

\(^1\) Jour. Roy. As. Soc. vol. vi. p. 11.
Vol. I. General Preface.—An account of the Turks and Mongols to the time of Uljáitú Sultán. Supplement: The Tárikh-i Ughúz, a history of Ughúz Khán and his successors.  


Vol. III.—Geographical description of the world.

Each of the above histories is complete in itself, and most of them have separate prefases, but their order of sequence varies in the different MSS. We do not find in any of the known MSS. the history of Uljáitú's reign, or the supplementary journal; and the third volume, containing the geographical portion, has not yet been discovered, and probably was never written.

There appears to be some doubt as to the language in which the Jámi' at-Tawárikh was originally composed, but it seems pretty certain that it was first written in Persian and then translated into Arabic, under the author's inspection. Rashíd ad-Dín caused translations of all his Persian compositions to be made into Arabic, and in

1 This supplement is occasionally referred to in the Tárikh-i Ghazání.
2 Rashíd ad-Dín wrote the history of the Saljúks to the time of Tughríl Ben Arslán, the last of the Saljúks of Persia. A supplement to this section is added in the Calcutta and the East India House MSS., and is also to be found among the Lakhnav fragmentes, continuing the history, and comprising that of the Kings of Khárizm. A portion of the history of the last-named dynasty is likewise existing in Colonel Baillie's MS. This supplement seems, therefore, to have formed part of the original work. It was composed by Abú Hámid Ben Muhammad Ben Ibráhím, in L.H. 599 (A.D. 1202).
3 This treatise is extracted from the Taufhášt-i Rashídí; it is only found in the present MS., and in the MSS. of Calcutta and the East India House, but it probably was incorporated into the original work.
like manner Persian versions were made of every work written by him in Arabic, in order that his labours might be rendered more generally useful. Sir Henry Elliot, however, states that it is certain no Persian copies of the Jámi’ at-Tawárikh existed in India in Akbar’s time, since that Emperor directed a translation of it to be made from the Arabic into Persian. Sir Henry adds: “It does not exactly appear from the text [of Badá’íni] whether this was an abridgment or a translation, but the portion which was completed by Abdu-l-Kádír is distinctly said to have been translated from the Arabic.”

It will not be out of place here to give a short account of the five MSS. to which I have alluded, and of the circumstances which led to their discovery. They are as follows:

I. A volume (indeed the larger portion of the identical volume of which the present MS. originally formed a part), containing the following fragments of the Arabic version. The history of Persia and Arabia, from the earliest times to the birth of Muhammad, comprising an account of the patriarchs and prophets, and of Alexander the Great and his successors. The genealogy and birth of Muhammad, and the history of his life and of his successors, down to the capture of Baghádd, by Húlákú Khán, in A.H. 656 (A.D. 1258). This part is imperfect, but the missing portion is partly supplied by the first seven leaves of the present MS. The history of Persia under the Ghaznaví, the Saljúkí, and the Atábak dynasties, with an account of illustrious persons of other nations, particularly the Christians. Imperfect towards the end. The history of the Kings of Khárízr. Imperfect at the end. This MS. was found, soon after my discovery, by Dr. Forbes, who gave an account of it in the Journal of the Society. The volume formerly belonged to Colonel Baillie, who constituted it an heir-loom, and it is now deposited in the family mansion in Inverness-shire.

II. A MS. in Persian, found by Professor Falconer, in the library of the East India House. Of this MS. I gave a description in the Society’s Journal, where its contents will be found in detail. It comprises the whole work, with the exception of Uljáítú’s life, and the geographical volume. This MS. was transcribed in A.H. 1082 (A.D. 1671).

III. A MS. in Persian, presented to the Asiatic Society of Bengal,

---

2 Bibliographical Index of the historians of Muhammadan India. By H. M. Elliot, Esq. 8vo. Calcutta, 1849. Vol. i. p. 17
by the late Sir John Malcolm, and discovered there on search being made for it at the instance of Sir Henry Elliot, who has given a table of its contents in his Bibliographical Index of the Historians of India. This MS. contains the same matter as that of the East India House, but differently arranged, and omitting the Tárikh-i Gházáni. It was transcribed in A.H. 1098 (A.D. 1686).

IV. A MS. in Persian, formerly belonging to Mr. Rich, who purchased it at Baghdad, in 1818, and now deposited in the British Museum. This volume, which is alluded to by Dr. Dorn, in the preface to his History of the Afghans, was most unaccountably and carelessly mislaid for several years, and was not forthcoming in 1838 when I made inquiry for it. It was eventually found in 1847, at the request of Mr. Thomas, who wished to consult it in furtherance of his numismatic researches. The contents of this MS. coincides with that of the East India House, and the matter comprised is arranged in an almost exactly similar order, the Tárikh-i Gházáni, in both MSS., occurring at the end. The treatise on the transmigration of souls is, however, omitted. It is written by different hands, and has no date of transcription. Being stamped in several places with a seal bearing the following inscription حسبى الله ولى الآنسان وانا العبد، Mr. Rich supposed that it must have belonged to Ulijálit Sultán himself, who, as is well known, was called Muhammad Khudábandah; but as regards the proper name the inscription is vague, the character in which it is written is quite different from that which appears on the coins of the period; and moreover, from the general appearance of the MS., I think that so early a date cannot be assigned to any part of it. From

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1 Elliot, Bibl. Index, vol. i. p. 19.
2 No. 7628 Addit. MSS.
3 History of the Afghans, vol. i. pref. p. xv.
4 I believe the note on the fly-leaf, in which this is stated, to be in Mr. Rich's handwriting.
5 Sir H. Elliot speaks of this MS. as written as early as A.D. 1314, four years before the author's death, but he had not, so far as I know, seen the MS. (Bibl. Index. Vol. i. p. 18.) The mere name on the seal might of course apply to any other Sultán Muhammad. It is true that there does not happen to have been any other sovereign than Ulijálit so called, at least in Persia, at the period the Jáníst Tawárikh was composed, but the MS. may have made the circuit of Asia between the time when it was written and when purchased by Mr. Rich, and may, meanwhile, have belonged to more than one monarch who bore the Prophet's name, in India or elsewhere. The style of the handwriting on the seal seems
another seal on the MS., which is inscribed as follows:

"من كتب خزانا السلطان الاستم شاه رخ يبادر it seems, however, to be certain that the volume was at one time the property of Sháh Rukh, son of Timúr. At the head of the preface to the Táríkh-i Gházání, the Bismillah is written in letters of gold in a fine hand; and in the margin, in the same handwriting, are the words خُطُ بایسنغر;

Báisanghar was the son of Sháh Rukh, and if this Bismillah be his autograph, which there seems no reason to doubt, it is conclusive, and the MS. must have been transcribed previously to A.H. 850 (A.D. 1446), when Sháh Rukh died, and was succeeded by his son Ulugh Bég.

V. Fragments in Persian, deposited in the Royal Library at Lakhnau, and wrongly entitled the Táríkh-i Sabuktágin. This MS. contains portions of the history of the Ghaznavides, of the Táríkh al-Hind wa as-Sind, and of the histories of the Sámávides, the Dílamites, the Saljúks, the Khárizm Sháhis, the Atábaks of Fárs, the Fátimítes, and the Isma’ílís. These fragments are without a date, but as they appear to coincide exactly with the present MS., both in the style of the handwriting, and of the paintings by which they are illustrated, it may be fairly inferred that they are of equal antiquity.

more nearly to resemble that on the coins of the early Safawí Kings of Persia; and the seal may perhaps be that of Muhammad Khúdábandah Ben Taxmásp, the fourth monarch of that dynasty, who was proclaimed King of Persia in A.H. 985 (A.D. 1577), but this is a mere conjecture.

1 I am enabled to state this with considerable certainty, as Sir Henry Elliot has kindly sent me a traced facsimile of a portion of the Lakhnau MS. The similarity is unmistakeable. I may here mention a curious MS. preserved in the library of the East India Company (No. 132), which is so nearly identical in appearance with the Society's MS., and that at Lakhnau, that it may almost with certainty be assumed that all three were written by the same scribe. The handwriting in the India House MS. is smaller than that in the others, but it bears the same character, and I have no hesitation in asserting that the paintings which illustrate the volumes are from the pencil of one artist. The East India Company's MS. gives the name of the writer in two places, where he signs himself 'Abd al-Múmin al-'Alawi al-Kásáfi. It contains the Diwáns of six poets, viz.:

1. Amr Mu'izzí. 2. Asfr ad-Dín Akhafí. 3. Jalal ad-Din Adb Sábar Tirmihí. 4. Nizám ad-Dín Mahmúd Kámar Isfahání. 5. Káf Shams ad-Dín Tabási. 6. Násir Khusráu Baíkhí. The third Diwan is stated to have been transcribed in the last ten days of Muharram A.H. 714 (A.D. 1314); the fifth in Zí al-Ká'dat A.H. 718 (A.D. 1318), and the last in Zí al-Ka'dat A.H. 714 (A.D. 1314). This precious volume was formerly the property of Sháh Isma'íl, the first of the Safawí Kings of Persia, and is stamped in numerous places with that monarch's seal. If the three MSS. were not written by 'Abd al-Múmin they must be looked upon as detached specimens of a style of Oriental calligraphy, unlike anything that has prevailed before or since, either in Persia or elsewhere.
I. Fragments of the history of Muhammad and his adherents, relating to the earliest times of the Islám. Imperfect.

II. The concluding portion of the history of Khitá, beginning with the eleventh race of Kings, and continuing the history until the time of Shujú (Cheon-Siu), the last of the Altán Khán, of the Júrjáh tribe, who was conquered by Uktáí Khán, son of Changíz Khán, in A.H. 631 (A.D. 1233). Imperfect at the commencement.

III. The history of Hind and Sind, comprising a short preface and two sections. Section I is divided into eleven chapters. 1. On the different ñeras of the Hindás. 2. The measurement of the earth. 3. The mountains and waters of Hind. 4. The countries, cities, and islands of Hind, and the inhabitants thereof. 5. The Sultáns of Díhli and the genealogies of the Kings of Hind. 6. The birth of Básídív (Vásudéva); an account of the Kings who reigned after him, to the time of Bhím Pál, son of Jaipál II.; of Mahmúd of Ghasnín; and of the Ghúridés, and the Kings of Díhli, to the time of 'Alá ad-Dín Muhammad Sháh Khíljí, who ruled when the author wrote this part of his work i.e., A.H. 703 (A.D. 1303). 7. A description of Kashmir, its mountains, waters and cities, with an account of some of its Kings. 8. History of the Kings of Hind who reigned during the Kríta Yúg. 9. The Kings during the Tritá Yúg. 10. The Kings during the Dwápar Yúg. 11. The Kings during the Kaláh Yúg. Section II is divided into twenty-one chapters. 1. Account of the Prophets of Hind. 2. The birth of Shákmúní. 3. On the properties and signs of a perfect man. 4. On the disposition, habits, and sayings of Shákmúní. 5. On the austerities of Shákmúní, and his incorporation with the divine essence. 6. The conclusion of his retirement from the world. 7. Account of the four cycles according to Shákmúní.—(Here there occurs a lacuna in the history, in the midst of the seventh chapter; the next two pages are occupied by an account of certain books, and the advantages to be derived from their perusal; 1 and then follows chapter the seventeenth.)—

1 I subjoin a list of these books as given in the present MS.:
17. The questions put to Shákmúní by the angels. 18. The information given by Shákmúní as to another prophet. 19. On Paradise and Hell, and things commanded and forbidden by Shákmúní. 20. On the establishment of Shákmúní’s religion in Hind. 21. On the death of Shákmúní and his last actions. To this is added the treatise in refutation of the doctrine of Metempsychosis, from the Taurihát-i Rashídî, to which I have already alluded. The history of Hind and Sind is perfect, with the exception of the lacuna above-mentioned.

IV.—A fragment of the history of the Jews, comprising a short preface and an account of their prophets, patriarchs, and kings, from the creation to the time of Jonah. Imperfect at the end.

It will be seen that some of the books have specific names, no doubt of Indian origin, whilst others have no title, but merely an indication of the nature of their contents. These titles, where given, being foreign both to the author of the work and the transcriber of the MS., are, in common with all the Indian terms introduced in the history of Hind and Sind, very inaccurately rendered into the Arabic character. I think, however, on comparing them with the names of Buddhist works given by Mr. Hodgson and M. Burnouf (see Asiatic Res. vol. xvi.; Trans. Roy. Asiat. Soc., vol. ii.; and Introduction à l’Histoire du Bouddhisme Indien, tome i.), we may fairly conclude that the first-named book is the Prajñā Paramitā; the second the Graha Mātrikā; the third the Pancha Rāsha or Raksha; and the fourth the Karanda Vyūha. The others are more doubtful, but the fifth may possibly be a Saṅgraha. It is to be remarked that this account of the books does not exist in any of the Persian versions (viz., the MSS. of the India House, the British Museum, and of Calcutta, of which last Sir H. Elliot has kindly sent me a transcript: the whole History of Shákmúní is omitted in
Sir Henry Elliot has published two extracts from the Jámi' at-Tawárikh. The first is taken from the continuation of the history of the Saljuks and the second relates to the Geography of India. The portion of the Tárikh-i Gházání which contains the life of Húlákú Khán, has also been edited in the original Persian, accompanied by a version in French, by the learned M. Quatremère. This edition is enriched by numerous invaluable notes, and forms the first volume of that truly magnificent publication the "Collection Orientale."*

Foll. 59. Thirty-five lines in a page. Well written in the Naskh character, but with a constant omission of the discritical points, and illustrated by one hundred paintings executed in a much higher style of art than is usually to be found in Oriental MSS. In the fragments relating to the history of Muhammad, there is a curious painting of the siege of the fortress of the Bení Nuzair, in which there is a portrait of the Prophet. He is represented on horseback, and an angel is hovering over him holding in one hand a flask and in the other a cup. In general, as is well known, Eastern artists refrain from depicting the sacred features of Muhammad, substituting, in place of the head, a flame or glory. Mr. Bland indeed possesses in his inestimable collection, a MS. in which there is a portrait of the Prophet; but, with that exception, this is the only instance I know of the Lakhnau fragments), in all of which the chapter containing the questions put by the angels, is numbered as the sixteenth, and not the seventeenth, as in the Arabic version; and that they give only twenty chapters in all, instead of twenty-one. I may add, that the books are not mentioned in the Tárikh-i Bina'kiti (described infra Nos. xiii. xiv.), which is an abridgement of the Jámi' at-Tawárikh. The chapters missing in the Arabic version, and supplied by the Persian copies, are eight in number; they immediately follow the seventh chapter on the four cycles, and are numbered respectively from eight to fifteen. They treat almost exclusively of the doctrine of metempsychosis, explaining, amongst other things, the six degrees (مرتدان) in the transmigration of souls, and detailing the circumstances which govern the degree of a man's future existence, i.e., whether he will reappear in one of the eight hells, in the form of a Div, as a brute, in the human shape, in that degree which is between mankind and angels, or in that of an angel (مرتینه; فرشته‌یی) MS. of the Brit. Mus.). The fifteenth chapter relates to the two last-named degrees, and is followed by Chapter 16 on the questions. This missing portion occupies nine pages, of twenty-five lines each, in the MS. of the East India House, and would fill about six pages in the present MS.

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1 Elliot, Bibl. Index, vol. i. p. 23 et seq.
in which his features are portrayed. The date of transcription
namely A.H. 714 (A.D. 1314), occurs at the end of the history of Hind
and Sind, and since Haidar Razi says that Rashid ad-Din wrote that
portion of the Jami' at-Tawarikh in A.H. 703 (A.D. 1303) the pre-
sent MS. was transcribed only eleven lunar years subsequent to the
composition of the original work, four years previous to the death of
the author, and most probably under his own immediate inspection.¹

Size 17½ in. by 12 in. (General Harriot.)

II.

جامع التواریخ

Jami' at-Tawarikh.—A portion of the Arabic version of Rashid
ad-Din's history, with an interlinear translation in Persian, com-
mencing with the eleventh chapter of section I. of the Tarikh al-
Hind wa as-Sind, and containing the history of Shâkmûnî. This MS.
was most probably copied from that last described, as a blank is left
where the lacuna occurs in the latter, and the transcriber notices in
the margin that a leaf was wanting in the original.

Foll. 33. Twenty lines in a page. The text written in the Na'ak
and the translation in the Nasta'lik character in A.D. 1823.

Size 13 in. by 9½ in. (Colonel Francklin.)

III.

المقدمة في التأريخ

Al-Mukaddamat fi at-Tarikh.—The historical prolegomena of
Ibn Khaldun. The full title of the prolegomena as given by Hájjí
Khalfsh is العبر وديوان المبتدأ، والعبر في أيام العرب والعجم
و البربر Al-Ibar wa Diwan al-Mubtada wa al-Khabar fi Ayyám
al-'Arab wa al-'Ajam wa al-Barbar.² It contains a preface and three
parts or treatises.³

³ The Baron Hammer-Purgstall inserted a full detail of the contents of the
first five books of Part I. in the Journal Asiatique, (Tome i. p. 267 et seq.,) and
M. Garcin de Tassy added that of the sixth book in a subsequent volume of the
same Journal (tome iv. pp. 158-9). See also a paper by M. Schultz in the
Journal Asiatique (tome vii. p. 219, and p. 279 et seg.)
Preface.—On the excellence of history.

Part I.—The human race considered as a society, and all the accidents of that society. It is to this first treatise that the title of Prolegomena is usually given, so that such title has become, as it were, its distinctive name.

Part II.—History of the Arabs from the beginning of the world; and of the contemporary States.

Part III.—History of the Musulmán dynasties and of the Barbar of the Maghrib.

The Kázi al-Kuzát Abú Zaid 'Abd ar-Rahman Ben Muhammad Ibn Khalíd al-Ishbili al-Hazramí, surnamed Walí ad-Din, was born at Tunis in A.H. 782 (A.D. 1381). Having lost his father and mother by the plague in A.H. 749 (A.D. 1348), he entered into the service of the governor of Tunis. In A.H. 784 (A.D. 1382) he quitted that city, and went, first to Alexandria, and from thence to Cairo, where he established himself. The Sultán Barkúk appointed him Kázi al-Kuzát of the Máliki sect in A.H. 786 (A.D. 1384), but his firmness in resisting the recommendations and supplications of the grandees of the court caused him to be deposed in A.H. 787 (A.D. 1385). Having been again appointed chief Kázi in A.H. 801 (A.D. 1398), the death of Barkúk, which happened soon afterwards, caused him once more to lose his post. He accompanied the Sultán Malik an-Nasr Faraj into Syria, and was at Damascus when that city was taken by Timúr, who treated him with the greatest consideration. When Timúr returned to his own country, Ibn Khalíd went back to Cairo. In A.H. 803 (A.D. 1400) he was a third time appointed Kázi al-Kuzát, and after having subsequently been several times deprived of the office and re-appointed, he died suddenly in A.H. 808 (A.D. 1405) at the advanced age of seventy-six years and twenty-five days.¹

Extracts from Ibn Khalíd have been published by Lanci,²


² Dissertazione storico-critica di Michele Angelo Lanci, Romano, su gli Omireni e loro forme di scrivere, trovate nel codici Vaticani, 8vo. Roma, 1820.
Coquebert de Montbret, 1 Silvestre de Sacy, 2 Tornberg, 3 and Desvergers. 4 The text of the last section of Part II. and of the whole of Part III., treating of the history of the Barbarians, has been edited by the Baron Mc.Guckin de Slane, and printed at Algiers by order of the Minister of War; 5 and the same learned Orientalist has lately published the first volume of a French translation of the text, with an introduction, notes, and appendices, which leave nothing to desire for the elucidation of the history of the time, places, and people treated of in this important portion of Ibn Khaldun’s great work. 6

The present MS. comprises detached portions of the third treatise relating to the history of the Barbarians of the Maghrib.

Foll. 45. Twenty-four lines in a page. Written in Na’akh.

Size 12 3/4 in. by 8 in.


2 Chrestomathie Arabe, tome i. p. 370; tome ii. pp. 279, 280, 307 (2me édit.)


II.—PARTICULAR HISTORY.

IV.

تحفة المجاهدين

TUHFAT AL-MUJAHIDIN.—A history of the first settlement of the Muhammadans in Malabar, and of their subsequent struggles with the Portuguese, by the Shaikh Zain ad-Din al-Maburdi, who dedicated his
work to 'Ali 'Ádíl Sháh, the fifth monarch of the 'Ádílsháhí dynasty of Bijnápur. 1 Firishtáh, according to his own statement, took his brief account of Malabar from the work of the Shaikh Zain ad-Din.

The Tuhfat al-Mujáhidín has been translated by Lieutenant Rowlandson, and was published by the Oriental Translation Committee in the year 1833. 2

Fol. 43. Fourteen lines in a page. Well written in the Naskh character in A.H. 1246 (A.D. 1830.)

Size 9 in. by 7 in. (Lieutenant Rowlandson.)

1 'Ali 'Ádíl Sháh came to the throne in A.H. 965 (A.D. 1557.)
PERSIAN.
I.—HISTORIES OF MUHAMMAD, HIS COMPANIONS AND IMMEDIATE Successors.

V.

روضة الأحباب في سير النبي والآل والأنساب


Contents:—

Book I.—The genealogy of Muhammad; account of his birth, and a history of his life to the time of his death; account of his wives and children, his miracles, attributes, manners, habits, disposition and qualities, and of his servants and freedmen.

Book II.—Account of the Companions of the Prophet, and their genealogies.

Book III.—Account of the disciples of the Companions, of the pupils of the disciples, and of traditionists and other learned men who lived subsequently, and were famous for their piety and zeal in the faith.

Foll. 441. Nineteen lines in a page. Written in Nasta'lik. Size 10¾ in. by 6 in. (Sir J. Malcolm.)

VI.

روضة الأحباب في سير النبي والآل والأنساب

RAUZAT AL-ÄHBÅB FÍ SIYAR AN-NABÌ WA AL-ÅL WA AL-ÄSHÅB. — The first portion of the preceding work, concluding with the events of A.H. 4 (A.D. 625.)

Foll. 199. Twenty lines in a page. Well written in Nasta'lik in A.H. 998 (A.D. 1590.) Imperfect at the end.

Size 11½ in. by 7½ in. (Major D. Price.)

3 Haj. Khalf. tom. iii. p. 495.
Manâkib al-Murtazawî.—The virtues of 'Ali Ben Abî Tâlib, in twelve books, by Amîr Muhammad Sâlih al-Hussainî, containing the evidences of the Kurâ'n and the prophetic traditions with respect to 'Ali; an account of his marriage with Fâtîmah; his science, virtues, and good qualities; his holiness, chastity, munificence, valour, and accomplishments; his accession to the Khilâfat, and his death.

Foll. 416. Fourteen lines in a page. Well written in a large Nastâlîk hand.

Size 11 1/2 in. by 7 1/4 in. (Major D. Price.)

VIII.

Futûh A'sam.—A history of the immediate successors of Muham-
mad and the early conquests of the Musulmâns.

*This work was originally written in Arabic, by Ahmad Ben A'sam al-Kûtî; but is chiefly known through the Persian version made by Muhammad Ibn Ahmad al-Mustaûfi al-Harawî, as we learn from his preface, in A.H. 598 (A.D. 1199).

The present volume comprises the Persian version of the history from the death of the Prophet to the accession of Yazid in A.H. 60 (A.D. 679), and the martyrdom of the Imâm Husain at Karbalâ. 8

1 The traditions (Sunnah or Hadîs) are divided into two classes, viz., the Holy (Kada'), which are supposed to have been communicated directly to Muhammad by the Angel Gabriel; and the Prophetic (Nabawi) or those which are from the Prophet's own mouth, and are not considered as inspired. Other less important divisions and subdivisions of the traditions have been made, classing them according to their respective value and authenticity, or the periods when they were first known or collected.

8 Hâjî Khalîfah gives the name of author of the Futûh A'sam, as Muhammad Ben 'Abî, known by the name of A'sam al-Kûtî (Hâjî Khalf. tom. iv. p. 385); he is however called as above in the Persian version, and also in the preface to the Nigâristân of 'Abî al-Ghaffâr. In different copies formerly belonging to Sir W. Ouseley, the author is named Abû Muhammad Ahmad Ben A'sam al-Kûtî, or simply Ahmad Ben A'sam al-Kûtî, as in the text. See Critical Essay on various manuscript works, Arabic and Persian. Translated by J. C. 8vo. Lond. 1832, p. 24, note. Printed for the Oriental Translation Fund.

9 The present MS. is the only one of the Futûh A'sam that I have seen, and I am not therefore aware whether it comprises the whole work or merely a portion of it. Dr. Sprenger, however, informs me that the Persian work ends with an account of Hassan and Husain. He also states that it is sometimes called the Târikh-i Khulâfâ ar-Râshîdîn, and that he believes it to be a forgery, as he has never seen it quoted by any respectable Arabic author.
The text and translation of some short extracts from this work will be found in Sir William Ouseley's Oriental Collections; they were afterwards republished, with a Latin translation, by Wilken.

Foll. 355. Seventeen lines in a page. Well written in Nastā'īlīk in A.H. 1242 (A.D. 1826.)
Size 11½ in. by 8 in. (J. Romer, Esq.)

II.—GENERAL HISTORY.

IX.

تاریخ طبری

Tārīkh-i Tabarī.—A general history, from the earliest times, by Abū Ja'far Muhammad Ben Jarir Ben Yazid at-Tabarī, who composed his work in the Arabic language about A.H. 300 (A.D. 912), and entitled it تاریخ الامام والملوك Tārīkh al-Umam wa al-Mulūk.

At-Tabarī was born at Amul in Tabaristan, in A.H. 224 (A.D. 838), and died at Baghdaď in A.H. 310 (A.D. 922). He was celebrated for his great learning, and was pre-eminent in the sciences of the interpretation of the Kurān, the Sunnah, Jurisprudence, and History. He was also one of the Mujtahid Imāms, as he relied on his own interpretation of the law without reference to the opinions of other doctors, and founded a sect of his own, which however did not long survive him.

The chronicle of At-Tabarī, as originally written in Arabic, comprised about twenty parts, of which, until very lately, only the third, fifth, tenth, eleventh, and twelfth were known. Dr. Sprenger has however recently discovered some of the lost portions containing that part of the annals which relates to the origin of the Islām. This lost part was found by Dr. Sprenger at Cawnpore, in January, 1850.

Albert Schultenz edited portions of the third part of the Arabic work relating to the history of the Himyaritic Arabs; and Pro-

2 Institutiones ad fundamenta Linguæ Persicæ, 8vo, Lips. 1805, p. 152 et seq. Auctarium ad Chrestomathiam by the same author, p. 31 et seq.
5 Historia Imperii vetustissimi Jocotidarum, ex Abulfeda, &c., excerpta, ab Alberto Schultens. 4to, Harderov. Gelroiv. 1716.
essor Kosegarten has since published the Arabic text of the fifth part, with a Latin translation, comprising the history of Islámism from the death of Muhammad to the battle of Kádisíyuh and the foundation of the city of Basrah.¹

Although the Tárikh-i Tabârî has only partially come down to us in the original, we have the entire work in translation. In A.H. 352 (A.D. 963) Abú Sálih Mansûr Ben Núh Ben Naṣr Ben Ahmad as-Sâmâni, who then reigned in Khurášán, commanded his Wazir Abú 'Ali Muhammad Ben Muhammad Ben 'Abd Allah al-Bal'amî, to translate the Arabic work of At-Tabârî into Persian. The history was continued by Abú Muhammad 'Abd Allah Ben Muhammâd al-Farghânî, who entitled his appendix as-Siḥrat. And also by Abú al-Hasan Muhammad Ben 'Abd al-Malik Ben Ibrâhîm Ben Ahmad al-Hamadânî, who died in A.H. 521 (A.D. 1127).² It was likewise translated into Turkish by order of a certain Ahmad Pâshá, but by whom, or at what precise period, seems doubtful. Bal'amî's version was rendered into the Chaghtâi language, in A.H. 928 or 938 (A.D. 1521, or 1531), by Wâhidî al-Balkhi, the librarian of Kûch-kûnji Khán, the Uzbek; and it was also translated into Arabic by Khîzîr Ben Khîzîr al-Amîdi, about A.H. 935 (A.D. 1528). The translation by Bal'amî is curious in a philological point of view, as it is the oldest work in the modern Persian language with which we are acquainted. The style is remarkably easy and simple, and words of Semitic origin are but rarely introduced. Bal'amî has omitted in his translation the Isnâds, or authorities, which are enumerated by At-Tabârî, and almost all the Arabic verses: he has in addition greatly abridged his original, though at the same time he has added much new matter.

The Turkish translation was printed at Constantinople, in the year 1844,³ and many years since M. Dubœx commenced a translation in French of Bal'amî's version, the first livraison only of which has been published.⁴

The present MS. contains Bal'amî's Persian translation, and con-

continues the history to the death of the Khalifah Al-Mustarshid Billah, in A.H. 529 (A.D. 1134). As this was long after Bal’ami’s death, the continuation must have been added by some other writer.

Al-Bal’ami has not divided his version in the convenient and systematic manner usually observed by Oriental writers, but has merely separated it into chapters of greater or less length. As the order observed is for the most part chronological, the account of a dynasty or race is thus often split into several portions, between which occur relations of other events. This renders the history before the time of Muhammad somewhat confused, but at the same time the arrangement has the advantage of presenting contemporary occurrences together, or nearly so, and thus obviates the necessity of reference.

Contents:


1 The preface in the present MS. begins with the words: الحمد لله العلي

as stated by Hájí Khalifah (Tom. ii. p. 136). The translator’s name is not mentioned.

Foll. 351. Thirty-three lines in a page. Well written in the Naskh character, in A.H. 701 (A.D. 1301). The first four and the last two leaves of this fine old MS. have been supplied by a more modern hand, but in the colophon it is stated that the copy was completed by Muhammad Sháh Ben ‘Alí Ben Mahmúd Ben Shád Bakht al-Háfíz al-Isfahání, on the 18th of the month Shawúl A.H. 701 (A.D. 1302), and to this is added, in the same handwriting: “This leaf was transcribed from the original copy (نسخة قديمة)، and this was the date of it.” There seems to be no reason to doubt that the information thus given is accurate, and that the first and last leaves were re-written, in consequence of injury having occurred to the MS., which, from its appearance and the style of the handwriting, is certainly as old as the first half of the eighth century of the Hijrah. The Dáls are always marked with a diacritical point, whenever they are preceded by an Alif, a Wáw, or a Yá, or any letter affected by a vowel, a peculiarity which is only found in MSS. of considerable antiquity.

Size, 12\(\frac{3}{4}\) in. by 9\(\frac{3}{4}\) in. (Sir J. Malcolm.)

X.

تاریخ تبری

Táríkh-i Tabarí.—The Persian version of the Chronicle of At-Tabarí, by Bal’amí. The preface in the present MS. differs from that in the one last described\(^1\) and the name of the translator is mentioned. This MS. brings down the history to the reign of the Khalífah Al-Ká'im Biamr Illah, who succeeded to the Khalífah in A.H. 422 (A.D. 1030). It is divided into two distinct portions, the second of which commences with the genealogy of Muhammad.

Foll. 451. Twenty-seven lines in a page. Well written in a small Naskh character. There is no date of transcription, but the

\(^1\) It commences thus:

سیاساً و آتفرین بر خدادی، جهان بان.
MS. is evidently of considerable antiquity, and the Dālā have the dis-
critical points under the circumstances already mentioned. Imperfect
at the end.
Size 9\(\frac{1}{4}\) in. by 6\(\frac{1}{4}\) in. (Sir J. Malcolm.)

XI.

تاريخ طبری

TĀRĪKH-I TABARĪ.—Bal‘amī’s version of At-Tabari’s history. The
preface in this MS. differs from both those last described,\(^1\) the name
of the translocator is omitted, and the text is, throughout, fuller in
the details. The additions have doubtless been made by successive
transcribers. The present volume ends with the death of the Khalīfah
Al-Mamūn in A.H. 218 (A.D. 833), and the accession of Al-Mu‘tasim
Billah.

Foll. 344. Twenty-four lines in a page. Well written in a small
Nasta‘lik hand, in A.H. 988 (A.D. 1580). The last leaf has been
mutilated, so that it is not quite certain that this is the date of
transcription.\(^2\)

Size 13 in. by 9\(\frac{1}{4}\) in. (Major D. Price.)

XII.

طبقات ناصري

TABAKAT-I NĀŞIRĪ.—A general history from the earliest times to
A.H. 658 (A.D. 1259) by Abū ‘Umar ‘Usmān Ben Muḥammad Al-
Minhāj Ben Sirāj al-Juẓjānī, who completed his work in that year.

I have not been able to procure any account of the author, except
some scanty details that may be gathered from his work itself. From
these it appears that his father Mullā Sirāj ad-Dīn Minhāj, was Kāzī
of the army of Hindūstān, in the time of Muḥammad Ben Sām Ghūrī,
in A.H. 582 (A.D. 1186); that the author himself went from Ghūr and
Khurāsān to Sind, Uchāb, and Mūlān, in A.H. 625 (A.D. 1227), during
the reign of Altamīsh, and that he was at Lakhnautī in A.H. 641

\(^1\) The first words are

\(^2\) There is a colophon added in the margin, in which Bal‘amī’s name is men-
tioned, and the date given as A.H. 744 (A.D. 1343). This was perhaps the date of
the original, from which the present MS. was transcribed; for from its appearance
it is certainly more modern by at least a couple of centuries.
(A.D. 1243). Firishtah states that he gained the prize for poetry at the coronation of his patron Násir ad-Dîn Mahmûd.¹

The Tabakát-i Násirí is divided into twenty-three books, and contains as follows:

Author’s preface, in which he dedicates his work to Abú al-Mużaffar Násir ad-Dîn Mahmûd Ibn aš-Sultân Altamish, King of Dihlî.

Book I.—Account of the Prophets and Patriarchs; of Jesus Christ; of Ishmael and the ancestors of Muhammad; and a history of Muhammad himself, to the day of his death.

Book II.—History of the first four Khalîfahs; of the descendants of ‘Ali, and of the ten Mubaṣṣhirîn.

Book III.—The Khalîfahs of the Banî Umayyah.


Book V.—The history of the early Kings of Persia, comprising the Pâshdádians; the Kaisânians; the Ashdádians; the Sâsânians; and the Akásirah from Núshîrwan to Yazdajîrî.

Book VI.—History of the Kings of Yaman, from Háris ar-Râîsh to Bâdán, who was converted to the Islâm.

Book VII.—History of the Tâhirîdes from the time of Tâhir Zú al-Yumânîn to that of Muhammad Ben Tâhir, the last King of the dynasty, who was conquered by Ya’kûb Lais in a.H. 259 (A.D. 872).


Book IX.—History of the Sâmânîdes, from their origin to a.H. 389 (A.D. 988), when ‘Abd al-Malik Ben Nûh was sent as a captive to Uzjând.

Book X.—History of the Buwâhidîes, from their time to the time of Abû al-Fâwâris Sharaf ad-Daulah.


Book XII.—History of the Saljûks of Persia, from their origin to the death of Sultân Sanjar in a.H. 552 (A.D. 1157); of the Saljûks of Rûm and ‘Irâk, from their origin to the time of Rûkn

¹ Briggs, History of the Mahomedan power in India, 4 vols. 8vo. Lond. 1829. vol. i. p. 235.

² Khusrû Malik was conquered and imprisoned in a.H. 583 (A.D. 1187): the dates of his defeat and subsequent death are not mentioned in the present MS., but they occur in a MS. in the East India House (No. 1952), the only other copy of the work that I have seen.
ad-Dīn Kīlīj Arslān; and an account of Tughril Ben Tughril, to his death, and the conquest of ʿIrāk by Tαkαsh, King of Khāridm.

Book XIII.—History of the Sanjarīyah Kings, viz.: 1. The Atābak of ʿIrāk and Azarbāiţān, from the time of the Atābak Alaptagin to that of the Atābak Abū Bakr Ben Muḥammad. 2. The Atābak of Fārā, from Sankar to the time of the Atābak Abū Bakr Ben Saʿd Ben Zangī, a.H. 658 (A.D. 1259), when the author wrote. 3. The Kings of Nishāpūr, from Malik al-Muayyad as-Sanjārī to the defeat and capture of Sanjar Shāh Ben Tughān Shāh, by Takaksh, King of Khāridm.

Book XIV.—History of the Kings of Nimrūz, and Sijistān, from Tāhir Ben Muḥammad to Tāj ad-Dīn Niʿayaltagīn Khāridmī, who was slain by the Mongols in A.H. 625 (A.D. 1227).

Book XV.—History of the Kurdiyah Kings, viz.: The Atābak of Syria, Nūr ad-Dīn Zangī, and Malik as-Sāliḥ; and the Ayyūbites of Egypt, from the time of Ayyūb to the death of Malik as-Sāliḥ Ben Malik al-Kāmil.

Book XVI.—History of the Khāridmīans, from their origin to the death of Jalāl ad-Dīn Mankbārīn, in A.H. 629 (A.D. 1231).

Book XVII.—History of the Shamsbānīyah 1 Sultāns of Ghrūr, from the origin of the family to the time of ʿAlā ad-Dīn Muḥammad Ben Abū ʿAli, the twenty-second and last king, who surrendered the city of Fīrūkūh to Muḥammad Khāridm Shāh, in A.H. 612 (A.D. 1215).

Book XVIII.—The Shamsbānīyah Kings of Bāmyān and Tukhāristān, from Fakhār ad Dīn Masʿūd, the first king, to the time of the fifth monarch, ʿAlā ad-Dīn Masʿūd, who was slain by his nephew Jalāl ad-Dīn ʿAli. 2

Book XIX.—History of the Shamsbānīyah Sultāns of Ghaẓmīn,

1 The author traces the descent of the Ghurīdīs, from Fūlād the first king, through Zāhīkāk to Noah, and quotes the Niṣbat Ṯāmah of Mulā Tarkh ad-Dīn Mubārik Shāh, who dedicated his work to ʿAlā ad-Dīn Hujāxm Jahānsūz, as his principal authority for the history of the Ghurīdīs. He states that, according to that writer, they are called Shamsbānīyah from one Shams, who attained great eminence and power among the descendants of Zāhīkāk, after the emigration of the latter to Ghur.

2 The author calls Jalāl ad-Dīn the fourth king, and ʿAlā ad-Dīn Masʿūd the fifth. He, however, relates the circumstances exactly as they occurred, the substance being that Jalāl ad-Dīn having left Bāmyān on an expedition against Ghaẓmīn, was supplanted by ʿAlā ad-Dīn, who assumed the sovereignty, but that Jalāl ad-Dīn returning shortly afterwards, surprised and defeated his uncle, and slew him. Jalāl ad-Dīn himself was put to death in the seventh year of his reign, by Muḥammad Khāridm Shāh.
from the time of Saif ad-Din Suri, who conquered Bahram Shâh Ghaznavi, to that of Kutb ad-Din Aibak, who expelled Tâj ad-Din Yaldûz in A.H. 603 (A.D. 1206). 1

Book XX. — The Mu'izziyah Sultâns of Hindûstân, comprising the history of Kutb ad-Din Aibak, and of his son Arâm Shâh, whose capital was Dihli; of Nâsir ad-Din Kabâchah al-Mu'izzî, and Bahâ ad-Din Tughril al-Mu'izzî, 2 and of the first four Khilji princes who reigned at Lakhnauti or Gaur, ending with the death of Husâm ad-Din Ghiyâs ad-Din, who was defeated and slain by Nâsir ad-Din Mahmûd Ben Shams ad-Din Altamish, governor of Bahâr, in A.H. 624 (A.D. 1226). 3

Book XXI. — History of the Shamsiyah Sultâns of Hindûstân, whose capital was Dihli, from the time of Shams ad-Din Altamish, who expelled Arâm Shâh from the throne in A.H. 607 (A.D. 1210) to A.H. 658. (A.D. 1259), when Nâsir ad-Din Mahmûd, the seventh King of the dynasty, 4 reigned in Dihli, and the author completed the present history.

Book XXII. — Account of the most eminent nobles, viceroyes, governors, &c., who flourished under the Shamsiyah dynasty, from A.H. 625 (A.D. 1227) to the author's own time, ending with a life of Bahâ ad-Din Alû Khân Balban, who was the Wazir of Nâsir ad-Din Mahmûd, and who afterwards, on the death of that monarch, ascended the throne of Dihli without opposition.

1 The account of Tâj ad-Din, who became independent on the death of Shihâb ad-Din Muhammad Ghûri, in A.H. 602 (A.D. 1205), is here given before that of Kutb ad-Din Aibak. The former, however, regained his kingdom soon after his expulsion by Kutb ad-Din, who retired to Lahûr, but was himself driven out a second time by Muhammad Khârizm Shâh.

2 On the death of Muhammad Ghûri, Kutb ad-Din Aibak became independent in India, and Nâsir ad-Din Kabâchah in Multân and Sind. Bahâ ad-Din Tughril was occupied in the blockade of the fortress of Gwalîyâr when he died, and the fortress fell into the possession of Kutb ad-Din Aibak.

3 This Nâsir ad-Din Mahmûd was the eldest son of Altamish, and died in A.H. 626 (A.D. 1228.) He must not be confounded with the youngest son of Altamish, who was also called Nâsir ad-Din Mahmûd, receiving the title of Nâsir ad-Din and the government of Bengal from his father on his brother's death, and to whom, when king of Dihli, the author dedicated his work. The first four of the Khilji princes were independent; afterwards, Bengal having been conquered by Nâsir ad-Din, the governors were appointed from the capital, viz. Dihli, until the time of Malik Fakhr ad-Din, who put to death Kadr ad-Din, governor of Bengal under Muhammad Tughlak, in A.H. 742 (A.D. 1341), and proclaimed himself independent of the throne of Dihli.

4 The author reckons Nâsir ad-Din Mahmûd, the eldest son of Altamish, as the second of the Shamsiyah monarchs; but, as he died in his father's lifetime, this may not be admitted. Nâsir ad-Din, the youngest son, is properly the sixth and not the seventh King of that dynasty.
Book XXIII.—On the incursions of the infidels; comprising an account of the war between Sultán Sanjar Saljúkí and the tribes of Kará Khítá; of the conquest of Turkístán, by Muhammad Khárízm Sháh, and the defeat and death of Gür Khán the Kará Khítáian, in A.H. 607 (A.D. 1210); and of Changíz Khán and his descendants, viz.: Jújí Khán, Uktái Khán, Chaghtái Khán, Kuyúk Khán, Bátú Khán, Mangú Khán, Húlákú Khán, and Barakáh Khán, to A.H. 658 (A.D. 1259).

The Tabakát-i Násíri is a work of rare occurrence. Although in many portions of the history it is too concise to be of much use, it is exceedingly valuable where it has reference to the intricate history of the Ghúrids, and of the Slave Kings of India and their viceroyes and governors.¹ So far as it extends, it is the best authority for the events of that interesting period; and a large portion has the additional merit of being the work of a contemporary writer.

Foll. 300. Twenty-one lines in a page. Plainly written in Nasta’ílik. The rubrics are omitted after fol. 127.

Size, 10 in. by 6 in. (Gen. Briggs.)

XIII.

تاریخ بنکیتی

Tārīkh-i Binákití.—The proper title of this work, although not that by which it is most generally known, is روضة اولي الاباء في تواریخ الکابر والناسب روضة اولي الاباء في روضة اولي الاباء في تواریخ الکابر والناسب Rauzat Úlí al-Albáb fī Tawárikh al-Akábir wa al-Ansáb. It is a general history, in nine books, abridged from the Jámi’ at-Tawárikh of Rashíd ad-Dín by Abú Sulaimán Dáwud, surnamed Fakhr ad-Dín al-Binákití,² who composed his work and dedicated it to the Sultán Abú Sa’íd, the ninth Mougal sovereign Persia, in A.H. 717 (A.D. 1317.)

Very little is known of the life of Fakhr ad-Dín al-Binákití. He was born at Binákit or Finákit, a town in Máwará an-Nahr, afterwards

¹ The history of the Ghúrids and the Slave Kings occupies more than one-third of the entire work.
² He is called Fakhr al-Binákití in the present MS. Hájí Khalfáh calls him Abú Sulaimán Fakhr ad-Dín Dáwud (Tom. ii. p. 121); and in another place Fakhr ad-Dín Muhammad Ben Abí Dáwud Sulaimán al-Binákití (tom. iii. p. 499). In a MS. in the British Museum (Addit. No. 7627), the name is written Abú Sulaimán Dáwud Ben Abí al-Fazl Ben Muhammad Ben Muhammad Ben Dáwud al-Binákití. In another MS. in the British Museum (Addit. No. 7626) he is called Abú Sulaimán Dáwud Ben Abí al-Fazl Muhammad al-Binákití, and he is so named in Sir Henry Elliot’s MS. (Bibl. Index vol. i. p. 74.)
called Sháhrukhíyáh. He was of the Shi‘ah sect, as may be gathered from his writings. In the reign of Gházzán Khán he held the office of court poet, and he died in A.H. 730 (A.D. 1329). The Táríkh-i Binqútí, to use the words of Sir Henry Elliot, “till the discovery of the lost portions of the Jámi‘-t-Táríkh, ranked very high both in Europe and Asia, but it must now take its place as a mere abridgment, and can be considered of no value as an original composition.” It will however be found very useful as an abridgment, and it is remarkably easy of reference. The author has closely copied the Jámi‘ at-Táríkh, with some modification in the arrangement.

The present MS. comprises the first half of the work, and contains—

Book I.—Divided into two chapters. 1. The genealogy and history of the Prophets from Adam to Noah. 2. The Prophets from Shem to Abraham.

Book II.—History of the Kings of Persia, from Kayúmars to Yazdajír; divided into four Chapters. 1. The Pészhdáians. 2. The Kašánians. 3. The Ashkánians. 4. The Sásánians. Together with an account of the prophets and philosophers who lived in their times.


Elliot, Bibl. Ind. Vol. i. p. 73.  
* In the Khulúsat al Akhbár he is said to have been slain two years later.
ad-Din Khawar Shâh by Hûlakû Khân and his death in A.H. 654 (A.D. 1256).

Book V.—History of the Prophets and Kings of the Jews; divided into three Chapters. 1. From Mose to Saul. 2. From David to Mattaniah. 3. From Jeroboam to the time of Shalmaneser.

Book VI.—Divided into two Chapters. 1. Account of the countries inhabited by the Franks, and of Armenia. History of the Emperors of Constantinople. 2. History of Jesus Christ, of the Popes, and of the Christians generally; and of their religion.

Book VII.—History of the Hindús; divided into three Chapters. 1. Account of the cycles and modes of computation of time employed by them.

At this point the MS. has been improperly severed by the binder, this volume containing only the commencement of Book VII.

Foll. 301. Fifteen lines in a page. Well written in Naêkh. Size 7½ in. by 5 in. (Sir A. Malet, Bart.)

XIV.

تارِخ بناكَتی

Târîkh-i BinaKITI.—The concluding portion of Fakhr ad-Dîn's work, commencing with the remainder of the first Chapter of Book VII. omitted in the MS. last described.

Book VII.—1. A description of the seven climates, and of India generally. 2. The history of the prophets of India, and of Shâkmu'ûn from his birth to his death. 3. The Hindú Kings of India, from Bâsdrv (Vasudêva) to Bhîm Pâl. The Musulmân Kings, from the early conquests of the Muhammadans to A.H. 717 (A.D. 1317) when Sultân 'Alá ad-Dîn Muhammad Shâh Khiljî was on the throne of Dilhâ, and the author wrote his history.

Book VIII.—Divided into two Chapters. 1. An account of the mode of computation of time amongst the Chinese. A description of Khítâ and its boundaries. 2. History of the Kings of Chîn and Máchîn, from the time of Bankû (Paon-kou) to that of Shújû (Cheou-siu) Altân Khan, who was conquered by Uktâî Khân, son of Changîz Khân.

Book IX.—History of the Mongols, and of Changîz Khân and his descendants and successors, viz.: Changîz Khân, from his birth to his death; Uktâî Khân and Kuyûk Khân; Jûjî Khân
and his descendants; Chughtái Khán and his descendants; and Tulú Khán and his descendants, comprising the history of Hulakú Khán and the Mongols of Persia, to A.H. 717 (A.D. 1317), when the Sultán Abú Sa’id was reigning in Persia and the author completed his work. In this book the author has added, at the end of the history of each sovereign, an account of the contemporary princes.

A short extract from the first Chapter of Book VII has been published in the original by Sir Henry Elliot.¹

The whole of the eighth book of the Tárikh-i Binákití was edited in the original with a Latin translation by Andreas Müller in 1677,² and was republished by his son in 1689.³ The editors erroneously imagined the work to be a portion of the Nizám at-Tawáríkh, by ’Abd Allah al-Baízáawi. The mistake was first pointed out by M. Quatremère, who ingeniously conjectured that the section edited by the Müllers was part of the Tárikh-i Binákití, although he had not access to a copy of that work.⁴ He had subsequently the satisfaction of finding that his conjecture was correct.⁵ An English translation of this same history of Khité is also said to have been made by S. Weston, and published in London in the year 1820.⁶

The Tárikh-i Binákití has been fully described by the Baron Hammer-Purgstall in the catalogue of his MSS.⁷

Foll. 157. Fifteen lines in a page. Well written in Naakh, uniform with the preceding MS.

Size 7½ in. by 5 in. (Sir A. Malte, Bart.)

XV.

مجمع الإنسان

Majma’ al-Ansāb.—A concise general history from the earliest times to the death of Sultán Abú Sa’id Bahádúr, son of Uljáitú Khán,

² Abdallae Bsidavaei Historia Sinensis, Peruse edita, Latine quoque reddita ad Andrea Mullero. 4to. Berolini, 1677.
³ Edit, 3da. nunc una cum additamentis ab auctoris filio Quodvultdeo Abraham Mullero. 4to. Jene, 1689.
⁴ Collection Orientale. Tome i. Mémoire, &c., p. c.
⁵ In. Additions aux notes, p. 425.
⁶ Brunet, sub voco Abdalla.

Contents:—

Author’s prefaces.—Prolegomena; containing an account of the creation; of the seven seas and climates; of the different races of mankind; and of various epochs and eras.

Book I.—Adam and his immediate posterity, and an enumeration of the Prophets.


The Majma’ al-Ansāb is, as its title imports, little more than a “Collection of Genealogies,” and is therefore of no great value; the more especially as the author, throughout the greater part of his work, has confined himself to a mere enumeration of the sovereigns of each dynasty, with an almost total absence of dates. It is however worthy of some attention, particularly in its latter portions, on account of the author having compiled it from authentic written authorities, hearsay evidence, and personal observation; and from the fact that in

¹ Muzaffar ad-Din Afrasiyāb Ben Yusuf Sháh, who submitted to Timúr in A.H. 736 (A.D. 1332), was in fact the last Atábak of Luristán, but Ghiyās ad-Din states that he was succeeded by Nusrat ad-Din, 'Izz ad-Din Pashang, Pir Ahmad, a brother of Pir Ahmad, and the son of the latter. In the Sharaf Nāmah, described in vyā No. CLIX, Muzaffar ad-Din is said to have been reappointed to the government by Timúr, and to have been succeeded by Pashang Ben Yusuf Sháh, Ahmad Ben Pashang, Abú Sa’īd Ben Ahmad, and Sháh Husain Ben Abú Sa’īd, who was slain in A.H. 837 (1423).
many instances he mentions from which of such sources he derived his information.

Foil. 145. Fifteen lines in a page. Well written in a small Naṭa'ūlīk hand.

Size 8⅔ in. by 6 in. (Sir J. Malcolm.)

XVI.

Rauza-t as-Safā.—The complete title of this work is روضة الصفا رعاة الصفا في سيرة العباد والمولى والخلفاء Rauza-t as-Safā fi Sirat al Anbiyā’ wa al-Mulūk wa al-Khulafā’.² It is a general history in seven volumes, from the earliest times to the death of Sultān Husain Mīrzā Abū al-Gházal Bahādur in A.H. 911 (A.D. 1505), by Muhammad Ben Kháwand Sháh Ben Mahmúd, commonly called Mirkhánd, who composed his work at the desire of his patron Mīr ‘Alī Shír.³

Mirkhánd was born towards the close of A.H. 836 or the beginning of 837 (A.D. 1433.) He devoted himself, early in life, to literary pursuits, but he never composed anything previously to his introduction to Mīr ‘Alī Shír, who immediately took him under his protection, and soon afterwards assigned him apartments in the Khánkáh Akhlásiyáh, a building which the minister had erected to serve as a retreat and asylum to men of merit distinguished by their attainments. A great portion of Mirkhánd’s work was written whilst he was on a bed of sickness, and he has himself given a painful account of his sufferings whilst engaged in completing his history. For a whole year before his death, which occurred in A.H. 903 (A.D. 1493), he gave himself up entirely to religious duties.⁴

It is doubtful whether Mirkhánd wrote any part of the seventh volume of the Rauza-t as-Safā, as some of the events recorded in it took place after his death. M. Jourdain is inclined to think that we owe the whole of the seventh volume to his son Khán-damír,⁵ and

4 Notices et Extraits des MSS. tome ix. p. 117.
Major Price is of the same opinion. Sir William Ouseley, however, thinks it likely that Khândamír only wrote the latter portion. Sir Henry Elliot leaves the question still undecided. The Rauzat as-Safá is of the very highest authority both in Asia and Europe. Though extremely comprehensive, it omits to mention many dynasties which are found in the works of Khândamír and others, to be mentioned hereafter; but it possesses the advantage of being more diffuse and circumstantial; and, in addition, as incidental mention is made of several races of kings without distinct sections being appropriated to them, many apparent omissions are thus partially, though not wholly, supplied.

The entire text of Mírkháhd's history was published in lithography at Bombay in the year 1848, but I do not know of any copy that has as yet reached this country. A tolerably full description of the Rauzat as-Safá, from the pen of M. Jourdain, will be found in the ninth volume of the Notices et Extraits des MSS. de la Bibliothèque du Roi; the learned Baron Hammer-Purgstall has also given a detailed account of its contents in the Catalogue of his Oriental MSS.

The present MS. comprises the first volume of Mírkháhd's great work, and contains:

A Preface and Introduction on the utility of history, and the advantages to be derived from its study. An account of the creation of the world and of the deluge. Account of the Patriarchs, Prophets, and Kings of Israel, the Virgin Mary, St. John, Jesus Christ, the Seven Sleepers, and St. George. History of the Peshdádian and Kaiánian Kings of Persia. Account of Alexander the Great and of the ancient philosophers. The Ashkánian, and Sásánían dynasties, to Yazdajird, the last of the Kings of the race of Sásán.

A translation of the preface is appended to the article in the Notices et Extraits, by M. Jourdain, of which I have already made mention. The text of the history of the Sásánides was published by M. Jaubert in 1843, forming part of the Chrestomathies Orientales, printed for the use of the students in the Ecole spéciale des langues.

3 Elliot, Bibl. Index. Vol. i. p. 90.
4 Handschriften (arabischen, persischen, türkischen) Hammer-Purgstall's. 3vo. Wien, 1840, p. 199.
Orientales vivantes.¹ Previously to this, Silvestre de Sacy had translated the same history.² Mr. Shea has published a translation of the Introduction, and of the history of the Péshdádian and Kaiánian kings to the death of Alexander the Great.³

Foll. 223. Twenty-six lines in a page. Written in a small Naskh hand.
Size 13½ in. by 8½ in. (Sir A. Malet, Bart.)

XVII.

Rauzat as-Safá.—The first volume.
Size, 15 in. by 9½ in. (Sir A. Malet, Bart.)

XVIII.

Rauzat as-Safá.—The first volume.
Foll. 302. Twenty-one lines in a page. Written in Nasta’lík.
Size 12½ in. by 7½ in. (Major D. Price.)

XIX.

Rauzat as-Safá.—The second volume.
This volume contains the genealogy and history of Muhammad, and of the first four Khalífahs, with a particular account of their conquests, to A.H. 44 (A.D. 664.)
Size 12½ in by 8 in. (Sir J. Malcolm.)

³ History of the early kings of Persia, from Kaiomars the first of the Péshdádian dynasty to the conquest of Iran by Alexander the Great. Translated by David Shea. 8vo. London, 1832. Printed for the Oriental Translation Fund.
XX.

Rauzat as-Safā.—The second volume.
Size 11¼ in. by 7 in. (Major D. Price.)

XXI.

Rauzat as-Safā.—The second volume.
Foll. 709. Nineteen lines in a page. Well written in Nasta'lik.
Two leaves are wanting at the end of this MS., and the first two have been supplied by a more modern hand.
Size 11¾ in. by 6 in. (Sir J. Malcolm.)

XXII.

Rauzat as-Safā.—The third volume, containing:

The history of the twelve Imāms, and of the Khalifs of the Bani Umayyah and Bani 'Abbás dynasties, to A.H. 656 (A.D. 1258) when Baghdád was besieged and taken by Húlákú Khán, and the Khalifah Al-Musta'ēm Billah put to death by his order.

Wilken has published an extract from this volume, relating to the Khalifah Mámún; he has given the text and a Latin translation.¹
Size 12½ in. by 8 in. (Sir A. Malet, Bart.)

XXIII.

Rauzat as-Safā.—The third volume.
Foll. 204. Twenty-four lines in a page. Written in Nasta'lik in A.H. 1097 (A.D. 1685).
Size 11½ in. by 6¾ in. (Sir J. Malcolm.)

Rauzat as-Sapā.—The first, second, and third volumes, bound in one.

Foll. 403. Thirty lines in a page. Well written in a small Naskh hand, in a.H. 1022-23-24 (A.D. 1613-14-15.) Several leaves at the beginning of this MS. have been much injured by damp.

Size 14½ in. by 9 in. (Gordon of Buthlaw.)

Rauzat as-Sapā.—The fourth volume, containing:

The history of the dynasties contemporary with the 'Abbásides, viz.: the Táhirides from Táhir Zú al-Yumnain to the deposition of Muhammad Ben Táhir, by Ya'qúb Ben lais, in a.H. 259 (A.D. 872). The Sulfarídes, from their origin to the defeat of Táhir Ben Muhammad by Sakrí, a slave of 'Amrú lais, in a.H. 296 (A.D. 908). Account of 'Amrú Ben Ya'qúb Sulfarí, and of Khalaf Ben Ahmad, rulers of Sístán. The Sámánídes, from their origin to the assassination of Abú l'ibráhim Isma'il Ben Núh, in a.H. 385 (A.D. 1004). The Dilamites of Jurján and Gilán, from Shams al-Ma'Múli Kábús Ben Washmagir to Dárá Ben Shams al-Ma'Múli Kábús, who submitted to Mahmúd of Ghaznín. The Ghaznavides, from Amír Sabuktágin, to a.H. 583 (A.D. 1187), when Khusru Malik was conquered by Ghiyás ad-Dín Muhammed Ghúrí. The Buwáírides, from their origin to the death of Abú 'Ali Khuhrú Ben 'Izí al-Mulkú Abú Kálinjár, in a.H. 487 (A.D. 1094). The Fátimites in Egypt, from Abú a-Kásím Muhammad al-Máhdí, to the death of Al-'Azíd Lidín Allah, in a.H. 567 (A.D. 1171). The Assassins, from Hasan Sabáh, to their extirpation by Hulákú Khán. The Saljús, from their origin: 1st branch, the Saljús of Pereis, from Taghríl Bég to the death of Taghríl Ben Arslán, in a.H. 590 (A.D. 1193), and an abstract of events which followed, to a.H. 622 (A.D. 1225), when the Atábák Muzaffar ad-Dín Úzbek was expelled from Azarbáiján, by Jalál ad-Dín, King of Khárizm: 2d branch, the Saljús of Kirmán, from Kádár Ben Chakar Bég to the time of Muhammad Sháh Ben Bahrám Sháh, the last of the dynasty: 3d branch, the Saljús of Rúm, from Sulaimán Ben Kutlaman to Kai Kúbd Ben Farámutz, the last of the Rámían branch. The Kings of Khárizm, from their origin
to the expulsion of Jalāl ad-Dīn Mankbarnī by the Mongols, and his disappearance. The Karakhitānīs of Kirmān, from Kutluk Sultān Burāk Hājīb to Nāsir ad-Dīn Muhammad Burānī, who was placed on the throne by Uljātū Sultān, in a.h. 707 (A.D. 1307), and an abstract of succeeding events in Kirmān to a.h. 741 (A.D. 1340). The Muẓaffārīs, from their origin to their extinction by Timūr, in a.h. 785 (A.D. 1382). 1 The Atābaks of Syria, from 'Imād ad-Dīn Zangī to the death of Malik al-Kāhir 'Īzz ad-Dīn Maqṣūd. The Atābaks of Azarbāijān, from their origin to the death of Kutlugh İmān. The Atābaks of Fārs, from their origin to the death of Aḥs Khatūn, in a.h. 686 (A.D. 1287). The Atābaks of Luristān, from their origin to the time of Muẓaffār ad-Dīn Afḍāsīyāb. The Ghūrīs, from their origin to 'Alā ad-Dīn Muhammad Abū 'Alī, who resigned his claim to the sovereignty of Ghūr, by order of Muhammad Khārizm Shāh, in a.h. 611 (A.D. 1214). The Ghūrīs of Bāmūn, from Malik Fakhr ad-Dīn Maqṣūd to Jalāl ad-Dīn 'Alī, who was put to death by Muhammad Khārizm Shāh. The Slave Kings of the Ghūrīs, viz., Tāj ad-Dīn Yalduz, Kutb ad-Dīn Aibak, Arām Shāh, and Nāsir ad-Dīn Kabāchah. The Khiljīs of Bengal, from Muhammad Bakhtyār to the death of Husām ad-Dīn. The Kings of Dihlī, from Shams ad-Dīn Altamshī to the time of Ghiyās ad-Dīn Balban. 2 The Kings of Nīmruz and Sijistān, from Tāhīr Ben Muhammad to the death of Tāj ad-Dīn Neyāltagīn, who was conquered by the Mongols, in a.h. 625 (A.D. 1227). The Kurds, from their origin to the subjugation of Hīrāt, by Timūr, in a.h. 778 (A.D. 1376).

Several portions of this volume have been published in the original, with or without translations, and versions of some of the histories have appeared separately. Of the former we have the history of the Tāhirīs, edited twice, with Latin translations, by MM. Jenisch and Mitscherlik,¹ the first comprising also the history of the Saffārīs; that of the Samānīs, with Latin and French translations;² the history of the Ghaznavīs, with a Latin translation;³ of the Buwayhīs, with a translation in German;⁴ of the Isma‘īlīs, with a French trans-


² Mohammedi filii Chavendschahi, historia Samanidarum. Persicè edidit interpretazione Latina, Fr. Wilken. 4to. Gottingae, 1808. Histoire des Sama-

³ Mohammedi, filii Chondeschahi, historia Gaznevidarum. Persicè edidit, Latinè versit, Fr. Wilken. 4to. Berolin, 1832.

⁴ Geschichte der Sultane aus dem Geschlechte Bujeh, persisch und deutsch, von Fr. Wilken. 4to. Berlin, 1835.
lation;¹ of the Saljúks;² the Kings of Khánzid;³ and the Atábaks.⁴ The history of the Ghúrides has been published twice in the original, with Latin and French translations.⁵ Wilken published the text, with a Latin translation, of some extracts from the history of the Ghaznavides;⁶ and Sir Henry Elliot has also given a short specimen from the same history.⁷ Of the latter—that is, translations unaccompanied by the text—we have German versions of the histories of the Buwahides⁸ and Saljúks.⁹ A great portion of the history of the Ghúrides has also been translated into English in the notes to Doctor Dorn’s history of the Afgháns.¹⁰

Foll. 269. Twenty lines in a page. Well written in a small Nasta’lîk hand, and illustrated with paintings.

Size 12¼ in. by 8¼ in. (Sir A. Malet, Bart.)

XXVI.

RUAZAT AS-SAFÁ.—The fifth volume, containing:

An account of the origin of the Turks traced from Japhet, and of the ancestors of Changí Khan. History of Changí Khan, his sons and successors, viz. : Uktái and Kuyük Khán; Mangú Kaán and his successors to Taizí; Jújí Khán and his successors, Khán of Kipchák, to the time of Jání Bég; Chaghtái Khán and his successors, Khán of Túrán, to Sultán Mahmúd Khán, son of Suyúrghatnish. Húlákú Khán and his successors in Persia to

¹ Notice de l’histoire universelle de Mirkhond, suivie de l’histoire de la dynastie des Ismaéliens de Perse, en Persan et Français, par Jourdain. 4to. Paris, 1812. (Notices et Extraits des MSS., tome ix.)
⁶ Wilken, Inst. Ling. Pers., p. 120 et seq. Auctarium, p. 10 et seq.
⁷ Elliot, Bibl. Index, vol. i. p. 92, and مَتْحِيات p. 1c.
the time of Núshírwán, the last of the race. The Ílkáúrians, from
the death of the Amír Shaíkh Hasán Buzurg, in a.H. 757 (A.D. 1356)
to the time of Sultán Ahmad Ben Úwais, the last of the Ílká-
úrians. Account of the death of Tughá Timúr Khán, of the domi-
nation of Amír Wáli, in Āstarábád, and that of Sayyid Kawám
ad-Dín, in Mázandarán. The Sarbadárians, from their origin to
the time of Khájah ‘Alí Muáyyyad, who submitted to Timúr.

Some extracts from the first part of this volume were edited, with
a French translation, by M. Langlé in 1799, and others by the
learned Hammer-Purgstall, in 1825. The text of the history of
Changíz Khán was edited by M. Jaubert, in the year 1841.

Foll. 75. Twenty-seven lines in a page. Well written in Naékh,

Size 13\frac{1}{2} in. by 8\frac{1}{4} in. (Sir A. Malet, Bart.)

XXVII.

روضة الصفا

RAÚZAT AS-SAPÁ.—The sixth volume, containing:

The history of Timúr, his descendants and successors, to the

An extract from this volume, relating to Timúr’s expedition
against Tuktamiš Khán, was published in the original, with a
French translation, by M. Charmoy, in 1836. The conclusion
of the volume will also be found in the original, together with a French trans-
lation by M. Jourdain, in the ninth volume of the Notices et Extraits.

Foll. 277. Twenty-seven lines in a page. Well written in Naékh,
in a.H. 996 (A.D. 1587), by the same hand as the last-mentioned MS.,
with which this is uniform.

Size 13\frac{1}{2} in. by 9 in. (Sir A. Malet, Bart.)

XXVIII.

روضة الصفا

RAÚZAT AS-SAPÁ.—The sixth volume.

Foll. 403. Twenty-four lines in a page. Well written in a small
Nasta‘lík character.

Size 10\frac{3}{4} in. by 6\frac{3}{4} in.

1 Notices et Extraits des MSS., tome vi. p. 199 et seq.
2 Sur les Origines Russes, extraits des MSS. Orientaux, par M. J. de Hammer.
3 St. Petersbourg, 1825, pp. 52-69, 112-116.
4 Vie de Djengiz-Khan, par Mirchond (Texte persan). Publié par Jaubert
5 Mem. de l’Acad. Imp. de St. Petersbourg, 6me Série, tome iii. pp. 270-321,
441-471.
6 Pp. 123, 188.
RAUZAT AS-SAFÁ.—The sixth volume.

RAUZAT AS-SAFÁ.—The fourth, fifth, and sixth volumes, bound in one.
Foll. 577. Twenty-five lines in a page. Written in Nasta’lik, in A.H. 978-79 (A.D. 1570-71). The illuminated titles in this MS. are fine specimens of the art.
Size 13½ in. by 10 in. (Gordon of Buthlaw.)

RAUZAT AS-SAFÁ.—The seventh and last volume of the Rauzat as-Safá, containing:

The history of Abú al-Ghásí Sultán Husain Mirzá, the fourth in descent from Timúr.

The geographical conclusion, which is sometimes added to this seventh volume, is wanting in the present MS. A portion of it has been edited in the original, with a French translation, by M. Jourdain.¹
Foll. 111. Twenty-seven lines in a page. Well written in the Naskh character, evidently by the same hand as Nos. XXVI and XXVII, with which MSS. the present volume is uniform.
Size 13½ in. by 8½ in. (Sir A. Malet, Bart.)

KHULÁSAT AL-AKBÁR.—A general history, comprising an introduction, ten books, and a conclusion, by Ghiyás ad-Din Muhammad Ben Humám ad-Din, surnamed Khandamír, the son of Mirkhán. The full title of this book, which may be considered as an abridgment of the Rauzat as-Safá, and is a most excellent epitome of Eastern history,

¹ Notices et Extraits des MSS., tome ix. pp. 126, 187.
Kulās at al-Akhbār fī Āhwāl al-Akhbār; and, according to Hájjí Khalfah, it was composed in A.H. 900 (A.D. 1494) at the request of Mir 'Alī Shīr.

Khāndāmir was born at Hirāt about A.H. 880 (A.D. 1475). In A.H. 909 (A.D. 1503) he was sent on a diplomatic mission by the Sultan Bādi’ az-Zamān, the last of the Tūmārides who reigned in Persia, to Khorshūd Shāh the chief of Kunduz. He was appointed by the same monarch to be Sadr or chief judge of the civil court. The Uzbak Tātārs conquered Khurāsān in A.H. 913 (A.D. 1507), and they in their turn were driven out by Shāh Ismā’īl in A.H. 916 (A.D. 1510). In the midst of this confusion Khāndāmir retired from public life, and it seems that he composed the Ma‘ṣir al-Mulūk, the Akhbār al-Akhbār, the Dastūr al-Wuzūr, the Makārim al-Akhlaq, the Muntakhab-i Tārikh-i Wassaf, and the greater part, if not the whole, of the Habīb as-Siyar. In A.H. 933 (A.D. 1526) Khāndāmir left Hirāt, and in the following year he proceeded to Hindūstān, and was introduced to the Emperor Akbar: upon that sovereign's death he attached himself to his son and successor the Emperor Humāyūn; and having accompanied the latter to Gujarāt, he died there in A.H. 941 (A.D. 1534), aged 61 or 62 lunar years.

The Kulās at al-Akhbār contains:

Introduction.—An account of the creation of heaven and earth, and of the deluge, Iblīs, and the Jinns.

Book I.—History of the Patriarchs and Prophets, and of the Kings of Israel. Account of John the Baptist, Jesus Christ, the Seven Sleepers, and St. George.

Book II.—History of the Greek Philosophers and of Būzjar-mihr.

Book III.—The early Kings of Persia, viz., the Pēshdādians, the Kašānians, the Ashkānians, and the Sāsānians. Kings of Arabia, viz., the Bani Lakhm, from Malik Ben Fahr to Munzir Ben Nu‘mān, who was slain by the Muhammadan army: the Ghassānians, from their origin to Jabalah Ben Aiam, who became a Musulmān in the reign of the Khalifah 'Umar: the Kings of


2 Elliot, Bibl. Index, vol. i. p. 108.

3 Ibid, p. 106. And see, for Khāndāmir's Life, the Biographie Universelle (Reinauld), and the notice by Quatremère in the Journal des Savans. Juillet, 1843.
Yaman, from their origin to Dádawiyah, who was a sister's son of Bádán, and after whose death Yaman became subject to the Khiláfát.

Book IV.—The Genealogy and History of Muhammad, and of his Conquests, from his birth to his death in A.H. 11 (A.D. 632).

Book V.—History of the first four Khalífahs and of the twelve Imáms.

Book VI.—History of the Khalífahs of the Bani 'Umâyyah.

Book VII.—History of the Khalífahs of the Bani 'Abbás to the death of Musta'sim in A.H. 656 (A.D. 1258).

Book VIII.—History of the dynasties contemporary with and posterior to the 'Abbásides; viz. The Táhirídes, from Táhir Zú al-Yummánin to Muhammad Ben Táhir, who was deposed by Ya'kúb Lais in A.H. 259 (A.D. 872). The Súfírídès, from Ya'kúb Lais to the defeat and imprisonment of Táhir Ben Muhammad by Sakrí, a slave of 'Amrú Lais, in A.H. 290 (A.D. 902). The Sámiádes, from their origin to the assassination of Abú Ibrahim Ismá'il Ben Núh, in A.H. 395 (1004). The Búwásiídes, from their origin to the death of Abú 'Ali Kai Khusúr Ben Abú Khálinjár, in A.H. 487 (A.D. 1094). The Ditamites of Jurján and Gilán, from Wašmágír to the time of Minúchíhír Ben Khábús, who came to the throne in A.H. 403 (A.D. 1012), and subsequently became subject to Mahmúd of Ghaznín. The Gháznídes, from Sábutkagín to the death of Khusúr Malik. The Fátimítes, from Abú al-Kásím Muhammad al-Mahdí to the death of al-'Ázíd Lídín Allah, in A.H. 567 (A.D. 1171), when Egypt fell into the hands of Saláh ad-Dín and his successors. The Assássins, from the time of Hassan Sabáh to the death of Rúkn ad-Dín Khawár Sháh, and their extirpation by Húlákú Khán, in A.H. 654 (A.D. 1256). The Saljúqíes of Persía, from the origin of the family to the death of Rúkn ad-Dín Taghríl Bég Ben Araján, in A.H. 580 (A.D. 1193). The Saljúqíes of Kírmán, from Kádard Ben Chakar Bég to A.H. 583 (A.D. 1187), when Kírmán was conquered by Malik Dinár. The Saljúqíes of Rúm, from Súltán Suláimán to the time of Kai Kubád, the last of the dynasty. The Kings of Khárizm, from their origin to the extinction of their power by the Mongols in the reign of Jalál ad-Dín Mankbarní. The Atábaks of Mauísíl, from 'Imád ad-Dín Zangi to Malik al-Kábir 'Izí ad-Dín Mas'úd. The Atábaks of Azárábjádí, from Ídáguna to Múzzaffar ad-Dín Úzbak. The Atábaks of Fárs, from their origin to the death of Aish

1 Mirkhání says that this event took place in A.H. 296 (A.D. 908). In the Habíb as-Síyar it is stated to have occurred in A.H. 293 (A.D. 905), which statement agrees with that in the Tárkh-i Bínákití.
Khátún, in A.H. 686 (A.D. 1287). The Atábaks of Luristán, from their origin to Musaffar ad-Dín Afrásíyáb Ben Yúsuf Sháh, the last of the dynasty. The Karákhitáians, from Burák Hájib to Kutb ad-Dín Sháh Jahán, who was deposed by Uljáitú Sultán. The Mushárfides, from their origin to their utter extinction by Timúr, in A.H. 795 (A.D. 1392). The Sarbadáríans, from their origin to the submission of Khájah 'Ali Muayyad to Timúr, in A.H. 783 (A.D. 1381). The Ghúrides, from their origin to the extinction of their power by Muhammad Khárizm Sháh. The Ghúrides of Bámyán, from Malik Fakhr ad-Dín Masúd to Jalálad-Dín 'Alí, in whose reign Bámyán was annexed to Khárizm. The Slaves of the Ghúrides, who attained sovereign power, viz., Táj ad-Dín Yaldúz, Árán Sháh, Násír ad-Dín Kabácháh, and the Kings of Díhlí, from Shams ad-Dín Altamish to A.H. 717 (A.D. 1317), when 'Alá ad-Dín Khilji died.² Kings of Nírúz and Sijístán, from Táhir Ben Muhammad to Táj ad-Dín Níyáttagíun, who was imprisoned by the Mongols in A.H. 625 (A.D. 1227), and slain two years afterwards. The Kurta of Hirát, from their origin to the time of Malik Ghíyás ad-Dín Pir 'Alí, who submitted to Timúr in A.H. 778 (A.D. 1376).

Book IX.—Account of the posterity of Japhet, son of Noah, and the history of Changiz Khán and of his descendants and successors, viz.: The Mongols of Tartary, from Uktái Khán to Adáí Ben Arakítímúr, the nineteenth of the dynasty; the Mongols of the Dasht of Kipchák, from Jújí Khán to his thirty-sixth successor Muhammad Ben Timúr Khán. Húláükú Khán, son of Tílí Khán, and the Mongols of Persia, to the time of Núshírwán, the last of the race; and the Êlkánians, from the death of Amír Shaíkh Hassan, in A.H. 757 (A.D. 1356), to the time of Sultán Ahmad Ben Sultán Uwais, the last of the Êlkánians. Chaghtáí Khán and his descendants and successors in Transoxiana, to the time of Sultán Mahmúd Khán Ben Suyúrghatmish, the thirtieth successor of Chaghtáí Khán.

Book X.—History of Timúr and his descendants to the death of Mírzá Yádgár Muhammad, who was slain by Abú al-Ghází Bahádur, in A.H. 875 (A.D. 1470).

Conclusion.—A description of the city of Hirát, its buildings, gardens, &c., and an account of celebrated shaikhs, sayyids, learned men, calligraphists, painters, and musicians.

A portion of the first book of the Khulásat al-Akhbár has been trans-

² Firáštah places his death in the previous year, but Fakhr ad-Dín Bínákití says that he was living in the early part of A.H. 717 (A.D. 1317).
lated in the Asiatic Miscellany, and the text of the history of the Saljuqs, accompanied by a French translation, was published by M. Dumoret in the Nouveau Journal Asiatique. The account of Timur's expedition against Tuktamish, Khán of Kipchák, has also been published by M. Charmoy, in the original, with a French translation, and was inserted in the Mémoires de l'Académie Impériale de St. Petersbourg. A short extract relating to the Slaves of the Ghúrides who attained royal dignity will be found in Sir H. Elliot's Bibliographical Index, in the original and with a translation.


Size 10½ in. by 7 in. (Major D. Price.)

XXXIII.

حبيب السير

HABÍB AS-SIYAR — A general history by Khádámír, son of Mírkhéánd. This work was written subsequently to the Khuláṣat al-Akhbár, at the request of Muhammad al-Husainí, and was completed after his death, under the encouragement of Karím ad-Dín Habíb Allah, a native of Ardabil. The latter was one of the ministers of Sháh Ismá'il Safawi, and it is after his name that the author has entitled his work Habíb as-Siyar.

The full title of the Habíb as-Siyar is حبيب السير في اخبار أفراد البشر Habíb as-Siyar fi Akhbár Afrád al-Bashr. It was commenced in A.H. 927 (A.D. 1520), when the author was forty-eight years of age, and was finished in A.H. 929 or 930 (A.D. 1522-23). It comprises three volumes, each of which is divided into four sections or chapters. In many places it is a mere abridgement of the Rauzat as-Safá, but it is much more extensive in its range, and contains the history of many dynasties which are omitted in Mírkhéánd's work. Khádámír has moreover added, in the Habíb as-Siyar, memoirs of the most celebrated

1 Vol. i. pp. 60, 140, 267, 433. 2 Tome xiii. pp. 240—256.
3 6me Série, tom. iii. pp. 321—27, 471—75.
4 Elliot, Bibl. Index, vol. i. p. 111, and ملوك من تايلون p. 71
6 Dorn, Geschichte Tabaristan's nach Chondemir, p. 5. Journal des Savans, 1843, p. 393. At the end of the third volume, Khádámír states that he completed it in A.H. 930 (A.D. 1523), and gives two chronograms fixing that date, viz., أثر الملك و الاتفاقية خبران من جهانيين But see Elliot, Bibl. Index, vol. i. p. 122, where the learned author supposes (on the authority, however, of only one MS.) that Khádámír did not complete his work until A.H. 935 (A.D. 1528).
men who flourished in the time of each particular dynasty; and these memoirs are by no means the least valuable portion of the work. The style of the Habíb as-Siyar is both clear and elegant, and the narrative lively and interesting: taking it altogether it is the most useful manual of Oriental history with which we are acquainted, at least in the Persian language, being comprehensive in its range, sufficiently diffuse in detail for ordinary purposes, accurate in its facts, and lucid in its arrangement.  

The present MS. comprises the first volume, and contains:

An introduction, giving an account of the creation of the world.

Chapter I.—History of the Patriarchs, Prophets, and Kings of Israel, the Virgin Mary, Jesus Christ, the Apostles, the Seven Sleepers, and the Ancient Philosophers.

Chapter II.—History of the Peshdádian and Kásánian Kings of Persia. Account of Alexander the Great. The Ashkáníans and Sásáníans, to Yazdajird, the last of the Sásánían race. The Kings of Arabia, viz.: the Bání Lakhm, from Málík Ben Fahm to Munážir Ben Nu'mán, who was killed by the Muhammadan army, under Khálid Ben Walid; the Ghassáníans, from their origin to Jabalah Ben Aïham, the last of the race; the Kings of Yaman, from their origin to the death of Dádawiyah, sister's son of Básán, when Yaman became subject to the Khalífas.

Chapter III.—History of Muhammad and his conquests, until his death.

Chapter IV.—History of the first four Khalífas, to the murder of 'Ali Ben Abú Talib.

Foll. 282. Twenty-seven lines in a page. Written in Nasta'ílík.
Size 12 in. by 7 in. (Sir A. Malet, Bart.)

XXXIV.

حبيب السدير

Habíb as-Siyar.—The second volume, containing:

Chapter I.—The history of the Twelve Imáms.
Chapter II.—History of the Khalífas of the Bání Umayyah.
Chapter III.—History of the Khalífas of the Bání 'Abbás.

1 M. Defrémercy has well described the style of this author. "Quoique le style de Khondemir soit plus recherché, plus métaphorique que celui de Mirkhond, il est, en général, plus concis, plus serré; cet auteur est du petit nombre des historiens persans qui ont su exprimer un grand nombre de faits en peu de paroles."
Journ. Asiat. 4me série, tom. xvii. p. 106.

1 See supra, p. 40, note.
2 Hasan Sabáh did not, however, take Alamut until A.H. 483 (A.D. 1090).
Chakar Bég to the conquest of Kirmán, in A.H. 583 (A.D. 1187), by Malik Dinár; 3rd branch, Saljúks of Rím and Anatolia, from the time of Sulaimán Ben Kutlamish to Kai Kubád Ben Farámurz, the last of the dynasty. The rulers of Mauwil and Syria, from the time of Násir ad-Daulah and Saif ad-Daulah, the Hamdánides, to A.H. 549 (A.D. 1154). The Atábaks of Mauwil, from the time of Áksankar, father of 'Imád ad-Dín Zangi, to the death of Malik al-Káhir 'Izz ad-Dín Maš'úd, in A.H. 615 (A.D. 1218). The Atábaks of Ázarábájíján, from the Atábaks Muhammad Íldaguz to the death of the Atábaks Muzafr ad-Dín Úzbak, in A.H. 622 (A.D. 1225). The Atábaks of Fárs, from their origin to the death of Aísh Khátún, in A.H. 686 (A.D. 1287). The Baní Marwán in Spain, from the time of 'Abd ar-Rahman Ben Mu'áwiyah to the death of Hishám Ben Muhammad al-Muktadir Billah, in A.H. 428 (A.D. 1036), and the nominal reign of Umayy- yah Ben 'Abd ar-Rahman, the last of the dynasty. Mu'tazid Lakhmi and his son Abú al-Kásim Muhammad al-Mu'tamid Billah in Seville to the death of the latter, in A.H. 488 (A.D. 1095). The Murávides or Mulassamín, from their origin to the defeat of Tashfin Ben 'Alí, by Abú al-Mumin the Muwahhidite, and his death in A.H. 537 (A.D. 1142). The Zairítes of Africa, from A.H. 361 (A.D. 971) to the time of Yahya Ben Tamím, after whom Abú al-Mumin, the Muwahhidite, took possession of Morocco. The Muwahhidites, from their origin to the time of Al-Wásik Billah Abú al-'Alá Idrís, the last of the dynasty, in A.H. 668 (A.D. 1269). The Ayyúbites of Egypt, from their origin to A.H. 652 (A.D. 1254), when 'Izz ad Din Turkmán, the first of the Bahrite Mamlúks, became sovereign of Egypt. The Sharifs of Makkah, from Abú Muhammad Hasan Ben Zaid to the death of Sayyid Muhammad, in A.H. 808 (A.D. 1405). The Sharifs of Madínah, from Abú Ahmad Kásim Ben 'Ubaid Allah, in A.H. 104 (A.D. 722), being a mere enumeration of names. The Ghúrides, from their origin to the death of Ataiz Ben 'Alá ad-Dín Jahánsúz. The Ghúrides of Bámíyán, from Malik Fakhhr ad-Dín Maš'úd to Jalál ad-Dín 'Alí, who was slain by Muhammad Khárizm Sháh. Slave Kings of the Ghúrides, viz.: Táj ad-Dín Yaldúz, Kutb ad-Dín Aibak, Áram Sháh, and Násir ad-Dín Ka'bákháh. The Khiljíes of Bengal, from Muhammad Bakhtyár to the death of Husám ad-Dín. The Kings of Díhlí, from Shams ad-Dín Altámaíd to the death of Ghiyás ad-Dín Balban. The Khiljíes of Díhlí, from Jalál ad-Dín Firúz Sháh to the death of 'Alá ad-Dín, in A.H. 717¹ (A.D. 1317). Kings of Sijístán and Nímrúz, from

¹ See suprê, p. 41, note.
the time of Táhir Ben Muhammad to the death of Táz ad-Dín Niyáltagín, who was conquered by the Mongols in a.H. 625 (A.D. 1227). The Kings of Khárizm, from their origin to the expulsion of Jalál ad-Dín Mankbarní, the last of the dynasty, by the Mongols.

The life of Avicenna, taken from the account of the Buwaihides, has been translated by M. Jourdain, and was published in the Mines de l'Orient. An account of the massacre at Karbalá, extracted from this volume, appeared in translation in the Oriental Quarterly Review. The history of Tabaristán and Mázandarán, to the death of Shams al-Mulák Rustam, has been published in the original, with a German translation, by Dr. Dorn. The text of a short extract from the history of the Ghaznavides has been edited by Sir, H. Elliot.

Foll. 305. Twenty-seven lines in a page. Written in a small Nasta'ílík character.

Size 12 in. by 7 in. (Sir A. Malet, Bart.)

XXXV.

حبيب السیر

HÀBÍB AS-SIYAR.—The second volume.


Size 11½ in. by 7½ in. (Sir A. Malet, Bart.)

XXXVI.

حبيب السیر

HÀBÍB AS-SIYAR.—The second volume.

Foll. 457. Twenty lines in a page. Well written in a small Nasta'ílík character.

Size 10½ in. by 5½ in. (Sir J. Malcolm.)

XXXVII.

حبيب السیر

HÀBÍB AS-SIYAR.—A portion of the second volume, comprising

3 Elliot, Bibl. Index. Vol. i. مقتببات p. 38
the whole of the first chapter, with the exception of about thirty leaves which are wanting at the commencement.

Foll. 140. Fourteen lines in a page. Written in Nasta‘īlīk. Imperfect at the beginning.
Size 10½ in. by 7 in. (Sir A. Malet, Bart.)

XXXVIII.

حبيب السير

Hābīb as-Siyār.—The first chapter of the second volume.
Size 11 in. by 7½ in. (Major D. Price.)

XXXIX.

حبيب السير

Hābīb as-Siyār.—The first two chapters, and part of the third chapter of the third volume, viz.:

Chapter I.—Account of the origin of the Khâns of Turkestan, from Turk, son of Japhet. History of Changiz Khan and of his descendants, viz.: Uktâî Khan and Kuyûk Khan; Mangû Khan, son of Tûlî Khan, and his successors, to Adâ’î Ben Araktûmûr; Jûji Khan, and his successors, to Muhammad Ben Timûr Khan; Chaghtâi Khan and his successors, to the death of Mahmûd Khan Ben Suyûrghatmîsh, in A.H. 806 (A.D. 1403). History of Hûlûkû Khan and his successors in Persia, to the time of Nûshirvân, the last of the race, and of the Ïlkâniyâns, from the death of Amîr Shaikh Hasan Buzurg, in A.H. 757 (A.D. 1356) to that of Sultân Ahmad Ben Uwais, who was put to death by Karâ Yûsuf, in A.H. 813 (A.D. 1410).

Chapter II.—History of the dynasties contemporary with the Changizkhâniyâns, comprising: The Bahrite Mamlûks of Egypt, from their origin, to A.H. 719 (A.D. 1319). A short account of the Circassian Mamlûks. The Karâkhitâniyâns of Kirmân, from Burak Hâjîb to Kub ad-Dîn Shâh Jahân Ben Jalâl ad-Dîn Suyûrghatmîsh, who was deposed by Uljâîtû Sultân; the province, not long afterwards, viz., in A.H. 741 (A.D. 1340) falling into the hands of the Muzaffarîyâdes. The Muzaffarîyâdes, from their origin to their extirpation by Timûr, in A.H. 795 (A.D. 1392). The Atâbaks of Luristân, from their origin to Muzaffar ad-Dîn Afrâsîyâb Ben Yûsuf Shâh, in whose reign Luristân became

Chapter III.—History of Timúr and his descendants. [This chapter is imperfect in the present MS., and only brings down the history to A.H. 860 (A.D. 1455). This is not quite one-half of the entire chapter, in which the author traces the history of Timúr’s descendants down to A.H. 929 (A.D. 1522), when he wrote this part of his work.]

The code of Gházán Khán, extracted from this volume, was published in the original with an English translation, by Major Kirkpatrick, in the New Asiatic Miscellany. An account of the invention of paper money appeared in the original, accompanied by a French translation, by M. Laglès, in the Mémoires de l’Institut National. The history of the Mongols has been translated by M. Grigoriefs, and was published in 1834. M. Defrémery has inserted a translation of copious extracts from this volume, relating to the

1 In a MS. in the library of the East India House (No. 1713) this portion occupies 108 pages, the whole chapter filling 264 pages.
2 Vol. ii. p. 149 et seq.
3 Tome iv. (Classe de Littérature et Beaux Arts).
4 8vo. St. Petersburg, 1834. This I state on the authority of Sir H. Elliot. I have not seen the work, but M. Defrémery tells me that he imagines the extract to be from the Khulásat al-Akbár, and not from the Habíb al-Siyar.
Khán of Kipchák, in the Journal Asiatique; an the same learne Orientalist has also edited, in that journal, the history of Chagháí Khán and his successors, accompanied by a French translation. This last-mentioned extract continues the history of the descendants of Chagháí Khán, to the death of Sultán Mahmúd Khán, son of Yúnis Khán, who was slain by the Úzbeká, but I do not find this continuation in the MSS. which I have had an opportunity of consulting. The history of the dynasties of Rustamddár and Mázandarán, related in the present volume, and that of the Sarbadárians, were published in the original, with a German translation, by Dr. Dorn, in 1830. Lastly, the account of Timúr’s expedition against Tuktamish, Khán of Kipchák, has been edited, with a French translation, by M. Charmoy, and will be found in the Mémoires de l’Académie Impériale de St. Petersbourg.

Foll. 395. Twenty-one lines in a page. Written in a small Nasta’lík hand.

Size 9\(^{2}\) in. by 5\(^{2}\) in. (Sir J. Malcolm.)

XL.

حبيب السير

Haríf as-Síyar.—The first two chapters of the third volume.

Foll. 259. Nineteen lines in a page. Well written in a small Nasta’lík character, in A.H. 1004 (A.D. 1595). The name of the Nawáb Sayyid Husain ‘Ali Khán Amír al-Umará is written on the back of the first leaf of this MS., so that it probably belonged to that distinguished general.

Size 10\(^{2}\) in. by 6\(^{2}\) in. (Major D. Price).

XLI.

حبيب السير

Haríf as-Síyar.—The fourth Chapter and conclusion of the third volume, viz.:

Chapter IV.—An account of Sháh Isma’íl Safawí and of his

1 4me Série, tome xvii. p. 107 et seq.
2 4me Série, tome xix. pp. 58-93, 216-238.
ancestors, continuing the history of Persia, down to A.H. 930
(A.D. 1523), when the author wrote this Chapter.

Conclusion.—Geographical notices of various countries, cities,
mountains, islands, rivers, &c. A description of the wonders
of the world, and of different animals, and a brief account of holy
and learned men.

Foll. 288. Nineteen lines in a page. Written in Shikastah Amíz,
in A.H. 1239 (A.D. 1823).
Size 11 in. by 5½ in. (J. Romer, Esq.)

XLII.

نگارستان

NIGÁRISTÁN.1—A collection of detached relations or anecdotes of
various dynasties who have ruled in the East, and of celebrated
persons, from the time of Nizár Ben Ma’add Ben ’Adnán to that of
the author, by Ahmad Ben Muhammad Ben ’Abd al-Ghaffúr al-Ghaffáří al-Kazwíni. Al-Ghaffáří has derived his materials from the
most authentic sources; in his preface he enumerates no less than
twenty-eight standard works which he consulted, and from which he
has extracted his anecdotes.2 The date of the composition of the
Nigáristán is expressed by the letters of its name, according to the
Abjad, viz., A.H. 959 (A.D. 1551).

From the nature of this work it would be impossible to give an
exact idea of its contents, without enumerating each separate anecdote.
This has already been done by M. Krafft, in his Catalogue of the MSS.
preserved in the Royal Oriental Academy at Vienna.3 It will be suf-
ficient here to state that the work comprises anecdotes of the following
persons and dynasties:

Nizár Ben Ma’add Ben ’Adnán and his three sons. Mu-
hammad. The Twelve Imáms. The Khalífahs of the Bani
Umayyáh and Bani ’Abbás. The Barmakídes. The Táhirídes.
The Sufírides. The Sámanídes. The Dílamítes. The Ghánna-
vides. The Ghúrides. The Buwáhídes. The Saljúks. The
Kings of Khárízím. The Atábaks. The Fátimítes. The Is-

2 These will be found enumerated in Hammer-Purgstall’s Geschichte der
sichnen Redekünstle Persiens, pp. 307-9, and in M. Krafft’s valuable Catalogue,
Die arabischen, persischen und türkischen Handschriften der KK. oriental-
lischen Akademie zu Wien. 8vo. Wien, 1842.
3 Krafft, p. 88 et seq.


Size 11¾ in. by 7 in. (J. Romer, Esq.)

XLIII.

زيد التاریخ

ZUBD AT-TÁRÍKH.—A concise general history, more especially relating to Persia, from the earliest times to A.H. 1063 (A.D. 1652), by Kamál Ben Jalál, who held the post of royal astrologer in the reign of Sháh 'Abbás II., of the Safawi dynasty of Persia.

Sir John Malcolm has referred to this work as one of the principal authorities for his account of the early Safawi monarchs. He calls the author Muhammad Kamál Ibn Isma'il, and states that, though a flatterer, he is considered the best authority.¹ The title of the work, as given above, occurs on the back of the first leaf, but is not mentioned in the short preface, of a few lines only, in which the author names himself Kamál Ben Jalál, the astrologer. The present MS. belonged to Sir John Malcolm, but I cannot discover any ground for the author’s name being as he gives it.

The Zúbđ at-Tárikh is not systematically divided into books or sections, and the accounts of the dynasties follow each other as nearly as possible in chronological order; many races are, however, only mentioned incidentally, and the author frequently confines himself to a mere list of names. The work is too concise to be of any great utility, but is valuable in that portion which treats of the early Kings of the Safawi dynasty. The previous part only occupies thirty-six leaves in the present volume.

Contents:

Preface. Adam and the Prophets. The Péshdádians. The Kásháians. The Mulluk at-Tawáif. The Sásániáns. Muhammad. ’Ali. Fátimah. The Imáms, descendants of ’Ali. ’Ali and his descendants have each a separate chapter, in which occur incidentally accounts of Abu Bakr, ’Umar, and ’Usmán; of the Bani Umayyah; the Bani ’Abbás; the Súmániés; the Súffárídes; the Dílamítes of Gilán and Írúján; the Buwáihídes;

¹ History of Persia, vol. i. p. 495, note.
the Ghaznavides; the Saljuks of Persia; the Assassins; the Atabaks of Fars; and the Khazarimans. Changiz Khan, his sons and successors. Hulak Khan and his successors in Persia. The Ilkanians. The Muzaffarides. Tughra Timur Khan. The Sarbadarian. Timur and his successors, to Badi’ az-Zaman. ’Umar Shaikh, and his descendants, to the time of the Mongol Emperor Sháh Jahán. The Seljuks of Rûm, from their origin to their extinction, in A.H. 677 (A.D. 1278). The Ottomans, from their origin to the time of Muhammad IV., son of Ibrahîm. The Uzbek Khans of Mawra an-Nahr, from Abû al-Khair Khan, to the time when the author wrote. The Karâ Kuyunlû, from their origin to the death of Hasan 'Ali, the last of the race. The Ak Kuyunlû, from Hasan Bég Ben ‘Ali Bég, to the death of Alwând Beg, the last of the race, in A.H. 916 (A.D. 1510). The Safawiyah Kings of Persia, from their origin, to the author’s own time, viz., A.H. 1063 (A.D. 1652).


Size 7¾ in. by 4½ in. (Sir J. Malcolm.)

XLIV.

مراجعات العالم

Mirât al-’Alam.—A general history, comprising a preface, seven books, and a conclusion, by Bakhtáwar Khán, who composed the work in A.H. 1079 (A.D. 1668), and dedicated it to the Emperor Aurangzib.

Contents:

Preface.—Account of the creation, of the Jinn, and of Iblis.

Book I.—Divided into four chapters. 1. History of the Patriarchs and Prophets, of Jesus Christ, of the Apostles, of the Seven Sleepers, and of St. George. 2. Account of the ancient Philosophers. 3. History of the early Kings of Persia, comprising the Péschdâians, the Kaisânians, the Mulûk at-Tawâīf, the Sásânians, and the Akásirah, to the death of Yasdajîrd. 4. History of the Kings of Yaman, from Kahtán to the time of Muhammad.

(54)

Khán and his descendants, comprising: An account of Chaghí Khán. Uktái Khán and his descendants, to Íchlí Timúr Khán. Júgí Khán and his descendants, Khán of Kipchak, to Shaikh Sadrí Khán Ben Abd al-Khair Khán. Hádí Khán and his descendants in Persia, to Núshirwán, the last of the dynasty. Chaghtí Khán and the Khán of Tárán to Sultán Mahmúd Khán Ben Suyúrghatmísh. The Sháibáníans, or Úzbak Khán of Máwarra an-Nahr, from Sháhí Bég Khán Ben Pir Budák to the author’s own time. The Khán of Káshgar, from Tughlak Timúr Khán to the time of the author. 8. History of the Kings of Persia, who reigned after the death of Abú Sa’íd Bahádúr, viz:
The Chúbáníans,1 from Amír Chúbán to the death of Malik Ašraf. The Ílkáníans, from Amír Shaikh Hassán Buzurg to the death of Sultán Ahmad Ben Uwás, who was slain by Kará Yúsuf, the Turkmán. Amír Shaikh Abú Ísháq Ínú and the Músafírides, from Amír Mubárír ad-Dín Muhammad to their extirpation by Timúr, in Á.H. 793 (A.D. 1391). The Kúrtás, from their origin to their extinction by Timúr, in Á.H. 783 (A.D. 1381). The Sarbadáríans, from their origin to the submission of Khái Khán ‘Ali Mu‘ayyad to Timúr.


Book V.—Divided into an introduction and nine chapters. Introduction: containing an account of the Hindús and of their kings previously to the introduction of the Islám. 1. History of the Kings of Díhil, from Shiháb ad-Dín Muhammad Ghúrí to Ibárahím Lúdí. 2. History of the Kings of the Dakhín,2 comprising: The Bahmaní of Kalbargah, from their origin to the time of Kalím Allah. The Baridíyah dynasty of Ahmadábád, from the time of Kásim Barid to that of Amír Barid Sháh II. The ‘Imádsháhis of Barár, from Fath Allah to the subjugation of

1 Amír Chúbán and his descendants are sometimes reckoned as a distinct dynasty, but they never actually attained independent power, though they virtually exercised sovereignty.

2 The author states that he has derived this portion of his work from the Tárikh-i Firishtah, described imám, No. XLVIII.
the province by the Nizám al-Mulkıyah. The Nizám al-Mulkıyah dynasty of Ahmadnagar, from their origin to their extinction in the time of Murtaza Nizám Sháh II. The 'Ádilsháhi dynasty of Bijápúr, from their origin to the time of 'Alí 'Adil Sháh II. The Kutb al-Mulkıyah dynasty of Gulkundah, from their origin to the time of 'Abd Allah Kutb al-Mulk, who became tributary to Sháh Jahán.
3. History of the Kings of Gujarát, from Musassar Khán Gujarátí to A.H. 980 (A.D. 1572), when Gujarát was annexed to Akbar's empire.
4. History of the rulers of Sind and Thatha, from the Muhammadan conquest to the annexation of Sind to the Mongol empire, in A.H. 1001 (A.D. 1592). The rulers of Múltán, from the Muhammadan conquest by Muhammad Kásim to the time of Láshkar Khán, when Múltán became a province of the Mongol empire.
5. The Púrbi Kings of Bengal, from the time of Fakhri ad-Dín to A.H. 983 (A.D. 1575), when Bengal became annexed to the empire of Akbar.
6. The Kings of Málwáh, to A.H. 977 (A.D. 1569), when Báz Bahádur submitted to Akbar's forces.
7. The Fárákı dynasty of Khándish, from the time of Malik Bájah to A.H. 1008 (A.D. 1599), when Bahádur Khán submitted to Akbar.
8. The Shári dynasty of Jaunpúr, from the time of Khájah Jahán to the subversion of the monarchy by Síkandár Lúdí and the death of Sultán Husain Shákí, the last of the dynasty.
9. The Kings of Kashmír, from the introduction of the Islám, by Sháh Mir Sháms ad-Dín, to the time when Kashmír became annexed to Akbar's empire.

Book VI.—History of the Mongol Emperors of Hindústán, divided into five chapters. 1. Bábab. 2. Humáyún. 3. Akbar

Book VII.—History of the Emperor Aurangzíb 'Álamgír, divided into three chapters. 1. Account of his life, previous to his accession, and of the first ten years of his reign. 2. Account of his character and virtues, and of his children, and of the different provinces and Sóbahs of Hindústán ; also an account of the contemporaneous sovereigns. 3. Biographies of holy and learned men, from the time of Akbar, and of celebrated calligraphists. A narration of remarkable events and wonderful things, and a notice of the labours of the author.

Conclusion.—Biographies of poets, arranged in alphabetical order.

This most comprehensive history, though in many respects to

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1 In the Tabakát-i Akbarsháhi this date is A.H. 984 (A.D. 1576). See infra, p. 69, note 3.
2 Firishtah gives the date A.H. 978 (A.D. 1570).
concise, is of considerable value, especially in its biographical portions. It is of rare occurrence.

Fool. 282. Twenty-nine and thirty-one lines in a page. Written partly in Nastālik and partly in Shikastāh 'Amlīz and Shikastāh.

Size 17½ in. by 10 in. (J. Romer, Esq.)

XLV.

مراتب آفتاد ـها

MIRĀT-i AFTĀD NUMĀ.—A general history, comprising an introduction, two parts, and a conclusion, by the Nawāb 'Abd ar-Rahman Shāh Nawāz Khān 'Hāshimī Banbānī al-Dihlawī, who dedicated his work to Shah 'Ālam. The date of the composition of this history is expressed by its title, the letters of which form a chronogram, and, according to the Abjad, give the date A.H. 1217 (A.D. 1802).

I have not been able to ascertain any particulars of the life of Shāh Nawāz Khān, except that he was prime-minister of Shāh 'Ālam. It is necessary to remark that he must not be confounded with his more celebrated namesake the Nawāb Samsām ad-Daulah Shāh Nawāz Khān, the Diwān of the Dakhin under Salābat Jang, and the author of the Ma'āsir al-Umarā.1

The contents of the Mirāt-i Aftād Numā is as follows:

Introduction.—On the advantages of the study of history.

Part I.—Divided into six books, each of which is subdivided into several chapters.

Book I.—An account of the creation, and of created beings and things.

Book II.—History of the Prophets, from the time of Adam to that of Muhammad.

Book III.—The history of Muhammad, of the first four Khalīfahs, and of the twelve Imāms.

Book IV.—Account of celebrated Sūfis, Darwishes, and religious men and sects; and biographies of 'Ulamā and lawyers, physicians and philosophers, poets and calligraphists.

Book V.—An account of various dynasties. The author in this book gives the names of almost every dynasty that has ruled in the East, but adds little more, and generally dismisses a dynasty with a simple statement of the number of kings. Occasionally, however, we find a concise history of one or more of the most remarkable persons of certain races. This is the case in the following instances, viz.: The Pēshdādians. The Ḳaiānians.

1 Described infrā, Nos CI—CIII.

Book VI.—History of Timúr and his descendants, and of the Mongol Emperors of Hindústán to the thirtieth year of Sháh 'Álam, viz., A.H. 1292 (A.D. 1787). Biographies of the Amírs and Wazírs who flourished in the time of the Timúridés, and an account of celebrated singers and musicians, comprising a description of the various musical modes, &c.

Part II.—Is divided into eight books.

Book I—VII.—A description of the seven climates, and of the places, provinces, and cities situate therein.

Book VIII.—An account of the seven seas.

Conclusion.—Giving an account of divers wonderful things, strange animals, &c.

The Mirát-i Áftáb Numá is a work of little or no value as a history. The biographical part, especially Book 4 of Part I., is, however, very interesting; and the concluding portion of Book 6 is worthy of notice, as one of the sources to be consulted on the curious subject of the music of Asia.

It is to be observed that there is some discrepancy between the division into Books, &c., of the first Part, in the body of the work, and in the account given of such division in the preface. This discrepancy occurs both in the present volume, and in the only other MS. I have had an opportunity of consulting (Brit. Mus., No. 16,697).¹ For instance, Book 5 of Part I., is called in the Rubrics, Book 6: the actual Book 6, containing the history of Timúr and his descendants, appearing merely as a chapter; and the account of the musicians, which it must be observed is not mentioned at all in the preface, is headed Book 9. The subject-matter, however, follows in the order given

¹ The British Museum MS. was presented by the author to Colonel D. Ochterloney, was subsequently given by the Colonel to Major Yule, and now forms part of the valuable collection of MSS. offered by the sons of the latter officer to our national library.
in the preface, and there is no ground for supposing that anything has been omitted.

Size 11\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\) in. (Sir J. Malcolm.)

III.—INDIA.

1. General Histories of India.

XLVI.

طبقات أكبارشاهي

Tabakát-i Akbarsháhi.¹—A general history of India, by the Khájah Nízám ad-Dín Ahmad Ben Muhammad Mukím al-Haráwí, who composed his work in A.H. 1002 (A.D. 1593).²

The Khájah Mukím, the father of the author, was Diwán of the household of Bábá, and subsequently served under the Emperors Humáyún and Akbar. In the twenty-ninth year of Akbar’s reign, Nízám ad-Dín was appointed Bakháví of Gujarát, which office he held for a long time. He died in A.H. 1003 (A.D. 1594).

The Tabakát-i Akbarsháhi is the first work especially devoted to the general history of India, excluding that of other countries, and was compiled by its author from the most authentic sources. Much of the work is very concise, but the first book is particularly important, and full of most interesting detail: it occupies about one-half of the entire history. Firáštah, and other subsequent writers, have borrowed freely from this work of Nízám ad-Dín Ahmad.

In the preface the author gives the following table of contents:

Introduction.—Containing the history of the Ghaznavides.
Book I.—History of the Kings of Dílhi.
Book II.—History of the Kings of the Dakhin.

¹ This work is sometimes called the Tárikh-i Nízámí, by which name it is quoted in the Mustakhab at-Tawáríkh, as well as in the Makhzan-i Afghaní. In the Banz-e-Táhirí it appears to be called the Tárikh-i Suláman Nízámí. But the name by which it is best known in literary circles is the Tabakát-i Akbarí. Elliot, Bibl. Index, vol. i. p. 178.

² The author, in his preface, states that he has brought the history down to A.H. 1001 (A.D. 1892), but in the body of his work the events of another year are recorded.
Book III.—History of the Kings of Gujarát.
Book IV.—History of the Kings of Bengal.
Book V.—History of the Kings of Mālwah.
Book VI.—History of the Kings of Jaunpūr.
Book VII.—History of the Kings of Sind.
Book VIII.—History of the Kings of Kashmir.
Book IX.—History of the Kings of Multān.

Conclusion.—Treating of things peculiar to India, and miscellaneous remarks (سفناء متفق).

Colonel Stewart states in his account of this work\(^1\) that the Introduction consists of some general remarks on the ancient history of India and the Hindūs; he assigns the account of the Ghaznavides to the first book, and omits to mention altogether the history of Kashmir. Sir Henry Elliot, in his description of the Tabakāt-i Akbarshāhī, reproduces the table of contents from Stewart's Catalogue,\(^2\) but remarks in a note that it contains both more and less than he has seen in other copies. The table of contents given by the author appears, however, to be correct, as it coincides with the MSS. consulted by Sir Henry Elliot, with the present MS., and with several others to which I have had an opportunity of referring,\(^3\) all of which comprise the same matter; the present MS. and one other differing from the rest merely in the order of sequence of the books.

Contents:

Introduction.—History of the Ghaznavides, from the time of Sabuktagin to that of Khusrū Malik Ben Khusrū Shāh, King of Lēhūr, who was conquered by Shihāb ad-Dīn Muhammad Ghūrī, in A.H. 583 (A.D. 1187), and was subsequently put to death by his order.


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\(^1\) Catalogue of the Library of Tippoo Sultan, p. 11. Stewart's table of contents is very incorrect.

\(^2\) Elliot, Bibl. Index, vol. i. p. 179.

\(^3\) East India Company's Library, Nos. 731, 987, 997, 998.
Bábar. Humáyún. Shír Sháh (who expelled Humáyún) and his successors, to the extinction of the Afghan power at Díhilí, and Akbar's accession to the throne at Kálabáur; continuing the history of Hindústán to A.H. 989 (A.D. 1581).¹

Book II.—A concise history of the Kings of the Dakhin, comprising: The Bahmaní dynasty, from 'Alá ad-Dín Hasan, who founded the monarchy in A.H. 748 (A.D. 1347), to its extinction in A.H. 935 (A.D. 1528). The Nizámsháhi Kings of the Bahri dynasty of Ahmadnagar, from the foundation of the monarchy, to A.H. 999 (A.D. 1590), when Bábán Nizám Sháh was still reigning. The 'Ádilsháhi Kings of Bítápur, from the origin of the dynasty to A.H. 1002 (A.D. 1593), when Ibráhim 'Ádil Sháh II. was on the throne. The Kutt al-Mulkáiyah Kings of Gulkundab, from their origin to A.H. 1002 (A.D. 1593), when Muhammad Kutt Kutt Sháh was regnant.

Book III.—The history of the Kings of Gujarát, from the beginning of A.H. 793 (A.D. 1390) to A.H. 980 (A.D. 1572), when that kingdom became a province of Akbar's empire.

Book IV.—The history of Málwah, from A.H. 809 (A.D. 1406) to its incorporation with the kingdom of Gujarát in A.H. 937 (A.D. 1530); and a continuation of the history, to A.H. 977 (A.D. 1569), when Báz Bahádar submitted to Akbar, after a reign of sixteen years.²

Book V.—History of Bengal, from the time of Sultán Fáhír ad-Dín, in A.H. 741 (A.D. 1340) to A.H. 984 (A.D. 1576), when Dáwud Ben Súlaimán Karání was defeated by Akbar's forces, and slain, and Bengal was annexed to the empire of the Mongols.³

Book VI.—The history of the Sharkí dynasty of Jaunpúr,

¹ The history of Akbar's reign only extends thus far in the present MS., but in the other copies that I have seen it is continued to A.H. 1002 (A.D. 1593), the thirty-eighth year of Akbar, and concludes with an account of the Amirs, learned and holy men, physicians, poets, &c., who lived during the early part of the reign. The portion of the present MS., which relates to Akbar, is exceedingly faulty, omissions are frequent and considerable, and it ends abruptly; taking up the thread of the narrative, without a break in the line, in the midst of the account of the Shaikhs. In addition to these imperfections the leaves in this part of the volume have been misplaced by the binder.

² Firíshtá h places his submission in A.H. 978 (A.D. 1570), and says that he reigned seventeen years: the Mirát al-'Álam agrees with the Tabákát-i Akbarsháhi.

³ Firíshtá h says that Dáwud was slain in A.H. 983 (A.D. 1576), and the Mirát al-'Álam gives the chronogram which fixes his death in the same year.
from the commencement of A.H. 784 (A.D. 1382), the time of the accession of Khájah Jahán ash-Shákhí, the first independent King of Jaunpúr, to the extinction of the monarchy in A.H. 881 (A.D. 1476), when Sultan Husain Ben Mahmúd Sháh Shákhí was defeated by Sikandar Ben Buhúl, King of Dihli.

Book VII.—History of the Muhammadan Kings of Kashmír, from A.H. 715 (A.D. 1315) to A.H. 892 (A.D. 1584): that is, from the time of Sháms ad-Dín Sháh Mír, to the period when Yúsuf Sháh agreed to pay tribute to the Mongol Emperor.

Book VIII.—History of Sind, from A.H. 86 (A.D. 705), but more especially of the Jámí and Arghúníyah dynasties, to the submission of Múrza Jání Bég to Akbar, and the final annexation of the whole province to the Mongol empire, in A.H. 1001 (A.D. 1592).

Book IX.—The history of Multán, from the Muhammadan conquest by Muhammad Kásím, but more particularly of the independent monarchy established by Shaikh Yúsuf, in A.H. 847 (A.D. 1443) to the time when that province was annexed to the Mongol empire.

Conclusion.—A concise statement, comprised in a few lines, of the area of Akbár’s empire, the number of cities and villages therein, and of its revenue.

Short extracts from the Tabákát-i Akbarsháhi have been published by Sir H. Elliot, in text and translation; they relate to the Ghaznavídes, to Khíz Khán Ben Sulaimán, the first of the Sayyid dynasty of Dihlí, and to Akbar.²

Foll. 517. Twenty-one lines in a page. Well written in a small Nasta’lík hand. The present MS. is imperfect in many places, and is very deficient in the portion relating to the reign of Akbar, which terminates abruptly.³ It is, moreover, difficult of reference, from the leaves having been misplaced by the binder, and from the entire omission of the rubrics after fol. 283.

Size 9½ in. by 4½ in. (J. Romer, Esq.)

¹ All the MSS. that I have seen give the date at the head of this book as above, but the book itself commences with an account of Khájah Jahán, the first King of Jaunpúr, who was sent to that province by Sultan Mahmúd Sháh, King of Dihlí, in A.H. 796 (A.D. 1393). This latter date, moreover, coincides with the author’s preface as given in the India House MS. No. 997.


³ See supra, p. 60, note 1.
Tārīkh-i Hakkī.—A compendious general history of the Muhammadian dynasties of India, to the time of Akbar, by the Shaikh 'Abd al-Hakk Ben Saif ad-Dīn Dīhlawī, who composed his work in A.H. 1005 (A.D. 1596).

'Abd al-Hakk was a descendant of one of Timūr's followers. He wrote numerous works on various subjects, amounting altogether to more than one hundred.1 I have not been able to ascertain the year of his death, but Sir Henry Elliot, quoting the Pādshāh Nāmah of 'Abd al-Hamid Lahūrī, says that "in the year 1047 H., although he was then ninety years old, he is said to have been in full possession of his faculties, and to have employed himself in religious duties, in instruction and composition, as vigorously as if he had been still a young man."2

The Tārīkh-i Hakkī is too concise to be of any great utility, but that portion which is drawn from extraneous sources is taken from the best authorities; and as the remainder depends upon verbal information and the personal observation of the author, it is worthy of notice. It may, however, be considered as superseded by the Zubdat al-Tawārīkh, which is a second and enlarged edition of the work of 'Abd al-Hakk, by his son Shaikh Nūr al-Hakk al-Muṣhrūk al-Dīhlawī al-Bukhārī. I have not met with this latter work, but Sir Henry Elliot states that it commences with the reign of Kutb ad-dīn, and ends with the close of Akbar's reign, which is copiously abstracted from the Akbar Nāmah, and comprises one-half of the entire history of the Dīhlī emperors.3 The present MS. is the only copy of the Tārīkh-i Hakkī that I have seen; there is a lacuna between the second and third leaves, and the author's name does not appear. It contains:—

The history of Shihāb ad-Dīn Muhammad Ghūrī and the Slave Kings of Dīhlī, from A.H. 588 (A.D. 1192) to Mu'in ad-Dīn Kāfi Kūbād. The Khiljī Kings of Dīhlī. The house of Tughlak. The Sayyida, from Khizr Khān to 'Alá ad-Dīn Ben Muhammad Sháh. The house of Lūdī, from Sultán Buhlāl to the defeat of Ibrāhīm Sháh, the last of the Afghān Kings of Dīhlī, by Bābar, in A.H. 932 (A.D. 1525.) The Mongol Emperors

1 Elliot, Bibl. Index. vol. i. p. 274.
2 Ibid. vol. i. p. 275.
3 Ibid. vol. i. p. 282.
Barbar and Humayun. The usurpation of Shir Shah Súr and his successors. The restoration and death of Humayun and the accession of Akbar. The Sultans and Governors of Bengal, from Muhammad Bakhtyar Khalji to the defeat of Dáwud Khán Ben Sulaimán Karání by Akbar's forces. The Sharki Kings of Jaunpur, from Khájah Jahán to the subjugation of the principality, by Sikandar Lúdí, in A.H. 881 (A.D. 1476). The Kings of the Dakhín, viz.: the Bahmani dynasty of Kalbargah, from 'Alá ad-Dín Hasan Gángú to Kálm Allah, who was deposed by his minister Amir Barid; the Nizámsháhi dynasty of Ahmadnagar, from their origin to A.H. 1005 (A.D. 1596), when the author wrote; the origin of the 'Adilsháhi dynasty of Bijópúr, and an account of Isma'íl 'Adíl Khán. Account of Ghiyás ad-Dín Ben Mahmúd Khaljí, King of Málwah, and of his successors Násir ad-Dín and 'Alá ad-Dín Sultán Mahmúd II., to A.H. 937 (A.D. 1530), when Málwah became incorporated with Gujarát.

Sir Henry Elliot has given some extracts from the Tárikh-i Hakkí, both in the original and translation, relating to the Kings of Dihí.¹
Foll. 118. Fifteen lines in a page. Well written in Nasta'ílīk.
Size 9 in. by 5½ in. (Sir A. Malet, Bart.)

XLVIII.

تاريخ نشته

TÁRÍKH-I FIRISHTAH.—A general history of India, comprising an introduction, twelve books, and a conclusion, by Muhammad Kázím Hindú Sháh, surnamed Firishtah, who dedicated his work to Násir ad-Dín Ibráhím 'Adíl Sháh of Bijópúr, in A.H. 1018 (A.D. 1609).

There is considerable uncertainty as to the time both of the birth and death of Firishtah. General Briggs says that he was born at Astarábád, about A.D. 1570, and supposes that he died in A.D. 1612.² M. Mohl, however, places his birth in A.D. 1550,³ and thinks that he revised his work at least up to A.D. 1623. Sir Henry Elliot states these differences, but has not cleared up the doubt; he, however,

¹ Elliot, Bibl. Ind. Vol. i. p. 278, and منظًمات p. 104.
³ Journal des Savans, 1840, p. 213.
⁴ Elliot, Bibl. Ind. vol. i. p. 310. I must add, that in the MS. described infra, No. XLIX., it is stated that the author corrected the history of the Baridsháhis of Bídád to A.H. 1030 (A.D. 1626), when Barid Sháh was in bondage at
inclines to the opinion of M. Mohi as regards Firishtah’s birth. Firishtah, in his younger days, held considerable offices under Murtaza Nizám Sháh of Ahmadnagar, and enjoyed the favour of his successor Mirán Hussain Nizám Sháh; subsequently to the death of the latter, he left Ahmadnagar and proceeded to Bijápúr, where he arrived, as he himself tells us in his preface, in A.H. 998 (A.D. 1599). Ibráhím 'Ádil Sháh, shortly after his arrival, persuaded him to undertake his history, which he did accordingly, and dedicated it to his sovereign and patron, in A.H. 1018 (A.D. 1609). He mentions in the preface no less than thirty-five works which he consulted in the composition of his history.¹ The Tárikh-i Firishtah is remarkable for its impartiality; but as the author was a Shi‘áh it is somewhat tainted with prejudice against the Sunnis. Sir Henry Elliot observes that he does not even flatter the prince in whose reign he lived; a rare excellence in Muhammadan historians.

Contents:—

Introduction.—On the Æras of the Hindús. The history of the early Kings of India, and of the rise and progress of Muhammadanism in that country.


¹ Briggs, History, &c., vol. i. Preface, p. xlix. General Briggs adds that, besides the works specified in the author’s preface, quotations are made from twenty others in the body of the work. The titles of these are given in a note by the learned general. Ibid, p. 1, note.
² Most historians state that this event occurred in the following year.

Book IV.—History of the Kings of Gujárát, from A.H. 793 (A.D. 1390) to the reign of Mu'azzáfár III., and the final destruction of the monarchy, by Akbár, in A.H. 991 (A.D. 1583).

Book V.—History of the Kings of Málwá and Mándú, from A.H. 710 (A.D. 1310) to the death of Sultán Mahmúd II. in A.H. 937 (A.D. 1530), when Málwá became incorporated with Gujárát, continuing the history to A.H. 978 (A.D. 1570), when Málwá was annexed to Akbár's empire.

Book VI.—History of the Fárukíyá Kings of Khándish, from the time of Malik Rájah Fárukí to A.H. 1008 (A.D. 1599).

Book VII.—History of the Púrbi dynasty of Bengal, from the time of Fakhhr ad-Dín to A.H. 983 (A.D. 1575); and of the Sharkí dynasty of Jaunpúr, from the time of Khágáh Jahán to A.H. 881 (A.D. 1476), when the principality was destroyed by Sikandar Lúdí.

Book VIII.—History of the Rulers of Sind, Thatháh, and Multán; comprising an account of Násir ad-Dín Kabáchah; of

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1 Briggs omits this date in his translation.
2 See supra, p. 63, note 4.
3 General Briggs states in his translation of the history of Málwá, that Mahmúd II. was slain in A.H. 932 (A.D. 1525). In the Mirášt-i Ahmadí, the death of Mahmúd is said to have happened in the early part of A.H. 938 (A.D. 1531), but the Tabakát-i Akbarsháhí and the Táríkh-i Hákí place it in A.H. 937 (A.D. 1530), as does also Fírúštah in that portion of his work which relates to the history of Gujárát.
4 See supra, p. 60, note 2.
5 Fírúštah states that Bahádur Kháán, the last of the Fárukís, was subsequently sent to Akbarabad, where he was maintained by the Emperors Akbar and Jahángír until his death in A.H. 1033 (A.D. 1623).
the Súmarahs and Súmanahs, or Jámí dynasty of Sind; and of
the Arghúníyah dynasty; from A.H. 87 (A.D. 705) to the death of
Sultán Mahmúd Khán of Bhakar in A.H. 982 (A.D. 1574) and the
annexation of Sind to Akbar’s empire in A.H. 1001 (A.D. 1592).

Book IX.—History of the Kings of Multán, from the conquest
by Muhammad Kásim, until Multán became a province of the
Mongol empire in the reign of Humáyún.

Book X.—Account of Kashmir and the history of that pro-
vince, from the introduction of the Islam, under Sháh Mír
Sháms ad-Dín, to its annexation to Akbar’s empire, in A.H. 995
(A.D. 1586).

Book XI.—Account of the Muhammadans in Malábár.

Book XII.—Account of the Saints of India.

Conclusion.—An account of the climate and geography of
India.

There is some discrepancy as to the division of the books in the
various MSS. of Firishtah, which I have consulted. In the prefaces to
all the MSS. I have seen, the books are mentioned as twelve in number,
and their subjects are enumerated in the present MS. and four others.

In all these prefaces, and in that to the text edited by General Briggs, the
history of the Kings of Multán precedes the history of Sind, but in the
body of the work, in each instance, the order as given above is observed.
In all the MSS. but one, the history of Sind is divided into two books,
the former containing the Rulers of Sind, &c., and the latter the Jámí and
Arghúníyah dynasties, which would make thirteen books. The books,
however, are in such cases always falsely numbered. In the present
MS. the history of Kashmir and the account of Malábár, are both
called Book XI.; and, in the old MS. of the India House, the his-
tories of the Jámí dynasty and of the Kings of Multán are both
headed as Book IX., as is likewise the case in the MS. next follow-
ing. The MS. described below (No. L.) divides the history of Sind
into two books, and numbers them as VIII. and IX., and so goes on,
heading the account of Malábár as the Twelfth Book, omitting the
account of the Saints, and the Conclusion. In my own complete MS.
the numbering is even still more defective.

The Tárikh-i Firishtah is called the Gulshan-i Ibráhímí, and the

1 That is, MSS. of the entire work. Three are in the Society’s collection,
viz., the present MS. and Nos. XLIX. and L.; two in the library of the East
India House, Nos. 135 and 1251, the last having been transcribed in A.H. 1058
(A.D. 1648); and one in my own possession.
2 No. LII. infrd. MS. E. I. H. No. 135, and two others in my library.
3 MS. E. I. H. No. 135. MS. E. I. H. No. 1251.
Nauras Námah, by the author himself, and is often quoted under the name of the Tárikh-i Ibráhimi. The former name is derived from the king to whom the author dedicated his history; and the latter, from the new capital of the Bijápúr monarchy, which his patron Ibráhím ʿÁdil Sháh commenced building, in A.D. 1599.1

The entire text of the Tárikh-i Firishtah was lithographed, and published at Bombay, in 1831.2 This edition we owe to the learning and perseverance of Major-General John Briggs, who prepared it for the press, and superintended its publication. General Briggs was assisted in his laborious task by a learned native, Munshi Mir Khairat 'Ali Khan Mustáfat of Akbarábád.3

The first two books of the work were translated by Colonel A. Dow, in 1768, but in an imperfect manner. Other editions appeared subsequently.4 The Eleventh Book, containing the account of Malabár, was published by Mr. Anderson, in 1786, both in the original and in translation.5 Captain Jonathan Scott, the translator of the Bahár-i Dánish, gave an English version of the history of the Dakhin, in 1794, which was subsequently republished in London in 4to. and 8vo.6 These translations have been entirely superseded by the admirable version of the whole work, which we owe to General Briggs,7 the accomplished editor of the Persian text. Sir Henry Elliot justly says that the work of General Briggs "has thrown others into the shade, and is by far the most valuable storehouse of facts connected with the Muham-

3 Mir Khairat ʿAlī was Persian Secretary of the Sitárah residency. He assisted Dr. Bird in his translation of the Míráṭ-i Ahmadí, and is mentioned by that gentleman in terms of high praise for his knowledge of the Persian language and of Mohomedan history.
medan dynasties of India, which is accessible to the English reader. Sir Henry Elliot himself has also published the text and translation of several extracts. The present MS. is one of the originals of the collated edition, from which the text, as edited by General Briggs, was lithographed.

Foll. 602. Twenty-one lines in a page. Written in Nasta'lik. Size 16\frac{1}{2} in. by 16\frac{1}{2} in. (General Briggs.)

XLIX.

تاریخ فرشته

تاریخ فرشته

Foll. 593. Twenty-five lines in a page. Plainly written in Nasta'lik, in A.H. 1147 (A.D. 1734). There is a note on the back of the first leaf, stating that this MS. was purchased for the library of the Mongol Emperor Muhammad Sháh in that year. Size 13\frac{1}{2} in. by 8\frac{1}{2} in. (General Briggs.)

L.

تاریخ فرشته

تاریخ فرشته

This MS. omits a great part of the Introduction, the account of the Saints, and the Conclusion: the account of Malabar is numbered as Book XII.

Foll. 576. Twenty-three lines in a page. Plainly written in Nasta'lik, in A.H. 1159 (A.D. 1746.) Size 16 in. by 9 in. (General Briggs.)

LI.

تاریخ فرشته

تاریخ فرشته

This MS. comprises the Introduction, omitting, however, a considerable portion, and the first two books, ending with the death of Akbar.

Foll. 349. Seventeen lines in a page. Clearly written in Nasta'lik. Size 11\frac{1}{2} in. by 7 in. (General Briggs.)

1 Elliot, Bibl. Index, vol. i. p. 318.
2 Elliot, Bibl. Index, vol. i. p. 322, and منتخبات p. 71
3 The collation was completed in the year 1826.
LIII.

تاريخ فرشته

TĀRĪKH-I FIRISHTAH.—Firishtah’s history of India.
This MS. comprises the Introduction and the first two books, ending with the death of Akbar.
Foll. 322. Nineteen lines in a page. Plainly written in Nasta’lik.
Size 11½ in. by 7 in. (Sir A. Malet, Bart.)

KHULĀSAT AT-TAWĀRĪKH.—A general history of India, from the earliest times to the death of the Emperor Aurangzib Ālamgir, by Sanjānī Rāfi Munshi.

Contents:

Author’s Preface.—Account of the Hindús, their sacred books, religious sects, and castes. A description of the various Súbahs of Hindústán. The history of the Hindú Rájahs of India. History of the Muhammadan dynasties of India, comprising: the Ghaznavides, from Sabuktigin to Khusrú Malik. The Kings of Dihlí, viz., Shiháb ad-Dín Muhammad Ghúrí and his successors; the Khiljí Kings of Dihlí; the house of Tughláq; the Sayyids; and the Afghán dynasty, to the time of Sultán Sikandar Lúdí. The Sharkí dynasty of Jaunpúr, from the time of Khájah Jahán to Sultán Húsain Khán, who was conquered by Sikandar Lúdí. Sultán Ibráhím Ben Sikandar Lúdí, who was defeated by Bábár, in A.H. 932 (A.D. 1525). Bábár and his ancestors, from Timúr. The Kings of Múltán, from the assertion of independence, by Shaikh Yúsuf, to the time of Lashkar Khán, when Multán became

1 This name is written سیجان in the present MS., but somewhat indistinctly. In the two MSS. next following (infra, Nos. LIV. and LV.), it appears respectively as سیجان and سیجان in the latter instance without the discirctial points. In a MS. in the British Museum, however (Addit. MS. No. 5559), it is plainly written and pointed سیجان. In the list of authorities quoted in the preface to the second edition of the Masař al-Umár, described infra, No. CIII, the work is mentioned as خلافة التواریخ كه دیر عهد عالمکر ک اندشاح هندی نوشته. "The Khulāsat at-Tawārīkh, which was written by a certain Hindú, in the time of Ālamgir Pádsháh."
subject to the Mongol empire. Humáyún. Shír Sháh and his successors. Restoration of Humáyún and his death. History of the reign of Akbar, including short accounts of the following dynasties, viz.: Kings of Málwáh, from Diláwar Ghúrí to Báz Bahádúr. Kings of Gujarát, from Muhammad Muzáffar Sháh to the suicide of Muzáffar Sháh III. The Púrbí Kings of Bengal, from Fákhhr ad-Dín to A.H. 983 (A.D. 1575), when Dáwud Khán was slain. Kings of Kashmir, from Sháh Mír to the annexation of the province to Akbar's empire. The Kings of Sínd and Thatháh, from their origin to the annexation of Sínd to the Mongol empire, in A.H. 1001 (A.D. 1592). Bahmaní, of Kalbarg, from 'Alá ad-Dín Hasan Gángú, to A.H. 935 (A.D. 1528) when they became extinct. The 'Ádilkháníyah Kings of Bijnír, from their origin to A.H. 1107 (A.D. 1695) when the author wrote. The Kutch al-Mulkíyah dynasty of Gulkundah, from their origin to the time of the author. The Nízám al-Mulkíyah dynasty of Ahmadnagar, from Ahmad Nízám Sháh to A.H. 1002 (A.D. 1593.) The reigns of Jahángír, Sháh Jahán, and Aurangzáb, to the death of the last-named emperor.

It will be seen from the above table of contents that the Khulását at-Tawáríkh contains nearly the same matter as the Táríkh-i Firístaháb, but differently arranged. The author dedicated his history to Aurangzáb, and tells us in his preface, that he composed it in A.H. 1107 (A.D. 1695). The first portion, relating to the Hindús, occupies nearly one-third of the work, and the account of the Múhammadan dynasties previous to the conquests of the Mongol Emperors, is exceedingly meagre. The history virtually concludes with the troubles which arose on the accession of Aurangzáb, and Dárá Shíkhú's ineffectual opposition to his brother; the author merely mentioning in the last few lines that Aurangzáb died in A.H. 1118 (A.D.1706), in the ninety-second year of his age, and the fifty-first year of his reign. The work is curious as proceeding from the pen of a Hindú; and is, to a certain extent, valuable, as continuing the Táríkh-i Firístaháb, from the death of Akbar; but it is vastly inferior to that history in every respect.

Foll. 325. Nineteen lines in a page. Written in Nasta'lík, in A.H. 1130 (A.D. 1717).¹

Size 12½ in. by 8½ in. (Lieut.-Col. J. Tod.)

¹ This is the date given in the colophon, and the scribe states his name to be Múhammad Fásíl, but the MS. does not seem of so old a date. Colonel Tod, who presented this volume to the Society, has written in the fly-leaf that it was copied from an old MS. by Munshi Bindraban; and the date 1130 is most probably the date of this latter MS., and not of the present copy.
LIV.

KHULÁSAT AT-TAWÁRÍKH.—Another copy of the preceding work.
Size 12½ in. by 8¾ in. (General Briggs.)

LV.

KHULÁSAT AT-TAWÁRÍKH.—Another copy of the preceding work.
Size 11¾ in. by 9¼ in. (J. Romer, Esq.)

2. Particular Histories of India.
   (a) Early Rájahs of India.

LVI.

HAKÍKAT-I RÁJAHÁY MUTAPARRIKH-I HINDUSTÁN.—A short history of the early Rájahs of India, comprising:

The Rájahs of Ayodhya of the Solar dynasty, from the time of Bharuka. The Rájahs of Kashmír; of Pátílipúr, &c.¹

Foll. 23. Fifteen lines in a page. Plainly written in Nasta’lík.
Size 8¾ in. by 5 in. (Sir A. Malet, Bart.)

LVII.

An account of the early Rájahs of Hastínánapúr.
Foll. 5. Fifteen lines in a page. Plainly written in Nasta’lík, uniform with the last-mentioned tract.
Size 8¾ in. by 5 in. (Sir A. Malet, Bart.)

¹ This tract, like those described under the two following numbers, begins without any preface. All three are evidently written by the same hand, and are probably translations from the Sanskrit. They, perhaps, should more properly have been classed under fiction than history. They are quite unimportant and void of interest.
(72)

LVIII.

حقيقية راجحي اوجه

HAKİKAT-İ RÂJÂHÎ UJJAIN.—A concise account of the ancient Râjâhs of Mâlrâb, whose capital was Ujjiâyana.¹

Foll. 8. Fifteen lines in a page. Plainly written in Nasta'lik, uniform with the two preceding MSS.

Size 8½ in by 5 in. (Sir A. Malet, Bart.)

(b) Sind.

LIX.

تاريخ سند

TÂRÎKH-Î SIND.—The history of Sind, from the Muhammadan Conquest to its annexation to Akbar's empire, by Muhammad Ma'sûm 'Ali Ben Sayyid Safâyî al-Husaini at-Tirmizi,² poetically named Nâmî; comprising a preface and four books.

Muhammad Ma'sûm 'Ali was born at Bhakar, a city in Sind. After his father's death he became acquainted with Nizâm ad-Dîn Ahmad al-Harawi, the author of the Tabakât-i Akbarshâhi, who valued him highly on account of his profound knowledge of history, and derived much assistance from him in the composition of his own work. He entered into the service of Shihâb ad-Dîn Ahmad Khân, during the reign of Akbar, and at the age of forty was appointed to the rank of commander of 250 horse. He afterwards went in an official capacity to Persia, where he was distinguished by Shâh 'Abbâs Safawi. On his return from that country in A.H. 1015 (A.D. 1606) the Emperor Jahângir appointed him Âmîr al-Mulk, and he proceeded to Bhakar, where he died. It is stated that he attained the rank of commander of 1000. Muhammad Ma'sûm was a poet of some note, and wrote a Diwân and a Masnawi. In addition to these and his history of Sind,

¹ The Hindî names in Nos. LVI., LVII., and LVIII., are barbarously written. I have not taken the trouble of identifying them with those of the Râjâhs given in Prinsep's and other tables, for the reasons stated in the preceding note.
² In another MS., No. 43 of the collection in the East India House, this name is written Az-Zandi. In the Ma'âsin al-Umarî the author is surnamed Bhakari, from the city of Bhakar, in Sind, where he was born. In the Mirât-i Da'ulat-i 'Abbâsî (described infra, No. LXXXVII.) he is named Mir Ma'sûm Mashhadi Bakârî. A MS. of the Târîkh-i Sind in the British Museum (Addit. No. 16,700) gives the name as in the present copy.
he is also said to have composed a treatise on medicine. He was an excellent calligraphist, and numerous mosques, &c., were adorned with inscriptions from his hand: he also erected many buildings, particularly at Sakhar and his birthplace Bhakar.¹

The Târkhi-i Sind contains:

Author’s Preface, giving an account of the work.

Book I.—History of the early Kings of Sind and of its conquest by Muhammad Ben Kâsim Sakafî, the cousin and son-in-law of Hajjâj Ben Yûsuf, in A.H. 92 (A.D. 710), during the Khilâfat of ’Abd al-Malik. A concise account of the Governors of the province of Sind under the Khalifahs of the Bani Umayyah and Bani ’Abbâs, to the time of Hârûn ar-Rashîd, when Abû al-’Abbâs was appointed governor.

Book II.—History of Sind under the successors of Hârûn ar-Rashîd to the time of Al-Kâdir Billah, and under the Ghaznavides and Kings of Dihlî, to A.H. 801 (A.D. 1398), when the rulers of Sind asserted their independence of the empire of Dihlî.² History of the Sûmarahs and Sûmanahs, generally known as the Jâmî dynasty, from their origin, and the time of Jâm Unrâ,² to Jâm Firûz, ending with A.H. 916 (A.D. 1510), when Shâh Bég Arghun undertook the conquest of Sind.³

Book III.—The history of the Arghuniyah dynasty, from the time of Mir Zu-an-Nûn, the father of Shâh Bég Arghun, to the death of Sultan Mahmûd Khân, of Bhakar, in A.H. 982 (A.D. 1574), when Upper Sind fell into the hands of Akbar. Also an account of the rulers of Thathah, Mirzâ Muhammad ‘Isa Turkhân and Mirzâ Muhammad Bâki, till A.H. 993 (A.D. 1584). This book comprises biographical notices of divers learned and holy men.

¹ Masâir al-Umarâ.
² A.H. 801 is stated positively as the date, but there is no doubt that the rulers of Sind were virtually independent of the Kings of Dihlî many years previously. Indeed Nasîr ad-Dîn Kâbedâsh asserted his independence so early as the reign of Arâm Shâh, but on the defeat and death of Nasîr ad-Dîn, in the reign of Alamsh, Sind again fell under the yoke of Dihlî.
³ This prince is usually called Jâm Afsâr, but in the present MS. his name is distinctly written and pointed جام أفر. In the MS. of the East India House, No. 43, the name is similarly spelled, but without the vowel points. The British Museum MS. (Addit. No. 16,700) reads جام أفر.
Book IV.—An account of the rulers of Sind after the death of Mahmúd of Bhakar, and the completion of the subjugation of the whole province by the forces of Akbar, by the capitulation of Mirzá Jáni Bég, of Thathah, in A.H. 1001 (A.D. 1592), when the latter was created a commander of 5000, and appointed to the government of Thathah.

After this, in the present MS., there is an account of Dúdah, who was ruler of Thathah in the time of Násir ad-Dín Mahmúd, King of Díhlí, occupying six pages. In the East India House MS. (No. 43) this is omitted; the history ending immediately after the capitulation of Jáni Bég, and stating in four lines, that he died in A.H. 1011 (A.D. 1602), and was succeeded in his government by his son Mirzá 'Ází. The MS. in the British Museum (Addit. No. 16,700), agrees with that of the East India House in this respect.

The author of this work was an eye-witness of, and took an active part in, many of the events recorded in its concluding portion.

Fol. 228. Eleven lines in a page. Written in a clear Nastā'īk hand, in A.H. 1283 (A.D. 1867).

Size 8½ in. by 7 in. (J. Romer, Esq.)

(c) Afgáns.¹

LX.

٣۹

Makhzan-i Afgháni.—A general history of the Afgháns, from the time of Adam to the reign of Jahángír; by Nímat Allah Ben Habíb Allah, the historiographer of that Emperor, arranged and abridged by Ibráhím Batní ; comprising an Introduction, six Books, and a Conclusion.

Contents:

Introduction, giving an account of the work.

Book I.—History of the Afgháns, from Adam and Ya'kúb Isrâ'il (Jacob), from whom that people trace their origin, to the time of King Tálút (Saul).

Book II.—The history of King Tálút, and the migration of the Afgháns to the mountainous district of Ghúr, and thence to Kúb-i Sulaimán and Rúh.

¹ The Afgháns may perhaps be entitled to a separate section; but as their history is more nearly connected with that of India than of any other country, I have placed the works relating to them under the head of India.
Book III.—History of Khálid Ben Wálid, his conversion to the Islám, his expeditions into Egypt, Halab, Shám, and 'Irák 'Arabí, to the end of the Khiláfát of 'Umar Fárík; and the History of the Afgányas to A.H. 835 (A.D. 1431), when Súltán Sháh Lúdí obtained authority in Hindústán, and held Sirhind in Jágir under Súltán Mubárak, King of Díhl.

Book IV.—History of the house of Lúdí; of Súltán Buhlúl, Súltán Sikandar, and Súltán Ibráhim, to the defeat of the latter by Bábár, and his death in A.H. 932 (A.D. 1525).

Book V.—The history of Shír Sháh Súr and Islám Sháh Súr, to the death of the latter, in A.H. 961 (A.D. 1553). An account of the events which took place after the death of Islám Sháh; of Súltán Muhammad 'Ádíl Sháh, his successor; of Báb Bahádur, who assumed independence in Málwáh; of the Karáni Kings of Bengal to the defeat of Dáwud Khán Ben Sulaimán by Akbar’s forces, and of his death; and of the Lúhánis to the death of Khájah Usmán, and the year of the Hijrah 1021 (A.D. 1612), when the Afgányas lost all power, and became subservient to the Emperor Jahángír.

Book VI.—Biographies of Shaikhs and holy men of the Afgányas.

Conclusion, containing an account of the genealogies of the Afgány tribes. This conclusion is not mentioned in Ni‘mat Allah’s preface.

The materials of Ni‘mat Allah’s work were collected by Haibat Khán Kákar, of Samánah, who appears also to have been joint author of the book. Ibráhim Batná, the editor of the present edition, mentions, at the end of the fifth book, that he has supplied some omissions from the original of Ni‘mat Allah, and from the Tárikh-i Nizámí of Khájah Nizám ad-Dín Ahmad, but his name does not appear elsewhere.1 Ni‘mat Allah was contemporary with Firishtah.

The present MS. is that from which Professor Dorn made his translation of the “History of the Afgányas.” Dr. Dorn’s version is remarkable for its faithful rendering of the original; and the annotations which he has added contain a large amount of valuable information.

Foll. 272. Thirteen lines in a page. Carelessly but legibly written in Nasta‘lík, in A.H. 1131 (A.D. 1718.)
Size 9 in. by 5¼ in. (Sir J. Malcolm.)

1 And see the account of the work given by the learned Baron de Sacy, in the Journal des Savans for the year 1830.
Tārīkh-i Nasab Nāmah-i Ahmad Shāh Durrānī.—A history of the Durrānī Afghānīs, from the time of Ahmad Shāh, to a.h. 1212 (A.D. 1797) by Imām ad-Dīn Husainī.

Contents:

The genealogy of Ahmad Shāh Durrānī, traced to Kāis Ben ‘Abd ar-Rashīd. History of the events which succeeded Nādīr Shāh’s death; of the establishment of the sovereignty of Ahmad Shāh, and of his reign, until his death in a.h. 1187 (A.D. 1773). The reign of Timūr Shāh. History of the reign of Zamān Shāh, to a.h. 1212 (1797). Account of nobles, statesmen, and warriors. Geographical appendix, giving the distances between various halting-places, towns, and cities in the Panjāb and Afghānīstān, &c., concluding with an account of the descent and family of Khājah Abū Muḥsin Husain al-Husainī al-Mandūdī al-Kumārī, to whom the author dedicates his work.

Imām ad-Dīn Husainī completed his history in a.h. 1216 (A.D. 1801), and, as he himself informs us, called it حسین شاهی. Dr. Dorn does not seem to have had access to this volume, although it was presented to the Society by Sir John Malcolm on the same day with some other MS. relating to the Afghāns, which the learned doctor speaks of as having consulted for his translation of the Makhzan-i Afghānī.

The present work contains a full and circumstantial history of the period it embraces, and appears to be most trustworthy, Imām ad-Dīn saying, in his preface, that he has purposely omitted events which were not well authenticated; and that he relates nothing except from his own knowledge, or when based on the testimony of those who actually took a part in the events he records. It is, therefore, most probably the best account of the early period of the Durrānī empire that is extant.

Foll. 76. Twenty-three lines in a page. Written in Nasta’līk.

Size 13½ in. by 8½ in. (Sir J. Malcolm.)

LXII.

Nasab Nāmah-i Afghinah wa Kafiyyat-i Hukumat-i Ánhā.
—A compendious history of the Afghāns, written at the desire of
Mr. Ellis, the British minister in Persia, by Sayyid Muhammad at-Tabátabáí al-Isfahání, in A.H. 1224 (a.d. 1809.)

This history comprises a slight account of the Afgán usurpation in Persia, and of the Durrání empire, down to the dethronement of Mahmúd Sháh, and the accession of Sháh Shuújú’ al-Mulk; continuing the history to the time when it was written. It concludes with a description of Hirát, Kandahár, Kábúl, and Pesháwar, &c., and an account of the Hazaráhs, the Balúchís, and other tribes.

Foll. 41. Eleven lines in a page. Ill written in Nasta’lik, but very legible, in A.H. 1224 (A.D. 1809).

Size 8½ in. by 5½ in.

LXIII.

رسالةٌ، أسابق آفاقُه

Rišálah-i Ansáb-i Afághinah.—A very concise history of the Afgánés, tracing their descent from the Jews, and describing their establishment in the Hindú Kúsh, the Kúh-i Sulaimán, and the Kúh-i Firúzah, &c., concluding with an enumeration of the various Afgán tribes.

This tract, which consists of little more than a list of names, was written by Faríd ad-Dín Ahmad, in A.H. 1217 (A.D. 1802).


Size 7¾ in. by 5¼ in. (Sir J. Malcolm.)

(d) 'Ádilsháhi of Bijápúr.

LXIV.

تذكروا، أعوان سلاطين بيجابور

Tazkírah-i Ahwál-i Saláťin-i Bijápúr.—A short history of the 'Ádilsháhiyáh dynasty of Bijápúr, from the origin of the family to the death of Sikandar, the last of the Bijápúr kings; in eight books.

The name of the author of this work does not appear, but in a short preface he mentions that he composed it in A.H. 1221 (A.D. 1806), and that he derived his materials from two histories of Bijápúr; the one written in the time of 'Alí 'Ádil Sháh II., by Mir Ibráhím Ben Mir Hasan, commonly called Khánjí Mulk, grandson of Manjí Khán Ben Khán Lári Ben Asad Khán; and the other, by Shaikh Abú al-Hasan, containing the history of the entire dynasty.
Contents:

Author's preface.

Book I.—History of the reign of Yûsuf 'Ádil Shâh to his death in A.H. 925 (A.D. 1519). 1

Book II.—History of the reign of Isma'il 'Ádil Shâh, to his death in A.H. 931 (A.D. 1524). 2

Book III.—History of Malú Khân, who ruled only seven months, and of the reign of Ibrâhîm 'Ádil Shâh, to his death in A.H. 965 (A.D. 1557).

Book IV.—History of the reign of 'Alî 'Ádil Shâh, to his death in A.H. 988 (A.D. 1580).

Book V.—History of the reign of Ibrâhîm 'Adil Shâh II., to his death in A.H. 1036 (A.D. 1626).


Book VII.—History of the reign of 'Alî 'Ádil Shâh II. to his death in A.H. 1082 (A.D. 1672).

Book VIII.—History of the reign of Sikandar 'Adil Shâh, to his death in A.H. 1111 (A.D. 1699). 3

This work is too concise to be of any great utility, but as Firishtah breaks off the history of Bijâpûr abruptly, at A.H. 1005 (A.D. 1596), it is valuable as a continuation of that historian. At the end of each reign the author gives a number of dates that are curious and useful. If taken in conjunction with the work which will be found described under the next-following number, the present volume furnishes good and authentic materials for the history of the later monarchs of Bijâpûr, not, as I believe, to be found elsewhere.


Size 8½ in. by 6¾ in. (General Brigga.)

1 The author mentions that Yûsuf 'Ádil Shah is stated in the Tabakât-i Akbarshâhî to have died in A.H. 913 (A.D. 1507), and that Firishtah gives the date of his death as A.H. 916 (A.D. 1510).

2 This is apparently an error; it should be A.H. 941 (A.D. 1534). The author, however, omitting to count Malû Khân as one of the Kings of Bijâpûr, states that Ibrâhîm came to the throne in A.H. 931 (A.D. 1524), and died after a reign of thirty-five years, in A.H. 965 (A.D. 1557). In Firishtah and the Basâtín as-Salâtîn (tefrâ, No. LXV.) Ibrâhîm is said to have reigned only twenty-four years and some months, and to have died in A.H. 965 (A.D. 1557). In the Tabakât-i Akbarshâhî the length of Ibrâhîm's reign is twenty-five years.

3 Aurangzîb took Bijâpûr in 1027 (A.D. 1688); and Sikandar remained in captivity until his death in A.H. 1111 (A.D. 1699).
LXV.

BASATÍN AS-SALATÍN.—A history of the 'A lilsháhíyá' dynasty of Bijápúr, from the origin of the family to the death of Sikandar 'Ádil Sháh, the last of the dynasty; in eight books; by Muhammad Ibráhím az-Zubairí.

Contents:

Author's preface.

Book I.—Account of the origin of the 'Ádilsháhí family, and of the reign of Yúsuf 'Ádil Sháh.¹

Book II.—The reigns of Isma'il 'Ádil Sháh, and of Malú Khán.

Book III.—The reign of Ibráhím 'Ádil Sháh.

Book IV.—The reign of 'Ali 'Ádil Sháh.

Book V.—The reign of Ibráhím 'Ádil Sháh II.

Book VI.—The reign of Sultán Muhammad 'Ádil Sháh.

Book VII.—The reign of 'Ali 'Ádil Sháh II.


In the preface to the Basatín as-Salatín the author enumerates the following authorities for the history of Bijápúr: The Tasqiráta al-Mulkí, by Mir Ráfi' ad-Dín Shírázá, written in A.H. 1000 (A.D. 1591). The Muhammad Námah, by Mullá Zahúr, son of Mullá Zahúrí Káñí, written in the time of Muhammad 'Ádil Sháh. The Isha'í 'Ali 'Ádilsháhíyá, by the Sayyid Núr Allah, son of the Kázi Sayyid 'Alí Muhammad Núr Allah, written in a flowery style, in the time of 'Ali 'Ádil Sháh II. The 'Alí Námah, by the Court-poet of the Dakhín² written at the same period; and a history of the entire dynasty, by the Shaikh Abú al-Hasán, son of the Kázi 'Abd al-'Azíz. He also

¹ Muhammad Ibráhím says that the Tabakát-i Akbarsháhí places Yúsuf's death in A.H. 913 (A.D. 1507), Fir’inshá in A.H. 916 (A.D. 1510), and Ráfí' ad-Dín Shírázá and Mir Ibráhím Amád Khán in A.H. 925 (A.D. 1519). ² Nusráti. The 'Alí Námah or Tarikh-i 'Alí 'Ádil Sháh is a Masmawi of considerable extent, comprising Rasúdús and other poetical pieces, celebrating the events mentioned in the work. See García de Tasny, Histoire de la Littérature Hindoue et Hindoustaní. Tome I. p. 400.
states that the Muhammad Námah, and the history by the Shaikh Abú al-Hasan, are extremely rare, and that he had never seen them, but that having procured rough drafts of portions of the work of Abú al-Hasan, and some parts of the writings of Ibráhím Asad Kháni and others, he collected and arranged his materials at the desire of his friends; and, after making some additions and corrections from the works of Firishtah, Kháfi Khán, and other writers, produced the present history.

The dates of the deaths of two of the sovereigns of Bijájpúr are here given somewhat differently from those in the work last described. Isma’il ‘Ádil Sháh is stated to have died in A.H. 941 (A.D. 1534), after a reign of twenty-four years and some months (instead of ten years earlier),1 which statement agrees with that of Firishtah; and Ibráhím ‘Ádil Sháh II. is said to have died in A.H. 1037 (A.D. 1627).

The Basádtin as-Salátin was completed, as the author himself informs us, in A.H. 1240 (A.D. 1824). At the end of each book there is a collection of useful dates, and the statistics and mode of government of the empire are more than once touched upon. Though insufficient in many respects, it is written in an easy style, and must be considered as a valuable addition to the stock of materials for the history of Bijájpúr.


Size 10¾ in. by 8 in. (General Brigga.)

(c) Bahmanís; Nizámsháhis of Ahmadnagar; and Nizáms of the Dakhin.

LXVI.

Muntákhab-I Tawáríkh-I Bahrí.—Notices, documents, and extracts relating to the history of the Dakhin, taken from the Jámí’ al-‘Ulúm, by the Kází ‘Abd an-Nabí.

Contents:

I.—History of the Nizámsháhi dynasty, and of the Nizáms of the Dakhin, from the origin of the Bahrí family to the time of Salábat Jang.

II.—Royal mandate (منشور) of Akbar to Khán-i Khánán, son of Bairám Khán.

1 See suprà, p. 78, note 2.
III.—Treaty between Sháh Jahán and Sultán Muhammad 'Adil Khán.

IV.—Firmán of Sháh Jahán to the rulers of the Dakhin.

V.—Account of the rise of the power of Hasan Gángú, the first of the Bahmani Kings of Kalbargah, and the history of the Bahmani dynasty to A.H. 935 (A.D. 1528).

VI.—Account of the execution of Mahmúd Khájah Jahán, in A.H. 886 (A.D. 1481), in the reign of Muhammad Sháh II. Bahmani.

VII.—History of the Nizámsháhí dynasty of Ahmadnagar, from the time of Ahmad Nizám Sháh, the founder of the monarchy, to the accession of Isma’il Nizám Sháh, in A.H. 997 (A.D. 1588).

I have not been able to discover any account of the Jámi’ al-‘Ulúm, nor of its author, the Kázi ‘Abd an-Nabí. On the back of the first leaf in the present volume there is a note, in English, stating that it contains sketches of the Ahmadnagar history, by the late Kázi ‘Abd an-Nabí, “from original papers in his possession, transcribed from the original MS.” In the first lines of the text it is mentioned that the Jámi’ al-‘Ulúm, written by the late Kázi ‘Abd an-Nabí, is the source from which the extracts relating to Ahmadnagar are derived; and it would appear that that work was arranged in alphabetical order, since the extracts are said to have been taken from the Chapter of Alif with Há. The Jámi’ al-‘Ulúm may probably have been a mere common-place book, in which the Kázi was used to insert, among other matters, extracts from the different histories that came into his hands, relating to the affairs of the Dakhin, and to the city of Ahmadnagar, his native place. It does not follow, from the statement contained in the first lines, that the entire volume was compiled by ‘Abd an-Nabí, as it may only refer to the commencement. The account of the Nizámsháhí, at the beginning of the work, presents some new matter, but that which occurs at the end is worthless, being taken almost verbatim from Finishtah.

Foll. 155. Thirteen lines in a page. Written partly in Nastá'ífík and partly in Shikastah Ámíz.

Size 11\(\frac{3}{4}\) in. by 7\(\frac{1}{4}\) in. (General Briggs.)

LXVII.

تاريخ نظام عليخان وناصر جندل

TÁRÍKH-I NIZÁM 'Alí KhÁN WA NÁSIR JANG.—A history of the Nizáms of Haidarábád, from the origin of their family, and of the
foundation of their power by Ásaf Jáh Nizám al-Mulk, to the treaty between Tipú Sultán, and the allied armies of the English, the Nizám, and the Mahrattas, in A.H. 1206 (A.D. 1791).¹

The title given above is taken from the back of the first leaf. Neither title nor author's name occur in the preface.

Foll. 212. Fourteen lines in a page. Plainly written in Nastâlîk. Imperfect at the end.

Size 10½ in. by 7½ in. (Sir J. Malcolm.)

(f) Kutbsháhí of Gulkundah and Haidarábád.

LXVIII.

تاریخ سلطان محمد قطبشاهی

Táríkh-i Sultán Muhammád Kutbsháhí.—A history of the Kutbsháhí dynasty of Gulkundah, comprising an introduction, four books, and an appendix.

The author's name is not mentioned, but he says that he completed his work in A.H. 1026 (A.D. 1617), the sixth year of the reign of Abú al-Muzaffar Sultán Muhammád Kutb Sháh, to whom he dedicates his work.

Contents:

Author's preface, and dedication to Muhammád Kutb Sháh.
Introduction.—Account of Kará Yúsuf Turkmán, and of his ancestors and children.

Book I.—History of the reign of Sultán Kuli Kutb al-Mulk, the founder of the Kutbsháhí dynasty, to his death in A.H. 950 (A.D. 1548).²

Book II.—History of the reign of Jamshíd Kutb al-Mulk, to his death in A.H. 957 (A.D. 1550) ; and of that of his son Subhán Kuli, a minor, who was deposed after reigning a few months.


Book IV.—History of Abú al-Fath Sultán Muhammád Kulí

¹ A.H. 1206 commenced on the 31st of August, 1791: the treaty was signed on the 18th of March, 1792.
² He was murdered at the instigation of his son Jamshíd, after a reign of sixty years, having been sixteen years the viceroy of Sultán Mahmúd Sháh Bahram; and, subsequently to that monarch's death, forty-four years an independent sovereign. He was nearly ninety years old when he was assassinated.
Kutb Sháh, who built Bhagnagar or Haidarábád, and transferred his capital from Gulkundah to the newly-erected city, to his death in A.H. 1020 (A.D. 1611).

Appendix.—Account of the first six years of the reign of Abú al-Muzaffar Abú al-Mansúr Sultán Muhammad Kutb Sháh.

Firishtah's account of the Kutbsháhi Kings is somewhat insufficient. Indeed he makes an excuse for the defective state of this portion of his work, saying, that although a certain native of 'Irák, named Khurrám Sháh,1 wrote a history of the dynasty, he had never been able to obtain a copy of it, and that he was obliged to content himself with such details as were procurable. The insufficiency of Firishtah's account is, however, well supplied by the present work, which, moreover, continues the history nearly to the end of the dynasty.2 The appendix to the third volume of General Briggs' translation of Firishtah contains an abridged version of the present MS., which he conjectures to be identical with the history spoken of by Firishtah.3 This supposition cannot be admitted if we agree with the learned General in his opinion that Firishtah died in A.D. 1612, as the present work was not completed, according to the author's own statement, until five years later. If, however, M. Mohl be right in thinking that Firishtah revised his work up to A.D. 1623, the present history may well be that fruitlessly sought for by the great historian.

Foll. 303. Fifteen lines in a page. Well written in Nasta'ík. The rubrics are omitted in the last forty-seven leaves. 

Size 11¾ in. by 6¾ in. (General Briggs).

(g) Gujarát.

LXIX.

میرات سکندری

MIRÁT-I SIKANDÁRI.—A history of Gujarát, from the time of Zafar Khán Ben Wajih al-Mulk and the foundation of the monarchy, to the suicide of Sultán Muzaffar III., the last of the Kings of Gujarát,

1 In another MS. it is Sháh Khúr. Briggs reads Khooraha, but it is written as above in the collated copy: supra, No. XLVIII.

2 There were but two more Kings of this dynasty, viz., 'Abd Allah, who reigned under the protection of Sháh Jahán, and to whom he paid tribute; and Abú Hasan, who, after some years, was taken prisoner by Aurangzib, and confined for life in the citadel of Daulatábád. Scott's Persihta, vol. i. p. 410.

3 Briggs, History, &c., vol. iii. p. 337 et seq.
(84)

in A.H. 1000 (A.D. 1591); by Sikandar Ben Muhammad, who composed his work in A.H. 1020 (A.D. 1611), forty lunar years after the destruction of the Gujarát monarchy by Akbar, in A.H. 980 (A.D. 1572).

The author in his preface mentions the authorities which he consulted for the composition of his history; and states, at the end, that those who wish for information as to subsequent events, must refer to the Akbar Námah and other works.


Size 11¼ in. by 6¼ in. (Sir A. Malet, Bart.)

LXX.

مـراث أحمدی


'Ali Muhammad Kháń was appointed revenue minister of Gujarát, in A.H. 1161 (A.D. 1748). In the preface he states that he came from Búrbánpúr to Gujarát, in A.H. 1120 (A.D. 1708), and that he completed his work in A.H. 1170 (A.D. 1756); but as it continues the history of events to the battle of Pánipat, it is clear that the entire work was not finished before A.H. 1174 (A.D. 1760-61). He says that he devoted fourteen years to the composition of his work, and that he drew his materials from the Mirát-i Sikandari, the Akbar Námah, the Jahángir Námah, and the Pádsháh Námah, mentioning also that he gives the events which occurred after the tenth year of Aurángzib’s reign, on the information of persons living when he wrote.

The present MS. comprises the first portion of the Mirát-i Ahmádi, and contains:

Author’s preface.

Introduction, giving a general description of Gujarát, its produce and revenues, in the time of the independent monarchy.

The history of the early Rájáhs, from the origin of the kingdom to the conquest by the Múhammadans, and a detailed account of

1 Elphinston places the suicide of Muzáffar III. in A.D. 1593 (Hist. of India, vol. ii, p. 246, 2d edit.). The Mirát-i Ahmádi gives the date as in the text. In the Tabakát-i Akbarsháhi this event is stated to have happened in A.H. 1001 (A.D. 1592).
Gujarat, its monarchs and governors, down to the time of the Mongol Emperor Rafi' ad-Daulah, surnamed Shâh Jahân II.

Dr. Bird has translated the first part of this volume,¹ but he only carried his version to the death of Akbar, an event which is recorded at fol. 104 of the present MS. By reference to the two next following numbers it will be seen that Dr. Bird's translation comprises little more than one-seventh part of the whole work, omitting by far the most interesting portion, viz., that which treats of the Maharatta transactions in Gujarat, and which comprises nearly one-half of 'Ali Muhammad Khân's narrative.

Foll. 246. Fifteen lines in a page. Well written in Nasta'lik. Size 12 in. by 8½ in. (J. Romer, Esq.)

LXXI.

Mirât-i Ahmâdî.—This volume contains the continuation of the work, and comprises:

The history of Gujarat and its rulers, from the reign of the Mongol Emperor Muhammad Sháh and the Subahdâri of Ajit Singh, to the reign of Shâh Jahân III., in A.H. 1174 (A.D. 1760), and the conquest of the Maharattas by Ahmad Shâh Abdâlî Afghân.

Foll. 309. Fifteen lines in a page. Well written in Nasta'lik, uniform with the last-mentioned MS., in A.H. 1234 (A.D. 1818). Size 12 in. by 8½ in. (J. Romer, Esq.)

LXXII.

Mirât-i Ahmadî.—The Khâtîmah or Appendix, containing:

An account of the city and Subah of Ahmadâbâd, comprising notices of holy and learned men; of the different religious sects and castes; of various sacred places; of the weights and measures; of the service-tenures, revenues, &c.; and of the Sarkârs and Parganahs; the islands, rivers, mountains, &c., of the said Subah.

This Appendix contains a vast amount of curious statistical information respecting the Government and internal administration of Gujarat, its geography, &c.

¹ The political and statistical history of Gujarat, translated from the Persian of Ali Mohammed Khân, by James Bird, Esq.; printed for the Oriental Translation Fund. 8vo. Lond. 1835. As Dr. Bird has not specified on the title-page that his translation is only that of a fragment of the history, it would lead the English reader to imagine that the whole work had been given to the public in an English dress. It is, perhaps, to be regretted that he has not confined himself to a more literal rendering of the style of his original.
Foll 49. Fifteen lines in a page. Well written in Nastālīk, uniform with the two MSS. last described, in A.H. 1238 (A.D. 1822).
Size 11\(\frac{3}{4}\) in. by 8 in. (J. Romer, Esq.)

LXXIII.

مرات احمدی

MIRĀT-I AHMADI.—This MS. contains detached portions of the work of 'Ali Muhammad Khán.

Contents:

The first half of the author's preface. A concise history of Timūr and his descendants, to the time of Shah Jahān III., which, in the entire work, serves as a sort of exordium to the account of the extinction of the Gujarāt monarchy, and the annexation of the kingdom to the empire of Akbar. The latter portion of the introduction. The history of the early Rājāhs. Account of the service-tenures, revenues, Parganahs, &c., taken from the latter part of the appendix.

Foll. 92. Thirteen lines in a page. Negligently written in Shikastah Āmiz. The text runs on in this MS. without any rubrics, which renders reference to it extremely inconvenient.
Size 9\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in. (Major D. Price).

(k) Mysore.

LXXIV.

احوال راجهای میسور و نگر

AHWA'L-I RĀJĀHĀI MAHūR WA NAGAR.—A concise account of the Rājāhs of Mysore, with the dates of their births; of their wives and children; and the countries they ruled over; translated from the Karnatak language, by order of Tipū Sultān.

This history amounts to but little more than a list of names, and comprises a period of 266 years, viz., from the time of Timmarāj to that of Haidar 'Ali. In the preface, which consists of only a few lines, it is mentioned that two translations of the original work were made, by Asad Anwar and Ghulām Husain, and that the present is one of them.

Size 8\(\frac{1}{4}\) in. by 6\(\frac{1}{4}\) in. (Sir J. Malcolm.)
LXXV.

احوال راجهای میسور و بنگر

AHWÁL-I RÁJAHÁI MAISÚR WA NÁGÁR.—Another copy of the preceding work.

Foll. 51. Eight and thirteen lines in a page. Negligently written in Shikastah.

Size 7½ in. by 4½ in. (Major D. Price.)

LXXVI.

احوال راجهای میسور و بنگر

AHWÁL-I RÁJAHÁI MAISÚR WA NÁGÁR.—Another translation of the same work.

Foll. 44. Eight and ten lines in a page. Very ill written in Shikastah.

Size 7½ in. by 4½ in. (Major D. Price.)

LXXVII.

نمونت حیدری و خروج و نزول دولت دیپو سلنعان


The author, who was in the service of both the monarchs whose history he has written, was an eye-witness of many of the occurrences related. He completed his work in A.H. 1217 (A.D. 1802).

Contents:

A concise account of Haidar 'Ali's ancestors, and a detailed history of the rise and progress of the fortunes of that prince, from A.H. 1163 (A.D. 1749), when Típú Sultán was born, to his death in A.H. 1196 (A.D. 1781.) The history of Típú Sultán's reign, from his accession to the throne of Mysore to his death, in A.H. 1213 (A.D. 1798). An account of Típú Sultán's disposition and virtues, and of his manners and habits.

The entire work has been admirably translated, by Colonel William Miles, of the Bombay army,¹ who has faithfully rendered his original into English, and has at the same time overcome the difficulty,

¹ The history of Hydur Naik, written by Meer Hussein Ali Khan Kirmani. Translated by Colonel W. Miles. 8vo. London, 1842. The history of the reign of Típú Sultán, being a continuation of the Nezhání Hyduri, written by Mir Hussein Ali Khan Kirmani. Translated by Colonel W. Miles. 8vo. London, 1844. Both these volumes were printed for the Oriental Translation Fund.
no ordinary one, of making an accurate translation not unpalatable to an English reader. Every impartial student of Indian history will refer to Colonel Miles' version with pleasure and profit, since it is the only published account of the war in Mysore in which we find our opponents speaking for themselves.

Foll. 396. Eleven lines in a page. Well written in Nastaliq.
Size 8½ in. by 5¼ in.

LXXVIII.

A register of the military expenditures of Tipu Sultan. This is merely an account book.
Foll. 174. Irregularly written in Shikastah.
Size 8½ in. by 6 in. (Major D. Price.)

(i) Mahrattas.

LXXIX.

حقائق بناء وخروج دولت راجهاي ستاره

HAKÍKAT-I BINÁ WA 'URÚJ-I DAULAT-I RÁJAHÁI SITÁRAH.—
A short history of the Rájahs of Sitárah, from the origin of the family to the time of Rám Rájah, when the government became vested in the Peshwá.
Foll. 8. Fifteen and seventeen lines in a page. Written in Nastaliq.
Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LXXX.

حقائق بناء وخروج دولت راجهاي ستاره

HAKÍKAT-I BINÁ WA 'URÚJ-I DAULAT-I RÁJAHÁI SITÁRAH.—
Another copy of the preceding tract.
Foll. 8. Ten and fourteen lines in a page. Written in Shikastah.
Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LXXXI.

خطاط سواجي

KHUTÚT-I SIVÁJI.—Letters, Firmáns, andDocuments, relating to the transactions between the Mahrattas and the Emperor Aurangzib.
Foll. 34. Nine and eleven lines in a page. Plainly written in Shikastah Ámír.
Size 9½ in. by 6 in. (General Briggs.)
An account of Mādhū Rāo Pēshwā, comprising the events which took place between A.H. 1174 and 1187 (A.D. 1760-1773).


Size 7½ in. by 5 in. (Sir A. Malet, Bart.)

(k) Sikhs.

LXXXIII.

حقيقت بنا وعوج فرنا، سكبان

Hakīkat-i Binā wa 'Urūj-i Fīrah-i Sikhān.—A short history of the origin and rise of the Sikhs, from the time of Nānak to the conquest of Multān by Timūr Shāh Abdālī, the Afghān King of Kābūl.


Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LXXXIV.

حقيقت بنا وعوج فرنا، سكبان

Hakīkat-i Binā wa 'Urūj-i Fīrah-i Sikhān.—This is another copy of the preceding work.

Foll. 23. Fourteen and eighteen lines in a page. Ill written in Nasta'lik.

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LXXXV.

A short history of the Sikhs, from the time of Nānak to the arrangement entered into between Lord Lake, Ranjīt Singh, and Fath Singh, in A.D. 1806. This history was written by Bakht Māl for Mr. John Malcolm.

Foll. 55. Twelve lines in a page. Written in Shikastah: rubrics omitted.

Size 8½ in. by 5½ in.

LXXXVI.

Selections from the Tārīkh-i Khāfī Khān, and the 'Ibrat Nāmah, relating to the history of the Sikhs.

Foll. 4. Fourteen and seventeen lines in a page. Written in Nasta'lik.

Size 8½ in. by 5 in. (Sir J. Malcolm.)
(90)

LXXXVII.

تاريخ مهاراجه رنجيت سنگه

Tárikh-i Mahárájáh Ranjít Singh.—The history of the Sikhs, from the birth of Nának, in A.D. 1469; of the family of Mahárájáh Ranjít Singh; of the life of the Mahárájáh until A.D. 1831; and an account of his military expeditions and conquests, with sketches of the lives and characters of the principal chiefs and ministers of his court; by Munshi Súhan La’l, who filled the office of court historian to Ranjit Singh for many years.

This MS. was presented by Ranjit Singh to Sir Claude Wade, during the mission of the latter, in A.D. 1831, to negotiate for the passage and reception of Lieutenant (afterwards Sir Alexander) Burnes, by the Indus to Láhúr, and to arrange the preliminaries of the meeting which subsequently took place between the late Lord Wm. Bentinck, Governor-General of India, and the Mahárájáh, near Rúpar, on the banks of the Satlaj. Sir C. Wade, in speaking of this work, says: “Allowing for the partiality of the writer’s views and opinions, as regards the fame and credit of his patron, yet, as a record of dates and a chronicle of events, tested by a minute comparison with other authorities, and my own personal investigations into its accuracy during a residence of seventeen years among the Sikhs, I am enabled to pronounce it, in those two respects, as a true and faithful narrative of Runjeet Singh’s eventful life.”

Size 11 in. by 5½ in. (Sir C. Wade.)

(I) Bháwalpúr.

LXXXVIII.

مرات دولت عباسی

Mírát-i Dáulat-i ‘Abbásf.—A history of the Dáwúd Pútras, or family of the Nawábs of Bháwalpúr, from their origin to A.H. 1224 (A.D. 1809), by Lálah Dáulat Ráí, son of Lálah ‘Izzat Ráí.

The author, Lálah Dáulat Ráí, was of good family, and states that the Ta’áliuk of Jalálabád had been the Madad-i Ma’ásh property of his ancestors from the time of the Emperor Aurangzib, and that both his father and his uncle were in the service of Muhammad Mubárak

1 Note by Sir C. Wade in the fly-leaf of this MS.
Khán, the Nawáb of Bhawalpúr. Being dispossessed of his property by Rukn ad-Daulah Bháwal Khán II., the author retired to Multán, where he occupied himself in the composition of his work, which he had already commenced. The periodical invasions of Ranjit Singh into Multán, disturbing his tranquillity, he left that province and proceeded to Haidarábád in Sind, where he entered the service of the Amír Karam 'Ali Khán and Murád 'Ali Khán. After leading a somewhat wandering life, playing, however, no unimportant part in the negotiations between the various contemporary contending powers, he died in a.H. 1246 (A.D. 1830). ¹

The Mirát-i-Daulat-i 'Ábbási comprises an introduction, three books, and an appendix.

Contents: —

Author’s preface.

Introduction.—An account of the Muhammadan conquest of Sind, and of the government of that province under the Khalífahs and the Ghaznavídes. An enumeration of the 'Abbásídes at Baghdád to the death of Al-Mustá‘sim Billah in a.H. 656 (A.D. 1258), and of the 'Abbásídes in Egypt, from Sultán Ahmad Ben Sultán Muhammad Táhir, surnamed Al-Mustánsír Billah, who, on the downfall of the 'Abbásídes at Baghdád, emigrated to Egypt, and was proclaimed Khalífah by the Mamlúk Bibars in a.H. 659 (A.D. 1260), to the time of Mutawakkil, the last Khalífah of the Egyptian branch, who was imprisoned by Salím Sháh, the Emperor of Constantinople, in a.H. 919 (A.D. 1513), and the expedition into Sind by Sultán Ahmad II., the fifth successor of Ahmad al-Mustánsír Billah.

Book I.—Account of the invasion of Sind by Sultán Ahmad II., of the origin of the Dáwud Pútras,² and of the rise and progress

¹ The date of his death is given on the back of the first leaf of the second book of the history in the present MS.

² The Dáwud Pútras claim descent from 'Abbás, the uncle of the Prophet Muhammad. But Shahámat 'Ali, apparently on the authority of original documents, states that their real origin is to be traced to a very different source. He says that “their progenitor, Daood, was a resident of Shikarpur, of the class called Julahas, or weavers. He is said to have had five sons, Arab, Abbas, Hussan, Hasib, and Casim; from the four first are descended the Arbanee, Abbasíee, Husseínee, and Híbanee Dáoodíputras.”—(History of Bhawalpúr, p. 182.) This statement is probably true, for in the East, pedigrees are as freely fabricated at the expense, or in flattery of the rich and powerful persons, as is the custom at our own Herald’s College. And see Cunningham’s History of the Sikhs, 8vo. London, 1849. p. 121, note.
of their power, to the death of Muhammad Mubarak Khan in A.H. 1186 (A.D. 1772).

Book II.—The continuation of the history, from the accession of Rukn ad-Daulah Muhammad Bhawal Khan II.,¹ nephew of Mubarak Khan, in A.H. 1186 (A.D. 1772), to A.H. 1222 (A.D. 1807).

Book III.²—Continuation of the history to the death of Bhawal Khan II. in A.H. 1224 (A.D. 1809).³

Appendix.—Giving some account of the author.

This work has considerable claims on our attention. It is not merely a history of the Nawabs of Bahawalpur, but comprehends that of Sind, Afghanistan, Multan, Juddpur and the Sikhs, during an eventful period as regards our western frontier of India. The author was contemporary with the greater part of the events which he relates, and I am not aware that we can have recourse to any better Eastern authority for the history of Western India during the period of which he treats.

Shahamat 'Ali has published in English an abstract of an abbreviation of the family annals of the Nawab of Bahawalpur, the abbreviation having been made, as he informs us, by Pir Ibrahim Khan, at the request of Captain J. D. Cunningham.⁴ The abstract seems to be merely an abridged translation of Lallah Daulat Rais work, and is both ill-arranged and obscurely written.

The present MS. was presented to Sir Claude Wade by the Nawab Bhawal Khan, during his mission to the Court of Bahawalpur, in A.D. 1832-33.


Size 10½ in. by 7 in. (Sir C. Wade.)

¹ Bhawal Khan II., received a Firmán from the Mongol Emperor Sháh 'Alam in A.H. 1193 (A.D. 1779), conferring upon him the title of Rukn ad-Daulah Háfiz al-Mulk Nasrat Jang Muhammad Bhawal Khan 'Abbás.

² There is no division between Books II. and III. in the body of the work, although it is mentioned in the author's preface.

³ This date is borne out by several chronograms. Shahamat 'Ali, however, in the supplement to his History of Bhawalpur, (p. 195,) says that Bhawal Khan II died in A.H. 1011, after a reign of upwards of forty years.

(93)

(m) Ouđe.

LXXXIX.

عَاد السَّعادَة

'IMÁD AS-SA'ÁDAT.—A history of the Nawábs of Ouđe, from the origin of their family to the author's own time, by Mr. Ghulám 'Alí Nakawi Ben Sayyid Muhammad Akmal Khán, who composed his work in A.H. 1222 (A.D. 1808).

This history, which commences with the origin of the family of the Nawábs, in the reign of Bahádur Sháh, though principally devoted to the Nawábs of Ouđe, contains many interesting particulars relative to the affairs of Hindústán. the Mahrattas, the Durrání Afgháns, the Nizáms, the Rúhílah Afgháns, the Sikhs, &c. It concludes with the arrival of Lord Minto, as Governor-General, in supersession of Sir George Barlow, in A.H. 1222 (A.D. 1807).

Foll. 239. Fifteen lines in a page. Well written in Nasta'lik. Prefixed is a table of the rubrics, comprising five leaves.

Size 14 in. by 8½ in. (Colonel Doyle.)

XC.

انتخاب اختيار نواب وزير الممالك بدراً وانتخاب اختيار دربار

MÚLLI WÁTRÁF

INTIKHÁB-I AKHBÁR-I NAWÁB WAZÍR AL-MAMÁLIK BAHÁDUR WA INTIKHÁB-I AKHBÁR-I DARBÁR-I MU'ALLA WA ATRÁF.—A journal of occurrences which took place in Ouđe, from the month Zí al-'A'dan, A.H. 1208, to Jumáda as-Sánní, A.H. 1209 (A.D. 1794-95).

These Akhbárs contain a daily record of events, sometimes relating circumstantially important historical facts, but more frequently descending almost to a level with the puerilities of our own "Court Circular."

Foll. 293. Eleven lines in a page. Well written in Nasta'lik. Imperfect both at the beginning and the end.

Size 9½ in. by 6½ in. (Major D. Price.)

¹ The genealogy of Sa'ádat Khán Burhán al-Mulk is traced by the author to Músá Kázim, the seventh Imám and twenty-fifth ancestor of Sa'ádat Khán.
XCI.

انتخاب إخبار ديرار نواب وزراء المعالك أسف الدولة بادير

INTIKHĀB-1 AKHBĀR-1 DARBĀR-1 NAWĀB WAZĪR AL-MAMĀLIK
ĀSAF AD-DAULAH BAHĀDUR.—A journal of occurrences which took
place in Oude, but more particularly of the transactions of the Court
of the Nawāb Āsaf ad-Daulah, from the month Jumāda as-Sānī, A.H.
1209, to Rabi’ as-Sānī, A.H. 1210 (A.D. 1795-96).
Imperfect at the end.
Size 8½ in. by 6 in. (Colonel Doyle.)

3. House of Timūr.
(a) Histories of Timūr.

XCII.

ظفر نامه

ZAFAHR NĀMAH.—A circumstantial history of Timūr, from his
birth to his death, by Sharaf ad-Dīn ‘Alī Yazdī, who completed his
work in A.H. 828 (A.D. 1424).¹

Sharaf ad-Dīn employed four years in the composition of the
Zafar Nāmah, which he wrote at the request of Ibrāhīm Sultān, son
of Shāh Rukh and grandson of Timūr. It is stated that he drew part
of his materials from the royal archives.² The Zafar Nāmah,
although panegyrical in the extreme, is of great and well-deserved
celebrity in the East. Khāndamīr considers it preeminent above all
other histories in the Persian language for beauty and elegance of
style.³ Sharaf ad-Dīn died at Yazd in A.H. 850 (A.D. 1448).⁴

The whole work was translated into French by M. Petit de la
Croix, and published after his death, in the year 1722 ; and this,
French translation was rendered into English in the following year, by
Mr. John Darby.⁵ A considerable extract from the Zafar Nāmah,

¹ Habib as-Siyar.
² Von Hammer: Geschichte der schönen Rede-künste Persiens, p. 284.
³ Habib as-Siyar.
⁴ Háj, Khalf, tome iv. p. 175.
⁵ Histoire de Timūr-Bec ; écrite en Persan par Cherefeddin Ali. Traduite
en Fran. ois par feu M. Petit de la Croix. 4 tomes, 12mo. Paris, 1722.
⁶ I have not been able to meet with this work.
accompanies by a French translation, was inserted by M. Charmoy in
the Memoirs of the Imperial Academy of Sciences at St. Petersburi.1
Foll. 262. Twenty-nine lines in a page. Well written in a small
Nasta‘lik hand, in A.H. 891 (A.D. 1486).
Size 10 in. by 6½ in. (Gordon of Buthlaw.)

XCIII.

ZAFAR NAMA.—Another copy of the preceding work.
Foll. 302. Twenty-one lines in a page. Well written in a small
Nasta‘lik hand. This MS. is imperfect both at the beginning and
the end. A commencement of one leaf, and a conclusion of two
leaves, have been added in Shikastah, in order to make the volume
appear complete, but these additions are not from the work of Sharaf
ad-Din. The first eight leaves of the original portion of the MS. have
been misplaced by the binder: they should be inserted at the end of
the volume, one leaf being missing between them and the last page as
it now stands. Nearly one-fifth of the whole work is wanting at the
beginning, and about seven leaves at the end.
Size 11 in. by 5¼ in. (Sir A. Malet, Bart.)

XCIV.

Mamlukat-i Timur.—The autobiographical memoirs of Timur,
translated from the Chaghtai Turkí language into Persian, by Abu
Tálib al-Husaini, in the reign of the Mongol Emperor Sháh Jahán.

Contents:—
Preface of the Persian translator. The Institutes of Timur.
His Designs and Enterprises. Account of the omens of his
future greatness. The Memoirs of Timur, from his birth to
A.H. 777 (A.D. 1375).
The Institutes, and the Designs and Enterprises, were published in
the original Persian, with an English translation, in the year 1793, by
Professor White and Major Davy; these two books were afterwards

1 Expédition de Timour-i-lang. Mémoires de l’Acad. Impér. des Sc. de
St. Pétersbourg. 6me Série, tome iii, p. 172 et seq., 362 et seq.
2 Institutes, political and military, written originally in the Mogul language,
by the great Timur; first translated into Persian by Abu Tálib Alhusseini, and
thence into English by Major Davy. The original Persian transcribed, and the
translated into French, by M. Langlès, in 1787. The account of the omens, and the memoirs, were translated by Major Stewart from the present MS. in the year 1820. 

Abū Tālib al-Hussain’s version of Timūr’s work was revised in a.h. 1047 (a.d. 1637) by Muhammad Afzal Bukhairi, and in this revised edition the memoirs are continued to the death of Timūr, in a.h. 807 (a.d. 1404); Major Stewart, however, had an opportunity of consulting two MSS. of Muhammad Afzal’s edition, and states that he compared them with the present MS. so far as it extends, and that the only additions they contained were merely extracts from the Zafar Nāmah of Sharaf ad-Dīn ‘Alī Yazdī.

Foll. 129. Seventeen lines in a page. Well written in Nasta’līk. Size 10 in. by 6 in. (Major W. Davy.)

XCIV.*

تزویکات تهور

TUZŌKAT-I Timūr.—A portion of the autobiographical work of Timūr, containing—

The Designs and Enterprises, and the Institutes.

Foll. 126. Ten lines in a page. Written in Shikastah Amīz in a.h. 1229 (a.d. 1813).
Size 7 in. by 4½ in. (T. J. Newbold, Esq.)

(b) General Histories of the House of Timūr.

XCV.

مطلع الساعدين ومجمع البحرین

MATLA’ AS SA‘DAIN WA MAJMA’ AL-BAHRAIN.—A history of Timūr and his descendants to a.h. 875 (a.d. 1470), in two volumes,

by Kamál ad-Dín 'Abd ar-Razzák Ben Jalál ad-Dín Ishák as Samar-kandi.

'Abd ar-Razzák was born at Hirát in A.H. 816 (A.D. 1413). His father, Jalál ad-Dín Ishák, was Kázi in the time of Shah Rukh. In A.H. 841 (A.D. 1437), after his father's death, he was admitted into the service of Shah Rukh, and in A.H. 845 (A.D. 1441) he was sent on an important mission to one of the Kings of India; of this embassy he afterwards gave an interesting account in the Matla' as-Sa'dain. In A.H. 850 (A.D. 1446) 'Abd ar-Razzák was sent on an embassy into Gilán, and had scarcely fulfilled his mission when he was ordered to depart for Egypt, with the title of ambassador. The death of his master, however, prevented his journey. After this 'Abd ar-Razzák resided successively with Mirzá 'Abd al-Latif, Mirzá 'Abd Allah, Mirzá Bábá, and Mirzá Ibráhím; and in A.H. 856 (A.D. 1452) he made preparations for a journey into 'Irák. In that year the Sultán Abú al-Kásim Bábá, passing through the town of Taft Yazd, had an interview with the celebrated historian Sharaf ad-Dín 'Ali Yazdí, and our author was present at the conference. Two years afterwards he became attached to the person of the Sultán Abú Sa'íd, who treated him with the greatest honour; and, in A.H. 863 (A.D. 1458), when Sultán Husain Bahádur undertook an expedition into Jurján, our author, who had been sent on a mission into that part of the country, had an opportunity of witnessing most of the events of the war. In A.H. 867 (A.D. 1462) 'Abd ar-Razzák was elected Shaikh of the monastery of Mirzá Sháh Rukh, at Hirát, and held that office until his death, which happened in A.H. 887 (A.D. 1482).1

Contents :—

Vol. I.—Commencing with the birth of Abú Sa'íd, son of Uljáhiú Sultán Muhammad Khudábandah. The history of Timúr, from the rise of his fortunes to his death, i.e. from A.H. 704 (A.D. 1034) to A.H. 807 (A.D. 1404), giving a detailed account of his reign in 'Irák, Túrán, and other countries.2

Vol. II.—The history of Timúr's descendants, from the accession of Sháh Rukh in A.H. 807 (A.D. 1404) to that of Sultán Husain Mirzá in A.H. 875 (A.D. 1470), the time when the author wrote.

2 I have not seen this first volume, and have given the contents from the catalogue of the Imperial library at St. Peters burg, p. 287.
A fragment of the Matla' as-Sa'dain, relating to the embassy to China, in the time of Shâh Rukh, and translated by Galland, was printed in Thévenot's collection of voyages: this fragment reappeared in Prévoet's Histoire Générale des Voyages, and was again translated into Dutch, and inserted in Witsen's great work, Noord- en Oost-Tartaryen. The account of the embassies and letters that passed between the Emperor of China and Shâh Rukh, was published at Calcutta, in Persian and English, by Mr. Chambers,¹ and was afterwards translated into French by M. Langlès.² The latter Orientalist also gave an account of the work in the Notices et Extraits des MSS.³ and introduced a version of 'Abd ar-Razzâk's description of India into the second volume of his Recueil portatif des Voyages. M. Charmoy has given a short notice of the Matla' as-Sa'dain, together with the text and translation of an extract from it, relating to Timûr's expedition against Tukhtâsh Khan, in the Mémoires de l'Académie des Sciences de St. Petersbourg.⁴ The most satisfactory description of the work will be found, however, in the elaborate article by M. Quatremère, in the fourteenth volume of the Notices et Extraits des MSS.⁵ The learned academician has given a French translation of a great portion of the life of Shâh Rukh,⁶ and the text, accompanied by a version in French, of two other extracts from 'Abd ar-Razzâk's history, relating respectively to the voyage of the ambassadors of Shâh Rukh to China,⁷ and to that of 'Abd ar-Razzâk himself to India.⁸ M. Quatremère passes the most favourable judgment as to the merits of the work, saying that it is, incontestably, one of the most curious and veracious histories that have been written in any of the Eastern languages.

The present MS. comprises the second volume only of the Matla' as-Sa'dain. It professes to be the autograph copy of the author, and is distinctly stated so to be in the colophon. The general appearance, however, of the volume scarcely warrants its being considered as of so old a period; and the care and neatness with which it is written, hardly any marginal corrections existing, lead me to suspect that the statement of its being in the handwriting of the author is untrue.

¹ Asiatick Miscellany. Vol. i. p. 71. 4to. Calcutta, 1785.
² Ambassades réciproques d'un Roi des Indes, de la Perse, &c., et d'un Empereur de la Chine. 8vo. Paris, 1788.
³ Tome v., p. 383, note.
⁴ Tome iii., 6me Série, pp. 94, 245 et seq., 422 et seq.
⁵ Première partie, p. 1 et seq. ⁶ Ibid. p. 19 et seq.
⁷ Ibid. p. 308 et seq., 387 et seq. ⁸ Ibid. p. 341 et seq., 426 et seq.
Size 10½ in. by 6½ in. (General Briggs.)

XCVI.

تذكرة السلاطین چغتا

TAZKIRAT AS-SALÁTÍN-I CHAGHTÁ.—A general history of the Chaghtáí sovereigns, by Muhammad Hádí, surnamed Kámwár Khán, in two volumes.

Muhammad Hádí mentions in his preface that he undertook the composition of the Tazkirat as-Salátín on his having completed the Haft Gulshan Iláhí, which latter work is a history of the Kings of Díhlí, Málwah, Bengál, the Dakhín, Múltán, Thatháh, and Káshmír.¹

The present MS. comprises the first volume of the Tazkirat as-Salátín, and contains:—

An account of the origin of the Mongols, and of Changíz Khán. A history of Timúr and his descendants who ruled in Khurásán, to the death of Sultán Husain Mírzá, and the rise of the Safawí dynasty of Persia. A detailed history of the Mongol Emperors of Hindústán, from the time of Bábár to the death of Jahángír, in A.H. 1037 (A.D. 1627), and the release from prison of Prince Dáwar Bakhsh, son of Khusrú, who was proclaimed emperor by Ásaf Khán.

Foll. 421. Sixteen lines in a page. Well written in Nasta'lik.
Size 10 in. by 6¼ in.

XCVII.

تذكرة السلاطین چغتا

TAZKIRAT AS-SALÁTÍN-I CHAGHTÁ.—The second volume, containing:—

A short retrospect of some of the events which preceded the death of Jahángír and the accession of Sháh Jaháhn, in A.H. 1037 (A.D. 1627), and the continuation of the history of the Mongol

¹ I have never seen the Haft Gulshan, but Sir Henry Elliot informs me that it is a poor and useless composition. He also tells me that he possesses the autograph copy of the author of the Tazkirat as-Salátín, but that unfortunately it is incomplete.
Emperors to the seventh year of the reign of Muhammad Sháh, viz., A.H. 1137 (A.D. 1724).

This second volume seems to be very scarce. The author of the "Critical Essay on various MS. works, Arabic and Persian," translated by J. C., and printed for the Oriental Translation Fund, in 1832, says: "Notwithstanding repeated inquiries I have not been able to procure more than the first portion of Abd al-Hádí's work; nor have I yet seen the second volume, which was the chief object of my research," (p. 451.) There is no doubt from the description that the same history is alluded to, though the author is erroneously called 'Abd al-Hádí, instead of Muhammad Hádí.

Foll. 478. Fifteen lines in a page. Well written in Nasta'lik. The volume is apparently unfinished, ending abruptly.

Size 9½ in. by 5½ in.

XCVIII.

TÁRĪKH-I KHÁFÍ KHÁN.—A history of the house of Timúr, from their origin to the fifteenth year of the reign of the Emperor Muhammad Sháh, i.e., A.H. 1145 (A.D. 1732), by Mir Muhammad Háshím, entitled Háshím 'Alí Khá'n, and surnamed Kháfí Khá'n.

This history is sometimes called the Muntakháb al-Lubáb, or, as it is named in the preface, Muntakháb-i Lubb-i Lubáb, but it is more generally known as the Tárikh-i Kháfí Khá'n. The author was of good family, and resided at Dihli in the latter part of Aurangzib's reign; he composed his history during this period, but, owing to the well-known prohibition of that monarch,1 he concealed his work, and from some other causes did not publish it until A.H. 1145 (A.D. 1732). The book was well received on its publication; and from the circumstance of its having been so long concealed (Kháfí) its author received the title of Kháfí Khá'n. It may be regarded as one of the chief authorities for the history of Hindústán, during the period of which it treats.

The present MS. comprises the first portion of the work, and contains:

An Introduction, giving an account of the origin of the Timúrïdes, traced from Turk Ben Yáṣît. The history of the

1 See infra, p. 125, note 3.
immediate descendants of Timúr, concisely related to the time of Bábar; and the history of that conqueror and his successors to the 31st and last year of Sháh Jahán's reign, i.e. A.H. 1067 (A.D. 1656).

Foll. 240. Nineteen lines in a page. Legibly written in a small Shikastah Ámíz hand.
Size 11\frac{1}{2} in. by 7\frac{1}{4} in. (Sir A. Malet, Bart.)

XCIX.

تاریخ خاپی خان

Támíkh-i Kháfí Khán.—The second portion of the work, containing:—

The history of Aurangzib, from his accession to the throne to his death, in A.H. 1118 (A.D. 1706-7), the fifty-first year of his reign.

This second portion does not complete the work which, as above-mentioned, continues the history to the fifteenth year of the reign of Muhammad Sháh.

Foll. 200. Nineteen lines in a page. Written in Shikastah Ámíz, uniform with the MS. last described.
Size 11 in. by 7\frac{1}{4} in. (Sir A. Malet, Bart.)

C.

A concise history of Hindústán, from the birth of Aurangzib, to the time of Muhammad Sháh. There is no preface or author's name.
Foll. 20. Fifteen lines in a page. Well written in Shikastah.
Size, 10 in. by 5\frac{1}{4}. (Major D. Price.)

CI.

Maásir al-Umará.—Biographies of the most celebrated Nawábs, ministers, generals, nobles, &c., who lived during the time of the Timúrides; by the Nawáb Samsám ad-Daulah Sháh Nawáz Khán al-Khawáfí al-Aurangábádí. The present work is the first edition, with additions, by Ghulám 'Ali, poetically surnamed Ázád Husainí Wásití Bálgrání; the whole arranged in alphabetical order.

The Amir Kamál ad-Dín, the fifth ancestor of Sháh Nawáz Khán, came from Khawáf to Hindústán, in the reign of Akbar, whose service
he entered; and his descendants held in succession some of the highest offices of state, under the succeeding emperors. Sháh Nawáz Khán, whose original name was 'Abd ar-Razzák al-Husainí, was born at Lábúr, in A.H. 1111 (A.D. 1699). Early in life he went to Aurangábád, where most of his relatives resided, and he was not long afterwards appointed Diwán of Barár. Having incurred the displeasure of the Nizám al-Mulk Ásaf Jáh, by favouring the revolt of his son Násir Jang, he was disgraced and went into retirement, and it was during this period that he composed the Maásir al-Umára. After he had passed five years in seclusion, Ásaf Jáh, in A.H. 1160 (A.D. 1747), shortly before his death, took him again into favour, and reinstated him in the Diwání of Barár. Sháh Nawáz Khán enjoyed the highest honours under Násir Jang, the son and successor of Ásaf Jáh, and subsequently became the chief minister of Salábat Jang, the Súbahdár of the Dakhín, and played a conspicuous part in the affairs of that portion of India, and the struggles for supremacy between the English and French. He was assassinated in A.H. 1171 (A.D. 1757). Ghulám 'Alí implicates Bussy in his murder, but the charge appears to be without foundation.¹

After the death of Sháh Nawáz Khán his house was plundered, and his library dispersed. He had left the Maásir al-Umára in a rough and imperfect state, and it was missing at the time of his murder. Ghulám 'Alí, however, who had been his intimate friend, made all search for the lost work, and, a full twelvemonth afterwards, found it, arranged the scattered portions, and prepared it for publication, making several important additions, and prefixing a preface, which gives an account of the work, and a good life of its distinguished author.²

Mr. Bland has related some particulars of the life of Ghulám 'Alí, the editor of the Maásir al-Umára, in the Society's Journal.³ We learn that he was a poet and a biographer of poets,⁴ and that he was

¹ Mill's History of India. 4th edit. Vol. iii. p. 217, note by Professor Wilson. Mr. Wilson judiciously remarks: "The native historian is no doubt misled by his prejudices, in ascribing to the French commandant any share, however indirect, in the assassination of the Dewán; but had Clive been implicated in any similar transaction, it is very probable that the English historian would have given a very different account of it." And see the Quarterly Oriental Magazine, vol. iv. p. 284, note. Svo. Calcutta, 1828.

² This life was translated under the superintendence of our learned Director, and published in the Quarterly Oriental Magazine, vol. iv. p. 209 et seq.


⁴ He wrote the Kházánah-i 'Ámirah.
born in A.H. 1116 (A.D. 1704). The date of his death is not mentioned. He travelled into various parts of India, and visited Makkah and Madīnah; and Mr. Bland states, on the authority of the Khulāsah al-Afšār, "that after his journeys and pilgrimage already described (and mentioned also in the Suhūf), he was much honoured during his residence at Aurangabad, by the Subahdārs, and associated in friendly intimacy with the sons of Āsaf Jah; yet, with these temptations, he never engaged in the affairs of the world." Ghulām 'Alī himself informs us that he was at one time attached to Samsām ad-Daulah, in the capacity of amanuensis.

The biographies comprised in this first edition of the Maásir al-Umará extend to Ghulām 'Alī's own time, and are 261 in number, if we include the life of the author by the editor. Ghulām 'Alī's edition, has, however, been completely superseded by that subsequently published by 'Abd al-Hayy Khān, the son of Samsām ad-Daulah, which incorporates the whole of the present edition, with many valuable additions; and will be found described hereafter.

The present MS. contains:

The preface by Ghulām 'Alī, the editor.
The life of Shāh Nawāz Khān.
The preface by Shāh Nawāz Khān.
The biographies arranged alphabetically, to the middle of those comprised under the initial letter Dāl, at which point the volume has been improperly severed by the binder.

Foll. 220. Twenty-one lines in a page. Plainly written in Nasta'liq.
Size 11½ in. by 7 in. (Sir A. Malet, Bart.)

CII.

MAÁSIR AL-UMARÁ.—The latter portion of the first edition of the biographical work of Shāh Nawāz Khān.

Foll. 233. This MS. is in every respect similar to that last described, and bears the date of transcription, A.H. 1204 (A.D. 1789).
Size 11½ in. by 7 in. (Sir A. Malet, Bart.)

2 Infrè, No. CIII.
MAÁSIR AL-UMARÁ.—The second edition of the biographical work of Samsám ad-Danlah Sháh Nawáz Khán, edited, with considerable additions, by his son 'Abd al-Hayy Khán, entitled Samsám al-Mulk, or Samsám Jang.

'Abd al-Hayy Khán was born in A.H. 1142 (A.D. 1729), and in A.H. 1162 (A.D. 1748) was elevated to the rank of Khán, by the Nizám Násir Jang, who also bestowed upon him the Diwání of Barár. In the time of Salábat Jang he became Kil'ahdár of Daulatábád. On his father's murder, in A.H. 1171 (A.D. 1757), he was imprisoned in the fortress of Gulkundáh, but he was subsequently released in A.H. 1173 (A.D. 1759), by the Nawáb Nizám al-Mulk Nizám ad-Danlah Ásaf Jáh Sáni, who treated him with great distinction, and reinstated him in his hereditary title as Samsám al-Mulk.1 He died in A.H. 1196 (A.D. 1781).

'Abd al-Hayy Khán mentions in his preface the edition of the Maásir al-Umará prepared by Ghulám 'Alí, and says that other parts of his father's work having subsequently come into his hands, he determined to complete it from them and other sources. He enumerates no less than thirty histories and biographical treatises, from which he has drawn the materials for his own portion of the work. He also states that he finished his task in A.H. 1194 (A.D. 1780).

The second edition of the Maásir al-Umará contains:—

The preface by the editor.
The original preface by Sháh Nawáz Khán.
The preface by Ghulám 'Alí.
The life of Sháh Nawáz Khán, by Ghulám 'Alí.
An index to the biographies.

1 At the end of the life of Samsám ad-Danlah, by Ghulám 'Alí, it is said that 'Abd al-Hayy Khán's title was originally Shams ad-Danlah Dílárwar Jang, but that he afterwards, on being released from prison, received his father's title, viz., Samsám ad-Danlah Samsám Jang, and was appointed to the rank of six thousand. He himself, however, in the appendix to his own edition of the Maásir al-Umará, states, that the title conferred upon him was Samsám al-Mulk, and that in relation therewith he adopted the poetical name of Sárim. He concludes his work by quoting some of his own verses. Mr. Bland informs me that in the Suhúf he is called Samsám al-Mulk Dílárwar Jang.
The biographies, arranged in alphabetical order.

Conclusion, containing a short life of the editor 'Abd al-Hayy Khán.

The biographies in this second edition, including the lives of the editor and his father, are 731 in number, giving an increase of 569 lives not contained in the former edition. They are very ably written, and full of important historic detail; and, as they include those of all the most eminent men who flourished in the time of the Mongol Emperors of the house of Timúr, down to A.H. 1194 (A.D. 1780), the Māsir al-Umará must always hold its place as one of the most valuable books of reference for the student of Indian history.

Colonel Stewart has made a strange confusion with regard to the authorship of the Māsir al-Umará, reversing completely the relations of father and son. He says: "This book was compiled by Abd al-Hy Ben Abd al Rezāk Shāh Nūāz Khān, and finished by his son Samsām al Dowlah, A.D. 1779." 1


Size 17 in. by 11½ in. (General Briggs.)

CIV.

"Ibrāt Nāmah."—A history of the Mongol Emperors of Hindústán, from the death of Aurangzíb to that of Muhammad Amin Khán, the Wazír of Muhammad Sháh, in A.H. 1133 (A.D. 1721); by Sāyyid Muhammad Kásim, 2 who was in the service of Husain 'Alí Khán, paymaster of Farrukhsíyâr’s troops.


Size 9½ in. by 7 in. (Sir A. Malet, Bart.)

CV.

Sirát al-Muta‘akkhkhírín. 3—A history of the Muhammadan

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1 Stewart’s Catalogue of Tippoo’s Library, p. 19.
2 He is called Mīr Kásim Kāhúrī in the Tārikh-i Ranjít Singh, described suprâ, No. LXXXVII.
3 Or, perhaps, Sayr al-Muta‘akkhkhírin, "A review, or spectacle of modern times." General Briggs prefers the reading given above, which signifiés "The manners of the moderns."
power in India, from the death of the Emperor Aurangzib, in A.H. 1118 (A.D. 1706-7), to the time when the author wrote, viz., A.H. 1195 (A.D. 1780), by Mir Ghulam Husain Khan Ben Hidyat 'Ali Khan Ben as-Sayyid 'Alam Allah Ben as-Sayyid Faiz Allah at-Tabataba al-Husaini, in two volumes, together with an Appendix, comprising some account of the events which occurred during Aurangzib’s reign.

Mir Ghulam Husain Khan was a person of high family at the Court of Dilli, and, and, with his father, resided many years at the Court of the Nawabs of Bengal; he was, therefore, an eye-witness of much that he relates.

Contents:

Vol. I.—The history of the Mongol empire, from the death of Aurangzib to the twenty-second year of Muhammad Sháh’s reign, i.e. A.H. 1152 (A.D. 1739), together with a detailed narrative of the affairs of Bengal, down to the author’s own time, A.H. 1195 (A.D. 1780). This volume concludes with some account of Mubarak ad-Daulah, and of the English government and policy in Bengal, assigning twelve reasons for the diminution of revenue and decrease of population in that Súbah.

Vol. II.—Continuing the history of the empire, from A.H. 1153 (A.D. 1740) to A.H. 1195 (A.D. 1780).

Appendix.—An account of the character and actions of Aurangzib.

The preface of the Siyar al-Mutaakhkhirin was published in the original, at Calcutta, under the revision of Maulawi 'Abd al-Majid, in 1836. I am not aware whether the remainder of the work has appeared. The text of an abridgement of Ghulam Husain Khan’s history had been previously edited and printed at the same place, in the year 1827.
The entire work was translated into English in the year 1789, by a French gentleman then resident in India. This version is sufficiently faithful to the text, but the style is inelegant, and it is to be regretted that the translator should have been induced to render his original into a language with which he was not thoroughly acquainted.

The first portion of the Siyar al-Mutaakhkhiriin has been more recently translated by General Briggs, to whose learned labours on the history of Muhammadan India we are so largely indebted. I may here appropriately quote his account of the work, and his opinion of its merits: "It embraces a period of about seventy years, and affords a complete insight into the events which caused the downfall of the Mahomedan power, and the elevation of the Maharrats; and it brings us to the first steps which led to the occupation of Bengal, and eventually of all India, by the British Government. The work is written in the style of private memoirs, the most useful and engaging shape which history can assume; nor, excepting in the peculiarities which belong to the Mahomedan character and creed, do we perceive throughout its pages any inferiority to the historical memoirs of Europe. The Duke de Sully, Lord Clarendon, or Bishop Burnet, need not have been ashamed to be the authors of such a production."²

General Briggs' translation ends with the defeat of Sar Afráz Khan, by Mahábat Jang, commonly known in this country as Alla Verdi Khan, in A.H. 1153 (A.D. 1740), and comprises about one-fifth of the entire work.

Foll. 481. Twenty-one lines in a page. Well written in a small Nasta'lik character.

Size 10 in. by 7\(\frac{1}{2}\) in. (N. B. Edmonstone, Esq.)

CVI.

سیر الینابیرین

Siyar al-Mutaakhkhiriin.—Another copy of the preceding work.

¹ A translation of the Sīr Mutaqharin, or View of Modern Times, being an history of India from the year 1118 to the year 1195 of the Hijrah; the whole written in Persian, by Seid Ghulam Hossein Khan. 3 vols. 4to. Calcutta, 1789.

(108)

Foll. 362. Twenty-five and twenty-eight lines in a page. Well written in a small Nasta'lik hand.
Size 12¾ in. by 8¾ in.  (General Briggs.)

CVII.

سیر المتناخرین

Siyyar al-Muttaakhirin.—The first volume.
Foll. 496. Fifteen lines in a page. Written in Shikastah Amiz.
Size 11¾ in. by 8¼ in.  (J. Romer, Esq.)

CVIII.

سیر المتناخرین

Siyyar al-Muttaakhirin.—The second volume, with the Appendix.
Foll. 184. Fifteen lines in a page. Written in Shikastah Amiz.
Size 12 in. by 8¾ in.  (J. Romer, Esq.)

(c) Akbar.

CIX.

أكبر نامه

Akbar Nāmah.—A history of the Emperor Akbar, in three volumes, by the Shaikh Abū al-Fazl Ben Mubarak, comprising an account of his ancestors, the history of forty-seven years of his reign, and a description of the geography, constitution, statistics, &c., of the Mongol empire in India, during the time he flourished.

Mubarak, the father of Abū al-Fazl, and of his scarcely less celebrated brother Faizī, was a native of Nāğūr, and at one time taught in a school of law and divinity, at Āgra. He was originally a Sunni, then a Shi'ah, and subsequently became a freethinker. It is probable that his sons, although conforming with the outward observances of Muhammadanism, imbibed from him the liberal opinions on religious subjects which they entertained, and which they are accused by all the Musulmān writers of having instilled into Akbar's mind, and thus corrupted that monarch's orthodoxy.¹

Abū al-Fazl was born in A.H. 958 (A.D. 1551).² Faizī, his

² Masā'ir al-Umarā, as edited by 'Abd al-Hayy Khān.
brother, had been presented to Akbar in the twelfth year of that monarch’s reign, and Abú al-Fazl was introduced to the emperor’s notice in the twentieth, viz., A.H. 982 (A.D. 1574). Abú al-Fazl soon afterwards attained high military rank, and became chief minister, an office which he filled with distinction for nearly twenty-eight years. His favour at Court naturally excited the envy of his less fortunate rivals, and towards the close of Akbar’s reign, a conspiracy was formed against him by his enemies, and headed by Salim, one of Akbar’s sons, who afterwards ascended the throne, under the name of Jahángir. The conspirators having learned that Abú al-Fazl was on his return from a mission in the Dakhin, sent a Hindú Rájah, named Narsingh Div Búndhiblah, with a strong force, both horse and foot, in order to intercept him. The Rájah met Abú al-Fazl near Ujjain,¹ and, after an obstinate conflict, the minister’s party was defeated, and he himself was slain. Narsingh Div forwarded Abú al-Fazl’s head to Salim at Allahábád. This assassination, which is the deepest blot on the character of Jahángir, was perpetrated on the fourth of Rabí’ al-Awwal, in A.H. 1011 (A.D. 1602). Abú al-Fazl, besides the Akbar Námah, was the author of the Dustúr al-‘Amal, which is an abridgment of the Áyín-i Akbari, the third volume of the Akbar Námah; and of the ‘Tyár-i Dánish, a Persian translation of the fables of Bidpai: there is also a collection of his letters and miscellaneous writings, which was published after his death by his nephew, ‘Abd as-Samad, and is entitled the Maktúbát, or, Inshá’i Abú al-Fazl. In addition to the productions of his own pen, he conferred a further benefit upon the Muhammadan literature of India, by causing translations to be made of the Mahábhárata, the Rámáyana, and other Sanskrit works of note.²

¹ Muhammad Hādí, the editor of Jahángir’s autobiography (described in frá, No. CXX.), states in his introduction that Abú al-Fazl was assassinated on his arrival at a place called the Saráí Bar, ten kurshá distance from Guwášíyár. (و جون شنبع بسراي بر كده كرهي كوالبار واقع است ريب.)

² Gladwin calls it Barkeh Seral (Hist. of Hind. p. viii.) There is great uncertainty as to this name. In the Maisir al-Umará, (described supra No. CIII.) we find the place thus mentioned: در نيم كرهي سراي پرکنه، أزنيورش كرده آست. The words Barkeh or Bar kih, are very possibly erroneous renderings of the term Parganah, the name of the Parganah being omitted.

² See the article “Abú-l-Fazl,” by Professor Forbes, in the Biographical Dictionary of the Society for the Diffusion of Useful Knowledge, vol. i. 8vo. London, 1842. The best account that I have seen of Abú al-Fazl, as also of his brother Faizé, is to be found in the Maasir al-Umará, as edited by ‘Abd al-Hayy Khán (described supra, No. CIII).
The present MS. comprises the first two volumes of the Akbar Nāmah.

Vol. I.—Divided into two parts, and a conclusion. Part 1. Containing the author's preface; an account of Akbar's birth, and of his ancestors; of the Mongols, from their origin; and of Timūr, Bābar, and Humāyūn, giving a detailed history of the reign of the last-named emperor, to his death in a.h. 963 (A.D. 1555). Part 2. The history of the reign of the Emperor Akbar, from his accession to the throne, to the second of Jumāda al-Awwal, a.h. 979 (A.D. 1571). Conclusion.—Many MSS. omit this conclusion, and it seems doubtful whether it is from the pen of the author.

Vol. II.—The continuation of the history of Akbar to Ramazān a.h. 1010 (A.D. 1601), the commencement of the forty-eighth year of his reign.

I cannot refrain from quoting in this place Mr. Elphinstone's excellent criticism on the Akbar Nāmah:—"Abul Fazl, in this reign, shows all his usual merits, and more than his usual defects. Every event that had a tendency to take from the goodness, wisdom, or power of Akbar, is passed over or misstated; and a uniform strain of panegyrical and triumph is kept up, which disgusts the reader with the author, and almost with the hero. Amidst these unmeaning flourishes, the real merits of Akbar disappear, and it is from other authors that we learn the motives of his actions, the difficulties he had to contend with, and the resources by which they were surmounted. The gross flattery of a book written by one so well acquainted with Akbar's disposition, and submitted, it appears, to his own inspection, leaves an impression of the vanity of that prince, which is almost the only blot on his admirable character."*


Size 16½ in. by 9½ in. (Major D. Price.)

1 In some MSS. this second part of the first volume continues the history to the end of a.h. 979 (A.D. 1571). See infrā, Nos. CX., CXI., CXV. In others the second part ends as in the text, and the remainder is found at the commencement of the second volume.

* Exemp. gr. see infrā, Nos. CX., CXI.

(111)

CX.

أكبر نامه

AKBAR NĀMÂH.—The first volume, Parts I. and II., continuing the history to the end of A.H. 979 (A.D. 1571), but omitting the conclusion.

Size 12 in. by 8½ in. (Major D. Price.)

CXI.

أكبر نامه

AKBAR NĀMÂH.—The first volume, Parts I. and II., continuing the history to the end of A.H. 979 (A.D. 1571), but omitting the conclusion.

Size 13 in. by 8½ in. (General Briggs.)

CXII.

أكبر نامه

AKBAR NĀMÂH.—The first part of the first volume.

Foll. 146. Twenty-three lines in a page. Well written in Nasta’lîk. The first five leaves and the last leaf have been supplied by a more modern hand.
Size 12¼ in. by 8 in. (Major D. Price.)

CXIII.

أكبر نامه

AKBAR NĀMÂH.—The second part of the first volume. Omitting the continuation, but giving the conclusion, as in No. CIX.

Foll. 168. Twenty-three lines in a page. Well written in Nasta’lîk, uniform with the MS. last described.
Size 12¼ in. by 8 in. (Major D. Price.)

CXIV.

أكبر نامه

AKBAR NĀMÂH.—The first part of the first volume.

Size 11¼ in. by 7½ in. (Sir A. Malet, Bart.)
Akbar Nāmah.—The second part of the first volume. Comprising the history to the end of A.H. 979 (A.D. 1571), together with the conclusion.

Foll. 367. Seventeen lines in a page. Well written in Nasta’lik, uniform with the last-mentioned MS.
Size 11\(\frac{1}{4}\) in. by 7\(\frac{3}{4}\) in. (Sir A. Malet, Bart.)

Akbar Nāmah.—The third volume. This volume, more generally known as the Āyīn-i Akbarī, is a sort of supplement or appendix to the Akbar Nāmah, though complete in itself. It comprises a detailed description of Akbar’s empire, in the most extended sense, furnishing the fullest information as to the machinery of government, civil and military, the revenues, and the statistics of Hindūstān, and concludes with an account of the religions, castes, astronomy, geography, languages, natural history, philosophy, metaphysics, and laws of India.

The Āyīn-i Akbarī has been translated into English by Gladwin,\(^1\) but as Professor Forbes remarks, his version is, “in fact, more of an abstract than a translation; and, with the exception of the dry statistical details, it is very incorrect.”\(^2\)

Size 14\(\frac{3}{8}\) in. by 10 in. (Sir C. W. Malet, Bart.)

(d) Jāhāngīr.

Tārīkh-i Jahāngīr Nāmah Salīmī.—The autobiographical

\(^1\) Ayen Akbery; or, the Institutes of the Emperor Akber. Translated from the Persian, by Francis Gladwin, 3 vols. 4to. Calcutta, 1783-86. Reprinted, 2 vols. 4to. London, 1800, and in 8vo.

memoirs of the Emperor Jahángír, from his accession to the throne, to A.H. 1029 (A.D. 1619).

Jahángír succeeded to the empire of Hindustan immediately on the death of his father Akbar, in A.H. 1014 (A.D. 1605), and died in A.H. 1037 (A.D. 1627).

The autobiography of Jahángír is undoubtedly one of the most curious and interesting works in the whole range of the Muhammadan literature of India, presenting, as it does, a complete picture of the private life of one of the most powerful and despotic monarchs of the world, of his own views, moral and political, of the manners of his court, and of the chief events of his reign.

Of these memoirs there are certainly two editions, which differ so much the one from the other, that they can scarcely be called the same work. The present MS. is most probably the oldest copy of the autobiography of Jahángír now extant, having been written in A.H. 1040 (A.D. 1630), only three lunar years after the death of the royal author; and for this reason I shall style the memoirs, as contained in this volume, the first edition.¹ This edition was translated by the learned and indefatigable Major Price,² from a MS. which will be presently described. I have had the opportunity of examining no less than five copies of the first edition, viz.: three in the present collection,³ one in the library of the East India House,⁴ and a fifth in the British Museum,⁵ all of which agree, more or less, one with another, although some discrepancies occur.

I will now advert to what I would style the second edition.

In the year 1786 Mr. Anderson published some extracts from Jahángír's memoirs in the Asiatic Miscellany,⁶ and other portions were subsequently given by Mr. Gladwin, in the appendix to his History of Jahángír.⁷ These differ materially from the translation by Major Price, being the same in substance only, but couched in very different language; they, however, agree tolerably with each other. Mr. Elphinstone, in his History of India, says that Gladwin possessed

¹ I would so call it, merely from the period at which the present MS. was transcribed; it may possibly be only an abridgment, or rather an altered version of the larger work, described infra, No. CXX.
³ The present MS., and the two next following.
⁴ No. 546.
⁵ Addit. No. 6,554.
⁷ History of Hindostan, vol. i. p. 96 et seq. 4to. Calcutta, 1786.
a much more perfect copy of the memoirs than that used by Price, and Gladwin himself speaks of the work thus: "He (Jahángir) also wrote his own memoirs in the Persian language, containing a minute account of the political and private conduct of his life, from the commencement of his reign to the end of the twelfth year; they are universally admired for the purity, elegance, and simplicity of the style; and he appears, in general, to have exposed his own follies and weaknesses with great candour and fidelity: when he had completed the memoirs of twelve years he distributed several copies of them among his children, and principal officers of his court. He continued these memoirs, with his own hand, till the commencement of the seventeenth year of his reign; when, finding himself, from ill health, unable to proceed, he, from that period to the time of his death, employed Motamid Khan as his amanuensis. The whole of this continuation is exceedingly scarce, the compiler of this history not having been able to procure a sight of any other copy than the one which was sent him by his friend, Colonel Polier." Gladwin gives no authority for these statements, and it is to be remarked that the author of the Critical Essay says: "I have never seen a copy of the emperor's own work that traces his history beyond the eighteenth year of his reign." On the appearance of Major Price's translation the learned Silvestre de Sacy pointed out the difference that existed between that translation and the extracts above-mentioned. He observed that this difference could not be explained by the supposition that the text, as published by Anderson, was only an abridgment or extract from the original memoirs of Jahángir, since the version of Anderson, though the more concise of the two, contained the statement of many circumstances omitted in Price's translation; he likewise, by quoting parallel passages, showed that it was impossible that Anderson's extracts and Price's version could have been derived from the same text. De Sacy also mentions the exaggerated account of property and expenditure, as of the number of elephants, horses, &c., and the cost of buildings,

2 History of Hindostan, vol. i. pp. 91, 92.
3 In the preface to the second edition of the Māsīr al-ʿUmarā (described supra, No. CIII.), the editor, in enumerating the authorities, speaks of the Jahángir Nāmah, in which the emperor has himself recorded the events of twelve years of his reign.

4 Critical Essay, p. 40.
5 Journal des Savans, 1830. Pp. 359 et seq., 430 et seq.
and such like, in the memoirs as translated by Price, compared with the more moderate statements given in Anderson's extracts. He concludes, without questioning the authenticity of the MS. employed by Price, by stating that he considers the extracts published by Anderson and Gladwin have a greater right to be considered as the work of the Emperor than the MS. from which Price has translated, and that the latter is probably a portion of a more recent work, written on the basis of the original memoirs of Jahángír, and perhaps of other documents, by some writer who has wrongfully adopted the first person, as though addressing his children, and, without regard to the order of events, has inserted much extraneous matter, just as he happened to remember it, leaving out many things that ought to have formed part of the narrative.

Some time ago I chanced to meet with a MS. containing memoirs of Jahángír's reign, written in the first person, and agreeing closely with the extracts published by Anderson and Gladwin. My MS., though unfortunately imperfect, differed so extensively from the others that I had then seen, that, if authentic, it at once confirmed the sagacious suggestion of De Sacy as to the existence of two distinct texts of the Emperor's work. Since then I have found two other MSS. of the memoirs in the library of the East India Company, which agree with my own copy almost verbatim, and are perfect at the commencement: they begin rather abruptly with the Emperor's accession, and they both bring the history of Jahángír's reign down to the beginning of the nineteenth year, where it is broken off without explanation, comment, or conclusion. These two MSS., taken in conjunction with my own, at once set the question at rest as to there being two texts of the memoirs, but some doubt still remained as to their respective authenticity. That the edition which I have here called the first is authentic, is, I think, sufficiently proved by the age of the

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1 The volume is imperfect at the beginning, and the memoirs conclude with the events of A.H. 1027 (A.D. 1617); it is, moreover, ill-written, and in some places almost illegible, from the difficulty of the handwriting, and injury received from damp.

2 Nos. 164 and 181.

3 The first words are:

az عنایات بیگایات الهی یکساعت نجومی
از روز پنجشنبه هشتم جمادی الثانی هزار و جهار ده هجری
کشته در دار العلاء؛ آگه درس سی و هشت سالی بر سخت
سلطنت جلوس نه‌دم

[12]
present MS., since a work transcribed so soon after the author's death could scarcely have been foisted on the public if a forgery; but the authenticity of the larger and more complete edition remained still somewhat doubtful. Under these circumstances I was delighted to find amongst the valuable MSS. recently presented to our society by General Briggs, a complete copy of the memoirs, coinciding with my own MS., with the published extracts, and with the two MSS. of the East India House last-mentioned, and containing, moreover, an editorial preface and introduction, together with a continuation of the work to the death of Jaháŋgr. The details given by the editor in the MS. of General Briggs, which will be described hereafter,¹ are, I think, decisive as to the genuineness of the larger work. I have called it the second edition, since it was edited after the author's death, but it possibly, nay, was probably, prepared as it at present exists, by the Emperor himself. That the shorter work was only a kind of sketch for the preparation of the more complete edition, may be hazarded as a conjecture; but, from the great difference existing between them, I am disposed to think that Jaháŋgr, like Timúr and Bábar, wrote his autobiography in the Chaghtáí Turki language, and that the copies we now possess are merely more or less perfect translations from the original.²

The present MS. is probably the most authentic copy of Jaháŋgr's memoirs now extant, or at least of the first edition, having been written as before stated, soon after the imperial author's death. In addition to the memoirs it comprises a Pand Námah, or collection of moral maxims and rules of conduct, with a short preface by another writer.³ This Pand Námah occupies thirty-two leaves, and the volume concludes with a number of letters, petitions, &c., written during the latter part of Jaháŋgr's reign, and filling the last twenty leaves of the book. This third division of the work I have not met with in any other MS. The memoirs and the Pand Námah are, in the present volume, freely interspersed with verses, many of which are omitted in Price's MS., which will be presently described, and the

¹ See infra, No. CXX.
² M. de Tassy suggests that the memoirs may have been originally written in Hindústání.—"On pourrait, peut-être, considérer la rédaction hindoustâni comme originale, car il n'est pas dit qu'elle soit traduite du persan. Au surplus, j'ai dans ma collection particulière deux exemplaires de ces Mémoires, et il y a entre eux des différences analogues à celles qui existent entre les versions de Price et d'Anderson." Hist. de la Littérature Hindouï, &c., tome i. p. 586.
³ See infra, No. CXIX. At the commencement of this preface, and also of the Pand Námah, spaces are left for rubrics in the present MS.
memoirs themselves are somewhat fuller in detail. There is also some additional matter at the end of the memoirs, occupying, however, only three pages and a half, which is wanting in the copy used by Major Price.

The title which I have prefixed to the present MS. appears in the middle space of an illuminated "Unwán at the head of the work, and is also written by a native hand, on the back of the first leaf. No particular title to the memoirs is given, either by Gladwin or Price, nor is there one in the MSS. described under the two next following numbers. Anderson heads his extracts as from the

The MS. of the East India House, No. 546, presents a rubric in the first line, entitling the volume نسیم; whilst on the backs of the first leaves in Nos. 164 and 181, the work is named چهانکیر نامه. The British Museum MS. has written on the back of the first leaf, ترک چهانکیری. The MS. presented by General Briggs offers in a similar place the same title, more correctly written, as ترک چهانکیری. I may add that in the Khulásat at-Tawárikh, and in the second edition of the Masa'ir al-Umará the memoirs are quoted as the چهانکیر نامه, Jahángír Námah, written by the Emperor himself; and that in the Pádsháh Námah of 'Abd al-Hamíd Láhirí, they are referred to in the following words: چهانکیر نامه که اکثر بخش داشته، یک حضرت است; this latter title would seem to refer to the second edition. The author of the Critical Essay calls the memoirs Jahángír Námah.


Size 9 in. by 5½ in. (J. Romer, Esq.)

1 The Ms. of the British Museum (Addit. No. 6,654), coincides very nearly with the present one, but it is imperfect at the end. The last leaf contains the commencement of the Pand Námah, which occurs at fol. 127 in the present MS.
2 See supra, p. 114, note 3.
3 Described infra, No. CXXIII.
4 Critical Essay, p. 39.
5 The last leaf, on which this date occurs, has been partially injured, though the date itself is unharmed. A subsequent possessor of the volume, who has supplied some lacunae in the MSS., has recopied this last leaf for fear of accident, and the original and the copy are bound up together.
CXVIII.

JAHÁNGIR NÁMAH.—Memoirs of the Emperor Jahángír, written by himself.

This volume contains the first edition of the memoirs and the Pand Námah, but omits the letters, &c., comprised in the last-mentioned MS., and is somewhat less full in the detail. It is from this MS. that Major Price made his translation.

Foll. 35. Twenty-five and twenty-nine lines in a page. Ill written in Nastálik.

Size 16½ in. by 9½ in. (Major D. Price.)

CXIX.

JAHÁNGIR NÁMAH.—Another copy of the first edition of Jahángír’s memoirs.

The text of this MS. agrees very closely with that of the one last-described, although the preface is different. It contains the memoirs and the Pand Námah, but not the letters. Prefixed to the preface of the Pand Námah is the following rubric, omitted in the two preceding MSS. من كلام اعتيان الدولة; from which it would appear that we are indebted to I’timád ad-Daulah, the Emperor’s chief Wazír, and father of the famous Núr Jahán, for the preservation of the moral portion of Jahángír’s work. At the end of this preface, at the commencement of the Pand Námah, there is also the following rubric:

ذكر نصاب وجوازه كحصنت جهانگیر شاه فرموده اند

Foll. 164. Thirteen and seventeen lines in a page. Negligently written in Nastálik.

Size 11 in. by 6½ in. (Gordon of Buthlaw.)

CXX.

توزت جهانگیری

TÚZAK-I JAHÁNGÍRÍ.—The second edition of the autobiography of

1 The Pand Námah is headed in a similar manner in the MS. of the British Museum, with the addition of the words در تعینه پادشاه فرموده
Jahangir, edited with an introduction and continuation, by Muhammad Hādí.

I have not been able to find any account of Muhammad Hādí, but it is clear that he is merely the editor of the memoirs, for in the preface and other places, he distinctly states that Jahangir himself wrote the history of eighteen years of his reign, and that he, Muhammad Hādí, continued it, from various trustworthy sources, to the time of the Emperor's death. He also mentions that, as Jahangir commenced the memoirs from the date of his accession to the throne, he has prefixed an introduction, giving the history of that monarch from his birth to his accession.

Contents:

I.—Editor's preface and Introduction, comprising an account of the descent of Jahangir from Timūr, of his birth, of his youth, of his wives, and children; and a summary of events, from the time of his birth to his accession to the throne. The preface and introduction occupy twenty leaves and one page.

II.—The autobiographical memoirs of Jahangir, from his accession to the commencement of the nineteenth year of his reign. The memoirs in the present copy occupy no less than 412 leaves; and the events of each year are distinguished by rubrics, which greatly facilitate reference. Jahangir appears to have written part of the history of the nineteenth year of his reign, the contents of seven pages relating to that year being in the first person. The autobiography then ends abruptly, and it is stated in a rubric that the Emperor's work concludes in that place, and that the subsequent matter has been added by Muhammad Hādí, in order to complete the book.¹

III.—The continuation of the memoirs, by the editor, Muhammad Hādí, beginning with the early part of the nineteenth year of Jahangir's reign, and ending with his death, in A.H. 1037 (A.D. 1627), and the accession of Shāh Jahān. To this is added an account of Jahangir's Wazirs, and of the lineage and family

¹ The rubric is as follows: تا اینجا تالیف شریف حضرت چندت آشیایی جهانگیر پادشاه است دیکر آنچه تا آخر بقید تحریر در آمد را از سطور محمد هادی از چند نسخه معتبر بیان نمود و جهت تکمیل کتاب جبران مسترژاد کرداول اجتهاد
of I'timād ad-Daulah. This continuation fills fifty-five leaves and one page.

I have already given my reasons for calling the edition by Muhammad Hādi the second, and have pointed out the difference existing between the two, a difference which I think is perhaps to be explained, as I have before stated, on the hypothesis that the memoirs were originally written in the Chaghtāi Turkī language. In illustration of the variance between the two versions, and of the copiousness of Muhammad Hādi’s edition, when compared with the first, I may add that the substance of what occupies forty-seven pages in Major Price’s translation fills forty pages in the present MS., and that the translation comprises only 141 pages in all, whilst the autobiography extends over no less than 824 pages in General Briggs’ MS.

I have entitled the present volume تزکت جهانگیری Tūzak-i Jahāngīrī, in order to distinguish it from the first edition of the memoirs, and because it is so called by the scribe at the end of the memoirs, immediately before the account of the Wazir.1


Size 11⅓ in. by 7⅓ in. (General Briggs.)

CXXI.

Ikbālnāmah-i Jahāngīrī.—A history of the reign of the Emperor Jahāngīr, from his accession in A.H. 1014 (A.D. 1605) to his death in A.H. 1037 (A.D. 1627), by the Nawāb Mu’tamad Khān Muhammad Sharīf.

Mu’tamad Khān sprang from an obscure family in Persia, but proceeding to Hindūstān, attained high honours in the service of Jahāngīr, and was promoted to the dignity of a commander of five hundred horse, on the occasion of the emperor taking refuge from the fury of a storm, in a tent pitched by the Khān, during the journey of

1 Since writing the above I have become possessed of a complete copy of Muhammad Hādi’s edition of Jahāngīr’s Memoirs. It contains the preface and continuation, and coincides entirely with the MS. presented to the Society by General Briggs. In the rubric, at the beginning of the continuation (see supra, p. 119, note 1), the author names himself Muhammad Zamān Hādi. At the end the scribe calls the work the Tūzak-i Jahāngīrī, and states that he transcribed it in A.H. 1223 (A.D. 1810). The volume comprises 452 leaves, the character is a legible Nasta’līk, and the size 21 in. by 7 in.
the court to Kashmir. He was subsequently advanced to the rank of commander of two thousand, and died in A.H. 1049 (A.D. 1639). 1

This work is not held in much estimation in the East, principally on account of its style; but besides this it abounds with errors and omissions, and is in every way inferior to the autobiographical memoirs of Jahángir.

Foll. 211. Twelve and fifteen lines in a page. Written in Nasta'liq and Shikastah Ámiz, in A.H. 1145 (A.D. 1732). The first leaf of this MS. is missing, and the work, though apparently complete, wants some little at the end, the contents of about three leaves being absent. This deficient portion, however, as I have ascertained from other MSS. of the work, merely gives a very concise enumeration of the children of Jahángir, of his Wazírs, and of certain learned men, poets, &c., who flourished during his reign.

Size 9½ in. by 5½ in. (Major D. Price.)

(e) Sháh Jahán.

CXXII.

پادشاه نامه

Pádsháh Námah.—A history of the first ten years of Sháh Jahán’s reign, by Muhammad Ámin Ben Abú al-Hasan Kázwíní, 2 who completed his work, and dedicated it to Sháh Jahán, in the twentieth year of that emperor’s reign.

Muhammad Ámin was the first to receive orders to write a history of the reign of Sháh Jahán; and in his preface he entitles his work

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1 Masáir al-Umrá. Gladwin’s History of Hindustan. Gladwin states that Mu’támed Kháán, in A.H. 1031 (A.D. 1621), was implicated in a treasonable correspondence, carried on by Mahram Kháán, Khálit Bék, and Fídáyí Kháán, with the Prince Khurrám (afterwards Sháh Jahán), who was then in rebellion against his father Jahángír, and that he was dismissed from the emperor’s service, and banished to Thithah. The treason alluded to by Gladwin is mentioned in the Ikhránimáh-i Jahángír, and the fate of the traitors is specified, the two former having been condemned to death, and Fídáyí Kháán having managed to exculpate himself; but the author does not advert to his own participation in the plot, nor is the fact spoken of in the Masáir al-Umrá. It is quite clear, however, that Mu’támed Kháán was a strong adherent of Sháh Jahán.

2 The author of the Critical Essay calls him Aminí Kázwíní (p. 42); Muhammad Táhir, in the Sháh Jahán Námah (described in, No. CXXV.) speaks of him as Muhammad Ámin Munshí, commonly known as Aminí Munshí, and Muhammad Sálib, in the ‘Amáli-i Sálib, (in, No. CXXVI.) gives a short notice of him under the title of Mírzá Aminá.
the Pádsháh Námah. It is not, however, usually known by that name, which is now exclusively confined to the history of the same emperor, by 'Abd al-Hamíd and his continuators;¹ it differs in style only from the first volume of the last named work, and comprises the same matter.

The author in his preface says that he has divided his work into an Introduction, containing an account of the emperor's life from his birth to his accession; a Discourse (مَغَالَة) comprising the history of the first ten years of his reign; and an Appendix, containing notices of holy and learned men, physicians, and poets. He also mentions his intention of writing a second volume, bringing down the history to the twentieth year of Sháh Jahán's reign, but I am not aware that he ever performed his promise.

Foll. 408. Twenty lines in a page. Well written in Nasta'liq, but somewhat illegibly, on account of the misplacement and omission of the diacritical points, in A.H. 1173 (A.D. 1759). In the colophon the scribe erroneously calls the work the Sháh Jahán Námah, by 'Abd al-Hamíd Nághúrí.

Size 12½ in. by 8½ in. (General Briggs.)

CXXIII.

Pádsháh Námah.—A history of the reign of the Emperor Sháh Jahán, from his accession in A.H. 1037 (A.D. 1627) to the close of the thirtieth year of his reign, in three volumes. The first and second volumes were composed by 'Abd al-Hamíd Láhúrí; the third is a compilation by Muhammad Wáris.²

Muhammad Sálíh, the author of the 'Amal-i Sálíh (described infrá, No. CXXVI) says that 'Abd al-Hamíd was celebrated for the beauty of his style, and that he died in A.H. 1065 (A.D. 1654); he also mentions Muhammad Wáris as the continuator of the Pádsháh Námah, and in terms of the highest praise. Muhammad Wáris was living when Muhammad Sálíh wrote, in A.H. 1070-76 (A.D. 1659-65).

The present MS. comprises the first volume, and contains:—

Author's Preface, in which he dedicates his work to Sháh Jahán. A description of the emperor's horoscope. A concise account of his ancestors, commencing with Timúr; and a detailed history of the first ten years of his reign. The volume concludes with an enumeration of the princes of the blood royal; of the

nobles of the court, arranged according to their respective ranks, from those commanding 9,000 to those of 500 horse; and an account of Shaikhs, learned men, physicians, and poets, who flourished during the period embraced by the history.

Foll. 509. Fifteen lines in a page. Beautifully written in Nasta'lik, and finely illuminated. This MS., although not so magnificent in ornament as many volumes that I have seen, is a most excellent specimen of the Oriental art of caligraphy.

Size 13 in. by 8½ in. (A. Welland, Esq.)

CXXIV.

پادشاه نامه

Pádsháh Námah.—Another copy of the first volume of the history of Sháh Jábán, by 'Abd al-Hamíd Láhúrí.


Size 11½ in. by 7½ in. (General Briggs.)

CXXV.

شاه جهان نامه


'Ináyat Khán's father, Zafár Khán, was Wazír of Jahanngír, and at one time, during the reign of Sháh Jábán, was ruler over Kábúl, and Súbáh-dár of Kashmir. He was celebrated as a poet, as a patron of letters, and as a just and moderate ruler. 'Ináyat Khán inherited his father’s talent and good qualities, and it is said even surpassed him in ability. He was witty and of agreeable manners, and was one of the intimate friends of Sháh Jábán. Latterly he retired from office and settled in Kashmir, where he died, in A.H. 1077 (A.D. 1666). In addition to the history of Sháh Jábán’s reign, Áshná was author of a Díván and three Masnavíis.¹

This work is little more than an abridgment of the Pádsháh Námah of 'Abd al-Hamíd Láhúrí and Muhammad Wáris, as acknowledged

¹ These particulars of 'Ináyat Khán's life have been kindly communicated to me by Mr. Bland, from his "History of Persian Poetry," a work which, when complete, will supply a great desideratum in the history of the Oriental literature.
by the author in his preface, in which he entitles it the Mulakhkhas. It contains the history of Sháh Jahán's reign, to A.H. 1068 (A.D. 1657-8), in which year Aurangzéb was proclaimed emperor. At the end is added an account of the revenues of Hindústán, and an enumeration of the princes, nobles, &c., arranged according to their respective ranks. 'Ináyat Khán has avoided the flowery style of 'Abd al-Hamíd Láhúrí, who was a worthy disciple of the school of Abú al-Fazl, and the work is consequently more congenial to European taste.

The present MS. is imperfect at the end, but comprises the first twenty years of the reign.

Foll. 87. Twenty-nine lines in a page. Negligently written in Shikastah Ámiz.

Size 16 in. by 10 in. (Sir A. Malet, Bart.)

CXXVI.

'Amal-i Sálih.—A history of the Emperor Sháh Jahán, from his birth to his death, in A.H. 1076 (A.D. 1665), by Muhammad Sálih Kánbú.

I have not been able to find any notice of the life of Muhammad Sálih; but amongst the biographies at the end of the work the author mentions in the class of calligraphists Mir Muhammad Sálih, son of Mir 'Abd Allah Mushkín Kalam; no particulars are given beyond a statement of his talents as a scribe, and that his poetical name in Persian was Kashti; and in Hindi, Subhán. In the concluding list of princes, &c., a Mir Sálih is also set down as a commander of five hundred. These are probably identical with the author.

The present MS. comprises the latter portion of Muhammad Sálih's work, commencing with the eleventh year of Sháh Jahán's reign, and continuing the history to his death. At the end the author has added biographical notices of Sayyids, holy and learned men, physicians, poets, and Amirás, who were contemporary with Sháh Jahán, together with a list of princes, nobles, and commandants, arranged according to their respective ranks.

The 'Amal-i Sálih, though not so comprehensive as the Pádsháh Namáh of 'Abd al-Hamíd and Muhammad Wáris, has some reputation in the East,¹ and is certainly a valuable history. The original

¹ Critical Essay, p. 41.
work is not divided into two parts, but the transcriber of the present MS., who is also the copyist of the Pádsháh Námah of Muhammad Amin, described above,¹ has evidently extracted its contents, as forming a continuation or second volume to that history.

Foll. 306. Twenty lines in a page. Well written in Nasta’lîk, uniformly with No. CXXII.

Size 12½ in. by 8½ in. (General Briggs.)

(f) Aurangzîb.

CXXVII.

عالمکر نامه

'Álamgír Námah. — A history of the Emperor Aurangzîb 'Álamgír, from A.H. 1067 (A.D. 1658), when Sháh Jahán was attacked by a sudden illness, and his sons began the contest for power, which ended in the deposition of Sháh Jahán, and the accession of Aurangzîb, in A.H. 1068 (A.D. 1657), to the eleventh year of that emperor’s reign, when a general peace was established throughout the Mongol empire.

The 'Álamgír Námah was composed by Muhammad Kházm Ben Muhammad Amin Munshí,² in the thirty-second year of Aurangzîb’s reign, and was dedicated by him to the emperor. When the author presented his work to Aurangzîb that monarch forbade its continuation, and prohibited all other historians from recording the events of his life.³

¹ Suprâa, No. CXXII. ² See suprâa, p. 121, note 2. ³ Mountstuart Elphinstone says, with regard to Aurangzîb’s extraordinary aversion from literature, which seems to have proceeded from his excessively bigoted notions on religious subjects, that he discomteamed poets, who used to be honoured and pensioned, and abolished the office and salary of royal poet. He states, also, on the authority of Kháfi Khán, that the emperor prohibited the composition and recitation of poetry, but that this extreme austerity must have been of very short duration, for his own letters are filled with poetical quotations, and sometimes with extemporary verses made by himself. Mr. Elphinstone adds that “his prohibition of history was more permanent; he not only discontinued the regular annals of the empire, which had before been kept by a royal historiographer, but so effectually put a stop to all record of his transactions, that from the eleventh year of his reign, the course of events can only be traced through the means of letters on business, and of notes taken clandestinely by private individuals” (Hist. of India, vol. ii., p. 456. 2d edit.). The second volume of the Taszkirat as-Salátîn, and the latter portion of the Tárikh-i Kháfi Khán, however, supply

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

CXXVIII.

'Álamgír Námah.—Another copy of the preceding work.


Size 9½ in. by 5½ in. (Sir A. Malet, Bart.)

CXXIX.

'Álamgír Námah.—Another copy of Muhammad Kázim’s work.


Size 10½ in. by 6½ in. (J. Romer, Esq.)

CXXX.

'Álamgír Námah.—Another copy of Muhammad Kázim’s history of Aurangzib.


Size 10½ in. by 6 in. (Gordon of Buthlaw.)

CXXXI.

'Álamgír Námah.—Another copy of the preceding work.

The history of the last forty years of Aurangzib’s reign (see supra, Nos. XCVII., XCVIII., XCIX.), nor is the Maásir-i 'Álamgírī, though concise, and of no great reputation in the East, to be despised as an authority (described infra, No. CXXXII.). Sir Henry Elliot, in the advertisement prefixed to his Bibliographical Index, enumerates the titles of no less than fifteen works, treating of Aurangzib’s reign (Bibl. Index, vol. i. Advert. p. 6).
Foll. 490. Seventeen and twenty-four lines in a page. Plainly written in Nasta’liq, in a.h. 1225 (a.d. 1810). Size 12¾ in. by 6½ in. (General Briggs.)

CXXXII.

Ma‘ṣīr-i ‘Ālamgīrī. — A history of the Emperor Aurangzib Alamgīr, from a.h. 1067 (a.d. 1656) to his death, in the fifty-first year of his reign, i.e., a.h. 1118 (a.d. 1706-7), by Muhammad Sākī Musta’īd Khān, who was secretary to ‘Ināyat Allah Khān, Wazīr of Bahādūr Shāh, and completed his work in a.h. 1123 (a.d. 1711). The date of completion is expressed by the title, taken as a chronogram according to the Abjad.

Contents:

I.—An abridged account of the first ten years of Aurangzib’s reign, epitomised from the ‘Ālamgīr Nāmah of Muhammad Kāzīm.

II.—The history of the remainder of the reign, from the eleventh year to the death of Aurangzib.

III.—Account of Aurangzib’s disposition and excellent qualities, and of his children.

The author of the Critical Essay speaks in disparaging terms of Muhammad Sākī’s work, and says that it is not held in high estimation among those learned men who know how to appreciate historical compositions. It is, however, valuable as an authority for the events of a period respecting which we have but scanty information.

Foll. 274. Fifteen lines in a page. Plainly written in Nasta’liq, in a.h. 1230 (a.d. 1814.) Size 11¾ in. by 7 in. (General Briggs.)

CXXXIII.

Akhbārāt-i Darbār-i Ma‘ālī. — Akhbārs, or papers relating to the transactions of the court of the Emperor Aurangzib, for the following years of his reign: 1, 2, 3, 4, 8, 9, 10, 11, 12, 13, 14, 17, 20, 21, 24, 36, 37, 38, 39, 42, 43, 44, 45, 46, 47, 48, 49. Together with Akhbārs

1 Crit. Essay, p. 44.
of the court of Prince Muhammad A'zam Shah, son of Aurangzib, and Názm of the Súbah of Bengal, from the forty-sixth to the forty-ninth year of his father's reign.

A large parcel written in Shikastah on separate slips of paper, and inclosed in a Solander case.

Size 8 in. by 4½ in.

(g) Sháh 'Álam.

CXXXIV.

A letter from the Mongol Emperor Sháh 'Álam to the King of England, expressing his attachment to the English nation, and requesting the assistance of five or six thousand men, in order to replace him on the throne of Hindústán.

Foll. 3. Fourteen and fifteen lines in a page. Written in Shikastah.

Size 8½ in. by 5 in. (Sir J. Malcolm.)

IV.—PERSIA.


CXXXV.

تاریخ پادشاهان عجم

Táríkh-i Pádsháhán-i 'Ajám.—An epitome of the history of Persia, from Kayúmárs, to the reign of Sháh Safí, ending with A.H. 1046 (A.D. 1636), in two books. The author's name is not mentioned.

Contents:

Book I.—Divided into four chapters. 1. The Pishdádians. 2. The Ka'íáníns. 3. The Ashkáníns. 4. The Sásáníns to Yazdajírd, the last Sásánín king.

their origin to the imprisonment of Abú Mansúr, in A.H. 448 (A.D. 1056). The Saljúks: 1st branch, the Saljúks of Persia, from Tüghril Ben Mikáil to Tüghril Ben Arslán: 2nd branch, the Saljúks of Kirmán, from Kádard Bég to Malik Dinár. The Kháris-miáns, from the time of Nashtáín to the death of Jalái ad-Dín Munkární. The Atábaks of Fárs, from Sankar to Aish Khátún. The Assassins, from Hasan Sabáh to their extirpation by Húlákú Khán. The Kárá Khítáis in Kirmán, from Buráq Hájib to Kutb ad-Dín Jahán Sháh. 3. The Khalífahs of the Bání 'Abbás, from Abú al-'Abbás as-Saffáh to the death of al-Musta'sím Billah. 4. The Mongols, from their origin; Changíz Khán; Úktáí Káán; Kuyúk Khán; and Mangú Káán. Húlákú Khán and his successors, to Sulaimán Khán. Malik Ashraf Chábání. The Ilkánís, from Sultán Uwais Ben Amír Shaikh Hasan to the death of Sultán Husain Ben Uwais. Timúr and his descendents, to the death of Sultán Husain Mirzá Abú al-Ghází Bahádur. The Ák Kúyunlá, from Amír Hasan Bég Ben 'Ali Bég to Alwand Mirzá. 5. The Safawiyah Kings of Persia, from the time of Sháh Isma'il, to A.H. 1046 (A.D. 1636).

Foll. 115. Eleven lines in a page. Plainly written in Nasta'lik. Size 6½ in. by 4½ in. (Sir J. Malcolm.)

CXXXVI.

رياض الفروس

Riyáz al-Firdaus.—A general history of Persia, but more especially of Fárs, Kúh Kilawaib, and Khúzistán, from the earliest times to the reign of Sháh Sulaimán, son of Sháh 'Abbás II.; by Muhammad Mirák Ben Mas‘úd al-Husainí, who completed his work in A.H. 1082 (A.D. 1671), and dedicated it to Shams ad-Daulah Muhammad Zamán Khán, ruler of Fárs, Kúh Kilawaib, and Khúzistán.

This history comprises an Introduction, twelve Books, and an Appendix, their contents being as follows:—

Author's preface, and a geographical introduction.


Book II.—The Buwaihides, from 'Imád ad-Daulah Ben 'Ali Buwaib to Majd ad-Daulah Ben Fakhr ad-Daulah, who was imprisoned by Mahmúd Ghaznawí. The Dilamites of Gilán and
Jurján, from their origin to the time of Minúshíhr Ben Kábús, the last of the race. The Sughírides, from Ya’kúb Lais to 'Amru Lais, who died in prison.

Book III.—The Saljúks of Persia, from their origin to the death of Taghri Ben Arslán, the last of the dynasty. The rulers of Fárs, appointed by the Saljúks, who intervened between the Buwaihides and the Salghariyáh Atábaks, from Fazlawaíh to the death of the Atábak Búzábah, and the establishment of the power of Sankar Ben Maudúd Salgharí. The Ghaznavídes.

Book IV.—The Kings of Khárizm, from their origin to the disappearance of Jalál ad-Dín Mankbarní. The Ghúrides, from their origin to the death of Mahúníd Ben Ghiyás ad-Dín Muhammad Sám. The Sámánides.

Book V.—Changíz Khán and his descendants; Úktái Káán; Kuyúk Khán; Mangú Káán; and Húláktör Khán; with some account of the Kurs and Assassins.


Book VII.—The Salghariyáh Atábaks of Fárs, from their origin to the death of Aish Kháttín, in A.H. 685 (A.D. 1286).2 The Atábaks of Azarbájíán, from their origin to the death of the Atábak Muzaffar ad-Dín Úzbak, who was the last of the dynasty. Account of the revolt of Sayyid Sharaf ad-Dín in Fárs, in A.H. 683 (A.D. 1284).


Book IX.—Timúr and his descendants, to the death of Sultán Abú Saíd, in A.H. 873 (A.D. 1468). The Sarbadárians, from their origin to the death of Khája 'Ali Muayyad, the last of the dynasty. The Karákhítáians of Kírmán.

Book X.—The Kará Kúyunlú. The Ák Kúyunlú, from

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1 The author entitles him Jamál ad-Dín, and states that he was the last of the Atábaks of Lur. The prince alluded to is probably Muzzafar ad-Dín Afrásiyáb, son of Búkan ad-Dín Yusuf Sháh II. And see supra, p. 29, note 1.

2 The 'Aznáz as-Safá and other authorities agree in placing her death in the following year.
their origin to the death of Marwán Bég Ben Hasan Bég.¹ The Musaha’abā'īn² Sayyida, rulers of Khūzistān and Kūh Kilawaih, from Sayyid Muhammad Ben Falāḥ to the time of Sultān Fayyāz. Afrāsiyab Chalāwī and his descendants, to the time of Mīr Husain Kiyā Ben Mīr 'Ali, the last of the race, who was conquered by Isma'il Safawī, in A.H. 909 (A.D. 1503).³

Book XI.—The Safawīs, from their origin to the accession of Shāh 'Abbās the Great. Account of Shāh Kalandar Muzawwiar, an impostor who raised the standard of rebellion in Kūh Kilawaih, soon after the death of Shāh Isma'il II., son of Shāh Tahmāsp, and personated the deceased monarch; and of events which happened subsequently to his death down to A.H. 1005 (A.D. 1596). The rebellion of Mullā Hidāyat Ārāndī, in Kūh Kilawaih, followed by an account of the conquest of Bahrain and Lārīstan by Shāh 'Abbās, and of the Bēglarbēga in Fārs, Kūh Kilawaih, and Khūzistān, to A.H. 1064 (A.D. 1653).


Appendix.—Containing short notices of holy and learned men and poets.

The Riyās al-Firdaus is very important for the history and geography of those provinces to which it has especial reference; and the last two books are replete with information respecting the history of Persia during the reigns of the earlier monarchs of the Safawī dynasty, and the wars between the Persians and the Turks. Some portions of the work are, however, almost valueless; for instance, the accounts of the Khalīfahs, the Ghaznavides, the Sāmānides, the Changiz Khānīs, the Kurts, the Assassins, the Tāhirīs, the Karā Khītāisans, and the Karā Kūyunlū; these dynasties are in some cases merely mentioned.

¹ There is some confusion as to the later princes of the Āk Kūyunlū. I have not found this Marwán Bég mentioned by other authors. It is, perhaps, a mistake for Murūd, who was son of Ya’kūb Bég, and grandson of Hasan Bég. A fuller account of these later princes to the time of Alwand Mīrzā, and Murūd Bég, the last of the dynasty, is given by the author at the commencement of Book XI.
² The Majālis al-Mūminin, by Nūr Allah aḥṣ-Shāstari, contains many details of the history of this dynasty, and indeed all of the princes who were either descendants of 'Ali, or professed the Shi‘ah doctrine.
³ The author only gives a short account of some of the descendants of Afrāsiyab Chalāwī, viz., Kiyā Husain Zamānī, Fakkhr ad-Dīn Kiyā Gushṭāb, Iskandar Shāikhī Ben Afrāsiyab, and Mīr Husain Kiyā, who was a grandson of Lūharāsp Ben Afrāsiyab.
whilst in others lists of names only are given, or the notices are as
concise as to be of no utility. This brevity, however, only affects
those dynasties which took no actual part in the history of the pro-
vinces treated of by the author.

Foll. 194. Seventeen lines in a page. Well written in a small
Shikastah Ámirí hand, in A.H. 1243 (A.D. 1827).

Size 11½ in. by 8½ in. (J. Romer, Esq.)

2. Early Kings.

CXXXVII.

Kitáb al-Mu'jam1 Pí Asáír Múlók al-'Ájam.—A history of
the early kings of Persia, from Kayúmars to the death of Núshírwán.

The present work is generally attributed to Fázl Allah Ben 'Abd
Allah al-Kázwiní. This Fázl Allah lived in the time of the Atábak
Nusrat ad-Dín Ahmad, ruler of Luristán, who reigned for thirty-eight
years, and died in A.H. 733 (A.D. 1332); and he is supposed to be the
father of the celebrated Wassáf, in which case it would seem that he
died in A.H. 698 (A.D. 1298).2 By some writers the work is said to have
been composed by Abú al-Fázi' Abd Allah Ben Abí an-Násr Ahmad
Ben Míkáil. In the preface the author names himself merely Fázl
Allah, and dedicates his work to the Atábak above mentioned, so that
the opinion that he was Wassáf’s father is probably correct: this is,
moreover, favoured by the Mu’jam being written in an obscure and
inflated style, very much resembling that of the Tárikh-i Wassáf. I
may add that he is referred to in the Tárikh-i Jahán Árá3 as Múllá
Fázl Allah Shirází. Some former possessor of the present MS. erro-
neously ascribes the work to Wassáf himself, in a note on the back of
the first leaf.

The Mu’jam was translated into Turkish by Kamál Zard al-Bar-
ghamawí,4 by order of Mahmúd Páshá, Wazír of Sultán Muhammad
Khán III. This translation is entitled Turjumán al-Balághat.

1 Fluegel translates the title: “Lexicon alphabetice dispositum de monu-
mentis Regum Persarum” (Háj. Khalíf. tome v. p. 629), but the work is
arranged in a chronological and not an alphabetical order.
3 Described in Fr., Nos. CLIV., CLV.
4 D’Herbelot calls the translator Ouard al Bargamouni.
(133)

Foll. 152. Sixteen lines in a page. Written in Nasta'lik, in A.H. 1090 (A.D. 1679). There are numerous marginal scholia in Arabic and Persian.
Size 10\(\frac{1}{2}\) in by 6\(\frac{1}{2}\) in. (Sir J. Malcolm.)

3. Saljuks.

CXXXVIII.

A history of the Saljuks of Persia, from the rise of the family to the reign of Rukn ad-Din Abú Tálib Tughril Ben Arslán, the last monarch of this dynasty, who came to the throne in A.H. 571 (A.D. 1175). The author's name is not mentioned, but the work is dedicated in the preface to the Sultán Rukn ad-Din Abú Tálib Tughril Ben Arslán, and is therefore valuable as the production of a writer in the sixth century of the Hijrah.
Foll. 12. Thirty-five lines in a page. Well written in Nasta'lik. Imperfect at the end, but apparently only one leaf missing.
Size 12\(\frac{3}{4}\) in. by 9\(\frac{1}{4}\) in. (Sir J. Malcolm.)

4. Safawis.

CXXXIX.

عالم آرای عباسی

'Álam Áráí 'Abbási.—A history of the Safawi dynasty of Persia, by Iskandar Munshi, giving an account of the origin of the Safawi family and of their rule in Persia, to the death of Sháh 'Abbás the Great, in A.H. 1037 (A.D. 1627). This work is divided into a preface, an introduction, and two volumes, the latter of which is subdivided into two parts. The preface, the introduction, the first volume, and the first part of the second volume, were composed in A.H. 1025 (A.D. 1618), bringing the account of events down to that date. The second part of the second volume was added afterwards, as a sort of appendix, continuing the history to the death of Sháh 'Abbás.²

Iskandar Munshí subsequently wrote a continuation of his work,

¹ Stewart erroneously calls the author Sekander Humnesheeny. His description of the 'Álam Árá is otherwise unsatisfactory (Catalogue of the library of Tippoo Sultan, p. 10). Erdmann states that the author's name is Iskandar Mirzá Munshí (Journ. Asiat., tome viii, p. 51).
² The author of the Fawáïdi Safawiyyah informs us that Iskandar Bég, as he styles him, was employed during fifteen years in the composition of the 'Álam Árá.
comprising the history of Sháh Safí, from A.H. 1038 (A.D. 1628) to A.H. 1052 (A.D. 1642), and the accession of Sháh 'Abbáš II. This continuation was entitled by its author the خلاصة السير Khulásat as-Siyar.¹

The present MS. contains:

Author's preface.

Introduction, giving an account of the origin of the Safawís, traced through 'Ali Ben Abí Tálib to 'Adnán, with a detailed history of the ancestors of Sháh Isma'il as-Safi, the first of the Safawi kings, from Amír Fírúz Sháh Zárín Kaláh to Sháh Isma'il; principally derived from the Safwat as-Safi, by Darwish Tawakkul Ben Isma'il, commonly called Ibn Nizár, who composed his work in the time of Súltán Sayyid Sadr ad-Dín Músá Ben Safí ad-Dín Ísáik al-Ardabílís, the fifth ancestor of Sháh Isma'il as-Safi.² The history of the reign of Sháh Isma'il, and of his son Sháh Táhmasp, until the death of the latter, in A.H. 984 (A.D. 1576), together with an epitome of events to A.H. 1011 (A.D. 1602).

Volume I.—An account of the birth and childhood of Sháh 'Abbáš the Great, and of the events which occurred during his youth. Biographies of the Amírs, learned men, Wazírs, ministers, munáhsís, physicians, calligraphists, painters, poets, musicians, and storytellers, who flourished in the reigns of Sháh Táhmasp and his successors. An account of the events which took place after the death of Sháh Táhmasp. The reign of Sháh Isma'il II., son of Sháh Táhmasp, to his death in A.H. 985 (A.D. 1577). The reign of Muhammad Khudábandah, son of Sháh Táhmasp, to the accession of his successor, Sháh 'Abbáš, in A.H. 996 (A.D. 1587).³

¹ See Catalogue des MSS. Orientaux de la Bibliothèque Impériale de St. Petersbourg, p. 291.  
² Héj. Khalf. tom. iv. p. 105. Flügel calls the writer of the Safwat as-Safi, "Tewekkul Ben Ismail al-Bezzár." In the Catalogue of the Imperial library at St. Petersburgh he is named as follows: "Tewekhuly ben Isma'il ben Hadji Ardebili ركضي اين بززان حاجي ارديبي surnommé Ibn Bezzáz ou fils du marchand d'étoffes" (No. CCC, p. 288). The year of his death is uncertain.  
³ The author of the Zudá al-Tářikh states that the proclamation of Sháh 'Abbáš took place in A.H. 994 (A.D. 1588); but Iskandar Munshí, at the commencement of vol. ii. of his work, gives the chronograms عباس بهادر خان which fix the date of his accession as above.
Volume II.—Part 1. The history of Sháh 'Abbás, from his accession. This first part of Volume II. is imperfect in the present MS., ending in the midst of the seventh year of Sháh 'Abbás' reign.


Size 11 in. by 6½ in. (Sir J. Malcolm.)

CXL.

عالم آرامي عباسی

'Álam Áráy 'Abbásí.—The entire second volume, containing:—

Part I.—History of the reign of Sháh 'Abbás, from his accession to the end of Ā.H. 1025 (A.D. 1616).

Part II.—History of events, from the beginning of Ā.H. 1026 (A.D. 1617) to the death of Sháh 'Abbás, in Ā.H. 1037 (A.D. 1627), and the accession of his grandson and successor, Sháh Safí. Description of the qualities and endowments of Sháh 'Abbás. Notices of nobles and celebrated men, Wazírs, ministers of finance, &c., who served under Sháh 'Abbás.

M. Erdmann has published a description of the second volume of the 'Álam Áráy 'Abbásí, together with the text and translation of a short extract from it relating to the reception of a Russian ambassador at the Court of Sháh 'Abbás,1 Silvestre de Sacy has also given a concise notice of the same volume in the Journal Asiatique.2


Size 15½ in. by 9 in. (Major D. Price.)

CXLI.

عالم آرامي عباسی

'Álam Áráy 'Abbásí.—The second volume.

1 De Manuscripto Persico Iskenderi Menessii. Casan, 1822.

2 Tome v. p. 86 et seq. M. de Sacy says that the second volume begins with Ā.H. 1065 (A.D. 1656), the tenth year of Sháh 'Abbás' reign, but I have never seen a copy (though I have had access to several) in which this volume commences otherwise than as stated in the text.
(136)

Parts I and II.—The second part is imperfect at the end; one leaf, however, alone being wanting.

Foll. 674. Seventeen lines in a page. Well written in Nasta’lik. Size 10½ in. by 6 in. (Sir J. Malcolm.)

CXLII.

عالم آرام عباسی

‘ÁLAM ĀRĀĪ ’ABBĀSF.—The first portion of the first part of the second volume, comprising the history from the accession of Sháh ’Abbás to the end of A.H. 1015 (A.D. 1606). The last page bears a colophon, written by the same hand as the rest of the MS., fraudulently stating that the work ends at this point.


Size 12 in. by 7½ in. (Sir J. Malcolm.)

CXLIII.

عالم آرام عباسی

‘ÁLAM ĀRĀĪ ’ABBĀSF.—The latter portion of the first part of the second volume, from the beginning of A.H. 1016 (A.D. 1607) to A.H. 1025 (A.D. 1616); and the second part of the same volume, completing the work.


Size 13 in. by 8½ in. (Sir J. Malcolm.)

CXLIV.

عالم آرام عباسی

‘ÁLAM ĀRĀĪ ’ABBĀSF.—A portion of Iskandar Munshi’s work, comprising nearly the whole of the first volume.

Foll. 153. Twenty-three lines in a page. Well written in Nasta’lik. Imperfect at the beginning and the end, and in several other places.

Size 10½ in. by 6 in. (Major D. Price.)
Fawâ'id-i Safawîyân.—A history of the Safawi family of Persia, from their origin to A.H. 1216 (A.D. 1801), by Abú al-Hasan Ben Ibrâhîm Kaswînî, who dedicated his work to Sultân Abû al-Fath Muhammad Mirzâ Bahádîr Khán as-Safawi al-Musawî al-Hussînî.1

This history contains a good account of the Safawi dynasty, and of the adventures of the unfortunate descendants of Shâh Isma'il after they were driven from the throne of Persia. In addition to the history of the Safawis, traced down to his own time, the author has affixed separate accounts of the English in India, and of their justice and generosity; of the Afghan usurpation in Persia; of the Kachalâtiyân; of the Afshârs; of Nâdir Shâh and his descendants; of the

1 Muhammad Mirzâ was the great grandson of Shâh Hussain Ben Sulâmân, who abdicated the throne in favour of Maximilian, the Afghan usurper, in A.H. 1135 (A.D. 1722), and who was the last sovereign of the Safawi family, who ruled independently. Tahmâsp II., son of Shâh Hussain, struck coin in his own name, and struggled ineffectually for a few years to reestablish the monarchy. He was nominally restored by Nâdir Shâh, who deposed and imprisoned him in A.H. 1145 (A.D. 1732), and was nominally succeeded by his infant son 'Abbas III., who died, or was murdered, or imprisoned, in A.H. 1148 (A.D. 1739), when Nâdir Shâh assumed the sovereignty of Persia. Husain Mirzâ, who is stated to have been born in prison six months before the assassination of his father Tahmâsp II., in A.H. 1151 (A.D. 1738), but as to whose parentage there seems some doubt, was set up as king of Persia, under the name of Husain II., by 'Ali Mardâs Khán and some other nobles about the time when Karîm Khán Zand began the foundation of his power; he reigned nominally for seven months, when he was deposed and blinded. Husain II. had two sons, Tahmâsp Mirzâ, and Muhammad Mirzâ. Tahmâsp Mirzâ died of small-pox in his childhood. Muhammad Mirzâ was the last of the Safawîyân to whom the title of king was given. In A.H. 1200 (A.D. 1786) Muhammad Khán, son of Muhammad Hussain Beg Astarâbâdî, sent to him at Tabâš, begging him to proceed to Tîhrân, and assert his authority. Some rûpas were even struck in his name as King, bearing the following inscription:—on the reverse
Abdálí Afghán; of the Zand dynasty; and of the Kájárs to the time of Fath 'Alí Sháh.

Abú al-Ḥasan in his preface, as well as in other places, and at the conclusion of the work, mentions that the date of its composition is expressed by the chronogram تأريخ 1211 (A.H. 1796); but in another passage he distinctly states that he completed it in A.H. 1215 (A.D. 1800), when Muhammad Mírzá was twenty-six years of age; and he elsewhere records events which occurred in the following year.

Foll. 153. Fifteen lines in a page. Written in Nasta’lík.
Size 9 in. by 8½ in. (Sir J. Malcolm).

5. Nádir Sháh.

CXLVI.

تاریخ نادری

Táríkh-i Nádirí.—A history of Nádir Sháh, by Mírzá Muhammad Mahdí Khan Astarábádí, who completed his work in A.H. 1171 (A.D. 1757), and dedicated it to Muhammad Hasan Khán, the chief of the Kájárs.

It appears that Mírzá Mahdí Khán was private secretary to Nádir Sháh, but I have not been able to learn any particulars of his life.

The author commences his work with a summary of the events which preceded the elevation of Nádir Sháh to the throne of Persia, from the time of Mir Wáis, i.e., A.H. 1121 (A.D. 1709); he then gives a detailed history of Nádir’s reign to his death, in A.H. 1160 (A.D. 1747), and concludes with an account of the reigns of 'Alí Sháh and Ibráhím Sháh, and the blinding of Sháh Búkh.

The Táríkh-i Nádirí was translated into French by Sir William Jones, in the year 1770, by order of Christian VII., King of Denmark. It was also lithographed at Tibrán.

1 The author of the Fawáid-i Safawiyah states that Muhammad Mahdí was employed during fifteen years in writing the Táríkh-i Nádirí.


3 Histoire de Nader Chah, connu sous le nom de Thahmas Kuli Khan, Empereur de Perse. Traduite d’un Manuscrit persan, par Mr. Jones. 2 tomes, 4to. Londres, 1770. There was a second edition published in 1790, and it is reprinted in the fifth volume of his works. Sir William also published an English translation. 8vo. London, 1773. A German version of this translation, by M. Gadebusch, appeared at Greifswalde in the same year.
Foll. 245. Eighteen lines in a page. Well written in Naṣḥ, and embellished with paintings.
Size 11\(\frac{1}{2}\) in. by 7 in. (Sir A. Malet, Bart.)

CXLVII.

تاريخ نادری

تاریخ نادری—Another copy of Mírzá Muhammad Mahdi's history of Nádir Sháh.
Size 11 in. by 7\(\frac{1}{2}\) in. (Sir J. Malcolm.)

CXLVIII.

خلعه ببان آمدان نادر شاه بادشاه به شاهیجاهان آباد

Khulásah-i Bayán-i Ámadan-i Nádir Sháh Pádsháh Bah Sháhjahánábád.—A short account of Nádir Sháh's expedition into Hindústán, in the reign of the Mongol emperor Muhammad Sháh. The author's name is not mentioned.
Size 12\(\frac{1}{2}\) in. by 7 in.

CXLIX.

احسن التواریخ

Ahsan at-Tawárikh.—A history of the Kájár family, from its origin to the assassination of Ághá Muhammad Khán, the first monarch of the Kájár dynasty, in a.H. 1211 (a.D. 1796); by Samad Ben Muhammád Tákip Sárawí.\(^1\)

This work traces the rise of the family from the time of Fath 'Alí Khán, who was the great-grandfather of Fath 'Alí Sháh, and lived in the reign of Sháh Husain Safawí; and gives an account of the events which took place in Persia, down to the murder and burial of Ághá Muhammad Khán. The greater part of the history is devoted to the reign of Ághá Muhammad Khán, the previous events being succinctly

\(^1\) In the Risálah-i Tadbir-i Sháh wa Wazír (described safááb, No. CLVI), he is called Múllá Muhammad Sárawí Mázmándarání.
related. The Ahsan at-Tawārikh is also called the Tārikh-i Muhammadi.

Foll. 259. Twelve lines in a page. Well written in a large Nasta'lik hand, in A.H. 1235 (A.D. 1819).
Size 13½ in. by 8 in. (Colonel Monteith.)

CL.

احس النقوارخ

AHSAN AT-TAWĀRIKH.—Another copy of the preceding work.
Foll. 171. Sixteen lines in a page. Written in Nasta'lik.
Size 11½ in. by 8 in. (Colonel Monteith.)

CLI.

مُائر سلطانیة

MAĀSIR-I SULTĀNYAH.—A history of the dynasty of the Kājārs, from their origin to A.H. 1229 (A.D. 1813), by 'Abd ar-Razzāk Najaf Kūfī.

The present MS. comprises the first portion of the work, giving an account of the origin and rise of the Kājār family, and continuing the history to the time of the arrival of Stephanoff, the Russian general's envoy, at the Prince Viceroy's court.

The Maāsir-i Sultānyah was published in the original at Tabriz, in A.H. 1241 (A.D. 1825), and a translation into English, by Sir Harford Jones Brydges, appeared at London, in 1833. This translation does not, however, comprise the whole history, ending with the events of A.H. 1226 (A.D. 1811).

Foll. 104. Seventeen lines in a page. Plainly written in Nasta'lik.
Size 12 in. by 8 in. (Colonel Monteith.)

CLII.

مُائر سلطانیة

MAĀSIR-I SULTĀNYAH.—The remainder of the history of the Kājārs by 'Abd ar-Razzāk.

1 کتاب مایر سلطانیه 4to. Tabriz, 1241.
2 The Dynasty of the Kajars, translated from the original Persian MS. presented by His Majesty Faty Aly Shah, to Sir Harford Jones Brydges, Bart. 8vo. London, 1833.
Foll. 104. Seventeen lines in a page. Written in Nastālīk, uniform with the MS. last described. Sir Harford Jones Brydges' translation stops at fol. 64 of the present MS., ending with A.H. 1226 (A.D. 1811). There is a lacuna in this volume, between fol. 67 and 68; this is, however, supplied by that next following.

Size 12 in. by 8 in. ( Colonel Monteith.)

CLIII.

MAŠIR-e SULTĀNĪYAH.—The portion of the preceding history mentioned as wanting in the MS. last described.


Size 11½ in. by 8 in. ( Colonel Monteith.)

CLIV.

TĀRĪKH-e JAHĀN ĀRĀ.—A history of the Kājārs, from the origin of the family to the end of A.H. 1233 (A.D. 1817) when the author wrote; by Muhammad Sādīk Mawrāzī. In two volumes.

The present MS. comprises the first volume, and contains:

Author's Preface. The descent of the Turks, from Japhet. The genealogy of the Kājārs, traced from Kājār Khán. The rise and progress of the family. The reign of Āghā Muḥammad Khán. The first ten years of the reign of Fath 'Alī Sháh, i.e., from A.H. 1212 to 1221, inclusive (A.D. 1797-1806). A description of the good qualities and disposition of Fath 'Alī Sháh, of his arms, jewels, throne, &c. Account of Ważirs, Āmirs, courtiers, and poets, and of public buildings, gardens, palaces, &c.

The history of Fath 'Alī Sháh's reign occupies the greater part of this volume, commencing at fol. 44.


Size 11½ in. by 7½ in. ( Colonel Monteith.)

CLV.

TĀRĪKH-e JAHĀN ĀRĀ.—The second volume of Muhammad Sādīk's history of the Kājārs, containing:
The history of the reign of Fath 'Ali Sháh, from the eleventh year from his accession, viz., A.H. 1222 (A.D. 1807) to the end of A.H. 1233 (A.D. 1817).

Foll. 224. Fifteen lines in a page. Well written in Nasta'írik, uniform with the last-mentioned MS., in A.H. 1234 (A.D. 1818).
Size 11¾ in. by 7 in. (Colonel Monteith.)

CLVI.

رسالت: تدابیر شاه و وزیر

Risálah-i Tádáhir-i Sháh wa Wázír.—A short account of Ághá Muhammad Khán, and of his Wazír, Hájjí Ibráhím Khán Shírází, in two parts:—

Part I.—Anecdotes and notices of Ághá Muhammad Khán to the time of his murder, in A.H. 1211 (A.D. 1796).
Part II.—Anecdotes and notices of the life and actions of Hájjí Ibráhím Khán Shírází, to the time of his disgrace and death in A.H. 1217 (A.D. 1802).

Foll. 137. Nine and eleven lines in a page. Written in Nasta'írik. Size 7¾ in. by 5½ in. (Sir J. Malcolm.)

V.—TURKEY.

CLVII

تاریخ هشت بهشت

Tárikh-i Hasht Bahshít.—A history of eight sovereigns of the Ottoman dynasty, from 'Usmán Bég Ghází, the founder of the dynasty, to Sultán Béyazíd Khán II., son of Muhammad II.; by Maula Idris Ben Husám ad-Din al-Budlí, who died in A.H. 930 (A.D. 1523).

Maula Idris was the first writer of Ottoman history, and his work enjoys a well-deserved reputation. It is divided into eight books, each of which is devoted to the reign of a separate emperor, and comprises many interesting particulars relating to other countries and dynasties besides Turkey and the Ottomans. The Hasht Bahshít was continued by Abú al-Fazl Muhammad ad-Dáftarí, son of Maula Idris, who died in A.H. 987 (A.D. 1579). This continuation is written in the Turkish language, and brings the history down to the end of the reign of Salim II., i.e., A.H. 982 (A.D. 1574).¹

The present MS. contains the sixth and seventh books.

Book VI.—History of the reign of Sultan Murad II., the sixth Ottoman emperor, from his accession in A.H. 825 (A.D. 1421) to his death in A.H. 855 (A.D. 1451).

Book VII.—History of the reign of Muhammad II., surnamed The Victorious, son of Murad II., from his accession in A.H. 855 (A.D. 1451), to his death in A.H. 885 (A.D. 1480).

Foll. 260. Twenty-one lines in a page. Well written in a small Nastaliq character.

Size 10½ in. by 6½ in. (Sir J. Malcolm.)

CLVIII.

A concise account of the conquest of Constantinople by Muhammad II., and of the early history and foundation of that city, its public buildings, &c., translated from the Turkish, by Muhammad Mahdi ash-Shirwaní al-Ansári, in A.H. 1210 (A.D. 1795).

The translator does not mention the title of the original work from which he made the present version, but he describes it merely as a short history, which he met with at Súrat, in A.H. 1209 (A.D. 1794).


Size 9½ in. by 5½ in. (Major D. Price).

VI.—KURDS.

CLIX.

Sharaf Námah.1—a history of the various dynasties and rulers of Kurdish extraction, by Sharaf ad-Din Ben Shams ad-Din; comprising an Introduction, four Books, and an Appendix.

Sharaf ad-Din was born at Karharúd,2 a dependency of Kum, in

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2 M. Wolkow reads the word كرمون Keremron (Journ. Asiat., tome viii. p. 291), but in both the Turkish translations of the Sharaf Námah described below (p. 140, note 3) it appears as in the text كرمون. Sádik Isfahání gives the same orthography, adding the vowel points كرمون and states that it is “a city of ’Irák ’Ajam, called after the Arabian manner Karahh كرح” (Sád. Isf. p. 41). In a MS. of Hamd Allah Kázwíní’s Nuzhat al-Kulúb, in my possession, the reading is كرمون.
'Irák, in a.h. 949 (A.D. 1542), and was the son of the Amir Shams ad-Din, ruler of Budlis.1 The latter becoming dispossessed of his government, received the title of Khán from Sháh Tahmásp, and Sharaf ad-Din was educated with the Sháh's own sons. At the early age of twelve years he was appointed, under tutelage, governor of Sáliyán2 and Mahmúdábád, dependencies of Shirwán; that honour being granted to him by the Sháh at the unanimous request of the Rízaki tribe. In the course of the succeeding years he was nominated to several important posts, and distinguished himself greatly in the suppression of a rebellion in Gilán, where he remained for seven years. The air of that province being unhealthy, he obtained leave to return to Kazwín, and applied for permission to stay at the Sháh's court. In this, however, he was opposed by a party of his enemies, who had acquired influence over the mind of the aged Tahmásp; and seeing no safety in remaining, he petitioned to be sent away on service. He was accordingly dispatched into Shirwán, but he had only been there eight months when the intelligence arrived of Sháh Tahmásp's death, of the murder of Sultán Haidar Mirzá, and of the proclamation of Sháh Isma'il II., at Kazwín. He was now recalled from Shirwán, and appointed Amir al-Umará, but the envy of his enemies became once more excited by the high favour in which he was held by the new Sháh, and it was reported that he was implicated in a conspiracy to raise Sultán Husain Mirzá to the sovereignty. For some time Sháh Isma'il hesitated to believe in Sharaf ad-Din's guilt, but at length his opponents prevailed, and he was sent in an official capacity to Nakhjawan. He had resided in Ázarbájjan one year and four months, when, in a.h. 986 (A.D. 1578), the Turks invaded Persia,

1 This word is usually written Badlis, or Bedlis, but it is carefully pointed Budlis in the present MS., which, having been presented to Sir John Malcolm by the Wáli of Ardalan, may be considered as a great authority in fixing the orthography of the name. In the MS. marked B. mentioned below (p. 146, note 1), and in the Mu'jam al-Buldán, it is, however, given as Badlis, which mode of spelling is also adopted by the author of the Marád al-Ittihád. Lexicon Geographicum, edidit Juynboll, tom. i.

2 M. Wolkow calls this place, Akay Salían; but the word merely means "the country," or "region of," and is not a part of the proper name: it should be read Ulká. In the present MS. the name is written Salían as also in the Zubd al-Târikh (suprà, No. XLIII). In the Turkish translation marked B. (in/şrâ, p. 146, note 1), it is Salían in both the Turkish translations (see p. 145 in/şrâ, note 3) this name is written رؤذگي
and he hastened to make common cause with the invaders, joining Khusraw Pahah with four hundred followers. The Turks received Sharaf ad-Din with great honour, the Ottoman emperor conferred upon him the title of Sharaf Khan, and he was appointed ruler of his hereditary possession of Budlis, a position which he held in A.H. 1005 (A.D. 1596), the time when he composed his work.

The Sharaf Namah is a work of great rarity. Three copies, however, exist at St. Petersburg; one in the Imperial library (No. 306 in the new Catalogue), and two in the Asiatic Museum of the Academy, numbered respectively 576 and a 576. The copy in the Imperial Library would be invaluable for clearing up the numerous difficulties inseparable from a work containing such a multitude of proper names, inasmuch as it was written in A.H. 1007 (A.D. 1598), only two years after the completion of the work, and was revised and corrected by the author himself. The editors of the Catalogue of the Imperial Library do not give a detailed table of the contents of the Sharaf Namah, but M. Wolkow has described one of the MSS. of the Asiatic Museum, at considerable length, in the Journal Asiatique.¹

There are two separate Turkish translations of the Sharaf Namah in the library of the British Museum.² My friend, Mr. Charles Rieu, who pointed them out to my notice, has kindly furnished me with the subjoined description of these MSS.³ They are useful in

¹ Tome viii. p. 291 et seq.
² Addit. MSS., Nos. 7,860 and 18,547.
³ "My DEAR MORLEY,

"British Museum, Jan. 12, 1854.

"The British Museum possesses two copies, or rather two different versions, of the Sharif Name, in Turkish: No. Add. 7,860, and Add. 18,547.

"The first of these MSS. contains a version in cattana, in which the flowery style of the Persian work, and the numerous verses with which it is interspersed, are faithfully preserved, the latter being left in the original language. It begins thus:

"No translator's name appears, nor is there any mention made of the work being a translation at all.

"It is a folio of 332 leaves, and seventeen lines in a page, rather negligently written in Neski, apparently in the latter part of the eighteenth century.

"The second MS. (Add. 18,547, 4to., 132 leaves; seventeen lines in a page; written in a small and well formed Neski, about the same period as Add. 7,860) presents an abridged version of the same work.

"The translator Shem'i شمعي states, in a short preface, the circumstance which led to its composition. He was once present in an assembly at the court of the Kurdish Emir Mustafa Beg, governor of Ekil اكيل when the discourse happened to fall on the rule and government of the Emir's illustrious ancestors.
determining the orthography of the proper names, and though I have adhered to the spelling of our own MS., giving the original of every uncommon or uncertain name, I have thought it advisable to insert in the notes the various readings contained in the Turkish MSS., and that described by M. Wolkow.¹

The contents of the present MS. are as follows:—

Author’s Preface.—Giving an account of the work.

Introduction.—On the origin of the Kurds, and their manners and customs.

Book I.—History of the Sultans of Kurdish origin; divided into five chapters. 1. The rulers of Jazîrah and Diyârbakr, from Nasir ad-Daulah Ahmad Ben Marwân to the death of Mansûr Ben Nasr, in a.h. 489 (a.d. 1095). 2. The Hasanaâwî rulers of Dinawar and Shahrazûr, afterwards called Shahrazûr, from Hasanaâwî Ben Hussain to the time of Abû al-Mansûr Ben Sarkûsh. 3. The Fazlawâh Atâbaks of Lur Bûnurg, from their origin to the death of Shâh Hussain Ben Abû Sa’îd, in a.h. 827 (a.d. 1423).² 4. Account of Lur Kûchak and the tribes and rulers of that province, to a.h. 1005 (a.d. 1596), when the author wrote. 5. The Ayyûbîtes of Syria and Egypt, from their origin to the death of Malik Mughîs ad-Dîn ‘Amrû Ben Malik ’Ádîl, the last of the race, in a.h. 662 (a.d. 1263).

Book II.—History of certain great rulers of the Kurds, who, though they never actually attained independent sovereignty, yet, at different times, caused the Khutbah to be read, and money to be coined, in their names; divided into five chapters. 1. The Ardâlân rulers,³ from their origin to the time of the

The Sherof Nâme was referred to and consulted, but, from its being written in the Persian language, it was but imperfectly understood. In order to make it more easily accessible, the Emir directed Shemî to translate it into Turkish.

“The version, being divested of the superfluous ornaments and poetical quotations of the original, is considerably shorter. Moreover, the concluding chapter, which treats of the Osmanî Sultans, although mentioned in the table of contents included in the preface, is omitted in the body of the work.

“I remain, my dear Morley,

“Very sincerely, yours,

“C. R. IN.”

¹ I have distinguished the MSS. of the British Museum, Addit. No. 7860 and Addit. No. 18,547, and that described by M. Wolkow, by the letters A, B, and W, respectively.

² See supra, p. 29, note 1.

³ There is sometimes a difficulty in ascertaining whether the Hákimns, or Rulers, and Amirs, are named from their tribe or family, or from the territory which they governed. In practice, however, the territory itself seems to be often
author. [To this chapter, in the present MS., is added a supplement sent by the Wâli of Ardalan to Sir John Malcolm, as we find from a note prefixed to it in Sir John's handwriting. This supplement continues the history of the Ardalan rulers, from the time of Halû Khán Ben Sultan 'Ali, who governed in A.H. 1005 (A.D. 1596), when Sharaif ad-Dîn wrote, to A.H. 1225 (A.D. 1810), at which period Amán Allah Khán was Wâli of Ardalan. The author's name is Muhammad Ibrâhîm, son of Mullâ Muhammad Huseîn Ardalan.] 2. The Hakârî1 rulers, known as the Shânû.3 3. The rulers of 'Imâdiyâh, called the Bahâîdîyâh.4 4. The Bakhti4 rulers of Jazirâ. Sec. 1. The Azîzân.6 Sec. 2. The Amîrs of Kûrkûl.8 Sec. 3. The Amîrs of Finak.7 5. The rulers of Hisnkhîfâ,9 known by the name of Malikân.9

Book III.—History of the remaining rulers and Amîrs of Kûrdistan; divided into three parts. Part I. Divided into nine chapters. 1. The rulers of Chamsâkaz.10 Sec. 1. The Amîrs denoted by the name of its occupants, and the author constantly speaks of the Wilâyât-i Ardalan, or Hakârî, &c. In the introduction he mentions that in some instances the Hakîms and Amîrs are distinguished by the names of their tribes, and in others by those of the cities or fortresses which they possessed. He gives as examples of the former, the Hakîms of Hakârî, Sâhân, Bâbân, and Ardalan, and of the latter the Hakîms of Hisnkhîfâ and Budûls.

در ماين حکام كردستان آن كسان كه عشائر و قبائل ايشان

It will be remarked that Ardalan is usually considered as the name of a district, but not only we have this authority of Sharaif ad-Dîn for its being the name of the tribe or family, and not of the country, but he also expressly states in another place that the tribe was so called after Babâ Ardalan, its founder.

1 حکاری 2 شنبو
3 بهادنیان 4 بختی
5 عزیزان 6 دینک
7 حسنکیفا or حسنکیفا 8 مملکان
9 چمشکر or چمکشت 10

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Sec. 2. The Amīrs of Tarkūr,1 and Kal'ah Dāwud. 5. The Mahmūdī Amīrs. 6. The Danbali, or Danyali.2 Amīrs.
[Chapters 7, 8, and 9, are mentioned in the preface as containing respectively the history of the Amīrs of Zarzá,3 Astūfī,4 and Tāzīnī,5 but in the present MS. they are omitted in the body of the work]. 10. The Amīrs and rulers of Kalhur.7 Sec. 1.
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1 تَرْكُوْرَ. In the table of contents the Barādīst Amīrs are divided into two branches; the former called Úshanī or, as A. reads the word, رُوْشَنَ; and the latter Sūmāī; but in the body of the work, both in the present MS. and A., they are described as in the text; in B. there is no division at all.


3 They are also included in the tables of contents of both A. and B., and they are mentioned by M. Wolko. In the body of the work, however, in both A. and B., they are omitted, as in the present MS.

7 In the Zubd at-Tārikh, described supra, No. XLIII, this name is distinctly written and pointed. A. & B. كَلْهَرْ, W. كَلْهَر، B. كَلْهَر و كُورَان, A. كَلْهَر و كُورَان, W. كَلْهَر.

9 A. & B. درْنَكْ, A. & B. دَرْشَكْ, A. & B. مَاهِي دَشْت. A. & B. كَلْبَاغَي, 11

10 After the account of the Māhi Dasht Amīrs, A. and B., in the tables of contents, conclude chapter 10, omitting the Kalbāghī Amīrs, and give two more chapters, viz., chap. 11, containing an account of the Bānah (بَنَاه) Amīrs, and chap. 12, the Tarzá (تَرْزَ) Amīrs. The same arrangement is followed in the body of the work in both A. and B.; chap. 12, however, being omitted.

12 زَنْكَهْ, 14 سياه منصور, 15 كُورَان, 16 زُوْرَكِي, 18 رُوهْزَكِي, A. & B. 18 زُوْرَكِي, A. & B.
and descent of the rulers of Budlis. 1 3. Of the greatness and honour of the rulers of Budlis. Sec. 1. Account of Malik Ashraf. 2 Sec. 2. Of Hájjí Sharaf Ben Ziyá ad-Din. Sec. 3. Of Amír Shams ad-Din Ben Hájjí Sharaf. Sec. 4. Of Amír Ibráhim Ben Amír Shams ad-Din. 4. Causes of the rulership of Budlis departing from the hands of these Amírs. Sec. 1. The dissensions between Amír Sharaf and Amír Ibráhim. Sec. 2. The establishment of Amír Sharaf as ruler of Budlis, in the place of Amír Ibráhim. Sec. 3. The capture of the fortress of Budlis by Amír Sharaf, from the Kizilbáshís. Sec. 4. Account of Amír Shams ad-Din, son of Amír Sharaf, and father of the author. Supplement, containing the author’s life, from his birth to the time when he wrote, i.e., A.H. 1005 (A.D. 1596).

Appendix.—History of the Ottoman emperors, and incidentally, of the kings of Irán and Túrán, who were contemporary with them, from the origin of the dynasty, to A.H. 1005 (A.D. 1596). This appendix is dedicated to Abu al-Muzaffar Sultán Muhammad Khan III., the thirteenth of the Ottoman emperors, who came to the throne in A.H. 1003 (A.D. 1594).

The history of every dynasty or race mentioned in the above table of contents, is traced by the author, where not otherwise specified, from its origin to his own time. The work is of the greatest importance for the elucidation of the history of countries and tribes of which we at present know but little, and concerning which we cannot, so far as I know, gain any sound information from other sources. The author, moreover, is an excellent authority for a large amount of the events recorded in his work, seeing that he himself took an active part in them. The fourth Book and the Appendix are especially valuable, the former giving the history of the rulers of Budlis, with the most circumstantial detail, and the latter furnishing a full account of the Turkish invasions of Persia, and of the disturbances which took place after the death of Sháh Tahmásp. This fourth Book and the Appendix occupy more than one half of the entire work.

1 These first two chapters are transposed in the table of contents, but occur as above in the body of the work, both in the present MS. and the Turkish translations.

2 The author, after the account of Malik Ashraf, who was ruler of Budlis in A.H. 625 (A.D. 1227), when Jalál ad-Dín Mankbaríf, King of Khárizm, took Akhlát, passes over his immediate successors, and proceeds at once to Hájjí Sharaf Ben Ziyá ad-Din, who was ruler of Budlis in A.H. 796 (A.D. 1393), when Túmúr visited Kúrdistán. Hájjí Sharaf was then the most powerful of the Kúrdish chieftains, and may be regarded as the founder of his family.
M. Charmoy several years since announced his intention of translating the Sharaf Námah for the Oriental Translation Committee, but I am not aware that any portion of his task was ever accomplished.

Foll. 287. Seventeen and eighteen lines in a page. Written in Nasta’īsf and Shikastah Āmīz, by different hands. The Supplement containing the continuation of the history of the Ārdalán rulers, was transcribed in A.H. 1225 (A.D. 1810), and is probably the autograph of the author. The leaves in this volume have been misplaced in the binding, so that it appears to be incomplete at the end; this, however, is not the case, the concluding portion being bound in another place, but some leaves are wanting.

Size 12 in. by 8½ in. (Sir J. Malcolm).

VII.—BUKHÁRÁ, MÁWARÁ AN-NAHR, &c.

CLX.


tawáríkh náshkh

TAWÁRÍKH-I NÁRSHAKHÍ.¹—A history and description of Bukhárá, from its origin to the deposition of Abú al-Háris Mansúr Ben Núh, and the extinction of the power of the Sámanídes.²

The Tawárikh-i Narshakhí, of which the present work is an abridged translation, was originally written in Arabic, by Abú Bakr Muhammad Ben Ja’far an-Narshakhí, in A.H. 332 (A.D. 943), and was

¹ I have taken this title from the first leaf, where it is written نام اصلي این کتاب تواریخ نارشخی نامند. In a short work, bound up in the same volume, giving an account of holy and learned men of Bukhárá, it is called کتاب اخبار بخارا Kitáb-i Akhbárí Buhárá.

² Abú al-Háris Mansúr, the eighth of the Sámaní kings, was only nominally a monarch. He was deposed and blinded by the prime minister Fáíl, in A.H. 389 (A.D. 998). He was succeeded by his brother, 'Abd al-Malik, but the latter never enjoyed independent authority. After the death of 'Abd al-Malik, Abú Ibráhím Ismá’íl, another son of Núh, continued for nearly six years to lead a wandering and predatory life, and was put to death in A.H. 395 (A.D. 1004), whilst on his way from Nisá to Bukhárá, by Márūrú, one of Mahmúd Ben Sabuktágín’s agents. He was the last of the race of Sáman. (Defrénery, Histoire des Sama- nides. Svo. Paris, 1845. Price’s Retrospect, vol. ii).
dedicated by him to the Amīr Nūh Ben Nasr as-Sāmānī. In A.H. 522 (A.D. 1128) Abū Nasr Ahmad Ben Muhammad Ben Naṣr al-Kabādār, translated An-Narshakhi’s work into Persian; and from that translation the present abridgment was made, by Muhammad Ben ‘Umar, in A.H. 574 (A.D. 1178).

This curious work gives the traditionary history of Bukhārā at considerable length, and enters into many interesting particulars as to the religion of the inhabitants, the climate and revenue of Bukhārā, and the public buildings and environs of the city.

Fol. 105. Thirteen lines in a page. Written in a very inelegant but yet legible Nastaʿlīk character, in A.H. 1246 (A.D. 1830).

Size 9¼ in. by 6 in. (Sir A. Burnes.)

CLXI.

تذکرة مقيم خانی

TAZKIRAH-MUKIM KHĀNĪ.—A history of the Ŭzbak Khāna of Máwarā an-Nahr, by Muhammad Yūsuf Munshī Ben Khājah Bakā, who dedicated his work to Abū al-Muazzafīr Sayyid Muhammad Mukīm Khān.

This history comprises a preface and three books, and contains as follows:

Preface.—The genealogy of Būzanjar Khān, traced from Yāfit Ben Nūh. Account of some of the descendants of Būzanjar Khān, to the time of Abū al-Khair Khān, who reigned for about forty years over the Dasht of Kipchāk, from the country of the Rūs (Russia), to the boundary of Bulghar and Turkistān, and was the grandfather of Muhammad Shaibānī Khān.

Book I. —Account of the subjugation of Máwarā an-Nahr and Khurāsān, by Muhammad Shaibānī Khān, who is sometimes called Shāhī Bég Khān; of his death in A.H. 916 (A.D. 1510); and a history of his successors, who are known as the Shaibānīyah

1 In the preface he is named Amīr Hamīd Muhammad Ben Nūh Ben Naṣr Ben Ismāʿīl as-Sāmānī; this must, however, be the Amīr Nūh, who bore the title of Amīr Hamīd. From the date it cannot be his son. In the account of holy and learned men alluded to in note 1, p. 151, it is correctly said that An-Narshakhi lived in the time of Abū Muhammad Nūh Ben Naṣr as-Sāmānī, and that he wrote his account of Bukhārā in A.H. 337 (A.D. 948).

2 In another place this name is written Abū Naṣr Ahmad Ben Muhammad Ben Muhammad al-Kabāwī.
Sultáns of Máwará an-Nahr, to the murder of 'Abd al-Múmin Khán, son of 'Abd Allah Bahádur Khán, in A.H. 1006 (A.D. 1597).\textsuperscript{1}

Book II.—Account of the origin of the Astarkhání\textsuperscript{2} Sultáns of Bukhárá, and the history of that dynasty, from the accession of Jání Muhammad Khán, who was raised to the throne by the Ámir of Bukhárá, on the murder of 'Abd al-Múmin Khán,\textsuperscript{3} to the death of Sayyid Subhán Kuli Muhammad Bahádur Khán, in A.H. 1114 (A.D. 1702).


The Tárikh-i Mukím Khání is of the greatest value, as treating of a period of the history of Bukhárá, of which but little knowledge can be gained from other works. The information we possess regarding the princes of the Shaibání dynasty, who were remarkable for the conquest of Máwará an-Nahr, Khurásán, and Khárizm, and for the expulsion of Bábar, is very insufficient. The history of the Astarkhání Sultáns, almost, if not quite, unknown to European authors, is not, I believe, to be found recorded in any of the Oriental histories with which we are at present acquainted, if we except the somewhat scanty details given in the Mirát al-Álam,\textsuperscript{4} and two next following works. The account of the Astarkhání kings occupies more than four-fifths of the present volume.


Size 10 in. by 3\(\frac{3}{4}\) in. (Sir A. Burnes.)

CLXII.

A short history of the Sultáns of Máwará an-Nahr. This work is without a title, and the author’s name is not mentioned.

\textsuperscript{1} 'Abd Allah Bahádur Khán died in A.H. 1006 (A.D. 1597). His son 'Abd al-Múmin Khán succeeded him, and was murdered six months after his father’s death: he was the last of the Shaibánians in the direct line.

\textsuperscript{2} میخان

\textsuperscript{3} Jání Muhammad Khán, son of Yár Muhammad Khán, was nominated to the throne by the Ámir of Bukhárá, immediately after the assassination of 'Abd al-Múmin Khán. He, however, declined the sovereignty, on the ground that, although he was descended from Changís Khán, yet his son Dín Muhammad Khán, being related to the Shaibání family, through his mother, had on that account a greater right to the throne than himself. Dín Muhammad Khán was accordingly proclaimed king instead of his father. Jání Muhammad Khán is nevertheless, reckoned by the author as one of the sovereigns of Bukhárá.

\textsuperscript{4} Described supra, No. XLIV.
Contents:


II.—A concise account of the Astarkhání dynasty, from the time of Yár Muhammad Khán, father of Jání Muhammad Khán, to the death of Nadr Muhammad Khán, the son of Din Muhammad Khán, in a.h. 1059 (a.d. 1649).

This history, though very concise, is useful for the purpose of comparison with others.

The two parts of the volume are, perhaps, extracts from separate works. The first part appears to have been written in the reign of Iskandar Khán Shaibání, as the author puts after that monarch's name the common formula of دام دولتہ "May his dominion endure for ever." At the end of this first part occur the words "quotation of the 'historian," and on the next page the account of the Astarkhání kings begins without any preface or rubric. I have thought it best, however, to consider the two as one work, since the history is continuous, with but a slight interval between the two parts, and there is nowhere any indication as to the title or author.

Foll. 31. Thirteen and eighteen lines in a page. Ill written in Nastaliq. Some leaves are wanting in the concluding portion of this MS.

Size 7½ in. by 5½ in. (Sir A. Burnes.)

CLXIII.

تاریخ نامه

TÁRÍKH NÁMAH.—A collection of chronograms, giving the dates of the births and deaths of kings, chiefs, lawyers, historians, poets, and holy and learned men, who flourished in the interval between the birth of Timúr, in a.h. 736 (a.d. 1336), and a.h. 1055 (a.d. 1645), together with many particulars touching the lives of the persons men-

1 In this MS. this word is written هشترخانی.

2 He is called Tinam (تینم) in the present MS.; and, in the Tárikh Náma (inscription No. CLXIII.), it is said that Din Muhammad Bahádur Khán was commonly known by the name of Tinam Khán.
tioned, and relating to the times in which they lived. The dates are in most instances expressed in figures as well as by the chronograms, and the whole work is arranged in chronological order.

It would be impossible to give the exact contents of this curious volume without extracting the title of each article. It is almost entirely confined to the Úzbak kings and chiefs, and the holy and learned men, &c., who lived during the time of the Sultáns of Máwará an-Nahr; and though it is professedly only a collection of dates, yet, as I have already stated, it comprises a quantity of valuable historical information, giving the parentage and descendants of the sovereigns and chiefs who are mentioned, and a concise account of the most important events in which they took a part. In the first portion of the work we can gather a good account of the Muzaffarídes, the Sarbadáríans, and the immediate descendants of Tímúr; and the latter part furnishes a tolerably full though scattered history of the Sultáns of Máwará an-Nahr, to the time of Nadr Muhammad Khán. The arrangement of the work, and its miscellaneous character, is somewhat inconvenient, the thread of the story being constantly broken by the insertion of biographies of Shaikhs and others, who were in no way connected with the history of the period in which they lived. Taking it altogether it will, however, be found of great use in tracing the history of Máwará an-Nahr, whilst many of the biographical notices are of considerable interest.

The system of expressing dates by chronograms is of greater utility than might be imagined, since it leaves but little chance of the errors which so commonly arise in MSS., from the uncertain transcription of numerals, and the similarity of several words, when the dates are written at length by a careless scribe.

This MS., as well as the three preceding, was purchased at Bukhárá, by the late Sir Alexander Burnes, in the year 1832, and the whole four were presented by him to the Society.

Foll. 227. Seventeen lines in a page. Well written in Nasta'lik. Size 8½ in. by 5¼ in. (Sir A. Burnes.)
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ERRATA ET EMENDENDA.

p. 6 line 14; for coincides read coincide.
p. 7 line 21; for Takmāsp read Tahmāsp.
p. 7 line 35; after Akhaisāi insert (لاخصاصی). And for Sābar read Sābir.
p. 23 line 23; dele Ben.
p. 23 line 33; for Mubārik read Mubārak.
p. 25 line 6; p. 27 last line; p. 41 line 23; and p. 47 line 18; for Uktāf Khān read Uktāf Kānān.
p. 25 line 7; p. 36 line 19; and p. 47 line 18; for Mangū Khān read Mangū Khān.
p. 29 line 23; for Kublā Khān read Kublā Khān.
p. 32 last line; insert ab. before 1423.
p. 31 line 30; for A translation read The text and translation.
p. 36 line 12; after paintings add A large portion of the history of the Musafarides is omitted in this MS.

p. 36 line 19; for Uktāf read Uktāf Kānān.
p. 37 line 85; for vi read v.

p. 44 lines 15, 21, and 22; and p. 48 line 2; for Aspbahbud read Ispbahbud.
p. 47 line 27; for 913 and 1408 read 912 and 1409.
p. 54 line 17; for 793 and 1391 read 795 and 1392.
p. 55 line 41; for to read too.
p. 63 last line; for Bidr read Bādār.

p. 66 line 1, and p. 73 line 18; for Sāmanahs read Sāmahs.

p. 72 line 35; for LXXXVII read LXXXVIII.

p. 73 line 20; A.H. 916 (A.D. 1510) is the date in all the MSS. of the Tārikh-i Sind that I have seen; but Shāh Bēgh Arghān did not take Thathah until A.H. 926 or 927 (A.D. 1519–20). The lamented Sir Henry Elliot, in his latest work on the history of India, gives a chronogram from the Tuhfāt al-Kirām, viz., خرائی سنف which fixes the date in the latter year. See Appendix to The Arabs in Sind, vol. iii., part i., of the Historians of India. 8vo. Cape Town, 1853, p. 110.

p. 73 line 24; After death of inseri and correct as follows, Mirzā Shāh Hussain, in A.H. 926 (A.D. 1510). An account of Shāh Mahmūd Khān of Bhakar, to his death in A.H. 982 (A.D. 1574), when Upper Sind fell into the hands of Akbar; also an &c., &c.

p. 96 No. XV. In my notice of the Majma’ al-Bahrain, I have omitted to mention the detailed account of the work given by the Baron Hammer-Purgstall in his Catalogue, where he has translated all the rubrics. See Handschriften Hammer-Purgstall’s, p. 249.

p. 101 No. CI. See also for some particulars of the life of Azād Hussain, M. Garcin de Tassy’s Histoire de la Littérature Hindoue et Hindoustan, tome i. p. 99.

p. 101 line 32; after Azād add a comma.
p. 105 line 36; for Sayr read Sair.
p. 129 line 1; dele their.