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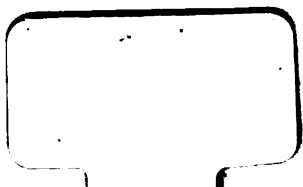
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01/11/19







**REPRODUCED BY THE  
SECRETARY OF STATE  
FOR INDIA**



THE  
ORIENTAL  
BIOGRAPHICAL DICTIONARY.

BY THE LATE

THOMAS WILLIAM BEALE

(AUTHOR OF THE MIPTAH-UL-TAWARIKH.)

EDITED BY

THE ASIATIC SOCIETY OF BENGAL

UNDER THE SUPERINTENDENCE OF

HENRY GEORGE KEENE, M. R. A. S.

A FELLOW OF THE UNIVERSITY OF CALCUTTA; AUTHOR OF THE TURKS IN INDIA, ETC.



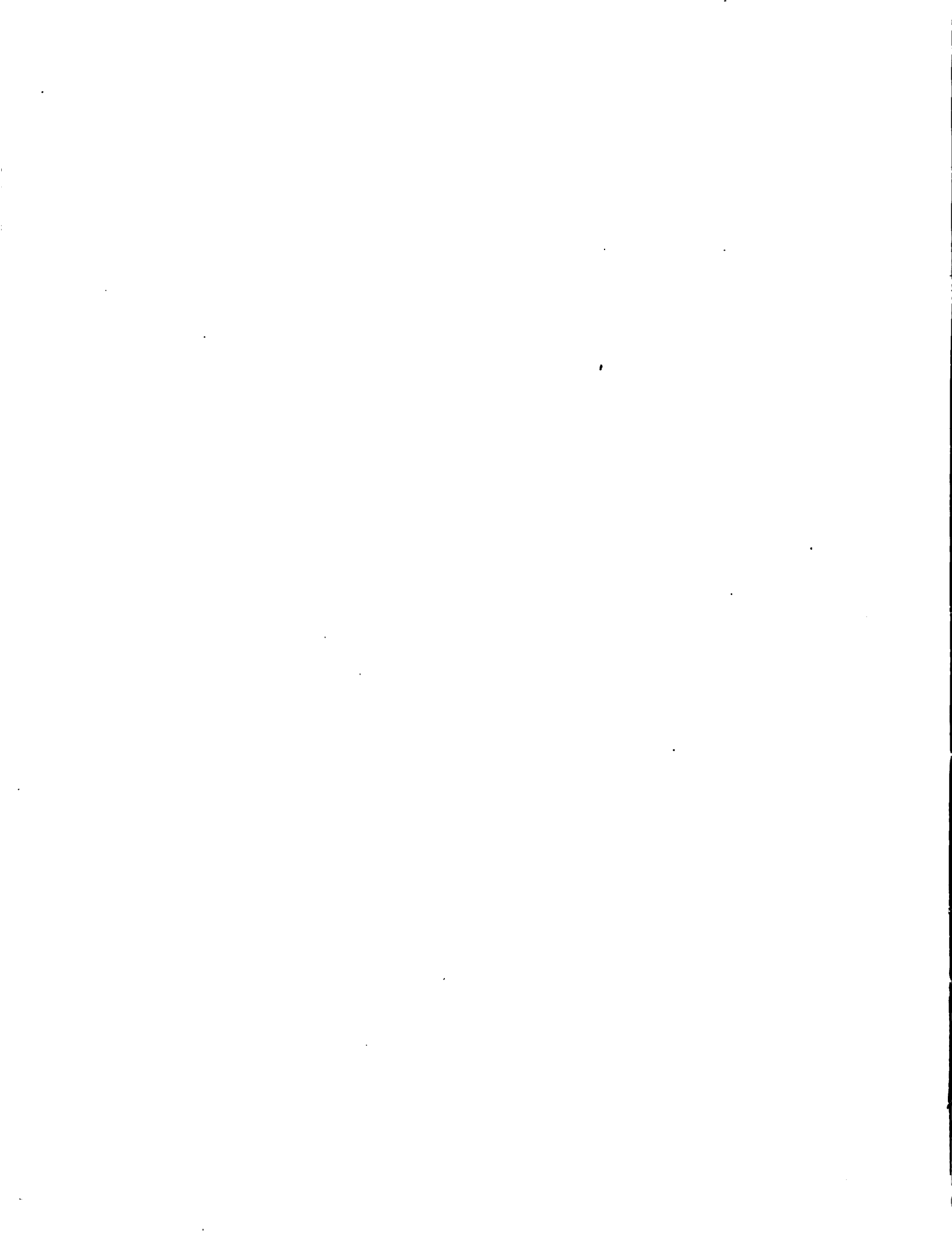
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1881.





## PREFATORY NOTICE.

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THE author of this Dictionary was formerly a Clerk in the office of the Board of Revenue, N. W. P. at a time when the Secretary was Henry Myers Elliot, afterwards well known as Sir H. M. Elliot, K. C. B. It is probable that, in preparing his extracts from the Mohamadan Histories of India, Elliot availed himself of the aid of Mr. Beale, of whose scholarship Prof. Dowson makes justly deserved mention in the eighth volume of his valuable edition of the work.\* Mr. Beale died at a very advanced age in the summer of 1875, having before his death expressed a wish that I would see his MS. through the press, and reduce the transliteration into conformity with the system then recently adopted by the Government of India, and founded (as I need hardly observe) upon the system of Sir W. Jones.

Accordingly, on the 5th October of that year I laid the MS. before Sir John Strachey, the then Lieut.-Governor, in the name of the Archæological Society of Agra, of which he was a Vice-Patron, in a letter from which the following is an extract:—

“This is no ordinary book. I have used it as a work of reference, for years: and have lately had an opportunity of showing it to the eminent scholar Mr. E. B. Eastwick, C. B. who, I am authorised to say, concurs with me in thinking that the Dictionary will be of unique value to oriental students.”

Sir J. Strachey took up the subject with that enlightened energy which always actuated him in dealing with the past history of the country over whose administration he then presided. The MS. and copyright were acquired at the expense of Government; and it was ultimately resolved—in view of the importance of the work and my own official occupations—that the editing should be entrusted to the Asiatic Society of Bengal.

The Society confided the labour of seeing the Dictionary through the press to their Philological Secretary, Principal Blochmann, of whose qualifications it would be presumptuous to say more than that they have an ecumenical reputation. That distinguished man (of whom it has been observed by Count v. Noer that he united the enthusiasm of an artist to the most patient accuracy of research†) undertook the task with his characteristic earnestness and ability. But unhappily for oriental scholarship Mr. Blochmann's lamented death occurred before he had completed the preparation of more than a few sheets; and the duty ultimately reverted to the local Archæological Society of Agra.

Being soon after transferred from Agra, and being besides prevented by my public duties from giving to the Dictionary the full attention which its importance required, I have availed to a great degree of the aid of my colleagues, Mr. Sáyah Mahmood, Prof. A. Thomson, and Láala Bahál Rai. I have also (in the latter sheets particularly) had valuable help from Dr. Hoernle, Philological Secretary of the Society. To these gentlemen, and to the Superintendent of the Baptist Mission Press the work is indebted for its handsome and practical appearance and character.

The substance is almost entirely Mr. Beale's; and I cannot close this notice more fitly than by giving the following extracts from the preface originally drafted by himself:—

“In preparing a work of this nature, intended to be used as a work of reference on matters connected with Oriental History, it is proper to state that the greatest care has been taken to ensure accuracy in the narrative, as also in the dates of births, deaths, and other events recorded... Various MSS. have been collated whenever discrepancy was observed... To remove all doubt, chronograms indicating the dates with a certainty not to be found by any other method and written when the events were fresh in the minds of men, have been inserted, when available.”

\* *The History of India, by its own Historians.* Trübner & Co. 1877.

† *Kaiser Akbar.* Leyden, 1880.

I may here add that it has been judged expedient to omit these chronograms, for the most part, in printing the book. In the chapter of Mr. Dowson's book already cited, will be found an account of this species of *memoria technica*. But it is chiefly interesting as machinery for producing a certain result; and when the result has been produced is not of much more use than the scaffolding of a building when the building is complete.

"The materials collected in this Biography are only from those works which were within the reach of the author, and therefore it is to be considered as a nucleus to which those who have access to other sources may add new materials.

"It may also be proper to add, that the difficulties and embarrassment which a writer of such a work is liable to meet with is so great, (I quote here the words of a learned gentleman) 'that though of a minor order, comprehends in itself such a number of annoyances that the writer of it, even if he had none other to make head against, might feel tempted to abandon his pen in despair when considering it.'

"'In the East' says he, 'there are but a few proper names of individuals. Abdullah, Alí, Hasan, Husain, Muhammad, for example, are common to thousands. To remedy the inconvenience that might be supposed to result from this tendency to homogeneity, the Orientals annex to the family-name of the chronicled person, 1, a *Kunia*, or surname taken from the name of his eldest son, as Abu Muhammad (father of Muhammad); Abú'l Hasan (father of Hasan); 2, the name of his father and often the name of his grandfather; 3, a name taken from his place of residence; 4, a name taken from his birthplace; 5, an honorary title, chiefly appended to the name of Kázis, Sheiks and Imáms, Monks and Doctors, as Baháuddín (*Splendour of Religion*), Jaláluddín (*Glory of Religion*), Tájuddín (*Crown of Religion*); and in the order of this nomenclature, the last name is put first. Thus to designate aright the famous physician Abdul Latíf, we must call him Muwaffikuddín Abú Muhammad Abdul Latíf bin Yusaf Mousalí Baghdádí, *viz.*, The Protector of Religion, father of Muhammad, Abdul Latíf, son of Joseph, living at Mousal, born at Baghdád. Yet this is by no means an exaggerated specimen; several other surnames of the same kind are frequently added. The perpetual recurrence of such a multiplicity of names and titles must tend in many ways to confuse a literary historian; and the more naturally when he finds the same individual chronicled in one page under his honorary title only, as Jaláluddín, in another under his family-name, as Abdur Rahmán, in the third under his father's name as Ibn Arabsháh, somewhere else under the name of his sons, as Abú'l Abbás, and perhaps again, and where one would least look for it, under the name of his native province, Sháhristán. D'Herbelot has recorded no fewer than fourteen Persian writers, all of whom pass, under the common cognomen of Karamání, from their province Karamán. Here is perspicuity! But this is not all. The transcribers of the MSS. have frequently confounded the title Abú and Ibn, or else for abbreviation sake, have omitted them altogether and written down Abdullah, or Abdur Rahmán, him who was in fact the father or the son of Abdullah or Abdur Rahmán. Then there are a great many authors whom public celebrity has been accustomed to distinguish so exclusively by one only of their adjunctive titles, that even the native biographers find it impossible to trace either their family-names or their surnames. Lastly, many hundreds of books bear the same name, and the names of most books are conceived after such a many-worded and no-meaning fashion, that de Sacy, Schlegel, Casiri and von Hammer, to mention but a few investigators out of many, have been foiled in the attempt to establish their signification.'

"To prevent such confusion and difficulties, the author has taken care to insert each individual under his different appellations, *viz.*, under his family-name, his surname, poetical name, under his title or under the name of the place of his birth, referring at the same time, if he is not to be found under one name, to look under the one referred to.

"In conclusion the author begs to add that most part of the materials collected in this volume were procured by the assistance of his son the late lamented Mr. J. W. Beale, 2nd Master of the Bareilly College who was murdered by the insurgents on the 3rd June 1857 at that station, and since he is now no more, the author is obliged to drop his pen; but earnestly hopes that this work which is nearly the first of its kind in India, and the want of which has already been much felt, may prove useful to the Student, the Scholar, the Historian, and the general reader."

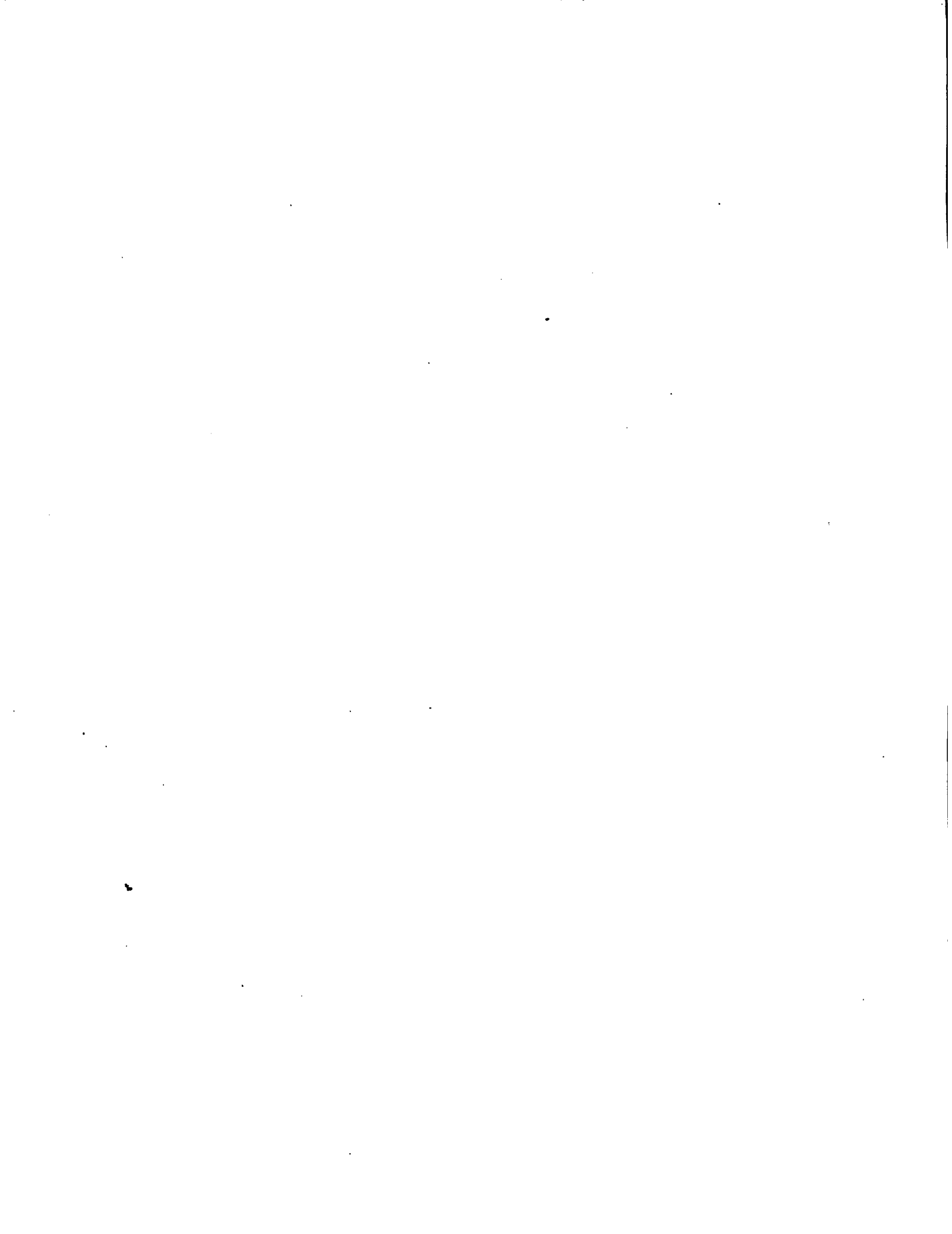
This notice may well terminate with a repetition of this hope: and with an appeal to scholars of larger leisure and opportunities for an indulgent treatment of a work produced by

a man who had never been in Europe nor enjoyed the use of a complete Library. Mr. Beale had drawn up a list of more than thirty books in various languages which had furnished him with materials. In addition the editors have from time to time referred to the translation of the *Ain Akbari* and its invaluable notes by Mr. Blochmann, of which the 1st Volume (never, alas, continued) was published in Calcutta some years ago.

One word more as to the inexhaustible subject of transliteration. The English as is well known have three methods; the Haphazard (which indeed is no method at all), the Gilchristian, and the popularised Jonesian introduced by the Government of India under the inspiration of Mr. W. W. Hunter. None of these is quite satisfactory. The French adopt a system of their own, and so do the Germans. Mr. Beale had followed an orthography, compounded of the two first-named elements, which has been to some extent modified in printing these pages. For the convenience of Continental European scholars the names have also been printed in the Persian character; and it is hoped that no practical difficulty will be experienced by those who may have occasion to use the Dictionary.

H. G. KEENE.

MEERUT, *September*, 1881.



# A.

## A'azz

**A'azz-uddin**, (اعزاز الدين) Prince, second son of Sháh 'Klam Bahádúr Sháh. He was born on the 17th Zí-Ķa'da 1074 and appears to have died early.]

**A'azz-uddin**, (اعزاز الدين) son of Mu'izz-uddin Jahándár Sháh, emperor of Dilhí. He was blinded and imprisoned by Farrukh-siyar, in the end of 1124 H.]

**Aba Bakr** (Mirzá or Sultán), the son of Sháhrukh Mirzá the son of Amír Timur. He was murdered by order of his brother Mirzá Ulugh Beg, A. D. 1448 (852 A. H.)

**Aba Kaan** or **Abka Khan** or **Abaka Khan**, ابا قان or ابقا خان, a king of Persia of the tribe of Mughuls or Tartars, and descendant of Chingiz Khán, succeeded his father Hulákú Khán in February 1265, A. D. (Rabí' -uṣ-Ṣání 663 A. H.), and was crowned on Friday the 19th June following (3rd Ramazán.) He was a prince who added to the qualifications of courage and wisdom those of moderation, clemency, and justice. His ambassadors were introduced in 1274 to the ecclesiastical Synod at Lyons. He proved to be a formidable neighbour to the Christians who settled at Jerusalem. The intrigues of his court embittered the latter years of his reign; and his days were believed by many to have been shortened by poison given to him by his minister Khwája Shams-uddin Muhammad, which occasioned his death on Wednesday the 1st of April 1282 A. D., (20th Zil-hijja 680 A. H.) after a reign of 17 years and some months. He had married the daughter of Michael Palæologus, emperor of Constantinople, who had been betrothed to his father, but arrived at Marágha in Tabriz, the seat of his government, after the death of that prince. Abá-kán was succeeded by his brother Nekodár, who embraced Muhammadanism, and took the title of Ahmad Khán.

**'Abbas**, عباس, the son of 'Abdul-Muṭṭalib, and uncle of the prophet Muhammad. He at first opposed the ambitious views of his nephew, but when defeated in the battle of Badr, he was reconciled to him, warmly embraced his religion, and thanked heaven for the prosperity and the grace which he enjoyed as a Musalmán. He served the cause of Muhammad at the battle of Hunain by recalling his dismayed troops to the charge, and inciting them boldly to rally round their prophet, who was near expiring under the scimitars of the Šakáites. He died on the 21st February, 653 A. D., (17th Rajab, 32 A. H.); and 100 lunar years after, Abul-'Abbás, surnamed As-Saffáh, one of his descendants, laid the foundation of the 'Abbási or Abbaside family of the Caliphs in Baghdád, which continued for 524 lunar years. The tomb of 'Abbás is in Madína.

**'Abbasa**, عباسة, a sister of Hárún-ur-Rashíd, the Khalífa of Baghdád, who bestowed her hand on Ja'far Barmakí, his minister, on condition that she abstained from the marriage rights. The promise was forgotten, and the husband's life was sacrificed by the tyrant, and 'Abbasa was reduced to poverty. This circumstance took place in 803 A. D. (187 A. H.). There are still extant some Arabic verses which beautifully celebrate her love and her misfortunes. See Ja'far ul-Barmakí.

## Abba

**'Abbas 'Ali**, عباس علی, a physician, and one of the Persian magi, who followed the doctrines of Zoroaster. He wrote A. D. 980, a book called 'Royal Work', at the request of the son of the reigning Khalífa of Baghdád, to whom it was dedicated. It was translated into Latin by Stephen of Antioch in 1127 A. D.

**'Abbas 'Ali** (Mirzá), whose poetical name is Betáb, is the son of Nawáb Sayádat 'Alí Khán, son of Ghulám Muhammad Khán, the son of Faiz-ullah Khán, Nawáb of Rámpúr.

**'Abbas bin-'Ali Shirwani**, عباس بن علی شروانی, author of a history, containing the narrative of Sher Sháh the Afghán, who drove Humáyún from Hindústán, A. D. 1539, and mounted the throne of Dilhí. This work was dedicated to the emperor Akbar, and is called Tuhfa-i-Akbarsháhi. The first part of this work was translated into Urdú by Maḥzar 'Alí Khán in the time of Lord Cornwallis and is entitled 'Tárikh-i-Sher Sháhi.'

Vide Dowson, Elliot's History of India, IV, 301.]

**'Abbas Mirza**, a Persian prince, son of Fath 'Alí Sháh, was born in 1783. He died in 1833. His death was a great loss to his country, although he could not prevent the encroachments of Russia. His eldest son, Muhammad Mirzá, mounted the throne in 1834, on the death of Fath 'Alí, under the united protection of England and Russia.

**'Abbas Mirza**, عباس مرزا, whose title was Nawáb Iktidár-uddaula, was the author of a Maḥnawí in Urdú verse, containing a history of Christ. He was living in Lakhnau in 1849 A. D., and was then about eighty years of age.

**'Abbas (Shah) I**, عباس شاه, surnamed the Great, and seventh king of Persia of the Safawí family, was born on Monday the 29th of January 1571 A. D. (1st Ramazán, 978 A. H.). He was proclaimed king of Persia, in his sixteenth year, by the chiefs of Khurásán, and took possession of the throne during the lifetime of his father, Sultán Sikandar Sháh, surnamed Muhammad Khudábanda, A. D. 1538, (996 A. H.). He was the first who made Isfahán the capital of Persia. He was brave and active, and enlarged the boundaries of his dominions. He took conjointly with the English forces, in 1622 A. D., the island of Ormus, which had been in the possession of the Portuguese for 122 years. He reigned 44 lunar years, was contemporary with Akbar and Jahángír, and died on Thursday, the 8th of January, 1629 A. D. (24th Jumáda I, 1038 A. H.). His grandson succeeded him and took the title of Sháh Safí.

He was a bigoted Shí'a. In later histories he is generally called ماضی *maẓí*; vide Kín Translation, I, 445, 453.]

**'Abbas (Shah) II**, عباس شاه ثانی, great-grandson of Sháh 'Abbás I, succeeded his father Sháh Safí to the throne of Persia in the month of May, 1642, A. D. (Safar 1052, A. H.), when he was scarcely ten years old. Kandahár, which was lost by his father, was recovered by this prince be-

fore he was sixteen years of age. Sháh Jahán made many efforts to recover this city, but with no success. He reigned 26 lunar years, and was cut off by the *lues venerea* in his 34th year, on the 26th August 1666 A. D. (5th Rabi'-ul-awwal, 1077 A. H.) He was succeeded by his son Safi Mirzá, who took the title of Sháh Sulaimán. According to Chardin, he died on the 25th September which corresponds with the 5th Rabi'-us-Sání. *Vide* Orme's Historical Fragments of the Mogul Empire, p. 196.

**Abdal**, (ابدال) son of 'Alí Rái, ruler of Little Tibet during the reign of Sháh Jahán. He was captured, and Adam Khán was appointed governor of Little Tibet. *Vide* Dowson, Elliot's History of India, VII, 63.]

**Abdal Chak**, (ابدال چك) uncle of Yúsuf Khán Chak (last king of Kaashmír, who succumbed to the emperor Akbar). *Vide* Kin Translation I, 478.]

**Abdali**, ابدالي, *vide* Ahmad Sháh Abdálí.

**Abdals**, the forty, hence called *Chihil-tanán*. After Muhammad's death, the Earth complained to God that she would henceforth be no longer honored by prophets walking on her surface. God promised that there should always be on earth forty (or, according to some, seventy-two) holy men, called *Abdals*, for whose sake he would not destroy the earth. The chief of the Forty is called 'Ghaus.']

**Abdar Begam**, آبدار بيگم, one of the concubines of the Emperor Akbar.

**Abdi**, عبيدي, his proper name is not known. He is the author of the work called "Tarjama-i-Takmila," a translation of Yáfi's Legends of Kádiriya saints into Persian verse, completed in 1641 A. D., 1051 A. H., under Sháh Jahán.

**Abdi of Tun**, عبيدي, a poet who had a predilection for Maḡnawís, and is the author of the "Gauhar-i-Sháh-wár," which is in the style of Nizámi's Makhzan-ul-Asrár. He came to celebrity in Khurásán in 1645 A. D., 950 H. *Vide* Khwája Zain-ul-'Abidín 'Alí 'Abdí, who appears to be the same person.

**Abdi**, عبيدي, and **Nawedi**, نویدی, *vide* Khwája Zain-ul-'Abidín 'Alí 'Abdí.

**Abdi**, ابدی, author of a heroic poem called Anwar-náma in praise of Nawáb Anwar-uddín Khán of the Karnátik, in which the exploits of Major Lawrence and the first contests between the English and French in India are recorded with tolerable accuracy. *Vide* Abjadí.

**Abdul-'Alí (Maulana)**, entitled "Bahrl-'ulúm" (i. e. the Sea of Knowledge), the son of Mullá Nizám-uddín Sihálí. He is the author of the 'Arkán Arba' Fikah' and several other works. He died A. D. 1811 (1226 A. H.).

**Abdul-'Aziz**, عبد العزيز بن عمر, son of 'Umar (Omar) the second Khalífa after Muhammad. He did not succeed his father in the khiláfat. The Muhammadans consider him a great lawyer.

**Abdul-'Aziz**, عبد العزيز, author of the Táríkh-i-Husainí, containing the Life of the famous Sadr-uddín Muhammad Husainí Gesú-Daráz, whose tomb is held in the highest veneration at Kulbarga in the Dakhin. This work was dedicated to Ahmad Sháh Bahmaní in 1445 A. D.

**Abdul-'Aziz bin-Ahmad Dairini (Shaikh)**, دیرینی, an Arabian author who died 1294 A. D.

**Abdul-'Aziz Khan**, *vide* 'Aziz.

**Abdul-'Aziz (Maulana Shah)**, son of Sháh Walí-ullah, a learned Musalmán of Dihlí. He is the author of a

Persian commentary on the Qurán, entitled "Tafsír Fath-ul-'Aziz", and several other works. His death took place in June 1824 A. D. (7th Shawwál, 1239, A. H.)

**'Abdul-'Aziz (Shaikh)**, شيخ عبد العزيز, of Dihlí, a learned man who died in the time of the emperor Akbar, A. D. 1667, 975 A. H. 'Abdul-Kádir of Badáon found the chronogram of his death in the following words—"Kuṭb-i-Taríkat-numá."

**'Abdul-'Aziz**, emperor of Turkey, son of Sultán Mahmúd, succeeded his brother Sultán 'Abdul-Majíd on the 26th June 1861, 1277 A. H.

**'Abdul-'Aziz (Shaikh)**, شيخ عبد العزيز. His poetical name was 'Izzat. He held a mansab of 700 in the reign of Aurangzib, and died in the year 1680 A. D., 1091 A. H. He is the author of a poem called Sáki-náma.

For a detailed biography *vide* the *Majma'-un-Nafáis*.]

**'Abdul-Baki**, عبد الباقی, author of the Maáḡir-i-Rahímí, or Memoirs of 'Abdur-Rahím Khán, Khán-Khánán, and of all the illustrious nobles, authors, and poets, who resided at the court of Akbar. He completed his work in 1616 A. D., 1026 A. H., and died about the year 1642 A. D., 1052 A. H., in the reign of Sháh Jahán.

For further notes *vide* Dowson, Elliot's History of India, VI, 237.]

**'Abdul Baki**, Mauláná. He was a *Sadr* in the beginning of Akbar's reign.]

**'Abdul-Basit**, (Mauláná), مولانا عبد الباسط, the son of Rustam 'Alí. He wrote a commentary on the Qurán which he left incomplete. He also wrote a work called 'Ajíb-ul-Bayán fi 'ulúm-il-Qurán. He died in 1808 A. D., 1223 A. H.

**'Abdul-Fattah**, عبد الفتاح, author of the Persian work called "Aurád-i-Ghausiya," on Sufism, and of one entitled "Jawáhir-ul-Káyinát."

**'Abdul-Ghaffar**, عبد الغفار, whose full title is Shaikh Najm-uddín 'Abdul-Ghaffar uah-Sháfi'í Kazwíní, is the author of the "Háwí," "Fikah," "Lubáb," and "Sharh Lubáb." He died in the year 1265 A. D., 663 A. H.

**'Abdul-Ghafur**, of Láhor, عبد الغفور لاھوری, was an author and a pupil of 'Abdur-Rahmán Jámí. He died in the year 1606 A. D., 912 A. H.

**'Abdul-Ghafur (Shah)**, شاه عبد الغفور, commonly called Bááb Kapúr, a saint whose tomb is at Gwáliár. He was a native of Kálpí, and a disciple of Sháh Madár. He died in the year 1571 A. D., 979 A. H.

*Vide* Kin Translation, I, p. 539.]

**'Abdul-Ghafur**, Shaikh, of A'zam-púr in Sambhal, a pupil of 'Abdul-Kuddús. He died in 995 H.]

**'Abdul-Ghani (Mirzá)**, مرزا عبد الغنی, a native of Kaashmír, wrote under the name of Kabúl. He died in the year 1726 A. D., 1139 A. H.; *vide* Kabúl.

**'Abdul-Hakk (Shaikh)**, شيخ عبد الحق دھلوی, of Dihlí, surnamed 'Muḡaddis', son of Saif-uddín son of Sa'd-ullah Turk. He was a descendant of one of Amír Timur's followers, who had remained at Dihlí, after the return of the conqueror to his native land. He is the author of the "Táríkh-i-Hakki," which is more frequently styled "Táríkh-i-'Abdul-Hakki," compiled in the 42nd year of the emperor Akbar's reign, 1596 A. D., 1005 A. H. He went on a pilgrimage to Mecca and Madína, where he dwelt for a long time, and wrote works upon many subjects—Commentaries, Travels, Súfi doctrines, religion, and history, and his different treatises amount altogether to more than one hundred. The best known are the "Ma-

dína Sakína," *Maṭla'ul-Anwār*," *Madārij-un-Nubuwwat*," *Jazb-ul-Kulūb*," *Akhbār-ul-Akhyār*" a book on the saints. He was born in the month of January 1551 A. D., Muḥarram 958 A. H. In the year 1637 A. D., although he was then ninety years old, he is said to have been in possession of his faculties. He died in the year 1642 A. D., 1052 A. H., aged ninety-four lunar years; lies buried on the bank of the Haug Shamsī in Dihlī, and now holds a high rank among the saints of Hindūstān. His son Shaikh Nūr-ul-Haḳḳ is the author of the *Zubdat-ut-Tawārikh*.

For further notes *vide* Dowson, *Elliot's History of India*, VI, 175, 483.]

'**Abdul-Hakim of Siyalkot**, **عبدالحکیم**, was a pupil of Mauláná Kamāl-uddīn of Kashmír. He wrote the *Hāshiya*, or marginal notes, on the *Tafsīr Baigawī* and a *Hāshiya* on the marginal notes of 'Abdul-Ghaffār. He died in the year 1656 A. D., 1066 A. H.

'**Abdul-Halim bin-Muhammad**, **عبدالحلیم**, sur-named *Kanalizāda*, an Arabian author, who died in the year 1689 A. D., 997 A. H.

'**Abdul-Hamid**, *vide* Ahmad IV, emperor of Turkey.

'**Abdul-Hamid of Lahor**, was the author of the *Pādshāh-nāma-i-Shāhjahānī*.

Regarding this history, *vide* Dowson, *Elliot's History of India*, VII, 3.]

'**Abdul-Hasan (Kasi)**, author of an Arabic work on Jurisprudence called "*Aḥkām-us-Sultānī*".

'**Abdul-Hay (Mir) Sadr**, **صیرعبدالحی صدر**, a learned man who wrote a chronogram on the death of the emperor Humáyún, and one on the accession of Akbar in 1556 A. D., 963 A. H.

*Vide* Kín Translation I, 480.]

'**Abdul-Jalil (Mir or Sayyid) بلگرامی**, **عبدالجلیل**, of Bilgrām in Audh. He was a great scholar and an elegant poet, and his poetical name was *Wāsiṭī*. In 1699 A. D., 1111 A. H., he visited the camp of Aurangzīb at Bī-jāpūr; and being presented to that monarch by Mirzá 'Alī Beg, the royal intelligencer, obtained a mansab and a jāgīr, with the joint offices of Bakhshī (Paymaster) and News-writer of Gujrat; from which place he was removed to Bhakar in Sindh, with similar appointments.

Through some intrigues at court, he was recalled from Bhakar in the reign of Farrukh-siyar in 1714 A. D., 1126 A. H., but upon circumstances being explained, he was restored in the most honorable manner, and was at length permitted to officiate by deputy, whilst he himself remained at Dihlī until 1721 A. D., 1133 A. H., when he resigned in favor of his son Mir Sayyid Muhammad. He was the son of Sayyid Ahmad of Bilgrām, was born on the 2nd June 1661 A. D., 13th Shawwāl 1071, and died on Monday the 28th December 1724 A. D., 23rd Rabī I, 1137, aged 66 lunar years, and is buried at Bilgrām close to his father's tomb. He is the author of several works, one of which containing letters written in Persian is called "*Adāb-ul-Mursilīn*".

For a detailed biography, *vide* Azād's *Sarv-i-Asād*, and the *Tabqirat-un-Nāzīrīn* by 'Abdul-Jalīl's son.]

'**Abdul-Kadir (Sultan)**, was the descendant of a Marabout family of the race of Hāshim, who trace their pedigree to the Khalīfas of the lineage of Fātima. His father died in 1834. His public career began at the time of the conquest of Algiers by the French. In 1847, he was defeated and surrendered himself, but was afterwards permitted to reside in Constantinople. He died in 1873.

'**Abdul-Kadir bin-Abil-Wafa al-Misri (Shaikh Muhiy-uddin)** **الدين عبد القادر بن ابي الوفا مصري**, **شيخ محي**, author of the "*Jawāhir-ul-Maziya fī Ṭabaqāt-*

*il-Hanafiya*, a biographical dictionary giving an account of the Hanafi lawyers, arranged in alphabetical order. He died in 1373 A. D., 775 A. H.

'**Abdul-Kadir Badaoni (Shaikh)**, **عبد القادر بدهاؤنی**, **شيخ**

was the son of Mulūk Shāh of Badāon and pupil of Shaikh Mubārak of Nāgor. He is the author of a work called "*Muntakhab-ut-Tawārikh*". He was a very learned man, and was frequently employed by the emperor Akbar to make translations into Persian from the Arabic and Sanskrit, as in the case of "*Mu'jam-ul-Buldān*," "*Jāmi'-ur-Rashīdī*", and the "*Rāmāyan*". He also composed a moral and religious work, entitled "*Najāt-ur-Rashīd*," and translated two out of the eighteen Sections of the "*Mahābhārat*," and made an abridgment of the *History of Kashmír* in 1591 A. D., 999 A. H. The year of his death is not known, but he was living in 1596 A. D., 1004 A. H., in which year he completed the *Muntakhab-ut-Tawārikh*. His poetical name was *Kādirī*.

He died at Badāon, in 1004. For a detailed biography *vide* Journal, Asiatic Society, Bengal, 1869, Pt. I, p. 118; and Dowson, V, 477.]

'**Abdul-Kadir Suhrawardi**, **عبد القادر سهروردی**, author of the work called "*Adāb-ul-Murīd*."

'**Abdul-Kadir Bedil (Mirza)**, **میرزا عبد القادر بیدل**, **سوزا**

a celebrated poet, better known by his poetical name of *Bedil* or *Mirzá Bedil*. He was a Tartar of the tribe of *Bīrlās*; in his youth he was employed by prince A'zam Shāh, son of Aurangzīb, but being one day ordered by the prince to write a panegyric in his praise, he resigned the service and never afterwards served any one. He is the author of several works, such as "*Muḥīt A'zam*"; "*Chār 'Unsur*"; "*Inahā-i-Bedil*", also called *Ruḳ'āt-i-Bedil*, and of a *Dīwān* or book of Odes in Persian, containing 20,000 couplets. He died in the commencement of the reign of Muhammad Shāh, on the 24th November 1720 O. S., 4th Safar, 1133 H. He is also the author of a work called "*Nukāt-i-Bedil*," containing the memoirs of Shaikh Junaid, third in descent from the celebrated Shaikh Saḥī, and grandfather of Shāh Ismā'īl Safawī, king of Persia.

*Vide* Sprenger, Catalogue of Oudh MSS., p. 379.]

'**Abdul-Kadir Gilani or Jilani or Jili (Shaikh)**, also called *Pīr-i-Dastgīr* and *Ghaus-ul-A'zam Muhiy-uddin*, a saint, who is said to have performed a number of miracles during his lifetime. He was born in *Gīlān* or *Jīlān* in Persia, in the year 1078 A. D., 471 A. H., and was greatly revered for his learning, his piety, and the sanctity of his manners. He died on the 22nd February 1166 A. D., 17th Rabī II, 561, aged 91 lunar years, and is buried at *Baghdād*, where he held the place of guardian of *Abū-Hanīfa's* tomb. The order of *Dervishes*, called after him the *Kādirīs*, acknowledge him as founder. His tomb is held in high veneration amongst the *Muhammadans*. He is said to have written many books on *Mystical Theology*, amongst which are the "*Futūḥ-ul-Ghaib*", "*Malfūzāt-i-Kādirī*" in Arabic, and a translation of the same in Persian, named "*Malfūzāt-i-Jīlānī*". Another work of his in Arabic on *Jurisprudence* is called *Ghunyat-ut-Ṭālibīn*, and another work on *Sufism* is entitled *Bahjat-ul-Asrār*, and a book of Odes called *Dīwān-i-Ghaus-ul-A'zam*. *Vide* Muhammad Kāsim (Sayyid) and *Abdāls*. Some say that he was born at *Jīl*, a village near *Baghdād*; hence he should be called *Jīlī*.]

'**Abdul-Kadir (Maulana)**, **مولانا عبد القادر دهلوی**, of *Dihlī*, the son of *Maulawī Walī-ullah*. He is the author of an *Urdū* commentary on the *Qurān*, entitled "*Tafsīr Mūziḥ-ul-Qurān*."

'**Abdul-Kadir Naini (Maulana)**, **عبد القادر نائینی**, a poet who was a native of *Nāin* near *Iḡfahān*, and contemporary with *Shaikh Sa'dī*.

'Abdul-Kadir, a resident of Devi, a village in the district of Lakhnau. From the *Jāmi'-ut-Tawārikh* of Raahid-uddin he translated that portion which is called the book of Pátanjali, into easy Persian, at the request of Major Herbert in May 1823. It is a collection of all the sciences, and one of the most valuable works of the sages of Hind. It contains an account of their various sects, and the history of their ancient kings, also the life of Sákya-muni.

'Abdul-Kahir Jurjani (Shaikh), *عبد القاهر جرجاني*, son of 'Abdur-Rahmán, was the author of the book called "*Dalā'il-ul-I'jāz*," and several other works. He died in 1081 A. D., 474 A. H.

'Abdul-Karim, *عبد الكريم*, surnamed Imám-uddin Abul-Kásim, author of the "*Sharh Kabir*" and "*Sharh Şaghír*".

'Abdul-Karim bin-Muhammad al-Hamadani, author of a Persian Commentary on the *Sirájíya* of Sajá-wandí, entitled "*Faráz-ut-Táji Sharh Faráz-is-Sirájí*".

'Abdul-Karim Sindhi (Mulla), *عبد الكريم مندهي*, a native of Sindh who served under Khwája Mahmúd Gáwán in the Dakhin, and was living about the year 1481 A. D., 886 A. H. He is the author of the history of Sultán Mahmúd Bahmaní, entitled "*Tárikh-i-Mahmúd-Sháhi*".

'Abdul-Karim, a native of Dihlí, who accompanied Nádir Sháh to Persia, and wrote a history of that conqueror about the year 1764 A. D., 1168 A. H., entitled "*Bayán-i-Wáki*".

Regarding this work, *vide* Dowson, *Elliot's History of India*, VIII, 124.]

'Abdul-Karim, Mír, of Bukhárá, who died at Constantinople about 1246 H. (1830 A. D.) He is the author of a history of Afghánistán and Turkistán (1740 to 1818 A. D.), translated into French by C. Schefer, Paris, 1876.]

'Abdul-Karim, Munshi, who died about thirty years ago. He is the author of the *Tárikh-i-Ahmad*, a history of Ahmad Sháh Durrání and his successors. The Persian text was lithographed in 1266, and an Urdú translation under the title of *Wáki'at-i-Durrání* was issued at Kánpúr in 1292 H. (1875 A. D.) 'Abdul-Karim also wrote a larger work, entitled *Muḥaraba-i-Kábul o Kandahár*, (1266 H.) which contains the heroic deeds of Akbar Khán, son of Dost Muhammad Khán, and is chiefly based on the Akbar-náma written in verse by Munshi Kásim Ján; and the *Tárikh-i-Panjáb tuhfatan lil-ahbáb*, (A. H. 1266) on the Sikh wars.]

'Abdul-Kuddus Gangohi (Shaikh) *شيخ عبد القدوس*, *نكرومي*, a native of Gangoh, near Dihlí, was a descendant of Abú-Hanifa of Kúfa, and a famous saint of India. He died on the 27th November, 1537 A. D., 23rd Jumáda II, 944 A. H., the chronogram of the year of his death being "*Shaikh-i-ajall*." His grandson Shaikh 'Abdun-Nabí held a high post in the reign of Akbar, but was subsequently imprisoned and murdered.

'Abdullah, *عبد الله بن عبدالمطلب*, the father of Muhammad the Prophet, was a younger son of 'Abdul-Muṭṭalib the son of Háshim. He was remarkable for his beauty, and though a driver of camels, he is said to have possessed such merits, that his hand was solicited in marriage by the fairest and the most virtuous of the women of his tribe. He was so universally admired, that on the night of his nuptials one hundred young females expired in despair. His wife Ámina, though long barren, at last became the mother of Muhammad. 'Abdullah died during the lifetime of his father, eight days (some say eight years) after the birth of his son, and left his widow and infant son in very mean circumstances, his whole substance consisting of only five camels and one female Ethiopian slave. 'Abdul-Muṭṭalib, his father, was therefore obliged to take care of his grandson Muhammad, which he did and at his death enjoined his

eldest son Abú-Tálib to provide for him for the future. 'Abdullah died about the year 571 A. D.

'Abdullah bin-'Alí al-Halabi, was one of the first writers on Shí'a jurisprudence, as he was amongst the earliest compilers of the traditions of that sect. It does not appear that any of his legal compositions are extant.

'Abdullah, *عبدالله بن رواحة*, son of Rawáḥa, was an Arabian poet who signalized himself in arms as well as poetry. He became an associate of Muhammad and was sent with the army, of which Zaid was the chief, against the Greeks, and was killed at Múta in Syria with Zaid and Ja'far the brother of 'Alí, in 629 A. D., 8 H.

'Abdullah son of Zubair, *عبدالله بن زبير*, was the first

Musalmán born at Madína amongst those who were called 'Muhájirín', that is to say, fugitives from Mecca. After the battle of Karbalá in 680 A. D., in which Husain the son of 'Alí was slain, the inhabitants of Mecca and Madína, perceiving that Yazíd did all that lay in his power to suppress the house of 'Alí, made an insurrection against Yazíd, the second khalifa of the house of Umayya, and proclaimed 'Abdullah khalifa in the city of Mecca. The Musalmáns of Syria also, after the death of Yazíd and Mu'áwiya the 2nd, acknowledged him for the space of 128 days, after which time Marwán the son of Hakam was proclaimed khalifa in the city of Damascus. 'Abdullah still remaining in the city of Mecca, was besieged there in 691 A. D., 72 A. H., by Hajjáj, general of the khalifa 'Abdul-Malik. The siege lasted 8 months and 17 days, after which 'Abdullah made a sally upon the enemy, destroyed a great number of them with his own hand, and was at length killed fighting valiantly in 692 A. D., 73 A. H. His head was cut off, and sent to the khalifa 'Abdul-Malik.

'Abdullah, *عبد الله بن مسعود*, son of Mas'úd, companion of Muhammad. He died in 652 A. D., 32 A. H.

'Abdullah, *عبدالله بن عباس*, son of 'Abbás the uncle of Muhammad, was distinguished as a teacher of the sacred book. Before he was ten years of age, he is said to have received inspiration from the angel Gabriel. He was born in 619 A. D., three years before the Hijra (622), and was considered the ablest interpreter of the Qurán then in existence. He was appointed governor of Basra by the khalifa 'Alí, and remained there for some time. He then returned to Hijáz, and died at Tá'yif, a town lying 60 miles eastward of Mecca, in 687 A. D., 68 A. H., aged 70 years. His mother Umm-ul-Faḥl was the sister of Maimúna, one of the wives of Muhammad.

'Abdullah, *عبد الله بن عمر*, son of 'Umar the second khalifa after Muhammad, was one of the most learned Arabians amongst the contemporaries of Muhammad. He died in 692 A. D., 73 A. H. He is famous for his liberality.

'Abdullah, *عبد الله بن يزيد*, son of Yazíd, was celebrated as a lawyer in the 7th century. He was the disciple of Abú-Huraira and Abú-'Abbás, companions of Muhammad, and lived till the hundredth year of the Hijra, or 718 A. D., 100 A. H.

'Abdullah, *عبد الله بن علي*, the son of 'Alí, son of 'Abdullah, son of 'Abbás, the uncle of Muhammad, was the uncle of the first two khalifas of the Abbasides, *viz.*, Abul-'Abbás al-Saffáh and Al-Mansúr, under whom he served as general against the khalifa Marwán, and having vanquished that prince, proclaimed his nephew Al-Saffáh. He was guilty of horrible cruelties on the family of the Ommaides. When his eldest nephew died, his brother Al-Mansúr took upon him the government, which displeased 'Abdullah so much, that he raised an army against him, but was defeated and afterwards perfidiously murdered in 754 A. D., 137 A. H.



- 'Abdullah, عبد الله بن راوند, the son of Ráwand, was the founder of an impious sect, who were called after him the Ráwandites, during the Khiláfat of Al-Manḡūr the Abba-side, about the year 776 A. D.
- 'Abdullah, عبدالله, the son of Shams-uddīn, author of the marginal notes on the "Talwih," entitled "Háshiya bar Talwih," a work on jurisprudence.
- 'Abdullah, عبد الله بن طاهر, the son of Táhír, the general of Al-Mámún. He succeeded his brother Talḡa in the government of Khurásán about the year 828 A. D., 213 A. H., reigned 17 years, and died in 844 A. D., 230 A. H. He was succeeded by his son Táhír II.
- 'Abdullah Abu-Muslim, عبد الله ابو مسلم, author of the Commentary on the Kurán, called "Sahih Muslim." He was born in 817 A. D., 202 H., and died in the year 876 A. D., 261 H. He is called by some writers Abul-Husain Muslim bin-al-Hajjáj bin-Muslim al-Kushairi, and by others Muslim bin-Hajjáj Nishápúri, which see.
- 'Abdullah, عبد الله بن طيب السرخسي, the son of Tāyīb al-Sarakhsí, preceptor to the Khalífa Mu'tazid Billah, by whom he was put to death A. D. 899, 286 A. H. He is the author of the "Baḡr-ul-Manṭiq," and Isághújí (a commentary on the Isagoge of Porphyras).
- 'Abdullah, عبد الله بن عدى, the son of 'Adiy, author of the Kitáb Kámil. He died in 975 A. D., 365 A. H.
- 'Abdullah, author of a collection of Letters, entitled Inshá-i-'Abdullah.
- 'Abdullah, عبد الله بن مسلم بن قتيبة, the son of Muslim, the son of Qutaiba, was the author of the work called "Kitáb-ul-ma'árif," and several other works. He died in 889 A. D., 276 A. H.
- 'Abdullah, عبدالله, author of the Persian work on jurisprudence, called "Aḡkám us-Salát."
- 'Abdullah, عبد الله كلبركي, of Kulbarga, author of a work called "Fars-náma," written in 1407, A. D.
- 'Abdullah Ansari (Khwaja), عبد الله انصاري, surnamed Shaikh Abú Ismá'íl, the son of Abú-Mansúr, the son of Abú-Ayyúb. He was born at Hirát in Máy, 1006 A. D., Sha'bán, 396 A. H., and is the founder of the sect called Ansáris in Hirát and Khurásán. He died on the 2nd July, 1088 A. D., 9th Rabí I., 481 A. H., aged 84 lunar years, and is buried at Hirát in a place called Gázurgáh. 'Abdullah was struck with stones by the boys when he was doing penance, and expired.
- 'Abdullah bin-'Alí bin-'Abu-Shu'ba al-Halabi, عبد الله بن علي بن ابو شعبه الحلبى. One of the earliest writers both on the Hadís and Law of the Imámiya sect. His grandfather, Abú-Shu'ba, is related to have collected traditions in the time of the Imáms Hasan and Husain. 'Abdullah wrote down these traditions, and presented his work, when completed, to the Imám Ja'far Sádiq, by whom it is said to have been verified and corrected.
- 'Abdullah bin-'Alí, author of the work called "Sírak ul-Hindí," which he paraphrased from the Persian into the Arabic, for it had been originally translated from Sanskrit into the Persian.
- 'Abdullah Ahrar, عبد الله احرار, author of the "Malfú-zát-i-Khwája 'Abdullah," containing the doctrines of the Naḡhbandis, and of the "Anís-us-Salíkin."
- 'Abdullah, عبد الله بن سالم, the son of Salám, author of the questions which Muhammad was asked on the subject

of his prophecy. He is also the author of a work, called "Aḡmat-ul-Manḡúl." Another work, called "Hazár Masá'il," is ascribed to him.

- 'Abdullah, عبد الله بن محمد, son of Muhammad, surnamed Kalánisi, an Arabian author. He died in 1121 A. D., 515 A. H.
- 'Abdullah bin-Fazl-ullah, of Shíráz, author of the "Tárikh-i-Wassá'f."
- The first four volumes of this work, which may be looked upon as a continuation of the 'Jahán-kushá', go as far as Sha'bán, 690, (March, 1300). Subsequently, the author added a fifth volume which relates the events down to the year 728 (1328 A. D.); vide Dowson, Elliot's History of India, III, 24.]
- 'ABDULLAH is also the name of the author of the *Tárikh-i-Dáúdí*, an Afghán History, written during the reign of Jahángir; vide Dowson, IV, 434.]
- 'Abdullah, عبد الله ابن اليافعي شافعي, the son of 'al-Yáfi'í Sháfi'í, author of the Arabic work called "Raḡzat-ur-Rayáḡin," containing a detailed account of the lives of Muhammad, the twelve Imáms, and of all the saints of Arabia, Persia, and Hindústán.
- 'Abdullah Shattari (Shaikh), عبد الله شطاري, a descendant of Shaikh Shiháb-uddín Suhrawardí. He came from Persia to India, and died in Málwá, A. D. 1406, 809 H., and is buried there.
- Regarding the Shattáris vide Journal, Asiatic Society, Bengal, 1874, Pt. I, p. 216.]
- 'Abdullah Hatifi, *vide* Hátiff.
- 'Abdullah Khan Uzbek, عبد الله خان ازبک, was a renowned officer in the time of Akbar. He was made governor of Mandú (Málwá) in 1562 A. D., and afterwards rebelled against the king, but was defeated and compelled to leave the country.
- For further notes *vide* Kín Translation I, p. 320.]
- 'Abdullah Khan, عبد الله خان ازبک, chief of the Uzbaks, was the son of Sikandar Khán, the son of Jáni Beg Khán, a descendant of Jújí Khán, son of Chingiz Khán. After the death of his father (during whose life he had several battles with him), he ascended the throne of Samarkand and Bukhárá in 1582 A. D., 990 A. H., invaded Khurásán and took Hirát after a siege of nine months in 1585 A. D., 993 A. H. Its governor 'Alí Kūlf Khán with several other chiefs were put to death, and the city was plundered. He was contemporary with Sháh 'Abbás of Persia and Akbar Sháh, and died after a reign of 15 years, aged 66, on the 12th February 1597 A. D., 5th Rajab 1005 A. H. The chronogram of the year of his death is "kiyámat káyim shud." He was succeeded by his son 'Abdul-Múmin Khán.
- 'Abdullah Khan Firuz-Jang, عبد الله خان فيروز جنگ, a descendant of Khwája 'Abdullah Ahrár. He came to India in the latter end of the reign of the emperor Akbar, was raised to the rank of 6000 by the emperor Jahángir, and died in the time of Sháh Jahán, A. D. 1644, 17th Shawwál 1054, aged nearly 70 years.
- 'Abdullah Khan (Sayyid), سيد عبد الله خان, styled Kuṭbul-Mulk, was governor of Alláhábád from the time of Bahádur Sháh, emperor of Dihlí, and his younger brother Sayyid Husain 'Alí Khán, that of Bihár. These brothers sprung from a numerous and respected family of the descendants of the prophet, who were settled in the town of Bárha, and in consequence of this origin, they are best known in India by the name of Sádát, or Sayyids, of Bárha. Farrukh-siyar, who by the aid of these two brothers had ascended the throne of Dihlí, on his accession in January 1713 A. D., 1126 A. H., made the former his prime-

minister, with the title of *Kuṭb-ul-Mulk*, and appointed the latter *Amīr-ul-Umará*. Husain 'Alī Khán was assassinated by Mír Haidar Khán at the instigation of the emperor Muhammad Sháh on the 18th September 1720 O. S., 27th *Zil-ka'da* 1132, and his brother 'Abdullah Khán, who made some resistance, was defeated and taken prisoner on the 4th November following, 14th *Muharram* 1133, and died in confinement after three years on the 19th September 1723 O. S., 30th *Zil-hijja* 1135. The remains of Husain 'Alī Khán were transferred to Ajmir for burial. His brother 'Abdullah was buried at Dihilí.

Regarding the Sayyids of Bárha, *vide* *Kín Translation*, I, p. 390; and for 'Abdullah *Kuṭb-ul-Mulk*, *vide* *Dowson*, VII, 447ff.]

'Abdullah Kutb-Shah, *عبدالله قطب‌شاه*, the sixth Sultán

of the *Kuṭb-Sháhí* dynasty of Golkonda in Haidarábád, Dakhin. He succeeded Muhammad *Kuṭb Sháh*, and reigned many years under the protection of the emperor Sháh Jahán, to whom he acknowledged himself tributary, and paid an annual sum; but in the year 1656 A. D., 1066 A. H., he displeased that monarch, and brought upon himself much trouble. The emperor had commanded him to permit his prime-minister Mír Muhammad Sa'id and his son Muhammad Amín to repair with their effects to court. *Kuṭb-Sháh* disobeyed the mandate, and confining Muhammad Amín, then at Haidarábád, seized part of his wealth. The prince Aurangzib, then governor of the imperial territories in the Dakhin, enraged at this conduct, marched to Haidarábád, which he took and plundered. 'Abdullah was obliged to purchase pardon for a contribution of a crore of Rupees, and the gift of his daughter in marriage to the son of his enemy, the prince Sultán Muhammad. From this time 'Abdullah, during the remainder of his life, was in fact a vassal of the empire. 'Abdullah *Kuṭb-Sháh* died in June 1674 A. D., Rab' I 1085 H., and was succeeded by his son-in-law Abul-Hasan.

'Abdullah Mansur, *عبدالله منصور*, author of the *Tarjami-i-Tabakát-i-Súfiya*, containing the lives of the most celebrated Súfis and Shaikhs.

'Abdullah Mirza, *عبدالله میرزا*, was the son of Ibráhím

Mirzá, the son of Sháhrukh Mirzá, and great-grandson of Amír Timur. Upon his father's death (about the year 1443 A. D.), he became possessed of the sovereignty of Fára, or Persia; but four years after, he was dispossessed by one of his cousins-german, named Mirzá Abú-Sa'id, and was obliged to fly to his uncle Mirzá Ulugh Beg, who then reigned in Transoxiana, and who gave him his daughter in marriage. Some time after, Ulugh Beg having been defeated in a battle against his son Mirzá 'Abdul-Latif, and afterwards put to death by him in October 1449 A. D., Ramazán 853 A. H., and the latter not enjoying the success of his parricide above six months, 'Abdullah, as son-in-law to Ulugh Beg, took possession of his dominions: but Mirzá Abú-Sa'id, his cousin-german, declared war against him, and defeated him in a pitched battle, in which he perished. This event took place in the year 1451 A. D., 855 A. H.

'Abdullah (Mauláná), *عبدالله مولانا*, son of Iahdád. He is the author of *Sharḥ Mizán-il-Mantiq* and several other works. He was a native of Dihilí, flourished in the reign of Sultán Sikandar, and died in 1516 A. D., 922 H.

'Abdullah, Mauláná of Sultánpúr, a learned bigoted Sunní at Akbar's Court. He had the title of 'Makhdúm-ul-Mulk.' He played a prominent part in the religious discussions which led Akbar to renounce Islám. He died, or was poisoned, in 990 H. *Vide* *Kín Translation*, p. 644, and p. vii (of Abul-Fazl's Biography).]

'Abdullah Tamimi, *عبدالله تميمي*, author of the Arabic work called "*Rauzat-ul-Abrár*," which contains the

history of Muḥammad, and Memoirs of many of his companions.

'Abdullah Tirmizi (Mír), *عبدالله ترمذی*, was an elegant

poet and wrote an excellent *Nasta'liq* hand, for which he received from the emperor Jahángir the poetical name of Wasfi, or praiseworthy, and the title of *Mushkín-Kalam*, that is to say, out of whose pen flowed musk. He is the author of several poems. His death happened in the year 1626 A. D., 1035 A. H. His tomb stands at a place in Ágra, called *Naglá Jawáhir*.

For the inscription on his tomb, and his son Muhammad Sáliḥ Kashfí, *vide* *Proceedings*, Asiatic Society Bengal, 1874, p. 162.]

'Abdul-Latif, *عبد اللطيف*, a celebrated physician, born at

Baghdád A. D. 1261, 660 A. H. To the acquirement of medical knowledge he applied himself with diligence; and it was chiefly with this view that, in his 28th year, he left Baghdád in order to visit other countries. Having spent a year in Mausil, he removed to Damascus in Syria and thence to Egypt, where the people of the highest rank continued to vie with each other in cultivating his friendship. He afterwards travelled to Aleppo, and resided several years in Greece. Of 150 treatises which he composed on various subjects, only one, entitled "*Historiæ Ægypti Compendium*," has survived the ravages of time. He died suddenly at Baghdád in his 65th year.

'Abdul-Latif, *عبد اللطيف*, a great-grandson of Amír Ti-

mur. In October 1449 A. D., he defeated his father Mirzá Ulugh Beg in an action near Samarqand, took him prisoner and put him to death. He did not long enjoy his success, for he had scarcely reigned six months, when he was murdered by his own soldiers on the 9th May 1450, 26th Rab' I, 854 A. H. His head was separated from his body and sent to Hirát, where it was placed on the gate of the college built by his father.

'Abdul-Latif, *عبد اللطيف*, a native of Kazwín, and author

of the work entitled "*Lubb-ut-Tawárikh*," a history of Persia, written in the middle of the 16th century.

'Abdul-Latif (Mulla), *عبد اللطيف*, Mulla, of Sultánpúr, was

the tutor of the prince Aurangzib. In the last years of his life he became blind, received from the emperor Sháh Jahán a few villages free of rent for his support, and died in the year 1632 A. D., 1042 A. H.

'Abdul-Latif, author of a collection of Letters called "*Inshá-i-'Abdul-Latif*."

'Abdul-Latif, *عبد اللطيف*, author of the work called

*Latáif-i-Ma'nawí*, a commentary on the difficult passages of the *Maghawí* of Mauláná Rúm, written in 1640 A. D. He also is the author of a Dictionary, called "*Latáif-ul-Lughát*."

Regarding the author *vide* *Journal*, Asiatic Society, for 1868, p. 32.]

'Abdul-Maal, *عبدالمعال*, author of a system of Geography,

written in the Persian Language, and entitled "*Masháhat-ul-Arz*," or the survey of the earth.

'Abdul-Majid Khan, *عبدالمجيد خان*, the Turkish emperor of

Constantinople, was born on the 23rd April, 1823, and succeeded his father Mahmúd II, on the 2nd July, 1839, A. D., 1277 A. H. He died on the 25th June, 1861, aged 39 years, and was succeeded by his brother 'Abdul-'Azíz.

'Abdul-Majid Khan, *عبدالمجيد خان*, entitled Majd-ud-

daula, a nobleman who was promoted by Ahmad Sháh of Dihilí to the rank of 3rd Bakhshigari or paymastership, in 1748 A. D., 1161 A. H. He died in the year 1752 A. D., 1165 A. H.

'Abdul-Majid (Shaikh), شيخ عبد المجيد, a learned man who flourished in the time of Sháh Jahán, and wrote a history of that emperor entitled Sháh Jahán-náma.

This seems to be a mistake for 'Abdul-Hamid.]

'Abdul-Malik, عبد الملك بن مروان, the son of Marwán I, was the 5th Khalifa of the house of Umayya (Omniaides). He succeeded his father at Damascus, on the 13th April, 685 A. D., 3rd Ramazán, 65 A. H., surpassed his predecessors in military exploits, and extended his power as far as Spain in the west, and India in the east. He was so generous as not to take a church from the Christians, which they had refused to grant him when he requested it. He was called Abul-Zubáb or "father of flies," because his breath was so offensive, that it killed the very flies that settled on his lips. He reigned upwards of 21 lunar years and died in October, 705 A. D., Shawwál, 86 A. H. He was succeeded by Walíd I, the eldest of his sixteen sons, who greatly extended the Moslem dominions.

'Abdul-Malik, عبد الملك بن صالح, the son of Sálîh, the son of 'Abdullah, the son of 'Abbás, was related in blood to the prophet Muhammad; was invested by Hárún-ur-Rashíd, the Khalifa of Baghdád, with the government of Egypt, in which he continued till about the year 794 A. D., 178 A. H., when Hárún, suspecting that he was engaged in some cabals, in order to obtain the empire, threw him into prison, where he remained till Hárún's death. His son released him, and invested him with the government of Syria, A. D. 809, 193 A. H.

'Abdul-Malik, عبد الملك ابن ظهر, the son of Zühr, an eminent Arabian physician, commonly called by Europeans Avenzoar, a corruption of Ibn-Zühr. His full name is Abú-Marwán 'Abdul-Malik ibn-Zühr. He flourished about the end of the 11th or the beginning of the 12th century. He was of noble descent, and born at Sevilla, the capital of Andalusia, where he exercised his profession with great reputation. His grandfather and father were both physicians. It is said that he lived to the age of 135; that he began to practice at 40 or, as others say, at 20; and had the advantage of a longer experience than almost any one ever had, for he enjoyed perfect health to his last hour. He left a son, also known by the name of Ibn-Zühr, who followed his father's profession, was in great favour with Al-Mansúr, emperor of Morocco, and wrote several treatises on physic. Avenzoar wrote a book, entitled "Tayassur fil-mudáwat wat-tadbir", which is much esteemed. This work was translated into Hebrew in 1280 A. D., and thence into Latin by Paravicinus, whose version has had several editions. The author added a supplement to it, under the title of Jámi', or Collection. He also wrote a treatise "Fil-adwiyat wal-aghziyat", i. e., of medicines and food, wherein he treats of their qualities. Ibn-Zühr was contemporary with Ibn-Rashíd (Averroes), who more than once gives him a very high and deserved encomium, calling him admirable, glorious, the treasure of all knowledge, and the most supreme in medicine from the time of Galen to his own.

'Abdul-Malik, عبد الملك, king of Fez and Morocco, was dethroned by his nephew Muhammad, but he afterwards defeated Sebastian king of Portugal, who had landed in Africa to support the usurper. The two African monarchs and Sebastian fell on the field, 1578 A. D. (986 A. H.)

'Abdul-Malik (Khawja), a native of Samarkand who held the office of Shaikh-ul-Islám in that city in the reign of Amír Timur.

'Abdul-Malik Samani I, عبد الملك ساماني, a king of the house of Sámán, and son of Amír Núh I, whom he succeeded in 954 A. D. (343 A. H.). He reigned in Khurásán and Máwarán-nahr seven and a half years, and was killed by a fall from his horse while playing at ball in 961 A. D. (350 A. H.) He was succeeded by his brother Amír Mansúr I.

'Abdul-Malik Samani II, عبد الملك ساماني, an Amír

of the house of Sámán, was elevated to the throne of Khurásán, after his brother Amír Mansúr II, in 998 A. D. (388 A. H.). He was the last Amír, or king, of the race of the Samanides. He reigned only a few months, and was defeated in battle against Sultán Mahmúd of Ghazni in 999 A. D., who took possession of his country. 'Abdul-Malik was shortly after murdered.

'Abdul-Manaf, عبد المناف, or 'Abd-Manáf, (i. e. slave of the idol Manáf) the great-great-grandfather of Muhammad, was the son of Kusayy, who aggrandized the tribe of the Kuraish by purchasing the keys of the Ka'ba from Abú-Ghassán, a weak and silly man, for a bottle of wine. Kusayy was succeeded by his second son 'Abdul-Manáf, to whom the prophetic light, which is said to have manifested itself in his face, gave the right of primogeniture. After his death, his son Háshim, the father of 'Abdul-Muttalib, succeeded.

'ABD-MANAF is also the name of a son of the Prophet, who died in infancy.]

'Abdul-Mannan (Mir), مير عبد المنان, son of Mir

Nu'mán Khán, son of Khwája 'Abdur-Rahím Khán of Andiján. He served under the celebrated Nizám-ul-Mulk Asaf-Jáh in the Dakhin for several years, was an excellent poet, and is known under the poetical name of 'Ibrat.

'Abdul-Mumin, عبد المومن, a man of obscure origin and son of a potter, who seized the crown of Morocco after destroying the royal family. He extended his dominions by the conquest of Tunis, Fez, and Tremesen. He meditated the invasion of Spain, when death stopped his career in 1156 A. D. His son Yúsuf who succeeded him, carried his ambitious views into effect.

'Abdul-Mumin Khan, عبد المومن خان, the son of 'Abdullah Khán, chief of the Uzbaks, was raised to the throne after the death of his father at Samarkand in the year 1597 A. D., 1005 A. H. He took Mashhad and put the inhabitants to the sword. He was soon after assassinated by his own officers in 1698 A. D., 1006 A. H.; the chronogram of his death being contained in the words "Badbakht-i-sar-burída." After his death, Din Muhammad Khán, the son of 'Abdullah Khán's sister, was placed on the throne; but he fell shortly after, in a battle fought at Hirát, against Sháh 'Abbás, king of Persia.

'Abdul-Muttalib, عبد المطلب, the grandfather of Muhammad, the son of Háshim of the tribe of Kuraish. He is said to have been extremely affable and easy of access, as well as just and generous. The well which God shewed Hagar the mother of Ishmael in the wilderness, is said to have been miraculously discovered to 'Abdul-Muttalib, about five hundred years after it had been filled up by 'Amr, prince of the Jorhomites. The well is called Zamzam by the Arabs and is on the east side of the Ka'ba, covered with a small building and cupola. Its water is highly revered, being not only received with particular devotion by the pilgrims, but also sent in bottles as a great rarity to most parts of the Muhammadan dominions. 'Abdul-Muttalib had ten sons, whose names are as follows: Abú-Tálib, the father of 'Alí; 'Abbás, the ancestor of the Abbasides who reigned at Baghdád; Hámza; Hárís; Abú-Lahab; 'Abdullah the father of Muhammad; Al-Makawwam; Zubair; Zirár; Kusam. His younger son 'Abdullah, the father of Muhammad, dying eight days after the birth of his son, 'Abdul-Muttalib was obliged to take care of his grandson Muhammad, which he not only did during his life, but at his death enjoined his eldest son Abú-Tálib to provide for him for the future. 'Abdul-Muttalib died about the year 579 A. D., at which time Muhammad was about eight years old.

'Abdul-Nabi (Shaikh), شيخ عبد النبي, son of Shaikh

Ahmad, and grandson of Shaikh 'Abdul-Ḳuddús of Gan-

goh. He was the tutor of the emperor Akbar, and was honored with the dignity of Sadr-us-Sudúr. No Sadr during any former reign had so much favor. The king was for some time so intimate and unceremonious with him, that he would rise to adjust the Shaikh's slippers when he took his leave. At last, through the enmity of Mauláná 'Abdullah Makhdúm-ul-Mulk (*vide* p. 6) and others, he fell in the king's estimation, and began to be treated very differently. He was banished to Mecca, and after his return was murdered in the year 1583 A. D. (991 A. H.)

*Vide* Kín Translation I, 546, 538, and p. xiii (Abul-Fazl's Biography); also Proc. Asiatic Society, Bengal, January, 1876.]

'Abdul-Nabi Khan, served under Aurangzib, and built the large Mosque at Mathurá; *vide* Proc. As. Socy. Bengal, 1873, p. 12.]

'Abdul-Rahim bin-Ahmad Sur, **الرحيم بن احمد سور**, author of the Persian Dictionary 'Kashf-ul-Lughát.' *Vide* Journal, As. Society, Bengal, for 1868, p. 9.]

'Abdul-Rahim Khan, **عبد الرحيم خان خانان**, Khán-Khánán, commonly called Khán Mirzá, was the son of Bairám Khán, the first prime-minister of the emperor Akbar. He was born on the 17th December 1556 A. D. (14th Safar 964 H.) and was only four years old when his father was assassinated. When of age, he received the appointment of his father with the same title of Khánkhánán and the government of Gujrát in 1585 A. D. (993 H.) His daughter Jání Begam was married to prince Dányál in the year 1599 A. D. (1007 H.) He translated the "Wáki'át-i-Bábari" (Memoirs of the emperor Bábar) from Turkí into Persian. After Akbar's death, he served under Jahángír for 21 years, and died a few months before that emperor, shortly after the suppression of Mahábat Khán's rebellion, in the year 1627 A. D. (1036 A. H.), aged 72 lunar years, and lies buried at Dihlí near the Dargáh of Shaikh Nízám-uddín Auliyá, where his tomb is to be seen to this day. His poetical name was Rahím.

For a detailed biography *vide* Kín Translation I, 334.]

'Abdul-Rahim, **عبد الرحيم**, one of the principal nobles who joined Prince Khusrau in his rebellion against his father Jahángír in 1606 A. D. He was taken prisoner with the prince and brought to the emperor at Láhor; by whose order he was sewn up in the raw hide of an ass, kept constantly moist with water, in which miserable condition he remained for twenty-four hours. He was afterwards pardoned; *vide* Kín Translation I, 455.

'Abdul-Rahim Khan, **خواجہ عبد الرحيم خان**, Khwájá, the son of Abul-Kásim. He was a native of Andiján in Farghána, came to India in the reign of the emperor Sháh Jahán, and served under Aurangzib for several years. He died in 1692 A. D. (1103 A. H.)

'Abdul-Rahman, **عبد الرحمن ابن ملجم**, the son of Muljim, the murderer of 'Alí, son-in-law of Muhammad. He was killed by Hasan, son of 'Alí, in January 661 A. D. (Ramazán, 40 A. H.)

No Shí'a would now-a-days call his son 'Abd-urrahmán, just as no Muhammadan would call his son Yazíd.]

'Abdul-Rahman, **عبد الرحمن ابن ابوبكر**, the son of Abú-Bakr, first Khalífa after Muhammad, and brother to 'Ayisha, the favorite wife of the prophet. He died in the same year that his sister died, *i. e.*, in 678 A. D., 58 A. H.

'Abdul-Rahman, **عبد الرحمن بن محمد حنيف**, son of Muhammad Haníf son of 'Alí. He raised a formidable power against Hajjáj, the governor of Arabia, defeated him in several battles, and at last, rather than fall into his hands, threw himself from a house and died, 701 A. D., 82 A. H.

'Abdul-Rahman, a popular Afghán poet of Pesháwar. His verses are written with fiery energy, which has made them popular amongst a martial people, and yet with natural simplicity which is charming to the lover of poetry. Not far from the city is his grave, situated on the road to Hazárhána, the poet's native village.

'Abdul-Rahman, **عبد الرحمن**, a Saracen general of the Khalífa Hishám, (called by some of our authors Abderames) who penetrated into Aquitain and Poitou, and was at last defeated and slain by Charles Martel near Poitiers, in 732 A. D., 114 A. H.

'Abdul-Rahman Mustafa, **عبد الرحمن مصطفى**, who in Watkin's Biographical Dictionary is called Babacauschi, was mufti of the city of Caffa, in Tauris. He wrote a book called 'The Friend of Princes'. He died in A. D. 1381, 783 A. H.

'Abdul-Rahman, **عبد الرحمن**, also called by old writers Abderames, a descendant of the Khalífas of the house of Umayya. He was invited to come to Spain, in 756 A. D., 139 A. H., by the Saracens who had revolted; and after he had conquered the whole kingdom, he assumed the title of king of Cordova. He was the founder of the Ommaides of Spain, who reigned above two hundred and fifty years, from the Atlantic to the Pyrenees. He died in 790 A. D., 174 A. H., after reigning 32 years.

'Abdul-Rahman Ichi, **عبد الرحمن ايجي**, or Ijji, the father of 'Kázi 'Azd-uddín of Shíráz, a learned man and native of Ich, a town situated 40 farsakhs from Shíráz.

'Abdul-Rahman, **عبد الرحمن**, called by us Abderames, a petty prince in the kingdom of Morocco, who murdered 'Imád-uddín, his predecessor and nephew, and was himself after a long reign assassinated by a chieftain whose death he meditated, 1505 A. D., 911 A. H.

'Abdul-Rahman, the Sultán of Fez and Morocco, born 1778, was rightful heir to the throne when his father died; but was supplanted by his uncle, after whose death he ascended the throne in 1823. His eldest son Sídí Muhammad (born 1803) is heir to the throne.

'Abdul-Rahman Khan, **عبد الرحمن خان**, Nawáb of Jhajjar, who on account of his rebellion during the mutiny of the native troops in 1857 A. D., 1274 A. H., was found guilty and executed at Dihlí before the Kotwálí on the 23rd December of the same year. He was a descendant of Najábat 'Alí Khán, to whom in 1806, when Sir G. Barlow was Governor-General of India, were granted the large territorial possessions held by the late Nawáb, yielding a yearly revenue of 12½ lacs, and consisting of Jhajjar, Badli, Karaund with its fort, Nárnaul, &c. In addition to these, expressly for the purpose of keeping up 400 horse-men, the territory of Badwán and Dadrí was granted. Up to May 1857, he had always been looked upon as a staunch friend of the British Government; but when the rebellion burst forth, he forgot all his obligations to the British, and sided with the rebels.

'Abdul-Rahman Khan, **عبد الرحمن خان**, Sadr-us-Sudúr of Kánhpúr, a rebel and a staunch supporter of Náná Sháh, when that ruffian commenced his career. He was hanged at Kánhpúr, in June 1858, 1274 A. H.

'Abdul-Rahman Sulámi (Shaikh), author of the "Tabakát Súfiya", a work on Sufism. He died in 1021 A. D., 412 A. H. He is also called Abú-'Abdur-rahmán.

'Abdul-Rahman, son of 'Abdul-'Azíz Naqshbandí, the father-in-law of Sulaimán Shikoh, who married his daughter in A. H. 1062, the 26th year of Sháh Jahán.

'Abdul-Rahman Chishti, عبد الرحمن چشتی, author of the *Mir-át-i-Mas'údi*, which contains the legendary history of Sálár Mas'úd Gházi, buried at Bahraich in Audh. 'Abur-rahmán died during the reign of Aurangzib in 1094 H. For extract translations *vide* Dowson, Elliot's History of India, II, 513. An Urdú translation of the *Mir-át-i-Mas'údi* was lithographed at Kánhpur, 1287 H., under the title of 'Ghazá-náma-i-Mas'úd.')

'Abdul-Rashid, عبد الرشید, was the son of Sulṭán Mas'úd

of Ghazni. He began to reign, after deposing and confining his brother 'Alí in 1052 A. D., 443 H. He had reigned but one year, when Tughril, one of his nobles, assassinated him and mounted the throne of Ghazni. Tughril reigned only forty days, and was murdered on the Persian New Year's day in March 1053 A. D., 444 A. H., when Farrukh-zád, a brother of 'Abdur-Rashid, succeeded him.

'Abdul-Rashid (Mír), میر عبد الرشید, son of 'Abdul-Gha-

fír-ul-Husainí. He lived in the time of the emperor Sháh Jahán, and wrote chronograms on his accession to the throne of Dihlí in 1628 A. D., 1037 A. H. He is the author of the Persian Dictionary called "Farhang-i-Rashidí", also of the "Muntakhab-ul-Lughát", a very useful Arabic Dictionary, with Persian explanations, dedicated to the emperor Sháh Jahán. Another work of his is called "Risála-i-Mu'arrabát."

The Farhang-i-Rashidí, which was written in 1064 (A. D. 1663), is the first critical dictionary of the Persian language, and has been printed by the Asiatic Society of Bengal; *vide* Journal, Asiatic Society, Bengal, 1868, p. 20.]

'Abdul-Rashid Khan, عبد الرشید خان, son of Sulṭán Abú-Sa'id Khán, king of Káshghar. He was the contemporary of Humáyún, the emperor of Dihlí. Mírzá Haidar, author of the *Tárikh-i-Rashidí*, dedicated his work to him.

*Vide* Dowson, Elliot's History of India, V, 127; and Kín Translation I, 460.]

'Abdul-Razzak, عبد الرزاق, a chief of the Sarbadáls of Sabzwár. He was at first employed by Sulṭán Abú-Sa'id Khán as a Yasáwal, or mace-bearer, but after his death, when confusion took place, he possessed himself of Khurásán in 1336 A. D., 737 A. H., and was slain, after one year and two months, by his brother Wajih-uddín Mas'úd in September 1337, Šafar 738 A. H. Mas'úd reigned seven years, and was deposed by his brother Shams-uddín, who after a reign of four years and nine months was slain at Sabzwár by Haidar Kassáb. After him Amír Yahya Kirátí made himself master of Khurásán, and gave the command of his troops to Haidar Kassáb. In the month of December 1353 A. D., 754 A. H., Yahya slew Tughán Timur, a descendant of the Mughul kings, in battle, and was himself slain by his nobles, after he had reigned four years and eight months. After him they raised Khwája Lutf-ullah, the son of Khwája Mas'úd, to the masnad. He was slain after a short time by Hasan Dámghání, who reigned four years and four months, when Khwája 'Alí Muayyad slew him, and reigned eighteen years in Khurásán, after which he made over his country to Amír Timur who passed Khurásán in 1380 A. D., 782 A. H. 'Alí Muayyad was killed in a battle in the year 1386, 788 A. H., and with him terminated the power of the Sarbadáls.

'Abdul-Razzak, Kamál-uddín, son of Jalál-uddín Is-hák, born at Hirát on the 12th Sha'bán, 816 (6th November, 1413). He is the author of the historical work entitled '*Maftá-us-sa'dáin*. He died in 867 (A. D. 1482); *vide* below *sub* Kamál, and Dowson, IV, 90.]

'Abdul-Razzak, عبد الرزاق, the son of Mírzá Ulugh Beg, the emperor Bábar's uncle. He was killed by the command of that monarch, before his invasion of India, for raising disturbances at Kábul, about 1609 A. D., 916 A. H.

'Abdul-Razzak (Mulla), ملا عبد الرزاق, of Láhiján, author of the "Gauhar-i-Murád," a dissertation on the creation of the world and the pre-eminence then given by God to man, dedicated to Sháh 'Abbás II of Persia. He lived about the year 1660 A. D., 1072 H. His poetical name is Fayyáz.

'Abdul-Salam, عبد السلام بن محمد, son of Muhammad, a celebrated learned man, and author of the "Tafsír Kabír," a commentary on the Qurán. He died in the year 1095 A. D., 488 A. H.

'Abdul-Salam, قاضي عبد السلام بداوني, (Kázi) of Badáon, son of 'Atá-ul-Hakq. He is the author of the commentary called "Tafsír Zád-ul-Akhirat" in Urdú, consisting of 200,000 verses, which he completed about the year 1828 A. D., 1244 H., as the name of the work shews.

'Abdul-Salam, عبد السلام, a famous philosopher and physician, who died at Damascus in 1443 A. D., 847 H.

'Abdul-Salam, ملا عبد السلام, (Mullá) of Láhor, a pupil of Amír Fath-ullah Shirází. He died in the year 1628 A. D., 1037 A. H.

*Vide* Kín Translation I, 545.]

'Abdul-Salam, ملا عبد السلام, (Mullá) of Dihlí, was the pupil of Mullá 'Abdus-Salám of Láhor. He wrote the *Sharh*, or marginal notes, on the commentaries called "Tahzib", "Manár" &c., and is also the author of the work on Sufism in Arabic, called "Hall-ur-Rumúz."

'Abdul-Samad, عبد الصمد, uncle of the two first Khalífás of the house of 'Abbás, died at a great age during the khiláfat of Hárún-ur-Rashid in the year 801 A. D., 185 A. H. It is said of him that he never lost a tooth, for both the upper and lower jaws were each of one single piece.

'Abdul Samad, Khwája, خواجه عبد الصمد, a noble of Akbar's court, also well-known as calligrapher. He was the father of Sharíf, Amír-ul-Umará under Jahángír (*vide* Kín Translation, I, pp. 495, 517), and had the title of *Shírín-Kalam*, or sweet-pen.]

'Abdul-Samad, عبد الصمد, nephew of Shaikh Abul-Fazl, Secretary to the emperor Akbar. He is the compiler of the work called "Inshá-i-Abul-Fazl," which he collected and published in the year 1606 A. D., 1015 H.

'Abdul-Samad Khan, عبد الصمد خان, styled Nawáb Saif-uddaula Bahádur-Jang, was the son of Khwája 'Abdul-Karím, a descendant of Khwája 'Ubaid-ullah Ahrár. The native country of his father was Samarqand, but he was born at Agra. In his childhood, he went with his father to Samarqand, where he completed his studies. In the reign of Aurangzib he returned to India, and was, at his first introduction to the emperor, raised to the rank of 600, and after a short time to that of 1500, with the title of Khán. In the reign of Jahándár Sháh, the rank of 7000 and the title of 'Alí-Jang were conferred on him. He was made governor of Láhor in the time of Farrukh-siyar, and was sent with a great army against the Sikhs, whom he defeated and made prisoners with Bándá their chief. He was made governor of Multán by the emperor Muhammad Sháh with the title of Saif-uddaula, and his son Zakariyá Khán, Šubadár of Láhor. He died in 1737 A. D., 1150 A. H., a year before the invasion of Nádir Sháh. *Vide* Khán-Daurán IV.

The Histories call him *Dilor-jang*, not '*Alí-jang*'; *vide* also Dowson, VII, 456, 491, 511.]

'Abdul-Samad Khan, عبد الصمد خان, Faujdár of Sarhind, distinguished himself in the Marátha Wars, and was at last beheaded by Bháo in 1174 A. H. (A. D. 1760); *vide* Dowson, VIII, 278.]

'Abdul-Shukur (Maulana), مولانا عبد الشكور. His poetical name was Bazmí. He lived in the time of Sháh Jahán about the year 1634 A. D., 1044 A. H.; *vide* Basmí.

- '**Abdul Wahhab (Kazi)**, قاضى عبد الوهاب, lived in the time of the emperor 'Alamgir, and died on the 26th November 1675 A. D., 18th Ramazán 1086 A. H. at Dihlí. He is the author of a *Dastúr-ul-'Amal*, which he dedicated to that monarch.
- '**Abdul Wahhab (Mir)**, مير عبد الوهاب, author of the "*Tazkira-i-Be-na'ír*", which he wrote about the year 1758 A. D., 1172 A. H.
- '**Abdul-Wahhab**, عبد الوهاب, author of the *Manáqib-i-Maulawí Rúm*, containing the memoirs of the celebrated Jalál-uddín Rúmí.
- '**Abdul-Wahhab bin-Ahmad**, عبد الوهاب بن احمد, author of the Arabic work on theology, called "*Anwár Ahmadiya*," written in 1548 A. D.
- '**Abdul-Wahhab**, or Muhammad bin-'Abdul-Wahháb, founder of the sect of the Wahhábis, was born at Huraimala in the province of Najd in Arabia about the year 1750 A. D.
- '**Abdul-Wahid**, عبد الواحد, author of the *Sab'a Sanábil*, essays on the duties of Instructor and Student, written in the year 1561 A. D., 969 A. H.
- '**Abdul-Wahid (Mir)**, مير عبد الواحد, a native of Bilgrám, in Audh, whose poetical name was Sháhidi. He died in his native country on the 11th of December 1608 A. D., 3rd Ramazán 1017 A. H. His son's name was Mir 'Abdul-Jalíl, the father of Sayyid Uwais, whose son's name was Sayyid Barkat-ullah.
- '**Abdul-Wahid (Mir)**, مير عبد الواحد, of Bilgrám. He wrote under two assumed names, viz. Wáhid and Zauki, was an excellent poet in Persian and in Hindi, and is the author of a work in prose and verse, called "*Shakaristán-i-Khayál*," wherein he has mentioned the names of all kinds of sweetmeats. He was killed on the 13th October 1721 A. D., Friday, 2nd Muharram 1134 A. H., in an affray with the zamindárs of Ráhún in the Panjáb, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.
- '**Abdul-Wahidi**, a Turkish poet, author of a *Díwán* comprising 30 *Qasídas*, 200 *Ghasals*, 29 *Tárikhas*, and 54 *Rubá'is*.
- '**Abdul-Wasi' of Hansi**, عبد الواسع هانسوى, author of a Persian grammar, called after his name "*Risála-i-'Abdul-Wasá'*." He flourished in the last century, and is also the author of a *Hindústání Dictionary*, entitled "*Gharáib-ul-Lughát*." For further notes *vide* Proceedings, Asiatic Society Bengal, for 1877, p. 121.]
- '**Abdul-Wasi' Jabali**, عبد الواسع جبالي, a celebrated poet of Persia, who flourished about the year 1152 A. D., 547 A. H., in the time of Sultán Bahrám Sháh, son of Sultán Mas'úd, of Ghazní, and Sultán Sanjar Saljúki, in whose praise he wrote several beautiful panegyrics. He died in the year 1160 A. D., 555 A. H. 'Jabal' means a mountain, and as he was a native of Ghurjistán, a mountainous country, he chose "Jabalí" for his poetical title; *vide* Jabalí. *Vide* Sprenger, Catalogue of Oudh MSS., p. 443.]
- Abengnefl**, (a corruption of an Arabian name, spelt so in Lemprière's Biographical Dictionary), was an Arabian physician of the 12th century, and author of a book, the translation of which entitled '*De virtutibus medicinarum et ciborum*,' was printed at Venice in 1581, folio.
- '**Abhai Singh**, راجه ابهى سنگه, Rájá of Jodhpúr, who had acquired his power by the murder of his father Rájá Ajit Singh Ráthauri in the beginning of the reign of Muhammad Sháh, emperor of Dihlí, about the year 1726 A. D., 1139 A. H. He served under the emperor, and having in a battle defeated Sarbaland Khán, the usurper of Gujrát, was appointed governor of that province in 1727 A. D., 1140 A. H.; but his younger brother Bakht Singh succeeded his father to the Ráj of Jodhpúr. Abhai Singh was poisoned in 1752 A. D., and after his death his son Bijai Singh succeeded him.
- '**Abi Bakr**, author of the "*Jawáhir-ul-Ganj*," and of another work on Sufism, called "*Marsád-ul-'Ibád*."
- '**Abi Bakr Muhammad**, ابى بكر محمد, author of an Arabic work in prose entitled "*Kdáb-ul-Kitáb*," written in 984 A. D., 374 A. H.
- '**Abid-Khan**, عابد خان, a nobleman on whom Aurangzib conferred the *Súbadarship* of Multán.
- Abjadi**, ابجدى, the poetical name of Mír Muhammad Ismá'íl Khán, tutor of the Nawáb 'Umdat-ul-Umará of the Karnatik, who made him a present of 6,700 Rs. on the completion of the history, called "*Anwar-náma*," a *maghawí*, or epic, containing an account of the exploits of Nawáb Anwar Khán, the father of the patron of the author. It was completed in 1760 A. D. (1174 A. H.), and in 1774 the title of *Malik-ush-shu'ará*, or poet laureate, was conferred on the author. *Vide* Abdí.
- '**Abka Khan**, ابقا خان, *vide* Abá Káán.
- Abu-'Abbas**, ابو عباس, the first khalífa of Baghdád, of the race of 'Abbás. *Vide* Abul-'Abbás.
- Abu-'Abdullah**, ابو عبد الله. There are three Muhammadan saints of this name, whose lives are written by Abú-Ja'far. The first is surnamed *Kuraishí*, because he was of the family of the *Kuraishites* and a native of Mecca. The second bore the name of *Iskandar*, and the third that of *Jauharí*.
- Abu-'Abdullah Bukhari**, *vide* Muhammad Ismá'íl Bukhári.
- Abu-'Abdullah**, ابو عبد الله, Muhammad Fázil, son of Sayyid Ahmad, the son of Sayyid Hasan of Agra, author of the poem called "*Mukhbir-ul-Wáqifin*," written in praise of Muhammad and his descendants, with the dates of their respective deaths in verse. The title of the book is a chronogram for 1106 A. H., in which year it was completed, corresponding with 1650 A. D. He flourished in the time of 'Alamgir and died in the year 1694 A. D. He is also called *Mazhar-ul-Hakik*, which see.
- Abu-'Abdullah**, ابو عبد الله ابن مالك, commonly called *Ibn-Málik*, author of the "*Sharh Sahíh Bukhári*." He died at Damascus in 1273 A. D. (672 A. H.)
- Abu-'Abdullah**, ابو عبد الله, the surname of Sháfi'í, which see.
- Abu-'Abdullah**, ابو عبد الله بن احمد انصارى قرطبى, the son of Ahmad Ansári, an Andalusian author, who died A. D. 1272 (671 A. H.).
- Abu-'Abdullah**, ابو عبد الله حميدى, Muhammad ul-Hamidí, son of Abú-Nasr, author of the work called "*Jam' baina-l-Saháihin*" and the history of Andalusia, called "*Tárikh Undulus*." The former comprehends the collections of al-Bukhári and Muslim, and has a great reputation. He died in 1095 A. D. (488 A. H.).
- Abu-'Abdullah Maghribi**, ابو عبد الله مغربى, named Muhammad bin-Ismá'íl, tutor of Ibráhím Khawás, Ibráhím

Shaibán of Kirmánsháh, and of Abú-Bakr of Bikand, and pupil of Abul-Husain Zarrín of Hirát. Abú-'Abdullah died in the year 911 A. D. (299 A. H.), and was buried on Mount Sinai.

**Abu-'Abdullah Muhammad**, ابو عبد الله محمد, son of Sufyán, a native of Kairuán in Africa. He is the author of the work called "Hádí." He died in 1024 A. D. (415 A. H.)

**Abu-'Abdullah Muhammad bin-'Ali ar-Rahibi**, ابو عبد الله محمد, author of a short treatise, entitled the "Bighyat-ul-Báhiq" consisting of memorial verses, which give an epitome of the law of inheritance according to the doctrine of Zaid bin-Şábit.

**Abu-'Abdullah Muhammad Ha'kim Kabir**, كبير, ابو عبد الله محمد حاكم, author of the work called "Mustadrik". He died in 1014 A. D., 405 A. H.

**Abu-'Abdullah Muhammad bin-Muhammad al-Nu'mani**, surnamed Shaikh Mufid and Ibn-Mu'allim, was a renowned Shi'a lawyer. Abú-Ja'far ut-Túsí describes him in the Fihrist as the greatest orator and lawyer of his time, the most ancient Mujtahid, the most subtle reasoner, and the chief of all those who delivered Fatwas. Ibn-Kasír-ush-Shámí relates that, when he died, Ibn-Nakíb, who was one of the most learned of the Sunní doctors, adorned his house, told his followers to congratulate him, and declared that, since he had lived to see the death of Shaikh Mufid, he should himself leave the world without regret. Shaikh Mufid is stated to have written 200 works, amongst which one, called the "Irahád", is well-known. He also wrote works on the law of inheritance. His death took place in A. D. 1022, 413 A. H., or as some say A. D. 1025, 416 A. H.

**Abu-'Abdullah Muhammad bin-'Umar al-Wakidi**, ابو عبد الله محمد بن عمر الواقدي, an author who wrote in Arabic the work, called "Tabakát Wáqidí", containing the history of the conquest of Syria by the generals of 'Umar during the years 638-9 A. D. He is said by some to have died in the year 824 A. D., 219 A. H., but as he makes mention of Al-Mu'tasim Billah, whose reign began in 833, he must have died about the year 834 and not 824 A. D., 209 A. H. *Vide* Wáqidí.

**Abu-'Abdullah Muhammad bin-Husain al-Shai-bani**, ابو عبد الله محمد بن حسين الشيباني, commonly called Imám Muhammad, was born at Wásit in 'Irák-'Arab in A. D. 749, 132 A. H., and died at Rai, the capital of Khurásán in A. D. 802, 187 A. H. He was a fellow pupil of Abú-Yúsuf, under Abú-Hanifa, and on the death of the latter pursued his studies under the former. His chief works are six in number, of which five are considered of the highest authority, and are cited under the title of the "Záhir-ur-Riwayát"; they are "Jámi'-ul-Kabír", "Jámi'-us-Saghír", the "Mabsút fi furú'-il-Hanafiya", the "Ziyádát fi furú'-il-Hanafiya", the "Siyar-ul-Kabír wal-Saghír"; and the "Nawádir", the sixth and last of the known compositions of Imám Muhammad, which, though not so highly esteemed as the others, is still greatly respected as an authority.

**Abu-'Abdullah Salih**, *vide* Abú-'Alí, Wazír of Mansúr I.

**Abu-'Abdul-Rahman Ahmad bin-'Ali bin-Shu'aib al-Nasai**, ابو عبد الرحمن احمد نسائي, author of the works called "Sunan Kubra" and "Sunan Sughra."

The first is a large work on the traditions; but as Nasáí himself acknowledged that many of the traditions which he had inserted, were of doubtful authority, he afterwards wrote an abridgement of his great work, omitting all those of questionable authenticity: and this abridgement which he entitled Al-Mujtaba and is also called Sunan Sughra, takes its rank as one of the six books of the Sunna. Al-Nasáí was born at Nasá, a city in Khurásán, in 830 A. D., 303 A. H., and died at Makka in 915 A. D.

**Abu-'Abdul-Rahman Sulami**, *vide* 'Abdul-Rahmán Sulamí.

**Abu-'Abdul-Rahman Yunas**, عبد الرحمن يونس, the son of Habíb, an excellent grammarian who died in the year 798 A. D., 182 A. H.

**Abu-'Abdul-Wahid**, ابو عبد الواحد, an elegant Turkish poet who flourished in Constantinople, in the earlier part of the seventeenth century.

**Abu-Ahmad**, ابو احمد بن قاسم, the son of Kásim, was born in the city of Amasia in Natolia A. D. 1483, 888 A. H.; he publicly explained the book written by his father Ahmad bin-'Abdullah ul-Kirmí on the fundamental points of Muhammadanism.

**Abu-'Ali**, ابو على, the wazír of Mangúr I, the son of Núh, prince of the Samanian dynasty of Khurásán. In A. D. 963, 352 A. H., he translated the "Tárikh Tabarí" into the Persian language from the Arabic. It is a general history from the creation of the world, down to the 800th year of the Hijra. In the course of eight centuries the language of Abú-'Alí having become obsolete, Abú-'Abdullah Sálih bin-Muhammad was persuaded by Núrullah Khán, prince of Túrán, to put it into modern Persian; *vide* Abu Ja'far at-Tabarí, and Tabarí.

**Abu-'Ali Ismail**, ابو على اسمعيل, an Arabian author who died in 967 A. D., 356 A. H.

**Abu-'Ali Kalandar**, ابو على قلندر, (Shaikh) commonly called Bú-'Alí Kalandar Shaikh Sharaf-uddín Pánípatí, a celebrated and highly respected Muhammadan saint, who is said to have performed numerous miracles during his life. He was born at 'Irák in Persia, but came to India and fixed his residence at Pánípat, where he died, aged about 100 years, on the 30th August, 1324 A. D., 9th Ramazán 724 A. H. His tomb is held sacred and is visited by the Musalmans to this day.

*Vide* Proceedings, As. Society, Bengal, for 1870, p. 126, and for 1873, p. 97.]

**Abu-'Ali Ahmad bin-Muhammad**, the son of Ya'qúb bin-Maskawaihi Kházin of Rai, author of the Arabian work, entitled "Kitáb-ut-Tahárat", which was translated in Persian by Nágir-uddín Túsí, and named Akhlák-i-Nágirí. He flourished about the 12th century.

**Abu-'Ali**, ابو على مهندس, surnamed Muhandis, 'the Geometrician', who excelled in that science. He flourished A. D. 1186, 530 A. H., in the time of Al-Háfiz li-dín-illah, Khalífa of Egypt, and Al-Ráshid Billah, the son of Al-Mustarshid of Baghdád.

**Abu-'Ali Sina**, ابو على سينا, *vide* Abú-Síná.

**Abu-'Ali 'Umar**, ابو على عمر بن محمد, son of Muhammad, was the author of the commentary, called "Sharh Kabír" and "Sharh Saghír." He died in the year 1247 A. D., 645 A. H.

**Abu-Ayyub**, ابو ايوب, a companion of Muhammad who had

been with him in the battles of Badr and Uhud, and lost his life in the expedition of Constantinople (A. D. 668, 48 A. H.) in the reign of Mu'awiya, the first Khalifa of the house of Umayya. His tomb is held in such veneration by the Muhammadans, that the Sultans of the 'Usmán, or Ottoman, dynasty gird their swords on at it on their accession to the throne.

**Abu-Bakr**, or **Aba-Bakr**, ابو بكر or ابا بكر, son of Mirán-sháh, was killed in battle A. H. 810, A. D. 1407.

**Abu-Bakr Ahmad bin-'Umar al-Khassaf**, الخصاصى

ابو بكر احمد بن عمر, author of several treatises, known by the name of "Kdáb-ul-Kázi." Háji Khalifa speaks very highly of this work. It contains 120 chapters, and has been commented upon by many learned jurists: the most esteemed commentary is that of 'Umar bin-'Abdul-'Aziz bin-Mája, commonly called Husám-ush-Shahíd, who was killed in 1141 A. D. Al-Khassáf died in 874 A. D., 261 A. H.

**Abu-Bakr Ahmad**, ابو بكر احمد, son of Husain Baihaqi, *vide* Baihaqi.

**Abu-Bakr Bakalani**, ابو بكر باقانى, son of Tayyib.

He was of the sect of Imám Málik, and author of the work called "Al-Tauhid," and several other works. He died in 1012 A. D., 403 A. H. See Bákalaní.

**Abu-Bakr Bikandi**, a pupil of Abú-'Abdullah Maghribí. He lived about the year 900 A. D.

**Abu-Bakr**, ابو بكر بن ابى شيبة, son of Abú-Shaiba, an Arabian author who died in the year 849 A. D., 235 A. H.

**Abu-Bakr Zangi**, ابو بكر بن سعد بن زنگى, son of Sa'd, son of Zangi, one of the Atábaks of Persia, who reigned at Shíráz for thirty-five years, and died in the year A. D. 1260, 658 A. H. The celebrated Shaikh Sa'dí of Shíráz dedicated his Gulistán to him in 1258 A. D.

**Abu-Bakr Kattani**, Shaikh Muhammed bin-'Alí Ja'far, a famous saint, who was born at Baghdád, and died in A. D. 934, A. H. 322.]

**Abu-Bakr bin-Mas'ud al-Kashani**, مسعود الكاشانى

ابو بكر بن, author of the work on jurisprudence, entitled "Badá'í." It is also called "Badá'í-us-Saná'í." He died in A. D. 1191, 587 A. H.

**Abu-Bakr**, مولانا ابو بكر زين الدين, (Mauláná) surnamed Zain-uddín, a learned Musalmán, who died at Táfbád on Thursday the 28th of January 1389 A. D., 30th Muharram 791 H.

For further notes *vide* Ain Translation I, 366.]

**Abu-Bakr Muhammad al-Sarakhsi**, محمد السرخسى

ابو بكر, whose title was Shams-ul-Aimma; he composed, whilst in prison at Uzjand, a law book of great extent and authority, entitled the "Mabsút." He was also the author of the celebrated "Al-Muht." He died in A. D. 1096, 490 A. H.

**Abu-Bakr Shadan**, شيخ ابو بكر شادان, (Shaikh) of Kazwín, a celebrated pious Musalmán who died at Kazwín in the year 1137 A. D., 531 A. H.

**Abu-Bakr Shashbani**, ابو بكر ششبانى, a valiant commander, born in a village called Shaashbán in the province of Mázandarán. He was one of the greatest opponents of Amír Timur in his conquest of Asia.

**Abu-Bakr Shibli**, شيخ ابو بكر شبلى, (Shaikh) a celebra-

ted doctor of divinity, born and brought up at Baghdád, but the native country of his parents was Khurásán. This Súfi followed the doctrines of the sect of Imám Málik, and had for his masters Junaid and other holy men of that epoch. He died at Baghdád on Friday, 31st July, 946 A. D., 27th Zil-hijja 334 A. H., aged 87 years.

**Abu-Bakr Siddik**, ابو بكر صديق, the father of 'Ayisha,

the wife of Muhammad the prophet, by whom he was so much respected that he received from him the surname of Siddík, which signifies in Arabic "a great speaker of truth," and at whose death, in June 632 A. D., he was elected successor in opposition to 'Alí, the son-in-law of the prophet. He supported with energy the new faith, and reduced several of the Arabian tribes who wished to abandon the new doctrines and return to the religion of their fathers. Afterwards, he turned his arms against foreign nations, and by the valour of his active general Khálid, he defeated an army of 200,000 men, whom the Greek emperor Heraclius had sent to ravage Syria. He did not enjoy his victories: a slow fever wasted his vigour, and he died the very day that Damascus was taken; but before he died he appointed for his successor 'Umar (Omar) the son of Khaţţáb. He had reigned two lunar years three months and nine days, and expired in his 63rd year on Friday the 23rd August, 634 A. D., 22nd Jumáda II, 13 A. H. He was buried close to the tomb of Muhammad in Madína.

**Abu-Bakr Tughluk**, ابو بكر تغلق, the son of prince Zafar

Khán, and grandson of Firúz Sháh Tughluk, was raised to the throne of Dihlí after the assassination of his cousin Ghiyás-uddín Tughluk, in February 1389 A. D., Safar 791 A. H. He reigned one year and six months, after which his uncle Prince Muhammad Tughluk, the son of Firúz Sháh, who was at Nagarkot, (Kángra) proclaimed himself king, and proceeded with an army towards Dihlí. After some repulses he was victorious, entered Dihlí, and ascended the throne in the month of August 1390 A. D., Ramazán 792 A. H. Abú-Bakr who had fled towards Mewát, was taken prisoner on the 29th November of the same year, 20th Zil-hijja, and sent to the fort of Míraţh, where he died some years after. *Vide* Dowson, IV, 20.

**Abu-Bakr Yahya**, ابو بكر يحيى, author of the "Bahjat-ul-Maháfil", or the Delight of Assemblies, containing various anecdotes recorded of Muhammad, the four Khalifas, and other illustrious persons, in Arabic.

**Abu-Darda**, ابو دردا, a companion of Muhammad, who was governor of Syria in the time of the Khalifa 'Umar.

**Abu-Daud Sulaiman bin-al-Ash'as**, بن الاشعث

ابو داؤد سليمان, surnamed Al-Sijistání, author of a "Kitáb us-Sunan", which contains 4,800 traditions, selected from a collection made by him of 500,000. It is considered the fourth book of the Sunna. He was born in 817 A. D., 202 A. H., and died at Basra in 888 A. D., 275 A. H.

**Abu-Daud Sulaiman bin-'Ukba**, عقبه الظاهري

ابو داؤد سليمان بن, surnamed Az-Záhiri. He is the translator and commentator of Euclid in Arabic. He was also the founder of a Sunni sect, but had few followers, and was called Az-Záhiri, because he founded his system of jurisprudence on the exterior (*zahir*), or literal meaning of the Kurán and the traditions, rejecting the *kiyás*. He was born at Kúfa A. D. 817, 202 A. H., and died at Baghdád in 883 A. D., A. H. 270. Some authors say that he died in 275 A. H. (888 A. D.). He was a great partisan of Sháfi'í.



**Abu-Hafs al-Bukhari**, ابو حفص البخارى, a mufti of Bukhárá, and a very rigid Musalmán. He was surnamed Al-Kabir, the Great, to distinguish him from his son, who was surnamed Al-Saghir, the Little, or the Younger, and was also a learned teacher, but not so famous as his father.

**Abu-Hafs Haddad**, 'Amr, son of Salama, of Nishápúr, a saint, who died in 264 A. H.]

**Abu-Hafs 'Umar**, ابو حفص عمر بن احمد, son of Ahmad, author of 330 works, among which are "Targhib and Tafsir" and "Masnad". He died in 995 A. D., 385 A. H.

**Abu-Hafs 'Umar al-Ghaznawi**, ابو حفص عمر الغزنوى, surnamed Siráj-uddín, a follower of Abú-Ĥanifa, and author of the Arabic work called "Zubdat-ul-Ahkám", which expounds the practical statutes of the different doctrines of the four Sunní sects. He died in 1371 A. D., 773 A. H.

**Abu-Hamid (Imam)**, امام ابو حامد بن محمد فزالى, son of Muhammad, surnamed Ghazzálí. He is the author of the Arabic work on theology, called "Ihyáu-'ulúm-id-dín" and of many other works. He died in 1111 A. D., 505 A. H. *Vide* Ghazzálí.

**Abu-Hamza bin-Nasr al-Ansari**, بن نصر الانصارى, surnamed Aus bin-Málik, was one of the six authors most approved for Muhammadan traditions. He died at Bagra, in the year 710 A. D., 91 A. H., aged 103 years, after having begot 100 children. He was the last that was styled *Sháhába*, that is to say, friends, companions, and contemporaries of Muhammad.

**Abu-Hanifa (Imam)**, امام ابو حنيفه, surnamed Al-Nu'mán Kúfí, the son of Sábit, a celebrated lawyer among the Musalmáns, was born at Kúfa in the year 699 A. D., 80 A. H., and is said to have been a descendant of the Persian king Nausherwán the Just. Though he was imprisoned at Baghdád by the khalífa Al-Mansúr for denying the doctrines of predestination, and died in his confinement, yet his learning, his virtues, and moderation found partizans in the East, and 335 years after his decease, Sultán Malik-sháh Saljúki erected a mausoleum in the city of Baghdád, where his remains were deposited. There were not wanting enthusiasts who declared that his name was mentioned in the Old Testament, and that his birth had been foretold as well as that of the prophet. He died in the year 767 A. D., 150 A. H., aged 70 lunar years. He was the founder of the first of the four chief sects of Sunnís, and the principal of the Mujtahid Imáms, who looked to the *kiyás* as the main authority upon which to base decisions. At the period of his birth, four, or as some authors say, six of the companions of the Prophet, were still living. *Vide* Hanífa (Imám).

**Abu-Hatim**, ابو حاتم, a celebrated Musalmán lawyer. *Vide* Hátim, surnamed Al-Ashamm.

**Abu-Huraira**, ابو هريرة, that is "father of the kitten,"

• so nicknamed by Muhammad, because of his fondness for a cat which he always carried about with him. He was so constantly called by this name, that his true name is not known, nor his pedigree. He was such a constant attendant upon Muhammad, that a great many traditions go under his name; so many, indeed, that the multitude of them make people suspect them. Nevertheless, others receive them without hesitation as of undoubted authority. He was *Káfi* of Mecca in the time of 'Uqmán. He died in the year 679 A. D., 59 A. H.

**Abu-Husain Zarrin**, ابو حسين زرین, of Hirát, and master of Abú-'Abdullah Maghribí. He died at the age of 120.

**Abu-Ibrahim Ismail**, ابو ابراهيم اسمعيل بن يحيى المزني, son of Yahya al-Mazaní, a distinguished disciple of Imám Sháfi'i, and author of the "Jámi' Saghir" and other

works. He died in the year 878 A. D., 264 A. H. He was the most celebrated amongst Sháfi'i's followers for his acquaintance with the legal system and juridical decisions of his preceptor, and for his knowledge of the traditions. Amongst other works, he wrote the "Mukhtasir," the "Mansúr," the "Rasáil-ul-Mu'tabira" and the "Kitáb-ul-Wasáik." The Mukhtasir is the basis of all the treatises composed on the legal doctrines of Sháfi'i, who himself entitled Al-Mazaní "the champion" of his doctrine.

**Abu-Is-hak**, son of Alptigin, independent governor of Ghazní. Abú-Is-hák handed over the reigns of the government to Subuktigin, who on Is-hák's death in A. D. 977, A. H. 367, usurped the throne.]

**Abu-Is-hak**, ابو اسحق بن محمد, the son of Muhammad, an inhabitant of Syria, who wrote an excellent commentary to Mutanabbí. He died in 1049 A. D., 441 A. H.

**Abu-Is-hak Ahmad**, ابو اسحق احمد, or Abul-Is-hák Ibráhim bin-Isma'íl, author of the "Kisás-ul-Anbiyá" which contains an account of the creation of the world, and a history of all the prophets preceding Muhammad; also the history of Muhammad till the battle of Uhud, A. D. 623. He died in 1036 A. D., 427 A. H.

**Abu-Is-hak al-Kaziruni**, ابو اسحق الكازرونى, a Muhammadan saint who, they say, lighted a lamp in the mosque of the college called "Takht Siráj," which continued burning for four hundred years till the time of Bin-Kásim.

**Abu-Is-hak Hallaj**, ابو اسحق حلاج اعجمى, generally called "Bus-hák A'ima", a poet and cotton-thresher, who never wrote a verse without mentioning in it the name of a dish; consequently they gave him the name of A'ima, i. e. meals. His poetical name is Bus-hák. He lived in the time of Sikandar son of 'Umar Shaikh; *vide* Is-hák.

**Abu-Is-hak Isfaraini**, ابو اسحق اسفرائينى, son of Muhammad, author of the "Jámi'-ul-Jila," which refutes the doctrines of various sects. He died in 1027 A. D., 418 A. H.

**Abu-Is-hak Shami**, of Syria, a famous saint, who died on the 14th Rabí II, 329, and lies buried at 'Akka.]

**Abu-Is-hak Shirazi**, ابو اسحق شيرازى, author of the "Tabakát ul-Fukahá," a collection of the lives of celebrated lawyers. He died A. D. 1083, 476 A. H.

**Abu-Is-hak**, شاه شيخ ابو اسحق, (Sháh Shaikh). His father Amír Muhammad Sháh, a descendant of Khwája 'Abdullah Ansári, was governor of Shiráz in the reign of Sultán Abú-Sa'id Khán, and was murdered during the reign of Arpá Khán in 1335 A. D., 736 A. H. His son Amír Mas'úd, who succeeded him was also slain shortly after, when his brother Abú-Is-hák took possession of Shiráz in 1336. He reigned 18 years; but when Amír Muhammad Muẓaffar besieged Shiráz in 1353 A. D., 754 A. H., Abú-Is-hák fled to Isfahán, where he was slain four years after, on Friday the 12th May 1357 A. D., 21st Jumáda I, 758 A. H.

**Abu-Isma'il Muhammad**, ابو اسمعيل محمد, author of the history called "Tárikh Futúh-il-Shám" the conquest of Syria by the generals of 'Umar in forty-two battles, during the years 638 and 639 of the Christian Era, translated and abridged from the "Tabakát Wákidí."

**Abu-Ja'far**, ابو جعفر, *vide* Al-Mansúr.

**Abu-Ja'far Ahmad bin-Muhammad Tahawi**,

ابو جعفر احمد بن محمد طحاوي, an inhabitant of Tahá, a village in Egypt. He was a follower of the Hanafiya sect, and is the author of the commentary on the *Kurán*, called "Ahkám-ul-*Kurán*," and other works, called "Ikhtiláf-ul-*ulamá*," "Ma'áni-l-*Asár*," "Násikh and Mansúkh," all in Arabic. He died in the year 933 A. D., 321 A. H. He also wrote an abridgement of the Hanafi doctrines, called the "Mukhtasir ut-Taháwi."

**Abu-Ja'far al-Haddad**, ابو جعفر الحداد, } Two great  
**Abu-Ja'far al-Saffar**, ابو جعفر الصفار, } teachers of the  
 spiritual life;  
 one was a locksmith, and the other a brazier.

The latter is called *Al-Haffar*, i. e., grave-digger, in Jami's *Nafhat-ul-Uns*.]

**Abu-Ja'far al-Tabari**, ابو جعفر الطبري ابن جرير, son of Jarir, author of the *Tarikh Tabari*, a very authentic history in Arabic, which he wrote in the year 912 A. D. This work was translated and continued by Abu-Muhammad of Tabriz in Persian. Tabari was the founder of the seventh Sunni sect, which did not long survive the death of its author. He was born at Amul in Tabaristan in 838 A. D., 224 A. H., and died at Baghdad in 922 A. D., 310 A. H. He is also the author of a commentary to the Kur'an.

**Abu-Ja'far Muhammad bin-'Ali bin-Babwahi al-**

**Kumi**, ابو جعفر محمد بن علي بن بابويه الصدوق, surnamed *As-Saduk*, one of the earliest of the many writers of commentaries on the Kur'an among the Shi'as. He lived in the fourth century of the Hijra, and was a contemporary of Rukn-ud-daula Dailami. He was one of the greatest of the collectors of the Shi'a traditions, and the most celebrated of all the Imamiya lawyers of Kumin Persia. This writer composed a large and a small *Tafsir*. There is considerable uncertainty as to the exact time when he lived. Shaikh Tusi says in the *Fihrist* that Abu-Ja'far died at Rai in 331 A. H., A. D. 942, but this appears to be erroneous. Shaikh Najashi, who died in A. D. 1014, states that Abu-Ja'far visited Baghdad, whilst yet in the prime of life, in A. H. 355, A. D. 965, which might well have been the case, since Abul-Hasan 'Ali bin-Babwahi, the father of Abu-Ja'far, did not die until A. H. 329, A. D. 940. In addition to this, Nur-ullah relates, on the authority of the Shaikh ad-Duryasti\* that Abu-Ja'far lived in the time of Rukn-ud-daula Dailami, and had repeated interviews with that prince, who, as is well-known, reigned from A. H. 388 to A. H. 366, A. D. 949-976. He is also the author of the "*Man la yahzarhu al-Fakih*," which is the fourth of the four authentic books on Shi'a tradition, called *Kutub Arba'*. He is said to have written in all 172 works, and to have been especially skilled in *Ijtihad*.

**Abu-Ja'far Muhammad bin-Hasan al-Tusi**, (Shaikh) who was one of the chief Mujtahids of the Imamiya or Shi'a sect, is the author of the work entitled "*Fihristu-Kutub-ish-Shi'a wa Asma'il-Mu'annifin*." It is a bibliographical dictionary of Shi'a works, together with the names of the authors. The greater part of this author's works were publicly burnt in Baghdad in the tumult that arose between the Sunnis and Shi'as in 1056 A. D., 448-460 A. H. Abu-Ja'far died in 1067 A. D. He is also the author of a very extensive commentary on the Kur'an, in twenty volumes, which is generally called the "*Tafsir ut-Tusi*," though it was entitled by its author the "*Majma'ul-Bayan li-'ulum-il-Kur'an*." Among the Four Books on Shi'a Hadis, called *Kutub Arba'*, the two first in order were composed by him entitled "*Tahzib-ul-Ahkam*," and *Istibsar*. His chief works are the *Mabsut* and the *Khilaf*, which are held in great estimation, as are also the *Nihaya* and the *Muhtaj* by the same author. The *Risala-i-Ja'fariya* is likewise a legal treatise by at-Tusi, which is frequently quoted.

**Abu-Jahl**, ابو جهل, the uncle of 'Umar ibn-ul-Khattab. He was one of the most inveterate enemies of Muhammad and his religion. Though his son 'Ikrima became a convert to the tenets of Muhammad, yet his father was for ever shut out from paradise; and so violent is the resentment of the Musalmans against this first enemy of their prophet, that they call the colocynth, in contempt, the melon of Abu-Jahl. Abu-Jahl was slain in the battle of Badr,

which he fought against Muhammad, together with Al-Ks his brother, in the 70th year of his age, in the month of March 624 A. D., Ramaзан 2, A. H.

**Abu-Lahab**, ابو لهب, the uncle of Muhammad, also called 'Abdul-Uzza, was the son of 'Abdul-Muttalib and one of the bitterest enemies of Muhammad and his doctrines. He died of grief within a week after the defeat of Abu-Sufyan in the battle of Badr, which took place about the beginning of the year 624 A. D., 2 A. H. He was a man of wealth, of proud spirit and irritable temper. His son 'Utba was engaged, or according to some, married to, Muhammad's third daughter Rukaiyya, but when Muhammad appeared as a prophet, the contract was dissolved, and Rukaiyya married her lover 'Usmán. Abu-Lahab was also allied to the rival line of Kuraiyah, having married Umm-Jamil, sister of Abu-Sufyan.

**Abul-'Abbas**, surnamed *Al-Saffah*, which see.

**Abul-'Abbas bin-Muhammad**, ابو العباس بن محمد, author of the Arabic work "*Ma'rifat-us-Sahaba*," and other books. He died in 1041 A. D., 432 A. H.

**Abul-'Abbas Ahmad bin-Muhammad**, commonly called *Ibn-'Ukda*, was one of the greatest masters of the science of traditions, and was renowned for his diligence in collecting them, and the long and frequent journeys which he undertook for the purpose of obtaining information on the subject. Al-Darqutni, the Sunni traditionist, is reported to have said that Ibn-'Ukda knew 300,000 traditions of the Ahl-i-Bait and the Banu-Hashim. He died in A. D. 944, 333 A. H.

**Abul-'Abbas Fazl bin-Ahmad**, of Isfahan, was minister to Mahmud of Ghazni.]

**Abul-'Aina**, ابو العينا, a Musalman lawyer celebrated for his wit. When Musa, son of the khalifa 'Abdul-Malik, put to death one of Abul-'Aina's friends, and afterwards spread a report that he had escaped, Abul-'Aina said in the words of the Lawgiver of the Hebrews, "Moses smote him and he died." The sentence was reported to the prince, and Abul-'Aina was summoned to appear. Instead of dreading the threats of the tyrant, he boldly replied in the words of the following verse in Exodus, "Wilt thou kill me to-day as thou killedst the other man yesterday?" The ingenuity of the expression disarmed the anger of Musa, who loaded him with presents.

**Abu-Lais Nasir Samarkandi**, author of the work on jurisprudence in Arabic called "*Fikih Abu-Lais*," and the "*Ghunya-ul-Mubtadi*."

**Abul-'Ala**, ابو العلاء, entitled *Malik-ush-Shu'ara*, or royal poet, of Ganja, flourished in the time of Manuchihr, ruler of Shirvan. The poets Falaki and Khakani were his pupils, and to the latter he gave his daughter in marriage.

**Abul-'Ala Ahmad bin-'Abdullah al-Ma'arri**, المعري, ابو العلاء احمد بن عبدالله, a celebrated Arabian philosopher, free-thinker and poet, born at Ma'arra in Syria on Friday the 26th December 973 A. D., 1st Rabi' I, 363 A. H. Though he lost his sight in the 3rd year of his age by the small-pox, his poetry is animated and his descriptions are beautiful and striking. He died on Friday the 9th of May 1057 A. D., 1st Rabi' I, 449 A. H. He was the panegyrist of Al-kayim Billah, the khalifa of Baghdad, and has left a *Diwan* in Arabic. *Vide* Zeitschrift, D. M. G., xxix, p. 304.

**Abul-'Ala**, مير ابو العلاء اكبر ابادي, (Mir), of Akbarabad or Agra, Mir Abul-Wafa Hasani, was born in the year 1682 A. D., 990 A. H. His grandfather Mir 'Abd-us-Salam came to India from Samarkand, and went on a pilgrimage to Mecca, and died after some years. His father Mir Abul-Wafa died at Fathpur Sikri, from which place his remains were conveyed to Delhi and buried close to the college situated near the Lal Darwaza. When Raja Man Singh was appointed governor of Bengal, Mir Abul-

\* Duryast, a village near Rai, which is now called Darasht.

'Alá accompanied him, and was honored with the rank of 3,000, but he soon left him and proceeded to Ajmir, and thence to Agra, where he passed the remainder of his life, and is said to have performed many miracles. He died on Friday the 21st, January 1651 A. D., 9th Safar, 1061 A. H., aged 71 lunar years, and lies buried at Agra, at a place near the karbalá, where every year on the anniversary of his death a great number of people assemble together and worship his tomb.

He was a Naqshbandí and a descendant of Khwájá Ahrár.]

**Abul-Barakat Nishapuri**, ابو البركات نیشاپوری, author of the work called "Dastúr-ul-Kitábat."

**Abul-Barakat 'Abdullah bin-Ahmad**, الله بن احمد, ابو البركات عبد, *vide* Nasafi.

**Abul-Barakat**, Shaikh, brother of Abul-Fazl, born A. D. 1652; *vide* Kin Translation, p. xxxiii.]

**Abul-Farah**, of Wásit, the ancestor of the Sayyid families of Bárha, Bilgrám, Khairábád, Fathpúr Hanswa, and other places. *Vide* Kin Translation I, 390.]

**Abul-Faraj**, ابو الفرج, (who in some of our Biographical Dictionaries is called Abulfaragius (George), was the son of Aaron, a Christian physician, born at Malatia in Armenia, near the source of the Euphrates in 1226 A. D. He followed his father's profession, but afterwards studied the Eastern languages and divinity, and was ordained bishop of Guba in his 20th year, from whence he was translated to Lacabena and Aleppo. He wrote a work on history, called "Mukhtasir-ud-Dawal," divided into dynasties, which is an epitome of universal history from the creation to his own time. The most excellent part of the work is that which relates to the Saracens, Mughuls, and the conquests of Chingiz Khán. Dr. Pococke, Professor of Hebrew and Arabic at Oxford, published this work in 1663, in the original Arabic, with a Latin version of it. Abul-Faraj died in 1286 A. D., 685 A. H.

**Abul-Faraj 'Ali**, ابو الفرج على بن حسين, the son of Husain bin-Muhammad Kuraishí Isfahání, was born in the year 897 A. D., 284 A. H., and was brought up at Baghdád. He is the author of a famous work called Kitáb-ul-Aghání, or Book of Songs, an important biographical dictionary, notwithstanding its title, treating of grammar, history, and science, as well as of poetry. The basis is a collection of one hundred Arabian songs, which he presented to Saif-ud-daula, prince of the race of Hamdán, who ordered him a thousand dinárs. The minister of that prince, thinking this sum too small for the merit of the work, on which the author had laboured fifty years, doubled it. The author of this celebrated work died in 967 A. D., 356 A. H., having lost his reason previous to his death.

**Abul-Faraj al-Baghawi**, ابو الفرج البغوي, } two great  
**Abul-Faraj al-Khalidí**, ابو الفرج الخالدي, } poets, who  
lived at  
the court of the Sultán Saif-ud-daula of the house of Hamdán, who was a protector of men of letters, on whom he bestowed large pensions.

**Abul-Faraj ibn-Jauzi**, ابو الفرج ابن جوزي, surnamed Shams-uddín, was the most learned man, the ablest traditionist, and the first preacher of his time. He compiled works on a variety of subjects, and was the tutor of the celebrated Shaikh Sa'dí of Shiráz. He died on the 16th June, 1201 A. D., 12th Ramazán, 597 A. H., and is buried at Baghdád. His father's name was 'Alá, and that of his grandfather Jausi. One of his works is called "Talbis Iblis"; "The Temptation of Satan."

**Abul-Faraj Runi**, ابو الفرج روني, of Rún, said to be a place near Láhor. He is the author of a Diwán, and was the panegyrist of Sultán Ibráhim, (the grandson of Sultán Mahmúd of Ghazni) who reigned from 1059 to 1088

A. D., 451 to 481 A. H. Anwarí imitated his style; *vide* Sprenger Oudh MSS., p. 308. He is often wrongly called Abul-Farah Ruwainí; *vide* Dowson iv, 205.]

**Abul-Faraj Sanjari**, ابو الفرج سنجری, a Persian poet who lived in the time of the great irruption of the Tartars under Chingiz Khán.

*Vide*, however, Sprenger, Oudh MSS., p. 308, from which it appears that Sanjari is a mistake for Sijizi, i. e. of Sijistán.]

**Abul-Fath Lodi**, chief of Multán. Sultán Mahmúd of Ghazni took Multán in A. D. 1010, and carried away Abul-Fath as prisoner to Ghazni.

**Abul-Fath Bilgrami**, ابو الفتح (Kázi) commonly called Shaikh Kamál. It is mentioned in the work called "Sharáif-i-'Ushmání, that he was born in the year 1511 A. D., 917 A. H., and that in the reign of the emperor Akbar he held the situation of Kázi of Bilgrám, and died in the year 1592 A. D., 1001 A. H. Mullá Fírúz 'Ushmání found the chronogram of the year of his death in the letters of his name, *viz.*: Shaikh Kamál.

**Abul-Fath Busti**, ابو الفتح بسنی, (Shaikh) a learned Musalmán of Bust, who lived in the time of Sultán Mahmúd of Ghazni, wrote excellent poetry on divinity, and died in July, 1039 A. D., Shawwál, 430 A. H. He is the author of a Diwán in Arabic.

**Abul-Fath**, author of a Persian work called "Chahár Bágh", or 'the four gardens', containing forms of letters on different subjects.

**Abul-Fath**, Muhammad bin-Abú-Bakr al-Marghinání al-Samarqandí, author of the "Fusúl-ul-Imádiya", which comprises forty sections containing decisions respecting mercantile matters, and being left incomplete at the author's death, which took place in A. D. 1253, 651 A. H., was finished by Jamál-uddín bin-'Imád-uddín.

**Abul-Fath Gilani**, ابو الفتح گیلانی, surnamed Mas'ud-uddín, the son of 'Abdur-Razzák a nobleman of Gilán, was a physician in the service of the emperor Akbar. In the year 1589 A. D., he proceeded to Kashmir with that monarch, and during the emperor's progress from Kashmir to Kábul, he died at a place called Dhantúr, on the 20th June of the same year, 16th Sha'bán, 997 A. H., and was buried at Bába Hasan Abdál. He had come to India with his two brothers Hakím Humám and Hakím Núr-uddín Karári about the year 1567 A. D., 974 A. H.  
For further notes, *vide* Kin Translation I, 424.]

**Abul-Fath Muhammad al-Shahristani**, الشهرستاني محمد, ابو الفتح محمد, author of the Arabic work called "Kitáb ul-Milal wan-Nihal," or the Book of Religions and Philosophical Sects. This book, which gives a full account of the various Sunní sects, was translated into Latin and published by Dr. Haarbrúcker, in 1850 A. D., and into English by the Rev. Dr. Cureton. Shahristáni died in A. D. 1153, 548 A. H.

**Abul-Fath Nasir bin-Abul-Makarim Mutarrizi**, ابو الفتح ناصر بن ابو المكارم مطرزی, author of the Arabic Dictionary called "Mughrib." He died in A. D. 1213, 610 A. H. in Khwárazm. He was a Mu'tazilite and invited people to that faith. He is also the author of the "Sharh Makámát Hariri, and of another work called "Kitáb Azhari." The inhabitants of Khwárazm used to call him the master of Zamakhshari, and on his death the poets wrote more than seven hundred elegies in his praise.

**Abul-Fath Nasir bin-Muhammad**, ابو الفتح ناصر, author of the "Jámi'-ul-Ma'árif."

**Abul-Fath Rukn-uddin bin-Husam Nagori**, ابو الفتح ركن الدين, author of a work on jurisprudence, en-

titled the "Fatāwa Hammādiya" which he composed and dedicated to his tutor, Hammād-uddīn Ahmad, chief-kāzi of Naharwāla (Paṭan) in Gujrāt. This work was lithographed in the original Arabic at Calcutta in A. D. 1825.

**Abul-Fath 'Usman**, ابو الفتح عثمان, surnamed Malik ul-'Aziz 'Imād-uddīn, second king of Egypt of the Ayyūbite dynasty. He acted as viceroy of Egypt during the absence of his father, Sultān Salāh-uddīn Yūsuf ibn-Ayyūb, in Syria. On the demise of his father at Damascus in 1193 A. D., he took possession of the supreme power with the unanimous consent of the great military officers of the empire. He was born at Cairo on the 7th January 1172 A. D., 8th Jumādā I, 567 A. H., reigned about five years, and died at Cairo on the 23rd November, 1198 A. D., 21st Muḥarram, 595 A. H.

**Abul-Fazl Baihaki**, ابو الفضل بيهي, author of several works on history. *Vide* Baihaki.

**Abul-Fazl 'Abdul-Malik bin-Ibrahim al-Hamadani al-Mukaddasi**, ابو الفضل عبد الملك, author of the "Farāz-ul-Mukaddasi", a treatise on the law of inheritance according to the Shāfi'i doctrine. He died A. D. 1095, 489 A. H.

**Abul-Fazl Ja'far**, ابو الفضل جعفر, son of the khalifa Al-Muktafi, was a great astronomer; *vide* Al-Mutawakkil.

**Abul-Fazl Muhammad**, ابو الفضل محمد, author of the Arabic Dictionary called "Ṣurāḥ-ul-Lughāt."

**Abul-Fazl (Shaikh)**, شيخ ابو الفضل, Akbar's favorite Secretary and Wazir. His poetical name was 'Allāmi. He was the second son of Shaikh Mubārak of Nāgor, and brother of Shaikh Faizi. He was born in the year 1551 A. D., 958 A. H., and was introduced to the emperor in the 19th year of his reign. His writings testify him to be the most learned and elegant writer then in the East. He is celebrated as the author of the "Akbarnāma" and the "Āin-Akbari", and for his letters, called "Maktūbāt-i-'Allāmi," which are considered in India models of public correspondence. The history of the Mughul emperors he carried on to the 47th year of Akbar's reign, in which year he was murdered. He was deputed with prince Sultān Murād in 1597 A. D., 1006 A. H., as Commander-in-Chief of the army of the Dakhin, and on his being recalled five years after, he was advancing towards Narwar with a small escort, when he fell into an ambushade, laid for him by Birsingh Deo Bundelā, rājā of Urchā in Bundelkhand, at the instigation of Prince Salīm (afterwards Jahāngir) on suspicion of being the occasion of a misunderstanding between him and the emperor his father; and although Abul-Fazl defended himself with great gallantry, he was cut off with most of his attendants, and his head was sent to the prince, who was then at Allāhābād. This event took place on Friday the 13th of August, 1602 A. D., 4th Rabī' I, 1011 A. H. Akbar was deeply afflicted by the intelligence of this event; he shed abundance of tears, and passed two days and two nights without food or sleep. Abul-Fazl is also the author of the "Ayār-Dāniyah" which is a translation of Pilpay's Fables in Persian.

For a detailed biography *vide* Āin Translation, I, pp. i to xxxvi.]

**Abul-Fazl Tahir bin-Muhammad Zahir-uddin Faryabi**, ابو الفضل محمد, a Persian poet; *vide* Zahir.

**Abul-Fida Ismail Hamawi**, ابو الفدا اسمعيل حموي, whose full name is Malik Muayyad Ismā'il Abul-Fidā, son of Malik-ul-Aḡal, a learned and celebrated prince, who succeeded his brother Ahmad as king of Hamāt in Syria in the year 1342 A. D., 743 A. H. When a private man, he published in Arabic an account of the regions beyond the Oxus called "Takwīm-ul-Buldān," which was first

edited by Grævius with a Latin translation, London 1650, and by Hudson, Oxford 1712. Abul-Fidā died in 1845, aged 72, at Hamāt. The principal of Abul-Fidā's other works is his abridgment of Universal History down to his time, called "Tārīkh Mukhtasir." He is very exact, and his style is elegant, on which account his works are very much esteemed.

**Abul-Faiz**, ابو الفيز, *Vide* Faizi.

**Abul-Faiz Muhammad bin-Husain bin-Ahmad**, surnamed Al-Kātib, or the Writer, is better known by the name of bin-Ahmad. He was a wazir of Sultān Rukn-ud-daula, of the Boyides. He was a great orator and a poet, and brought Arabian calligraphy to perfection. He died in 961 A. D., 360 A. H.

**Abul-Futuh Bazi Makki**, ابو الفتح رازی مکی, author of the Arabic work called "Risāla" or "Kitāb Hasaniya", which has a great reputation amongst the Shī'as, particularly in Persia. It consists of an imaginary disputation between a Shī'a slave-girl and a learned Sunni lawyer, on the merits of their respective doctrines, in which, as a matter of course, the girl utterly discomfits her opponent. The argument is very ingeniously managed, and the treatise, taken altogether, furnishes a good and concise exposition of the tenets of the Shī'as, and the texts on which their belief is founded. This work was translated from Arabic into Persian by Ibrāhīm Astarābādi in 1551 A. D.

**Abul-Ghazi Bahadur**, ابو الغازی بهادر, Khān of the Tartars, was descended from the great Chingiz Khān. He came to the sovereignty of Khwārazm on the death of his brother; and after 20 years, during which he was respected at home and abroad, he resigned the sovereignty to his son Anūsha Muhammad, and retired to devote himself to literature. He wrote a valuable genealogical history of the Tartars, the only Tartar history known in Europe, but did not live to finish it. He died A. D. 1663, 1074 A. H., and on his death-bed charged his successor to complete his history, which he performed in two years after his father's death. This valuable work was translated into German by Count Strahlenberg, and a French translation appeared at Leyden in 1726.

**Abul-Ghazi Bahadur**, *vide* Sultān Husain Mirzā.

**Abul-Haras**, ابو الحارث المشهور به ذر الومعة بن عقبه, or Haras, commonly called Zūl-Rama, son of 'Ukba. He was an Arabian poet, and was contemporary with Farazdaq. He died in A. D. 735, 117 A. H.

**Abul-Hasan**, ابو الحسن, author of the "Siyar Nūr Maulūd," a heroic poem on the wars of the prophet Muhammad.

**Abul-Hasan**, ابو الحسن, a poet who wrote a commentary on the Dīwān of Anwarī, called Sharḥ-i-Dīwān-i-Anwarī.

**Abul-Hasan 'Abdullah**, ابو الحسن عبد الله بن مقنع, (Imām, son of Muḡanna'. He translated Pilpay's Fables from the Pahlawī language into Arabic by order of Abū-Ja'far Mangūr, the second khalifa of the house of 'Abbās, who reigned at Baghdād from 754 to 775 A. D. The book is called Kalīla Damna.

**Abul-Hasan 'Ali**, ابو الحسن علی, author of the works called "Sunan" and "Ilal." He died A. D. 990, 380 A. H.

**Abul-Hasan 'Ali bin-al-Husain al-Kumi**, بابويه, ابو الحسن بن حسین القمي, commonly called Bābwaihi, who is said to have died in A. D. 940, 329 A. H., was the author of several works of note, one of which is called "Kitāb-ush-Sharī'a." This writer is looked upon as a considerable authority, although his fame has been almost eclipsed by his more celebrated son, Abū-Ja'far Muhammad Ibn-Bābwaihi (p. 14). When these two writers are quoted

together, they are called the two *Ṣadūqs*. He is also the author of the *Kitāb-ul-Mawāriṣ*, a treatise on the law of inheritance.

**Abul-Hasan 'Ali**, *ابوالحسن علی بن سلطان مسعود*, the son of *Sulṭān Mas'ūd I*, ascended the throne at *Ghazni*, on Friday, 29th December, 1049 A. D., 1st *Shahbān*, 441 A. H., reigned little more than two years, and was deposed by his brother *'Abdur-Rashīd* in 1062 A. D., 443 A. H.

**Abul-Hasan Ash'ari**, *ابوالحسن اشعری ابن اسمعیل*, son of *Isma'īl*. He was a *Mu'tazilite*, but afterwards became a *Sunnī*. He is the author of nearly 400 works. He died in the year 936 A. D., 324 A. H.

**Abul-Hasan Jurjani**, *ابوالحسن جرجانی*, a celebrated lawyer, a native of *Jurjān* or *Georgia*. *Vide Jurjānī*.

**Abul-Hasan Khan**, *میرزا ابو الحسن خان*, (*Mirzā*) Persian ambassador to the British Court in 1809 and 1819. He is the author of a work called "*Hairat-nāma*," or book of wonders, which title was given by it by *Fath 'Alī Shāh*, king of *Persia*. It contains a long account of the *Khān's* travels in *India*, *Turkey*, *Russia*, *England*, &c.

**Abul-Hasan Kutb-Shah**, *ابوالحسن قطب شاه*, whose original name was *Tānā Shāh*, was the son-in-law of *'Abdullah Kutb-Shāh*, after whose demise, about the year 1672 A. D., 1083 A. H., he succeeded to the throne of *Golkonda* in *Haidarābād*, *Dakhin*. This place was conquered by *'Alamgīr*, after a siege of seven months, on the 22nd of September, 1687 A. D., 24th *Zil-ka'da*, 1098 A. H., and *Abul-Hasan* was taken prisoner and confined for life in the citadel of *Daulatābād*. *Golkonda* was then reduced to a province of the empire of *Hindūstān*. *Abul-Hasan* died in confinement about the year 1700 A. D., 1112 A. H. He was the last *Sulṭān* of the *Kuṭb-shāhī* dynasty.

**Abul-Hasan Rasin bin-Mu'awiya al-'Abdari**, *ابو الحسن رضین بن معاویة العبدري*, author of a collection of traditions bearing the same title as the one written by *Baghawī*, namely "*Jāmi' baina-l-Shāfi'ain*." It comprises the works of *Al-Bukhārī* and *Muslim*, the *Muwattā' of Mālik ibn-Aus*, the *Jāmi' ut-Tirmizī*, and the *Sunans of Abū-Dāūd*, and *Al-Nasā'ī*. He died in 1126 A. D., 520 A. H.

**Abul-Hasan**, *شاه ابو الحسن*, (*Shāh*) son of the famous *Shāh Tāhir* of *Ahmadnagar* in the *Dakhin*, and minister of *'Alī 'Adīl Shāh I*, about the year 1672 A. D., 980 A. H.

**Abul-Hasan**, the son of *I'timād-ud-daula*, prime minister of the emperor *Jahangīr*, had three daughters, *viz.*, *Arjmand Bānū*, also called *Mumtāz-Mahall*, married to the emperor *Shāh Jahān*; *Sulṭān Zamānīa*, the second daughter, was married to *Sulṭān Parwīz*; and the third *Badr-uz-zamānīa* to *Shāh 'Abdul-Laṭīf*, the spiritual guide of the emperor *'Alamgīr*. *Vide Asaf Khān*.

**Abul-Hasan Turbatī**, *ابوالحسن تربتی*, entitled *Rukn-us-Saltanat*, an *Amīr* who held the rank of 5,000 in the reign of the emperor *Jahangīr*, and died in the sixth year of *Shāh Jahān*, A. D. 1632, 1042 A. H., aged 70 years.

**Abul-Hunain Ahmad bin-'Ali al-Najashi**, author of a biographical work entitled "*Kitāb-ur-Rijāl*", comprising the lives of eminent *Shī'as*. *Najāshī* died in A. H. 405 (1014 A. D.).

**Abul-Husain bin-Abu-Ya'la al-Farra**, *ابن ابو یعلیٰ ابوالحسن*, (*Kāfi*), author of the *Ṭabaqāt-ul-Ḥanbaliya*, which comprises the lives of the most famous lawyers of the sect of *Ibn-Ḥanbal*; it was commenced by our author, continued by *Shaikh Zain-uddīn 'Abdur-Rahmān bin-Ahmad*, commonly called *Ibn-Rajab*, and concluded by *Yūsuf bin-Hasan al-Mukaddasī*: these three writers died respectively in 1131, 1392, and 1466 A. D., 526, 795, and 871 H.

**Abul-Husain Kharkani**, *ابوالحسن خرقانی*, author of the "*Sharḥ-i-Makhzan-ul-Asrār*," and "*Mir-āt-ul-Muḥakkikīn*," containing an explanation of the ceremonies used on the induction of a *Sūfī*, and the rules of the order. He died A. D. 986, 376 A. H.

**Abul-Husain 'Ali bin-'Umar al-Darkutnī**, *دارقطنی ابوالحسن علی بن عمر*, a *Sunnī* traditionist, whose collection of traditions, like those of *Abū-Bakr Ahmad bin-al-Husain al-Baihaqī*, are of the highest authority. He died in 996 A. D., 386 A. H.

**Abul-Husain Zarrin**, *vide Abū-Husain Zarrīn*.

**Abul-Kasim al-Sahrawi**, *ابوالقاسم الصحراوي* called in *Lemprière's English Biographical Dictionary* "*Alsaharavius*", an Arabian physician who lived about the year 1085, 478 A. H., and is the author of the "*Al-Taqrīf*," a treatise in 32 books on medical practice.

**Abul-Kasim Namakin**, *ابوالقاسم نمکین*, a *Sayyid* of *Hīrāt*, served with distinction under *Akbar* and *Jahāngīr*, and became a rich landowner in *Bhakar* and *Sindh*. He built the great mosque in *Sukhar*. His descendants served under *Shāhjahān*, *'Alamgīr*, and *Farruk-siyar*. *Vide Aīn Translation I*, p. 470.]

**Abul-Kasim Nishapuri**, *ابوالقاسم نیشاپوری*, author of a Persian work on *Ethics*, called "*Ganj-i-Ganj*," and of another work, entitled "*Hulyat-ul-Mutakāfin*."

**Abul-Kasim 'Abdullah**, *ابو القاسم عبدالله*, son of *Muhammad Baghawī*, author of the book called *Mu'jam*, and several other works. He died in the year A. D. 929, 317 A. H.

**Abul-Kasim Isma'īl bin-'Abbad**, *ابوالقاسم اسمعیل*, *wazīr* of the *Boyide* prince *Fakhr-ud-daula*. One of the most splendid libraries ever collected by a private individual in the East was that of this nobleman. *Ibn-Aṣfīr* relates that four hundred camels were required to remove the books.

**Abul-Kasim Mirza**, son of *Kāmrān Mirzā*, brother of the emperor *Humāyūn*. In the year 1567 A. D., 964 A. H., he was confined in the fort of *Gwāliār* by the emperor *Akbar*, who, when going to punish *Khān-Zamān*, ordered him to be murdered.

**Abul-Kasim**, *ابوالقاسم کاهی*, *Kāhī*, of *Isfahān*, though it is usually said that he was of *Kābul*. He died at *Agra*. *Vide Kāsim-i-Kāhī*.

**Abul-Kasim**, *ابوالقاسم الحلی*, of *Hilla*, commonly called *Shaikh Muayyad*, author of the "*Sharḥ-ul-Isalām*," a treatise on lawful and forbidden things. This book is of great authority amongst the *Muhammadans* professing *Shī'a* doctrines. He is also called *Shaikh Najm-uddīn Abul-Kāsim Ja'far bin-Muayyad*. He died A. D. 1277, 676 A. H.

**Abul-Kasim 'Ubaidullah bin-'Abdullah bin-Khurḍābhī**, died A. H., 300, A. D. 912. He is best known as *Ibn-Khurḍābhī*. He wrote the "*Kitāb-ul-Masālik wal-Mamālik*," the 'Book of Roads and Kingdoms.' *Vide Khurḍābhī*, and *Dowson I*, p. 12.]

**Abul-Khair**, *مولانا ابوالکبیر خوارزمی*, *Mawlānā*, of *Khwārazm*, a physician and poet whose poetical name was *'Ashīq*. From his native country he went to *Hīrāt* in the latter part of the reign of *Sulṭān Husain Mirzā*, and was there till *Muhammad Shaibānī*, commonly called *Shāhī Beg Khān Uzbek*, conquered that province, and took him to *Māwarān-nahr*, or *Transoxiana*, where he died in 1560 A. D., 967 A. H. The chronogram of the year of his death is "*Fauz-i-'Ashīq*," the death of *'Ashīq*.

**Abul-Ma'ali**, whose proper name is Muhammad Sadr-uddín, is claimed by the Turks as the first of their poets, though his labours were not confined to their language alone, for he wrote in Arabic also, and was in Persian the rival and opponent of Násir-uddín. He was contemporary with Jalál-uddín Rúmi and his son Walad, and died about the year 1270 A. D. He is not, however, according to Baron von Hammer, strictly considered to be a Turkish poet by his countrymen; but the mystic tone which he adopted from Persian literature, and which he was undoubtedly the first to impress upon the national mind, gives him an unquestionable right to the place assigned him. The names of his works, such as the "Seal of Perfection," and the "Key of Mysteries," indicate the peculiarity of his taste and genius; but amidst all the confusion of style and thought, some passages of great beauty and even simplicity are found in his works. He is lost, however, in the fame of his successor 'Ashik.

**Abul-Ma'ali**, ابوالمعالی بن عبدالمجید, the son of 'Abdul-Majíd, the most eloquent of the Persians, who flourished in the time of Sultán Bahrám Sháh Ghaznawí, by whose order, in the year 1118 A. D., 512 A. H., he wrote in prose his "Kalíla Damna" (or Pilpay's Fables) from a copy which Rúdákí, the celebrated poet, had formerly used for poetry. This version continued in vogue till the time of Sultán Husain Mirzá, fourth in descent from 'Umar Shaikh, the second son of Amír Timur, when his prime-minister Amír Shaikh Ahmad Suhailí got Husain Wá'iz to modernize it, in A. D. 1506, 910 A. H., under the name of "Anwár Suhailí", or the Rays of Canopus. Abul-Fazl, the able prime minister of Akbar, compressed this work, and gave it the name of "Ayár-Dánish," or the touch-stone of knowledge. He is called by Daulat Sháh, Hamid-uddín Nagr-ullah. *Vide* Nagr-ullah, the son of 'Abdul-Hamid.

**Abul-Ma'ali**, شاه ابوالمعالی, (Sháh) a chief in the service of the emperor Akbar, who having revolted was compelled to seek safety in Kábul, where Mirzá Muhammad Hakím, the brother of Akbar, gave him his sister, named Mihr-un-Nisá Begam, in marriage, and raised him to the first office in that kingdom. The ungrateful refugee, however, had not been many months in office, before he aspired to the kingdom of Kábul, and in March 1564 A. D., Sha'bán, 971 A. H., basely assassinated Mirzá Muhammad Hakím's mother, his own mother-in-law, who was a woman of uncommon abilities, and might with truth be said to have ruled that kingdom. He then pretended to act as regent to the young prince, who was still in his minority, with a view to get rid of him as soon as he could conciliate the Umarás. In the meantime Mirzá Sulaimán, prince of Badakhshán, attacked him, and slew him in a battle on the 13th May, 1564 A. D., 1st Shawwál, 971 A. H., and took possession of that country, which he held for two years. Abul-Ma'álí was an elegant poet, and his poetical name was Shahbadí.

**Abul-Ma'ali**, شيخ ابوالمعالی اللہ آبادی, (Shaikh) of Alláhábád, author of the work called "Tuhfat-ul-Kádiríya," or the life of Shaikh 'Abdul-Kádir Gilání. He resided in Láhor, and died there on the 6th April 1615, 16th Rabí' I, 1024.

**Abul-Mafakhir Razi**, ابوالمفاخر رازی, a poet who flourished in the reign of Sultán Muhammad Saljúkí.

**Abul-Mahasin**, ابوالمحاسن, author of the work called "Manhal-i-Şáfi."

**Abul-Makarim bin-'Abdullah**. There are three comments on the Nikáya of 'Ubaidulla bin-Mas'úd, which are much esteemed: they were written respectively by Abul-Makarim in 1501 A. D., 907 A. H.; Abú-'Alí bin-Muhammad al-Birjindí in 1528 A. D., 935 A. H., and Shams-uddín Muhammad al-Khurásání in 1584 A. D., 941 A. H.

**Abul-Ma'shar**, ابوالمعشر, who is called by some older authors Albumassar and Albumazar, was a learned Arabian astronomer, who flourished in the ninth century in the reign of the khalífa Al-Mámún of Baghdád, and wrote a treatise on the revolutions of the years. His full name is Ja'far bin-Muhammad bin-'Umar Abul-Ma'shar. He is called the prince of the Arabian astrologers. He was born in Balkh. In his famous work, called "Uláf" or "Kitáb-ul-Uláf", which he wrote from a Sanskrit work on astronomy, he asserts that, when the world was created, the seven planets were together in the first point of the sign of Aries, and that it will end when the same planets shall meet again in the last point of Pisces in their exaltation or Dragon's head. He died in A. D. 885, 272 A. H. His works were printed in Latin at Venice in 1586, 8vo.

**Abul-Najib al-Bukhari**, ابو النجيب البخاری, poetically called also 'Amak, was a Persian poet who flourished in the fifth century of the Hijra at the court of the Sultán Kadr Khán, king or khákán of Turkistán, who made him president of the academy of poets which he had established. His poem of the loves of Yúsuf and Zalkhá, which can be read in two different metres, is much admired. He was particularly famous for his elegies. He lived nearly 100 years. Daulat Sháh says, he lived in the time of Sultán Sanjar, who requested him to write an elegy on the death of his daughter Malik Khátún, which he did, although he was then blind on account of old age. He appears to have died some years before or after 1145 A. D., 540 A. H.

**Abul-Sa'adat Mubarak Ibn-Asir**, ابن اثير الجزري, ابوالمعاري مبارک, al-Jazari, author of an Arabic Dictionary called "Al-Niháya fi gharib-il-Hadíq." He died in 1209 A. D., 606 A. H.; *vide* Ibn-Asir.

**Abul-Wafa**, (Khawája), one of the great saints of Khwárazm, and author of several works on Sufism. He died 1432 A. D., 835 A. H.

**Abu-Maaz Muslim**, ابو معاذ مسلم, an Arabian grammarian, who died in 803 A. D., 187 A. H.

**Abu-Mansur**, surnamed al-Hákim bi-amr-illah, succeeded his father Al-'Aziz to the throne of Egypt in A. D. 990, 381 A. H., when only 11 years of age. In the latter part of his reign he fancied himself a god, and found no fewer than 16,000 persons who owned him as such. These were mostly the Darárians, a new sect sprung up about this time, who were so called from their chief, Muhammad Ibn-Isma'íl, surnamed Darári. He is supposed to have inspired the mad khalífa with this impious notion; and as Darári set up for a second Moses, he did not scruple to assert that Abú-Mansúr was the great creator of the universe. He was assassinated in the year 1020 A. D. His son Táhir succeeded him.

**Abu-Mansur**, ابو منصور, author of the "Kitáb-ut-Tauhid," and several other works.

**Abu-Mansur 'Abdul-Kahir al-Baghdadi**, author of a treatise on the law of inheritance according to Sháfi'í. He died A. D. 1087, 429 A. H.

**Abu-Mas'ud**, surnamed Shaikh-ul-Islám, a native of Constantinople, and author of the valuable commentary on the Kúrán, entitled "Irshád-ul-'akl," flourished in the reign of Sultán Salím Khán, emperor of Constantinople, and died in 1516 A. D., 922 H.

**Abu-Muhammad**, ابو محمد مكي, of Mecca, son of Abú-Tálib, author of a commentary on the Kúrán, and several other works. He died in 1045 A. D., 437 A. H.

**Abu-Muhammad**, son of 'Abbás, the son of a sister of Abú-Ja'far bin-Muhammad bin-Jarir al-Tabari. It is

said that he had by heart 100,000 verses of different authors. He died in 993 A. D., 383 A. H., and was a contemporary of the author of the 'Ayyār.

**Abu-Muhammad Husain bin-Mas'ud Farra al-**

**Baghawi**, أبو محمد حسين فرار ابن مسعود البغوي, author of a collection of traditions, called the "Masābīh," in Arabic; also of the "Ma'alim-ut-Tanzil" and "Sharḥ-us-Sunnat." He died in 1122 A. D., 516 A. H. He was a vendor of furs, consequently he was called Farrā. Baghawi also wrote a "Jāmi' baina-l-Ṣaḥīḥain."

**Abu-Muhammad Hisham bin-al-Hakim al-Kindi al-Shaibani**, who lived in the time of the Khalifa Hārūn-ur-Rashīd, and died in A. D. 796, 179 A. H., is famed as one of the first compilers of Shi'a traditions.

**Abu-Muhammad Nasihī**, أبو محمد ناصحی, was a

man of eminent learning in the time of Sultān Mas'ūd I of Ghazni. He wrote a book entitled "Mas'ūdī," in support of the doctrine of Abū-Ḥanīfa, which he presented to the king. He flourished about the year 1036 A. D.

**Abu-Muhammad Rozbihan Bakali Shirazi**,

أبو محمد روز بهان بکالی شیرازی, author of the "Ṣafwat-ul-Mashārib." He died in July 1209 A. D., Muharram, 606 A. H.; *vide* Rozbihān (Shaikh).

**Abu-Muhammad Shatibi**, أبو محمد شاطبي, a very learned Musalmān and author of the "Ḳasīda Shāṭibiya." He died in 1194 A. D., 590 A. H. His proper name was Ḳāsim; he was born at Shāṭibiya in Andalusia, from which he derived his title of Shāṭibī. He is also the author of several other works.

**Abu-Muhammad Tabrizi**, author of the Persian history, called "Ṭarīkh-i-Ṭabar?" The original of this book was written in Arabic by Abū-Ja'far bin-Jarīr Ṭabarī, in A. D. 912, 300 A. H., and was afterwards translated into Persian and continued by Abū-Muhammad, and dedicated to Abū-Ṣāliḥ bin-Nūḥ, about the year 1118 A. D., 512 A. H.

**Abu-Musa Ja'far al-Sufi**, whose poetical name is Jabar, was the founder of the Arabian school of chemistry, flourished towards the end of the 8th, or the commencement of the 9th century. According to the majority of authorities, he was born at Ṭūs in Khurāsān. He wrote an immense number of treatises on alchemy, also a work on astronomy. An edition of his works in Latin was published at Dantzic in 1662, and another in English by Russel in 1678.

**Abu-Musa al-Ash'ari**, أبو موسى الأشعري, one of the arbitrators between 'Alī and Mu'āwiya I, by whose decision 'Alī was deposed in the year 658 A. D., 37 A. H. Eight months after the battle of Siffin between 'Alī and Mu'āwiya, the two arbitrators Abū-Mūsa and 'Amr the son of 'As met at a place between Mecca and Kūfa, where a tribunal was erected. Abū-Mūsa first ascending it, pronounced these words with a loud voice:—"I depose 'Alī and Mu'āwiya from the Khilāfat (or government) to which they pretend, after the same manner as I take this ring from my finger," and immediately came down. 'Amr then went up and said, "You have heard how Abū-Mūsa has on his part deposed 'Alī; as for my part I depose him too, and I give the khilāfat to Mu'āwiya, and invest him with it after the same manner as I put this ring upon my finger; and this I do with so much the more justice, because he is 'Uṣmān's heir and avenger and the worthiest of all men to succeed him."

**Abu-Muslim**, a great general, to whom the Abbasides entirely owed their elevation to the khilāfat, for which he is commonly called Ṣāḥib-ud-Da'wat, or author of the vocation of the Abbasides. For his good conduct and bravery, he occupied the first posts in the service of the Ommaides. He was governor of Khurāsān A. D. 746, when he proclaimed the Abbasides the lawful heirs of the

khilāfat, and in 749 A. D. transferred the dignity of Khalifa from the family of Umayya to that of the Abbasides. This revolution occasioned the death of above 600,000 men; and when Abū-Ja'far Al-Manṣūr, the second Khalifa of the race of 'Abbās, was opposed on his accession by his uncle 'Abdullah, son of 'Alī, 'Abū-Muḥim was despatched against him. This general having harassed him for five months together, at last brought him to a general action, and having entirely defeated him, forced him to fly to Basra. Notwithstanding all his services, however, Abū-Muḥim was soon after, on Thursday the 13th February, 755 A. D., 24th Sha'bān 137 A. H., ungratefully and barbarously murdered by Al-Manṣūr, and his body was thrown into the Tigris. Abū-Muḥim took his origin (as Isfahānī, a Persian historian relates) from Ḥamza, who pretended to descend from Gaudarz, one of the ancient kings of Persia.

**Abu-Na'im**, أبو نعیم بن عبد الله, son of 'Abdullah, author of the works called "'Ulyā" and "Dalā'il-i-Nubuwwat." He died in the year 1012 A. D., 403 A. H.

**Abu-Nasr Farabi**, أبو نصر فارابی, *vide* Fārābī.

**Abu-Nasr**, author of a Persian work on Sufism, called "Anīs-ul-Ṭalībīn."

**Abu-Nasr Farahi**, أبو نصر فراهی, flourished about the year 1220 A. D. in the time of Bahrām Shāh, son of Tāj-uddīn, ruler of Sīstān (also called Nīmrūz), who began to reign in the year 1215 A. D. He is the author of a vocabulary in verse, called "Nisāb-us-Sibyān".

His real name is Muhammad Badr-uddīn, and he belongs to Fārāh, a town in Sijistān; *vide* Kīn Translation I, 41n.]

**Abu-Nasr Isma'il bin-Hammad al-Jauhari**, أبو نصر اسمعیل بن حماد, is the author of the Dictionary called *Ṣiḥāḥ-ul-Lughāt*. He was born at Fārāb, and died about the year 1008 A. D., 394 A. H.

**Abu-Nasr Khan**, نواب ابو نصر خان, (Nawāb) an amīr of the reign of the emperor 'Alamgir. The mosque of Jājna-gar in Orīsa was built by him in the year 1687 A. D., 1098 A. H.

**Abu-Nasr Maskatī**, أبو نصر مسکطی, a native of Maskat, and author of the book called "Maḳāmāt."

**Abu-Nasr Sabur**, (Shāpūr) son of Ardaḥer. He built in the year 954 A. D. an edifice at Baghdād, dedicated to scientific and literary exercises, and collected a large quantity of books, designed for the use of Musalmāns; there were, it is said, upwards of 10,400 volumes of all kinds, including a hundred Ḳurāns, copied by the celebrated calligrapher Ibn-Muḳla.

**Abu-Nawas**, أبو نواس, al-Ḥasan bin-Ḥanī, a celebrated Arabian poet, born in the city of Basra. His merit was acknowledged at the court of Hārūn-ur-Rashīd. His principal works have been collected by several persons, on which account there is a great difference between the copies of his works. His proper name is Abū-'Alī. He died A. D. 810, 195 A. H.

**Abu-Raihan al-Biruni**, أبو ریحان البیرونی, or Abū-Raiḥān

Muhammad bin-Ahmad al-Birūnī, was born about the year 971 A. D. in the town of Birūn, said to be situated in the province of Khwārazm. He was astronomer, geometer, historian, scholar, and logician. Besides metaphysics and dialectics, he studied and appears to have drawn his chief lustre from attainments in the magical art. Of this, the following instance is related. One day Sultān Mahmūd ordered him to deposit with a third person a statement of the precise manner in which the monarch would quit the hall where he then was sitting. The paper being lodged, the king, instead of going out by one of the numerous doors, caused a breach to be made in the wall, by which he effected his exit;—but how was

he amazed, when, on the paper being examined, there was found in it a minute specification of the precise spot through which he penetrated! Hereupon the prince with horror denounced this learned man as a sorcerer, and commanded him to be instantly thrown out of the window. The barbarous sentence was presently executed: but care had been taken to prepare beneath a soft cushion, into which the body of the sage sank without sustaining any injury. Abú-Raihán was then called before the monarch, and was required to say whether by his boasted art he had been able to foresee these events, and the treatment through which he had that day passed. The learned man immediately desired his tablets to be sent for, in which were found regularly predicted the whole of these singular transactions. He travelled into different countries, and to and from India for the space of 40 years. He wrote many works, and is said to have executed several translations from the Greek and epitomized the *Almagest* of Ptolemy. His works are said to have exceeded a camel load. The most valuable of all his works is the "*Tárikh-ul-Hind*." Another of his works is the *Kánún Mas'údí*, dedicated to Sultán Mas'úd of Ghazni, for which he received an elephant-load of silver coins. He lived in the time of Sultáns Mahmúd and Mas'úd Ghaznawi, and died in the year 1039 A. D., 430 A. H.

For further notes *vide* Dowson, Elliot's *Histry*. of India, II, 1.]

**Abu-Sa'id**, ابو سعيد بن عبد الله, the son of 'Abdullah, an Arabian poet who flourished in the court of Saláh-ud-dín, and was his prime minister. He died in the year 1201 A. D., 597 A. H.

**Abu-Sa'id**, ابو سعيد بن كليب شاشي, the son of Kulaib Sháshí, author of the book called "*Masnad Kabír*." He died in 946 A. D., 335 A. H.

**Abu-Sa'id 'Abdul-Malik bin-Kuraib**, قريب ابو سعيد عبد الملك بن, commonly called *Agma'i*, celebrated for his grammatical knowledge and eloquence. He was born in the year 740 A. D., 122 A. H., and flourished in the time of Al-Mansúr, khalífa of Baghdád (who reigned from 754 to 775 A. D.), and died at Bagra during the reign of Hárún-ur-Rashíd, or, as some authors say, in A. H. 216 (A. D. 832).

**Abu-Sa'id 'Abdur-Rahman bin-Mamun al-Mutawalli**, author of the "*Faráiz Mutawallí*", a treatise on the law of inheritance according to Sháfi's doctrine. He died A. D. 1085, 478 A. H.

**Abu-Sa'id Baizawi**, ابو سعيد بيزاري, or Káfi Abú-Sa'id 'Abdullah Baizáwi, author of the work called "*Nizam-ut-Tawárikh*," an epitome of Oriental History from Adam to the overthrow of the Khiláfat by the Tartars under Hulákú Khán A. D. 1258, 674 A. H., written about the year 1275. *Vide* Baizáwi.

**Abu-Sa'id Fazi-ullah**, ابو سعيد فضل الله, son of Abul-Khair, a great Súfi, of Mahna. His spiritual guide was Abul-Fazl Lukmán of Sarakha. He devoted himself to ascetic exercises and spent fourteen years in the wilderness. He is the author of the Quatrains, called *Rubá'iyát-i-Abú-Sa'id Abul-Khair*. He died at the age of 44 in the year 1068 A. D., 440 A. H.

**Abu-Sa'id Khan Bahadur**, ابو سعيد خان بهادر بن الجاني, a Sultán of the family of Hulákú Khán, was the son of Oljaitú, commonly called Muhammad Khudá-banda, whom he succeeded to the throne of Persia in December 1316 A. D., Shawwál 716 A. H., when he was only twelve years of age. In his time Rashíd-ud-dín, the author of the *Jámi'-ut-Tawárikh*, was put to death. This monarch may be termed the last of the dynasty of Hulákú Khán who enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Abú-

Sa'id were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambition. Abú-Sa'id reigned 19 lunar years, and died of fever on the 30th November 1335 A. D., 13th Rab' II, 736 A. H. The following is a list of the princes of the family of Chingiz Khán, who were raised to nominal power after the death of Abú-Sa'id Khán.

Arpá Khán (Mu'izz-uddín) was crowned in 1335, reigned five months, and was killed in battle in 1336 A. D.

Músa Khán was elevated in 1336, reigned two years, and was murdered in 1338 A. D.

Sáki, sister of Abú-Sa'id Khán, was elevated to the throne in 1338. She was married to Jahán Timur who got the kingdom as her dowry, but was deposed the same year. After him

Sulaimán Khán was declared king; he left the kingdom and went to Diyár-bakr in 1344.

Nausherwán was elevated in 1334.

**Abu-Sa'id Mirza**, سلطان ابو سعيد مرزا, (Sultán) the son

of Sultán Muhammad Mirzá, son of Miránsháh, son of Amír Timur (Tamerlane). He was born in 1427 A. D. After the death of his father in 1441, he continued to live with Mirzá Ulugh Beg, son of Mirzá Sháhrukh at Samarkand, and served in his army when he was at war with his son Mirzá 'Abdul-Latíf; but when that prince was murdered by his unnatural son in October 1449 A. D., Ramazán, 853 A. H., and he in his turn was slain after six or seven months by his own soldiers, and Samarkand was taken possession of by Mirzá 'Abdullah, son of Mirzá Ibráhím and grandson of Mirzá Sháhrukh, Abú-Sa'id with the assistance of Abú-Khair Uzbek having defeated and taken 'Abdullah prisoner in a battle, put him to death and ascended the throne of Samarkand in 1451 A. D., 855 A. H. He also took possession of Khurásán after the death of Bábar Sultán, son of Báyasanghar Mirzá in 1457, 861 A. H., and greatly extended his dominions, but was at last taken prisoner in an ambuscade, and put to death on the 8th February, 1469 A. D., 25th Rajab, 873 A. H., after he had reigned 18 years. After his death, Sultán Husain Báikrá, surnamed Abul-Gházi, a descendant of Amír Timur, made himself master of the empire. Abú-Sa'id at his death left eleven sons, *viz.*, Mirzá Sultán Ahmad, Mirzá Sultán Mahmúd, Mirzá Sultán Muhammad, Mirzá Sháhrukh, Mirzá Ulugh Beg, Mirzá 'Umar Shaikh, Mirzá Abá-Bakr, Mirzá Sultán Murád, Mirzá Sultán Khalíl, Mirzá Sultán Walíd, and Mirzá Sultán 'Umar; of whom four arrived to the dignity of kings, *viz.* Mirzá Ulugh Beg to the throne of Kábul; Mirzá Sultán Ahmad to the kingdom of Samarkand; Mirzá 'Umar Shaikh to the united thrones of Andiján and Farghána; and Mirzá Sultán Mahmúd to those of Kunduz and Badakhshán. Abú-Sa'id Mirzá, says Bábar Sháh, though brought up in the city, was illiterate and unrefined. *Vide* Genealogical Table attached to *Kín Translation*.]

**Abu-Sina Muhammad**, author of the Arabic work called "*Da'káik-ul-Hakáik*," containing a collection of traditions.

**Abu-Sina**, ابو سينا, or Abú-'Alí Síná, whom we call Avicenna, was a famous Muhammadan physician and philosopher, who early applied himself to literature, botany, and mathematics. At the age of eighteen, he began to practise, and with such success that he became physician to the court of Baghdád. He was born in the city of Bukhárá in 983 A. D., 373 A. H., and died at Hamadán in July, 1037, 427 A. H., aged 54 lunar years, with the character of a learned man but too much addicted to wine and effeminating pleasures. His books on Medicine, &c., were in number 100, now nearly all lost. He is also called Ibn-Síná. The following are the titles of his works. Of the Utility and Advantages of Sciences, 20 books. Of Innocence and Criminality, 2 books. Of Health and



Remedies, 18 books. On the means of preserving Health, 3 books. Canons on Physic, 14 books. On Astronomical Observations, 1 book. On Mathematical Sciences. Of Theorems, or Mathematical and Theological Demonstrations, 1 book. On the Arabic language, 10 books. On the Last Judgment. On the Origin of the Soul, and the Resurrection of Bodies. Of the end we should propose to ourselves in Harangues and Philosophical Arguments. Demonstrations of the collateral lines in the sphere. Abridgment of Euclid. On Finiteness and Infinity. On Physics and Metaphysics. On Animals and Vegetables, &c., Encyclopædia, 20 volumes.

**Abu-Sufyan**, ابو سفیان بن حرب, the son of Harb, the grandson of Umayya, and great-grandson of 'Abdul-Shams. He was an able and ambitious man, of great wealth and influence, and one of the most persevering and powerful opponents of Muhammad. He was the father of Mu'áwiya, the first khalifa of the house of Umayya, and one of the heads of the tribe of Kuraish, to which Muhammad also belonged. When Muhammad took up arms for the propagation of his faith, Abu-Sufyan was made generalissimo of his enemies against him: and after the battle of Badr, he stood very fair for the headship of that tribe. But he was at last convinced (as it seems, by a signal victory gained by Muhammad over his enemies), of the truth of the prophet's pretensions, and was converted in the 8th year of the Hijra, A. D. 629.

**Abu-Sulaiman Daud**, ابو سليمان داؤد, bin-Abul-Fazl bin-Muhammad Fakhr Binákití, so called from having been born at Binákití, or Finákití, a town in Transoxiana, afterwards called Sháhrúkhiya. He is the author of the "Tárikh-i-Binákití." Its correct name in full length is "Rauzatu úli-l-albáb fi Tawárikh-il-Akábir wal-Ansáb," i. e. the garden of the learned in the histories of great men and genealogies. It is chiefly an abridgment of the Jámi'-ur-Rashídí, and was compiled by the author only seven years after that work in A. D. 1317, 707 A. H., and is dedicated to Sultán Abú-Sa'íd, the ninth Mughul king of Persia. The author was a poet as well as an historian, and was appointed by Sultán Gházán Khán, poet laureate of his court. He died in or about the year 1330 A. D., 731 A. H.

*Vide* Dowson, Elliot's Histy. of India, III, 56.]

**Abu-Tahir**, ابو طاهر, of Tortosa in Spain, author of the "Daráb-náma", an abridgement of Oriental Biography, containing the Lives of Zuhák, of Darius, of Philip of Macedon, and of Alexander the Great: also Memoirs of Galen and other Greek Philosophers, &c.

**Abu-Tahir Khatuni**, ابو طاهر خاتونی, a poet who flourished in the 12th or 13th centuries of our era. He is the author of the History of the Saljúkí kings, entitled "Tárikh-us-Saljúkí," and of another work, called "Manáshib-ush-Shu'ará."

**Abu-Talib**, ابو طالب, was the father of 'Alí and the uncle of Muhammad the prophet. He died 3 days before Khadíja, the first wife of Muhammad, in August, 619, A. D., aged 80 years.

**Abu-Talib Husaini**, author of the "Tuzuk-i-Timúrí." This work contains an account of the first forty-seven years of the life of Tamerlane, written by himself in Chagh-tái Turkí, and translated into Persian by Abú-Tálib, who dedicated it to Sháh Jahán. It has been translated into English by Major Charles Stewart.

*Vide* Dowson, III, 389.]

**Abu-Talib Kalim**, ابو طالب كلیم همدانی, whose poetical name was Kalim, was a great poet of Hamadán in Persia, and came to India, the first time in the reign of the emperor Jahángír, and returned home in 1619 A. D., 1028 A. H. After some years he again visited India in the time of

Sháh Jahán, who employed him and conferred on him the title of "Malik-ush-Shu'ará", or Poet Laureate. He was twice weighed against gold and silver, and the amount was given to him as a reward for his poetical talents. He died at Láhor on the 19th November, 1651, 15th Zil-hijja 1061 A. H. He is the author of a poem, called "Zafar-náma-i-Sháh Jahán," or the conquests of Sháh Jahán, and of a Diwán in Persian.

**Abu-Talib Khan**, مرزا ابوطالب خان, (Mirzá) the son of Hájí Muhammad Beg Khán, by descent a Turk, was born at Lakhnau in the year A. D. 1752, 1165 A. H. He was appointed by Mukhtár-ud-daula, the prime minister of Nawáb Ásaf-ud-daula of Lakhnau, in 1775 A. D., 'Amaldar of Itáwa and several other districts situated between the rivers Jamuná and Ganges. In this situation he continued for two years; and after the death of his patron, and the appointment of Háidar Beg Khán to his office, he was superseded, and repaired to Lakhnau, and was allowed by the Nawáb 60,000 Rs. per annum for his support. After the expiration of one year, Colonel Alexander Hanny, having been appointed Collector of Gorakhpúr, requested the Nawáb to take him with him as an assistant, in which situation he continued for three years. He was afterwards employed by Mr. Middleton, the Resident of Lakhnau, in reducing the rebel rájá Balbhádar Singh, whom, during two years, he frequently defeated and pursued. At length being surprised in his camp, the rájá in endeavouring to make his escape, was killed. Abú-Tálib, after this falling in distress for some years, embarked for Europe with Captain David Richardson, a Scotchman, and left Calcutta in February, 1799, Ramazán 1213 A. H. He visited England and other parts of Europe, and was well known in London under the title of the Persian Prince. During his travels he wrote a Journal in which he daily inserted every event, and committed to writing such reflections as occurred to him at the moment. On his return to Calcutta in 1803, 1218 A. H., having revised and abridged his notes, he published them under the title of "Maáshir-ut-Tálibí fi Bilád-i-Ifranjí." This work was translated by Charles Stewart, and published in London in the year 1814. Abú-Tálib died about the year 1806 A. D., 1221 A. H. He is also the author of the "Khulásat-ul-Afkár."

*Vide* Dowson, VIII, 298.]

**Abu-Talib Mirza**, *vide* Sháista Khán.

**Abu-Talib**, شيخ ابو طالب, (Shaikh) the father of Shaikh Muhammad 'Alí Házín. He died at Isfahán in 1715, 1127 A. H., and was interred in the cemetery, called Mazár Báhá Rukn-uddín, close to the tomb of the learned Mauláná Hasan, Shaikh-ul-Islám of Gilán.

**Abu-Tammam Habib ibn-Aus al-Tai**, اوس الطائي, an Arabian poet. Having arrived in

the city of Hamadán, he was received with great distinction by Abul-Wafá bin-Salama. When about to depart, a heavy fall of snow made the roads for a long time impassable. Abul-Wafá conducted the poet to his library, and placed it entirely at his disposal. Surrounded with these literary treasures, Abú-Tammám forgot his journey, read the precious volumes with avidity, and devoted his time to the composition of several works. The poetical collection, entitled "Khamsa", was the principal fruit of these researches, and attests the indefatigable attention with which the learned writer had ransacked this rich library. Amongst the other works that he wrote, one is called "Fuḥúl-ush-Shu'ará". He was born in A. D. 804, 188 A. H., at Jásim near Damascus, and died in A. D. 845, 231 A. H.

**Abu-Tayyib al-Mutanabbi**, ابو طيب المتنبّي, *vide* Mutanabbi.

**Abu-Turab, Mir**, مير ابونراب, a Salámi Sayyid of Shiráz, who served, with his son Mir Gadái, in Gujrat, and then under Akbar. He died in 1006 H., and lies buried in Ahmadábád; *vide* Kín Translation I, p. 506.]

**Abu-'Ubaida**, ابو عبيدة, a friend and associate of Muhammad, who had the command of the Moslem army in the time of Abú-Bakr, the first khalifa, but being defeated in a battle against the troops of the Greek emperor, he was deprived of the command, which was given to Khálid. 'Umar, on his accession to the khiláfat, replaced Abú-'Ubaida in the command of the army in Syria, being greatly displeased with the cruel and blood-thirsty disposition of Khálid. Abú-'Ubaida extended his conquests over Palestine and Syria, and drove the Greeks out of the whole country extending from the Mediterranean to the Euphrates. This conquest was completed in 639 A. D., 18 A. H., in which year Syria was visited by a dreadful plague, in which the Moslems lost 25,000 men, among whom were Abú-'Ubaida himself, Yazíd ibn Abú-Sufyán, and many other men of distinction.

**Abu-'Ubaida ibn-Mas'ud**, ابو عبيدة ابن مسعود, a general in the time of the khalifa 'Umar. He was defeated and killed in battle by Farrukhzád, who commanded the army of Túrán-Dukht, queen of Persia, about the year 635 A. D.

**Abu-'Ubaida Kam bin-Salam**, author of a work on "Karát."

**Abu-'Ubaida Ma'mar bin-Al-musanni**, المنى ابو عبيدة معمر بن, a famous Arabian grammarian, born in Basra, who lived in the time of Hárún-ur-Rashíd, and died A. D. 824, 209 A. H., aged 99 lunar years.

**Abu-'Umar Minhaj al-Jurjani**, منهاج الجرجاني, ابو عمر, author of the "Tabakát-i-Násirí," a celebrated history, written in 1262 A. D., 650 A. H., and dedicated to Sultán Násir-uddin Mahmúd of Dihlí. *Vide* Minháj-i-Siráj.

**Abu-Yahya bin-Sanjar**, ابو يحيى ابن سنجر, author of a Diwán in Arabic. He died in 1234 A. D., 632 A. H.

**Abu-Yahya Ahmad bin-Daud al-Farazi al-Jurjani**, ابو يحيى احمد بن داؤد, who was originally a Sunní, but became a convert to the Imámiya or Sh'fa faith, is the author of a biographical work, entitled "Kitáb fi ma'rifát-ir-Rijál," containing the lives of eminent Sh'fas.

**Abu-Ya'kub al-Warrak**, ابو يعقوب الوراق, *vide* Muhammad bin-Is-hák an-Nadím.

**Abu-Yazid**, ابو يزيد مکتبدار, Maktabdár, secretary of state in Egypt, who rebelled against Káim, the second khalifa of the race of the Fátimites. He was not punished for his rebellion till Ismá'il al-Mansúr defeated him, and confined him in an iron cage where he ended his days.

**Abu-Yusuf**, امام ابو يوسف, (Imám) bin-Habíb al-Kúfi, a celebrated Kázi of Baghdád, and one of the first pupils of Abú-Hanifa, dignified with the title of Kázi-l-Kuzát, or supreme judge, in the reigns of Hádi and Hárún-ur-Rashíd, khalifas of Baghdád. He supported the tenets of Abú-Hanifa, and maintained the dignity of his office by impartiality. When one day reproached for his ignorance of one of the causes brought before him, for the decision of which he received an ample allowance, he jocosely replied,

that he received in proportion as he knew; but, said he, if I were paid for all I do not know, the riches of the khiláfat itself would not be sufficient to answer my demands. He was born 731 A. D., 113 A. H., and died on the 13th September 798, A. D., 27th Rajab, 182 A. H., at the age of 69 years, at Baghdád. The only work known to have been written by him, treats of the duties of a Magistrate, and is entitled "Adáb-ul-Kázi." The reputation of this work has been eclipsed by that of another, having a similar title, by al-Khassáf.

**Abu-Yusuf Ya'kub bin-Sulaiman Isfaraini**, سليمان ابو يوسف يعقوب بن, author of the "Sharáit-ul-Khiláfat." He died in 1095 A. D., 488 A. H.

**Abn-Zakariya Yahya al-Nawawi**, *vide* Nawawí.

**Abu-Zarr**, ابو زر قرمطى, the father of the Karamatians in Arabia, who not only opposed the religion of Muhammad, but plundered and insulted the temple of Mecca and carried away the black stone which was believed to have fallen from heaven. He died 953 A. D., 342 A. H. *Vide* Karma.

**Abu-Zarr Yakut Mausili**, ابو زرياقوت موصلی, a celebrated calligrapher.

**Abu-Zubaid**, ابو يزيد, an author who has written on the lion and all its names in the Arabic language.

**Abrakh Khan**, ابو رخ خان, (the son of Kizilbásh Khán Afahár, governor of the fort of Ahmadnagar, who died there in the 22nd year of Sháh Jahán) was a nobleman of high rank in the time of 'Alamgir. A few years before his death, he was appointed governor of Barár, where he died on the 24th of July, 1685 A. D., 3rd Ramazán, 1096 A. H.

**Abru**, آبرو, *vide* Háfiz Ábrú.

**Abru**, آبرو, poetical name of Sháh Najm-uddin of Dihlí, *alias* Sháh Mubárak, who flourished in the reign of the emperor Muhammad Sháh. He died in 1161 H. *Vide* Sprenger, Oudh MSS., p. 196.]

**Abtin**, آبتين, the father of Farídún, seventh king of Persia of the first, or Peshdádian, dynasty. Abtin pretended that he derived his origin from Jamshed, king of Persia of the same dynasty.

**Achanak Begam**, one of the concubines of the emperor Akbar. She had built a garden on the banks of the Jamuná at Ágra, called Achának Bágh. Some traces of it are yet to be seen.

**Achchhe**, آچھے, the poetical name of prince Baland-Akhtar, a brother of the emperor Muhammad Sháh of Dihlí. He was familiarly called Achchhe Sáhib, and therefore chose Achchhe for his 'takhallus.' He is the author of a beautiful poem, called "Náhid-o-Akhtar," i. e. Venus and the Star, containing 355 verses, which he completed in the year 1726 A. D., 1139 A. H.

**Adam**, the first man. The Muhammadans place Adam's Paradise in heaven; hence after the fall Adam and Hawwá (Eve) were hurled down to earth. As this event happened about 7,000 years before the Hijra, Adam is often called haft-hazári.]

**Adam Khan Gakkhar**, آدم خان گکھر, chief of the Gakkhars, who defied the power of the emperor Akbar. In 970, at the instigation of Kamál Khán Gakkhar, Adam was attacked, and defeated and captured at Hulan, south of Chilianwála, near Dángali, Adam's stronghold. *Vide* Kín Translation, I, 457.]

**Adham**, **ادهم**, the poetical name of Mirzá Ibráhím, a Sayyid of the Safawí race. He came to India in the time of the emperor Sháh Jahán. He died, or was put to death in prison, in the year 1650 A. D., 1060 A. H. He is the author of a *Díwán*, and also of a *Maṣnawí*, called *Rafík-us-Sálikín*, and a *Sáki-náma*.

**Adham Artamani**, **ادهم ارتمانی**, author of a *Díwán* in Persian.

**Adham**, **ادهم**, *vide* Ibráhím-i-Adham.

**Adham Khan**, **ادهم خان**, the son of Máhum Anaga. He appears to be a royal bastard. His mother Máhum was one of Akbar's nurses (*anaga*), who attended on Akbar 'from the cradle till after his accession.' She played a considerable part in bringing about Bairám's fall. Adham Khán (*i. e.* the Black Khán) was a commander of 5,000, and distinguished himself in keeping the rebellious Bhadauriya clan near Hatkánth, south-east of Agra, in order. In 968 H., he defeated Báḡ Bahádur of Málwá. In the following year (A. D. 1562), he stabbed at court his enemy Atgah Khán, Akbar's foster-father, and was killed by the emperor's order. Máhum Anaga died forty days after from grief, and was buried with her son in Dihlí in a Mausoleum erected by Akbar. Adham's brother Báki Khán, or Khán Báki Khán, died in the 30th year of Akbar's reign, as Governor of Garha-Katanga (Central Provinces).]

**Adhan**, **ادهن**, Shaikh, a Chishtí saint, who died at Jaunpúr in 970 H.]

**Adib**, **اديب**, the poetical name of Abú-Hasan 'Alí bin-Nasr, an excellent philosopher, who was a judge in Egypt, under the khiláfat of Ammár the Fátimite.

**Adib**, **اريب**, surnamed Šábir, a poet who was contemporary with Asir-uddín Futúhí and Anwarí. *Vide* Shiháb-uddín Adib Šábir.

**'Adil Khan**, **عادل خان فاروقى**, Fárúki I, ruler of Khandesh, who is also called Mirán Ghaní, which see.

**'Adil Khan II**, **Faruki**, **عادل خان فاروقى ثانى**, entitled A'zam Humáyún, son of Hasan, and grandson of Nasir Khán Fárúki by the daughter of Mahmúd Sháh of Gujrát. He succeeded to the throne of Khándesh after the death of Dáúd Khán Fárúki in August, 1610 A. D., Jumáda I, 916 A. H., and removed from Tálner to Burhánpúr, which place he made the seat of his government, and died there after a reign of nine or ten years in 1520, 926 A. H., and was succeeded by Mirán Muhammad, his eldest son by the sister of Bahádur Sháh of Gujrát.

**'Adil Khan**, **عادل خان**, the eldest brother of Sulṭán Islám Sháh, king of Dihlí. He fled to Patna after his defeat in a battle against his brother, but he soon disappeared, and was never heard of afterwards.

**Adina Beg Khan**, **آدینه بیگ خان**, son of Channú, an Aráin by caste, was born at Sarakpúr near Láhor. He was brought up in a Mughul family, became a soldier, but devoted himself to accounts. He was governor of Sulṭánpúr when Nádir Sháh invaded India. Subsequently, he supported Abdálí Sháh Durrání. He died without heirs at Khánpúr near Hoshyárpúr, where a fine tomb was erected over his remains.]

**'Adli**, **عدلى**, the nickname of Muhammad 'Adil Sháh, king of Dihlí. His name was Mubáriz Khán, son of Niẓám Khán. He succeeded Islám Sháh in the very end of 960 H., defeated with the help of his general Hímú, in 962, Muhammad Sháh of Bengal at Chhapparghatṭa, east of Kálpí, and was at last, in 964, one year after Akbar's accession, defeated and killed in the battle of Súrajgarh, near

Munger, by Bahádur Sháh, Sulṭán of Bengal. His nickname 'Adli was often further corrupted to 'Andhli', 'the blind woman.']

**'Adnan**, **عدنان**, one of the descendants of Ismá'il the son of Abraham, with whom the genealogies of the Arabians, and also that of Muhammad, terminate. For reckoning up from 'Adnán to Ismá'il, the descents are very uncertain, and the best historians confess that there is nothing certain beyond 'Adnán.

**Afi**, **افى**, poetical name of Ahmad Yár Khan, author of a small poem in Persian called "*Maṣnawí Gulzár-i-Khayál*," containing the story of Sháhzáda and Gadá, written in 1848.

**'Aff**, *vide* Shams Siráj 'Aff.

**Afrasyab**, **افراسياب**, an ancient king of Túrán, the son of Paahang. He overcame Nauzar, king of Persia of the Pesidádian dynasty, and having killed him, ruled over Persia for twelve years. He was subsequently defeated in a battle against Kai-khusrau, king of Persia, of the 2nd or Kaiánian dynasty.

**Afrin**, **افروين**, poetical name of Shaikh Kalandar Bakhsh of Saháranpúr, who is the author of a work, called *Tuḡfat-us-Saná'i*.

**Afrin**, **افروين**, the poetical name of Sháh Faḡr-ullah of Láhor. He was a Gújar, embraced Muhammadanism, and is the author of a *Díwán*, and of an epic, called "*Hír-wa-Ránjhá*." Some say that he died in 1730, and others in 1741 A. D., 1143 or 1154 A. H.

**Afsah**, **افصح**, Sháh Faḡh, a pupil of Mirzá Bedil, died at Lakhnan in 1192 H., and left a *Díwán*.]

**Afsari**, **افسرى**, the poetical name of a poet.

**Afshin**, **افشين**, the surname of Haidar ibn-Kásús, a general of the khalífa al-Mu'tasim Billah of Baghdád. He was a Turk by origin, and had been brought up a slave at the khalífa's court, and having been employed in disciplining the Turkish militia, had acquired the reputation of a great captain. He was, however, executed about the year 840 A. D. by the khalífa, being accused of holding correspondence with the khalífa's enemies.

**Afsos**, **افسوس**, the poetical name of Mir 'Alí. He was first in the service of Nawáb Is-hák Khán, the uncle of Asaf-ud-daula of Lakhnan, and subsequently of Mirzá Jawán-Bakht, and was finally recommended to Lord Wellesley and appointed a Munshí of the College of Fort William. He is the author of the *Aráish-i-Mahfil* in Urdú, and of the *Gulistán*, translated by him into the same language. He died in Calcutta in 1806 A. D., 1221 A. H.

**Aftab**, **آفتاب**, the poetical name of Sháh 'Alam, king of Dihlí, who died in the year A. D. 1806.

**Afzal**, the poetical name of Sháh Ghulám A'zam, which see.

**Afzal 'Ali Khan**, (Nawáb), *vide* below Afzal Khán (p. 24) whose original name was Shukr-ullah.

**Afzal**, the poetical name of Muhammad Afzal, which see.

**Afzali**, **افزلى**, the poetical name of Shaikh Muhammad Násir, son of Shaikh Khúb-ullah of Alláhábád. He died in 1750 A. D., 1163 A. H.

**Afzal Khan**, **افضل خان**, or Mir Muhammad Afzal. He flourished in the reign of the emperor Muhammad Sháh of Dihlí, and died in the year 1735 or 1738 A. D., 1148, 1151 A. H. His poetical name was Šábit, which see.

**Afzal Khan**, افضل خان, Shaikh 'Abd-urrahmán, son of the celebrated Shaikh Abul-Fazl, minister and secretary to the emperor Akbar, was Jahángir's governor of Bihár in 1610 A. D., and died at Ágra in 1613.

*Vide* Kin Translation, p. xxxv (Abul-Fazl's Biography), and Dowson, VI, 205.]

**Afzal Khan**, افضل خان, whose original name was Mullá

Shukr-ullah, the son of 'Abdul-Hakk, came from Shiráz to the Dakhin, and was introduced by 'Abdur-Rahím Khán, Khánkhánán, to the emperor Jahángir, who conferred on him the rank of an Amir. In the second year of Sháh Jahán, 1628 A. D., 1038 A. H., the office of Wizárat-i-kull having become vacant by the dismissal of Irádat Khán, the brother of Asaf Khán Ja'far Beg, he was honored with that appointment. In the eleventh year of the emperor, the mansab of 7,000 and 4,000 sawárs was conferred on him, but he died the next year at Láhor on the 7th January, 12th Ramazán, 1048 A. H., 1639 O. S., aged 70 years. His poetical name was 'Allámí. His tomb, called Chíní Rauza is in Ágra, on the left bank of the Jamuná.

**Afzal-ud-daula**, (Nawáb), Nizám of Haidarábád, succeeded his father Nawáb Naqir-ud-daula in May 1857, 15th Zil-ka'da, 1285 A. H., and departed this life on the 26th of February 1869, aged 44 years, leaving an infant son who, according to the succession guarantee granted by Lord Canning, is now his successor.

**Afzal-uddin**, (Mír), Nawáb of Súrat. He died on the 7th August, 1840, at the age of 59 years, after enjoying his nominal nawábship about 21 years. His son-in-law, Mír Ja'far 'Alí, succeeded him.

**Agah Khan**, a eunuch of the emperor Sháh Jahán, who died on the 9th Rabí' I, 1067 A. H. His tomb is near the Mumtáz-Mahall in Tájanj.

**Agah**, آگاه, the poetical name of Maulawí Muhammad Bákir.

His parents were of Bījápúr, but he was born at Ellora in 1745 A. D., 1158 A. H., and died on the 3rd of March 1806 A. D., 14th Zil-hijja 1220 A. H. He is the author of a Díwán.

He was a Náita (pl. *Nawáit*, said to be a corruption of the Persian *nau-ámad*, a 'new arrival'), a name given to certain seafaring Arabs, settled in Western India.]

**Agha Ahmad 'Ali**, poetically styled Ahmad, son of Aghá Shajá'at 'Alí, of Dháká, a Persian grammarian of note, who successfully defended, in his "Muayyid-i-Burhán," and the "Shamsher-i-Tezdar," the author of the Burhán Káfi, a Persian Dictionary, against the famous Dihlí poet Ghálib. He also published the "Risála-i-Ishtikák," the "Risála-i-Tarána," "Haft Ásmán," a History of the Persian Maghawí, and edited several works for the Asiatic Society of Bengal. He was a Persian teacher in the Calcutta Madrasa, when he died (June 1873).]

**Agha Husain Khwansari**, آغا حسین خوانساری, *vide* Husain Khwánsári.

**Agha Mir**, آغا میر, entitled Mu'tamad-ud-daula, minister of Gházi-uddin Haidar, king of Audh. He was dismissed in 1826 A. D., 1242 A. H., and retired to Kánhpúr, where he died on Monday 7th May, 1832, 5th Zil-hijja, 1247.

**Agha Muhammad Khan**, آغا محمد خان, *vide* Aká Muhammad Khán Kájár.

**Agha Mulla**, آغا ملا, surnamed 'Dawátdár', 'the inkstand-holder,' the ancestor of the three Ásaf Kháns who served under Akbar and Jahángir. His genealogical table is given in Kin Translation, I, 369.]

**Aghar Khan**, اغرخان, Pír Muhammad, who served during

the reign of Aurangzib against Prince Shujá', in Kásm, and in Kábul. He died in A. H. 1102. His son, Aghar Khán II, was still alive during the reign of Muhammad Sháh. The family traced their descent from Aghar, a descendant of Yáfiṣ (Japhet), son of Nûḥ. Their villa Agharábád near Dihlí is often mentioned in the histories.]

**Ahi**, آھی, a poet who was a chief of one of the Chaghtái hordes, and had assumed originally the poetical name of "Nargisi," but changed it into "Ahi," because he found that another poet of his time had adopted it. He is the author of a Díwán which he dedicated to prince Gharíb Mirzá, the son of Sultán Husain Mirzá Báikrá. He died in the year 1520 A. D., 927 A. H.

**Ahl-i-Bait**, اهل بیت, 'the people of the house', a general name for the descendants of Muhammad, the Sayyids.]

**Ahl-i-Kitab**, اهل کتاب, 'the people of the book', a collective name for the Jews, Christians, and Muhammadans, who received a book, i. e., revealed religion, from heaven.]

**Ahli Khorassani**, اهلی خراسانی, a poet who died at Tabriz in the year 1527 A. D., 934 A. H. He must not be confounded with Ahlí-i-Túrání, a Chaghtái nobleman of profligate character, who lived at the court of Sultán Husain Mirzá, and died in 1497 A. D., 902 A. H.

**Ahli Shirazi**, اهلی شیرازی (Mauláná) of Shiráz, an elegant poet in the service of Sháh Ismá'il Safawi I. He is the author of several poems, amongst which are the "Sihri-Halál", "Sham' wa Parwána", "Risála-i-Naghz", Sákináma", and "Fawáid-ul-Fawáid." He died in the year 1535 A. D., 942 A. H., and is buried at Shiráz, close to the tomb of Háfiṣ.

**Ahlia Bai**, the wife of Madhu Ráo Peshwá Sindia, built a place in the time of Sháh 'Alam, called Bismán Ghát, or a bathing-place for all men, on the banks of the river Jamuná. It extended from the trench of the fort to the house of Dárá Shikoh, and was in good preservation in the year 1830 A. D. On one of the corners a large gun of iron was lying, under the Hawelí of Dárá Shikoh, called Dhaul Dahani.

**Ahlia Bai**, اهلیه بانى, the wife of Khánde Ráo, the son of Malhár Ráo Holkar I, of Indor, after whose death, in 1766 A. D., she had a jágir allotted to her yielding an annual revenue of 1,500,000 Rupees. Her husband Khánde Ráo was killed in battle at Dig against Súrajmal Ját in 1754. Her son Malí Ráo, who had succeeded his grandfather Malhár Ráo in 1766, died nine months after. She was a woman of spirit and ability, and reserved in her own hands the right of nominating a successor, and elected Tokaji to the ráj.

**Ahmad al-Makkari**, احمد, author of the History of the Muhammadan Dynasties in Spain. This work was translated by M. Pascual de Gayangos, an erudite Spaniard, London, 1810, in 4to., Vol. I. He was born in the 16th century, and died in Damascus in the year 1631 A. D., 1041 A. H. After having composed a very detailed biography of the celebrated and learned wazír of Granada, Muhammad Ibn-ul-Khatib, he added to it, in the form of an introduction, a general history of the Arabs in Spain from the conquest to their final expulsion.

**Ahmad I**, احمد بن محمد, emperor of Turkey, son and successor of Muhammad III, whom he succeeded in January, 1604 A. D., Sha'bán, 1012 A. H. This prince was of a good constitution, strong and active; he would throw a

horseman's mace, of nine or ten pounds weight, farther than any of his court. He was much given to sensual pleasures, and had 3000 concubines. He died on the 15th November, 1617 A. D., 15th Zil-ka'da, 1025 A. H., at the age of thirty, having reigned fourteen years. He was succeeded by his brother Mustafa I.

**Ahmad II**, احمد بن ابراهيم, son of Ibrahim, succeeded on the death of his brother Sulaiman II, in 1691 A. D., 1103 A. H., to the throne of Constantinople, and died in 1695, 1106 A. H. He was succeeded by Mustafa II, son of Muhammad IV.

**Ahmad III**, احمد بن محمد, son of Muhammad IV, was placed on the throne of Constantinople in 1703 A. D., 1115 A. H., by the heads of a faction which had deposed his brother Mustafa II. He granted a friendly asylum to Charles XII of Sweden, after the battle of Pultowa; and the kindness and the hospitality which marked the whole of his intercourse with that unfortunate monarch, are entitled to the highest encomium. He was preparing an expedition against Persia, when an insurrection hurled him from his throne, and exalted his nephew Mahmud I from a prison to the sovereign power in 1730 A. D., 1142 A. H. He died of apoplexy in 1736, aged 74 years, 1148 A. H.

**Ahmad IV**, احمد بن احمد, (also called 'Abdul-Hamid), son of Ahmad III, emperor of Turkey, succeeded his brother Mustafa III in 1774 A. D., 1188 A. H. He died after a reign of 15 years on the 7th April, 1789, Rajab 1203 A. H., and was succeeded by Salm III.

**Ahmad**, احمد, an Arabian author who is known as the writer of a book on the interpretation of dreams, a translation of which in Greek and Latin was published with that of Artemidorus on the same subject, at Paris, by Rigault A. D. 1603. He lived in the 4th century of the Hijra.

**Ahmad Abu-Tayyib al-Mutanabbi**, ابو طيب المتنبي, احمد, a celebrated Arabian poet whom none excelled in poetry. He is the author of a Diwan. He died in the year 965 A. D., 364 A. H.; *vide* Mutanabbi.

**Ahmad al-Ghaffari**, احمد الغفاري; *vide* Ahmad bin-Muhammad al-Ghaffari (p. 26).

**Ahmad 'Ali Hashimi**, شيخ احمد على هاشمي, (Shaikh), author of the Biographical Dictionary, called "Makhsan-ul-Gharab", dedicated to Nawab Sa'ad-Jang of Faizabad, who died in 1754 A. D., 1167 A. H. His poetical name was Khadim.

**Ahmad 'Ali Khan**, Nawab of Rampur; *vide* Faiz-ullah Khan.

**Ahmad 'Ali Khan**, نواب احمد على خان, Nawab of Karnal. A remission of revenue to the extent of Rs. 5,000 per annum was granted to him in perpetuity by the British Government, and a khil'at of the value of Rs. 10,000 was conferred on him, in July 1858, for his distinguished loyalty and for the eminent services rendered by him during the rebellion of 1857. In 1806, the Pargana of Karnal consisted of a number of villages, yielding a revenue of Rs. 40,000 per annum. It was conferred by Lord Lake in jagir on three Mandal chiefs, named Muhammadi Khan, Ghairat 'Ali Khan, and Is-hak Khan, for their lives, and after their death to descend to their heirs, subject to the payment of Rs. 15,000 per annum in perpetuity. Nawab Ahmad 'Ali Khan is the lineal descendant of Muhammadi Khan, and holds 24 entire villages, besides a 3rd share in four others. These lands are assessed at Rs. 24,000, on which the Nawab has hitherto paid a quit rent of Rs. 5,000, payment of which sum the Government has now remitted.

**Ahmad 'Ali Khan**, اميد احمد على خاں, (Sayyid), Nawab-Nazim of Bengal, succeeded his brother 'Ali-Jah. He died on the 30th October, 1824 A. D.

**Ahmad 'Ali Khan**, and Walid Khan, the rebel Nawabs of Malagaph.

**Ahmad Ayaz**, Malik Khwaja Jahán, served with distinction under Muhammad Shah bin-Tughluq of Delhi. On the death of the king at Tatta, in A. H. 752 (A. D. 1352), he tried to set up at Delhi a son of the late king, but had to submit to Firuz Shah III, who allowed the nobles to execute him before he himself entered Delhi.]

**Ahmad Bakhsh Khan**, (Nawab), entitled Fakhr-ud-daula, was the jagirdar of Firuzpur and Loharu in the district of Delhi, after whose death his son Nawab Shams-uddin Khan succeeded him. The latter was executed for murder in October, 1835.

**Ahmad Barani**, احمد برنی, author of a Persian work, called "Sifr-us-Siyar."

**Ahmad Beg Kabuli**, served in Kabul under Muhammad Hakim, Akbar's brother, and later under Akbar and Jahangir. He was for some time governor of Kashmir. He died about A. D. 1614.]

**Ahmad Beg Khan**, a son of (Muhammad Sharif) Nur Jahán's brother. He served under Jahangir in Bengal, assisted Prince Shahjahan during his rebellion, and was subsequently made by Shahjahan governor of Tatta, Siwistan, and of Multan. He received as jagir Jais and Amethi in Audh, where he died.]

**Ahmad bin-'Abdullah al-Kirmi**, احمد بن عبد الله, author of a work on the fundamental points of Muhammadanism. *Vide* Abu-Ahmad, the son of Kasim.

**Ahmad bin-Abu-Bakr**, احمد بن ابى بكر, an Arabian author who wrote the "Mashra'-ul-Manakib", a minute account of the events of Muhammad's life, with memoirs of his successors and companions.

**Ahmad bin-Abu-Bakr bin-Nasir Mustafa al-Kazwini**, احمد بن ابوبكر, author of the "Tarikh-i-Gusida", which contains the history of the four ancient Persian Dynasties, *viz.* Peshdadians, Kaiánians, Ashkánians, and Sásánians, that is, from the year 890 B. C. to 636 A. D., and memoirs of the several dynasties who ruled over Persia, Tartary, &c., during the khilafat, and to the year 1329 A. D. See also called Hamd-ullah Mustaufi.

**Ahmad bin-'Ali Razi**, (Shaikh), احمد بن على رازي, surnamed Jassas, a famous lawyer. He was born in the year 917 A. D., 305 A. H., and died in 980 A. D., 370 A. H., aged 65 lunar years.

**Ahmad bin-'Ali al-Khatib Kastalani**, على الخطيب, احمد بن; *vide* Kastalani.

**Ahmad bin-Hasan Maimandi**, بن حسن ميمندى, احمد, (Khwaja) foster brother and fellow student of his sovereign Sultan Mahmud of Ghazni. On the removal of Abul-'Abbás Faqir, two years after the succession of Mahmud, Khwaja Ahmad was appointed prime minister, which office he held uninterruptedly for a period of 18 years, when Altuntash, the commander-in-chief, and a number of other Amirs, brought before the court of the

king charges against him. He was in consequence disgraced and imprisoned for 13 years in one of the forts of India. He was released by Sulṭān Mas'ūd, son and successor of Mahmūd, and reinstated in the responsible office of minister, which he held for some time. He died a natural death in the year 1033 A. D., 424 A. H.

**Ahmad bin-Idris**, احمد بن ادریس, a lawyer of the sect of Málík, was the author of many works, and died about the year 1285 A. D., 684 A. H.

**Ahmad bin-Israil**, احمد بن اسرائيل, a great astrologer who lived under the khiláfat of Wáṣiḳ Billah of Baghdád.

**Ahmad bin-Kasir**, احمد بن كثير, also called Muhammad bin-Kasir and Kasir al-Farghání, is the same person whom we call Alfarraganius, a great astronomer, who lived during the reign of the Khalifa al-Mámún. *Vide* Farghání.

**Ahmad bin-Muhammad al-Ghaffari al-Kazwini**, احمد بن محمد الغفاري, a kází, and a descendant of 'Abdul-Ghaffár, the author of the "Háwí". He is the author of the work called "Naskh-i-Jahán-ará" which he composed in the year 1563 A. D., 971 A. H., of which number the title forms the chronogram. It is also called "Tárikh-i-Mukhtasir," an abridged history of Asia, from Adam down to Sháh Tahmásp of Persia, A. D. 1525. It also contains memoirs of the Muhammadan kings of Spain, from A. D. 755 to 1036. It was dedicated to Sháh Tahmásp. We are also indebted to him for the better known work, entitled "Nigáristán". We learn from the "Tárikh Badáoni" that, having resigned his employment in Persia, he went towards the close of his life on a pilgrimage to Mecca, and that landing in Dibal in Sindh, for the purpose of paying a visit to Hindústán, he died at that port in 1567 A. D., 976 A. H.

*Vide* Dowson, Elliot's Histy. of India, II, 504.]

**Ahmad bin-Muhammad al-Kastalani**, القسطلاني, احمد بن محمد, an author who died in the year 1527 A. D., 933 A. H.; *vide* Kastalání.

**Ahmad bin-Muhammad Kuduri**, بن محمد قدوري, احمد, author of a work on jurisprudence, called "Kudúrf", and several other works. He died in 1046 A. D., 438 A. H.

**Ahmad bin-Muhammad bin-'Ali Bakr al-Hanafi**, author of the "Khazánat-ul-Fatáwa," a collection of decisions made towards the end of the eighth century of the Hijra, and comprising questions of rare occurrence.

**Ahmad bin-Tulun**, احمد بن طولون, the founder of the Túlúnide dynasty in Egypt; *vide* Ahmad Ibn-Túlún.

**Ahmad bin-Yahya bin-Jabir al-Biladuri**, البلاذري, or البلاذري, surnamed also Abú-Ja'far and Abul-Hasan, was the instructor to one of the princes of the family of al-Mutawakkil, and died in A. H. 279, A. D. 892. His "Futúh-ul-Buldán" is one of the earliest Arabic chronicles. He also wrote a geographical work, entitled "Kitáb-ul-Buldán," the Book of Countries.]

**Ahmad bin-Yahya**, احمد بن يحيى, author of the marginal notes on the "Wiqáya," a work on jurisprudence.

**Ahmad bin-Yusuḡ**, احمد بن يوسف, an historian and author of the "Akhbár-ud-dawal", written in 1599 A. D., 1008 A. H., which is said to be an abridgement of Janábf's "Tárikh-ul-Janábf", called also "Baḡr-uz-Zakhhár".

**Ahmad Chap**, Malik, was Náib-Bárbak under Fírúz Sháh II (Khiljí) of Dihlí, whom he warned in vain against 'Alá-uddin. He was blinded by 'Alá-uddin after his accession.]

**Ahmad (Shaikh)**, شيخ احمد غزوي, of Ghazni, author of the work entitled "Maḳámát-i-Shaikh Ahmad," containing the Life of Ahmad Jám, Shaikh-ul-Islám of Nishápúr; with a minute account of the miracles performed by him. *Vide* Ahmad Jám.

**Ahmad (Shaikh)**, شيخ احمد امديني, commonly called Mullá Jíwan, of Amethí, was the tutor of the emperor 'Alamgir, and author of the "Tafsir-i-Ahmadi." He died in 1718 A. D., 1130 A. H. *Vide* Mullá Jíwan.

**Ahmad, Shaikh**, second son of Shaikh Salím Chishtí of Fathpúr Sikri. He served under Akbar, and died in 985 H.]

**Ahmadi**, احمدی, the poetical name of Mír Sayyid Luṭf-ullah, who died in 1633 A. D., 1043 A. H.

**Ahmadi**, احمدی, a Turkish poet, whose proper name was

Khwája Ahmad Ja'fari, and of whom we have the following anecdote. The great Tartar conqueror Amír Timur (Tamerlane) being on his march through Anadoli, halted for a while at Amasia, where Ahmadi lived; and the poet took the opportunity of presenting him with an ode. This led to further intimacies, Timur being a patron of literary men; and one day when both were in the bath, the monarch amused himself by putting crochety questions to Ahmadi, and laughing at his answers. "Suppose now," said he, pointing to the surrounding attendants, "you were required to value these beautiful boys, how much would you say each was worth?" Ahmadi answered with becoming gravity, estimating one at a camel-load of silver, another at six bushels of pearls, a third at forty gold wedges, and so made the circuit of the ring. "Very fair," said Timur, "and now tell me, What do you value Me at?" "Four and twenty aspers," replied the poet, "no more and no less." "What!" cried Timur, laughing, "why the shirt I have on is worth that." "Do you really think so?" asked Ahmadi, with the greatest apparent simplicity—"at that rate you must be worth nothing, for I included the shirt in the valuation!" Much to his credit, Timur, instead of being angry, applauded and rewarded the wit and boldness of the poet. Ahmadi was a contemporary of Shaikhí, and is the author of the "Kulliyát-i-Khwája Ahmad Ja'fari." He also composed a heroic poem on the actions of Tamerlane, and a Sikandar-náma in the Turkish language. He died in A. D. 1412.

**Ahmad Ghaffari**, *vide* Ahmad bin-Muhammad al-Ghaffari,

**Ahmad Ghazzali**, *vide* Ghazzálí (Ahmad),

**Ahmad Ibn-'Arab-Shah**, *vide* 'Arab-Sháh.

**Ahmad Ibn-Hanbal**, *vide* Hanbal (Imám.)

**Ahmad Ibn-Tulun**, احمد ابن طولون, the founder of the

Túlúnide dynasty in Egypt, a Turkish slave, who being entrusted by al-Mu'tamid, the khalifa of Baghdád, with the government of that country and Syria in A. D. 879, set up for himself, and maintained his authority notwithstanding all attempts to depose him. He reduced Damascus, Hims, Hamát, Kinnisrin, and ar-Raḡqa, situated upon the eastern bank of the Euphrates. His mosque in Cairo may be seen to this day. He died in A. D. 884, 270 A. H., and was succeeded by his son Khumárawah. Egypt continued to be governed by his successors for several years when it was again reduced in A. D. 905 by Muhammad, general of the khalifa of Baghdád al-Muktafi;

the last khalifa of Egypt having assassinated his predecessor, and thereby rendered himself very odious. In the year 933, Muhammad the son of Táj, or Tájíl, surnamed al-Ashhad, seized upon Syria and Egypt in the khiláfat of ar-Rázi Billah, and his family retained the whole of it, except a small part which 'Ubaid-ulla al-Mahdí, the first of the Fátimite dynasty (the seat of whose empire was at Kairuwán near Tunis) had conquered in A. D. 910. His successor Abú-Tamím Ma'd, surnamed Mu'izz li-dín-illah, conquered the rest of Egypt about the year 970, by his general Ja'far, who built the city of al-Káhira, commonly called Grand Cairo, whither his master soon removed his court. The Fátimite dynasty ended in A. D. 1176, when, upon the death of the last prince of this family, the kingdom was usurped by the famous Saláh-uddín (Saladin).

*List of the Khalifas of Barbary.*

'Ubaid-ullah al-Mahdí, first of the Fátimite race.

Al-Káim Mahdí, his son.

Isma'íl, surnamed al-Mansúr, son of al-Káim.

Mu'izz li-dín-illah, son of al-Mansúr, who conquered Egypt and became the first khalifa of the Fátimite dynasty in that country.

**Ahmad Ikani**, احمد ايلكاني, also called Ahmad Jaláiyir; *vide* Hasan Buzurg.

**Ahmad Jafari**, احمد جعفرى, (Khwája) *vide* Ahmadi.

**Ahmad Jalal Bukhari**, (Sayyid) son of Sayyid Muhammad Bukhari.

**Ahmad Jalayir**, احمد جلاير, also called Ahmad Íkání, a descendant of Hasan Buzurg, which see.

**Ahmad Jam**, احمد جام, (Shaikh ul-Islám) entitled Abú-Nasr and Zinda-Pil, a celebrated Muhammadan saint of Nishápúr, born in the year 1049 A. D., 441 A. H. He passed 18 years of his life in devotion in wilds and mountains. He subsequently got married, and was blessed with 39 sons and 3 daughters. At the time of his death, besides the 3 daughters, 14 of his sons were living, all of whom became men of learning and authors of several works. Ahmad Jám himself was an author, and among the different works that he wrote, are the following: "Risála Samarqandí", "Anis-ut-Tálibin", "Miftáh-un-Naját", "Bah-r-ul-Hakikat", and "Siráj-us-Sáyirín". He died in the reign of Sultán Sanjar in February, 1142 A. D., Rajab 536 A. H.

**Ahmad Jan** (Sultán) of Hirát. He died about the 6th of April 1863, 17th Shawwál 1279 A. H., and was succeeded by his son Shah Nawáz Khán.

**Ahmad Kabir**, سعيد احمد كبير, (Sayyid) a Musalmán saint, whose tomb is at Uchcha in Multán. He is the son of Sayyid Jalál, and the father of two other saints Sayyid Jaláluddín, surnamed Makhdúm Jahániyán Jahán-gasht, and Rájú Kattál. Numerous miracles were wrought by these two brothers.

**Ahmad Khan**, (Sayyid) C. S. I., of 'Aligárh, a distinguished Muhammadan reformer. He wrote a book on the life and work of the Prophet, and founded the 'Aligárh College.

**Ahmad Khan**, احمد خان, surnamed Nekodár (or Nicholas) was raised to the throne of Persia after the death of his brother Abaká Khán, the son of Hulákú Khán, in April, 1282 A. D., Zil-hijja, 680 A. H., and was the first emperor of the race of Chingiz Khán who embraced the Muhammadan religion. He is said to have been baptized in his youth by the name of Nicholas, but policy, or con-

viction, led him to abandon the doctrine of Christ for that of Muhammad, when he assumed the name of Ahmad Khán. In the first year of his reign, Majd-ul-Mulk Yazdí, a nobleman of his court, being accused of sorcery, lost his life. He put his own brother to death, and was successful in obtaining possession of the person of his nephew, Arghún Khán: but that prince was not only rescued from his violence by the Mughul nobles, but by their aid was enabled to deprive him of his crown and life on the night of Thursday, 11th August 1284 A. D., 26th Jumáda I, 683 A. H., and become his successor.

**Ahmad Khan Bangash**, احمد خان بنگش, second son of Muhammad Khán Bangash, Nawáb of Farrukhábad. When the Wazír Sa'far-Jang, after the death of Káim-Jang, the brother of Ahmad Khán, confiscated his estates in December 1749, A. D., 1163 A. H., he (Ahmad Khán) collected an army of Afgháns, defeated rájá Nawal Rái, the Wazír's deputy, who was slain in the action, and recovered the territories lately seized from his family. This circumstance took place on the 2nd August 1750, Friday, 10th Ramazán, 1163 A. H. After this, Ahmad Khán governed his country about 22 lunar years, and died in November 1771, Sha'bán, 1185 A. H., when he was succeeded by his son Diler Himmát Khán, who received the title of Muza'far-Jang from the emperor Sháh 'Alam, who was then on his way to Dihlí from Alláhábád.

**Ahmad Khan Mewati**, one of the petty rulers (*mulúk-i-fawáif*) who had usurped the chief parts of the Dihlí empire, during the Sayyid dynasty (beginning of the 16th century). Ahmad Khán held Mewát, his frontier coming close up to Dihlí. He had to submit to Buhlúl Lodí.]

**Ahmad Khan Sur**; *vide* Sikandar Khán Súr.

**Ahmad Khattu**, شيخ احمد كهتو, (Shaikh) surname of Wajih-uddín Ahmad Maghribí, who was the son of Malik Ikhtiyár-uddín, a nobleman at the court of Sultán Firúz Sháh Tughluq of Dihli, and related to him. After the death of his father, having squandered his wealth in pleasure and dissipation, he became a disciple of Shaikh Bába Is-hák Maghribí, and turned very pious and journeyed to Gujrá, where he acquired great fame. During his residence at that place, he obtained such celebrity, that Sultán Muza'far Gujráti became his disciple. He died in that country in the reign of Sultán Muhammad of Gujrá, on Thursday, 6th of January 1446, 8th Shawwál 849 A. H., aged 111 years, and was buried at Sarkich, near Ahmadábád. Khattu is a place in Nágor, where Shaikh Ahmad was born.

**Ahmad bin-Khizrawaih**, احمد بن خضرويه, a celebrated Muhammadan saint, was the disciple of Khwája Hátim Asamm. He died in the year 854 A. D., 240 A. H., and is buried at Balkh.

**Ahmad Maghribi**, *vide* Ahmad Khattu (Shaikh).

**Ahmad Mirza**, سلطان احمد مرزا, (Sultán), son of Abú-Sa'íd Mirzá, after whose death, in 1469, he took possession of Samarqand, and died about the year 1495 A. D.

**Ahmad (Mulla)**, ملا احمد, the son of a kázi of Tatta. His ancestors who resided in Sindh, were Fárúkís of the Hanífa sect, but he was a Shí'a. He is the author of a work, called "Khuláfat-ul-Hayát", the Essence of Life. He came from the Dakhin to the court of the emperor Akbar, in the year 1582 A. D., 990 A. H., and when that monarch ordered the "Tárikh-i-Alfi" to be compiled, several authors were employed in the compilation, but subsequently the

chief labour devolved upon Mullá Ahmad. The compilation of the first two volumes up to the time of Chingiz Khán was just finished by him, when Mírzá Fúlád Birlás, during the month of January 1588, Šafar, 996 A. H., persuaded the Mullá, who was always openly reviling the first khalifas, to leave his own house at midnight on some pretence, and then murdered him in a street of Láhor. For this act Mírzá Fúlád was sentenced to death, was bound alive to the leg of an elephant in the city of Láhor, and dragged along till he died. The Mullá expired three or four days after the Mírzá. After the death of Mullá Ahmad, the remainder of the work was written by Asaf Khán Ja'far Beg, up to the year 997 A. H., or 1589 A. D. Mullá Ahmad was buried at Láhor, but being a Shí'a, who openly used to revile the first khalifas, the people of Láhor exhumated his remains and burnt them.

*Vide* Kín Translation, I, 206.]

**Ahmad Nizam Shah Bahri**, احمد نظام شاہ, the founder

of the Nizám-Sháhí dynasty of the Dakhin, was the son of Nizám-ul-Mulk Bahri, prime minister to Sulţán Mahmúd Sháh Bahmaní. He had conquered many places in the vicinity of his father's jágir, and was besieging the fort of Dundrájpúr about the year A. D. 1486, 891 A. H., when he received intelligence of the assassination of his father, and immediately returned and assumed the titles of the deceased, and was generally known by those of Ahmad Nizám-ul-Mulk Bahri, to which the people of the Dakhin added the title of Sháh. As he had distinguished himself repeatedly as a general in the field, though the Sulţán wished to remove him from power, none of his nobility would accept the task of reducing him. He, however, on the 3rd May 1490, 3rd Rajab 895 A. H., gained a victory over the army of the Sulţán, and from that time he sat without opponent on the masnad of royalty, and by the advice of Yúsuf 'Adil Sháh, who had already become independent, having discontinued to read the khuṭba in the name of the king, put in his own and spread a white umbrella over his head. He laid the foundation of the city of Ahmadnagar in A. D. 1495, 900 A. H., which was completed in two years, and became the first of the Nizám-Sháhí kings of Ahmadnagar. He died in A. D. 1508, 914 A. H., and was succeeded by his son Burhán Nizám Sháh I. The following is a list of the Nizám-Sháhí kings of Ahmadnagar:—

- Ahmad Nizám Sháh I, A. D. 1490.
- Burhán Nizám Sháh, 1508.
- Hussain Nizám Sháh I, 1553.
- Murtaza Nizám Sháh, 1565.
- Mírán Hussain Nizám Sháh, 1587.
- Ismá'il Nizám Sháh, 1589.
- Burhán Nizám Sháh II.
- Ibráhím Nizám Sháh, 1594.
- Ahmad Nizám Sháh II, son of Sháh Táhir, 1594.
- Bahádur Nizám Sháh, 1595.
- Murtaza Nizám Sháh II, 1598.

The Nizám Sháhí dominions fall under the control of Malik 'Ambar, 1607.

**Ahmad Pasha**, احمد پاشا, a general of Sulaimán I, emperor

of Turkey, who when appointed governor of Egypt, revolted from his sovereign in 1524 A. D. He was soon after defeated by Ibráhím, the favorite of Sulaimán, and his head was sent to Constantinople.

**Ahmad Rumi**, احمد رومی, author of the Fáik-ul-Há-káik, a work written in imitation of the Maṣnawí of Jalál uddín Rúmí.

**Ahmad Samani**, امير احمد ساماني, (Amír) second king of the race of Samán (Samanides), succeeded his father

Amír Ismá'il in the provinces of Khurásán, &c., in 907 A. D., 295 A. H. He was a cruel prince, and contended with his uncle, his brothers, and other relations for the extensive possessions of his father, more by intrigues at the court of Baghdád, than by arms. After a reign of seven years, he was murdered by some of his domestics on Thursday, 30th January, 914 A. D., 23rd Jumáda I, 301 A. H., and his son Amír Nasr, then only eight years of age, was placed upon the throne of Khurásán and Bukhárá. Ahmad was buried in Bukhárá, and they gave him the title of Sulţán Shahíd, i. e. the martyred king.

**Ahmad Sarhindi**, شيخ احمد سرهندي, (Shaikh) entitled

Mujaddid-i-Alf-i-Shání, a dervish celebrated for his piety and learning, was the son of Shaikh 'Abdul-Wáhid Fárú-ki, and was born at Sarhind in A. D. 1563, 971 A. H. He was a disciple of Khwája Báki, a celebrated saint of Dihlí, and is the author of several works. He died on Tuesday, 29th November 1624, the last Tuesday in the month of Šafar 1034 A. H., and is buried at Sarhind. He was called "Mujaddid-i-Alf-i-Shání", or the "Renewer of the second Millennium", because he adopted the general belief that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it. He believed that he was the man of the second (qásm) Millennium (alf).

**Ahmad, Sayyid**, of Bárha, brother of Sayyid Mahmúd Bárha, served under Akbar in Gujráat. He was in charge of Akbar's hunting leopards. His son, Sayyid Jamál-uddin, was killed by the explosion of a mine before Chitor.]

**Ahmad, Sayyid**, of Bukhárá, father of the renowned Shaikh Faríd-i-Bukhárí; *vide* below.]

**Ahmad Shah**, احمد شاه, entitled Mujáhid-ud-dín Muham-

mad Abun-Nasr Ahmad Sháh Bahádur, was the son of Muhammad Sháh, emperor of Dihlí, whom he succeeded on the 15th April 1748, 27th Rabí' II, 1161 A. H. His mother's name was Udham Báí. He was born in the fort of Dihlí on Tuesday, 14th December 1725, 17th Rabí' II, 1138 A. H. and crowned in Pánípat on Monday 19th April 1748, 2nd Jumáda I, 1161 A. H. After a reign of 6 years 3 months and 8 days, he was deposed and imprisoned, and afterwards blinded, together with his mother, by his prime minister 'Imád-ul-Mulk Gházi-uddin Khán, on Sunday, 2nd June 1754, N. S. After this, he lived more than 21 years, and died on the 1st of January 1775, from bodily disease. He was buried in the front of the mosque of Kadam-Sharíf in Dihlí, in the mausoleum of Maryam-Makáni. After his imprisonment, 'Alamgir II, son of Jahándár Sháh, was raised to the throne.

*Vide* Proceedings, As. Socy. Bengal, for 1874, p. 208.]

**Ahmad Shah I**, احمد شاه, second king of Gujráat, was the

son of Tátár Khán, and grandson of Muzaḥfar Sháh, whom he succeeded as king of Gujráat. The author of the Muntakhab-ut-Tawárikh states, that his grandfather placed him on the throne during his lifetime, in the year 813 H. or 1410 A. D., and that he survived that measure five months and sixteen days. In the same year, he laid the foundation of a new city on the banks of the Sábarmatí, which he called after his own name, Ahmad-ábád, and which afterwards became the capital of the kings of Gujráat. The date of the laying of the foundation of this city is contained in the words "Bá-khair", i. e. all well. He died after a reign of nearly 33 years, on the 4th July 1443 A. D., 4th Rabí' I, 847 H., and was succeeded by his son Muhammad Sháh.



**Ahmad Shah II, احمد شاه ثاني, king of Gujrat.** After

the death of Mahmúd Sháh III, there being no relation on whom the succession might devolve, I'timád Khán, the prime minister, resolved rather than see the kingdom in absolute anarchy, to elevate a youth, whom he asserted to be the son of prince Ahmad Khán, formerly governor of Ahmadábád, and declared him the legal successor to the crown of Gujrat. He was forthwith placed on the throne on the 18th February 1554 A. D., 15th Rab' I, 961 A. H. He reigned 7 years and some months, and was found murdered one morning at the foot of the palace wall. This event took place on Monday the 21st April 1561 A. D., 5th Sha'bán, 968 A. H. He was succeeded by Muẓaffar Sháh III.

[*Video Kín Translation, I, 835.*]

**Ahmad Shah Abdali, احمد شاه ابدالی, commonly called**

Sháh Durrání, was the son of a chief of the Afghán tribe of Abdál, in the vicinity of the city of Hirát. He was taken prisoner in his infancy by Nádir Sháh, who gave him the post of a mace-bearer, and by degrees promoted him to a considerable command in the army. The morning after the assassination of Nádir Sháh, which took place in the night of the 12th May, 1747, O. S., he made an attack, supported by a corps of Uzbaks, upon the Persian troops, but was repulsed. He then left the army, and proceeding by rapid marches to Kandahár, not only obtained possession of that city, but took a large convoy of treasure which was coming from Kábul and Sindh to the Persian camp. By the aid of these means, he laid the foundation of a kingdom, which soon attained a strength that rendered it formidable to the surrounding nations. He not only subdued Kandahár and Kábul, but took Pesháwar and Láhor; and emboldened by this success, and the weakness of the empire, he resolved the conquest of the capital of Hindústán. In the beginning of the year 1748, 1161 A. H., he began his march from Láhor. Muhammad Sháh, the emperor of Dihlí, being at this time too indisposed to take the field, despatched his only son, prince Ahmad, against the enemy, under the command of the wazír Kamar-uddín Khán, Šafdar-Jang, governor of Audh, and several other chiefs, with a great army. For some days several skirmishes took place between the two armies near Sarhind. At length, on Friday 11th March, 1748, 22nd Rab' I, 1161 A. H., Kamar-uddín Khán, the wazír, being killed as he was at his devotion in his tent by a cannon ball, a panic prevailed in the Mughul army; the battle, however, continued till a magazine of rockets taking fire in the enemy's camp, numbers of the troops were wounded by the explosion; and Sháh Abdálí, either disheartened by the loss, or satisfied by the plunder gained at Sarhind, thought it proper to retreat towards Kábul, which he did unmolested. In the year 1757 A. D., 1170 A. H., he again advanced as far as Dihlí and Ágra, and after having plundered and massacred the inhabitants of Mathurá, he returned to Kandahár. About the year 1758 A. D., 1172 A. H., the Maráthas power had spread itself in almost every province of Hindústán, when Najfb-ud-daula, the Rohíla, Shujá'-ud-daula Nawáb of Audh, and not only the Musalmáns but Hindús also, joined in petition to Ahmad Sháh Abdálí, that he would march and assume the throne of Dihlí in which they promised to support him. The Abdálí enraged at the seizure of Láhor by the Maráthas, rejoiced at the invitation, and advanced without delay across the Indus, and driving the Maráthas before him, he did not stop till they reached the vicinity of Dihlí. He engaged the Maráthas in several battles, and attained the highest renown among Muhammadans by the memorable defeat that he gave the hostile army on the plains of Pánípat. This famous action was fought in January, 1761. After this victory, Durrání Sháh returned to his own country, but before his departure, he acknowledged Sháh 'Alam, then in Bengal, as emperor of Hindústán, and commanded Shujá'-ud-daula and other chiefs to submit to his autho-

riety. He died after a reign of 26 years in 1772 A. D., 1182 A. H., aged 56 years, and was succeeded by his son Timur Sháh. His tomb, covered with a gilt cupola, stands near the king's palace, and is held sacred as an aylum.

**Ahmad Shah Wali Bahmani I, احمد شاه ولي بهمني, (Sultán),**

was the second son of Sultán Dáúd Sháh of the Bahmani race. He ascended the throne of the Dakhin on the 15th September, 1422 A. D., 5th Shawwál 825 A. H., ten days before the demise of his brother Sultán Fírús Sháh, who had resigned the crown in his favor. He is the founder of the city and fort of Ahmadábád Bídár, the foundation of which he laid in the year 1432 A. D., 836 A. H. It is said that the Sultán, on his return from a war at Bídár, took to the amusement of hunting; and coming to a most beautiful spot, finely watered, resolved to build upon it a city, to be called after his name, Ahmadábád. A citadel of great extent and strength was erected on the very site of Bídár, the ancient capital of princes, who, according to the Hindú books, 5000 years back, possessed the whole extent of Mírhat, Karnatik, and Talingána. Rájá Bhím Sen was one of the most celebrated of this house, and the history of the loves of his daughter and Rájá Nal, king of Málwá, are famous through all Hindústán. Their story was translated from the Sanskrit by Shaikh Faizí, under the title of "Nal Daman", into Persian verse, at the command of the emperor Akbar Sháh. Ahmad Sháh reigned 12 lunar years and 10 months, and died on the 19th of February 1435 A. D., 18th Rajab, 838 A. H. He was buried at Ahmadábád Bídár, and was succeeded by his son Sultán 'Alá-uddín II.

**Ahmad Shah Bahmani, II احمد شاه بهمني, (Sultán).**

On the death of his father Sultán Mahmúd Sháh II, in October 1518 A. D., Shawwál 924 A. H., Amír Baríd, his prime-minister, dreading that the surrounding powers would attack him should he assume open independence, placed prince Ahmad, son of the late king, upon the throne at Ahmadábád Bídár, leaving him the palace, with the use of the royal jewels and a daily allowance of money for his support. The sum not being equal to his expenses, the king broke up the crown, which was valued at 400,000 huns, or £ 160,000, and privately sold the jewels. He died two years after his accession to the throne, in the year 1521 A. D., 927 A. H. After his death Amír Baríd raised Sultán 'Alá-uddín III, one of the princes, on the throne. Two years after, he was imprisoned, and another son of Mahmúd Sháh, named Walí-ullah Sháh, was placed in his room. Three years after his accession, the minister conceiving a passion for his wife, he caused him to be poisoned, and espoused the queen. He then placed Kalim-ullah, the son of Ahmad Sháh II, on the throne. This prince enjoyed nothing but the name of sovereign, and was never allowed to leave the palace. He was afterwards treated with great rigour by Amír Baríd, whereupon he made his escape, first to his uncle Ismá'íl 'Adíl Sháh to Bījápúr, and thence to Burhán Niẓám Sháh of Ahmadnagar, where he resided till his death. With him ended the dynasty of the Bahmani kings of the Dakhin. In fact before this event, the Dakhin was divided into five kingdoms—'Adíl-Sháhí or kings of Bījápúr; Kuṭb-Sháhí, or kings of Golkonda; 'Imád-Sháhí, or kings of Barar; Niẓám-Sháhí or kings of Ahmadnagar; and Baríd-Sháhí, kings of Ahmadábád Bídár.

**Ahmad Shah of Bengal, احمد شاه, succeeded his**

father Jalál-uddín to the throne of Bengal in 834 H. or 1430 A. D., reigned about 16 years, and died about the year 1446 A. D., 850 A. H. He was succeeded by Násir-uddín Mahmúd Sháh I, a descendant of Shams-uddín Ilyás Sháh.]

**Ahmad Shah, or Ahmad-ullah Shah, احمد شاه, commonly called "The Maulawí", a prominent character**

in the neighbourhood of Shahjahanpúr and Muhammadí during the mutiny of 1857. He is said to have been the inspired Fakír who travelled through the upper provinces, a few years ago, on a miraculous mission. He made a pretty long stay at Agra, astonishing the natives and puzzling the authorities. It seems probable that he was even then busy in sowing the seeds of rebellion. He held great power within the city of Lakhnau, in March, 1858, when the Commander-in-chief entered that city and commanded a stronghold in the very heart of the city. He was slain at Púsin, on the 16th June 1858, sixteen miles north-east of Shahjahanpúr, and the rájâ of that place sent the head and trunk to Mr. Gilbert Money, the Commissioner.

**Ahmad Shihab-uddin Talish**, احمد شهاب الدين تاليش, *vide* Shiháb-uddin Ahmad Táliah.

**Ahmad Suhaili**, امير احمد سهيلي, (Amír), seal-bearer to Sultán Hussain Mirzá of Hirát, to whom several of the poets of his time dedicated their works. Hussain Wáiz dedicated his "Anwár Suhailí" to him. *Vide* Suhailí.

**Ahmad-ullah Shah**, commonly called "The Maulawí"; see Ahmad Shah.

**Ahmad Yadgar**, احمد يادگار, author of the "Tárik-i-Salátin-i-Afághina," a history of the Afghán kings of India from Buhlíd Lodi, composed by order of Dáúd Sháh, last king of Bengal. *Vide* Dowson, V, 1.]

**Ahmad Yar Khan**, احمد يارخان, whose poetical name is Yaktá, was of the tribe of the Turks called Birlás. His father Allah Yár Khán held at different periods the súbardári of Láhor, Tatta, and Multán, and was afterwards appointed to the Faujdari of Ghazní. Ahmad Yár Khán also held the Súbardári of Tatta in the latter part of the reign of 'Alamgrír. He was an excellent poet, and is the author of several poems. He died on the 21st September, 1734 A. D., O. S., 23rd Jumáda I, 1147 A. H.

**Ahmad Yar Khan**, (Nawáb), of Barelí, the son of Nawáb Zul-fikár-ud-daula Muhammad Zul-fikár Khán Bahádúr Diláwar-Jang of Barelí. He was alive in A. D. 1815, 1230 A. H.

**Ahmad Zarruk**, احمد زوركي, surname of Abul-'Abbás Ahmad bin-Ahmad bin-Muhammad bin-'Isá Barallusi, author of the commentary, called "Sharh Asmá'il-Husna." He died in 1493 A. D., 899 A. H.

**Ahsan**, احسن, poetical name of 'Ináyat Khán, the son of Nawáb Zafar Khán. He was governor of Kábul in the reign of 'Alamgrír and is the author of a Díván. *Vide* Kahná.

**Ahsan-ullah Khan**, احسن الله, (Hakím), so well known at Dihlí, died in September 1873 in that city.

**Ain-uddin (Shaikh)**, شيخ عين الدين, of Bijápúr, author of the "Mulhakát", and Kitáb-ul-Anwár, containing a history of all the Muhammadan saints of India. He flourished in the time of Sultán 'Alí-uddin Hasan Bahmaní.

**'Ain-ul-Mulk**, حكيم عين الملك, Hakím, a native of Shíráz, and a well-educated and learned Musalmán, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was Wafá. He died in the 40th year of the emperor's reign in 1594 A. D., 1003 A. H.

For further notes, *vide* Kin Translation I, 481.]

**'Ain-ul-Mulk (Khwaja)**, خواجة عين الملك, a distinguished nobleman of the court of Sultán Muhammad Sháh Tughluq and his successor Sultán Firúz Sháh, kings of Dihlí. He is the author of several works, one of which is called "Tarsíl 'Ain-ul-Mulkí." He also appears to be the author of another work called "Fath-námá," containing an account of the conquests of Sultán 'Alá-uddin who reigned from 1296 to 1316 A. D.

**'Aish**, عيش, the poetical name of Muhammad 'Askarí who lived in the reign of the emperor Sháh 'Alam.

**'Aishi**, عيشي, a poet, who is the author of a Maghawí called "Haft Akhtar", or the seven planets, which he wrote in 1675 A. D., 1086 A. H.

**Ajit Singh, Raja**, راجه اجيت سنگه, a Ráthaurí Rájput, and hereditary zamíndár of Márwár, or Jodhpúr, was the son of Rájá Jaswant Singh Ráthaurí. He was restored in 1711 A. D. to the throne of his ancestors, and gave his daughter in marriage to the emperor Farrukhsiyar in the year 1716 A. D. He was murdered one night, when fast asleep, at the instigation of his son Abhai Singh, who succeeded him. This took place in the beginning of the reign of the emperor Muhammad Sháh.

**Ajit Singh**, a Sikh chief and murderer of Mahárájâ Sher Singh of Láhor. He also slew Dhaián Singh, another chief, and was himself seized by Hira Singh, the son of Dhaián Singh, and put to death together with Lena Singh and others. This took place in September 1843.

**'Ajiz**, عاجز, the poetical name of 'Arif-uddin Khán, who lived about 1754 A. D., 1168 A. H.

**'Ajiz**, the poetical title of Lalá Gangá Bishn, father of Rámjas Munshí, which see.

**Ajaipal**, the rájâ who founded Ajmír about 1183 A. D.

**Ajmal**, اجمل, (Sháh) or Sháh Muhammad Ajmal, a Pír-záda of Alláhábád, was a descendant of Sháh Khúrb-ullah, and younger brother of Sháh Ghulam Kutb-uddin, the son of Sháh Muhammad Fákhir, the respectability of whose family is well known at Alláhábád. He died in the year 1821 A. D., 1236 A. H.

**Ajmíri Khan**, an inhabitant of Ajmír. He walked with the emperor Akbar from Agra to Ajmír, on which account he received the title of Ajmíri Khán from that emperor. He had built a garden on a spot of 28 bighas of ground at Agra. This place is now called Ajmíri Khán-ká Tila.

**Aka Muhammad Khan Kajar**, محمد خان قاجار, **آقا**, king of Persia, of the tribe of Kájár, and son of Muhammad Hasan Khán Kájár, ruler of Mázanderán. He was made an eunuch in his childhood by 'Adil Sháh, the nephew and immediate successor of Nádir Sháh. After the death of 'Adil Sháh, he obtained his release, and joined his father, who was afterwards slain by Karím Khán Zand, king of Persia. Aghá or Aká Muhammad was obliged to surrender himself to him, and was a prisoner in the city of Shíráz. He had, for some time, been very strictly guarded, and was never allowed to go beyond the walls of the town, but afterwards he was permitted to go a-hunting. When the last illness of Karím Khán assumed a dangerous appearance, he contrived to leave that city on the usual pretext of hunting. When intelligence was brought to him that the founder of the Zand dynasty was no more, accompanied by a few attendants, he commenced his flight, and favored by the confusion of the moment, he reached his province of Mázanderán in safety, and proclaimed himself one of the competitors for the crown of Persia. Soon after the

death of 'Alí Murád Khán, ruler of Persia, in 1785 A. D., he made himself master of Isfahán without a battle, but had for several years to contend with Lutf 'Alí Khán, the last prince of the Zand family, before he became sole master of Persia. Lutf 'Alí Khán was put to death by him in A. D. 1795, 14th Muharram, 1212 A. H. Aká Muhammad Khán was murdered on the 10th July, 1797, by two of his attendants, whom he had sentenced to death, in the 63rd year of his age. He had been a ruler of a great part of Persia for upwards of 20 years, but had only for a short period enjoyed the undisputed sovereignty of that country. He was succeeded by his nephew Fath 'Alí Sháh, who died in 1834, 1250 A. H. After him, his grandson Muhammad Sháh, the son of 'Abbas Mirzá, mounted the throne and died in 1847, when his son Nasir-uddin Ahmad Sháh, the present king of Persia, succeeded him.

**Aka Razi**, آقا رازی, a poet of Persia, who came to India, and after his return home, died in 1615 A. D., 1024 A. H.

**Aka Rihi**, of Nishápúr, an author.

**Akbarabadi Mahall**, اکبر آبادی محل, A'azz-un-Nisá Begam, was the name of one of the wives of the emperor Sháh Jahán. The large red stone mosque at Faizbázár in Dihlí was built by her in the year A. D. 1651, 1060 A. H., at a cost of 150,000 Rupees. She died on the 29th January, 1677 A. D., 4th Zil-hijja, 1087 A. H., in the reign of 'Alamgir. There is also a masjid inside the city of Agra built by her, called Akbarábádí Masjid. She had a villa also built at Agra.

**Akbar Ali Tashbihi**, اکبر علی تاشبیهی. He is mentioned in the *Khulásat-ul-Ash'ar* to have been the son of a washerman. He went to India, and turned fakir, but as he was an infidel, his ascetic exercises cannot have been of much use to his soul. He left a *diwán* of about 8000 verses, and a *masnawí*, called "Zarra wa Khurshed". He was alive in 1585 A. D., 993 A. H. Regarding this poet *vide* *Áin Translation*, I, 596.]

**Akbar Khan**, the son of Dost Muhammad Khán, ruler of Kábul by his first wife. He shot Sir W. H. Macnaghten on the 26th December, 1841, when his father Dost Muhammad Khán was a State prisoner in India. When his father Dost Muhammad Khán came in possession of Kábul after the retreat of the English in 1842, he was appointed heir-apparent in preference to Muhammad Afzal Khán, his eldest son by his second wife. He died in 1848, when his full brother Ghulam Haidar Khán was nominated heir-apparent, after whose death, in 1858, Sher 'Alí his brother, the present Amír, was nominated.

**Akbar**, (Prince) the youngest son of the emperor 'Alamgir, was born on the 10th September, 1657, O. S., 11th Zil-hijja, 1067 A. H., raised the standard of rebellion against his father, and joined the Marátha chief Sambhují in June 1681. He afterwards quitted his court, and repaired to Persia, where he died in 1706, 1118 A. H., a few months before his father, and was buried at Mashhad in Khurásán. 'Alamgir, at one time, intended to make Akbar his successor, and this preference arose from Akbar being the son of a Muhammadan mother, the daughter of Sháh Nawáz Khán; whereas his brothers Sultáns Mu'azzam and A'zam were born of Rájput princesses.

**Akbar Shah**, اکبر شاه, the Great, emperor of Hindústán, surnamed Abul-Fath Jalál-uddin Muhammad, was the eldest son of the emperor Humáyún, and was born in Amarkot in the province of Sindh on Sunday the 15th October, 1542 A. D., 5th Rajab, 949 A. H., at a time when his father, after being defeated by Sher Sháh, had taken refuge with Ráná Prashád. At the time of his father's death, Akbar was at Kálánúr, where he had been deputed by his father with a considerable force to expel the ex-king Sikan-dar Sháh Súr from the Siwálík mountains. When infor-

mation reached the prince of this mournful event, Bairám Khán, and other officers who were present, raised him to the throne on Friday, 14th February, 1556, A. D., 2nd Rabí II, 963 A. H., Akbar being then only 13 years and 9 months old. He enlarged his dominions by the conquest of Gujrat, Bengal, Kashmir, and Sindh. Besides the forts of Atak, Agra, and Alláhábád, many military works were erected by him. He also built and fortified the town of Fathpúr Sikri, which was his principal residence, and which, though now deserted, is one of the most splendid remains of former grandeur of India. He died after a prosperous reign of 51 lunar years and 9 months on Wednesday, the 16th October, 1605, Old Style, 13th Jumáda II, 1014 A. H., aged 64 lunar years and 11 months. The words "Faut-i-Akbar Sháh," (the death of Akbar Sháh) are the chronogram of his death. He was buried in the village of Sikandra in the environs of Agra, where a splendid mausoleum was built over his remains by his son Jahángir, which is still in a high state of preservation. He received after his death the title of "Arsh-'Aahyání," and was succeeded by his son Sultán Salím, who assumed the title of Jahángir. His mother's name was Hamída Bánú, commonly called Maryam-Makání. The history of this potentate has been written, with great elegance and precision by his wazír Abul-Fazl, in a work, entitled the "Akbar-náma." In order to keep his turbulent Umrás, Turks, and Afgháns, in check, Hindú chiefs were encouraged by Akbar, and entrusted with the highest powers, both military and civil, as was the case with Rájá Máldeo of Márwár, Bhagwán Dás of Amber, Mán Singh, his son, and Rájá Todar Mal. He also connected himself and his sons with them by marriage. Both Akbar and his successor, Jahángir, had amongst their wives several of Hindú origin. Towards the middle of his reign, Akbar became dissatisfied with the Muhammadan religion, and invited to his court teachers of the Christian, Hindú, and Parsí religions, and took an interest in their discussions. He adopted, however, neither, but attempted to found a new system of belief, called 'Dín-i-Iláhi', which acknowledged one God, and the king as his vicegerent.

**Akbar Shah II**, اکبر شاه ثانی, king of Dihlí, whose title

in full is Abul-Nasr Mu'in-uddin Muhammad Akbar Sháh, was the son of the nominal emperor Sháh 'Alam; was born on Wednesday, 23rd April, 1760, New Style, 7th Ramázán, 1173 H., and succeeded his father at the age of 48, on the 19th of November, 1806 A. D., 7th Ramázán, 1221 H., as titular king of Dihlí. On his accession he made some weak attempts to increase his influence and power. These were properly resisted, but at the same time the pledge given by Lord Wellesley, to increase the allowance of the imperial family when the revenue of the country improved, was redeemed by an act of politic liberality. An augmentation of ten thousand rupees per mensem was appropriated for the support of his eldest son, whom he had declared heir-apparent. He sat on the throne of his ancestors nearly 32 lunar years; died on Friday, 28th September, 1837, 28th Jumáda II, 1253 A. H., aged about 80 lunar years, and was buried at Dihlí, close to the tomb of Bahádúr Sháh. His son Bahádúr Sháh II, the last king of Dihlí, succeeded him. Akbar some time wrote poetry and used the word *Shu'á'* for his poetical name.

**Akhfash Ausat**, اخفش اوسط, was called Akhfash, because he had small eyes. His proper name is Abul-Hasan Sa'id. He was an author and died in the year 830 A. D. Some say he was born at Balkh and died in 376 A. H. There were three persons of this name, all of whom were authors. Akhfash Asghar, or the lesser, died in 845 A. D.

**Akhtar**, اختر, the poetical name of Kázi Muhammad Sádík Khán, an excellent writer of prose and verse.

**Akhtar**, اختر, the poetical name of Wájid 'Alí Sháh, the last king of Audh, now of Garden Reach, Calcutta.

'Akidat Khan, عقيديت خان, title of Mír Mahmúd, brother of Aqálat Khán Maashhadí. He came to India in the 14th year of 'Alamgir, A. D. 1670, and was raised to the rank of 1,000 and 400 sawárs.

'Akil, عكيل, 'Akil the brother of 'Alí. There is a story of him that being displeased with his brother 'Alí the Khalífa, he went over to Mu'áwiya, who received him with great kindness and respect, but desired him to curse 'Alí; and as he would not admit of any refusal, 'Akil thus addressed the congregation:—"O people! you know that 'Alí, the son of Abú-'Tálib, is my brother: now Mu'áwiya has ordered me to curse him; therefore, may the curse of God be upon him." So that the curse would either apply to 'Alí or to Mu'áwiya.

Akil Khan, عاقل خان, 'Akil Khán, nephew of Afzal Khán wazír, a nobleman of 3,000, who served under the emperor Sháh Jahán, and died A. D. 1649, 1059 A. H.

Akil Khan, (Nawab), نواب عاقل خان, the title of Mír 'Askarí. He was a native of Khawáf in Khurásán, and held the office of wízarat in the time of the emperor 'Alamgir. He was an excellent poet; and as he had a great respect for Sháh Burhán-uddín, entitled Ráz-i-Iláhi, he chose the word Rází for his poetical title. He is the author of several works, among which are a Maḡnawí and Diwán. He died A. D. 1695, 1108 A. H. *Vide Rází.*

Akmal-uddín Muhammad bin-Mahmud, (Shaikh) author of a commentary on the Hidáya, entitled "Ináya" or "al-'Ináya". There are two commentaries on the Hidáya, commonly known by that name, but the one much-esteemed for its studious analysis and interpretation of the text, is by this author: it was published in Calcutta in 1837. This author died in 1884 A. D., 786 A. H.

'Akrima, or more correctly, 'Ikrima, عكرمة, surname of Abú-'Abdullah, who was a freed slave of Ibn-'Abbás, and became afterwards his disciple. He was one of the greatest lawyers. He died in the year 725 A. D., 107 A. H.

Aksir, or more correctly, Iksir (Mirza), اكسير امصهاني, مرزا, of Isfahán, author of a book of elegies. He served under Nawáb Nizám-ul-Mulk Asaf-Jáh and Saifdar-Jang, and died in Bengal in 1756 N. S., 1169 A. H.

Alahdad Sarhindi, or more correctly, Iahdad, poetically styled Faizí, a native of Sarhind, and author of a Persian Dictionary called "Madár ul-Afáqil".

Regarding this dictionary and its author, *vide* Journal, As. Socy., Bengal, 1868, p. 10.]

Al-Ahnaf, الاحنف, uncle of Yazíd, the second khalífa of the house of Umayya. At the battle of Siffin he had fought on the side of 'Alí. Several sayings of this celebrated chief are recorded in the Biographical Dictionary of Ibn Khallikán. He outlived Mu'áwiya.

Alahwirdi Khan, اله وردى خان, or more correctly, Ilahwirdi Khan, a nobleman of the reign of the emperor Jahángir. He was raised to the rank of 5000 in the time of Sháh Jahán, and held several offices of importance. He was appointed governor of Patna, and espoused the cause of Sultán Shujá', brother of Aurangzib, A. D. 1658, 1068 A. H., and after the defeat of Shujá', accompanied him to Bengal, where he was slain together with his son Saif-ullah by order of that prince in July 1659, Zil-ka'da, 1069 A. H.

The word *wirdí* or *wirdi* means "a rope", God being the *ḡabl-i-matín*, the strong rope which the faithful seize so as not to perish.]

Alahwirdi Khan, اله وردى خان, or more correctly, Ilahwirdi Khan, title of Ja'far Khán, the son of Ilahwirdí Khán the first. He was raised to the rank of an amír by 'Alamgir, with the title of Ilahwardí Khán 'Alamgir-Sháhí. He was appointed Súbadár of Alláhábád, where he died A. D. 1669, 1079 A. H. He was an excellent poet and has left a diwán.

Alahwirdi Khan, اله وردى خان مهابت جنگ, or more correctly, Allahwirdi Khan, styled Mahábat-Jang, the usurper of the government of Bengal, was originally named Mírzá Muhammad 'Alí. His father Mírzá Muhammad, a Turkmán, a officer in the service of the prince A'zam Sháh, on the death of his patron in 1707 A. D., falling into distress, moved from Dihlí to Katak, the capital of Orísá, in hopes of mending his fortune under Shujá'-uddín, the son-in-law of Nawáb Murshid Kúli Ja'far Khán, Súbadár of Bengal, who received him with kindness and after some time bestowed on his son the Faujdári of Rájmahall, and procured for him from the emperor a mansab and the title of Allahwardí Khán, and afterwards that of Mahábat-Jang. After the death of Shujá'-uddín, and the accession of his son Sarfaráz Khán to the government of Bengal, Allahwirdí contrived to murder the latter in 1740 A. D., 1153 A. H., and usurped the government. He reigned sixteen years over the three provinces of Bengal, Bihár, and Orísá, and died on Saturday, the 10th April, 1756, N. S., 9th Rajab, 1169 A. H., aged 80 years. He was buried in Murshidábád near the tomb of his mother in the garden of Khush-Bágh, and was succeeded by his grand-nephew and grandson Mírzá Mahmúd, better known by his assumed name of Siráj-ud-daula. It does not appear that Allahwirdí ever remitted any part of the revenue to Dihlí.

Alah Yar Khan, شيخ اله يار خان, or more correctly, Ilah Yar Khan, (Shaikh), son of Shaikh 'Abdus-Subhán, was formerly employed by Nawáb Mubáriz-ul-Mulk Sarbaland Khán, governor of Gujráat, and in the reign of the emperor Farrukhsiyar was raised to the rank of 6,000, with the title of Rustam Zamán Khán. In the time of the emperor Muhammad Sháh, when Rájá Abhai Singh, the son of Rájá Ajít Singh Márwári, was appointed governor of Gujráat in the room of Nawáb Sarbaland Khán, the latter made some opposition to his successor; a battle ensued, and Shaikh Ilah Yar, who was then with the nawáb, was killed in the action. This took place on the day of Dasahrá, 5th October, 1730, O. S., 8th Rab' II, 1143 A. H.

Alah Yar Khan, اله يار خان ابن افتخار خان, or more correctly, Ilah Yar Khan, son of Ifákhár Khán Turkmán, a nobleman of the court of Sháh Jahán. He died in Bengal in A. D. 1650, 1060 A. H.

Alah Yar Khan Mir-Tusuk, اله يار خان مير توك, or more correctly, Ilah Yar Khan, a nobleman in the time of the emperor 'Alamgir, who held the rank of 1,500, and died A. D. 1662, 1073 A. H.

Al-Amin, الامين, the 6th khalífa of the house of 'Abbás, succeeded his father Hárún-ur-Rashíd to the throne of Baghdád, in March, 809 A. D., 193 A. H. He was no sooner seated on the throne than he formed a design of excluding his brother al-Mámún from the succession. Accordingly, he deprived him of the furniture of the imperial palace of Khurásán; and in open violation of his father's will, who had bestowed on al-Mámún the perpetual government of Khurásán and of all the troops in that province, he ordered these forces to march directly to Baghdád. Upon the arrival of this order, al-Mámún expostulated with the general al-Faqí Ibn Rab'á, who com-

manded his troops, and endeavoured to prevent his marching to Baghdád; but without effect, for he punctually obeyed the orders sent by the khalifa. Al-Fagl having ingratiated himself with the khalifa by his ready compliance with his orders, was chosen prime-minister, and governed with absolute sway, al-Amín abandoning himself entirely to drunkenness. Al-Fagl was a very able minister; but fearing al-Mámún's resentment, if ever he should ascend the throne, he gave al-Amín such advice as proved in the end the ruin of them both. He advised him to deprive al-Mámún of the right of succession that had been given him by his father, and transfer it to his own son Músa, though then but an infant. Agreeable to this pernicious advice, the khalifa sent for his brother al-Kásim from Mesopotamia, and recalled al-Mámún from Khurásán, pretending he had occasion for him as an assistant in his councils. By this ill-treatment al-Mámún was so much provoked, that he resolved to come to an open rupture with his brother. A war soon after broke out between them. Táhir ibn-Husain, the general of al-Mámún, laid siege to Baghdád, took it, and having seized al-Amín, cut off his head, and exposed it to public view in the streets of Baghdád. Afterwards he sent it to al-Mámún in Khurásán, together with the ring or seal of the khalifat, the sceptre and the imperial robe. At the sight of these, al-Mámún fell down on his knees, and returned thanks to God for his success, making the courier who brought the insignia a present of a million of dirhams. The death of al-Amín took place on the 6th October, 813 A. D., 6th Safar, 198 A. H. He was then 30 years of age, and had reigned but four years and some months.

**Alamayo**, (Prince), the son of king Theodore of Abyssinia. After the fall of Magdala and the death of his father, 10th April, 1868, he was sent to England to be educated.

**'Alamgir I**, عالمگیر بادشاہ, emperor of Hindústán, surnamed Abul-Zafar Muhiy-uddín Muhammad Aurangzib, took the title of 'Alamgir on his accession to the throne. He was the third son of the emperor Sháh Jahán, born on Sunday, 10th October, 1619 O. S., 11th Zil-ka'da, 1028 H. His mother's name was Arjmand Bánd, surnamed Mumtáz-Mahall. In his youth, he put on the appearance of religious sanctity, but in June, 1658, Ramzán, 1068 H., during his father's illness, he in conjunction with his brother Murád Bakhsh, seized Agra, and made his father prisoner. Murád was soon after imprisoned by 'Alamgir, who marched to Dihilí, where he caused himself to be proclaimed emperor on the 21st July of the same year, 1st Zil-ka'da, 1068 H., but was not crowned till the first anniversary of his accession, a circumstance which has introduced some confusion in the chronology of his reign. Soon after, he put Murád Bakhsh and his eldest brother the heir-apparent Dará Shikoh to death. He greatly enlarged his dominions, and became so formidable, that all Eastern princes sent ambassadors to him. He was an able prince, but a bigoted Sunní, and attempted to force the Hindús to adopt that faith, destroying their temples, and levying the capitation tax (*jizya*) from every Hindú. The feudatory chiefs of Rájputáná successfully resisted the impost. He died after a reign of 50 lunar years at Ahmadábád in the Dakhin, on Friday, the 21st of February, 1707 O. S., 28th Zil-ka'da, 1118 H., aged 90 lunar years and 17 days, and was interred in the court of the mausoleum of Shaikh Zain-uddín, in Khuldábád, 8 *kos* from the city of Aurangábád. After his death, he received the title of "Hágrat Khuld-Makán", (i. e. He whose place is in paradise). He was married in the 19th year of his age to a daughter of Sháhnawáz Khán, the son of 'Asaf Khán the prime minister of the emperor Jahángir, by whom he had 5 sons and 5 daughters. His eldest son, named Sultán Muhammad, died before his father; his second son was Muhammad Mu'azzam who succeeded him with the title of Sháh 'Alam Bahádúr Sháh; the third 'Azam Sháh was slain in battle fought against the latter; the fourth Muhammad Akbar, who revolted against

his father, took refuge in Persia and died there; the fifth Kám Bakhsh who was also slain in battle. The names of his 4 daughters are,—Zeb-un-Nisá, Zinut-un-Nisá, Badrun-Nisá, and Mihr-un-Nisá.

**'Alamgir II**, 'Azíz-uddín, was the son of the emperor Jahándár Sháh by Anúp Báí; was born in 1688 A. D., 1099 A. H., and raised to the throne in the fort of Dihilí by 'Imád-ul-Mulk Gházi-uddín Khán the wazir, on Sunday the 2nd June, 1754, N. S., 10th Sha'bán, 1167 A. H., after the deposition and imprisonment of Ahmad Sháh, the son of the emperor Muhammad Sháh. He was, after a nominal reign of 5 years and some months, assassinated by the same person who had placed him on the throne, on the 29th November, 1759, N. S., 8th Rabi' II, 1173 H., and was interred in the platform before the mausoleum of the emperor Humáyún. His son 'Alí Gauhar (afterwards Sháh 'Alam) being then in Bengal, Muhiy-ul-Sunnat, son of Kám Bakhsh, the son of the emperor Aurangzib, was seated on the throne, with the title of Sháh Jahán, and insulted by the empty name of emperor for some months, after which on the 10th October 1760 N. S., 29th Safar, 1174 H., the Marathas having plundered Dihilí, prince Mirzá Jawán Bakht, the son of 'Alí Gauhar, was placed on the throne by the Maratha chief Bháo, as regent to his father, who was still in Bengal.

**Alap Arsalan**, *vide* Alp Arsalan.

**Alaptigin** or **Alptigin**, البتگین, one of the chief nobles of Bukhárá, and governor of Khurásán during the reign of the house of Sámán. Having in 962 A. D. renounced his allegiance to that court, he retired, with his followers, to Ghazni, then an insignificant town, to escape the resentment of Amír Mangúr Sámání, whose elevation to the throne he had opposed, on the ground of his extreme youth. He established a petty principality, of which Ghazni became the capital. He died A. D. 976, 366 A. H., when his son Abú-Is-hák succeeded him; but that weak and dissipated prince survived his father but a short time; and the suffrage of all ranks gave the rule to Subiktagín, a chief in the service of Alaptigin in 977 A. D., 367 A. H.

**Al-Aswad**, الأسود, an impostor, *vide* Mussilama.

**'Ala-ud-daula**, علاؤ الدولة, *vide* Alá-ud-daula.

**'Ala-ud-daula**, نواب علاؤ الدولة, (Prince), the son of Báisanghar Mirzá and grandson of Sháhrukh Mirzá, after whose death in A. D. 1447, he ascended the throne at Hirát, but was soon driven from it by his uncle Ulugh Beg. After the death of Ulugh Beg, A. D. 1449, he was imprisoned and blinded by his brother Sultán Bábar. He died in A. D. 1459, A. H. 863.

**'Ala-ud-daula**, نواب علاؤ الدولة, a Nawáb of Bengal. *Vide* Serfaráz Khán.

**'Ala-ud-daula**, (Mir or Mirza), مير علاؤ الدولة,

a poet whose poetical name was Káfi. He is the author of a biography of those poets who flourished in the reign of the emperor Akbar. The time of his death is not known, but he was living at the time of the conquest of Chitor by Akbar in 1567 A. D., 975 A. H. There is some mistake in his poetical name; he appears to be the same person who is mentioned under the poetical name of Kámí, which see.

**'Ala-ud-daula Samnani**, علاؤ الدولة سمنانی, one of the chief followers of the Šáfi Junaid Baghdádí. In his youth he served Arghún Khán, the Tartar king of Persia, and his uncle Sharaf-uddín Samnání was a nobleman at the court. He died on Friday the 8th of March 1336 A. D., 23rd Rajab, 736 A. H., aged 77 lunar years, six years before Khwájá Kirmání.

'Ala-uddin, علاؤ الدين, a Muhammadan prince of the Arsacides or Assassins, better known by the appellation of "The old man of the mountains". His residence was a castle between Damascus and Antioch, and was surrounded by a number of youths, whom he intoxicated with pleasures, and rendered subservient to his views, by promising still greater voluptuousness in the next world. As these were employed to stab his enemies, he was dreaded by the neighbouring princes. *Vide* Hasan Sabāh.

'Ala-uddin (Khwaja), خواجة علاؤ الدين عطاملک, surnamed 'Atā Mālik was the brother of Shams-uddin Muhammad Sāhib, diwān, and is the author of a history called "Jahānkushā".

'Ala-uddin 'Ali al-Kuraishi ibn-Nafis, ابن نفيس علاؤ الدين علي القرشي, author of the commentary termed "Mūjiz-ul Kānūn fil-'Tibb", being an epitome of the canons of Avicenna. He died A. D. 1288.

'Ala-uddin Atsiz, علاؤ الدين اتسيز, the son of 'Alā-uddin Hasan Ghori. He defeated Bahā-uddin Sām in 1210 A. D. and reigned four years in Ghor. He fell in battle against Tāj-uddin Ildūz A. D. 1214, and was the last of the kings of Ghor, of the family of 'Alā-uddin Hasan.

'Ala-uddin Hasan, علاؤ الدين حسن غوري, prince of Ghór, entitled Jahān-sóz. His elder brother Kutb-uddin, prince of Ghór, was publicly executed by his brother-in-law Bahrām Shāh of Ghaznī in 1119 A. D., 513 A. H. Saif-ud-daula brother of the deceased took possession of Ghaznī in 1148 A. D., 543 A. H., but afterwards was defeated, taken prisoner and put to death by Bahrām Shāh in 1149 A. D., 544 A. H. When the mournful news of his brother's death reached 'Alā-uddin, he burnt with rage and being determined to take revenge, invaded Ghaznī with a great army. He defeated Bahrām Shāh, who fled to Lāhor, took possession of Ghaznī in 1152 A. D., 574 A. H., and gave up the city to flames, slaughter, and devastation for several days, on which account he is known by the epithet of "Jahān-sóz," or the burner of the world. He carried his animosity so far as to destroy every monument of the Ghaznī emperors with the exception of those of Sultān Mahmūd, Mas'ūd, and Ibrāhīm; but he defaced all the inscriptions, even of their times, from every public edifice. 'Alā-uddin died in the year 1166 A. D., 549 A. H., after a reign of 6 years, and was succeeded by his son Malik Saif-uddin or Saif-ud-daula who in little more than a year fell in battle with the Ghiza Turkmāns. He was succeeded by his eldest cousin Ghiyās-uddin Muhammad Ghori.

The following is a list of the kings of Ghór:

1. 'Alā-uddin Hasan Ghori.
2. Malik Saif-uddin, son of do.
3. Ghiyās-uddin Muhammad Ghori, son of Bahā-uddin Sām, the younger brother of 'Alā-uddin.
4. Shihāb-uddin, brother of Ghiyās-uddin.
5. Ghiyās-uddin Mahmūd, son of Ghiyās-uddin.
6. Bahā-uddin Sām, son of Ghiyās-uddin Mahmūd.
7. Atsiz, son of Jahān-sóz and last of the kings of Ghór of this branch.

'Ala-uddin (I), علاؤ الدين حسن كاتگرو بهمني, Hasan Kāngoh Bahmanī, the first Bahmanī king of the Dakhin. He was a native of Dihlī, and in the service of a Brahmanical astrologer named Kāngoh, or Gāngoh, enjoying high favor with the prince Muhammad Tughluq, afterwards king of Dihlī. This Brahman assured Hasan that he perceived from his horoscope that he would rise to great distinction, and be eminently favored of the Almighty; and made him promise that if he ever should attain regal power, he would use the name of Kāngoh and employ him as his minister of finance, a request with

which Hasan readily complied. The governor of Daulatābād and others having revolted took possession of the place, and selected Hasan (who had then the title of Zafar Khān and a jāgir in the Dakhin) to be their king. On Friday, the 3rd August, 1347 A. D., 24th Rabī II, 748 A. H., they crowned him and raised him on the throne, with the title of 'Alā-uddin Hasan Kāngoh Bahmanī at Kulbarga, which place became the royal residence and capital of the first Muhammadan king of the Dakhin, and was named Ahsanābād. Towards the end of the reign of Muhammad Tughluq of Dihlī, he subdued every part of the Dakhin previously subject to the throne of Dihlī. The death of 'Alā-uddin Hasan happened 10 years, 10 months and 7 days after his accession to the throne, about the 10th of February 1358 A. D., 1st Rabī I, 759 A. H. He was succeeded by his son Muhammad Shāh I Bahmanī. The following is a list of the kings of the Bahmanī dynasty of Kulbarga or Ahsanābād with the years of their accessions:

'Alā-uddin Hasan I, .....	748 H., 1347 A. D.
Muhammad Shāh I, .....	759 H., 1358 A. D.
Mujāhid Shāh, .....	776 H., 1375 A. D.
Dāūd Shāh, .....	780 H., 1378 A. D.
Mahmūd Shāh, .....	780 H., 1378 A. D.
Ghiyās-uddin, .....	799 H., 1397 A. D.
Shams-uddin, .....	799 H., 1397 A. D.
Firūz Shāh Roz-afzūn, .....	800 H., 1397 A. D.
Ahmad Shāh Walī, .....	825 H., 1422 A. D.
'Alā-uddin Ahmad II, .....	838 H., 1435 A. D.

Humāyūn the cruel.

Nizām Shāh.

Muhammad Shāh II.

Mahmūd II.

Ahmad Shāh II.

'Alā-uddin III.

Walī-ullah.

Kalīm-ullah, with whom the Bahmanī dynasty terminates, and is succeeded by Amīr Barīd at Ahmadābād Bidar.

'Ala-uddin II, سلطان علاؤ الدين ثاني, (Sultān) son of Sultān Ahmad Shāh Walī Bahmanī, ascended the throne at Ahmadābād Bidar in the Dakhin, in the month of February 1435 A. D., 838 A. H., and died after a reign of 23 years, 9 months and 20 days in the year 1457 A. D., 862 A. H. He was succeeded by son Humāyūn, a cruel prince.

'Ala-uddin Khilji, سلطان علاؤ الدين خلجي سڪندر ثاني,

(Sultān) styled Sikandar-i-Šānī, 'the second Alexander' was the nephew and son-in-law of Sultān Jalāl-uddin Firūz Shāh Khiljī, whom he murdered at Kara-Mānikpūr in the province of Allāhābād on the 29th July, 1296 A. D., 17th Ramazān, 695 A. H., and marching thence with his army ascended the throne of Dihlī in the month of October the same year, Zil-hijja, 695 A. H., after having defeated and removed Rukn-uddin Ibrāhīm, the son of Firūz Shāh. He was the first Musalmān king who made an attempt to conquer the Dakhin. He took the fort of Chitor in August, 1303 A. D., 3rd Muḥarram, 703 H. It is said that the empire never flourished so much as in his reign. Palaces, mosques, universities, baths, mausolea, forts and all kinds of public and private buildings, seemed to rise as if by magic. Among the poets of his reign, we may record the names of Amīr Khusrau, Khwāja Hasan, Sadr-uddin 'Alī, Fakhr-uddin Khawās, Hamīd-uddin Rājā, Maulānā 'Arif, 'Abdul-Ḥakīm and Shihāb-uddin Sadr-Nishīn. In poetry Amīr Khusrau and Khwāja Hasan had the first rank. In philosophy and physic, Maulāna Badr-uddin Dāmishkī. In divinity, Maulānā Shitābī. In astrology, Shaikh Nizām-uddin Auliya acquired much fame. 'Alā-uddin died, according to Firīšta, on the 6th Shawwāl, 716 A. H. (or 19th December, 1316 A. D.) after having reigned more than 20 years. He was buried in the tomb which he had constructed in

his life-time near the Manihár Masjid in Old Dihlí. Amír Khusrau in that part of his Diwán, called "Bakíya-i-Nakíya" says that he died on the 6th Shawwál, 715 H., i. e. about the 30th December 1315 A. D. After his death, Malik Náib Káfúr, one of the eunuchs of the king, placed his youngest son Sultán Shiháb-uddin 'Umar, who was then only seven years old, on the throne. After a short time, however, the eunuch Káfúr was slain, and Shiháb-uddin was set aside, and his elder brother Mubárák Khán under the title of Mubárák Sháh ascended the throne on the 1st April, 1316 A. D., 7th Muhárram, 716 H. but according to Firishtá in 1317. It was the boast of 'Alá-uddin, that he had destroyed one thousand temples in Banáras alone. He is best known now by the beautiful gateway to the Kutb Mosque and the unfinished tower by which he hoped to rival the Kutb Minár.

'Ala-uddin 'Imad Shah, علاء الدين عمادشاه, succeeded to the government of Barár in the Dakhin after the death of his father Fath-ullah 'Imád Sháh about the year 1513 A. D., and following the example of other chiefs of the house of Bahmaní, declared himself king of Barár, and established his royal residence at Gawal. He contracted an alliance by marriage with the sister of Ismá'il 'Adil Sháh, named Khadíja, in 1528 A. D., 935 A. H., and died some time about the year 1532 A. D., 939 A. H. He was succeeded by his son Daryá 'Imád Sháh.

'Ala-uddin Kaikubad, علاؤ الدين كيقباد, (Sultán) a prince of the Saljúkian dynasty. When Sultán Malik-Sháh conquered Rúm or Anatolia in Asiatic Turkey, he conferred on Sulaimán the son of Kutlumish that kingdom, whose descendants reigned there till the time of Abáká Khán, the Tartar king of Persia. 'Alá-uddin Kaikubád was a descendant of Sulaimán Sháh and died about the year 1239 A. D., 637 A. H.; vide Sulaimán bin-Kutlumish.

'Ala-uddin Majzub, شاه علاؤ الدين مجذوب, (Sháh) a Muhammadan saint of Agra, commonly called Sháh 'Alá-wal Baláwal, son of Sayyid Sulaimán. He died in the beginning of the reign of Islám Sháh, son of Sher Sháh in the year 1546 A. D., 953 A. H. His tomb is in Agra at a place called Náí-kí Manqí, where crowds of Musalmáns assemble every year to worship it. The adjacent mosque has sunk into the ground to the spring of the arches.

'Ala-uddin Mas'ud, علاؤ الدين مسعود, Sultán of Dihlí, was the son of Sultán Rukn-uddin Fírúz, and grandson of Shams-uddin Iltitmiash, was raised to the throne of Dihlí after the murder of Bahrám Sháh in May, 1242 A. D., Zil-ka'da, 639 A. H. He died on the 10th June, 1246 A. D., 23rd Muhárram, 644 H., after a reign of four years, and was succeeded by his brother (or uncle) Sultán Násir-uddin Mahmúd.

'Ala-uddin Muhammad al-Samarkandi, قندي محمد علاؤ الدين السمرقندي, (Shaikh) author of a compendium of Al-Kudúrí's Mukhtasir, which he entitled the "Tuhfat-ul-Fukahá." This work was commented upon by his pupil Abú-Bakr bin-Mas'úd al-Káshání, who died in 1191 A. D., 587 A. H. This comment is entitled al-Badái' as-Shanáí.

'Ala-uddin Ali Shah, علاؤ الدين علي شاه, king of Western Bengal. He usurped the government of that country after defeating Fakhr-uddin Mubárák Sháh and was assassinated about 746 A. H. by the instigation of Khwája Ilyás, who succeeded him under the title of Shams-uddin Ilyás Sháh.]

'Ala-uddin Hussain Shah, علاؤ الدين حسين شاه, king of Bengal. He was the son of Sayyid Ashraf, and after defeating Muzaffar Sháh at Gaur in 899 A. H., ascended

the throne of Bengal. He reigned with justice for a considerably longer period than any of his predecessors until the year 1521 A. D., 927 A. H. when he died a natural death, after a reign of 28 years. His son Nusrat Sháh succeeded him.

'Ala-uddin (Sultan), سلطان علاؤ الدين سلجوقى, a king of the race of Saljúk, who reigned in Iconium, and died in the year 1301 A. D., 700 A. H.

'Ala-uddin (Sultan), سلطان علاؤ الدين پادشاه دهلى, the last king of Dihlí of the Sayyid dynasty, succeeded his father Sultán Muhammad Sháh to the throne in January 1446 A. D., Shawwál, 849 A. H. Bahlól Lodí in 1451, 855 A. H., at the instigation of Hamíd Khán wazír, took possession of Dihlí during the absence of the king who was then at Badáon. 'Alá-uddin continued to reside at Badáon unmolested till his death, which happened in the year 1478 A. D., 883 A. H. His reign at Dihlí being about six years, and his government of Badáon 28 years.

'Ala-uddin (Sayyid), of Oudh, whose poetical name was Wásilí, is the author of a Tarjímá, commonly called "Mámukímán," with which word it commences. He was a native of Khurásán, came to India about the year 1300 A. D., became a disciple of Nizám-uddin Auliya and fixed his residence in Oudh.

'Ala-uddin Takash, علاؤ الدين تكش, a Sultán of Khwárizm, vide Takash.

'Ala-ul-mulk Kotwal, ملك علاؤ الملک کوتوال, (Malik).

He served under Sultán 'Alá-uddin Khiljí, king of Dihlí, and was the uncle of Ziyá-uddin Barni, the author of the "Tárikh Fírúz-Sháhí." He was then very old and so fat that he was not able to attend the court more than once a month. He was living in A. D. 1300, 699 A. H.

'Al-Aziz Billah Abu-al-Mansur Tarar, ابوالمصور طرار, son of Mu'izz-ud-dín-allah, second khalifa of Egypt of the Fátimite dynasty, succeeded his father in A. D. 976, and committed the management of affairs entirely to the care of Jauhar or Ja'far, his father's long-experienced general and prime-minister. This famous warrior after several battles with Al-Aftakín, the amir of Damascus and the Karmatians, died in 990 A. D., 381 A. H. 'Al-Aziz died in his way to Syria in the 21st year of his reign and 42nd of his age and was succeeded by his son Abul-Mansúr.

Al-Baghawi, البغوي, vide Abul-Faraj-al-Baghawí and Abú-Muhammad Farráí ibn-Mas'úd al-Baghawí.

Al-Batani, الباطنى, commonly called by European writers Albategnius, was an Arabian astronomer who wrote a treatise on the knowledge and the obliquity of the Zodiac of the stars. He died in 929. He greatly reformed astronomy, comparing his own observations with those of Ptolemy. This book was printed at Nüremberg, in 1537, 4to., and at Bologna in 1545. He died A. D. 929.

Al-Biruni, البرونى, an Arabian author whose original work, entitled "Tárikh Hind", was compiled in India in about A. D. 1030-33. See Abú-Raihan.

Al-Bukhari, البخارى, who received this name from Bukhára, the place of his birth or his chief residence, was a famous lawyer by name of Muhammad Ismá'il. His collection of traditions on the Muhammadan religion, commonly called Sahíh-ul-Bukhárí, is of the greatest authority of all that have ever been made; he called it "Al-Sahíh," i. e. genuine, because he separated the spurious ones from those that were authentic. He says, he has selected 7,275 of the most authentic traditions out of 10,000, all of which he looked upon to be true, having rejected 200,000 as false. He died at Bukhára in the year 870 A. D., 256 A. H. Vide Muhammad Ismá'il Bukhárí.

Al-Dawani, *vide* Dawani.

'Ali, *علي ابن ابي طالب*, son of Abú-Ṭalib, was the cousin

and son-in-law of Muhammad. He was born 23 years before the Hijri, *i. e.*, in the year 599 A. D., at the very temple itself. His mother's name was Fátima, daughter of Asad the son of Hášhim. After the death of Muhammad, he was opposed in his attempts to succeed the prophet by 'Usmán and 'Umar, and retired into Arabia where his mild and enlarged interpretation of the Qurán, increased the number of his proselytes. After the death of 'Usmán, the 3rd khalifa, he was acknowledged khalifa by the Egyptians and Arabians in July, 655 A. D., but in less than 5 years after, he was compelled to resign that title, and Mu'áwiya was proclaimed khalifa at Damascus. 'Ali was subsequently wounded by 'Abdur-Rahmán ibn-Muljim in a mosque at Kúfa, whilst engaged in his evening prayers, on Friday, the 22nd January, 661, A. D., 17th Ramazán, 40 A. H., and died four days after. 'Ali after the decease of his beloved Fátima, the daughter of the prophet, claimed the privilege of polygamy, and had 18 sons and 18 daughters. The most renowned of them are the two sons of Fátima, *viz.*, Hasan and Husain, as also Muhammad Haníf, by another wife. Among the many surnames, or honorable titles bestowed upon 'Ali, are the following—'Wasí' which signifies "legatee and heir;" Murtaga, "beloved by God;" Asad-ullah-ul-Ghálil, "the victorious lion of God;" Haidar, a "lion;" Sháh Mardán, "king of men;" Sher Khudá, "the Lion of God." His memory is still held in the highest veneration by the Muhammadans, who say that he was the first that embraced their religion. They say, moreover, that Muhammad, talking of him, said, "Ali is for me and I am for him; he stands to me in the same rank as Aaron did to Moses; I am the town in which all knowledge is shut up, and he is the gate of it." However, these great eulogies did not hinder his name, and that of all his family, from being cursed, and their persons from being excommunicated through all the mosques of the empire of the khalifas of the house of Umayya, from Mu'áwiya down to the time of 'Umar ibn-'Abdul-'Asáf, who suppressed the solemn malediction. There were besides several khalifas of the house of 'Abbás, who expressed a great aversion to 'Ali and all his posterity; such as Mu'tazid and Mutawakkil. On the other hand, the Fátimite khalifas of Egypt caused his name to be added to that of Muhammad in the call to prayer, (*azán*) which is chaunted from the turrets of the mosques. He is the first of the twelve Imáms, eleven of whom were his descendants. Their names are as follows:

1. 'Alí, the son of Abú-Ṭalib.
2. Imám Hasan, eldest son of 'Alí.
3. " Husain, second son of 'Alí.
4. " Zain-ul-'Abidín, son of Husain.
5. " Muhammad Bákir, son of Zain-ul-'Abidín.
6. " Ja'far Sádik, son of Muhammad Bákir.
7. " Músa Kásim, son of Ja'far Sádik.
8. " Alí Músa Raqa, son of Músa Kásim.
9. " Muhammad Taqi, son of Músa Raqa.
10. " 'Alí Naqi, son of Muhammad Taqi.
11. " Hasan 'Askari, son of 'Alí Naqi.
12. " Mahdí, son of Hasan 'Askari.

As to the place of Alí's burial, authors differ; but the most probable opinion is, that he was buried in that place which is now called Najaf Ashraf in Kúfa, and this is visited by the Muhammadans as his tomb.

The followers of 'Alí are called Shí'as, which signifies sectaries or adherents in general, a term first used about the fourth century of the Hijra.

'Alí is reputed the author of several works in Arabic, particularly a collection of one hundred sentences (paraphrased in Persian by Rashíd-uddín Waṭwát), and a *Díwán* of didactic poems, often read in Madrasahs.

In mentioning Alí's name, the Shí'a use the phrase

"'alaihi as-salám," which is used after the names of prophets; the Sunnis say, "karrama alláhu wajhahu," "may God honor his face."

'Ali, *علي بن احمد بن ابوبكر كوفي*, son of Ahmad bin-Abú-Bakr Kúfi, a resident of Uch and author of the history of Sindh in Arabic called "Tuḥfat-ul-Kirám". This work was translated into Persian and called "Chách Náma", a translation of which was made in English by Lieutenant Postans and published in the Journal of the Asiatic Society in 1838.

'Ali, *علي بن احمد المشهور بواحدى*, son of Ahmad, commonly called Wáhidí, was an Arabian author who wrote three Commentaries, *viz.*: "Wasít," "Zakir", and "Basit", and also "Kitáb Nuzúl". He died in 1076 A. D., 468 A. H.

'Ali, *علي بن حمزة*, son of Hamzá, author of the "Tárikh Isfahání".

'Ali, *علي بن حسين واعظ*, son of Husain Wáiz Káshifí, the famous writer of the *Amvár-i-Soháih*, author of the work called "Latáif-uz-Zaráif", containing the anecdotes of Muhammad, of the twelve Imáms, of the ancient kings of Persia, and of various other persons. He is also the author of another work entitled "Rushhát", containing the Memoirs of the Súfi Shaikhs of the Nakshbandi order. 'Alí died in 1532 A. D., 939 A. H. He is also called 'Alí Waez. *Vide* Šafi-uddín Muhammad.

'Ali, *علي بن محمد قوسنجي*, son of Muhammad Kúsanjí, an astronomer, and author of the "Sharḥ-ul-Jadid", the new commentary. He died A. D. 1474, 879 A. H.

'Ali, *علي بن عثمان*, son of 'Usmán Ghlání, author of the "Kashf-ul-Mahjúb", containing a minute description of the twelve orders of Súfis, &c., written in 1499 A. D., 905 A. H. He is also called Pir 'Alí Hajwírí.

'Ali, *علي ملقب به ابو الحسن*, surnamed Abul-Hasan, *vide* Abul-Hasan 'Alí.

'Ali, *علي نخلص ملا ناصر علي*, the poetical name of Mullá Nágir 'Alí, which see.

'Ali, *علي*, the poetical name of a poet who converted the Ghazals of Háfiz into Mukhammas.

'Ali 'Adil Shah I, *علي عادل شاه بيجاپوري*, of Bijápúr, surnamed Abul-Muzaffar, succeeded to the throne of that kingdom after the death of his father Ibráhím 'Adil Sháh I, in 1558 A. D., 965 A. H. He reigned about 22 lunar years, and, as he had no son, he appointed in the year 1579 A. D. his nephew, Ibráhím, son of his brother Tahmásp, his successor; and the following year on the night of Thursday the 10th of April, 1580, 23rd Safar, 988 A. H., he was assassinated by a young eunuch. He was buried in the city of Bijápúr, where his tomb or mausoleum is called by the people, "Rauza 'Alí."  
*Vide* Kín Translation, I, 466.]

'Ali 'Adil Shah II, *علي عادل شاه ثاني بيجاپوري*, of Bijápúr, succeeded his father Muhammad 'Adil Sháh in his childhood in November, 1656 A. D., Muharram, 1067 H., and was unable to remedy the disorders which had occurred in his kingdom, by the rebellion of the celebrated Marhatta chief Sewájí, who had possessed himself of all the strongholds in the Kokan country, and erected several new forts. Under pretence of making his submissions to the Sultán, he begged an interview with the Bijápúr general, Afzal Khán, whom he treacherously stabbed in an embrace. Rustam Khán was afterwards sent against him, and defeated. 'Alí 'Adil Sháh died in



- the year 1672 A. D., 1083 A. H. after a turbulent reign of 11 or 12 years. He was succeeded by his son Sikandar 'Adil Sháh.
- 'Ali Ahmad, شيخ علي احمد, (Shaikh) the son of Shaikh Husain Nakshí, a learned man and engraver who died suddenly on hearing a verse of the poet Khwája Hasan of Dihli repeated in the presence of the emperor Jahángír on the 13th of April, 1609 O. S., 18th Muharram, 1018 H.
- 'Ali Akbar, علي اكبر, the eldest son of Imám Husain, killed in battle together with his father on the 10th October, 680 A. D.
- 'Ali Akbar, علي اكبر, author of the work called "Majma'-ul-Auliá", containing a detailed account of all the Muhammadan saints, dedicated to the emperor Sháh Jahán who was a great admirer of saints, A. D. 1628, 1038 A. H.
- 'Ali Akbar, علي اكبر الهادي, of Allahábád, author of the "Fasúl Akbarí", and "Usúl Akbarí", and several other works.
- 'Ali Asghar, علي اصغر, proper name of Imám Zain-ul-'Abidin, which see.
- 'Ali Asghar, علي اصغر قزوچی, of Kanauj, author of a commentary on the Kurán called "Sawákib-ut-Tanzíl". He died in the year 1727 A. D., 1140 A. H.
- 'Ali Bae, علي باي, (whose name is spelt in our English Biographical Dictionaries Alí Bey) was a native of Nátolia, son of a Greek priest. In his 13th year he was carried away by some robbers as he was hunting, and sold to Ibrahim, a lieutenant of the Janissaries, at Grand Cairo, who treated him with kindness. 'Alí distinguished himself against the Arabs, but when his patron was basely assassinated in 1768, by Ibrahim the Circassian, he avenged his death, and slew the murderer with his own hand. This violent measure raised him enemies, and his flight to Jerusalem and to Ptolemais or Acre with difficulty saved him from the resentment of the Ottoman Porte, that had demanded his head. Time, however, paved the way to his elevation. Those who had espoused the cause of the Circassian were sacrificed to the public safety; and 'Alí recalled by the public voice, governed the country with benevolence and equity. In a battle fought against a rebellious Mamlúk to whom he had entrusted part of his army, 'Alí saw some of his troops desert, and unwilling to survive a defeat, he defended himself with the fury of a lion, till he was cut down by a sabre and carried to the conqueror's tent, where eight days after he expired of his wounds, April 21st, 1773, in his 45th year, and left behind him a character unrivalled for excellence, for courage, and magnanimity.
- 'Ali Bae, علي بائي, the titles by which he was known in the Muhammadan countries, were, al Amír, al-Hakím, al-Fakih, al-Sharif, al-Háj 'Alí Bae ibn Usmán Bae al-Abbás, Khádim Baitulláh al-Harám, i. e. the prince, the learned, doctor of the law, of the blood of Muhammad, pilgrim, 'Alí Bae, son of Usmán Bae, of the race of the Abbasides, servant of the house of God. He was master of the Arabic language, and had carefully studied the mathematical and natural branches of science and knowledge. It was in 1802 that he visited England. In June 1803 he sailed from Spain to Morocco, and travelled through Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, and wrote a history of his travels, which was translated into English and published in London in the year 1816, entitled "The Travels of 'Alí Bae." In his visit to the isle of Cyprus he surveyed some curious remains of antiquity that have been usually overlooked. Having been admitted in his character of a Muhammadan prince to sweep the interior of the Ka'ba at Mecca, the most sacred office that a Musalmán can perform, and to visit it repeatedly, he has given, from personal inspection a more minute and exact account of the temple of Mecca than other travellers could lay before the public. His notice of the venerated mountain beyond Mecca, the last and principal object of the pilgrimage to that city, and his description of the interior of the Temple of Jerusalem, which no Christian is permitted to enter, is said to contain much new information.
- 'Ali Bahadur, نواب علي بهادر, Nawáb of Banda, eldest son of Shamshe Bahádúr I, and grandson of the Marhatta chief Bájí Ráo Peshwá I. He received the investiture of Bundelkhand from Náná Farnawís, the Púna minister, about the year 1790 A. D. and accompanied by his brother Ghání Bahádúr, and supported by a powerful army, invaded Bundelkhand, but was opposed by Nána Arjun, (the guardian of Bakhat Singh a descendant of Rájá Chaturshál) who falling in the contest, and Rájá Bakhat Singh being taken prisoner, Alí Bahádúr acquired the whole of that part of the ráj of Banda which belonged to Bakhat Singh and all the ráj of Panna. He reigned about 11 or 12 years, and as at the time of his death, which happened in 1801 or 1802 A. D., his eldest son Shamshe Bahádúr II was absent at Púna, his youngest son Zulfikár Alí was proclaimed (in violation of the title of his eldest brother) as his successor by his uncle Ghání Bahádúr and his Diwán Himmat Bahádúr Gosháin. Ghání Bahádúr, however, was soon after expelled by Shamshe Bahádúr who took possession of the ráj.
- 'Ali Bahadur Khan, علي بهادر خان, the last Nawáb of Banda and son of Zulfikár Alí Khán Bahádúr. He is the author of a diwán and a masnawí called "Mehrállah." He was removed for alleged complicity in the rebellion of 1857.
- 'Ali Barid I, علي برید, succeeded his father Amír Barid to the throne of Ahmadábád Bídár in the Dakhan in the year 1642 A. D. and was the first of this family who assumed royalty. He died after a reign of more than 20 years in 1662 A. D., 970 A. H. and was succeeded by his son Ibrahim Barid.
- 'Ali Barid II, succeeded his father Kasim Barid II in the government of Ahmadábád Bídár in 1572 A. D. and was deposed in 1609 by his relative Amír Barid II, who succeeded him, and was the last of this dynasty.
- 'Ali Beg, علي بيگ, a Pole, born of Christian parents. When young he was made prisoner by the Tartars and sold to the Turks, who educated him in the Muhammadan faith. He rose in the Turkish court, and was appointed interpreter to the Grand Signior, and translated the Bible and the English Catechism into the Turkish language. His great work is on the liturgy of the Turks, their pilgrimages to Mecca, and other religious ceremonies, translated into Latin by Dr. Smith. He died 1675 A. D.
- 'Ali Beg, (Mirza), ميرزا علي بيگ, a native of Badakhshán who held a high rank in the service of the emperor Akbar; and was honored with the office of 4,000 in the reign of Jahángír. He accompanied the emperor one day to visit the shrine of the celebrated saint, Shaikh Maín-uddín Chishtí at Ajmir, and happening to see the tomb of Sháhábáz Khán Kambú, he embraced it, and crying out with a loud voice, that, "he, when living, was one of his oldest and best friends," gave up the ghost. This happened on the 11th of March, 1616 O. S., 2nd Rabí I, 1025 A. H.
- 'Ali bin al-Husain al-Masa'udi al-Hudaili, مسعودی, the far-famed author of the Maráj-uz-Zahab, and who has been, with some justice, termed the Herodotus of the East, was also a writer on the Shia' traditions. He died in 967 A. D., 346 A. H.

'Ali Boya or Ali ibn Boya, علي بويه, entitled Imád-ud-daula, the first of a race of kings of Fars and 'Irák. The flatterers of this family, which is called Dilámí or Diálíma (from the name of their native village, Dilam) and Bóya or Buyites (from that of one of their ancestors named Bóya), trace their descent to the ancient kings of Persia: but the first of this race that history notices, was a fisherman of Dilam whose name was Bóya. His eldest son, 'Alí Boya, was employed by a governor of his native country named Murawij, and was in the command of the chief part of his army, with which he encountered and defeated Yákút, the governor of Isfahán, and by the immense plunder that he obtained from that victory, he became at once a leader of reputation and of power. He pursued Yákút into Fars, defeated him again, and took possession of the whole of that province as well as those of Kirmán, Khúzistán and 'Irák in 933 A. D., 321 A. H. This chief was afterwards tempted, by the weak and distracted state of the Khiláfat or Caliphate, to a still higher enterprize: accompanied by his two brothers, Hasan and Ahmad, he marched to Baghdád. The Khalíf al-Rází Billáh fled, but was soon induced to return: and his first act was to heap honors on those who had taken possession of his capital. 'Alí Bóya, on agreeing to pay annually 600,000 dinars of gold, was appointed viceroy of Fars and 'Irák, with the rank of Amír-ul-Umrá, and the title of 'Imád-ud-daula. His younger brother Ahmad, received the title of Maizz-ud-daula, and was nominated wazir to the khalif. Hasan, who was his second brother, received the title of Rukn-ud-daula, and acted, during the life of Alí Bóya, under that chief. Alí Bóya fixed his residence at Shiráz, and died on Sunday the 11th November, 949 A. D., 16th Jamad I, 338 H., much regretted by his soldiers and subjects. He was succeeded by his brother Rukn-ud-daula.

Sultáns of the race of Boya who reigned 108 lunar years in Persia:

'Imád-ud-daula 'Alí Bóya; Maizz-ud-daula Ahmad; Rukn-ud-daula Hasan, sons of Bóya.

Azd-ud-daula; Mouyyad-ud-daula; Fakhr-ud-daula Abú Hasan, sons of Rukn-ud-daula.

Majd-ud-daula, son of Fakhr-ud-daula.

Izz-ud-daula Bakhtyár, son of Maizz-ud-daula.

'Ali Durdazd, مولانا علي رد دزد استرآبادي, (Mouláná) of Astarábad. A poet who was cotemporary with Katibí Tarshízí who died in A. D. 1435, 840 A. H. He is the author of a diwán. He was living in A. D. 1436, in which year his wife died, on which account he wrote a beautiful elegy.

'Ali Ghulam Astarabadi, علي غلام استرآبادي, a poet who served under the kings of Dakhin and was living in 1565 A. D., 972 A. H., in which year Rámraj the rájás of Bijnágar was defeated and slain in a battle against the Muhammadan princes of Dakhin, of which event he wrote a chronogram.

'Ali Hamdani, علي همداني, vide Sayyid 'Alí Hamdání.

'Ali Hamza, علي حمزة, author of the "Jawáhir-ul-Arar", a commentary on the abstruse meaning of the verses of the Kurán &c., being an abridgment of the "Miftáh-ul-Arar", written in 1436 A. D. 'Alí Hamza's poetical name is 'Azurí, which see.

'Ali Hasin, علي حزين, (Shaikh Muhammad) vide Hazín.

'Ali ibn Issa, علي ابن عيسى, general of the khalif al-Amin, killed in battle against Táhir ibn Husain, the general of the khalif al-Mámún in the year 811 A. D., 195 A. H., and his head sent as a present to the khalif.

'Ali ibn ul-Rijal, علي ابن الرجال, author of the Arabic work on astronomy called "Albára' ahkám Najúm."

'Ali Ibrahim Khan, علي ابراهيم خان, a native judge of Banaras who is the author of 28 mans and several other works and a tazkira or biography of Urdú poets which he wrote about the year 1782 A. D., 1196 H. His poetical name is Khalíl.

'Ali Jah, علي جلا, the eldest son of the Nizám of Haidarábád. He rebelled against his father in June 1796 A. D. was defeated and made prisoner, and died shortly after.

'Ali Kusanji, علي قسنجی, (Mullá) vide Mullá 'Alí Kúsánjí.

'Ali Kusanji, علي قسنجی, (Mulla) author of the "Sharah Tajríd", and Háshia Kashaháf. He died in 1405 A. D., 808 A. H.

'Ali Kuli Beg of Khurasan, علي قلي بيگ, author of a tazkira or biography of poets.

'Ali Kuli Khan, علي قلي خان, (Nawab) vide Ganna Begam.

'Ali Lala, (Shaikh Razí-uddín) a native of Ghazní. His father Sayyid Lálá was the uncle of Shaikh Sanáí the poet. He was a disciple of Najm-uddín Kubrá and his title Shaikh ul-Shaiukh. He died A. D. 1244, 642 A. H., aged 76 lunar years.

'Ali Mahaemi, علي مهايمي, a native of Maháem in the Dakhín, was the son of Shaikh Ahmad, and is the author of the commentary on the Kurán entitled "Tafsír Rahmání." He died A. D., 1431, 835 A. H.

'Ali Mardan Khan, علي مردان خان, Amír-ul-Umra, was a native of Persia and governor of Kandahár on the part of the king of Persia, but finding himself exposed to much danger from the tyranny of his sovereign Sháh Safí, he gave up the place to the emperor Sháh Jahán, and himself took refuge at Dihlí in the year 1637 A. D., 1047 A. H. He was received with great honour, was created Amír-ul-Umrá, and was at different times, made governor of Kashmír and Kábul, and employed in various wars and other duties. He excited universal admiration at the court by the skill and judgment of his public works, of which the canal which bears his name at Dihlí still affords a proof, and the taste and elegance he displayed on all occasions of show and festivity. He died on his way to Kashmír, where he was going for change of air, on the 16th of April, 1657 A. D., O. S., 12th Rajab, 1067 A. H., and was buried at Lahor in the mausoleum of his mother. He left three sons, viz., Ibráhím Khán, Isma'íl Beg and Is-hák Beg, of whom the two last were slain in the battle which took place between Dárá Shikóh and 'Alamgir at Dhaulpúr on the 29th May, 1658, O. S., 7th Ramazan, 1068 H. He is believed to have introduced the bulbous Tartar dome into Indian architecture.

'Ali Musí Raza, علي موسى رضا, the eighth Imám of the race of Alí, and the son of Músí Kázim the seventh Imám. His mother's name was Umm Sayyid; he was born in the year 764 or 769 A. D., 147 A. H. and died on Friday the 12th of August 818 A. D., 9th Safar, 203 H. His wife's name was Umm Hábil the daughter of the Khalíf al-Mámún. His sepulchre is at Tús in Khurásán. That town is now commonly called Mash-had, that is, the place of martyrdom of the Imám. To the enclosure wherein his tomb is raised, the Persians give the name of "Rauzat Rizawí," or the garden of Razá, and esteem it the most sacred spot in all Persia. The chief ornament and support of Mash-had is this tomb, to which many thousands of pious pilgrims annually resort, and which had been once greatly enriched by the bounty of sovereigns. Nasír-ulláh Mirzá the son of Nádír Sháh carried away the golden railing that surrounded the tomb, and Nádír Mirzá son of Sháh-rukh Mirzá and grandson of Nádír Sháh, took down the great golden ball which ornamented the top of the

dome over the grave, and which was said to weigh 60 maunds or 420 pounds. The carpets fringed with gold, the golden lamps, and everything valuable were plundered by these necessitous and rapacious princes. 'Alí Músá Rasá was poisoned by the khalíf al-Mámún, consequently is called a martyr.

'**Ali Muhammad Khan**, علي محمد خان, founder of the Rohila government. It is mentioned in Forster's Travels, that in the year 1720 A. D. Bashárat Khán and Dáúd Khán, of the tribe of Rohilas, accompanied by a small number of their adventurous countrymen came into Hindústán in quest of military service. They were first entertained by Madan Sháh, a Hindú chief of Seraulí, (a small town in the north-west quarter of Rohilkhand) who by robbery and predatory excursions maintained a large party of banditti. In the plunder of an adjacent village, Dáúd Khán captured a youth of the Ját sect, whom he adopted and brought up in the Muhammadan faith, by the name of 'Alí Muhammad, and distinguished this boy by pre-eminent marks of paternal affection. Some years after, the Rohilas quarrelling with Madan Sháh, retired from his country, and associating themselves with Chánd Khán the chief of Barell, they jointly entered into the service of Asmat Khán, the governor of Moradábád. After the death of Dáúd Khán, who was slain by the mountaineers in one of his excursions, the Rohila party in a short space of time seized on the districts of Madan Sháh and 'Alí Muhammad Khán was declared chief of the party. From the negligence of government and the weak state of the empire of Dihlí in the reign of Muhammad Sháh, he possessed himself of the district of Katír (now called from the residence of the Rohilas, Rohilkhand) and assumed independence of the royal authority. He was besieged in March, 1745 A. D., Safar 1158 A. H., in a fortress called Bankar and 'Aoulá and taken prisoner, but was released after some time, and a jagír conferred on him. The emperor Muhammad Sháh died in April 1748, A. D. 1161 A. H. and 'Alí Muhammad Khán some time after him in the same year at 'Aoulá, which he had ornamented with numerous public and private edifices. He left four sons, viz., Sa'd-ulláh Khán, Abdulláh Khán, Faiz-ulláh Khán and Dúnde Khán. Sa'd-ulláh Khán succeeded to his father's possession being then twelve years old. *Vide* Sa'd-ulláh Khán.

'**Ali (Mulla)**, ملا علي, Muhaddis or the traditionist whose poetical name was "Tárf", died in the year 1573 A. D., 981 A. H., and Mullá 'Alam wrote the chronogram of his death.

'**Ali Murad Khan**, علي مراد خان, a king of Persia of the Zand family. He succeeded to the throne after the death of Sádiq Khán in March, 1781 A. D., and assumed the title of wakíl. He reigned over Persia five years and was independent of the government two years prior to this period. Persia during this time, enjoyed a certain degree of peace. He continued to confine his rival 'Aká Muhammad Khán to the province of Mázandarán. He died in 1785 A. D.

'**Ali Murad**, (Mír) present chief of Khairpúr (1869).

'**Ali Naki**, امام علي نقی, (Imám) was the tenth Imám of the race of 'Alí, and the son of Imám Muhammad Taqí who was the ninth Imám. He was born in the year 828 A. D., 213 A. H., and died on the 17th of June, 869 A. D. 3rd Rajab, 255 A. H. His tomb is in Sarmanráe (which is also called Sámira) in Baghdád, where his son Muhammad Aakarí was also buried afterwards.

'**Ali Naki Khan**, نواب علي نقی خان, (Nawáb) the father-in-law and prime minister of Wájid 'Alí Sháh, the last king of Lakhnau. He died at Lakhnau of cholera about the 1st December, 1871, 17th Ramzán, 1278 A. H.

'**Ali Naki**, علي نقی, Díván of Prince Murad Bakhsh, son of Shalyahí, whom he slew with his own hand.

'**Ali Nawedi**, علي نويدي, a poet and pupil of Sháh Táhir Andjání, came to India, where he was patronized by Abúl Fatha Husain Nizám Sháh I. For some time he was in disgrace with his patron and changed his Takhallus or poetical name from Nawedi to Ná-umaidí (or hopeless). He died in 1567 A. D., 975 A. H., at Ahmadnagar in the Dakhan.

'**Ali Quli Beg**, *vide* Sháh Afghán Khán.

'**Ali Shahab Tarshizi**, علي شهاب ترشيزی, a poet who was a native of Tarshish. He flourished in the reign of Sháh-rukh Mirzá, and found a patron in his son Muhammad Jogí, in whose praise he wrote several panegyrics. He was co-temporary with the poet Azurí, who died A. D. 1462, 866 A. H.

'**Alisher**, امير اعليشير, (Amír) surnamed Nizám-uddín, was the prime minister of the Sultán Husain Mirzá ruler of Khurásán. He sprang from an illustrious family of the Jaghtai or Chaghtai tribe. His father Gajkina Bahádúr, held one of the principal offices of government during the reign of Sultán Abúl Kásim Bábar Bahádúr, a descendant of Amír Taimúr. His grandfather, by his mother's side, was one of the principal Amírs of Sultán Báikara Mirzá, the grandfather of Sultán Husain Mirzá. Alisher attached himself originally to Sultán Abúl Kásim Bábar Mirzá, who was greatly attached to him, and called him his son. After his death he retired to Mash-had and continued his studies there; which place he subsequently quitted for Samarqand, on account of the disturbances which broke out in Khurásán, and applied himself diligently to the acquirement of knowledge in the college of Khwája Fazl-ulláh. When Sultán Husain Mirzá became uncontrolled ruler of Khurásán, he requested Sultán Ahmad Mirzá, at that time ruler of the countries beyond the Oxus, to send 'Alisher to him. On his arrival, he was received with the greatest distinction, and raised to the highest posts of honor. 'Alisher's palace was open to all men of learning: and notwithstanding that the reins of government were placed in his hands, in the midst of the weightiest affairs, he neglected no opportunity of improving both himself and others in the pursuit of knowledge. He was not only honored by his own Sultán and his officers, but foreign princes also esteemed and respected him. After being employed in the capacity of díván and prime minister for some time, love of study induced him to resign, and bidding a final adieu to public life, he passed the remainder of his days in composing Turkish and Persian works, of which Sám Mirzá recounts the names of no less than twenty-one. Daulat Sháh the biographer, Mírkhúnd and his son Khúndamír, the historians, dedicated their works to him, and amongst other men of genius who were cherished by his liberality may be mentioned the celebrated poet Jámi. His collection of Odes in the Chaghtai or pure Turkish dialect, which he wrote under the poetical name of Nawái, amounts to 10,000 couplets, and his parody of Nizámí's five poems, containing nearly 30,000 couplets, is universally admired by the cultivators of Turkish poetry, in which he is considered to be without a rival. In the Persian language also he wrote a collection of Odes, under the poetical name of Fání or Fanái, consisting of 6,000 distiches. 'Alisher was born in the year 1440 A. D., 844 A. H., and died on Sunday the 6th of December, 1500 A. D., 15th Jamad I, 906 A. H., five years before his royal friend and master Sultán Husain Mirzá. Khúndamír has recorded the year of his death in an affectionate chronogram: "His highness the Amír, the asylum of divine guidance, in whom all the marks of mercy were conspicuous, has quitted the thorny brake of the world, and fled to the rose-garden of pity. Since the

'light of mercy' has descended on his soul, those words represent the year of his departure." One of his works is called "Majális-ul-Nafáes."

'**Ali Tabar**, شهزاده علي طبار, (Prince) was the son of prince 'Azim Sháh, and grandson of the emperor 'Alamgir. He died in the year 1734 A. D., 1147 A. H.

'**Ali Waez**, علي واعظ, the son of the famous Husain Wáez Káshifi of Hirát. *Vide* 'Alí son of Husain Wáez.

'**Ali Wardi Khan**, علي وردی خان, also called Alahwardí Khán, which see.

'**Ali Yezdi**, علي یزدی, *vide* Sharaf-uddín 'Alí Yezdí.

**Alexander the Great**, *vide* Sikandar Zul-karnayn.

**Al-Farghani**, الفارغاني, surname of Ahmad ibn Kathír or Kaşir, an Arabian astronomer of the ninth century, author of an introduction to astronomy. *Vide* Farghání.

**Al-Faryabi**, الفاریابی, *vide* Fáyryábi.

**Al-Ghazzali**, الغزالي, *vide* Ghazzálí.

'**Alha and Udal**, آله و اودل, princes of Mahóba. There

is a heroic ballad sung or recited by the Hindú sepoys in a kind of monotonous, but not unmusical sort of chaunt, accompanied by a sotto voce beat of the dhól, which rise to a constrepito in the pause between the verses. Whoever has resided in a military cantonment must have frequently observed the sepoys, when disengaged from military duty, collected in small knots, listening to one of the party reciting some poem or tale to a deeply interested audience. The subject of this lay is the prowess of 'Alhá', the rájá of Mahóba, a town in Bundelkhand, of which extensive ruins remain. The hero is described as the terror of the Muhammadans; his triumphs over whom are attributed not only to his own valour, but the favor of the goddess Kálí, whom he had propitiated by the offering of his life. There are many songs, it is said, of this prince, and his brother Udal, a warrior of equal estimation; but they are preserved only traditionally by the Powáras, and their amateur students. The verses are in Bhakha.

**Al-Hadi**, الهادي, the fourth khalíf of the house of 'Abbás succeeded his father al-Mahdí on the 4th of August, 785 A. D., 23rd Muharram, 169 H., to the throne of Baghdád. He reigned one year and one month, and having formed a design to deprive his younger brother Hárún-al-Rashíd of his right of succession and even to assassinate him, was poisoned by his prime minister about the month of September 786 A. D., Rabí I, 170 A. H. On his death his brother the celebrated Hárún-al-Rashíd ascended the throne.

**Al-Hakm**, also called ibn Abdíl Hakm, an Arabian author who (according to the chronological arrangement of the Arab authorities by Howard Vyse and Dr. Sprenger, in the former's second volume of 'The Pyramids of Gizeh') lived about 1450 A. D., or six hundred years after the death of the khalíf al-Mamún of Baghdad, but by a manuscript note recorded by a gentleman of the British Museum, (1868) it appears that al-Hakm was nearly contemporary with that prince who flourished between 813 and 842 A. D. Al-Hakm writes that the Great Pyramid in Egypt was built by a certain antediluvian king Saurid, and filled by him chiefly with celestial spheres and figures of the stars; together with the perfumes used in their worship; and that khalifa al-Mamún found the body of a man deposited, with jewels, arms, and golden writing, in the coffer, when he broke into the king's chamber of the Great Pyramid. But neither Abú Múshar Jáfár bin Muhammad Balkhi, who wrote in about 890 A. D. nor ibn Khurdalbeh, in 920 A. D. have one word about al-Mamún,

or any opening of the pyramid. But when we descend to Masaúdi, in 967 A. D. he, after an astonishing amount of romancing on what took place at the building of the pyramids 300 years before the Flood,—mentions that, not al-Mamún, but his father, khalifa Hárún-al-Rashíd, attempted to break into the Great Pyramid; and after penetrating 20 cubits, found a vessel containing 1000 coins of the finest gold, each just one ounce in weight, and making up a sum which exactly repaid the cost of his operations; at which, it is added, he greatly wondered. About the year 1170 A. D. or 340 years after al-Mamún's age, that prince is mentioned by Abú Abd-ullah Muhammad bin Abdur Rahím Alkaiisi, who states that he was informed that those who went into the upper parts of the Great Pyramid in the time of al-Mamún, came to a small passage, containing the image of a man in green stone, and within that a human body with golden armour &c. &c.

**Al-Hasan**, الحسن, an Arabian who wrote on optics, about the year 1100 A. D.

**Alif bin Nur Kashani**, الف بن نوركاشني, author of another "Matla'-ul-Anwár", besides the one of the same name written by Mullá Husain Wáez. This is a complete history of Muhammad, his descendants, with Memoirs of the khalifs.

**Aljaitu**, الجایتو, a Tartar king of Persia, who assumed the title of Muhammad Khudá Bandá on his accession to the throne, which see.

**Al-Kadir Billah**, القادر بالله, the twenty-fifth khalíf of the Abbaaside family, was the son of Is-hák the son of Mukhtadir Billah. He ascended the throne of Baghdád after the dethronement of al-Taya' in 991 A. D., 381 A. H. He was a contemporary of Sultán Mahmúd of Ghazní; reigned 41 lunar years and 3 months, and died in 1031 A. D., 422 A. H. He was succeeded by al-Káem-bi-amr-illáh.

**Al-Kadiri or Kadiri**, القادري, a sect of Muhammadans. These are a branch of the Muetazilís, and differ in their opinions from the orthodox Musalmáns, in that they deny God's decree, and assert free will; affirming that the contrary opinion makes God the author of evil.

**Al-Kaim Billah or Al-Kaim-bi-amr-illah**, الكايم بالله, surnamed Abú Ja'far Abdulláh, the 26th khalíf of the house of 'Abbás. He succeeded his father Kádír Billah to the throne of Baghdád in 1031 A. D., 422 A. H., reigned 44 lunar years and 8 months, and died in 1075 A. D., 467 A. H., which was soon after Sultán Malikaháh the Saljúkí had ascended the throne of Persia, and as that monarch was the real master of the empire, the nomination of a successor was deferred till he was consulted. He deputed a son of his prime minister Nizám-ul-Mulk to Baghdád with orders to raise al-Mukhtadí the grandson of al-Káim to the (nominal) rank of the commander of the faithful.

**Al-Kaim**, القايم, second khalíf of the Fátimite race of Barbary; he succeeded his father Obeid-ullah al-Mahdí A. D. 924, 312 A. H. During his reign we read of nothing remarkable, except the revolt of Yezid ibn Kondat, a man of mean extraction. Al-Káom reigned nearly 12 years and died in A. D. 945, 334 A. H. His son Ismaíl al-Mansúr succeeded him.

**Al-Kahir Billah**, القاهر بالله, the nineteenth khalíf of the race of the Abbasides, and the third son of al-Mo'tazid Billáh, succeeded his brother al-Mukhtadir to the crown of Baghdád in October, 932 A. D., Shawwál, 320 A. H. He had reigned only one year five months and twenty-one days, when his wazir ibn Maqla deprived him of his sight with a hot iron on Wednesday the 23rd April, 934 A. D.,

6th Jamad I, 322 A. H. and raised al-Ráfi Billah the son of Muqtadir to the throne. It is said that al-Káhir, after this, as long as he lived, was obliged to beg for charity in the mosque of Baghdád, calling out to the people that assembled there, "Have pity and give charity to one, who had once been your khalifa."

'Al-Kama, *عَلَمَهُ*, son of Kys was one of the pupils of Abdullah bin Masaúd, and an eminent man. He died in 681 A. D., 61 A. H.

Al-Khassaf, *الْخَصَافُ*, *vide* Abú-Bakr Ahmad bin-'Umar al-Khassáf.

'Allama Dawani, *vide* Dawání.

'Allama Hilli, *شيخ علامه حلي*, (Shaikh) the great Shia lawyer, whose full name is Shaikh al-'Alláma Jamál-uddín Hasan bin Yúsof al-Mutakhir Hilli, was the author of the "Khulásat-ul-Akhwál" a biography of eminent Shias. His chief works on the subject of traditions, are the *Istikás al-Ya'tbár*, the *Masábih al-Anwár* and the *Durar-wa al-Marján*. He died in 1326 A. D., 726 A. H. *Vide* Jamál-uddín Hasan bin Yúsof.

'Allami, *vide* Afzal Khán.

'Allami, *علمي*, the poetical name of Shaikh Abúl Fazl the favorite wazír and secretary of the emperor Akbar.

'Allami Shirazi, *علمي شيرازي*, or the philosopher of Shiráz, a very learned man, so generally called that his proper name is almost forgotten. He is the author of a celebrated collection of tracts on pure and mixed mathematics, entitled *Durrat-ut-Táj*.

Al-Mahdi, *المهدي*, the third khalíf of the race of Abbás, succeeded his father Abú Ja'far al-Mansúr to the throne of Baghdád, and was inaugurated on Sunday the 8th of October, 775 A. D., 6th Zil-hijja, 158 A. H. From the accession of al-Mahdí to the year 781 A. D., 164 A. H., the most remarkable event was the rebellion of al-Makna (or al-Makanna) which see. All this time war had been carried on with the Greeks, but without any remarkable success on either side. But after the suppression of the rebellion of al-Makna, the khalíf ordered his son Harún-al-Rashíd to penetrate into the Greek territories with an army of 95,000 men. Harún, then, having entered the dominions of the empress Irane, defeated one of her commanders that advanced against him; after which he laid waste several of the imperial provinces with fire and sword, and even threatened the city of Constantinople itself. By this the empress was so terrified, that she purchased a peace with the khalíf by paying him an annual tribute of 70,000 pieces of gold, which for the present at least, delivered her from the depredations of these barbarians. After the signing of the treaty, Harún returned home laden with spoils and glory. This year (*i. e.* the 164th year of the Hijri or 781 A. D.) according to some of the oriental historians, the sun one day a little after his rising, totally lost his light in a moment without being eclipsed, when neither any fog nor any cloud of dust appeared to obscure him. This frightful darkness continued till noon, to the great astonishment of the people settled in the countries where it happened. Al-Mahdí was poisoned, though undesignedly, by one of his concubines, named Hasana. She had designed to destroy one of her rivals whom she imagined to have too great an ascendancy over the khalíf, by giving her a poisoned pear. This the latter, not suspecting anything, gave to the khalíf; who had no sooner eaten it than he felt himself in exquisite torture, and soon after expired. This event took place on the eve of Thursday the 4th of August, 785 A. D., 23rd Muhurram, 169 H. in a village called Ar Rád in the dependencies of Mássabadán. He was succeeded by his eldest son al-Hádf.

Al-Mahdi, *المهدي*, a khalíf of Barbary, *vide* Obeid-ullah al-Mahdí and Muhammad al-Mahdí.

Al-Makna, or al-Makanna, *المقنع*, a famous impostor of Khurásán who lived in the reign of al-Mahdí the khalifa of Baghdád. His true name was Hákam ibn Hásham, and had been an under secretary to Abú Muslim governor of that province. He afterwards turned soldier, and passed thence into Máwarunnahr, where he gave himself out as a prophet. The name of al-Makna, as also that of al-Burkaí, that is, the veiled, he received from his custom of covering his face with a veil or girdle mask, to conceal his deformity; he having lost an eye in the wars, and being otherwise of a despicable appearance, and a stutterer; though his followers pretended he did this for the same reason that Moses did, *viz.*, lest the splendor of his countenance should dazzle the eyes of his beholders. In some places he made a great many proselytes, deluding the people with a number of juggling tricks which they swallowed as miracles, and particularly by causing the appearance of a moon to rise out of a well for many nights together; whence he was also called in the Persian tongue, Sázin-da Máh, or the Moon-maker. This wretch, not content with being reckoned a prophet, arrogated to himself divine honors; pretending that the Deity resided in his person. He had first, he said, assumed the body of Adam, then that of Noah and subsequently of many other wise and great men. The last human form he pretended to have adopted was that of Abú Muslim a prince of Khurásán, from whom it proceeded to him. At last this impostor raised an open rebellion against the khalíf, and made himself master of several fortified places in Khurásán, so that al-Mahdí was obliged to send one of his generals with an army against him about the year 780 A. D., 163 H. Upon the approach of the khalifa's troops, al-Makna retired into one of his strong fortresses which he had well provided for a siege. But being closely besieged by the khalifa's forces, and seeing no possibility of escaping, he gave poison in wine to his whole family and all that were with him in the castle; when they were dead, he burnt their bodies, together with all their furniture, provisions, and cattle; and lastly he threw himself into the flames. He had promised his followers, that his soul should transmigrate into the form of an old man riding on a greyish coloured beast, and that after so many years he would return and give them the earth for their possession; which ridiculous expectation kept the sect in being for several years. English readers will remember the use made of this story by the author of Lalla Rookh.

Al-Mamun, *المأمون*, surnamed 'Abdulláh, was the seventh khalíf of the race of the Abbasides, and the second son of Harún-al-Rashíd. He was proclaimed khalíf at Baghdád on the 6th October, 813 A. D., 6th Safar, 198 A. H., the day on which his brother al-Amín was assassinated. He conferred the government of Khurásán upon Táhir ibn Husain his general, and his descendants with almost absolute and unlimited power. This happened in the year 820 A. D., 205 A. H., from which time we may date the dismemberment of that province from the empire of the khalifa. During the reign of this khalíf nothing remarkable happened; only the African Moslems invaded the island of Sicily, where they made themselves master of several places. Al-Mámún conquered part of Crete, had the best Greek writers translated into Arabic, and made a collection of the best authors. He also calculated a set of astronomical tables and founded an academy at Baghdád. In Khurásán he made Túa, at that time the capital of the kingdom, his place of residence. Under his patronage Khurásán became the resort of learned men; and the city of Túa, the great rival of Baghdád. He died of a surfeit on the 18th of August, 833 A. D., 17th Rajab 218 A. H., after a reign of 20 years and some months in Asia Minor, aged 48 years, and was buried at Tarsus a city on the frontiers

of Asia Minor. His wife named Búrán, daughter of Hasan ibn Sahl his prime minister, outlived him 50 years, and died on Tuesday the 22nd September. 884 A. D., 27th Rabi I., 271 A. H., aged 80 years. Al-Mámún was succeeded by his brother al-Mo'tasim Billah.

**Al-Mansur**, المنصور, 2nd khalif of Barbary of the Fatimite race, *vide* Ismáíl, surnamed al-Mansúr.

**Al-Mansur**, المنصور, whose former name was Abú Ja'far, was called al-Mansúr, the victorious, by his overcoming his enemies. He was the second khalif of the noble house of Baní Abbás or Abbaides, and succeeded to the throne of Baghdád after the death of his brother Abú Abbás surnamed al-Saffáh, in 754 A. D., 136 A. H. He was opposed by his uncle, 'Abdulláh son of Alí, who caused himself to be proclaimed khalif at Damascus, but was defeated by al-Mansúr's general, Abú Mualim. He laid the foundation of the city of Baghdád on the banks of the Tigris in 762 A. D. and finished it four years after. He was a prince of extraordinary talent and taste, and an ardent lover of science and literature. He got the Pahlawí copy of Pilpay's Fables translated into Arabic. In the year 775 A. D., 158 A. H., the khalif set out from Baghdád in order to perform the pilgrimage to Mecca; but being taken ill on the road, he expired at Bír Maimún, whence his body was carried to Mecca; where, after 100 graves had been dug, that his sepulchre might be concealed, he was interred, having lived, according to some 63, according to others 68 years, and reigned 22 lunar years. He is said to have been extremely covetous, and to have left in his treasury 600,000,000 dirhams, and 24,000,000 dinars. He is reported to have paid his cook by assigning him the heads and legs of the animals dressed in his kitchen, and to have obliged him to procure at his own expence all the fuel and vessels he had occasion for. He was succeeded by his son al-Mahdí. A Christian physician, named Bactishua, was very eminent at the court of al-Mansúr, who understanding that he had an old infirm woman for his wife, sent him three beautiful Greek girls and 3,000 dinars as a present. Bactishua sent back the girls and told the khalif that his religion prohibited his having more than one wife at a time; which pleased the khalif so much, that he loaded him with presents, and permitted him, at his earnest request, to return to his own country of Khurásán.

**Al-Mo'tamid Billah**, المعتمد بالله, the fifteenth khalif of the house of Abbás, was the son of al-Mutwakkil Billah. He was raised to the throne of Baghdád by the Turks after the murder of al-Muhtadí in 870 A. D., 256 A. H. This year the prince of the Zanjiána, Alí or al-Habib, made incursions to the very gates of Baghdád, doing prodigious mischief wherever he passed. In the year 874 A. D., Ya'kúb-bin-Lys having taken Khurásán from the descendants of Táhir, attacked and defeated Muhammad ibn Wásil (who had killed the khalif's governor of Fars, and afterwards made himself master of that province) seizing on his palace, where he found a sum of money amounting to 40,000,000 dirhams. In the year 879 A. D., 265 A. H., Ahmad ibn Túlan rebelled against the khalif and set up for himself in Egypt. There were now four independent powers in the Moslem dominions, besides the house of Umyya in Spain; *vide*. The African Moslems, or Aghlabites, who had for a long time acted independently; Ahmad ibn Túlan in Syria and Egypt; Ya'kúb ibn al-Lys in Khurásán, and al-Habib in Arabia and Irák. In the year 883 A. D., 270 A. H., al-Habib was defeated and slain by al-Muwafik the khalif's brother and coadjutor, who ordered his head to be cut off, and carried through a great part of that region which he had so long disturbed. In the year 891 A. D., 278 A. H. the Karmatians first made their appearance in the Moslem empire, and gave almost continual disturbance to the khalifs and their subjects. Al-Mo'tamid reigned 22 lunar years 11 months

and some days, and died in the year 892 A. D., 279 A. H. He was succeeded by his nephew al-Mo'tasid Billah the son of al-Muwafik.

**Al-Mo'tasim Billah**, المعتصم بالله, was the fourth son of Harún-al-Rashíd, and the eighth khalif of the house of Abbás. He succeeded to the throne by virtue of his brother al-Mamún's express nomination of him to the exclusion of his own son al-Abbas, and his other brother al-Kásim, who had been appointed by Harún-al-Rashíd. In the beginning of his reign 833 A. D., 218 A. H., he was obliged to employ the whole forces of his empire against one Bábak, who had been for a considerable time in rebellion in Persia and Persian Irák, and had taken upon himself the title of a prophet. He was, however, defeated and slain. In the year 838 A. D., 223 A. H., the Greek emperor Theophilus invaded the khalif's territories, where he behaved with the greatest cruelty, and by destroying Soropetra the place of al-Mo'tasim's nativity, notwithstanding his earnest entreaties to the contrary, occasioned the terrible distinction of Amorium. He is said to have been so robust, that he once carried a burden of 1,000 pounds weight several paces. As the people of Baghdád disturbed him with frequent revolts and commotions, he took the resolution to abandon that city, and build another for his own residence. The new city he built was first called Sámira, and afterwards Sarmanri, (for that which gives pleasure at first sight) and stood in the Arabian Irák. He was attached to the opinion of the Matasalites who maintain the creation of the Kurán; and both he and his predecessor cruelly persecuted those who believed it to be eternal. Al-Mo'tasim died on Thursday the 5th January, 842 A. D., 18th Rabi I., 227 H. He reigned 8 years 8 months and 8 days, was born in the 8th month (Shaban) of the year, was the 8th khalif of the house of Abbás, ascended the throne in the 218th year of the Hijri, died on the 18th of Rabi I., lived 48 years, fought 8 battles, built 8 palaces, begat 8 sons and 8 daughters, had 8,000 slaves, and had 8,000,000 dinars, and 80,000 dirhams in his treasury at his death, whence the oriental historians gave him the name of al-Musamman, or the Octonary. He was the first khalif that added to his name the title of *Billah*, equivalent to the *Dei Gratia* of Christian sovereigns. He was succeeded by his son al-Wáthik or Wásik Billah.

**Al-Mo'tasid Billah**, المعتضد بالله, the son of al-Muwafik, the son of al-Mutwakkil Billah, was the sixteenth khalif of the race of Abbas. He came to the throne of Baghdád after the death of his uncle al-Mo'tamid Billah in 892 A. D., 279 A. H. In the first year of his reign, he demanded in marriage the daughter of Khamarawia, Sultán or khalif of Egypt, the son of Ahmad ibn Túlan; which was agreed to by him with the utmost joy, and their nuptials were solemnized with great pomp in the year 895 A. D., 282 A. H. He carried on a war with the Karmatians, but very unsuccessfully, his forces being defeated with great slaughter, and his general al-Abbás taken prisoner. The khalif some time after his marriage granted to Harún, son of Khamarawia, the perpetual prefecture of Awásam and Kinnisrin, which he annexed to that of Egypt and Syria, upon condition that he paid him an annual tribute of 45,000 dinars. He reigned 9 years 8 months and 25 days, and died in 902 A. D., 289 A. H. His son al-Muktafi Billah succeeded him.

**Al-Mughira**, المغيرة, the son of Sayyid and governor of Kúfa in the time of Mu'awia the first khalif of the house of Umyya. He was an active man, and of very good parts; he had lost one of his eyes at the battle of Yarnouk, though some say that it was with looking at an eclipse. By the followers of Alí he was accounted to be of the wrong party, and one of the chief of them. For thus they reckon, there are five elders on Alí's side; Muhammad, Alí, Fátima, Hasan and Husain; and to these are opposed, Abú Bakr, 'Umar, Mu'awia, Amrú and al-

Mughira. He died in the year 670 A. D., 50 A. H., at Kúfa. A great plague had been raging in the city, which made him retire from it; but returning upon its violence abating, he nevertheless caught it, and died of it.

**Al-Muhtadi**, المبهدي, the fourteenth khalif of the Abbases, was the son of one of al-Wáthik's concubines named Kurb, who is supposed by some to have been a Christian. Al-Muhtadi was raised to the throne of Baghdád after the dethronement of al-Muttai's Billáh in 869 A. D., 255 A. H. The beginning of his reign is remarkable for the irruption of the Zanjians, a people of Nubia, Ethiopia and the country of Caffra, into Arabia, where they penetrated into the neighbourhood of Basra and Kúfa. The chief of this gang of robbers, was 'Alí ibn Muhammad ibn Abdúl Rahman, also called al-Habib, who falsely gave himself out to be of the family of Alí ibn Abú Taleb. This made such an impression upon the Shias in those parts, that they flocked to him in great numbers; which enabled him to seize upon the cities of Basra and Ramla, and even to pass the Tigris at the head of a formidable army. In the year 870 A. D., 256 A. H., al-Muhtadi was barbarously murdered by the Turks who had raised him to the throne. He reigned only eleven months and was succeeded by al-Mó'tamid.

**Al-Mukhtar**, المختار, a celebrated Muhammadan chief who had beaten all the generals of the khalifs Yesid, Marwán, and Abdúl Málik, and had made himself sole master of Babylonian I'rák, whereof Kúfa was the capital. He persecuted all those he could lay his hands on, who were not of Husain's party; he never pardoned any one of those who had declared themselves enemies to the family of the prophet, nor those who, as he believed, had dipped their hands in Husain's blood or that of his relations. He sent an army against Ubeid-ullah the son of Zayád, who was sent by the khalif Abdúl Málik towards Kúfa with leave to plunder it for three days, and slew him in battle in August, 686 A. D., Muharram, 67 A. H. al-Mukhtar was killed at Kúfa in a battle fought with Misaa'b the brother of Abdulláh the son of Zuber, governor of Basra, in the month of April, 687 A. D., Ramzan 67 A. H., in the 67th year of his age. It is said that he killed nearly 50,000 men.

**Al-Muktadi Billah**, المقتدي بالله, surnamed Abdúl Kásim Abd-ulláh, the son of Muhammad, and grandson of al-Káem Billáh, was raised to the throne of Baghdád after the death of his grandfather in 1075 A. D., 467 A. H., by orders of Sulţán Maliksháh Saljúki who was then the real master of the empire. He was the 27th khalif of the race of Abbas, reigned 19 lunar years and 5 months and died in 1094 A. D., 487 A. H. His death induced Barkayarak the Saljúki, the reigning Sulţán of Persia, whose brother Mahmúd had died about the same period, to go to Baghdád, where he confirmed al-Mustazhir the son of the late khalif as his successor, and was himself hailed by the new lord of the faithful, as Sulţán of the empire.

**Al-Muktadir Billah**, المقتدر بالله, the eighteenth khalif of the house of Abbás, was the son of al-Mó'tamid Billáh. He succeeded his brother al-Muktafi to the throne of Baghdád in 908 A. D., 295 A. H. He reigned 24 lunar years 2 months and 7 days, and was murdered by a eunuch on the 29th October, 932 A. D., 26th Shawwal, 320 H. He was succeeded by his brother al-Káhir Billáh.

**Al-Muktafi Billah**, المكتفي بالله, was the seventeenth khalif of the house of Abbás who reigned in Baghdád. He succeeded his father al-Mó'tamid Billáh in 902 A. D., 289 A. H., and proved a warlike and successful prince. He gained several advantages over the Karmatians, but was not able to reduce them. The Turks, however, having invaded the provinces of Máwarunnahr, were defeated with great slaughter; after which al-Muktafi carried on a

successful war against the Greeks, from whom he took Seleucia. After this he invaded Syria and Egypt, which provinces he recovered from the house of Ahmad ibn Túlan in 906 A. D., 292 A. H.; he then renewed the war with success against the Greeks and Karmatians. Al-Muktafi died in 908 A. D., 295 A. H., after a reign of about six years and a half. He was the last of the khalifs who made any figure by their warlike exploits. His successors al-Muktadir, al-Káhir and al-Rási, were so distressed by the Karmatians and numberless usurpers who were every day starting up, that by the 325th year of the Hijri 937 A. D., they had nothing left but the city of Baghdád.

**Al-Muktafi Bi-amr-illah**, المقتفي بأمر الله, the son of al-Mustazahr was the 31st khalif of the house of Abbás. He succeeded his nephew al-Ráshid in A. D. 1136, 530 A. H., reigned about 24 lunar years and died in 1160 A. D., 555 A. H., leaving his kingdom to his son al-Mustanjad.

**Al-Mustaa'li Billah**, المستعلي بالله, the sixth Fatimite khalif succeeded his father al-Mustanasar Billáh in the government of Egypt and Syria. During his reign, the power of that dynasty was impaired, and its authority weakened, their political influence having ceased in most of the Syrian cities, and the provinces of that country having fallen into the possessions of the Turkmans on one hand, and the Franks on the other. This people (the Crusaders) entered Syria and encamped before Antioch in the month of October, 1097 A. D., Zil-kada 490 A. H.; they obtained possession of it on the 20th June, 1098, 16th Rajab, 491 A. H.; the following year they took Maaratun Nomán, and in the month of July, 1099, Sha'ban, 492 A. H., they became masters of Jerusalem, after a siege of more than 40 days. This city was taken on a Friday morning; during the ensuing week, a great multitude of Moslems perished, and upwards of 70,000 were slain in the Masjid al-Aksá (or mosque of Umar) — al-Mustaa'li was born at Cairo on the 24th August, 1076, 20th Muharram, 469 A. H., proclaimed khalif on Thursday the 28th of December, 1094, 18th Zil-hijja 487 A. H., and died in Egypt on the 10th December, 1101 A. D., 16th Safar, 495 A. H. His son Amar bi Ahkám-ulláh Abú Alí Mansúr succeeded him.

**Al-Mustaa'sim Billah**, المستعصم بالله, surnamed Abú Ahmad Abdulláh, was the thirty-seventh and last khalif of the race of Abbás. He succeeded his father al-Mustanasar to the throne of Baghdád in 1142 A. D., 640 A. H. In his time Halakú Khán Tartar, emperor of the Mughals and grandson of the great conqueror Changiz Khán, besieged Baghdád for two months, and having taken that place, seized al-Mustaa'sim and his four sons whom he put to a most cruel death with 800,000 of its inhabitants. Halakú Khán was very desirous of seizing upon Baghdád, and of adding the whole kingdom of Mesopotamia to his already vast and numerous conquests; but, partly on account of his own scruples, and partly from fear of offending the prejudices of his Sunní followers, who were all of the same faith with the khalif, he refrained for a time from entering the sacred dominion of one who was considered as the head of their holy religion, and the true representative of their beloved prophet. But the glorious days of the house of Baní Abbás had already been numbered, the effeminate Mustaa'sim had personal vices enough to lead to and excuse the final extinction of his race! Ibn al-Kama, his prime minister (who hated him more than any other of his oppressed subjects) from within, and Nasir-uddin Túsi, the preceptor of the Mughal prince (who owed him an old grudge) from without, urged the conqueror to the gates of Baghdád. Nasir-uddin had a few years before been at Baghdád, seeking shelter from persecution, when he was introduced to Mustaa'sim, the latter asked him to what country he belonged? "Túsi,

please your holiness", answered Nasir-uddin. "Art thou of the asses, or of the oxen of Túis?" said the khalif (meaning the two principal branches of the Shia faith—Akhbaris and Usulis). Mortified as the illustrious refugee was at this inhospitable insult, he still submissively answered, "Of the oxen of Túis, please your highness." "Where, then, are thy horns", said the insolent buffoon. "I have them not with me", replied Nasir-uddin, "but, if your holiness permit, I will go and fetch them." "Make haste, hence, then, thou deformed animal", said the khalif, "and never again appear in my presence in so imperfect a state!" Nasir-uddin kept his promise well, for, at the moment when Baghdád was on the point of being surrendered, and the khalif driven to the last extremity, he sent him a message to the effect that the ox of Túis was at the gate with *his horns*, and inquiring, when it would please his holiness to receive him? Nasir-uddin had in the city another old offender, whom he was anxious also to chastise. This was ibn Hájb, also one of the khalif's ministers, and a person of great reputation for his learning; but being an Arabian Sunni, and a very bigoted one too, he had behaved still more cruelly than his master to the distressed Persian Shia when he sought protection at Baghdád. Ibn Hájb having been seized with depression of spirits, the physicians had recommended him (and the priests had granted him dispensation) to take, occasionally, a little wine. This happened when Nasir-uddin was at Baghdád. One day, ibn Hájb feeling himself particularly melancholy, and having, in consequence, taken a larger dose than usual, he became unusually merry, and requested Nasir-uddin to accompany him on the Tigris. Having reached the middle of the stream, he stopped the boat, and produced the several volumes of Nasir-uddin's works, which the learned refugee had presented to the khalif—some of them in the original manuscript, and not yet transcribed, and in the presence of their anxious author, he threw them all, one after another, into the river, with such spiteful force, that the water was splashed about in every direction; when turning himself, on each occasion, to his mortified guest, he exclaimed with a sarcastic smile of triumph, "How wonderfully it bubbles!" When the turn of Nasir-uddin came, he, too, gave full vent to his revenge. He ordered ibn Hájb to be cased up to his neck, in an ox's hide, just taken off the animal, and, having filled the skin with air, he laid it for a few hours in the sun, till it became quite dry, and sounded like a drum. Then the victor advanced close to his half exhausted enemy, gave him a kick of triumph, and, as he rolled on the ground, exclaimed, "How wonderfully it rattles!" This melancholy event took place on Sunday the 10th of February, 1268 A. D., 4th Safar, 666 A. H., from which time Baghdád was added to the other conquered provinces of this proud emperor. Al-Mustaa'sim reigned 15 lunar years and 7 months.

**Al-Musta'in Billah**, المستعين بالله, the son of Muhammad, the son of al-Mo'tasim Billah was the twelfth khalif of the race of Abbás. He ascended the throne of Baghdád in 862 A. D., 248 A. H., after the death of his cousin or brother al-Mustanasar Billah, but was forced to abdicate the throne in 866 A. D., 252 A. H., by his brother al-Mo'tiz Billah, who afterwards caused him to be privately murdered.

**Al-Mustakfi Billah**, المستكفي بالله, was the 22nd khalif of the Abbaside family, and the son of al-Muktafi the son of al-Mo'tazid Billah. He succeeded his uncle al-Mutakfi in 945 A. D., 333 A. H., reigned in Baghdád one year and four months, and was deposed by his wazir in 946 A. D., 334 A. H. After him al-Mutia' Billah was raised to the throne.

**Al-Mustansir Billah**, المستنصر بالله, the son of Táhir, was the fifth khalif of Egypt of the Fátimite race. He succeeded his father A. D. 1036, and with the assistance of a Turk named Basásiri, conquered Baghdád and im-

prisoned al-Káem Billah about the year 1054 A. D., and for a year and half was acknowledged the only legitimate chief of all the Musalmáns. Basásiri was defeated and killed by Tughral Beg A. D. 1059, 487 A. H. *Vide* Basásiri. Al-Mustanasar died in 1094, having reigned 60 years; and was succeeded by his son al-Mustaa'li Billah Abúl Kásim.

**Al-Mustansir Billah I**, المستنصر بالله, the eleventh khalif of the race of Abbás, ascended the throne of Baghdád after the murder of his father al-Mutwakkil in December 861 A. D., Shawwal, 247 A. H., and had reigned only six months, when he was cut off by the hand of death in 862 A. D., 248 A. H. He was succeeded by his cousin al-Musta'in Billah.

**Al-Mustansir Billah II**, المستنصر بالله, surnamed Abú Ja'far al-Mansúr, ascended the throne of Baghdád after the death of his father al-Táhir, in 1226 A. D., 623 A. H. He was the 36th khalif of the house of Abbás, reigned about 17 years, and died in 1242 A. D., 640 A. H., leaving his kingdom to his son al-Mustaa'sim Billah the last of the khalifs.

**Al-Mustanjid Billah**, المستنجد بالله, the thirty-second khalif of the race of Abbás, succeeded to the throne of Baghdád after the death of his father al-Muktafi, in 1160 A. D., 555 A. H., reigned 11 lunar years and died in 1171 A. D., 566 A. H., when his son al-Mustazí succeeded him.

**Al-Mustarshid Billah**, المسترشد بالله, the twenty-ninth khalif of the Abbaside family, succeeded his father al-Mustazahr to the throne of Baghdád in 1118 A. D., 512 A. H. It is related by ibn Khallikán that when Sultán Masáúd the son of Muhammad the son of Maliksháh Saljúki was encamped outside of the town of Marágha in Azurbeján, al-Mustarashid was then with him, and on Thursday the 28th or according to ibn Mustaufi, the 14th or 28th Zil'káda 529 A. H. (corresponding with the 24th August or 7th September, 1135 A. D.) a band of assassins broke into the khalif's tent and murdered him. Al-Mustarashid reigned 17 lunar years and some months, and was succeeded by his son al-Ráshid Billah.

**Al-Mustazhir Billah**, المستظهر بالله, the son of al-Muktadí, was the twenty-eighth khalif of the dynasty of Abbás. He was placed on the throne of Baghdád after the death of his father in 1094 A. D., 487 A. H., by Barkyarak Saljúki, the Sultán of Persia. He reigned 25 lunar years and some months, and at his death which happened in the year 1118 A. D., 512 A. H., he was succeeded by his son al-Mustarashid.

**Al-Mustazí Bi-amr-illah**, المستضي بامر الله, the thirty-third khalif of the Abbaside family, succeeded his father al-Mustanjid to the throne of Baghdád in 1171 A. D., 566 A. H. He reigned about seven years and died in 1179 A. D., 575 A. H., when his son al-Násir Billah succeeded him.

**Al-Mutaa'zz Billah**, المتعزز بالله, the son of al-Mutwakkil, was the thirteenth khalif of the race of Abbás. He deposed his brother al-Mustaa'in in 866 A. D., 252 A. H., and having caused him to be murdered privately, ascended the throne of Baghdád. He did not, however, long enjoy the dignity of which he had so iniquitously possessed himself, being deposed by the Turkish Militia (who now began to set up and depose khalifs as they pleased) in the year 869 A. D., 255 A. H. After his deposition, he was sent under an escort from Sarr Manrae to Baghdád, where he died of thirst and hunger, after a reign of three years and about seven months. The fate of this khalif was peculiarly hard: the Turkish towns had mutinied for their pay; and al-Mutaa'zz not having money to satisfy their demands, applied to his mother named Kabíra for 60,000 dinars. This she refused, telling him that she had



no money at all, although it afterwards appeared that she was possessed of immense treasure. After his deposition, however, she was obliged to discover them, and even deposit them in the hands of the new khalif al-Muhtadí. They consisted of 1,000,000 dinars, a bushel of emeralds, and another of pearls, and three pounds and three quarters of rubies of the colour of fire.

**Al-Mutia' Billah**, المطيع بالله, the twenty-third khalif of the race of Abbás was the son of al-Muqtadir Billáh. He ascended the throne of Baghdád after al-Mustakfi in 946 A. D., 334 A. H., reigned 29 lunar years and 4 months and died in 974 A. D., 363 A. H. His son al-Taya' succeeded him.

**Al-Muttaki Billah**, المتقى بالله, the son of al-Muqtadir was the twenty-first khalif of the dynasty of Abbás. He succeeded his brother al-Rázi Billáh to the throne of Baghdád in 941 A. D., 329 A. H., reigned 3 years 11 months and 15 days and died in 945 A. D., 333 A. H. He was succeeded by his nephew, al-Mustakfi the son of al-Muktafi.

**Al-Mutwakkil, 'Al-Allah**, المتوكل على الله. This was the name and title assumed by Abúl Fasl Ja'far on his accession to the throne of Baghdád. He was the tenth khalif of the house of Abbás, and the son of al-Mó'tasim Billáh. He succeeded his brother al-Wáthik or Wásiq in the year 847 A. D., 232 A. H., and began his reign with an act of the greatest cruelty. The late khalif's wasir having treated al-Mutwakkil ill in his brother's lifetime, and opposed his election to the khiláfat, was on that account now sent to prison, and afterwards thrown into an iron furnace lined with spikes or nails heated red hot, where he was miserably burnt to death. During this reign nothing remarkable happened, except wars with the Greeks, which were carried on with various success. He was very intolerant, especially of the Jews and Christians, on whom he heaped many indignities. He did not stop there. In his imbecility and ferocity he forbade the pilgrimage to Karbala, and caused the sacred repository of the ashes of Husain and the other martyrs interred there to be razed. He reigned 14 years 9 months and 9 days, and was assassinated and cut into seven pieces on the 24th December, 861 A. D., 17th Shawwal, 247 A. H., at the instance of his son al-Mustanasar who succeeded him.

**Al-Muwaffik Billah**, الموفق بالله, the son of al-Mutwakkil Billáh, the khalif of Baghdád and brother and coadjutor of the khalif al-Ma'tamid, to whom he was of much service in his battles against his enemies. He died of the elephantiasis or leprosy in the year 891 A. D., 278 A. H., and while in his last illness, could not help observing, that of 100,000 men whom he commanded, there was not one so miserable as himself. His son Mó'tazid, after the death of his brother al-Mó'tamid in 892 A. D., succeeded to the throne of Baghdád.

**Al-Muwyyid, (Isma'il)**, الموييد اسمعيل, whose name is spelt in Lempriere's Universal Biographical Dictionary, "Alombuadad", and in Watkin's Biographical Dictionary "Almuvadad", was an Arabian historian, who gave a chronological account of the Saracen affairs in Sicily from 842 to 904 A. D. This MS. is in the library of the Escorial, in Spain, and a Latin version of it is inserted in Muratoris' Rerum Italicarum Scriptores.

**Al-Muzani**, المزني, vide Abú Ibráhím Isma'il.

**Al-Nasir Billah**, الناصر بالله, or al-Nasir-uddin Allah, the son of al-Mustazí succeeded his father to the throne of Baghdád in 1179 A. D. He professed the Shía' faith, and after a long reign of 46 lunar years and 11 months, died in the year 1225 A. D. He was the 34th khalif of the house of Abbás, and was succeeded by his son al-Táhir Billáh.

**Alp Arsalan**, الب ارسلان, (which means in the Turkish language "the valiant lion") was a king of Persia of the Saljúkian dynasty, and the son of Dáúd Beg Saljúki. He succeeded his uncle Tughral Beg in 1063 A. D., 455 A. H., married the sister of the khalif Káem Billáh, and his name, after that of the khalif, was pronounced in the public prayers of the Muhammadans. He was a warlike prince; and, having spoiled the Church of St. Basil in Cæsarea, defeated Romanus Diogenes, emperor of the Greeks in 1068 A. D., 460 A. H., who was seized and carried to the conqueror. Alp Arsalan demanded of his captive, at the first conference, what he would have done if fortune had reversed their lot. "I would have given thee many a stripe", was the imprudent and virulent answer. The Sultán only smiled and asked Romanus what he expected would be done to him. "If thou art cruel", said the emperor, "put me to death. If vain-glorious load me with chains, and drag me in triumph to thy capital. If generous, grant me my liberty." Alp Arsalan was neither cruel nor vain-glorious, he nobly released his prisoner, and gave all his officers who were captives dresses of honor, and sent them away. Alp Arsalan after a reign of more than nine years was stabbed about the 15th of December, 1072 A. D., 30th Rabí I, 465 A. H., by a desperate Khwárizmian, whom he had taken prisoner and sentenced to death. He was buried at Marv in Khurásán, and the following is the translation of the inscription engraved on his tomb: "All ye who have seen the glory of Alp Arsalan exalted to the heavens, come to Marv, and you will behold it buried in the dust." He was succeeded by his son Maliksháh.

**Alp Arsalan**, who is by some called Apal Arsalan, was the son of Atsiz, a Sultán of Khwárizm, whom he succeeded in A. D. 1166, 551—557 A. H. and died in 1162 A. D.

**Alptakin or Alptagin**, البتكين, vide Alaptakin.

**Al-Rashid or Harun al-Rashid**, هارون الرشيد, the celebrated hero of the Arabian Nights, was the fifth khalif of the race of Abbás and son of al-Mahdí, he succeeded his eldest brother al-Hadí to the throne of Baghdád in 786 A. D., 170 A. H. This was one of the best and wisest princes that ever sat on the throne of Baghdád. He was also extremely fortunate in all his undertakings, though he did not much extend his dominions by conquest. In his time the Moslem empire may be said to have been in its most flourishing state, though, by the independency of the Moslems in Spain, who had formerly set up a khalif of the house of Umyya, his territories were not quite so extensive as those of some of his predecessors. He, possessed the provinces of Syria, Palestine, Arabia, Persia, Armenia, Natolia, Media or Azurbeján, Babylonia, Assyria, Sindh, Sijistan, Khurásán, Tabristán, Jurján, Zábulistán, Mawarunnahr, or great Bukhária, Egypt, Libya, Mauritania &c., so that his empire was by far the most powerful of any in the world, and extended farther than the Roman empire ever had done.

In the beginning of the year 802 A. D., 186 A. H., he divided the government of his extensive dominions among his three sons in the following manner: To al-Amín the eldest, he assigned the provinces of Syria, Irák, the three Arabias, Mesopotamia, Assyria, Media, Palestine, Egypt, and all the part of Africa extending from the confines of Egypt and Ethiopia to the Straits of Gibraltar, with the dignity of khalif; to al-Mámún the second, he assigned Persia, Kirmán, the Indies, Khurásán, Tabristán, Kábulistán and Zabulistán, together with the vast province of Máwarunnahr, and to his third son al-Kásim, he gave Armenia, Natolia, Jurján, Georgia, Circassia, and all the Moslem territories bordering upon the Euxine sea. As to the order of succession, al-Amín was to ascend the throne immediately after his father's decease; after him, al-Mámún; and then al-Kásim, whom he had surnamed al-Mó'tasim.

The most considerable exploits performed by this khalif were against the Greeks, who by their perfidy pro-

voked him to make war upon them, and whom he always overcame. In the year 803 A. D., 187 A. H., the khalif received a letter from the Greek emperor Nicephorus, commanding him to return all the money he had extorted from the Empress Irane, or expect soon to see an imperial army in the heart of his territories. This insolent letter so exasperated Hárún, that he immediately assembled his forces and advanced to Heraclea, laying the country, through which he passed, waste with fire and sword. For some time also he kept that city straitly besieged; which so terrified the Greek emperor that he submitted to pay an annual tribute.

In the year 804 A. D., 188 A. H., war was renewed with the Greeks, and Nicephorus with a great army attacked the khalif's forces with the utmost fury. He was, however, defeated with the loss of 40,000 men, and received three wounds in the action; after which the Moslems committed terrible ravages in his territories, and returned home laden with spoils. The next year Hárún invaded Phrygia; defeated an imperial army sent to oppose him, and having ravaged the country, returned without any considerable loss. In the year 806, 190 A. H., the khalif marched into the imperial territories with an army of 135,000 men, besides a great number of volunteers and others who were not enrolled among his troops. He first took the city of Heraclea, from which he is said to have carried 16,000 prisoners; after which he made himself master of several other places, and, in the conclusion of the expedition, he made a descent on the island of Cyprus, which he plundered in a terrible manner. This success so intimidated Nicephorus, that he immediately sent the tribute due to Hárún, the withholding of which had been the cause of the war; and concluded a peace upon the khalif's own terms. Charlemagne respected his character, and Hárún in token of his friendship presented to the European prince a clock, the mechanism and construction of which were regarded among the prodigies of the age. Hárún reigned 23 years and died in Khurásán on the eve of Saturday the 24th March, 809 A. D., 3rd Jamad II, 193 A. H., and was buried at Tús which is now called Mashhad. He was succeeded by his eldest son al-Amín.

**Al-Rashid Billah**, الراشد بالله, the thirtieth khalif of the Abbasides succeeded his father al-Mustarashad in August or September, 1135 A. D., Zil'kad, 529 A. H., and died in the year 1136 A. D., 530 A. H. He was succeeded by al-Muktafi the son of al-Mustazahir.

**Al-Razi**, see Rásí.

**Al-Razi Billah**, الراضى بالله, the son of al-Muktadir and the twentieth khalif of the house of Abbás, was the last who deserved the title of the Commander of the Faithful. He was raised to the throne of Baghdád, after the dethronement of his uncle al-Káhir Billah by the wazir ibn Maqla in April 934 A. D., Jamad I, 322 A. H. In the year 936, the khalif finding himself distressed on all sides by usurpers, and having a wazir of no capacity, instituted a new office superior to that of wazir, which he entitled Amír-ul-Umra. This great officer, Imád-ud-daula Alí Bóya, was trusted with the management of the finances in a much more absolute and unlimited manner than any of the khalif's wazirs ever had been. Nay he officiated for the khalif in the great mosque at Baghdád, and had his name mentioned in the public prayers throughout the kingdom. In short the khalif was so much under the power of this officer, that he could not apply a single dinar to his own use without the leave of the Amír-ul-Umra. In the year 937 A. D. the Moslem empire so great and powerful, was shared among the following usurpers:

The cities of Wasat, Basra, Kúfa with the rest of the Arabian Irák, were considered as the property of the Amír-ul-Umra, though they had been in the beginning of the year seized upon by a rebel called al-Baridi, who could not be driven out of them.

The country of Fars, Faristan, or Persia properly so called, was possessed by Imad-ud-daula Alí ibn Boya, who resided in the city of Shirás.

Part of the tract denominated al-Jabal, together with Persian Irák, which is the mountainous part of Persia, and the country of the ancient Parthians, obeyed Rukn-ud-daula, the brother of Imad-ud-daula, who resided at Isfahán. The other part of the country was possessed by *Washmakín* the Dilamite.

Dayár Rabia, Dayár Biki, Dayár Modar, and the city of Mousal, acknowledged for their sovereign a race of princes called Hamdanites.

Egypt and Syria no longer obeyed the khalifa, but Muhammad ibn Táj who had formerly been appointed governor of those provinces.

Africa and Spain had long been independent.

Cicily and Crete were governed by princes of their own.

The provinces of Khurásán and Málvarunnahr were under the dominions of al-Nasr ibn Ahmad, of the dynasty of the Samánians.

The provinces of Tabristán, Jurjan or Georgia, and Mázindarán, had kings of the first dynasty of the Dilamites.

The province of Kirmán was occupied by Abú Alí Muhammad ibn Eylia al-Sámání, who had made himself master of it a short time before. And

Lastly, the provinces of Yemama and Bahryn, including the district of Hajr, were in the possession of Abú Táhir the Karmatian.

Thus the khalifs were deprived of all their dominions, and reduced to the rank of sovereign pontiffs; in which light, though they continued for some time to be regarded by the neighbouring princes, yet their power never arrived to any height. In this low state the khalifs continued till the extinction of the Khiláfat by Halákú Khán the Tartar in the year 1258 A. D., 656 A. H.

Al-Rásí Billáh reigned 7 years 2 months and 11 days and died in 941 A. D., 329 A. H. He was succeeded by his brother al-Muttaqi.

**Al-Saharawi**, الصحراوي, vide Abúl Kásim.

**Al-Saffah**, السفاح, surname of Abúl Abbás, the son of Muhammad, the son of Alí, the son of 'Abdulláh, the son of Abbás the uncle of the prophet. He was proclaimed khalifa by the inhabitants of Kúfa on Friday the 29th of November, 749 A. D., 13th Rabí II, 132 A. H., upon which a battle took place between him and Marwán II the last khalifa of the house of Umyya or Ommaides, in which the latter was slain, 5th of August, 750 A. D., 26th Zil-hijja, 132 A. H. Al-Saffáh after this victory investing himself with sovereign power, laid the foundation of the dynasty of the Abbasides, which continued to be transmitted to his family from father to son for 524 lunar years, during a succession of 37 khalifs, till they were dispossessed by Halákú Khán the Tartar king of Persia in 1258 A. D., 656 A. H. By the elevation of the house of Abbás to the dignity of khiláfat, began that glorious period during which Arabic and Persian literature reached its highest perfection. With some few exceptions these khalifas were the noblest race of kings that ever adorned the throne of sovereignty. Abúl Abbás died, after a reign of more than four years, of the small-pox, on Sunday the 9th of June, 754 A. D., 13th Zil-hijja 136 A. H., and was succeeded by his brother Abú Ja'far Almansúr.

*List of the khalifas of the race of Abbás who reigned at Baghdád.*

1. Al-Saffáh or Abúl 'Abbás al-Saffáh.
2. Al-Mansúr.
3. Al-Mahdí son of al-Mansúr.
4. Al-Hádi, son of Mahdí.
5. Al-Rashíd or Hárún al-Rashíd son of Mahdí.
6. Al-Amín, son of Hárún.
7. Al-Mamún, son of Hárún.  
Ibrahim son of Mahdí, competitor.

8. Al-Mo'tasim Billáh, son of Hárún.
9. Al-Wáthik or Wásik, son of Mo'tasim.
10. Al-Mutwakkil.
11. Al-Mustanasir Billáh.
12. Al-Mustáin Billáh.
13. Al-Mo'tiz Billáh.
14. Al-Muhtadí Billáh.
15. Al-Mo'tamid.
16. Al-Motamid Billáh.
17. Al-Muktáfi Billáh.
18. Al-Muktadir Billáh.
19. Al-Kahir Billáh.
20. Al-Rázi Billáh.
21. Al-Muttaki Billáh.
22. Al-Mustakfi Billáh.
23. Al-Mutia Billáh.
24. Al-Táyá Billáh.
25. Al-Kádir Billáh.
26. Al-Káem be-amr-ulláh.
27. Al-Muktadí Billáh.
28. Al-Mustazahir Billáh.
29. Al-Mustarashid Billáh.
30. Al-Rahhid Billáh.
31. Al-Muktáfi bi-amr-ulláh.
32. Al-Mustanjad Billáh.
33. Al-Mustazir bi-amr-ulláh.
34. Al-Násir Billáh.
35. Al-Táhir bi-amr-ulláh.
36. Al-Mustanasar Billáh II.
37. Al-Mo'tasim Billáh, the last khalíf.

**Al-Tahir bi-amr-illah Muhammad**, باصراه محمد

succeeded his father al-Násir Billáh to the throne of Baghdád in 1225 A. D., 622 A. H. He was the thirty-fifth khalíf of the house of Abbás, reigned 9 months and 11 days and died in 1226 A. D., 623 A. H. His son al-Mustanasar II succeeded him.

**Al-Taya' (or al-Tayi') Billah**, الطابع يباله, the son of al-Mutia' Billáh was the twenty-fourth khalíf of Baghdád. He succeeded his father in 974 A. D. reigned 17 years and 4 months, and was deposed by Bahá-ud-daula in 991 A. D., when Kádir Billáh the son of Is-hák the son of Muktadir was raised to the throne.

**Altimsh**, النمش, *vide* Shams-uddín Altimah.

**Al-Walid**, الوليد, *vide* Walid.

**Al-Wathik or al-Wasik Billah**, الوائق, the ninth khalíf of the family of the Abbasides succeeded his father al-Mo'tasim Billáh on the 6th January, 842 A. D., 18th Rabí I, 227 A. H., to the throne of Baghdád. The following year, he invaded and conquered Sicily. Nothing remarkable happened during the rest of his reign. He reigned 5 lunar years 7 months and 3 days, and died in 847 A. D., 232 A. H. He was succeeded by his brother al-Mutwakkil.

**'Alwi**, علوى, poetical name of Shaikh Wají-uddín, which see.

**'Alwi**, علوى, poetical name of Mír Táhir 'Alwí who died at Kashmír previous to the year 1723 A. D., 1136 A. H. He is the author of a díwan and a Masnawí, the latter contains the story of the blacksmith and the cotton cleanser, called Kíssae Haddád wa Halláj.

**'Alwi Khan (Hakim)**, علوى خان, a physician, who was invited from Persia by the emperor Muhammad Sháh and died at Dehli in 1748 A. D., 1161 A. H. His title was Mo'tmid-ul-Malúk Sayyid 'Alwí Khán Hakím. He is the author of a medical work called "Jáma'-ul-Jawa'ma'."

**'Amad**, عماد, 'Amád Sháh, 'Amád-uddín &c. *vide* Imád, Imád Sháh &c.

**'Ama-'ak or Uma-'ak Bukhari**, عمق, *vide* Abúl Najíb-al-Bukhári.

**Amanat**, امانت, poetical name of Sayyid Aghá Hasan son of Aghá Razwí, author of a Díwán.

**Amanat 'Ali**, امانت علي, (Maulwí) author of a small work entitled "Bahár Ajam", containing 121 letters written by him to different persons, in pure Persian.

**Amanat Khan Mirak**, امانت خان ميرك, title of Mír Ma'in-uddín Ahmad Khán Khwáfí, a native of Khwáf in Khurásán. He was a nobleman of high rank in the time of the emperor 'Alamgír, and died in the year 1684 A. D., 1096 A. H., at Aurangábád. He is the author of the work called "Shariat ul-Islám."

**Amanat Khan**, امانت خان, title of Mír Husain, son of Amánat Khán Khwáfí. He was honored with the title of his father about the year 1688 A. D., 1100 A. H., by the emperor 'Alamgír, and raised to the rank of a nobleman. He held different offices under that emperor and died at Surat A. D. 1699, 1111 A. H.

**Amanat Khan**, امانت خان, a celebrated Nastálík writer, who in the eleventh year of the reign of the emperor Sháh Jahán wrote the inscriptions on the Táj at Ágra.

**Amani**, اميرامانى, (Mír) of Kábul died in 981 A. H. or 1573 A. D.

**Amani**, امانى, poetical name of Mirzá Amán-ulláh the eldest son of Mahabat Khán. He flourished in the time of the emperor Sháh Jahán, and died in the year 1637 A. D., 1047 A. H. He is the author of a díwán. *Vide* Khán Zamán Bahádur and Mahábat Khán.

**Aman-ullah**, حافظ امان الله, (Háfiz) of Benares was an author and Kázi of Lakhnau in the time of the emperor 'Alamgír. He died in 1721 A. D., 1133 A. H.

**Aman-ullah Husaini**, امان الله حسيني, author of an Insha which goes by his name, "Insháe Amán-ulláh Husainí."

**Ahmad Shah Abdali**, احمد شاه ابدالي, on his seventh invasion of Hindustan arrived at the Satlaj in 1764, A. D. Amar Singh waited on him, but was ordered to shave his head and beard before entering the royal presence. By a nazarana or present of a lac of Rupees, he purchased permission to appear bearded and unshorn, and received investiture with the title of Maha Raja Rájagán Mahindar Bakashr, which title is now borne by the head of the Patiala family.

**Amar Singh**, امر سنگه, ráj of Patiala, was the son of Sardal Singh who survived his father Ráj Ala Singh two or three years. Ahmad Amar Singh *vide* Rana Amar Singh.

**Amar Singh Rana**, son of Rama Pallal Singh of Chittore, died in 1028 A. H.

**Amar Singh**, امر سنگه, son of Gaj Singh, a rajpút chief of the tribe of Ráthor. He killed Salábat Khán Mír Bakháfi in the 17th year of Sháh Jahán in the presence of the emperor, on Thursday evening the 25th of July, 1644 O. S., 30th Jamadi I, 1054 H., and was by the order of the emperor pursued and cut to pieces after a gallant defence near one of the gates of the fort of Ágra, which is to this day called Amar Singh Darwáza or Amar Singh Gate. An account of this prince's early history will be found in Tod's *Rájasthán*.

**Amar Singh**, امر سنگه, of Benares whose poetical name was Khushgó, held a government appointment in the Koel district. He compiled a short history of Akbar's palace and of the Táj of Agra and put the Bahár Dánish into verse and called it Tarjuma Bahár Dánish. This book is to be distinguished from the Izhar Dánish, an Urdú Translation of Bahár Dánish by Mullazáda at Palnar.

**Amar Singh**, (Rana) son of Rana Purtab Singh *vide* Rana Santar.

**Ambaji Ingliá**, a rája of Gwalior who was living in 1803.

**Amin**, امين, the sixth khalif of the house of Abbás. *Vide* al-Amín.

**Amin**, امين, poetical name of Sháh Amin-uddín of Azimábád who flourished about the year 1715 A. D., 1127 H., and left a diwán of Ghazals &c.

**Amina Begum**, امينه بيگم, *vide* Ghasíti Begum.

**Amin Ahmad** or **Amin Muhammad Basi**, امين

رازي the author of the Biographical Dictionary called

"Haft Aklim." (The seven climates.) This book, which he finished in the time of the emperor Akbar in 1594 A. D., 1002 A. H., contains a short description of the seven climates of the Temperate Zone, and the Topography of their principal cities; with memoirs of the illustrious persons and eminent poets which each has produced.

**Amin-uddin Khan**, Nawab of Lohari, one of the eldest and most worthy of the chiefs of Dehli. He died on the 31st of December, 1869 A. D., aged 70 years. His eldest son Mirzá 'Ala-uddín Khán succeeded to his estates at Saharú, on the 11th of January 1870.

**Amini**, اميني, poetical name of Amír Sultán Ibrahim, a contemporary of Khwája 'Asafí who died in 1520 A. D. 928 A. H. Amíní wrote a chronogram on that occasion.

**Amin-uddin**, امير امين الدين, (Mír) a poet and a great jester. was contemporary with the poets Moulana Alí Káhi and Khwája Alí Shaháb.

**Amin-uddin**, امير امين الدين, (Amír) *vide* Yemin-uddin (Amír) and Tughrái.

**Amin-ud-daula Abul Jin**, امين الدوله ابوالجين, surnamed the Samaritan, was a physician and had been wazír to Málik Sálah Isma'íl. He was strangled at Cairo in 1250 A. D., 648 A. H., and there were found in his house, amongst other precious articles, about 10,000 volumes of valuable works, copied by the most celebrated calligraphers.

**Amin-ud-daula Khan**, امين الدوله خان, a rebel, was blown from the mouth of a gun on the 3rd August, 1857, at Ágra.

**Amir bi Ahkam Allah**, امير باحكام الله, surnamed Abú Alí Mansúr seventh khalíf of the Fatimite dynasty of Egypt, succeeded his father al-Mustaa'li Billáh in December 1101. From this time to the reign of 'Azid li-dín Allah, during which period five khalífs ascended the throne of Egypt, the history of that country affords little else than an account of the intestine broils and contests between the wazírs or prime ministers, who were now become so powerful, that they had in a great measure stripped the khalífs of their civil power, and left them nothing but a shadow of spiritual dignity. These contests at last gave occasion to a revolution, by which the race of Fatimite khalífs were totally extinguished. *Vide* 'Azid li-dín Allah.

**Amir**, امير, poetical name of Amír-ud-daulá Nasír Jang commonly called Mirza Menqhú, son of Nawab Shuja-ud-daulá and brother to Nawab Asaf-ud-daulá.

**Amiran Shah**, اميران شاه, *vide* Mírán Sháh.

**Amira Singh Tappa**, اميرة سنگه تپه, a chief of Nipál.

He was the highest in rank and character of all the military chiefs of Naipál. In 1814 during his campaign against Sir David Ochterlony in the Kamáon hills, he evinced equal valour and patriotism.

**Amir Barid, I**, امير برید, the son of Kásim Barid whom he succeeded in the government of Ahmadábád Bidar in 1504 A. D., 910 A. H. During his rule the king Sultán Mahmúd Sháh Bahmani died in 1517, A. D. 923 A. H., when Amír Barid placed Sultán 'Alá-uddín III, on the throne, and after his death Sultán Kalím Ulláh, who being treated with great rigour by the Amír, fled from Bidar to Ahmadnagar, where he died shortly after. With Kalím Ulláh ended the dynasty of the Bahmani kings of Dakhan. Amír Barid reigned over the territories of Ahmadábád Bidar with full power more than 25 years, and died at Daulatábád in 1542 A. D., 949 A. H. He was buried at Ahmadábád Bidar, and succeeded by his son Alí Barid.

**Amir Barid, II**, امير برید ثانی, succeeded to the government of Ahmadábád Biwar after deposing his relative Alí Barid Sháh II in 1609 A. D., and was the last of the Barid Sháhí dynasty.

**Amiri**, اميري, the poetical name of Maulána Sultán Muhammad, a distinguished man who lived in the time of Sháh Tahmasp Safwí I. He praised this sovereign in his poems, and is the translator of Amír Alí Sher's Tazkira, called "Majális-ul-Nafáes", from Turki into Persian. He is also the author of the "Bostán ul-Khayál."

**Amir Khan**, اميرخان, title of Mír Abúl Wafá, the eldest son of Mír Kásim Khán Namkín, was a nobleman in the time of the emperors Jahangír and Sháh Jahán. At the time of his death he was governor of Thatta, where he died A. D. 1647, 1057 A. H., aged more than 100 years. His former name was Mír Khán, but having made a present of one lac of rupees to Sháh Jahán, he was honored with the title of Amir Khán.

**Amir Khan**, اميرخان ميرميران, surnamed Mír Mírán, the son of Khalíl-ulláh Khán Yezdí, was a nobleman of high rank in the time of the emperors Sháh Jahán and 'Alamgir, and a great favorite of the latter. He died at Kábul on the 28th April, 1698 A. D., 27th Shawwal 1109 H., and the emperor conferred the title of Amír Khán on his son.

**Amir Khan**, نواب اميرخان, (Nawáb) entitled U'mdat-ul-Mulk, was the son of the principal favorite of the emperor 'Alamgir, of the same name, and a descendant of the celebrated Sháh Na'mat-ulláh Walí. He was himself a favorite of the emperor Muhammad Sháh; was appointed governor of Allahabad in 1739 A. D., 1152 A. H., and recalled to court in 1743 A. D., 1156 A. H. He was naturally free of speech, and the emperor, fond of his repartee, had allowed him more license in conversation than was consistent with respect to his own dignity, when he was on business with the emperor, which by degrees disgusted Muhammad Sháh and made him wish his removal from office. He was consequently, with the consent of the emperor, stabbed with a dagger by a person who had been discharged from his service, and fell down dead on the spot. This circumstance took place on Friday the 26th December, 1746, 23rd Zil-hijja, 1159 H. He was buried after four days in the sepulchre of Khalíl-ulláh Khán his grandfather, which is close to the Saráe of Rúh-ulláh Khán at Dehli. His poetical name was Anjám. He composed chiefly logographs, and has left Persian and Bekhta Poems.

**Amir Khan**, امير خان, the famous chief of the Pindaris and ancestor to the present Nawab of Tonk. He was originally in the service of Jaswant Rao Holkar, who becoming insane in 1806 and incapable of the administration of his own affairs, this Muhammadan chief endeavoured to establish an ascendancy at his court, but soon left it with the army he commanded to pursue the separate object of his own ambition, and became the chief of the Pindaris. Treaty was ratified with him by the British Government on the 19th December, 1817. He had on various pretexts avoided the ratification of the engagements which his agent had concluded with the resident of Dehli, but the movement of troops to his vicinity, and their occupation of positions which left him only the option between engaging in an unequal conflict and signing this treaty, induced him to adopt the safer course. He was confirmed in the possession of all the territories he held from the Holkar family, but compelled to surrender his large trains of artillery to the English Government, and to disband that great body of plunderers which had been for more than two years the scourge of Malwa and Rajputana. Amir Khan died A. D. 1834, 1250 A. H.

**Amir Khan**, امير خان, whose proper name was Mir Khan,

but was changed by the emperor 'Alamgir by adding an alif to it into Amir Khan. On a spot of seven bighas of ground, he had built his house close to the place called Guzar Tijara including the mahalla of Chhipitola. In the first year of the emperor 'Alamgir he was appointed governor of the fort of Shahjahanabad, and in the 11th year of the reign of the emperor he was appointed Subadar of Kabul.

**Amir Khan Sindhi**, اميرخان سندي, title of Mir Abdul

Karim, son of Amir Khan the son of Mir Abul Kasim Namkin. He was employed in various offices during the reign of 'Alamgir, Bahadur Shah and Farrukh-siyar, and died some time before the accession of Muhammad Shah to the throne of Dehli.

**Amir Khoand**, اميرخواند, vide Mir Khund or Khawind Shah.

**Amir Khusro**, امير خسرو, vide Khusro (Amir).

**Amir Mahmud**, اميرالدين اميرمسعود, a native of Fa-reomud, surnamed Fakhr-uddin and commonly called Ibn-Yemin, was the son of Amir Yemin-uddin entitled Malik-ul Fuzla, i. e., the prince of the learned. Amir Mahmud was an excellent poet and died on Saturday the 29th of January, 1368 A. D., Jumada II, 769 A. H., in Persia. He is mentioned in Dr. Sprenger's Catalogue, p. 67, to have died in 749 Hijri corresponding with 1348 A. D., and in the Tazkira Daulat Shahi it is mentioned, that he died in 745 A. H., 1344 A. D. He has left a Diwan.

**Amir Mirza**, نواب اميرميرزا, (Nawab) was the son of George Hopkins Walters, a pensioned European Officer, who with his family, consisting of a wife, two daughters and one son, had established himself in Lakhnau as a merchant, many years ago. After his death his family through the intrigues of one Bakhsh Ali Khan, embraced the Muhammadan religion, and the younger daughter not long after was consigned to the Seraglio of king Nasir-uddin Hydar and became one of the queens of that monarch, under the title of Wilayati Mahal, or the King's European consort. The elder daughter also received the name and title of Ashraf-un-nisa Begam. She remained unmarried all her life. The brother Joseph Walters received the name of Amir Mirza. He was brought up as a Musalman of the Shi'a sect, and always took a pride in showing himself as an orthodox follower of the Crescent. After Wilayati Mahal's death, her elder sister Ashraf-un-nisa Begam succeeded to her estate, consisting of Government Securities valued at 1,14,00,000 rupees besides

jewellery, moveable and immoveable property of considerable value. In 1832 Ashraf-un-nisa died, and was succeeded by Amir Mirza her brother, who, squandered almost the whole property by his reckless prodigality. Amir Mirza died on the 10th of January, 1870, in his 66th year.

**Amir Mo'izzi**, امير معزي, a celebrated poet of Samarqand who served under Sultan Malik Shah and Sultan Sanjar Saljuki, and was honored with the title of Malik-ush-Shua'ra, or the Royal Poet. He was accidentally killed by an arrow shot by the latter prince. His Diwan contains 16,000 verses. His death happened in the year 1147 A. D., 542 A. H. His proper name was Amir Ali.

**Amir Shahi**, امير شاهي سبزواري, of Sabzwar, a poet who flourished in the time of Shahrukh Mirza about the year 1436 A. D. Vide Shahi (Amir).

**Amir Taimur**, امير تيمور صاحبقران, styled Sahib Kiran,

because he reigned more than 30 years. He is also called Timarlang (Tamerlane) from some defect in his feet; was born at Kush in ancient Sogdania on Tuesday the 9th April, 1336, A. D. 27th Sha'ban, 736 A. H. Some say he was the son of a shepherd, and others, that he was descended in a right line from Kajuhi Bahadur, son of Tuman Khan, of the same lineage with Chingiz Khan the celebrated conqueror of Persia. His father's name was Amir Turaghái and mother's Takina Khátun; however, his obscurity was soon forgotten in the glory of his exploits. Distinguished by his courage and unbounded ambition, he gained a number of faithful adherents, and seized the city of Balkh, the capital of Khurasan, and having put to death Amir Husain the ruler of that place, whose sister he had married, he ascended the throne on Wednesday the 10th of April, 1370 A. D., 12th Ramzan, 771 A. H. He then subdued Kandahar, Persia, and Baghdad, and seconded by an enthusiastic army, he penetrated to India, took Dehli on Tuesday the 17th December, 1398 A. D., 7th Rab' II, 801 A. H., with its immense treasures, and returned to punish Baghdad that shook off his yoke. The offending city was given up to pillage, and 80,000 of her inhabitants put to the sword. Now master of the fairer part of Asia, he interfered, at the request of the Greek emperor, in the affairs of Baiasid (Bajazet) emperor of the Turks, and commanded him to abandon the siege of Constantinople. The message roused the indignation of Baiasid; he marched against the new enemy, and was defeated by him in Phrygia, after a battle of 3 days, on Friday the 21st of July, 1402 A. D., 19th Zil-hijja, 804 A. H. Baiasid fell into the hands of the emperor, and was carried about in mockery in an iron cage. To these conquests Taimur added Egypt and the treasures of Cairo, and then fixed the seat of his empire at Samarqand, where he received the homage of Manuel Paleologus, emperor of Constantinople, and of Henry III, King of Castile, by their ambassadors. Taimur was preparing fresh victories by the invasion of China, when death stopped his career on Wednesday the 18th of February, 1405 A. D., 17th Sha'ban, 807 A. H., in the 36th year of his reign, aged 71 years, and was buried at Samarqand. He was the first who founded the dynasty of the Mughul emperors of Dehli. After his death he received the title of "Firdaus Makani," i. e., "May paradise be his place of residence." He had four sons, viz., Jahangir Mirza, Umar Shaikh Mirza, Miran Shah and Shahrukh Mirza. Tamerlane on his death-bed named his grandson Pir Muhammad son of Jahangir Mirza, the universal heir of all his dominions; but the contempt with which his will was treated after his death, was equal to the veneration which had been paid to his authority during his life. The Sultan Khalif, another of his grandsons, immediately took possession of the capital of Samarqand, and proclaimed himself emperor. Pir Muhammad did not live long enough to assert his rights, but was assassinated six months after the death of

his grandfather. After his death, Sháhrukh Mirzá the youngest of the two surviving sons of Tamerlane, succeeded to the inheritance assigned for Pír Muhammad.

*List of the kings of Samarkand of the race of Amir Taimúr.*

Khalif Sultán, the son of Mirán Sháh.

Sháhrukh Mirzá, son of Amir Taimúr.

Ala-ud-daula Mirzá.

Ulugh Beg Mirzá, son of Sháhrukh.

Mirzá Babar who subsequently conquered Dehlí and became the first emperor of the Mughuls in India.

Mirzá Abdul-Latif.

Mirzá Sháh Muhammad.

Mirzá Ibrahim.

Sultán Abú Sayyid.

Mirzá Yádgár Muhammad.

**Amir Yemin-uddin**, امير يمين الدين, entitled Málik-ul-Fuzlá, i. e., the prince of the learned, was a Turk and an excellent poet. He flourished in the time of Sultán Muhammad Khudá Banda, and died in 1324 A. D., 724 A. H., *vide* Tughardí.

**Amili**, آملي, a poet who is the author of a *Díwán*. This person appears to be the same with Shaikh Baha-uddin 'Amilí.

**Amina**, آمنه, the wife of 'Abdullah, and mother of Muhammad the prophet of the Musalmáns. She was the daughter of Wahab the son of 'Abdul Manáf. She is represented as the most beautiful, prudent and virtuous lady of her tribe, and consequently the most worthy of such an extraordinary person as 'Abdullah. She died six years after the birth of her son Muhammad, about the year 577 A. D.

**Amjad 'Ali Shah**, امجد علي شاه, was the son of Muhammad 'Alí Sháh whom he succeeded on the throne of Lakhnau as king of Oudh with the title of Suriá Jáh, on the 17th of May, 1842, 5th Rabí II, 1258 A. H., and died on the 16th March, 1847 A. D., 26th Safar, 1263 A. H. He was succeeded by his son Wájid 'Alí Sháh, in whose time Oudh was annexed to the British Government on the 7th of February, 1856 A. D.

**'Ammar ibn Hissan**, عمار ابن حسان, was 'Alí's general of the horse, and was killed in battle fought by 'Alí against Mu'áwia the first khalif of the house of Umaia, in the month of July, 657 A. D., Safar, 37 A. H. He was then about 90 years of age, and had been in three several engagements with Muhammad himself. He was one of the murderers of Usmán the 3rd khalif after Muhammad.

**Amra-al Kais**, امرء القيس, the son of Hajar, one of the most illustrious poets the Arabians had before Muhammadanism. He is one of the seven poets whose poems have, for their excellency, been hung in the temple of Mecca. These poems were called "Muallakat," (suspended), and as they were written in letters of gold, they were also called "Muzahhibát." The names of these seven celebrated poets, are Amra-al-Kais, Tarafa, Zuhír, Labid, Antár, Amrú and Hárath.

Amra-al-Kais is the same person who is commonly called Majnún, the lover of Laila, and Labid was his friend and master. *Vide* Lover of Majnun and Laila translated into English.

**Amrit Rao**, امرت راو, a Maháráttá chief who had been placed on the masnad of Púná by Holkar in 1803 A. D., but deposed by the British and a pension of 700,000 rupees was assigned for his support annually. He was the son of Raghunáth Rao commonly called Raghoba. For some time he resided at Banaras and then in Bundelkhand; and died at the former station in 1824, A. D.

**Amru bin Mus'wia**, عمرو بن معاوية, an ancient Arabian poet whose collection of poems are to be found in the Royal Library at Paris, No. 1120.

**'Amru ibn Al-'As**, عمرو ابن العاص, a celebrated Muhammadan, at first the enemy and afterwards the friend of Muhammad, of whom, it is reported by tradition, that Muhammad said, "There is no truer Musalman, nor one more steadfast in the faith than 'Amrú." He served in the wars of Syria, where he behaved with singular courage and resolution. Afterwards Umar the khalif sent him into Egypt, which he reduced in 641 A. D., 20 A. H., and became lieutenant of the conquered country. Usmán continued him in that post four years, and then removed him; whereupon he retired to Palestine, where he lived privately till Usmán's death. Upon this event, he went over to Mu'áwia upon his invitation; and took a great part in the dispute between 'Alí and Mu'áwia. The latter restored him to the lieutenantancy of Egypt, and continued him in it till his death, which happened in 683 A. D., 43 A. H. Before he turned Muhammadan, he was one of the three poets who were famous for writing lampoons upon Muhammad, in which style of composition 'Amrú particularly excelled. There are some fine proverbs of his remaining, and also some good verses. He was the son of a courtesan of Mecca, who seems to have numbered some of the noblest of the land among her lovers. When she gave birth to this child, the infant was declared to have most resemblance to 'As, the oldest of her admirers, whence, in addition to his name of Amrú, he received the designation of Ibn-al-'As.

**'Amru**, عمرو بن سعيد, the son of Sa'id was a cousin of the khalif 'Abdul-Malik. In the year 688 A. D., 69 A. H., the khalif left Damascus to go against Misaa'b the son of Zuber, and appointed Amrú to take care of Damascus, who seized upon it for himself, which obliged 'Abdul-Malik to return. After three or four days the khalif sent for him and killed him with his own hand.

**'Amru bin Lais**, عمرو بن لئث, brother of Ya'kúb ibn Lais, whom he succeeded in the government of Khurásán, &c., in 878 A. D., 265 A. H., and ruled over those countries for 23 years. He was at last seized by Amir Isma'íl Sámání in 900 A. D., 288 A. H., and sent to Baghdád where he was confined for some time; his execution was the last act of the Khalif Al-Mo'tazid, who gave orders for it a few months before his own death in 901 A. D., 289 A. H. He was blind of one eye. With Amrú fell the fortunes of his family. His grandson Táhir, struggled for power in his native province: but after a reign of six years, during which he conquered Fárs, his authority was subverted by one of his own officers, by whom he was seized and sent prisoner to Baghdád. The only other prince of the family of Baní Lais that attained any eminence, was a chief of the name of Khaláf, who established himself in Sistán and maintained his power over that province till the time of Sultán Mahmúd of Ghazní, by whom he was defeated and made prisoner.

**Amurath**, names of several emperors of Turkey written so by English writers, being a corruption of Murád, which see.

**Anandpal**, انندپال, son of Jaipál I, rájá of Láhor whom he succeeded about the year 1001 A. D., and became tributary to Sultán Mahmúd of Ghazní. He died about the year 1013, and was succeeded in the government by his son Jaipál II.

**Anarkali**, اناركلي, a famous lady, who lived in the time of the emperor Jahángír. Her mausoleum is at a place called Anárkalí in Láhor, which is now used as a church. Different stories are told concerning the name Anárkalí by which the mausoleum as well as the basár in its vicinity is known. According to some, it was the name of a

princess in Jahángir's time, while others say, that Anárkalí was a beautiful handmaid with whom Jahángir fell in love, and who, on Sháh Jahán becoming aware of it, was buried alive. These stories may or may not be true, but this much is at least certain, that the woman, after whose name the building is called, lived in the time of the emperor Jahángir or Sháh Jahán, that Jahángir or some other prince was madly in love with her, and that her death took place under such mournful circumstances, as broke the heart of the fond lover, and led him in the height of his passion and love for the princess who was no more, to compose the following couplet, and have it engraved on her tombstone: "Oh could I see again the face of my angel, for ever would I repeat thanks to the Almighty."

**Anand Rao, Gaikwar,** انند راو گیکوار, a Marhattá chief

of Baróda, with whom the English Government, had in 1812 concluded a subsidiary alliance. Before the treaty he was a nominal dependant of the Peahwa.

**Anas,** آنس, a poet of Arabia.

\***Andalib,** اندلیب, vide Khwája Násir.

**Anis,** انیس, poetical name of Mohan Lal, which see.

**Anisi Shamlu,** انیس شاملو, a poet named Yál Kulf Beg.

He was an intimate friend and constant companion of prince Ibráhim Mirzá, a grandson of Sháh Isma'íl Safwí, consequently took the takhallas of Anísí. When 'Abdulah Khán Uzbak took Hirát he made a proclamation in his army, that the life of Anísí be spared, and treated him with great respect. He came to India and received a salary of 50,000 rupees, and a jagir. He died at Barhán-púr in 1605 A. D., 1014 A. H., and has left a Díwán and a Masnawí called Mahmúd Aías.

**Ang or Uugh Khan,** a king of the Trit Tartars who resided at Karakoram, and to whom the celebrated Jangez Khán was at one time a tributary. He is also called Prester John by the Syrian Missionaries. Jangez Khán having thrown off his allegiance, a war ensued, which ended in the death of Ang Khán in 1202 A. D.

**Anjam,** انجام, the poetical name of Nawáb Umdat-ul-Mulk Amír Khán, vide Amír Khán.

**Anup Bai,** انوپ بائی, the wife of the emperor Jahándár Sháh, and mother of Alamgir II, king of Dehli.

**Anushtakin,** انوشکین, the cup-bearer of Sultán Sanjar, and father of Sultán Kutb-uddín Muhammad of Khwárizm.

**Ans bin Malik,** آنس بن مالک, vide Abu Hamza bin Nasr-al-Ansári.

\***Ansuri,** انصوری, a poet of the court of Sultán Mahmúd Vide Unsari.

**Antar,** انتار, one of the seven Arabian poets, whose poems were hung up in the temple of Mecca in golden letters and from that circumstance were called Mua'llakát (suspended), or Muzahhibát (golden). The first volume of the history of Antár, called "the Life and Adventures of Antár," was translated into English and published in December 1818, in England. Vide Amra-al-Kais.

**Anwari,** انوری, a famous Persian poet surnamed Ashad-uddín. He formerly took for his poetical name, "Kháf-wari," but he changed it afterwards to "Anwari." From the superiority of his poetical talents, he was called the king of the poets of Khurásán. He was a native of Abiward in Khurásán, was the favorite of Sultán Sanjar Saljúki, and the rival of the poet Raahídí surnamed Watwát, who espoused the cause of Atsiz the Sultán of Khwárizm. Whilst the two princes were engaged in war, the two poets assailed one another by rhymes sent

on the point of arrows. He is also said to have been the greatest astronomer of his age. It so happened in the year 581 or 582 A. H., September, 1186 A. D., that there was a conjunction of all the planets in the sign of Libra; Anwari predicted a storm which would eradicate trees and destroy every building. When the fatal day arrived, it was perfectly calm, and there was the whole year so little wind, that the people were unable to winnow their corn. He was therefore accused for his predictions as an astrologer, and was obliged to fly to Balkh where he died in the reign of Sultán Aláuddín Takaah in 1200 A. D., 596 A. H. His death is mentioned in the Khulásat-ul-Asha'ár to have taken place in 587 A. H. and others have written 692 A. H. Anwari, when very young, was sitting at the gate of his college called Mansúria in Tús, when a man richly dressed rode by him on a fine horse, with a numerous train of attendants; upon his asking who it was, he was told, that it was a poet belonging to the court. When Anwari reflected on the honor conferred on poetry, for which art he had a very early bent, he applied himself to it more ardently than ever, and having finished a poem, presented it to the Sultán, who approved the work and invited him to his palace, and raised him even to the first honors of the State. He found many other poets at court, among whom were Salmán, Zahír and Raahídí, all men of wit and genius. Anwari has left us a collection of highly esteemed poems, on various subjects called Díwán Anwari. Verses from his poems are quoted by Sa'dí in his Gulistán.

**Anwari Khan,** انوری خان, a corruption of Abú Raihár, which see.

**Anwar-uddin Khan,** انور الدین خان, nawáb of the Karnatic, a soldier of fortune, who had attained power by treacherous connivance to the murder of the legitimate heir, a child whose guardian he had been appointed by Nizám-ul-Mulk. He at first served under one of the emperors of Dehli, and was appointed governor of Korá Jahánábád. Ill success, or perhaps ill conduct, preventing him from being able to pay the usual revenues of his government to the throne, he quitted it privately, and went to Ahmadábád, where Gházi-uddín Khán the father of Nizám-ul-Mulk, gave him a post of considerable trust and profit in the city of Súrat. After the death of Ghazi-uddín, his son who had succeeded in the Súbadarí of the southern provinces, appointed him Nawáb of Yalore or Vellore and Rájmandrum, countries which he governed from 1725 to 1741 A. D., and in 1744 he was appointed governor of the Karnatic. He was killed in battle fought against Muzaffar Jang the grandson of Nizám-ul-Mulk, on the 23rd of July 1749 O. S., 1162 A. H., who took possession of the Karnatic. Anwar-uddín was then 107 years old. His eldest son was made prisoner and his second son Muhammad Alí fled to Trichinopoly. A heroic poem called "Anwar Náma," in praise of this Nawáb was written by Abdí, in which the exploits of Major Lawrence, and the first contests between the English and French in India, are recorded with tolerable accuracy. (Vide Sa'ádat-ullah Khán.) His son Muhammad Alí was confirmed by Nawáb Nasir Jang in the government of the Karnatic in 1750, A. D.

**Aohad Sabzwari,** خواجه اوحده سبزواری, (Khwája) poetical name of Khwája Fakhr-uddín, a physician, astronomer and poet of Sabzwár. He died A. D. 1463, 868 A. H., aged 81 lunar years, and left a Díwán in Persian containing Ghazals, Kasídas, &c.

**Aohadi,** اوحدي, the poetical name of Shaikh Aohad-uddín of Isfahán or Maragha, a celebrated Persian poet who put into verse the "Jám-i-Jam," a book full of Muhammadan spirituality, which he wrote in imitation of the Hadíka of Sanáfi; he also wrote a Díwán containing verses. He was liberally rewarded by Arghún Khán, the king of the

Tartars. He was a pupil of Aohad-uddin Kirmání; died in 1337 A. D., 738 A. H., and was buried at Marágha in Tabreis.

**Aohad-uddin Isfahani**, اوحدالدين اسفهانى, (Shaikh) a Persian poet, *vide* Aohadí.

**Aohad-uddin Kirmani**, اوحدالدين كرماني, (Shaikh) author of the "Misbah-ul-Arwáh." He flourished in the reign of Al-Mustanasar Billáh, khalíf of Baghdád, and died in the year 1298 A. D., 697 A. H. His poetical name is Hámid. He was a cotemporary of Shaikh Sa'dí of Shiráz.

**Aohad-uddin**, اوحدالدين, the surname of the celebrated Anwarí, which see.

**Aoji**, اوجى, a poet who died in 1640 A. D., 1050 A. H.

**Aurang**, اورنگ, name of a lover whose mistress was Gulchehra.

**Aurangabadi Begam**, اورنگاباوى بيگم, one of the wives of the emperor Aurangzeb 'Alamgir.

**Aurangzeb**, اورنگزيب, the son of Sháh Jahán emperor of Dehli. On his accession to the throne, he took the title of 'Alamgir, agreeably to the custom of the Eastern princes, who always assume a new one on that occasion. *Vide* 'Alamgir.

**Apa Sahib**, آپا صاحب, a nephew of Rághójí Bhonsla II, and cousin to Parsarám Bhonsla, commonly called Bálá Sáhí, raja of Nágpúr or Berár. The latter succeeded his father in March 1816, but being an idiot and unfit to rule, 'Apá Sáhí assumed the chief authority under the title of Regent, and had the sole conduct of the public affairs. Although he was in a great degree indebted for his elevation to the English Government, he early evinced a disposition as inconsistent with the gratitude which he owed to that State, as with the obligations of good faith. It was also discovered that he had secretly murdered his predecessor Bálá Sáhí (Parsarám) in order to obtain that elevation which he had so disgraced. He was consequently seized in the beginning of the year 1818, and brought to the Residency, where he continued in confinement till directed to be sent under a strong escort to the Company's territories. When arrived at Raichora, a village within one march from Jabalpur, he contrived by bribing some of his guards, to make his escape. It is believed that, after having for a short period found a refuge in Asirgurh, he fled to the Panjáb where he remained a miserable dependant on the charity of Rája Ranjít Singh. After the dethronement of 'Apá Sáhí, the grandson of Rághójí Bhonsla was raised to the masnad of Nágpúr. *Vide* Partáp Singh Naráyan.

**Apa Sahib**, آپا صاحب, also called Shalyi, third brother of Partáp Singh Naráyan, rája of Satára. After the dethronement of his brother in 1839, he was placed on the masnad of Satára by the British Government, and died on the 6th April, 1848. Before his death he expressed a wish that he might adopt as a son, a boy by name Balwant Ráo Bhonsla, it was, however, determined to annex Satára.

**'Arabshah**, عرب شاه, author of a history of Amír Taimúr (Tamerlane) called "Ajáeb-ul-Makdúr," and of a treatise on the unity of God. He was a native of Damascus, where he died in 1460 A. D., 854 A. H. He is also called Ibn 'Arabsháh, and Ahmad Ibn Arabsháh.

**Aram Bano Begam**, آرام بانو بيگم, a daughter of the emperor Akbar, who died in the 40th year of her age in 1624 A. D., 1033 A. H., during the reign of Jahángír her brother, and is buried in the mausoleum of Akbar at

Sikandra in Agra. Her tomb is of white marble. Her mother's name was Bfíbi Daulat Shad, and her sister's name Shakr-un-nisa Begam.

**Aram Shah**, آرام شاه, (Sultán) king of Dehli, succeeded his father Sultán Kutb-uddin Aibak in 1210 A. D., 607 A. H., and had scarcely reigned one year when he was deposed by Altimsh, (the adopted son and son-in-law of Kutb-uddin) who assumed the title of Shams-uddin Altimsh.

**Araru**, آرارو, a zamíndár of Korá in the province of Alláhábád, was of the tribe of Khíchar, who taking advantage of the weakness of the empire, slew Nawáb Ján Nísár Khán (brother to the wazír's wife), chakladár of that district in 1731 A. D., 1144 A. H., upon which 'Azim-ulláh Khán the son of the deceased was sent with an army to chastise him, but the zamíndár took refuge in his woods, and for a long while eluded his pursuer, who, tired out, returned to Dehli, leaving his army under the command of Khwárizm Beg Khán. Afáru, emboldened by the Nawáb's retreat, attacked and slew the deputy; upon which the wazír Kamar-uddin Khán applied for assistance to Burhán-ul-Mulk Sa'adat Khán Súbadár of Oudh, for the reduction of the rebel. Sa'adat Khán marched against Afáru in 1735 A. D., 1148 A. H., killed him in a battle and sent his head to the emperor Muhammad Sháh. The skin of his body was flayed off, and sent stuffed with straw to the wazír.

**Ardai Viraf**, اردى وراف, a priest of the Magian religion, who lived in the time of Ardisher Bábagan king of Persia, and is the author of the "Ardai Viráf Nama" which he wrote in the Zend, or the original Persian language. See Nousherwán Kirmání.

**Ardisher Babakan**, اردشير بابكان, or Bábagan, the son of Bábak, was, we are told a descendant of Sásán the son of Bahman and grandson of Isfandiár. He was the first king of the Sásánian dynasty. His father Bábak, who was an inferior officer in the public service, after putting to death the governor appointed by Ardawán (Artabanes) made himself master of the province Fars. The old man survived but a short time. His son Ardisher, after settling the affairs of Fars, not only made himself master of Isfáhán, but of almost all Irák before Ardawán, who was the reigning prince, took the field against him, about the year 223 A. D. The armies met in the plains of Hurmuz, where a desperate battle ensued, in which Ardawán lost his crown and his life; and the son of Bábak was hailed in the field with the proud title of Sháhan Sháh, or King of kings. He was contemporary with Alexander Severus the Roman emperor. Ardisher (whom the Roman historians call Artaxerxes) having reigned 14 years as absolute sovereign of Persia, resigned the government into the hands of his son, Sháhpúr, called by the Romans, Sapor or Sapores, in the year 238 A. D.

The following is a list of the kings of Persia of the Sásánian race.

- |                   |                            |
|-------------------|----------------------------|
| 1. Ardisher.      | 16. Hurmuz or Hurmuzd III. |
| 2. Sháhpúr I.     | 17. Fíróz.                 |
| 3. Hurmuzd I.     | 18. Balas or Palaah.       |
| 4. Bahrám I.      | 19. Kubád.                 |
| 5. Bahrám II.     | 20. Jámásp.                |
| 6. Bahrám III.    | 21. Nausherwán (Kaasa).    |
| 7. Narsí.         | 22. Hurmuzd.               |
| 8. Hurmuzd II.    | 23. Khuro Parwez.          |
| 9. Sháhpúr II.    | 24. Sheróya.               |
| 10. Ardisher II.  | 25. Ardisher III.          |
| 11. Sháhpúr III.  | 26. Shabriár.              |
| 12. Bahrám IV.    | 27. Túrán or Púrán Dukht.  |
| 13. Yezdijard I.  | 28. Azarmí Dukht.          |
| 14. Bahrám Góh.   | 29. Farrukhzád Bakhtiár.   |
| 15. Yezdijard II. | 30. Yezdijard III.         |



**Ardisher**, اردشیر, (or Artaxerxes) II succeeded his father Sháhpúr II in the year 380 A. D., and sat on the throne of Persia only four years, during which period no event of consequence occurred. He was deposed in 384 A. D., by his brother Sháhpúr III, who succeeded him.

**Ardisher**, اردشیر, (or Artaxerxes) III, a king of Persia, of the Sásanian race, who reigned about the year 629 A. D., at Sheroyá.

**Ardisher Darazdest**, اردشیر درازدست, an ancient king of Persia, the Artaxerxes Longimanus of the Greeks, surnamed Bahman, was the son of Isfandiár. He succeeded his grandfather, Gashtasp, as king of Persia in 464 B. C. He is celebrated for the wisdom he displayed in the internal regulation of his empire. In the commencement of the reign of this monarch, the celebrated Rustam was slain by the treachery of his brother. This prince is named Ahasuerus in Scripture, and is the same who married Esther, and during the whole of his reign shewed the greatest kindness to the Jewish nation. The long reign of this monarch includes that of two or more of his immediate successors, who are not noticed by Persian writers. According to them, he ruled Persia 112 years, and was succeeded by his daughter Queen Humái.

**Arghun Khan**, ارغون خان, the son of Abákú Khán and grandson of Halákú Khán, was raised to the throne of Persia after the murder of his uncle Ahmad Khán, surnamed Nekódár, in August, 1284 A. D., Jamad I, 683 A. H. His reign was marked by few events of consequence. He recalled the celebrated Shams-ud-dín Muhammad Sáhib Díwán his father's wazír, who, disgusted with court, had retired to Isfahán: but this able minister was hardly re-established in his office, before his enemies persuaded the prince that he had actually poisoned his father; and the aged wazír was in the same year made over to the public executioner. Amír Búká, the rival of Shams-ud-dín, rose, upon his fall, to such power that he was tempted to make a grasp at the crown: but he was unsuccessful, and lost his life in the attempt. Arghún Khán died on Saturday the 10th of March, 1291 A. D., 5th Rabí I, 690 A. H., after a reign of 6 years and 9 months, and was succeeded by his brother Kaijaptú or Kaikhatú.

**Arghun Shah Jani Kurbani**, ارغون شاه جاني قرباني, امير (Amír) who reigned in Naishapúr and Tús about the year 1337 A. D., and was defeated by the Sarbadals of Sabzwár.

**'Arif**, عارف, the poetical name of the son of Ghulám Husain Khán. He was an excellent Urdú poet of Dehlí, and died in 1862 A. D., 1268 A. H.

**'Arifí**, عارفی (Mauláná) a Persian poet who flourished in the time of the wazír khwája Muhammad bin Is-hák, and wrote a work in his name called "Dah Náma." He lived in the 9th century of the Hijri era.

**'Arifí**, عارفی (Mauláná) son of Mubárik Masghara, was a learned Musalmán, and was living in 1680 A. D., 988 A. H., when he wrote a chronogram on the death of Kásim Káhi who died in that year, during the reign of the emperor Akbar.

**Arjumand Bano Begam**, ارجمند بانو بيگم, entitled Mumtáz Mahál (now corrupted into Táj Mahál, and Táj Bibí) was the favorite wife of the emperor Sháh Jahán, and daughter of 'Asaf Khán, wazír, the brother of the celebrated Núr Jahán Begam. She was born in the year 1592 A. D., 1000 A. H., and married to the prince Mirzá Khurram (afterwards Sháh Jahán) in 1612 A. D., 1021 A. H., by whom she had several children. She died in

child-bed a few hours after the birth of her last daughter, named Dahar Ará, on the 7th of July, 1631 O. S., 17th Zil-hijja 1040 A. H., at Burhápúr in the Dakhan, and was at first buried there in a garden called Zainábád, and afterwards her remains were removed to Ágra, where a most splendid mausoleum was built over her tomb, all of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any other edifice either in Europe or Asia. It was completed in 1645 A. D., 1055 A. H., and is now called the "Táj," or "Táj Mahál," which is said to have cost the enormous sum of £750,000. The chronogram of her death contains in the word "Gham," or Grief. She was also called Kudsia Begam.

**Arjun Singh**, ارجن سنگه, was one of the three sons of Rájá Mán Singh. *Vide* Ain Translation, I, 485.

**Arpa Khan**, ارپا خان, one of the princes of the Tartar family, was crowned king of Persia after the death of Abú Saíd Khán Bahádur, in November, 1335 A. D., 736 A. H. He reigned five months and was killed in battle against Músi Khán in 1338 A. D., who succeeded him. *Vide* Abú Saíd Khán Bahádur.

**Arsalan Khan**, ارسلان خان, title of Arsalán Kulí, the son of Alahwardí Khán I, was a nobleman in the service of the emperor Alamgir, and was living about the year 1696 A. D., 1108 A. H.

**Arsalan Shah**, ارسلان شاه, the son of Sultán Masa'úd III of Ghazní. He murdered his brother Sherzád in 1115 A. D., 509 A. H., and having ascended the throne, he imprisoned all his other brothers excepting Bahrám Sháh, who fled to Khurásán and sought assistance of Sultán Sanjar his uncle. Sanjar in the year 1118 A. D., 512 A. H., marched to Ghazní and in a battle defeated Arsalán Sháh, who made his escape to Láhór but was soon after taken prisoner and put to death, when Bahrám Sháh ascended the throne.

**Arsalan Shah**, ارسلان شاه, a king of Khwarizm and son of Atsiz. *Vide* Alp Arsalán.

**Arsalan Shah Saljuki**, ارسلان شاه سلجوقي, the son of Tughral II, and grandson of Sultán Muhammad, brother to Sultán Sanjar. Arsalán Sháh died in January, 1176 A. D., 571 A. H. His son Tughral III who succeeded him, was the last Sultán of the family of the Saljúkides who reigned in Persia.

**'Arsh-Ashaiani**, عرش آشياني, the title given to the emperor Akbar I, after his death.

**'Arshi**, عرشي, whose proper name was Mír Muhammad Momin, was a brother of Mír Sáláh Kashifí the son of Mír Abdulláh Mushkín Kalam Husainí, who was a celebrated calligrapher under Jahángír. Arshí is the author of a poem called "Sháhí-Arshí," composed in the year 1659 A. D., 1070 A. H., also of another work entitled "Mehr wa Wafá," and of a Díwán.

**Artaxerxes**, *vide* Ardisher.

**Arzami Dukht**, ارزمي دخت, a queen of the Persians, whose general named Mehrán being killed in a battle against the Saracens, she was deposed by the people, who placed Yezdijard III upon the throne in her stead, a young man of the royal family. But this did not much mend the matter, the government of the new king of theirs, being even more inauspicious than that of the queen; for in her reign the confines of the empire were only invaded, but in his, all was entirely lost, and the whole kingdom and country of the Persians fell into the hands of the Musalmáns. The accession of Yezdijard is

placed by Sir John Malcolm in 632 A. D., 11 A. H., but Major Price fixes it in 635 A. D., 14 A. H. *Vide* *Túrán-dukht*.

**Arzani Begam**, ارزانی بیگم, was the daughter of Shahriar who was married, in the 16th year of Jahángir's reign, to Mihr-un-nisá the daughter of Nur Jahán. *Vide* *Ain Translation*, I, 331.

**Arzu**, آرزو, the poetical name of Siráj-ud-dín Alí Khán, which see.

**Asa Ahir**, آسا اھیر, a shepherd chief, who built the fortress of Asirgarh in the Dakhan in the 14th century; he had some 2000 retainers. The hill had long before been encircled by a wall to protect the cattle, and it was to employ the poor that Ásá constructed instead of the fortifications which still remain beyond all comparison, the strongest native built fortress in India. Ásá was put to death by Malik Nasir, the Muhammadan chief of Khandais, who possessed himself of the stronghold by treachery, and completed the fortifications. Two centuries later Asirgarh and all Nimar were conquered by Akbar and incorporated with the Mughal empires. It was taken by the British in 1817.

**Asad**, اسد, the poetical name of Mirzá Asad-ulláh Khán usually called Mirzá Nousháh. His ancestors were of Samarkand, but he was born at Agra; but was brought up and lived at Dehli where he rose to great fame as a poet and writer of the Persian language, whilst his compositions in Urdu were not less admired. He won the favour of Bahádur Sháh, the last king of Dehli, who conferred upon him the title of Nawáb and appointed him royal preceptor in the art of poetry. He is the author of a Persian *Inshá*, a *Masnawí* in praise of 'Alí, and a *Diwán* in Persian and another in Urdu. Both have been printed. He was in 1852 A. D., sixty years of age, living at Dehli, and was engaged in compiling a history of the Mughal emperors of India. His poetical name is Ghálib, which see. He died in the year 1869, 1285 A. H.

**Asadi Tusi**, اسد طوسى, a native of Túsín the province of Khurásán, and one of the most celebrated Persian poets at the court of Sultán Mahmúd of Ghazní, whom the Sultán often intreated to undertake the Sháh Náma, but he excused himself on account of his age. His best work is supposed to be lost. He was the master of Firdausí, who afterwards composed the Sháh Náma. It is said that Firdausí on his departure from Ghazní requested him to finish the Sháh Náma which was yet incomplete, and that Asadí composed that part of the poem between the Arabian conquest of eastern Persia under the khalif 'Umar, to the end, consisting of 4,000 couplets. The year of Asadí's death is unknown, but it appears from the above circumstance, that he was living in 1010 A. D., 401 A. H., in which year Firdausí departed from Ghazní. The most celebrated of the other works of Asadí now extant, is his dispute between Day and Night, a translation of which in English verse is to be found in the "Rose Garden of Persia," by Louisa Stuart Costello, published, London, 1846.

**Asad Khan**, نواب اسد خان, (Nawab) entitled Asáf-ud-daula and Jumlat-ul-Mulk, was descended from an illustrious family of Turkmans. His father who fled from the oppressions of Sháh Abbas of Persia into Hindústan, was raised to high rank by the emperor Jahángir with the title of Zulfikár Khán, and married to the daughter of a new relation to his empress Núr Jahán. His son Asad Khán (whose former name was Ibrahim) was very early noticed by Sháh Jahán, who married him to a daughter of his wazir 'Asaf Khán, and promoted him to the office of second Bakhshi, which he held till the 16th year of 'Alamgir (1671 A. D.) when he was

raised to the rank of 4,000, and a few years afterwards to the office of wazir and highest order of nobility, seven thousand. In the reign of Bahádur Sháh he was appointed Wakíl Mutlak (an office superior to wazir), and his son Isma'il made Mir Bakhshí or chief paymaster with the title of Amír-ul-'Umra Zulfikár Khán; but on the accession of Farrukhsiar, he was disgraced, his estates seized, and his son put to death. Since that period, he lived upon a scanty pension in a sort of confinement, but much respected by all ranks. He died in the year 1717 A. D., 1129 A. H., aged 90 lunar years, and was buried with great funeral pomp at the expense of the emperor, in a mausoleum, erected by his father for the family.

**Asad-ullah al-Ghalib**, اسد الله الغالب, the conquering lion of God, an epithet of Alí the son-in-law of Muhammad.

**Asad-ullah Asad Yar Khan**, اسد الله اسديار خان, (Nawáb), he lived in the time of the emperor Muhammad Sháh, and died in 1745 A. D., 1158 A. H. His poetical name was Insán, which see.

**Asad-ullah Khan**, ميرزا اسد الله خان, (Mirzá) *vide* Asad, and Ghálib.

**Asaf**, آصف, a native of Kumm in Persia, who came to India in the reign of the emperor Sháh Jahán, and is the author of a *Diwán*.

**Asafi**, خواجه آصفي, (Khwája) son of Khwája Na'mat-ulláh, was an elegant poet. Asafi is his poetical name, which he took on account of his father having served in the capacity of wazir to Sultán Abú Sa'íd Mirzá; for, they say, that Asaf or Asaph of the Scriptures, was wazir to king Solomon. He was one of the contemporaries and companions of Jámí, and took instructions from him in the art of poetry. He died about the month of August, 1520, A. D., 16th Shaban 926 A. H., aged more than 70, and was buried at Hirát; but according to the work called *Khulásat-ul-Asha'ár*, he died in 920 A. H. He is the author of a *Diwán* or book of Odes called *Diwán Asafi*, and a *Masnawí* in the measure of "Makhzan-ul-Asrar."

**Asaf Jah**, آصف جاہ, the title of the celebrated Nizám-ul-Mulk of Haidarábád.

**Asaf Khan I**, آصف خان, surnamed Abdul Majid, was a nobleman in the time of the emperor Akbar, who in 1565 A. D., 973 A. H., distinguished himself by the conquest of Garrakóta, a principality on the Narbada, bordering on Bundelkhand. It was governed by a queen or Rání named Durgáwatí, who opposed the Muhammadan general in an unsuccessful action, and when seeing her army routed and herself severely wounded, she avoided falling into the hands of the enemy by stabbing herself with a dagger. Her treasures, which were of great value, fell into the hands of Asaf Khán; he secreted a great part, and the detection of this embezzlement was the immediate cause of his revolt. He was, however, subsequently pardoned, and after the conquest of Chittour, that country was given to 'Asaf Khán in jágir.

**Asaf Khan II**, آصف خان, title of Khraj-Ghayas-ud-dín Alí Qaiwaní, the son of Aqá Mullánd uncle to Asaf Khán Jáfár Beg. He held the Bakhshigari in the time of the emperor Akbar, and after the conquest of Gujrat in 1573 A. D., 981 A. H. in which he distinguished himself, the title of Abbás Khán was conferred on him. He died at Gujrat in 1581 A. D., 989 A. H., and after his death his nephew Mirzá Jáfár Beg was buried with the title of Asaf Khán.

**Asaf Khan III, آصف خان جعفریگ**, commonly called

Mirzá Ja'far Beg, was the son of Mirzá Badí-uz-Zamán, and grandson of Aká Mullá Kazwini. He was born at Kazwín, and came to India in his youth 1577 A. D., 985 A. H. At the recommendation of his uncle Mirzá Ghaiás-ud-dín, who was a nobleman at the court of the emperor Akbar, and bore then the title of Asaf Khán, was received with honor, and after the death of his uncle the office of Bakhshigari was conferred on him with the title of Asaf Khán, 1581 A. D., 989 A. H. He was an excellent poet, and was one of the many that were employed by the emperor in compiling the "Tárikh Alfí," and after the assassination of Mullá Ahmad in 1588 A. D., 996 A. H. the remainder of the work was written by him up to the year 997 A. H. He is also called Asaf Khán Mirzá Ja'far Bakhshí Begí, and is the author of a poem called "Shírín wa Khusró." The office of chief Diwán was conferred on him by the emperor in 1598 A. D., 1007 A. H., and in the reign of Jahángír, he was raised to the high post of wazárat. He died in the year 1612 A. D., 1021 A. H. In his poetical compositions he used the name of Ja'far. One of his sons who also bore the name of Ja'far became an excellent poet and died in the time of 'Alamgír, A. D. 1682, 1094 A. H.

**Asaf Khan IV, آصف خان**, the title of 'Abúl Hasan,

who had several other titles conferred on him at different times, such as Ya'tkád Khán, Yemín-ud-daula, &c., was the son of the celebrated wazír Ya'tmád-ud-daula, and brother to Núr Jahán Begam. After his father's death in 1621 A. D., 1030 A. H., he was appointed wazír by the emperor Jahángír. His daughter Arjumand Báno Begam also called Mumtáz Mahal, was married to the prince Sháh Jahán. 'Asaf Khán died at Láhór in the 15th year of Sháh Jahán on the 10th November, 1641 O. S., 17th Sha'ban, 1051 A. H., aged 72 lunar years, and was buried there on the banks of the Ráwí opposite to the city of Láhór. Besides Mumtáz Mahal, he had four sons: viz., Sháista Khán; Mirzá Masih who was drowned in a drunken frolic in the river Behat in Kashmir; Mirzá Husain, of moderate abilities, and little note; and Sháhnawáz Khán who rose to much reputation and distinction.

**Asaf-ud-daula, آصف الدوله**, a title of Asad Khán, which see.**Asaf-ud-daula, نواب آصف الدوله**, (Nawáb) the eldest

son of Nawáb Shujáa'-ud-daula of Audh, after whose death in January 1775, A. D., Zil-kada 1188 A. H., he succeeded to his dominions, and made Lakhnau the seat of his government, which formerly was at Faizábád. He died, after a reign of 23 lunar years and seven months, on Friday the 21st of September, 1797 A. D., 28th Rabí I, 1212 A. H., and was buried in the Imám Bára at Lakhnau of which he was the founder. His eldest adopted son, Wazír Alí Khán, agreeably to his request, was placed on the masnad, but was after four months deposed by Sir John Shore, then Governor of Calcutta, and Sa'ádat Alí Khán, the brother of the deceased, raised to the masnad. Asaf-ud-daula is the author of a Diwán in Urdú and Persian.

**Asalat Khan, اصالت خان**, title of Mír Abdul Hádí son

of Mír Mirán Yezdí, was a nobleman in the service of the emperor Sháh Jahán. He died in the year A. D. 1647, 1057 A. H.

**Asalat Khan, اصالت خان**, title of Mirzá Muhammad son

of Mirzá Badíá' of Mashhad. He came to India in the 19th year of Sháh Jahán 1645, A. D., 1055 A. H., and was raised to the rank of 5,000 by the emperor 'Alamgír, in whose time he died 1666, A. D., 1076 A. H.

**Asam or Atham, اثم**, poetical name of Hafiz-ulláh, which see.

**Asar, اثر**, poetical name of Akhúnd Sháfa'í or Shafia'ái of Shíráz who died at Lár in the year 1701 A. D., 1113 A. H., and left a Diwán containing 10,000 verses.

**Asar, اثر**, poetical name of Nawáb Husain Alí Khán, son of Amír-ud-daula Haidar Beg Khán. He is the author of a Diwán.

**'Asi, عامي**, the poetical name of Ghulám Sarwar, author of the Káf Náma, which consists of Ghazals, all the verses of which end in Káf, hence the name; another peculiarity is that the first letter of every verse of the first Ghazal is Alif, of the second Be, of the third Te, &c., a ghazal for every letter of the alphabet.

**Asir, اسير**, poetical name of Sayyid Gúlzar Alí, the son of Nazír, a poet of Agra. He is the author of an Urdú Diwán, and is still living in Agra, (1878).

**Asir, اسير**, commonly called Mirzá Jalál Asír, a celebrated poet of Persia and a relation of Sháh Abbás the great. He flourished about the year 1600 A. D., never came to India, and is the author of a Diwán in Persian. He died in 1630 A. D., 1040 A. H.

**Asir-ud-din Akhsikati, اسپر الدین اخسیکتی** a native

of Akhsikat a city in the province of Farghána, was an excellent poet and contemporary with Khákání. He died in A. D., 1211, 608 A. H. He spent the greatest part of his life at the courts of the Atábaks, and stood in high favor with Arsalán Sháh, the son of Tughral, Eldiguz and Kizil Arsalán.

**Asir-ud-din Aomani or Aamani, اسپر الدین اومانی**,

a poet of Hamdán, who was a pupil of Nasir-ud-dín Túsi. He is the author of a Diwán in Persian and Arabic.

**Asir-ud-din ibn-Umar al-Abhari, ابن عمر الأبهري**

author of the "Kashf," "Zubda," and "Hidáya," which is also called Hidáyet-ul-Hikmat, the Guide to Philosophy. He died in 1344 A. D., 745 A. H.

**Asghar, اصغر حسین خان**, Husain Khán (Nawáb) of Furrukhabád in 1874 went to Bombay intending to proceed to Mecca on a pilgrimage.

**'Ashrati, عشرتی**, vide Ishratí.

**Asha'ri, اشعري**, the surname of one of the most celebrated doctors among the Musalmáns, named Abúl Hasan Alí bin-Isma'íl. He died in 936 or 941 A. D., 324 or 329 A. H.

**'Ashik, عاشق**, poetical name of Mahdí Alí Khán, grandson of Nawáb Alí Mardán Khán. He is the author of 3 Diwáns in Urdú, two in Persian, a book called Hamla Haidari and several works.

**'Ashik, عاشق**, poetical name of Shaikh Núr-ud-dín Muhammad, the author of the Masnawí called "Aish wa Tarab," Enjoyment and Merriment, composed in 1668 A. D., 1079 A. H.

**'Ashik Pasha, عاشق پاشا**, a Turkish poet, who was born at Hirschari, in the reign of Sultán Orkhan the successor of Othman, and died at no very advanced age, in the reign of Murád I. He was, says Von Hormuz, one of the richest Shaikhs of his time, but lived nevertheless the life of a simple darvesh, from conscientious motives. His Diwán or great work, in imitation of Jalal-ud-dín Rúmí's is a collection of mystical poetry exceeding ten thousand distichs, and divided into ten books, each book into ten parts.

- 'Ashik, عاشق, poetical name of Mauláná Abúl Khair of Khwárizm, which see.
- Ashk اشك, poetical name of Muhammad Khalíl-ullah Khán, which see.
- Ashna, آشنا, poetical name of Mirzá Muhammad Táhir who had the title of Ináit Khán. He was a son of Nawáb Zafar Khán Ihsán, and died in 1666 A. D., 1077 A. H. His complete work is called "Kulliát 'Ashná," in which Kasidas are to be found in praise of Sháh Jahán and Dárá Shikóh.
- Ashna, آشنا, the poetical name of Ghaiás-ud-dín who died in A. D. 1662, 1073 A. H.
- Ashob, آشوب, the poetical name of Muhammad Bakhsh, a poet who flourished in Audh during the reign of Asaf-ud-daula and his father Shujáa'-ud-daulá. He is the author of a Diwán.
- Ashraf, اشرف, or Darwesh Ashraf. He flourished under Báisanghar's son, and has left a Diwán.
- Ashraf Ali Khan Koka, اشرف علي خان كوكه, vide Fighán.
- Ashraf, اشرف, poetical name of Mirzá Muhammad Sa'id of Mázandarán, son of Mullá Muhammad Kána'. He came to India and was appointed to instruct Zebun Nisá Begam, the daughter of the emperor 'Alamgír. He died at Múngair. He is the author of a Diwán and several Masnawís.
- Ashraf, اشرف, the poetical name of Muhammad Hasan, son of Sháh Muhammad Zamán of Allahábád. He was probably alive in 1852 A. D., and is the author of a Masnawí called "Ma'dan Faiz."
- Ashraf Khan, اشرف خان, title of Mirzá Muhammad Ashraf the son of Islám Khán Mashhadí. In the reign of Sháh Jahán, he held the rank of 1500, and the title of Ya'tmád Khán. In the time of 'Alamgír he was raised to the rank of 3000 with the title of Ashraf Khán, and died five days after the conquest of Bijápúr on the 17th September, 1686 A. D., 9th Zil-ka'da, 1097 A. H.
- Ashraf Khan, اشرف خان, whose proper name was Muhammad Asghar, was a Sayyad of Mashhad, and held the office of Mir Munshi in the time of the emperor Akbar. He wrote a beautiful hand, and was an excellent poet. He composed a chronogram on the death of Muhammad Yúsaf in 1562 A. D., 970 A. H., another on the completion of the mosque of Shaikh Salím Chiahtí at Fathapúr Sikrí in 1571 A. D., 979 A. H., and one on the conquest of Súrat by Akbar on the 1st of January, 1573, A. D., 25th Sha'bán, 980 A. H. He accompanied Munaim Khán Khánkhánán to Bengal and died at Lakhnautí in the year 1575 A. D., 983 A. H. At the time of his death he held the rank of 2,000.
- Ashraf, اشرف, a chief of the Afgháns of the tribe of Ghil-zai, who was elected on the 22nd of April 1725 O. S., by the Afgháns as successor of his cousin or uncle Mahmúd, another chief of the same tribe, who had usurped the throne of Persia in the time of Sultán Husain Safwí whom he kept in confinement. A hraf on his accession murdered the latter, and sent his corpse to be interred in Kumm. He was defeated by Nádír Kulí (afterwards Nádír Sháh) in 1729 A. D., 1142 A. H., who placed Sháh Tahmásp II, son of Sultán Husain on the throne. Ashraf was afterwards seized and murdered by a Billoch chief between Kirmán and Kandahár in January, 1730 A. D., 1143 A. H., and his head sent to Sháh Tahmasp.
- 'Ashrat, عشرت, vide Ishrat.
- 'Ashratí, عشرتي, name of a poet, vide Ishratí.
- 'Asif Khan, vide Asaf Khán.
- 'Asimi, عاصمي, an Arabian poet who lived in the time of Khwája Nizám-ul-Mulk, and wrote beautiful panegyrics in his praise.
- 'Asjudi, عسجدى, a powerful poet at the court of Sultán Mahmúd of Ghazní, was a native of Marv, and one of the scholars of 'Unsari. He evinced in his works much genius; but they are scarce, and the greatest part of them are lost.
- Askaran, راجه اسكرن, (Rájá) brother of Rájá Bihári Mal Kachhwáha. He served under the emperor Akbar for several years, and died some time after the year 1588 A. D., 996 A. H. After his death, his son Ráj Singh was raised to high rank and honors.
- 'Askari, امام عسكري, (Imám) vide Hasan Askari.
- 'Askari, مرزا عسكري, (Mirzá) third son of the emperor Bábar Sháh. On the accession of his eldest brother Humáyún to the throne of Dihlí, the district of Sarkár Sambhal was conferred on him as jágir. He was subsequently kept in confinement for some time on account of his rebellious conduct by Humáyún on his return from Persia. He afterwards obtained permission to go on a pilgrimage to Mecca, but died on his way across the deserts of Arabia in the year 1554 A. D., 961 A. H. He left one daughter who was married to Yúsaf Khán, an inhabitant of Mashhad.
- Asmai, اسمعي, surname of Abú Saíd Abdul Malik bin Kureb, which see.
- 'Asmat, عصمت, or Ismat, poetical name of Khwája Asmat-ullah of Bukhára. He was descended from a noble family of Bukhára tracing his ancestry to Ja'far, the son of Abú Tálib the father of Alí. He was successful in all kinds of poetical composition; and flourished in the time of prince Mirzá Khalíl, the grandson of Amír Taimúr, whom he instructed in the art of poetry. He died in the year 1426 A. D., 829 A. H., and has left a Diwán consisting of 20,000 verses.
- 'Asmat-ullah, عصمت الهه, vide Asmat.
- 'Asmat-ullah, ملا عصمت الهه, (Mullá) of Saháranpúr, was the author of the work called "Shurah Khulásat ul-Hisáb." He died in 1626 A. D., 1035 A. H.
- Asoka, اسوكه, the son of Bindusára, and grandson of Chandragupta rájá of Pataliputra in Magadha. He reigned for about 40 years, until the year 223 B. C. His reign is most important. Numerous inscriptions made by his order have been discovered in various parts of India.
- 'Assar, عسار, (oil-presser) the poetical name of Shams-ud-dín Muhammad. He was a native of Tabrez, and author of a romantic poem called "Mehr wa Mushtari," the Sun and Jupiter, which he completed on the 20th February, 1377 A. D., 10th Shawwál, 778 A. H., and died in the year 1382 A. D., 783 A. H.
- Aswad, اسود, or Al-Aswad, vide Musailima.
- 'Ata, عطا, the poetical name of Shaikh Atá-ulláh a pupil of Mirzá Bedil. He died at Dihlí in 1723 A. D., 1135 A. H.
- Atabak, اتابك, or Atabig. This is a Turkish title, formed from the word Atá, father or tutor, and Beg, lord; and

signifies a governor or tutor of a lord or prince. From the time of the decline of the dynasty of Saljúk to the conquest of Persia by Halákú Khán (which occupies a period of more than a century,) that country was distracted by the contests of a number of petty princes, or governors, called Atábaks; who taking advantage of the weakness of the last monarchs of the race of Saljúk, established their authority over some of the finest provinces of the empire. One of the most distinguished of these Atábeks, was Eldiguz, a Turkish slave, whose descendants reigned over 'Azurbeján. The Atábeks of Fars were descended from Salghur, a Turkish general. *Vide* Eldiguz and Salghur, also 'Imad-ud-din Zangi. There were four dynasties of these Atábaks.

**Atabak Abu Bakr**, اتابك ابو بكر, the son of Atábak Muhammad, the son of Eldiguz, succeeded his uncle Kizal Arsalán as prime minister to Tughral III Saljúkí, in 1191 A. D., 587 A. H. He appears to have contented himself with the principality of 'Azurbeján, and fixed his residence at Tabrez. His long reign was only disturbed by one war with his brother Kutlak, in which he was victorious. Kutlak fled into Khwarizm and encouraged Ala-ud-din Takash to advance against Tughral III whom he defeated and slew in 1194 A. D., 590 A. H. Abú Bakr died in 1210 A. D., 607 A. H., and was succeeded by his brother Atábak Muzaffar.

**Atabak Abu Bakr bin-Sa'd bin-Zangi**, ابن زنگي ابن سعد, اتابك ابو بكر بن سعد, *vide* Sunkar.

**Atabak 'Ala-ud-daula**, اتابك علاء الدوله, the son of Atábak Sám, one of the Atábaks of Isfahan of the race of the Dílmites. He died in 1227 A. D., 624 A. H., aged 84 years.

**Atabak Eldiguz**, اتابك يلدگوز, *vide* Eldiguz.

**Atabak Muhammad**, اتابك محمد, was the eldest son of Eldiguz, whom he succeeded as prime minister in 1172 A. D., 568 A. H. When Tughral III a prince of the Saljúkian dynasty (who was a child of seven years of age) was placed on the throne in 1176 A. D., Muhammad, who was his uncle, became the actual ruler of Persia. This chief after enjoying power 13 years died in March, 1186 A. D., Zil-hijja 581 A. H., in which year the conjunction of all the planets took place. He was succeeded by his brother, Kizal Arsalán.

**Atabak Muzaffar**, اتابك مظفر, the son of Atábak Muhammad. He succeeded his brother Abú Bakr in 1210 A. D., 607 A. H., and not only inherited 'Azurbeján, but a considerable part of 'Iraq. He enjoyed this power 15 years; after which 'Azurbeján was invaded and conquered by Sultán Jalál-ud-din the monarch of Khwárizm A. D. 1225, 622 A. H. Muzaffar shut himself up in the fort of Alanjak, where he died; and with him perished the power of the family of Eldiguz.

**Atabak Muzaffar-ud-din Zangi**, اتابك مظفر زنگي, a prince of Shiraz, and brother of Sunkar, which see.

**Atabak Sa'd bin-Zangi**, *vide* Sunkar.

**'Ata Husain Khan**, عطا حسين خان, whose poetical name was Tahsín, is the author of the "Nautarz Murassa," an Urdú translation of the "Chahár Darweah." He flourished in the time of Nawáb 'Asaf-ud-daula of Lakhnau, about the year 1776 A. D., 1189 A. H. As a specimen of the Urdú language the Nautarz Murassa was rendered objectionable for students, by his retaining too much of the phraseology and idiom of the Persian and Arabic. On this account a simple version was executed by Mir Amman of Dihilí in 1802 A. D., 1217 A. H., which is styled the "Bágh-o-Bahár," *vide* Tahsín.

**Atal**, اتل, a name assumed by Mir Abdul Jalil of Dehlí in his poetical compositions, who gave out that he was by inspiration the pupil of Ja'far Za'allí, and wrote poetry in Persian and Arabic.

**'Ata Malik**, عطا ملك, *vide* Atá-ud-dín surnamed 'Atá Malik.

**Atash**, آتش, poetical name of Khwája Haidar Ali of Lakhnau, who is the author of two Díwáns or books of Odes consisting of Persian and Urdú verses. He died in 1847 A. D., 1263 A. H.

**'Ata-ullah**, عطا الهه, surname of several Musalmán authors, but particularly of Táj-ud-dín Muhammad bin-Ahmad bin-Atá-ulláh, who is the author of a book entitled "Hakam-ul-Atia" which treats on Musalmán law, and is to be found in the Royal Library at Paris, No. 672. There is one Atá-ulláh who is the author of a dictionary called "Firdaus-ul-Lughát."

**'Ata-ullah**, عطا الهه, bin-Muhammad-al-Husainí Naishápúrí, author of the "Rauzat-ul-Ahbáb," containing the history of Muhammad, of his companions, and of the twelve Imáms. This book was written at Hirat and dedicated to Amir 'Alisher in 1494 A. D., 899 A. H. He is also called Amir Jamál-ud-dín Atá-ulláh. He also wrote another work on the art of writing poetry, entitled "Kitáb Takmil-us-Sanaa't" dedicated to the same Amir in which he calls himself 'Atá-ulláh bin-Muhammad-al-Husainí Naishápúrí. He was wazír to Sultán Husain Mirzá of Hirat, and died in the beginning of the year 917 A. H.

**At-har** or **Athar Khan**, اطر خان, the son of Amir Nizám-ud-dín Razwí; he was a native of Bukhára, and came to India in the time of the emperor 'Alamgir, where he collected his poems into a Díwán.

**Ashir-ud-din**, اشير الدين, pronounced by the Indians Asír-ud-dín, which see.

**Atma**, اطمه, poet whose proper name is Abú Is-hák Halláj, which see.

**Atsiz**, اتسز, one of the Sultáns of Khwárizm called Atsiz ibn-Auk by Ibn Khallikán. Tutush or Turtush son of Alp Arsalán, who was lord of the countries to the east of Syria, caused him to be arrested, and having put him to death on the 21st of October 1078, A. D., 11th Rabí II, 471 A. H., took possession of his kingdom.

**Atsiz**, اتسز, a Sultán of Khwárizm called by ibn-Khallikán, Atsiz the son of Kutb-ud-dín Muhammad the son of Anushtakín. He was cotemporary with Sultán Sanjar Saljúkí, with whom he had several battles. He died in 1166 A. D., 6th Jamad II, 551 A. H., and was succeeded to the throne by his son Alp Arsalán who is also called Apa Arsalán. He died in 1162 A. D., 19th Rajab, 557 A. H.

**Atsiz**, اتسز, son of Ala-ud-dín Hasan Jahán Sóz, king of Ghór. He reigned after Bahá-ud-dín Sám, and was killed in a battle against Táj-ud-dín Eldúz prince of Ghazni some time about the year 1211 A. D., 608 A. H. He was the last of the kings of Ghór of this branch.

**'Attar**, عطار, poetical name of Faríd-ud-dín Attár, which see.

**Aurangzeb**, اورنگزيب, a name of the emperor 'Alamgir, which see.

**Avank Khan**, اونك خان, or Ung Khán, a prince of the tribe of Karit or Kirit, a tribe of Mughals or Oriental Tartars, who made profession of the Christian religion.

He was surnamed *Málik Yúhanná* or king John. From the name of this prince we have made John the Priest, who was stripped of his dominions by Changez Khán in 1202 A. D., 599 A. H. They have since applied the name of John the Priest or *Prestre John*, to the king of Ethiopia, because he was a Christian. Avank Khán is by some authors called *Avant Khán*. He was a very powerful sovereign, and the greatest part of Tartary was tributary to him; but he was defeated and put to death by Changez Khán.

**Aven Bosch**, *vide* Ibn Rashíd.

**Avenzur**, *vide* Abdul Malik bin-Zohr.

**Averroes**, *vide* Ibn Raahíd.

**Avicenna**, *vide* Abú Sína.

**Aweis Karani**, *اويس قرني*, (*Khawja*) an upright Musalmán of the Súfí sect, who had given up the world, used to say to those that sought him, "Do you seek God? If you do, why do you come to me? And if you do not seek God, what business can I have with you?" He was an inhabitant of Yeman and of the tribe of Káran. He was slain in a battle fought by Ali against Mu'áwia I. in 657 A. D., 17th Shawwal, 37 A. H. This man had never seen Muhammad, and yet the Musalmáns say, that when he heard that Muhammad had lost a tooth in battle, and not knowing which, he broke all his teeth.

**Aweis Jalayer**, *سلطان اويس جلاير*, (*Sultán*) succeeded his father Amír Hasan Buzurg as king of Baghdád in July 1356, A. D., Rajab 757 A. H., and after a reign of nearly nineteen lunar years died on Tuesday the 10th October, 1374 A. D., 2nd Jamad I, 776 A. H. He was succeeded by his son Sultán Husain Jalayer.

**Aweis Mirza**, *اويس مرزا*, a prince nearly related to Bai-kara Bahádur, was nephew to Abú Ghází Sultán Husain Bahádur. He was murdered by Sultán Abú Sáid Mirzá between the years 1451 and 1457 A. D.

**'Ayani**, *عياي*, whose proper name was Abú Is-hák Ibráhm, probably flourished previous to the 8th century of the Hijrat. He is the author of a Masnawí called "Anbia Náma," a history of the prophets who preceded Muhammad.

**Ayaz**, *اياز*, a slave of Sultán Mahmúd of Ghazni, who being a great favourite of his master, was envied by the courtiers; they therefore informed the Sultán that they frequently observed Ayáz go privately into the Jewel office; whence they presumed he had purloined many valuable effects. The next time when the slave had entered the treasury, the Sultán followed by a private door, and unobserved, saw Ayáz draw from a large chest a suit of old dirty garments with which having clothed himself, he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred on him. The Sultán, being astonished, went to him, and demanded an explanation of his conduct. He replied, "Most gracious Sire, when I first became your Majesty's servant, this was my dress, and till that period, humble had been my lot. Now that, by the grace of God and your majesty's favor, I am elevated above all the nobles of the land, and am intrusted with the treasures of the world, I am fearful that my heart should be puffed up with vanity; I therefore daily practice this humiliation to remind me of my former insignificance." The Sultán being much pleased, added to his rank, and severely reprimanded his slanderers.

**'Ayaz (Kazi)**, *قاضي عيازي*, son of Músa, and author of the "Sharah Sahíh Muslim," *Mashárik-ul-Anwár*, and several other works. He died in 1149 A. D., 544 A. H.

**'Ayesha**, *عائشة*, daughter of Abú Bakr, and one of the most beloved wives of Muhammad, though she bore him no child. She was his third wife, and the only one that was a maid, being then only of seven years of age. On which account (some say) her father, whose original name was Abd-ulláh, was named Abú Bakr, that is to say, the father of the virgin. An Arabian author, cited by Maracci, says, that Abú Bakr was very averse to the giving him his daughter so young, but that Muhammad pretended a divine command for it; whereupon he sent her to him with a basket of dates, and when the girl was alone with him, he stretched out his hand, and rudely took hold of her clothes; upon which she looked fiercely at him, and said, "People call you the faithful man, but your behaviour to me shews you are a perfidious one." But this story is most probably one of those calumnies against Muhammad, which were invented and found favour during the Middle Ages. After the death of her husband, she opposed the succession of Ali, and had several bloody battles with him; although violent, her character was respected, and when taken prisoner by Ali, she was dismissed without injury. She was called prophetess and mother of the faithful. She died aged 67 in the year 678 A. D., 58 A. H. Her brother Abdur Rahmán, one of the four who stood out against Yezid's inauguration, died the same year. There is a tradition that 'Ayesha was murdered by the direction of Mu'áwia I, and the following particulars are recorded. 'Ayesha having resolutely and insultingly refused to engage her allegiance to Yezid, Mu'áwia invited her to an entertainment, where he had prepared a very deep well or pit in that part of the chamber reserved for her reception, and had the mouth of it deceptively covered over with leaves and straw. A chair was then placed upon the fatal spot, and 'Ayesha, on being conducted to her seat, instantly sank into eternal night, and the mouth of the pit was immediately covered with stones and mortar. There is, however, no trustworthy authority in support of this story.

**'Ayn-uddin (Shaikh)**, *شيخ عين الدين*, of Bájápúr, author of the "Mulhikat," and *Kitáb-ul-Anwár* containing a history of all the Muhammadan saints of India. He flourished in the time of Sultán Ala-uddin Hasan Bahmani.

**'Ayn-ul-Mulk (Hakim)**, *حكيم عين الملک*, a native of Shiráz, and a well educated and learned Musalmán, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was *Wafá*. He died in the 40th year of the emperor in 1594 A. D., 1003 A. H.

**'Ayn-ul-Mulk (Khawja)**, *خواجه عين الملک*, a distinguished nobleman in the court of Sultán Muhammad Sháh Tughlaq and his successor Sultán Firoz Sháh Bárbak, kings of Dehlí. He is the author of several works, one of which is called "Tarsíl 'Ayn-ul-Mulki." He also appears to be the author of another work called "Fatha Náma," containing an account of the conquests of Sultán 'Alá-uddin Sikandar Sáni, who reigned from 1296 to 1316 A. D.

**'Aysh**, *عیش*, poetical name of Muhammad 'Askari who lived in the reign of the emperor Sháh 'Alam.

**'Ayshi**, *عیشی*, a poet who is the author of a Masnawí called "Haft Akhtar," or the seven planets, which he wrote in 1675 A. D., 1086 A. H.

**Azad**, *آزاد*, the poetical name of Mír Ghulám Ali of Bilgarám. His father Sayyad Núh who died in 1752 A. D., 1165 A. H., was the son of the celebrated Mír Abdú'l Jalíl Bilgarámí. He was an excellent poet and is the author of several works in Persian, among which are

"Kasheed 'Uzzá", "Sab-hat-ul-Mirján," "Khasána 'Amira," and "Tazkira Sarv 'Azád." He died in the year 1786 A. D., 1200 A. H.

**Azad**, آزاد, the poetical name of Captain Alexander Hiderley, in the service of the Rájá of Alwar. He was a good poet and has left a small Diwán in Urdú. His father's name is Mr. James Hiderley and his brother's Thomas Hiderley. He died on the 7th of July 1861, Zilhij 1277 A. H., at Alwar, aged 32 years.

**Azad Khan**, آزاد خان, governor of Kashmir of the Afghán tribe, succeeded his father Háji Karím Dád, a domestic officer of Ahmad Sháh Abdáli, and who was at the death of that prince advanced to the government of Kashmir by Taimúr Sháh, as a reward for quelling the rebellion of Amír Khán the former governor. Azád Khán was only 18 years of age (in 1783) when he was governor of Kashmir, but his acts of ferocity exceeded common belief.

'Azaeri, عصابرى, *vide* Uzáeri.

**Azal**, ازل, poetical name of Mirzá Muhammad Amín who died in 1728 A. D., 1141 A. H.

'Azd-uddin (Kazi), قاضي عزد الدين, of Shíráz, author of several works, one of which is called the "Muwákiif 'Azdia," a celebrated work in Arabic on Jurisprudence. He flourished in the time of Sháh Abú Is-hák governor of Shíráz, to whom he dedicated the above work. He died A. D. 1355, 756 A. H.

'Azd-ud-daula, عزد الدوله, Sultán of the Boyites, succeeded his father Rukn-ud-daula in September, 976 A. D., Muharram, 366 A. H., to the government of Fars and 'Irák, as well as in the office of wazír or Amír-ul-Umrá to the khalif Al-Táya Billáh of Baghdád, in the room of his cousin Izz-ud-daula the son of Maizz-ud-daula, whom he killed in battle in 978 A. D., 367 A. H. He built the mausoleum of 'Alí at Najaf Ashraf, embellished Baghdád and other places by magnificent public buildings, and died on Monday the 27th of March, 983 A. D., 8th Shawwal, 372 A. H., aged 47 lunar years. At his death the reigning khalif read the prayers at the funeral of this good and great man. His name is still fondly cherished in a country, over which he endeavoured during the reign of his father and his own, being a space of 34 years, to diffuse prosperity and joy. His power and possessions became from the moment of his death, a subject of contest between his brothers and nephews.

'Azim, عظيم, the son of Mullá Kaidí, and a nephew of Mullá Nazíri, was a Persian poet of Naishápúr. He flourished about the year 1663 A. D., 1074 A. H., and is the author of a Diwán, and a Masnawí called "Fauz Azim," *vide* Azim Naishápúri.

'Azim Jah (Nawab), نواب عظيم جاه, Siráj-ul-Umrá the son of Azim-ud-daula, Nawáb of the Karnatic, was installed by the British Government as Nawáb on the 3rd February, 1820. He died on the 12th November, 1825, aged 34 years.

'Azim Jah, عظيم جاه, Nawáb of Arkat, died 14th January, 1874, aged 74. He was the second son of Azim Jáh, one of the Nawábs of the Karnatic, and the uncle of the late Nawáb Ghulám Muhammad Ghaus Khán. He received a pension of 2500 rupees from the Government.

'Azim-ud-daula (Nawab), نواب عظيم الدوله, of the Karnatic, was the son of Nawáb Amír-ul-Umrá, the brother of Umdat-ul-Umrá. On the death of Umdat-ul-Umrá, the English resolved to take the functions of government into their own hands, 'Alí Husain the next heir refused

to comply, consequently Ayim-ud-daula the nephew of the deceased was placed on the masnad by the British Government on the 31st of August, 1801. He died on the 2nd August, 1819, A. D. His son 'Azim Jáh was installed as Nawáb of the Karnatic on the 3rd February, 1820, A. D. In 1698, he allowed the Company to purchase the zamindari of Sutánuti, Calcutta and Govind-púr.

'Azim-ul-Umra, عظيم الامرا, minister of the Nizám of Hydarábád. He succeeded Rukn-ud-daula about the year 1794 A. D.

'Azim-ullah Khan, عظيم الله خان, says Mr. Sheppard in his Narrative of the Mutiny, was a charity boy, having been picked up, together with his mother, during the famine of 1837-38, when they were both in a dying state from starvation. The mother being a staunch heathen, she would not consent to her son being christened. He was adopted in the Kanpúr Free School under Mr. Patan, School Master. After 10 years, he was raised to be a teacher. After some years he attached himself to the Nawáb, who sent him to England for the purpose of making a last appeal. Failing in his endeavours, he returned to India breathing revenge in his heart.

'Azimush Shan, عظيم نشان, second son of the emperor Bahádur Sháh of Dehlí. He was appointed by his grandfather, the emperor 'Alamgir, governor of Bengal; he made Patna the seat of his government and named it Azimábád. On the news of his grandfather's death, leaving his own son Farrukhsiar (afterwards emperor) to superintend the affairs of that country, he came to Ágra, and was present in the battle which took place between his father and his uncle 'Azim Sháh in June 1707, A. D., 1119 A. H. He was slain in the battle which ensued after his father's death between Jahándár Sháh and his other brothers in the month of February 1712, O. S., Muharram 1124, A. H. His second son Muhammad Karím was taken prisoner after the battle, and murdered by order of Jahándár Sháh who ascended the throne.

'Aziz, عزيز, whose proper name was Abdúl Aziz Khán, was a native of Dakhan. He is the author of a Diwán, also of a prose composition called "Gulshán Rang."

'Aziz Koka (Mirza), مرزا عزيز كوكه, the foster-brother of the emperor Akbar, *vide* 'Azim Khán, the son of Khán 'Azim commonly called Anka Khán.

'Aziz-ullah Zahidi, عزيز الله زاهدي, author of a Masnawí which he composed in the year 1407 A. D., 810 A. H. He is commonly called Azíz.

'Azid le din-allah-bin-Yusaf-bin-Hafiz, بن حافظ

عاضد لدين الله بن يوسف, the eleventh and last khalif of

Egypt of the Fatimite dynasty, succeeded his father Fáz-bi-nasr-alláh Isá bin-Zúfir in the year 1158 A. D., 553 A. H. But the state of affairs in Egypt was now tottering to its fall. The descendants of 'Alí from the death of Al-Musta'ali Billáh A. D. 1101, had become puppets in the hands of their wazír or Amír-ul-Jayúsh (generalissimo), who wielded all the regal authority of the state: two Amíra, Dargam and Sháwar, had contested in arms this high dignity; and the latter, defeated and expelled from Egypt, sought refuge and aid from Núr-uddín styled Málik-ul-'Adíl Núr-uddín Mahmád, the celebrated ruler of Syria. The sovereign of Damascus eagerly embraced the opportunity of obtaining a footing in Egypt, and in 1163 A. D., 558 A. H., despatched a force under Ásad-ud-dín Shirakoh (the brother of Aiyúb) and his nephew Sálah-uddín to reinstate Sháwar; whose rival called in the Christians of Palestine to his support; but ere Amauri (the brother and successor of Baldwin III) could

enter Egypt, Dargam had been overpowered and slain by Shirakoh, who replaced Sháwar in his former power. But Sháwar, faithless alike to friend and foe, now entered into arrangements with the Franks in order to elude the fulfilment of his engagements with Núr-uddín; and Shirakoh, after maintaining himself for some time in Belbes against the joint forces of Jerusalem and Egypt, was compelled to enter into a convention with Amauri and evacuate the country. But he was soon recalled by Sháwar to deliver him from the vengeance of his new allies to whom he had proved as perfidious as to those of his own faith; Cairo was closely besieged by the Franks, and the Fatimite khalif 'Azid le-dín-allah sent the hair of his women, the extreme symbol of Oriental distress, to implore the succour of Núr-uddín (1168 A. D.). Shirakoh again entered Egypt with an army, forced Amauri to retreat, and after beheading the double traitor Sháwar, installed himself in the twofold office of wazír to the Fatimite khalif, and lieutenant of Egypt in the name of Núr-uddín; but dying the same year, was succeeded in his dignities by his famous nephew Sálah-uddín, who after the death of Núr-uddín in May, 1173 A. D., Shawwal, 569 A. H., became the sole master of Egypt and Syria. The khalif 'Azid died in 1171 A. D., 567 A. H., and the name of the Abbaside khalif Mustazí was substituted in the public prayers till the death of Núr-uddín.

'Azim, اعظم, poetical name of Siráj-ud-daula Muhammad Ghaus Khán, Nawáb of the Karnatic.

'Azim, اعظم, poetical name of Sayyad 'Azim 'Alí of Allahábád, author of a Diwán in Urdú, composed in 1855 A. D.

'Azim Ali (Mir), مير اعظم علي, of Agra, author of a Sikandar Náma in Urdú verse, translated from the one in Persian, in 1844 A. D.

'Azim Humayun, اعظم همايون, vide Adil Khán Fárúqí II.

'Azim Humayun Shirwani, اعظم هماون شرواني, a nobleman of the court of Sulţán Sikandar Sháh Lódí. He was imprisoned by Sulţán Ibráhím and died in prison.

'Azim Khan, اعظم خان, or Khán 'Azim, an officer of state in the time of Humáyún and Akbar, emperor of Dehlí. He was commonly called Anka Khán, surnamed Shams-uddín Muhammad, was the father of Mirzá Azíz Kóka who also afterwards held the title of 'Azim Khán. He was a native of Ghazní, and formerly served under Prince Kámrán Mirzá. It is said that he saved the life of Humáyún, or had been of some service to him after his defeat by Sher Sháh at Kanauj; for which service he was handsomely rewarded by that emperor after his having recovered the kingdom. He accompanied the emperor to Persia, and as his wife Jjí Begam became the wet-nurse of Akbar, the emperor's son, he was consequently called Anka Khán. He was the first person that was honored with the rank of "Haft Hazárá," or Seven Thousand, by Akbar. The office of Wakil Mutlak, which was taken away from Máham Anka, was also conferred on him; on which account, Adham Khán Kokaltásh, the son of Máham Anka, took offence, and assassinated Khán 'Azim on Monday the 18th of May, 1662 A. D., 12th Ramzan, 969 A. H., in a room adjoining to that occupied by the emperor. Adham Khán was immediately bound hand and foot, by order of the emperor, and thrown down headlong from a window of the court at Agra, where this circumstance had taken place, and crushed to death. The remains of Khán 'Azim were sent to Dehlí, and buried in the vicinity of the Dargáh of Nizám-uddín Auliá, where a mausoleum was erected over his grave by his son Mirzá Azíz Kóka which is still to be seen at Dehlí. Máham Anka died with grief one month after the death of his son Adham Khán. The tomb of Adham Khán, who is also buried at Dehlí, is called Bhúl Bhulán.

'Azim Khan, اعظم خان, the inhabitants of the town of Azimgarh, which is near Jaunpúr, say that the fortress and town of Azimgarh was founded by a person who belonged to the family of the Rájás of that place, and who was forced by the emperor Jahángír to become a Muhammadan and received the title of Azim Khán.

'Azim Khan, اعظم خان, commonly called Mirzá Azíz

Kóka or Kokaltásh, was the son of 'Azim Khán or Khán 'Azim. He was called Kóka or Kokaltásh on account of his being foster-brother and playmate of Akbar; for his mother whose name was Jjí Begam, was Akbar's wet-nurse. He was one of the best generals of the emperor, who, in the 16th year of his reign conferred on him the title of 'Azim Khán. He held the government of Gujrát for several years together, and being absent from the presence from a long period, was summoned to court by Akbar in 1592 A. D., 1001 A. H., but as that chief had always entertained the wish to proceed on a pilgrimage to Mecca, and his friends representing to him that the king was displeased with him, and merely sought an opportunity to imprison him, he placed his family and treasure on board a vessel, and on the 13th of March, 1594 O. S., 1st Rajab, 1002 A. H., set sail for Hejás without leave or notice. In a short time, however, he found his situation irksome in that country, and returned to India, where he made his submission, and was restored at once to his former place in the emperor's favor and confidence. He died at Ahmadábád Gujrát in the 19th year of the reign of Jahángír 1624 A. D., 1033 A. H. His remains were transported to Dehlí and buried close to his father's mausoleum, where a splendid monument was erected over his tomb all of marble. It consists of 64 pillars, and is called by the people "Chaunsa'th Khambh."

'Azim Khan, اعظم خان, title of Mír Muhammad Bákír, the brother of 'Asaf Khán Jáfar Beg. In the second year of the reign of the emperor Jahángír 1606 A. D. 1015 A. H., he was honored with the mansab of 1000 and title of Irádat Khán. In the first year of Sháh Jahán, 1628 A. D., 1037 A. H., the rank of 2000 was conferred on him with the office of Wizárat Kull; in the third year of his reign he received the title of 'Azim Khán. He was appointed at different times governor of Bengal, Allahábád, Gujrát and latterly of Jaunpúr, where he died in 1649 A. D., 1059 A. H., aged 76 lunar years, and was buried there. After his death the title of 'Azim Khán was conferred on his eldest son, who was slain in the battle which took place between Dará Shikoh and his brother Alamgir in 1658 A. D., 1068 A. H., at Agra. His second son Mír Khalíl was honored with the title of Khán Zamán. During the government of this viceroy in Bonga 1634 A. D., the English obtained permission to trade with their ships in Bengal by the emperor Sháh Jahán, but were restricted to the port of Pipley where they established their factory.

'Azim Khan Koka, اعظم خان كوكه, the title of Musaffar Husain commonly known by the appellation of Fidái Khán, a title conferred on him by the emperor Sháh Jahán. His elder brother held the title of Khán Jahán Bahádúr Kokaltásh, and were both foster-brothers to the emperor Alamgir. Fidái Khán was honored with the title of 'Azim Khán by Alamgir about the year 1676 A. D., 1086 A. H., and appointed governor of Bengal in 1676 A. D., 1087 A. H., which situation he held for a whole year and died on his way to Behar on the 21st April, 1678 O. S., 9th Rabí I, 1089 A. H.

'Azim Khan, اعظم خان, ex-amír and a brother of Sher Alí Khán, Amír of Kabul, died at Sháh Rúd on the 6th of October, 1869.

'Azim Naishapuri, اعظم نيشاپورى, author of a Diwán found in the Library of Tipú Sulţán.



'Azam Shah, اعظم شاه, the third son of the emperor Alamgir, was born on the 11th July, 1653 O. S., 25th Shábán, 1063 A. H. After his father's death (his eldest brother Bahádúr Sháh being then at Kábul) he was crowned in the garden of Shálimar at Ahmadábád in the Dakhan on the 4th March, 1707 O. S., 10th Zil-hijja 1118 A. H., but was soon after slain, together with his two sons Bedár Bakht and Wálájáh, in a battle fought against his eldest brother at Jajowan between Ágra and Dholpur. This circumstance took place on Sunday the 8th of June, 1707 O. S., 18th Rábí' I, 1119 A. H., three lunar months and eighteen days after his father's death. His mother's name was Báno Begam, the daughter of Sháhnaváz Khán. He was buried in the mausoleum of Humáyún at Dehlí. His two youngest sons who survived him were 'Alí Tabár and Bedar Dil.

'Azmat-ullah, عظمت الهه, (or Uzmat-ulláh) Sháh, author of the "Mazhar-ul-Asrar," being a long dissertation on the nature of the divinity, the soul, and other abstruse subjects on Súfíism.

'Azra, عذرا, name of the celebrated mistress of Wámiq.

Azraqi, حكيم ازرقى, commonly called Hakím Arzaqí, or Arzaqí, was a physician and a poet. He was a native of Mars, and flourished in the reign of Tughral III, Saljúkí, king of Persia, in whose name he wrote several books. Arzaqí died in 1189 A. D., 585 A. H. His Diwán contains nearly 2,000 verses. He is also said to be the author of a work called "Kitáb Sindbád." His proper name is Abú'l Mahásin Abú Bakr Zain-ud-dín, son of Isma'íl Warráq. He introduced himself into the society and confidence of the Saljúkí prince Tughán Sháh I, the seat of whose government was Naishapúr, by the composition of a most obscene book which he called "Alfa Shalfá," illustrated with pictures. This book appears to be a version of the Kók Sháshtar. He is called Azraqí in the Journal of the Asiatic Society of Bengal for 1844, Vol. XIII, Part II, p. 520, and stated to be the author of a history of Mecca, of which ancient work several MSS. are in Europe, especially one at Cambridge which has been left there by Dr. Burckhardt, who in the preface to his Travels in Arabia, professes to have largely made use of it.

Azur, آذر, the poetical name of Lutf 'Alí Beg, author of the Tazkira called "Ataishkada Azur." He was engaged in the compilation of this work in 1765 A. D., 1179 A. H., and was alive in 1782 A. D., 1196 A. H. He never came to India.

Azuri Razi, آذرى رازى, a native of Rei in Persia, was a celebrated poet who lived at the court of Sultán Mahmúd of Ghazní. On one occasion he received a present of 14,000 dirhams from the Sultán for a short panegyric.

Azuri (Shaikh), شيخ آذرى, Isfarsení, whose original name was Jalál-uddín Hamza, was a pious Musalmán and an excellent poet. He came to Dakhan from Persia in the reign of Sultán Ahmad Sháh Walí Bahmaní, 1432 A. D., 835 A. H., and returned again to Khurasán, his native country, where he died in the year 1462 A. D., 866 A. H., aged 82 lunar years. He is the author of several works, among which are "Jawáhir-ul-Asrar," "Tughráe Humáyún," and "Samrát Fruita," which consists of four books, viz. "Almakrí Táma," "Ajáeb-ud-dunia," "Ajáeb-ul-'Ala," and "Sa'í-us-Safá." He also left a Diwán of 30,000 verses. He adopted the poetical name of 'Azurí, because he was born in the Persian month of Azur. His tomb is at Isfarsén, and was at the time of Daulat Sháh so sacred, that convicts found an asylum there from the hands of justice. He is also the author of another poetical work called "Bahman Náma." Vide Alí Hamza.

'Azz-uddin Abdul Aziz, عز الدين عبد العزيز, vide 'Azz-uddin.

## B.

Baba, بابا, a Turkish impostor, who announced himself in 1260 A. D., as the messenger of God; and collected a number of adherents, at whose head he laid waste Natolia. He was at last overpowered and his sect dispersed; vide Babak.

Baba Afzal Kashi, بابا افضل كاشى, an author.

Baba Fighani, بابا فغانى, a poet of Persia who served under Sultán Ya'qúb the son of Uzzan Hasan, and died in the year 1519 A. D., 925 A. H., at Khurasán. He has left a Diwán containing 6,000 verses.

Baba Kaighusiz, بابا كايغوسيز (Father without Anxiety) a dervish who flourished in the reign of Murád III, and was author of the 'Abdullah-Náma.

Baba Lal Guru, بابا لال گود, a Hindú of the tribe of Khattrís, who was a Hindí poet and flourished in the time of Jahángír. He was an inhabitant of Málwa.

Baba 'Isa, بابا عيسى or 'Isa Langotesband. His tomb is in Tatta in Sindh. The inscription gives the year 1514 A. D., 920 A. H.

Babak, بابك, the father of Ardsheer Bábákán, which see.

Babak, بابك, an impostor, who first appeared in 816 A. D., 201 A. H., when he began to take upon him the title of a prophet. What his particular doctrine was, is now unknown; but his religion is said to have differed from all others then known in Asia. He gained a great number of proselytes in 'Azarbáiján and Persian 'Íráq, where he soon grew powerful enough to wage war with the khalíf Al-Atámún, whose troops he often beat, so that he was become extremely formidable in the beginning of the khalifa Al-Mu'ta'sim's reign. The general sent by the khalif to reduce him, was Haidar-ibn-Káús, surnamed Afshín, a Turk by birth. By him Bábak was defeated with prodigious slaughter, no fewer than 60,000 men being killed in the first engagement. The next year 835 A. D., 220 A. H., he received a still greater overthrow, losing 100,000 men either killed or taken prisoners. By this defeat he was obliged to retire into the Gordian mountains, where he fortified himself in such a manner, that Afshín found it impossible to reduce him till the year 837 A. D., 222 A. H., when he was forced to surrender to Afshín, upon that general's promising him pardon. But Afshín no sooner had him in his power, than he first caused his hands and feet, and afterwards his head to be cut off. Bábak had supported himself against the power of the khalifs for upwards of 20 years, during which time he had cruelly massacred 250,000 people, it being his custom to spare neither man, woman, nor child of the Muhammadans or their allies.

Baba Ratan, ابورضا بابا رتن, surnamed Abú Razá, a pious Musalmán, who is said, by Daulat Sháh, to be one of the disciples of Jesus Christ, and that he lived to an advanced age of 1400 years, and died about the beginning of the 13th century of the Christian era.

Babar Shah, ظهير الدين محمد بابا بر شاہ, surnamed Zahir-ud-dín Muhammad, the ancestor of the Mughal emperors of Dehlí, was the sixth in descent from Amír Taimúr (Tamerlane). His father 'Umar Shaikh Mirzá, was the son of Abú Sa'íd Mirzá, the son of Muhammad Mirzá, the son of Miránsah, the son of Amír Taimúr. His mother's name was Kutlagh Nigár, Khánam, daugh-

ter of Yúnas Khán, king of Mughálistán and sister to Mahmúd Khán, a descendant of the famous Changer or Jenghiz Khán. He was born on the 15th February 1483, 6th Muharram, 888 A. H., and succeeded his father in the government of Farghána, the capital of which is Andján, in June 1494, Ramazán, 899 A. H. During eleven years he fought several battles with the Tartar and Uzbek princes, but was at last obliged to leave his country and fly towards Kábul, which place he conquered, without opposition, together with Kandahár and Badakhshán. He reigned for 22 years over those countries before his conquest of India. He then proceeded to Hindústán, slew Ibrahim Husain Lodí, the Pathán king of Dehlí, in a battle at Pánipat on Friday the 20th of April 1526, A. D., 7th Rajab, 932 A. H., and became the founder of the Mughal dynasty of India which ended in 1857. Babar wrote his own life in the Turkish language, called "Túzak Bábar" with such elegance and truth, that the performance is universally admired. It was translated in the reign of his grandson Akbar, by Abdúl Rahím Khán, Khánkhánán into Persian, and recently into English from the Jaghatai Turkí, by J. Leyden, Esq., and Wm. Erskine, Esq. This monarch ascended the throne in his 12th year and reigned 38 years, viz: at Andján 11 years, at Kábul 22, and nearly 5 years in India, and died in Agra on Monday the 26th of December, 1530 A. D., 6th Jamád I, 937 A. H. He was at first buried in a garden on the left bank of the Jamna, then called the Núr Afshán, and now Rámábgh, from which place his remains were transported after six months to Kábul, where a splendid mausoleum was built on his tomb by his great-grandson, the emperor Sháh Jahán in 1646 A. D. His tomb on a hill near the city, surrounded by large beds of flowers, commands a noble prospect. The chronogram of the year of his death was found to consist in the words "Bahisht-rozibád," or "May heaven be his lot." After his death, he received the title of "Firdaus-Makání. He was succeeded on the throne of Dehlí by his eldest son, the emperor Humáyún. His other three sons were Mirzá Kámrán, Mirzá 'Askarí, and Mirzá Handál. Firishtá says, that Bábar, who was much addicted to women and wine, on occasions when he was inclined to make merry, used to fill a reservoir in a garden in the neighbourhood of Kábul, with some wine, over which was inscribed a verse to this purpose—

Give me but wine and blooming maids,  
All other joys I freely spurn:  
Enjoy them, Bábar, while you may—  
For youth once past, will ne'er return.

**Babar (Sultan)**, سلطان بابر, surnamed Abúl Kásim, was the son of Mirzá Baisanghar and grandson of Sháhrúkh Mirzá. After the death of Mirzá Ulagh Beg and his son 'Abdúl Latíf, he succeeded in January 1452, A. D., Zil-hija 855 A. H., in murdering his own brother Sultán Muhammad and establishing himself in the government of Khurásán and the neighbouring countries. A few months before his death, the comet of 1456 A. D., 860 A. H., made its appearance and alarmed the inhabitants of Khurásán. He died at Mashhad on Tuesday the 22nd of March 1457, 25th Rabí II, 861 A. H. After his death Khurásán was taken possession of by Mirzá Abú Sa'id, the grandfather of the emperor Bábar Sháh of Dehlí.

**Baba Soudai**, vide Soudái (Bábá). بابا سوداي

**Babawia**, بابويه, or Bin Bábawia, father of Ibn Bábawia, vide Abú'l Hasan Alí Bin-al-Husian at Kumari.

**Badakhshi**, بدخشي, a Persian poet who was a native of the province of Badakhshán. He flourished in the reign of the khalif Al-Muktafi, about the year 905 A. D., 294 A. H. His Díván or collection of poems is written upon the fortunes of the great men of the court; and he says

that the varied scene in human affairs ought not to create surprise as we see that life is measured by an hour-glass, and that an hour is always above and the other below in alternate succession.

**Badakhshi (Maulana)**, مولانا بدخشي سمرقندی, of Samarqand, flourished in the reign of Ulagh Beg Mirzá, the son of Sháhrúkh Mirzá, and is the author of a Díván.

**Badan Singh Jat**, بدن سنكه جات, the son of Chúrámán Ját, a ráj of Bhartpúr and the founder of the fort at Díg. He was living at the time of Nádír Sháh's invasion of India in 1739 A. D., 1152 A. H. After his death his son Súrājmal Ját succeeded him, vide Chúrámán Ját.

**Badaoni**, باداؤني, Abdúl Kadír of Badaon.

**Badi-uddin**, بداي الدين, vide Sháh Madár.

**Badi-uddin (Shaikh)**, شيخ بدع الدين, of Saháranpúr,

was a disciple of Shaikh Ahmad Sarhindí. He died in the year 1632 A. D., 1042 A. H., and lies buried in the yard of the masjid erected by him at Saháranpúr.

**Badi'-uzzaman Mirza**, مرزا بدیع الزمان, was the eldest son of Sultán Husain Mirzá, after whose death in 1506 A. D., 912 A. H., he reigned conjointly with his younger brother, Musaffar Husain Mirzá, over Khurásán. He was subsequently compelled by the victorious Uzbaks, and the usurpation of his brother, to take refuge in 'Irák; and in the year 1514 A. D., 920 A. H., went to the court of the Ottoman Sultán, Salím I, where, after a few months' residence, he died of the plague. He was the last of the race of Taimúr who reigned in Persia. In a work called "Ship of the Time," a Persian Anthology, there are to be found some verses of the royal poet's composition. The following is a translation of a few lines:

Since not for me thy cheek of roses shines,  
My bosom like the fading tulip pines;  
Who in his burning heart conceals its flame,  
And mine, in absence, perishes the same.  
Pour wine—and let me as I drink suppose.  
I see the colours of that blushing rose;  
Pour wine—and let it borrow every hue  
Born in the tulip's petals wet with dew;  
Till I believe thou may'st 'en yet be mine—  
And let me never wake, nor that sweet dream resign.

**Badr**, بدر, poetical title of Gangá Parshád, a Hindú.

**Badr Chaohi**, بدر چاچي, surnamed Fakhr-uz-zamán, a celebrated poet of Chách (the ancient name of Tashkand) who flourished in the reign of Sultán Muhammad Tughlak Sháh, king of Dehlí, and died some time after the year 1344 A. D., 745 A. H.

**Badr Muhammad**, بدر محمد دهلوی, of Dehlí, author of the Persian Dictionary called "Adáb-ul-Fuzalá," dedicated to Kadír Khán bin Diláwar Khán, written in 1419 A. D., 822 A. H.

**Badr Shirwani (Maulana)**, مولانا بدر شیروانی, a Musalmán scholar and poet who was contemporary with Kátibí who died in 1435 A. D.

**Badr (Pir)**, vide Pír Badar.

**Badr-uddin Aintabi**, بدر الدين ایتنبي, an historian who relates that the Kázi Ibn-al-Maghúlf who died in 1231 A. D., 628 A. H., bequeathed a part of his vast collection of books to the library of the college founded in Cairo by Málik 'Ahráf Borsabáí.

**Badr-uddin (Balbaki)**, بدرالدين بلبيكي, a Syriac physician, who wrote a book called "Musarráh-al-Nafa." He lived in the 7th century of the Hijrah.

- Badr-uddin, Isma'il-al-Tabrizi, اسمعيل التبريزي**, an Arabian author, surnamed Bázil, **بدرالدين**, an Arabian author, surnamed Bázil.
- Badr-uddin Jajurmi, بدرالدين جاجرمي**, an author who died in 1287 A. D., 686 A. H., in which year also died Majd-uddin Hamkar. He was a cotemporary of Shams-uddin Muhammad Sáhib Díwán, and of Sa'dí.
- Badr-uddin Lulu, بدرالدين لولو**, ruler of Mansal who was living in the reign of Halákú Khán the Tartar in 1258 A. D., and was in his 90th year.
- Badr-uddin Mahmud, بدرالدين محمود**, known by the name of Ibn-al-Kází Simáwana, is the author of the *Jáma'-al-Fusúlain*, "a collection of decisions on mercantile matters. He died 1420 A. D., 823 A. H.
- Badr-uddin Mahmud Bin Ahmad-al-'Aini, بدرالدين محمود بن احمد العيني**, author of a commentary on the "*Kanz-ul-Dakáék*," called "*Ramz-ul-Hakáék*." He died in 1461 A. D., 866 A. H. He is also the author of a collection of decisions entitled the "*Masáel-al-Badria*."
- Badr-uddin Muhammad Bin Abdur Rahman-al-Dairi, بدرالدين محمد بن عبدالرحمان الديري**, author of a commentary on the "*Kanz-ul-Dakáék*," entitled "*Matlab-ul-Fáék*," which is much esteemed in India.
- Badr-uddin Shashi Shirwani, بدرالدين شاشي شيرواني**, died in 764 or 864 A. H.
- Badr-uddin Sufi, بدرالدين صوفي**, author of the "*Bahr-ul-Hayát*," "the sea of life," containing many good rules for moral conduct.
- Badr-uddin, بدرالدين**, of Sarhind, author of a Persian work called *Hazrat-ul-Kuds* containing the miracles performed by Ahmad Sarhindí.
- Badshah Bano Begam, بادشاه بانو بيگم**, one of the wives of the emperor Jahángir. She died in 1620 A. D., 1029 A. H.
- Baghdad Khatun, بغداد خاتون**, a daughter of Amír Chobán or Jovian who governed the empire of the Tartars in the reign of Sultán Abú Sa'id, the son of Aljáitú. Her father refusing to give her in marriage to that prince, because she had been betrothed to Shaika Hasan Jaláiar, was the occasion of the Amír's disgrace and death. Hasan who had married her, afterwards repudiated her, and gave her into the hands of Abú Sa'id. The prince publicly married her, and for some time was entirely governed by her; but being at last disturbed, and dying a short time after in 1335 A. D., 736 A. H., she was suspected to have poisoned him, and Báidú Khán, the successor of Abú Sa'id, put her to death.
- Badr-un-nisa Begam, بدر النسا بيگم**, the daughter of 'Alamgir died in March 1670 A. D., Zi-Ka'da 1080 A. H.
- Badshah Begam, بادشاه بيگم**, wife of the emperor Jahángir, died in the year 1029 A. H.
- Baghuri, بغوي**, or Baghahúri, surname of Muhammad bin Is-hák, an Arabian author who wrote on moral subjects, died in the year 1280 A. D., 679 A. H.
- Baghwi, بغوي**, *vide* Abú Muhammad Farái-ibn-Masa'úd al-Baghwi.
- Bahadur Ali Hussaini (Mir), مير بهادر علي حسيني**, chief Munshi of the college of Fort William, author of the *Akhláq Hindí*, or *Indian Ethics*, translated from a

Persian version, also of the "*Nasir Benazir*," a prose translation of the enchanting Fairy Tale entitled "*Sehr-ul-Bayán*" commonly called "*Mír Hasan's Masnawí*." This latter work was written by the request of Dr. Gilchrist in 1802 A. D., 1217 A. H., and published at Calcutta in 1803.

**Bahadur Khan Faruki, بهادر خان فاروقي**, succeeded his father Rájá Ali Khán in the government of Khán-deesh in 1596 A. D., 1005 A. H. When the emperor Akbar a few years afterwards arrived at Mánche, with the avowed intention of invading the Dakhan, Bahádúr Khán instead of adopting the policy of his father in relying on the honor of Akbar, and going with an army to co-operate with him, shut himself up in the fort of Asír, and commenced preparations to withstand a siege. When Akbar heard of these proceedings, he sent orders to the Khán-khánán 'Abdur Bahím Khán, and the prince Dániál Mirzá to continue the siege of Ahmadnagar, while he himself marched to the south and occupied Burhánpúr, leaving one of his generals to besseige Asír. The blockade of this fortress continued for a length of time, till it surrendered, and Bahádúr Khán, the last of the Fárúki dynasty humbled himself before the throne of Akbar in the year 1599 A. D., 1008 A. H., while the impregnable fortress of Asír with ten years' provisions and countless treasures fell into the hands of the conqueror.

**Bahadur Khan Rohila, بهادرخان روهيله**, son of Dariás Khán, was an amír of high rank in the reign of the emperor Sháh Jahán. He accompanied prince Aurangzib to Kandahár, and died there during the siege, on the 19th of July 1649 A. D., 19th Rajab, 1059 A. H.

**Bahadur Nizam Shah, بهادر نظام شاه**, the last of the Nizám Sháhi kings of Ahmadnagar in the Dakhan. On the death of his father Ibráhim Nizám Sháh, which took place in August 1595 A. D., Zil-hijja 1003 A. H., several factions arose in Ahmadnagar, each setting up a nominal sovereign. Mián Manjú, who possessed the city, and acknowledged the title of Bahádúr Nizám Sháh, then an infant, being besieged by his competitors, invited Sultán Murád, son of the emperor Akbar, then governor of Gujrát, to his assistance, for which he offered to become tributary to the Mughal power. Sultán Murád embraced the proposal, and arrived before Ahmadnagar with a considerable army. Mián Manjú by this time, having overcome his rivals, repented of his offers, and prepared to oppose the prince. Having committed the city to the charge of Nasír Khán his deputy, and the care of Chánd Bibí, great aunt to Sultán Bahádúr, he departed to raise levies, and implore the assistance of Kutb Sháh of Gólkanda and 'Adíl Sháh of Bijápúr. Sultán Murád besseige Ahmadnagar, on the 16th of December 1595 O. S., 23rd Rabí II, 1004 A. H., which was gallantly defended. Breaches were made, but were immediately repaired by the heroic conduct of Chánd Bibí, who covering herself with a veil, headed the troops. At length in the month of March 1596, Rajab, 1004 A. H., supplies growing scarce in the camp, and the allies of Bijápúr and Gólkanda approaching, Sultán Murád thought proper to accept of some offers of tribute from Chánd Bibí, and raise the seige. Some money was paid, and the districts in Berar belonging to the Nizám Sháhi government were ceded to the Mughals. In the year 1600 A. D., beginning of 1009 A. H., Ahmadnagar was taken by the Mughals, and Bahádúr Sháh with all the children of both sexes of the royal family were taken prisoners and sent to perpetual confinement in the fortress of Gwáliar.

**Bahadur Singh Kuchwaha, بهادر سنگه کچواھا**, brother to Sakat Singh, died of hard-drinking in the year 1621 A. D., 1030 A. H.

**Bahadur Shah, بهادر شاه افغان**, an Afghán, succeeded his father Mahmúd Khán as governor of Bengal in the

time of Salim Sháh, and became independent and reigned five years. He was deposed in 1549 A. D., 966 A. H. and succeeded by another of the nobles of Salim Sháh named Sulaimán Kiráni.

**Bahadur Shah, بهادر شاه گجراتي**, the second son of Muzaffar Sháh II, of Gujrat. At the time of his father's death, he was absent at Jaunpúr, but when Mahmúd Sháh his younger brother ascended the throne of Gujrat, after the murder of his eldest brother Sikandar Sháh, Bahádúr returned from thence, and having deprived Mahmúd of his kingdom, ascended the throne on the 20th of August 1526, A. D., 15th Zi-Ka'da 932 A. H. He conquered Málwá on the 26th February 1531, 9th Shabán, 937 A. H., and the king of that place, Sultán Mahmúd II, who was taken prisoner and sent to Champanir, was put to death on the road. In the year 1536 A. D., 942 A. H. Málwá was taken by the emperor Humáyún, and Bahádúr being defeated was obliged to fly towards Cambay, where, on his arrival, he heard that a fleet, in which there were between 4 or 5,000 Europeans, had arrived off the island of Diu. He immediately repaired thither with a reinforcement of troops, and on his arrival there, he ordered his barge and went to visit the admiral, with the intention of killing him; but perceiving that he was betrayed, he arose, and was attacked on all sides by the Portuguese, when a soldier struck him over the head with a sword and threw him into the water, where he was drowned. This event took place on the 14th of February 1537, 3rd Ramazán, 943 A. H., and has been commemorated in two Persian chronograms, comprising the numerals which form the date of the year when it occurred. Their meaning is this: "The Europeans were the slayers of Bahádúr," and "The king of the land became a martyr at Sea." Bahádúr Sháh was 20 years of age when he ascended the throne, reigned 11 lunar years, and was slain at the age of 31. After his death his nephew Mirán Muhammad Sháh was raised to the throne of Gujrat.

**Bahadur Shah I, قطب‌الدين شاه عالم بهادر شاه**, surnamed Kutb-uddín Sháh 'Alam, formerly called prince Mua'zzim, was the second son of the emperor 'Alamgir I, born at Burhánpúr in the Dakhan on the 4th October 1643 O. S., 30th Rajab, 1053 A. H. At the time of his father's death, which took place at Ahmadábád, on the 21st February 1707 O. S., 28th Zi-Ka'da 1118 A. H., he being then at Kábul, his younger brother, prince 'Azim, was proclaimed sovereign of all India in perfect disregard of the late emperor's will. Prince Mua'zzim, with better reason, assumed the crown at Kábul with the title of Bahádúr Sháh; and both brothers prepared to assert their pretensions by force of arms. They assembled very large armies, and met at length at Dhaulpúr not far to the south of Agra. A bloody battle ensued on Sunday the 8th June 1707, O. S., 18th Rab' I, 1119 A. H., in which prince 'Azim and his two grown-up sons Bedár Bakht and Wálájáh, were killed. Bahádúr Sháh reigned nearly five lunar years and died at Láhor on Monday the 18th of February 1712, O. S., 21st Muharram, 1124 A. H., in the 71st lunar year of his age. He was buried in the environs of Dehlí, near the tomb of Khwája Kutb-uddín, where he had built during his life a mosque entirely of white marble named Motí Masjid. His tomb is also built of the same stone. He received the title of "Khuld Manzil," i. e., "May his mansion be in paradise," after his death. He left four sons, viz., Ma'iz-uddín Jahándár Sháh, Azim-ush-Shán, Rafi-ush-Shán, and Jahán Sháh, among whom a battle ensued, wherein the three latter brothers were killed, and Jahándár Sháh ascended the throne.

**Bahadur Shah II, ابولمظفر سراج‌الدين محمد بهادر شاه**, the present and last king of Dehlí whose title in full is Abú'l Muzaffar Siráj-uddín Muhammad Bahádúr Sháh, a lineal descendant from Amír Taimúr; is the son of Akbar Sháh II, on whose death he succeeded him on the

28th September 1837, 28th Jumáda II, 1253 A. H. He was born on Tuesday the 24th of October 1775, 26th Shabán, 1189 A. H.; and Abú'l Muzaffar is the chronogram of his birth. His mother's name was Lál Báí. A stipend or pension of one lakh of rupees monthly was allowed him by the British Government. He is an excellent Persian scholar and an elegant Urdú poet, and Zafar is his poetical name. His Diwán or Book of Odes was printed some years ago at Dehlí. He is supposed to be the principal instigator of the mutiny of the native troops throughout India in 1857, and is now deposed and tried, but his life has been guaranteed. In October 1858 he was sent down to Calcutta, from which place he embarked on board H. M. Ship "Megara" on Saturday the 4th December 1858, for Rangoon, accompanied by two of his wives, a son and a grandson, and thus ended the royal race of Taimúr in India. His sons Mirzá Mughal and Mirzá Khwaja Sultán, and a grandson named Mirzá 'Abú Bakr, who were known to have taken a prominent part in the atrocities attending the insurrection, were captured on the 22nd September 1857 at the tomb of Humayún, and shot on the spot. During the mutiny in 1857, Bahádúr Sháh had struck a new coin with the following inscription:—

بزرز سكه نصرت طرازی

سراج‌الدين بهادر شاه غازی

**Bahadur Singh (Rao),** vide Rao Bahádúr Singh.

**Bahai, بهائي,** vide Bahá-uddín 'Amilí.

**Bahar, بهار,** poetical name of Tek Chand, which see.

**Baha-uddin, بهاء‌الدين,** a learned Arabian, known as a favorite of Sultán Saláh-uddín (Saladdin) and the historian of that prince's life. He flourished about the year 1190 A. D., 586 A. H. An edition of his work appeared at Leyden in 1755.

**Bahar Bano, بهار بانو,** Daulat-un-Nisa, and Begam Sultán, daughters of the emperor Jahángír. All of them died in their childhood.

**Bahar Bano, بهار بانو,** daughter of the emperor Jahángír, married to Prince Tahmuras, the son of Prince Dániál in their childhood.

**Bahar Bano Begam, بهار بانو بيگم,** another daughter of Jahángír, was married to Tahmúr a son of prince Dániál.

**Baha-uddin, بهاء‌الدين بن شمس‌الدين,** the son of Shams-uddín, the son of Fakkhr-uddín. His father was the first king of the second branch of the Sultáns of Ghór. Baha-uddin was the second king, and is said to have reigned 14 years. Imám Fakhr-uddín Rázi who flourished in his time and died in 1210 A. D., 606 A. H., dedicated the work called "Risála Haiyat," or book of geometry to him. After the death of Baha-uddin, his son Jalál-uddín succeeded him. He was slain by Sultán Muhammad of Khwá-rizm, and appears to have been the last of this branch.

**Bahadur Singh, بهادر سنگه,** the only surviving son of Rájá Mán Singh Kachwaha.

**Baha-uddin, بهاء‌الدين حاكم اصفهان,** governor of Isfahan, and author of the "Muntakhab-ul-Akhbár," an abridged history of the patriarchs and prophets, also of Muhammad and his descendants, with a good description of the cities of Mecca and Madina. He flourished about the year 1271 A. D., 670 A. H.

**Baha-uddin 'Amili (Shaikh), شيخ بهالدين عاملي,** a native of 'Amul in Persia, and son of Shaikh Husain. His poetical name is Bahái. He is the author of several works, one of which is a Masnawí or poem called "Nán-wa-Halwá." Bread and Pudding. He flourished in the time of Sháh 'Abbás the Great, king of Persia; died at Isfahan on Tuesday the 21st of August 1621, O. S., 12th

Shawwál, 1030 A. H., and was buried, agreeably to his request, at Mashhad. Imád-uddaula Abú Tálíb, the prime minister of Sháh 'Abbás, found the chronogram of the year of his death in the words "Shaikh Bahá-uddín Wác." Besides the above-mentioned Masnawí and many Arabic works, he has left a Diwán and a Kashkól, or Adversaria.

**Baha-uddin Muhammad, شيخ بها الدين محمد جليل**

Jalal or Jalíl (Shaikh) of 'Amil. This person is mentioned by H. M. Elliot, Esq., in his "Historians of India," and appears to be the same with the preceding. He was a Persian mathematician, says he, and lived in the reign of Sháh 'Abbás the Great. He was celebrated among his countrymen for a supposed peculiar power which he possessed over the magi and writers of talismans, and was one of the most pious devotees of his time. His works on various subjects are much read in Persia, particularly one entitled "Kashkól," or the Beggar's Wallet, being an universal miscellany of literature. The "Já'ma' ul-Abbasi," a concise and comprehensive treatise on Shia law in twenty books, is generally considered as the work of Bahá-uddín Muhammad 'Amilí, but that lawyer only lived to complete the first five books, dedicating his work to Sháh 'Abbás. The remaining fifteen books were subsequently added by Nizám Ibn-Husain-al-Sáwaf.

**Baha-uddin Nakshband (Khawaja), الدين نقشبند**

خواجه بها, a famous learned Musalmán who died on Monday the 1st of March 1389 A. D., 2nd Rab' I, 791 A. H., and was buried at Bukhára.

**Baha-uddin Nakshband (Shaikh), بها الدين نقشبند**

شيخ, a celebrated saint and the founder of an Order of

Súfis, distinguished by the title of Nakshbandí. He is the author of the "Haiát Náma," an esteemed moral poem. He died at Harafa in Persia 1453 A. D., 857 A. H. He appears also to be the author of a work on Súfism called "Dalil-ul-'Ashikín."

**Baha-uddin Sam, بها الدين سام**, son of Ghayás-uddin

Mahmúd, king of Ghór and Ghazní. He succeeded his father in 1210 A. D., 607 A. H., at the age of fourteen years, but was after three months defeated by Alá-uddin Atsiz, son of Jahán Sóz, who reigned four years in Ghór and Ghazní, and fell in battle against Taj-uddin Elduz in 1214 A. D. Bahá-uddin Sâm was, after his defeat, taken captive by the governor of Hirát, and sent to Khwárizm Sháh, who at the time of the invasion of Chingiz Khán, threw him along with his brother into a river where both were drowned.

**Baha-uddin Shirazi, بها الدين شيرازي**, a celebrated Kází of Shiráz, who died in the year 1380 A. D., 782 A. H.

**Baha-uddin Wald (Maulana), مولانا بها الدين ولد**,

a native of Balkh and the father of the celebrated Jalál-uddin Maulawí Rúmí. He flourished and enjoyed distinguished honors in the time of Sultán Muhammad, surnamed Kutb-uddin of Khwárizm. He was an enthusiastic follower of the doctrine of the Súfis, and became so celebrated as a preacher and expounder, that people flocked from all parts of Persia to hear him discourse. In the latter part of his life, he left his native country and went and dwelt at Konia (Iconium) in Asiatic Turkey, where he died about the year 1230 or 1233 A. D., 628 or 631 A. H., and his son succeeded him as the head of the sect.

**Baha-uddin Zikaria (Shaikh), شيخ بها الدين زكريا**,

a Muhammadan saint of Multán, was the son of Kutb-uddin Muhammad, the son of Kamál-uddin Kureshí. He was born at Kótkapur in Multán in 1170 A. D., 566 A. H. After his studies he journeyed to Baghdád and became a disciple of Shaikh Shaháb-uddin Suharwardí. He after-

wards returned to Multán where he became intimate with Faríd-uddin Shakarganj. He died at Multán on the 7th November, 1266 A. D., 7th Safar, 665 A. H., aged 100 lunar years, and is still considered one of the most revered saints of India. He left enormous wealth to his heirs. His son Shaikh Sadr-uddin died at Multán in 1309 A. D., 709 A. H.

**Baha-uddin, بها الدين**, (Badí-uddin or Bogo-neddín) a

Muhammadan saint whose tomb is in the neighbourhood of Bukhára, called Mazári Bogo-neddín. During the invasion of the Russians at that place, it is said, that a book, written in verse in the Persian language, was found in the tomb of this saint. It is said in this book that in the 82nd year of the Hijrah (1865 A. D.) the Christians will rush upon Tashkand like a river. In the 84th year (1867 A. D.) they will occupy Samarkand, and sweep it away like a prickly thorn. In the 88th year (1871 A. D.) the Christians will take Bokhára, and convert it into a level like the steppe. In the year 90th but one (1872) the Khwárizmians will run out of their own accord to meet them like children.

**Bahishti, بهشتی**, poetical name of Sheikh Ramzán, the son of 'Abdul Muhsin, an author who died 1571 A. D., 979 A. H.

**Bahjat, بهجت**, or Behjat, author of a Diwán which contains chiefly Ghazals, and at the end a very silly Kaseada in praise of the Europeans. He was living in Lakhnau in 1797 A. D., 1212 A. H.

**Bahlol, بهلول**, who lived during the reign of the khalif Hárún-al-Kashíd, was one of those people who pass amongst the Musalmáns either for saints or madmen. Although surnamed Al-Majnún, or the Fool, he was possessed of a great deal of wit.

**Bahloli, بهلولي**, a poet whose Diwán was found in the Library of Tipú Sultán.

**Bahlol Lodi (Sultan), سلطان بهلول لودي**, a king of

Dehlí of the tribe of Afgháns called Lódí. His father Málik Kálá was the son of Ibrahim Khán or Málik Bahrám governor of Multán. In the year 1450 A. D., 854 A. H., Bahlól, during the absence at Badáon of Sultán Alá-uddin, son of Muhammad Sháh, took possession of Dehlí. He, however, gave place to the name of the Sultán for some time in the khutba; but when that prince promised to cede to him the empire, upon condition that he would permit him to live quietly in the possession of Badáon, Sultán Bahlól immediately threw the name of 'Alá-uddin out of the khutba and caused himself to be crowned on the 18th of January, 1452 A. D., 25th Zil-hijja, 855 A. H. Bahlól reigned 38 lunar years, seven months and seven days, and died on the 1st of July, 1489 A. D., 2nd Sha'bán, 894 A. H. He is buried at Dehlí near the tomb of Nasir-uddin Mahmúd, surnamed Chirágh Dehlí, a Musalmán saint, and was succeeded by his son Nizám Khán, who assumed the title of Sikandar Sháh.

*The following is a list of the kings of Dehlí of the tribe of Lódí Afgháns.*

Bahlól Lódí.

Sikandar Sháh, son of Bahlól.

Ibrahim Husain, son of Sikandar who was the last of this race, and was defeated by Bábar Sháh.

**Bahman, بهمن**, an ancient king of Persia, better known in history by his title of Ardiasher Darázdast, which see.

**Bahman Yar Khan, بهمن يار خان**, son of Sháista Khán and grandson of Ásaf Khán, a nobleman of the court of the emperor 'Alamgír.

**Bahu Begam, بهو بيگم**, the mother of Nawáb Ásf-uddaula of Lakhnau. She died on the 28th December 1816.

**Bahram I**, بهرام, (Varanes of the Greeks), the fourth king of the Sasanian race, was the son of Hurmuz (Hormisdas) whom he succeeded to the Persian throne in the year 273 A. D. He was a mild and munificent prince, and much beloved by his subjects. The most remarkable act of his reign was, the execution of the celebrated Mání (Mani) the founder of the sect of the Manichæans. *Vide* Mání. Bahram reigned only three years and three months, after which he left the crown to his son Bahram II, about the year 276 A. D.

**Bahram II**, بهرام, (some authors term him the fourth of that name), was the son of Bahram I, whom he succeeded to the crown of Persia in 276 A. D. He reigned 17 years, and after his demise, was succeeded by his son Bahram III, about the year 293 A. D.

**Bahram III**, بهرام, succeeded his father Bahram II to the Persian throne about the year 293 A. D., reigned only four months, and was succeeded by his brother, Narsi, or Narses.

**Bahram IV**, بهرام, the twelfth king of Persia of the Sasanian race, succeeded his brother Sháh-púr (Sapores) about the year 390 A. D., and is distinguished from other princes of the same name, by his title of Kirmansháh, which he received from having, during the reign of his brother, filled the station of ruler of the province of Kirmán: and he has perpetuated it by founding the city of Kirmansháh. He reigned, according to some accounts, eleven years: and to others fifteen. He was killed by an arrow when endeavouring to quell a tumult in his army, and was succeeded by Yezdijard I, who is called Isdigordes by the Greek authors.

**Bahram V**, بهرام, (or Varanes V,) the fourteenth king of Persia of the Sasanian dynasty, who is known, in Persian history, by the name of Bahram Gó. He was the son of Yezdijard I, whom he succeeded to the throne of Persia in 420 A. D. The word Gó signifies a wild ass: an animal to the chase of which this monarch was devoted; and it was in pursuit of one of these that he lost his life; having suddenly come upon a deep pool, into which his horse plunged, and neither the animal nor his royal rider were ever seen again. The first rhythmical composition in the Persian language is recorded to have been the production of Bahram and his mistress Diláram. Bahram visited India, was contemporary with Theodosius the emperor of Constantinople, and ruled Persia eighteen years. He died in 438 A. D., and was succeeded by his son Yezdijard II.

**Bahram**, بهرام, an author who wrote the History of the Parsis of Bombay in 1599 A. D., entitled *Kissai Sanján*.

**Bahram Chobin**, بهرام چوبین, or Jovián, a general of Hurmuz III, king of Persia, whom he deposed; he reigned eight months about the year 590 A. D. *Vide* Hurmuz III.

**Bahram Mirza**, بهرام مرزا, son of Sháh Samá'íl Şafawí. He was a good poet and died in the prime of youth in 1550 A. D., 957 A. H.

**Bahram Saqqa**, بهرام سقّه, a poet, was of Turkish extraction and belonged to the Bayát tribe. It is said that the prophet Khizr appeared to him, and a divine light filled him. He renounced the world and became a water-carrier. *Vide* Ain Translation, Vol. I, p. 581.

**Bahram Sarkhasi**, بهرام سرخسے, a Prosodian of Sarakhs, a town between Naishápúr and Marv.

**Bahram Shah**, بهرام شاه, son of Sultán Mass'úd III, ascended the throne of Ghazni by the assistance of Sultán Sanjar his uncle, after his brother Arsalán Sháh, who was

put to death in 1118 A. D., 512 A. H. Bahram Sháh after a prosperous reign of 36 lunar years was defeated in 1152 A. D., 547 A. H., by 'Alá-uddin Hasan Ghóri, and fled to Láhor where he died the same year, and his son Khusro Sháh succeeded him in the government of Láhor. The poets Shaikh Sa'nái and Abú'l Majd-bin-'Adam-al-Ghaznawí flourished in the time of Bahram Sháh.

**Bahram Shah**, بهرام شاه, surnamed Ma'iz-uddin, was the son of Sultán Rukn-uddin Fíróz. He was raised to the throne of Dehlí after the murder of Sultána Razia the queen, on Monday the 21st of April, 1240 A. D. He reigned little more than two years, and was slain by the instigation of Mahzab-uddin wazír, about the 15th of May, 1242 A. D., when Sultán 'Alá-uddin Masa'úd, another son of Sultán Altimah, was raised to the throne. Firishta says that Bahram was the son of Altimah and brother of Sultána Razia.

**Bahramand Khan**, بهرامند خان, son of Mirzá Bahram, and one of the emperor 'Alamgir's oldest nobility and his friend. After the death of Rúh-ulláh Khán, he was raised to the post of Mir Bakhshí or chief paymaster by the emperor in 1692 A. D., 1103 A. H., and died in the Dakhan on the 17th October, 1702 O. S., 5th Jumáda II, 1114 A. H. He was buried at his own request in a small tomb at Bahádurguph. He was succeeded in his office by Zulfikár Khán Nasrat Jang, who notwithstanding this appointment continued in the command of the army against the Marhattas in the Dakhan.

**Bahr-ul Hifz**, بحر الحفظ, (or the Sea of Memory,) is the title of Abú Usmán-bin-'Amrú who wrote a book on the manners and qualities of princes. He died 869 A. D., 255 A. H.

**Baidu Khan**, بايدو خان, the son of Turaghái and grandson of Halákú Khán, succeeded Kaikhatú or Kajjaptú Khán in January, 1295 A. D., Şafar, 694 A. H., and enjoyed the crown of Persia only seven months: he was dethroned and slain by his nephew, Gházán Khán, the son of Arghún Khán; who was compelled to attack his uncle and sovereign to preserve himself from destruction. This event took place in October the same year, Zil-hijja 694 A. H. In English Histories he is called Batu. In 1235, at the head of half a million of Keptchak Mongols, he conquered the east of Russia, destroying Riazan, Moscow, Vlandimir and other towns.

**Baikara Mirza (Sultan)**, سلطان بايقرا مرزا, the son of Umar Shaikh Mirzá, the second son of Amír Taimúr. Bái-kara succeeded his brother as governor of Persia in 1394 A. D., 796 A. H. His eldest brother, Pír Muhammad Jahán-gír was slain in 1405 A. D., 808 A. H. Bái-kara Mirzá was slain by his uncle Sháhrukh Mirzá in 1416 A. D., 819 A. H., he left a son named Mansúr, who became the father of Sultán Husain Mirzá, surnamed Abú'l Ghází Bahádúr.

**Baihaki**, بهیقي, surnamed Abú'l Fazl, and whose proper name is Abú Bakr Ahmad, was the son of Husain Baihaki. He is the author of the works in Arabic called "Surfan Kubra and Sughra," and of one entitled "Sha'b-ul-Imán." He died in the year 1066 A. D., 458 A. H. His collection of Traditions is also of the highest authority.

**Baiju**, بيجو, one of the most celebrated songsters of India, besides Náek, Gopál, and Fansin.

**Bairam Khan**, بهرام خان, styled Khán Khánán, or Lord of lords, was one of the most distinguished officers of the Mughal court. He was a Turkmán and descended from a line of ancestors who served for many generations in the family of Taimúr. Bairám accompanied the emperor Humáyún from Persia to India, and on the accession of

his son Akbar, he was honored with the title of Khán Khánán and the office of prime minister; and had the whole civil and military powers vested in his hands. When Akbar in 1568 A. D., 965 A. H., thought he was capable of acting for himself, he dismissed Bairám Khán from the wizarát. Bairám at first had recourse to rebellion, but being unsuccessful, was compelled to throw himself on the clemency of his sovereign, who not only pardoned him, but assigned to him a pension of 50,000 rupees annually for his support. Bairám soon after took leave of the emperor with the design of making a pilgrimage to Mecca, and had proceeded to Gujráat in order to embark for Mecca, but was slain by one Mubárik Khán Loháni, whose father Bairám Khán had slain in battle with his own hand during the reign of the emperor Humáyún. This event took place on Friday the 31st of January, 1561 A. D., 14th Jumáda I, 968 A. H. He was at first buried near the tomb of Shaikh Hiasám at Gujráat, but afterwards his remains were transported to Mashhad and buried there. He is the author of a Diwán.

**Bairam**, **بیرام**, sometimes erroneously written by us for Bahrám.

**Bairam Beg**, **بیرام بیگ**, was father of Muním Khán. The latter was a grantee in Humáyún's Court. *Vide* Ain Translation, Vol. I, p. 317.

**Baizawi**, **قاضي بیضاوی**, (Kazi) the surname of Nasir-uddín

Abú'l Khair Abd-ulláh-ibn-Umar al-Baizáwí. He was a native of Baizá, a village of Shíráz, on which account he is styled Baizáwí. He held the office of Kázi or Judge of the city of Shíráz for a considerable time, and died at Tabriz or Tauris in the year 1286 A. D., 685 A. H., or as others say in 1292 A. D., 691 A. H. He is the author of the well-known Commentary on the Kurán called "Tafsir Baizáwí," which is also called "Anwár-ul-Tanzíl," and "Asrár-ul-Táwil". Some say that he is also the author of a history entitled "Nizámüt Tawárikh," but the author of this work is said by others to be Abú Sa'id Baizáwí, which see.

**Baisanghar (Mirza)**, **مرزا بایسنغر**, son of Mirzá Sháhrúkh, the son of Amír Taimúr. He was a learned and noble prince, a great protector of letters and learned men. He himself wrote six different hands, composed verses in the Persian and Turkish languages, and constantly had in his employment forty copyists for transcribing MSS. He was born in the year 1399 A. D., 802 A. H., and died before his father in 1434 A. D., 837 A. H., at Hirát, aged 35 lunar years.

**Baisanghar (Mirza)**, **مرزا بایسنغر**, son of Sultán Husain Mirzá of Hirát. He was killed by Khusro Sháh, king of Kundaz.

**Bajazet**, name of several Turkish emperors spelt so in English, being a corruption of Báyezíd, which see.

**Baji Bai**, **باجي بائي**, also called Bija Báí, which see.

**Baji Rao I**, **باجي راؤ پيشوا**, (Peshwá) the son of Bálájí Ráo

Bishwanáth Peshwá, whom he succeeded in October 1720, A. D. He was the ablest of all the Bráhmaṇ dynasty, and of all the Marháṭṭa nation, except Sewájí. He died on the 28th April 1740, O. S., 12th Safar 1153, A. H., and left three sons: viz.: Bálájí Ráo who succeeded him as Peshwá; Rághunáth Ráo commonly called Rághoba, who was at one time much connected with the English, and was the father of the last Peshwá Bájí Ráo II; and Shamashe Bahádúr to whom (though an illegitimate son by a Muhammadan woman, and brought up in his mother's religion), he left all his possessions and pretensions in Bundelkhand.

**Baji Rao II**, **باجي راؤ پيشوا**, the last Peshwa, was the eldest son of Rághoba or Rághunáth Ráo of infamous

memory. He succeeded Mádhó Ráo, the infant Peshwá, who died suddenly in October 1795, A. D. During the reign of Mádhó Ráo, he and his brother Chimnáji were confined in the fort of Juneir, near Púna, and after his death Chimnáji was furtively invested, but he was soon after deposed and Bájí Ráo was publicly proclaimed Peshwá by Daulat Ráo Scindhia on the 4th December, 1796 A. D. In May, 1818 a proclamation was issued by Government deposing him; and the Rájá of Sitára, Partáp Singh Náráyan released from confinement, had a part of the Púna territories assigned for his support, and was vested with the reality of that power of which his ancestors, in latter times, had enjoyed only the name. Bájí Ráo was compelled to surrender himself to the English, and was pensioned on the 3rd June, 1818. The pension allowed him by Government was 800,000 rupees per annum. He died at Bithúr near Cawnpúr in December, 1852 A. D., and was succeeded by his adopted son Dhondú Pant, commonly called Náná Sáhib, who became a rebel in the disturbances of 1857.

**Bakai (Mulla)**, **ملا بقاي**, a poet who lived in the time of the emperor Bábar Sháh. He is the author of a poem or Masnawí which he dedicated to the emperor.

**Bakai**, **بقاي**, surname of Ibrahim-bin-'Umar, a learned Musalmán who is the author of several treatises on ancient philosophers, on divination by numbers, a commentary on the Kurán, &c. He died in the year 1480 A. D., 886 A. H.

**Bakalani**, **باتلاني**, the author of a work called "Ai'jáz-ul-Kurán," or of the difficult things in the Kurán. See Abú Bakr Bákálaní.

**Baki Muhammad Khan Koka**, **محمد خان كوكه**, eldest brother of Adham Khán, the son of Máham Anka, was an officer of 3000 in the time of the emperor Akbar. He died at Garh Katka, where he had a jagír, in 1585 A. D., 993 A. H.

**Baki Khan**, **باجي خان**, a nobleman of the court of the emperor Sháh Jahán, by whom he was appointed governor of the fort of Agra. In the 24th year of the reign of the emperor he was raised to the rank of 1500. In the 49th year of the emperor's reign, he still held the governorship of the fort of Agra, and was raised to the rank of 2000 the following year. He had built in the front of the gate called Hathiapol, which is situated towards the Chanak and the Jama Misjid, a fine bungalow which was still standing about the year 1830 A. D.

**Bakhat Singh**, **بخت سنگه**, or Bakht Singh Ráthor, son of Ajít Singh and brother of Abhai Singh, rájá of Jodhpúr. He was poisoned in 1752 A. D.

**Bakhshi 'Ali Khan**, **بخشي علي خان**, whose poetical name was Hashmat, flourished in the time of Nawáb Salábat Jang of Haidarábád about the year 1751 A. D., 1164 A. H.

**Bakhshi Bano Begam**, **بخشي بانو بيگم**, a sister of the emperor Akbar the Great.

**Bakshu**, **بخشو**, a singer, lived at the Court of Rájá Bikramájít Mansur; but when his patron lost his throne, he went to Rájáh Kirát of Kálinjar. Not long afterwards he accepted a call to Gujráat, where he remained at the Court of Sultán Bahádúr 1526 to 1536 A. D. *Vide* Ain Translation, Vol. I, p. 611.

**Bakhtari**, **بختري**, one of the most celebrated Arabian poets, who died in the year 823 A. D. According to some writers, he was born in 821 A. D., 208 A. H., flourished in the time of the khalíf Al-Musta'in Billáh, and died in his 63rd year at Baghdád. He is also called Bin-Bakhtari.

**Bakhtawar Khan**, بختاوار خان, an amir who served under the emperor Alamgir. The Sarai of Bakhtawar-nagar near Dehli was constructed by him in 1671 A. D., 1082 A. H. He is the author of the work called "Mirat-ul-'Alam," a history of the first part of the reign of 'Alamgir. He died in 1684 A. D., 1095 A. H., *vide* Nazir Bakhtaiar Khan.

**Bakhtaiar Beg Gurdi Shah Mansur**, گورد ساه, بختيار بيگ, Turkman, was an Amir and governed (1001) Siwistan. *Vide* Ain Translation, Vol. I, p. 474.

**Bakhtaiar Khilji**, بختيار خلجي, *vide* Muhammad Bakhtaiar Khilji.

**Bakili**, بقلي, surname of Abu'l Fazl Muhammad-bin-Kasim al-Khwarizmi, who from his learning has the title of Zain-uddin and Zain-ul-Mashakeh, or the ornament of the doctors. He wrote a book on the prayers of the Musalmans, on the glory and excellence of the Arabs, called "Salat-ul-Bakili." He died in 1167 A. D., 562 A. H., but according to Hajji Khalifa in 1170 A. D., 566 A. H. There was another Bakili, also a Muhammadan doctor, who died in 982 A. H.

**Bakir**, باقر, the poetical name of Muhammad Bakir Ali Khan who flourished in the time of the emperor Muhammad Shah and wrote a Masnawi or poem called "Ramuz-ut-Tahirin", composed in 1726 A. D., 1139 A. H., also another work entitled "Gulshani Asrar," which he wrote in 1732 A. D., 1145 A. H. He is also the author of a Diwan, and another poem called "Mirat-ul-Jamal."

**Bakir Ali Khan**, باقر علي خان, *vide* Bakir.

**Bakir (Imam)**, امام باقر, *vide* Muhammad Bakir (Imam).

**Bakir Kashi**, باقر كاشي, whose poetical name is Khirad, was a contemporary of Zahur who flourished about the year 1600 A. D., and is the author of a Diwan.

**Bakir Khan**, باقر خان, a nobleman in the service of the emperor Shah Jahán. In the latter part of his life, he was appointed governor of Allahabad, where he died in 1637 A. D., 1047 A. H., in which year died also Khan Zamán Bahádur in Daulatabad.

**Bakir Khan**, باقر خان نجم ثانی, surnamed Najm Sani, an amir of the reign of Shah Jahán. He was a very liberal man; fond of literature; and was himself a poet. He died in 1640 A. D., 1050 A. H., but, according to the work "Masir-ul-Umra," in 1637 A. D., 1047 A. H. He is the author of a Diwan or Book of Odes.

**Baktash Kuli**, بكتاش قولي, a Musalman writer of the Persian sect, who wrote a book, called "Bostan-al-Khayal" or the Garden of Thoughts. Watkin's Biographical Dictionary. See also Amiri, who also wrote a book of that name.

**Bakhtishu**, بختيارشوع, name of a Christian physician in the service of Harun-al-Rashid.

**Balaji Rao Bishwa Nath Peshwa**, راء بشوناته پيشوا, بالاجي, the founder of the Brahman dynasty of Peshwa,

was the hereditary accountant of a village in the Kokan. He afterwards entered into the service of a chief of the Jado family, whence he was transferred to that of the raja Sahu, son of Sambhaji, chief of the Marhattas. His merits were at length rewarded with the office of Peshwa, at that time second in the State. He died in October 1720, and was succeeded by his son Baji Rao Peshwa I.

*List of Hereditary Peshwas of Puna.*

Balaji Rao Bishwanath Peshwa.

Baji Rao Peshwa I, son of Balaji.

Balaji Rao, son of Baji Rao.

Madho Rao Bilal, son of Balaji, succeeded under the regency of his uncle Raghunath Rao.

Narayan Rao Peshwa, brother of Madho Rao.

Raghunath Rao, son of Baji Rao Peshwa I.

Madho Rao II, posthumous son of Narayan Rao.

Baji Rao II, son of Raghunath Rao, proclaimed himself, and was taken by Scindia.

Chimnaji, furtively invested at Puna, 26th May, 1796.

Baji Rao II, publicly proclaimed, 4th December, 1796. Surrendered to, and pensioned by the English, 3rd June, 1818, and Partap Singh Narayan the raja of Sitara released from confinement.

**Balaji Rao**, بالاجي راء, also called Balaji Rao Pandit Pradhan, was the son of Baji Rao Peshwa I, and succeeded his father in April, 1740 A. D. He was at Puna when the battle between the Marhattas and Ahmad Shah Abdali took place in January, 1761 A. D., but died some time after in the same year, leaving three sons, viz.: Biswas Rao who was killed in the battle of Panipat, Madho Rao, and Narayan Rao.

**Baland Akhtar**, بلند اختر, a brother of the emperor Muhammad Shah. *Vide* Achchhe.

**Balash**, بالاش, *vide* Palsah or Palsas.

**Balban**, بلبن, a king of Dehli, *vide* Ghayas-uddin Balban.

**Balbhaddar Singh**, بلبدر سنگه, a raja lineally descended from the ancient Hindu monarchs of Audh, who having 100,000 Rajputs at his command, considered himself as equal to the Nawab Wazir of Lakhnau, whose authority he disclaimed. To reduce this raja, an army was sent, about the year 1780 A. D., composed partly of the Nawab's troops, and partly of the Company's sepoy; but owing to the intrigues of Haidar Beg Khan, the minister of the Nawab Wazir Asaf-udaula, and the native collectors who extorted large sums from the zamindars, this measure failed of success. During two years he was frequently defeated and pursued; and at length being surprised in his camp, he was killed in endeavouring to make his escape.

**Baldeo Singh**, بلديو سنگه, the Jat raja of Bharatpur, was the second son of Ranjit Singh. He succeeded to the raj after the death of his eldest brother Randhir Singh.

**Baligh**, بليغ, author of the "Dalal Zahira," "Talaawan Kudrat," and Makalima. He was a native of India and was living in 1772 A. D., 1186 A. H.

**Balin**, erroneously written by some for Balban, which see.

**Balkini**, بلقيني, *vide* Bilkaini.

**Balwan Singh**, بلوان سنگه, (who was always called by the natives of Agra as the Kashi-wala raja) was the son of the celebrated Chait Singh, raja of Banaras. Balwan Singh was born at Gwalior, and after his father's death, he and his family lived in the city of Agra for many years on a monthly pension of 2000 rupees. He lost his only son Kuwar Chakarbat Singh on the 17th of December, 1871, and after a few days, on the 26th of the same month, he resigned his unusually prolonged life. The only surviving members of this family are the widow of Chakarbat Singh and his children, a boy aged 9 and a girl aged 11 years. Balwan Singh is the author of a Diwan in Urdu.

**Balwant Singh**, بلونت سنگه, a raja or zamindar of Banaras. He was the father or brother of the famous Chait Singh who rebelled against the British, and was



arrested and deposed by Mr. Hastings in 1781. Balwant Singh succeeded his father Mansa Ram in 1740, A. D., reigned 30 years, died in 1770, and was succeeded by Rájá Chait Singh.

**Balti**, بالتي, (*vide* Jodh Bai), the daughter of rájá Udaia

Singh Ráthor, commonly called Motha rájá, she was married to the emperor Jahangír and became the mother of Sháh Jahan. She died in 1619 A. D., 1028 A. H.

**Balwant Singh**, بلونت سنگه, rájá of Bhartpúr, succeeded his father Baldeo Singh in August 1824; was displaced by one of his cousins, named Durjan Sál, in March 1825, but reinstated by the British Government on the 19th of January 1826. Bhartpúr was stormed and taken by the Bengal troops under Lord Combermere, on the 18th January. The British lost during the siege 46 officers killed and wounded, and 1500 men; the enemy lost some thousands, and the usurper Durjan Sál was seized and sent to Allahábád. His father Baldeo Singh was the second brother of Randhír Singh, the eldest of the four sons of Ranjít Singh, the son of Kehri Singh, the brother of Ratan Singh, the brother of Jawáhir Singh, the son of Súrajmal, the son of Chúrámán Ját, the founder of the principality. Balwant Singh died aged 34 years on the 16th of March 1853, and was succeeded by his infant son Jaswant Singh.

**Banana**, بنانه, an Arabian poet whose full name is Abú

Bakr-bin-Muhammad bin-Banána. There has been another Bin-Banána, *viz.*, Abú Nasr-ibn-ul-'Azíz-bin Banána, who was a poet also, and died at Baghdád in 1009 A. D., 400 A. H.

**Banda**, بندة, *vide* Razí (Mauláná).

**Banda**, بندة, a gurú or chief of the Sikhs, and successor of Gurú Gobind. This man obtained great power, and committed great depredations in the province of Láhor, in the reign of Bahádúr Sháh I, and while the emperor was in Dakhan against his brother Kám Bakhsh, Banda collected his followers, to revenge the death of his predecessor's sons who were taken prisoners, and had been put to death some time ago. He committed the greatest cruelties on the Musalmáns, in every advantage shewing no quarter to age or sex, and even ripping up women with child. The emperor found it necessary to march in person against him, and he was besieged in the fortress of Lohgugh, which was taken, but Banda found means to escape, and raise new insurrections. In the reign of the emperor Farrukhsír, 'Abdus Samad Khán governor of Kashmír was sent against the rebels with a great army. After many severe engagements, he forced Banda to take refuge in a fortress, which was blockaded so effectually, as to cut off every supply. The garrison was reduced to the necessity of eating cows, horses, asses, and other animals forbidden by their laws; when at length, having no provision of any sort left, and being reduced to the extremity of famine and disease, they begged for quarter. 'Abdus Samad Khán, having planted a standard on the plain, commanded them to come out and lay their arms under it, which they did. He then divided the meaner sort among his chiefs, who cut off their heads; and threw their bodies into a river near the fortress. Banda and other captives were sent to Dehlí, through which he was carried in an iron cage upon an elephant, dressed in a robe of gold brocade. The Sikhs bore the insults of the populace with the greatest firmness, and steadily refused the emperor's offers of life if they would embrace the Muhammadan faith. They were put to death, a hundred each day, on the ensuing seven days. On the eighth day Banda and his son, were put to death without the city. A dagger was put into his hands, and he was commanded to kill his infant son; but refusing, the child was slain by the executioner, his heart torn out, and forced into the

father's mouth. Banda was then put to death by the tearing of his flesh with red hot pincers and other tortures, which he bore with the greatest constancy. This event took place in the year 1716 A. D., 1127 A. H.

**Bano Begam**, بانو بيگم, the daughter of Sháhnawáz Khán, the son of the Wazír Asaf Khán, wife of the emperor Alamgir, and mother of 'Azim Sháh.

**Barahman**, برهمن, poetical title of a Bráhmañ whose name was Chandar Bhán, which see.

**Barbak**, باربك, the son of Bahlol Lodí, king of Dehlí. *Vide* Husain Sháh Sharqí.

**Barbak Shah**, باربك شاه, Púrbi, the son of Násir Sháh, whom he succeeded to the throne of Bengal in 1458 A. D. He reigned for a period of 17 years and died in 1474 A. D., 879 A. H.

**Barbarassa (Aruch)**, باربارسه, a famous pirate. Being called in to assist Salím, prince of Algiers, against the Spaniards, he murdered that monarch, and took possession of his throne. He afterwards laid siege to Tunis, which he took, and caused himself to be proclaimed sovereign. He was besieged by the Marquis of Gomarez and reduced to the greatest distress. He escaped by a subterraneous passage, but was overtaken with a small number of Turks, the whole of whom died sword in hand in 1518, A. D.

**Barbarassa**, باربارسه, the famous Corsair. Sulaimán, emperor of the Turks, gave him the title of Khair-uddín, and made him afterwards Páshá of the sea. He succeeded his brother Aruch, who conquered the kingdom of Algiers, after having killed Salím the Arabian king. He took Tunis, 1533 A. D., 940 A. H., after having driven out the Venetians, but Andre Doria retook it again, 1536 A. D., 943 A. H. After this, he ravaged several parts of Italy, and reduced Yemin, in Arabia Felix, to the Turkish government. Khair-uddín died at Constantinople in 1546 A. D., 953 A. H., aged 80.

**Barbud**, باربد, a famous Persian musician, master of music to Khuro Parwez king of Persia. He composed an air called Aorangí, and invented a musical instrument (a sort of lyre) which bears his name: *viz.*, Bárbud or Bárbut.

**Barizi**, بارزي, the son of 'Abdul Rahím, an Arabian author who wrote a commentary on the work called "Asrar-ul-Tanzil." He died in 1337 A. D., 738 A. H. This author appears to be the same with Bázirí, which see.

**Bark**, برق, poetical name of Muhammad Razá.

**Barkali**, بركلي, the name of two Muhammadan doctors; the one died in 1553 A. D., 960 A. H., and the other in 1573 A. D., 982 A. H. They are sometimes called Bin-gilí, which see.

**Barkat-ullah (Sayyad)**, سيد برکت الله, styled "Sáhib-ul-Barkát," was the son of Sayyad Aweis, the son of Mír 'Abdul Jalíl, the son of Mír 'Abdul Wáhid Sháhídí of Bilgarám. His poetical name was 'Ishqí, and as his grandfather's tomb was in Máhara in the district of Ágra, he went and lived in that village till the day of his death which happened on the 25th of July, 1729 A. D., 10th Muhárram, 1142 A. H.

**Barkayarak (Sultan)**, سلطان بركياراك, the eldest son of Sultán Maliksháh Saljúkí, whom he succeeded in 1092 A. D., 486 A. H. His usual residence was Baghdád. His brother, Muhammad ruled over Azur-beján; while Sanjar, his third brother, established a kingdom in Khurásán and Transoxiana, from whence he extended his conquests over the fallen princes of Ghazni. Barkayarak reigned twelve years and died in December, 1104 A. D.

498 A. H. His brother Sulţán Muhammad succeeded him.

**Barmak**, بarmak, the name of a noble family, originally from Balkh in Khurásán, and highly celebrated all over the East for their generosity, magnificence, and distinguished patronage of men of genius. One of the most illustrious was governor to the khalif Harún-al-Rashid, and his son Ja'far, afterwards minister to that prince; but having incurred his displeasure, he with several of the heads of the family was put to death. *Vide* Ja'far-al-Barmakí.

**Baroda**, برودا, rájâ of. *Vide* Pelají.

**Basasiri**, بساسيري, (a glutton) was the nickname, and afterwards the surname of Aarsalán, who from a slave became Commander-in-Chief of the armies of Bahá-ud-daula, the wazir of the khalif of Baghdád. Having quarrelled with him he fled to Egypt and put himself under the protection of Al-Mustanasir Billáh, the fifth khalif of Egypt of the Fatimite dynasty. After some time he came to Baghdád. He took Káem, the 28th khalif of the Abbasides, prisoner in Baghdád, deposed him, and caused Mustanasir, to be acknowledged the only and legitimate chief of all the Musalmáns. He maintained Mustanasir in the khiláfat for one year and a half, after which Tughral Beg, Sulţán of the Saljúkides, put Káem on the throne of Baghdád again, defeated and killed Basásiri 1059 A. D., 451 A. H., and sent his head to Káem, who caused it to be carried on a pike through the streets of Baghdád.

**Bashir-ibn-ul-Lais**, بشير ابن الليث, or Laith, the brother of the arch-rebel Ráfa-ibn-ul-Lais, who had revolted against Harún-al-Rashid the khalif of Baghdád in the year 806 A. D., 190 A. H., at Samarkand, and assembled a considerable force to support him in his defection; notwithstanding all Harún's care, the rebels made in 807 A. D., 191 A. H., great progress in the conquest of Khurásán. According to Abú'l Faraj, in the year 809 A. D., 193 A. H., Bashir was brought in chains to Harún, who was then at the point of death. At the sight of him the khalif declared, that if he could speak only two words he would say kill him; and immediately ordered him to be cut to pieces in his presence.

**Basiti**, بامطي, poetical name of a person who is the author of the biography of poets called "Tazkira Básití.

**Basus**, باموس, an Arabian woman, from whom originated a war, called Harb-i-Basús, which has since become a proverb to express, "Great events from little causes." Two Arabian tribes fought about 40 years, because a camel belonging to this woman broke a hen's egg; the owner of the egg wounded the camel with an arrow, and the two tribes were instantly in arms.

**Batalmiyusi**, بطالميو سي, an Arabian author, who died in 1030 A. D., 421 A. H. He wrote a treatise on the qualities requisite in a secretary and good writer, and another on genealogies.

**Batu Khan**, باتوخان, the son of Jújí Khán, and grandson of Changer Khán. He ruled at Kipchak and was cotemporary with Pope Innocent IV.

**Bouwab**, بواب, (or Bouwáb) surname of Abú'l Hasan 'Alí Kála, who is better known under the name of ibn-Bouwáb. It is he who improved the form of the Arabic Alphabet after Ibn-Makla. He died in 1022 A. D., 413 A. H., or as some say in 1032 A. D., 423 A. H. After him Yá'kúb, surnamed Mustas'simí, reduced it to its present form.

**Baian**, بيان, the poetical name of Khwája Ahsan-uddín or Ahsan-ullah Khán of Ágra, who was living at Dehli in 1760 A. D., 1174 A. H.

**Baiazid I (Sultan)**, سلطان بايزيد, whom we call

Bejazet, surnamed Ilderim, or Lightning, succeeded his father Murád I (Amurath) in 1389 A. D., 791 A. H., as Sulţán of the Turks. He caused his elder brother Ya'kúb, his rival for the throne, to be strangled, an act of barbarity which since his time has become a custom at the Turkish court. He conquered Bulgaria, Macedonia, and Thessaly; and after he had made the emperor of Constantinople tributary to his power, he marched to attack Tamerlane in the east. He was, however, totally defeated near Angoria on Friday the 21st July, 1402 A. D., 19th Zil-hijja, 804 A. H., and taken prisoner; and when the proud conqueror asked him what he would have done with him if he had obtained the victory, Báiazid answered that he would have confined him in an iron cage. "Such then shall be thy fate," rejoined Tamerlane, and ordered him to be carried about with his camp in an iron cage. Báiazid died on the 8th of March, 1403 A. D., 13th Sha'bán, 805 A. H., at Antioch in Pisidia during his confinement in Taimúr's camp. His son Músa, who was with his father at the time of his death, brought his remains to Brusa and buried there. During his (Músa's) absence in the camp, his brother Sulaimán had ascended the throne.

**Baiazid II**, سلطان بايزيد, (Sulţán) emperor of Turkey

succeeded his father Muhammad II. to the throne of Constantinople in May, 1481 A. D., Rab' I, 886 A. H. He extended the boundaries of his kingdom; and obliged the Venetians to sue for peace. His reign was distracted by intestine discord, and he fell by the perfidy of his son Salím I, who caused him to be poisoned in 1512 A. D., 918 A. H., in the 60th year of his age and 31st of his reign. He was a man of uncommon talents, and did much for the improvement of his empire, and the promotion of the sciences.

**Baiazid Ansari**, بايزيد انصاري, the Afghán Apostle,

called Pír Róshan, founder of the Súfí sect called "Róshania," or "the enlightened." He had established amid the mountains of Afghánistán a temporal power upon the authority of his spiritual character, which enabled him and his successors to disturb the tranquillity of the Empire of Dehli, when, under the celebrated Akbar, it had reached the very zenith of its power.

**Baiazid Bustami (Khwaja)**, خواجه بايزيد بستمى,

the famous ascetic of Bustám, whose original name was Taifúrí; he is therefore sometimes called Báiazid Taifúrí-al-Bustámí. His father's name was 'Isa-ibn-'Ádam-ibn-'Isa-ibn-'Alí. His grandfather was a Gabr or magian, but became a convert to Islámism. These two brothers Ádam and 'Alí, were like himself, devout ascetics, but in an inferior degree. He was born in the year 777 A. D., 160 A. H., lived to a great age, and died between the years 845 or 848 A. D., 231 or 234 A. H., but according to Ibn-Khalikán his death took place in 875 or 878 A. D., 261 or 264 A. H. He is said to have been a cotemporary of Ahmad Khizroya who died 240 A. H.

**Baiazid Khan**, بايزيد خان, faujdar of Sarhind, who was

commanded by the emperor Farrukh-siyar to punish the Sikhs, who had risen in rebellion; he took the field, but was assassinated in his tent when alone at evening prayers, by a Sikh commissioned for that purpose by Banda their chief, and the murderer escaped unhurt. This circumstance took place about the year 1714 A. D., 1126 A. H.

**Baiazid (Sultan)**, سلطان بايزيد. There is a cenotaph at Chatigáon, called the Rauza of Sulţán Báiazid. It is related that he was born at Bustám in Khurásán, of which country he was king; but abandoning regal pomp and cares for the tranquillity of the ascetic life, he came with twelve attending disciples to Chatigáon. Their arrival was promptly opposed by the king of the fairies and the

attendant genii, who desired them forthwith to depart. Sultán Báiazid, with feigned humility, entreated to be allowed to remain that night and to occupy only as much ground as could be illumed by a single lamp, called in Bengáli, chaṭi or chaṭ; on obtaining their consent, he kindled from his urine a lamp of such radiance, that its light extended to Tík Naof, a distance of 120 miles, and scorched the terrified genii, who fled from its flame in dismay. In commemoration of this event, the place was named Chatigram, in common parlance, Chatgáon, signifying the village of the lamp. This insult and breach of confidence, led to implacable war on the part of the genii, whom Sultán Báiazid, in various conflicts, drove from the field; and in his strenuous exertions dropped a ring where the cenotaph now stands—his Karanphúl, or ear-ring, fell in the river, which thence was named the "Karanphúli;" and a sankh, or shell, dropped from his hand, into the other stream, from which it derived the name of Sankhautí. Sultán Baiazid then became a Gorchela (i. e., did penance in the tomb) for 12 years: after endowing it with lands to keep it in repair and defray the expenses of pilgrims and the twelve disciples,—he proceeded to Makanpúr, and was succeeded by his disciple Sháh—who in the hope of an eternal reward, performed the penance of standing for 12 years on one leg, after which he also proceeded to Makanpúr; leaving the cenotaph under the charge of Sháh Pir, an attending disciple of Báiazid. This place was therefore in after ages held in great repute, and visited by numerous pilgrims from distant parts. It is situated on a hill, ascended by a flight of steps, inclosed by a wall about 30 feet square and 15 high, with mitred battlements, and a pillar rising two feet above them at each angle, similar to the buildings of the time of Akbar. The tomb, about 12 feet by 9, is in the centre of the area, with some shells and corals deposited at its head.

**Baiazid Taifuri-al-Bustami**, بايزيد طيفورى البسطامى, *vide* Baiazid Bustámí.

**Baz Bahadur**, باز بهادر, whose original name was Málík

Báiazid, succeeded his father Shujáa' Khán to the government of Málwa in 1554 A. D., 962 A. H., and having taken possession of many towns in Málwa which were previously almost independent, he ascended the throne under the title of Sultán Báz Bahádur. His attachment to Rúpmaní, a celebrated courtesan of that age, became so notorious, that the loves of Báz Bahádur and Rúpmaní have been handed down to posterity in song. He reigned about 17 years, after which the kingdom of Málwa was taken, and included among the provinces of the empire of Dehlí, by the emperor Akbar in the year 1570 A. D., 978 A. H. Báz Bahádur afterwards joined Akbar at Dehlí and received a commission as an officer of 2000 cavalry. Báz Bahádur and Rúpmaní both are buried in the centre of the tank at Ujjain.

**Bazil**, باذل, *vide* Rafi Khán Bázil.

**Bazil**, باذل, the poetical name of Badr-uddín Ismaíl-al-Tabrizí, an Arabian author.

**Baziri**, بازرى, author of a poem entitled "Koukab-al-Darriat" or the Brilliant Star, in praise of Muhammad, who cured him, as he said, of the palsy in a dream. Every line of the poem ends with an M, the initial of the prophet's name, and it is so highly valued, that many of the Muhammadans learn it by-heart, on account of its maxims. Lempriere's Universal Dictionary under Bausirri. Bázirí and Báziri appears to be the same person.

**Baz Khan**, باز خان, an amír in the service of the emperor Bahádur Sháh. He was killed in the battle against Azim Sháh on the 8th June, 1707 O. S., 18th Rabi' I, 1118 A. H., at Dhaulpúr.

**Bazmi**, بزى, author of the Padmáwat in Persian verse.

He was a native of Karkh and resided for some time at Shírás. He came to Gujrá't during the reign of the emperor Jahángír, and composed the abovementioned poem in 1619 A. D., 1028 A. H. He was living at Dehlí in the time of Sháh Jahán, about the year 1634. His proper name is 'Abdul Shakúr.

**Bazzaz**, بزاز, the author of the "Adáb-al-Mufridát" or a treatise on the particular conditions and properties of traditions, and some other works on the Muhammadan theology.

**Bebadal Khan**, بى بدل خان, a poet of Persia who came to India in the reign of the emperor Jahángír, and flourished in the time of Sháh Jahán, who conferred on him the title of Bebadal Khán. Under his superintendence the Peacock throne was constructed. Bebadal Khán appears to be the former title of Abú Tálib Kalím.

**Bedar**, بيدار, the poetical name of Sanáth Singh, a Hindú, who was living in 1753 A. D., 1166 A. H.

**Bedar**, بيدار, an author whose proper name was Imám Bakhsh, a native of Ambála. He is the author of the work called "Tárikh Sa'ádat," being an account of the progress of the dynasty which ruled over Audh from Shujáa'-uddaula to Sa'ádat 'Alí Khán, to whose name the title is an illusion. It was composed in 1812 A. D., 1227 A. H. He is also the author of several Masnawis, one of which contains the praises of Nawáb Sa'ádat 'Alí Khán, called "Gulshán-i-Sa'ádat." He was living in the time of Nasír-uddín Haidar, king of Audh.

**Bedar Bakht**, بيدار بخت, (Prince), son of 'Azim Sháh.

He was killed in the battle fought by his father against the emperor Bahádur Sháh on the 8th June, 1707 O. S., 1119 A. H.

**Bedar Bakht**, بيدار بخت, son of Ahmad Sháh, king of Dehlí. He was elevated to the throne of Dehlí on the 1st September, 1788 A. D., 27th Zi-Ka'da 1202 A. H., when Ghulám Qadir imprisoned Sháh Alam. Bedar Bakht continued to reign until the approach of the Marhattas towards Dehlí, when he fled upon the 12th October, 1788, but was subsequently apprehended and murdered by the orders of Sháh Alam.

**Bedil (Mirza)**, مرزا بيدل, the poetical name of Saídaf Gilaní, which see.

**Begam Sultan**, بيگم سلطان, a lady of rank, whose tomb is to be seen to this day, outside of the gate of Ya'tmád-uddaula's mausoleum in Ágra. From the inscription that is on her tomb, it appears that she died in the time of the emperor Humayún in 1538 A. D., 945 A. H., and that she was the daughter of Shaikh Kamál.

**Begana**, بيگانه, the poetical name of Abú'l Hasan.

**Bekasi (Maulana)**, مولانا بيكسى, a poet who lived in the time of the emperor Akbar.

**Bekasi (Maulana)**, مولانا بيكسى, a poet of Shírás who was cotemporary with Ghizalí, who died in the year 1111 A. D., 505 A. H.

**Bekhabar**, بيخبر, the poetical name of Mír 'Azmat-ullah, son of Lutf-ullah of Bilgarám. He died in 1729 A. D., 1142 A. H., at Dehlí. He is the author of the work called "Safinas Bekhabar."

**Bekhud**, بيخود, poetical name of Mulla Jámí Láhaurí Namdár Khání, which see.

**Bekhud**, بیکخود, poetical name of Sayyad Hadí 'Alí, son of Sayyad Násir 'Alí Sehr, and author of a *Diwán*.

**Betab**, بیتاب, whose proper name is Abbas 'Alí Khán, which see.

**Bengal**, Sultáns and (Governors of, *vide* Muhammad Bakh-taiár Khiljí, and Khán Jahán.

**Berar**, راجه برار, ráj of, *vide* Rághójí Bhóla.

**Bhagwan Das (raja)**, راجه بهگوانداس, called by Abú'l Fazl Bhagwant Dás, was the son of Rájá Bihára Mal Kachhwáha of Ambhar or Amer, now Jaipur. His daughter was married to the prince Mirzá Salím (afterwards Jahángír) in the year 1585 A. D., 993 A. H., by whom he had a daughter named Sultán-un-nisá Begam, and then a son who now was Sultán Khusro. Bhagwán Dás died five days after the death of Rájá Todár Mal, *i. e.*, on the 15th November, 1589 A. D., 19th Muharram 998 A. H., at Láhor. After his death, the emperor Akbar, who was then at Kábul, conferred the title of Rájá on his son Mán Singh with the rank of 5000.

**Bhagwant Singh**, بهگوانت سنگه, ráná of Dhaulpúr (1857). He died on the 14th February, 1873.

**Bhanbu Khan**, بهنبو خان, the son of Zabitá Khán, which see.

**Bhau**, بهاو, a Marhatta chief. *Vide* Sadásheo Bháú.

**Bhau Singh**, بهاو سنگه, also called Mirzá Rájá, was the second son of Rájá Mán Singh, the son of Rájá Bhagwán Dás Kachhwáha. He succeeded to the ráj after his father's death in 1614 A. D., 1023 A. H., was raised to the rank of 5000 by the emperor Jahángír, and died of drinking 1621 A. D., 1030 A. H. Two of his wives and eight concubines burnt themselves on his funeral pyre. Among Jahángír's courtiers the rájás of Ambúr were the most addicted to drinking. His eldest brother Jagat Singh, and Maka Singh his nephew, had likewise paid with their lives for their drunken habits, but their fate was no lesson for Rájá Bháú.

**Bhara Mal (Raja)**, بهارا مل, *vide* Bihári Mal.

**Bhartpur**, راجه بهرت پور, ráj of, *vide* Chúrámán Ját.

**Bhaskar Acharya**, بهسکر اچاریا, a most celebrated astronomer of the Hindús, who was born at Bídae, a city in the Dakhan, in the year of Saliváhana, 1036, corresponding with the year 1114 A. D., 508 A. H. He was the author of several treatises, of which the *Liláwati* and the *Bijá Ganita*, relating to arithmetic, geometry and algebra, and the *Siromani*, an astronomical treatise, are accounted the most valuable authorities in those sciences which India possesses. The *Siromani* is delivered in two sections, the *Góla-Adhyáya*, or the Lecture on the Globe, and the *Ganita Adhyáya*, or the Lecture on Numbers, as applied to astronomy. The *Liláwati* was translated into Persian by Faizí in the reign of Akbar, and an English translation has also been lately made by Dr. Taylor and published at Bombay. Bhaskar died at an advanced age, being upwards of 70 years. *Liláwati* was the name of his only daughter who died unmarried.

**Bhim Singh**, بهیم سنگه, ráná of Udaipur, was living in 1750 A. D.

**Bhim Singh Rathour**, بهیم سنگه راتهور. He usurped the throne of Jodhpúr in 1793 A. D., on his grandfather's death by defeat of Zálím Singh, and died in 1803. He was succeeded by Mán Singh.

**Bhim**, راجه بهیم, ráj of Gujrát, in whose time Sultán

Mahmúd Ghaznawí took the famous temple of Somnáth in 1027 A. D.

**Bhoj (Raja)**, راجه بهوج, *vide* Rájá Bhój.

**Bhori Rani**, بهوري راني, the last of the wives of Maharájá Ranjít Singh, she died childless at Láhor on the 5th of April, 1872. Her adopted son Kúwar Bhúp Singh distributed large sums of money before and after her death as alms to the poor. The funeral was very grand. Her remains were burnt near the *samadh* of the late Maharájá, and the ashes were sent to be thrown into the Ganges at Hardwár. She drew a pension of 800 rupees per mensem from our Government and held *jágirs* of upwards of 60,000 rupees per annum.

**Bhuchchu**, بهچو, *vide* Zarra.

**Bhuya**, میان بهو به, a nobleman of the court of Sultán Sikandar Lodí, who built the masjid Math in Dehlí, but was afterwards assassinated by that prince without any crime, only because people used to assemble at his place.

**Bibi Bai**, بی بی بائی, the sister of Muhammad Sháh 'Adil king of Dehlí, married to Salím Sháh Súr by whom she had a son named Firóz. After the death of Salím Sháh, when Firóz, then an infant, was being murdered by his uncle Muhammad Sháh, she defended her son for some time in her arms, presenting her body to the dagger, but her cruel brother tore the young prince from her embrace, and in her presence severed his head from his body. This event took place in May, 1554 A. D.

**Bibi Daulat Shad Begam**, بی بی دولت شاد بیگم, one of the wives of the emperor Akbar and the mother of Shakr-un-nisa Begam, who survived her father, and died in the time of Jahángír.

**Bibi Marwarid**, بی بی مروارید, wife of the late Amír Afzal Khán, died in September, 1874 A. D.

**Bibi Zinda Abadi**, بی بی زنده ابدی, commonly called Bfbi Jind Wadi by the people of Uchcha, was one of the descendants of Sayyad Jalál. She is buried at Uchcha in Multán. The dome in which she rests is erected of burnt bricks and cemented by mortar. The whole of the edifice is ornamented by various hues, and *lapis lazuli* of the celebrated mines of Badakhshán. The size of this grand building may be estimated at 50 feet high, and the circumference 25.

**Bihari Lal**, بهاری لعل, a celebrated Hindí poet, called by Gilchrist the Thomson of the Hindús, and much admired among them; he appears to have flourished about the beginning of the 16th century. Being informed that his prince Jaisáh of Jaipur was so infatuated with the beauty of a very young girl he had married, as to neglect entirely the affairs of his country; for he never came abroad, having shut himself up to contemplate the fascinating charms of his beauteous, though immature bride; Bihári boldly ventured to admonish him by bribing a slave girl to convey a couplet, which he had composed, under his pillow; the translation of which is thus given by Gilchrist. "When the flower blooms, what will be the situation of the tree, that is now captivated with a bud, in which there is neither fragrance, sweets, or colour." This had not only the desired effect of rousing the prince from his lethargy, but excited in his breast a generous regard for the man, whose advice came so seasonably and elegantly disguised. Bihári received, ever after, a pension from court, with a present of more than one thousand pounds, for a work he published under the name of "Sat-sai," from its consisting of seven hundred couplets.

**Bihari Mal**, بهاری مل, also called Bharamal and Púran-mal, a ráj of Ambhar or Amer, now Jaipur, was a rájpút

of the tribe of Kachhwāha. He paid homage to Bābar about the year 1627 A. D., and was on friendly terms with the emperor Akbar, and had at an early period given his daughter in marriage to him, of whom was born the emperor Jahāngir. Both he and his son Rájá Bhagwán Dás were admitted at the same time to a high rank in the imperial army by the emperor. Bhagwán Dás gave his daughter in marriage to Jahāngir in 1586 A. D., who was married next year (1586) to the daughter of Rájá Udai Singh, son of Rao Maldeo Raṭhor.

**Bija Bai**, بیجا بای, or Bájí Bái, the wife of Mahárája Daulat Ráo Scindhia of Gwáliár. After the death of her husband who died without issue, she elected Jhanko Ráo Scindhia as his successor on the 18th June, 1827. She was expelled by him in 1833, and went over to Jhansi where she had a large estate. She died at Gwáliar about the middle of the year 1863.

**Bijaipal**, بیجی پال, a famous or fabulous rája of Bayána, regarding whose power, riches, and extent of dominion, many curious tales are still current among the Bhartpúr Játis who assert their (spurious) descent from him. In the "Bijaipál Rasa," a metrical romance or ballad (written in the Bírj Bhákha) the Hindú scholar will find a full and particular account of this great Hindú monarch, who is fabled to have conquered rája Jumeswar, the father of Pirthí Ráj, the celebrated chauhán king of Dehlí, and to have ruled despotically over the whole of India. The Karaulí rája too boasts his descent from Bijaipál, and if any faith can be placed in a "Banaśoli or genealogical tree," he has a fair claim to the benefits, real or imaginary, resulting therefrom.

**Bijai Singh**, بیجی سنگه, son of rája Abhai Singh, the son of Mahárája Ajít Singh, Ráthor of Jódhpúr, succeeded to the ráj in 1752 A. D., 1167 A. H. He became infatuated with fondness for a young concubine; his chiefs rebelled, his family were in hostility with each other, and he left at his death the throne itself in dispute. Rájá Mán Singh at length succeeded, in 1804, to the honors and the feuds of Bijai Singh.

**Bijai Singh**, بیجی سنگه, son of Rájá Bhagwán Dás. *Vide* Rámjí.

**Bikrami**, بکرامی, the poetical name of Mír 'Abdur Rahmán Wizárat Khán, brother of Kásim Khán, the grandfather of Samsam-uddaula Sháhnaváz Khán. He was promoted in the reign of the emperor 'Alamgír to the Dívání of Málwa and Bijápúr. He was an excellent poet, and has left a Díván composed in a most beautiful style.

**Bikramajit**, بکراماجیت, or more properly Vikramáditya, a celebrated sovereign of Málwa and Gujrát, whose capital was Ujain. His era called the Sambat is still used in the north of India. Bikramájít died or ascended the throne in the Kálí Jug, year 3044, according to Wilford, whose essays in the 9th and 10th volumes of the Asiatic Researches, contain the fullest information on the history of the three supposed princes of this name, and of their common rival Saliváhana. The first Sambat year, therefore, concurs with the year 3045 of the Kálí Jug year, or 57 years before the birth of Christ. This prince was a great patron of learned men; nine of whom at his court are called the nine gems, and are said to have been Dhanwantari, Kshapanaka, Amara Siṅha, Sanku, Vetálabhatta, Ghatakarpāra, Kálidása, Virahamihira, and Varárucci.

**Bikramajit (Rajah)**, راجه بکراماجت, *Vide* Rao Patr Dás. A Khatre.

**Bilal**, بلال, the name of the crier, who used to announce to the people when Muhammad prayed. He was an African, and a freed slave of Muhammad. He died in the time

of Umar the second Khalíf after Muhammad, in the year 641 A. D., 20 A. H.

**Bilal Kunwar**, بلال کنور, the wife of the emperor 'Alamgír II, and mother of Sháh 'Alam, king of Dehlí. Her title was Zinat Mahal.

**Bilkaini**, بلقیني, whose proper name was Abú Hafs, is the author of the works called "Mahásin-ul-Istíláh," "Sharah Bukhári," and "Tarandí." He died in 1402 A. D., 805 A. H. See Siráj-uddín son of Núr-uddín, and Abú Hafs-al-Bukhari.

**Binai**, بنای, (Maulána), his father was a respectable architect at Hirát, the birthplace of the poet, and his takhallus or poetical name, is derived from Biná or Banna, a builder. He is the author of a work called "Bahrám-wa-Bahróz," a story which he dedicated to Sultán Ya'kúb the son of Uzzan Hasan. His conceit had roused the jealousy of Amír Alisher, Binái tried to conciliate his favour by writing a Kasída in his praise, but received no reward, he therefore substituted the name of Sultán Ahmad Mirzá for that of Alisher, saying that he would not give away his daughters without dowry. Alisher was so enraged at this, that he obtained a death-warrant against him. Binái fled to Máwarunnahr. He was killed in the massacre of Sháh Isma'íl in 1512 A. D., 918 A. H. He has also left a Díván consisting of 6,000 verses.

**Bin Ahmad**, بن احمد, *vide* Abú'l Faiz Muhammad.

**Binakiti**, بنانکتي, *vide* Abú Sulaimán Dád.

**Binayek Rao (raja)**, راجه بنایک راو, the son of Amrit Ráo, a Marhatta chief. He died in July 1853, aged 50 years.

**Bin Banana**, بن بنانه, surname of Abú Nasr-ibn-ul-'Aziz bin-'Amrú, an Arabian poet who died at Baghdád in 1009 A. D., 400 A. H.

**Bindraban**, بندرابن, a Hindú author who flourished in the reign of the emperor 'Alamgír, and wrote a work called "Lubb-ut-Tawárikh," a summary history of Hindústán.

**Birbal**, بیروبل, or Bírbar, was a Bráhmaṇ of the tribe of Bhát. His proper name was Mahes Dás. He was a man of very lively conversation, on which account he became one of the greatest personal favorites of the emperor Akbar, who conferred on him the title of rája and the rank of 5000. He was also an excellent Hindí poet, and was honored with the title of Kabráe or the royal poet. He was slain together with Mulla Sheri and other officers of note, in a battle fought against the Yúsafzai Afgháns of Sawád and Bijor (places between Kábul and Hindústán) in February 1586 A. D., Rabí I, 994 A. H. Akbar was for a long time inconsolable for the death of Bírbal, and as the rája's body was never found, a report gained currency that he was still alive among the prisoners, and it was so much encouraged by Akbar, that a long time afterwards an impostor appeared in his name; and as this second Bírbal died before he reached the court, Akbar again wore mourning as for his friend. Many of Bírbal's witty sayings are still current in India.

**Bir Singh**, راجه بیرسنگه, a rája of the Bundelá tribe of Rájputa. He was the founder of this family, and from him the family of the Urcha chief is descended. The greater part of his dominions was wrested from him by Rájá Chatar Sál, who was the last sole possessor of the Bundelkhand province. At that period its capital was Kalanger, but the residence of the rája was Panná, celebrated for its diamond mines.

**Birgili**, برگلی, surname of Mullá Muhammad-bin-Fir 'Alí, a celebrated Arabian author, who wrote the "Sharah Arbá'in," and died 1673 A. D., 981 A. H. He is by some called Barkalí.

**Birjis Kadar**, برحیس قدر, whose original name was Ram-sán 'Alí, is the son of Wájid 'Alí, the ex-king of Lakhnau. His mother's name is Ma'shúk Begam. At the outbreak, he was created king with the unanimous consent of the rebel soldiery in 1857 at the instance of Barkat Ahmad, Risaladár, late 15th Regiment Irregular Cavalry, who subsequently fell in battle. Birjis Kadar was then 10 years of age. Before his accession, his uncle Sulaimán Shikoh was much persuaded by the rebels to accept the crown, but refused. Birjis Kadar was driven out of India and is now with his mother at Katmandú in Nepal.

**Bisati Samarkandi**, بساطی سمرقندی, a poet of Samarkand who flourished in the time of Sultán Khalil-ullah, grandson of Amír 'Taimúr. He was formerly a weaver of carpets, and had assumed for his poetical title "Hasirí," but he changed it afterwards to Bisátí. He was cotemporary with 'Asmat-ullah Bukharí.

**Bishr Hafí**, بشرحافی, (i. e., Bishr the barefoot) a Muhammadan doctor who was born at Marv, and brought up at Baghdád, where he died on Wednesday the 10th of November 840 A. D., 10th Muharram, 226 A. H. Different dates are given of his death; but it is certain that he died several years before Ahmad Hanbal, and the one given here appears to be very correct.

**Bishun Singh (Kachwaha)**, بشن سنگه, rájá of Ambhar or Ameir, was the son of Rám Singh and the father of Mirzá Rájís Jaisingh Sewái. He died about the year 1693 A. D., 1105 A. H.

**Bismil**, بسمل, the poetical name of Mirzá Muhammad Sha'fi of Naishápúr, uncle of Nawáb Saftar Jang.

**Bismil**, بسمل, the poetical name of Amír Hasan Khán of Calcutta, who was living in 1845 A. D., 1261 A. H.

**Biswas Rao**, بسوس راو, the eldest son of Bálá Ráo Peshwá, the Marhatta chief. He was killed in the battle against Ahmad Sháh Abdálí on the 14th January, 1761 N. S., together with Sadásheo Bháú and other Marhatta chiefs.

**Bithal Das Gaur**, بیپھل داس گور, son of Gopál Dás, rájá of Sheopúr. On a spot of 10 bhigas towards Tájganj on the banks of the river Jamna he had built his house and a garden. In the town of Shaligahan he was raised to 3000, and appointed Kiladár of the fort of Ágra. He was afterwards raised to the rank of 5000, and in the year 1062 A. H. went home and died there.

**Bo 'Alí Kalandar**, بوعلی قلندر, vide Abú 'Alí Kalandar.

**Boya**, بویه, vide 'Alí Bóya.

**Bughra Khan**, بغرا خان, surname of Násir-uddín Mahmúd, the second son of Sultán Ghayás-uddín Balban, king of Dehlí. He was made governor of Lakhnautí in Bengal by his father, at whose death in 1286 A. D., he being then in that province, his son Kaikubád was raised to the throne of Dehlí. Vide Násir-uddín Mahmúd.

**Bukhari**, بخاری, vide Al-Bukharí.

**Bulbul**, بلبل, vide Mirzá Muhammad surnamed Bulbul.

**Burandak**, برندق, the poetical name of Maulána Bahá-uddín. He was a native of Samarkand, and a sprightly satirical poet; much dreaded by his contemporaries, on account of his wit and caustic humour. He was the especial panegyrist of Sultán Báikara Mirzá, the son of Umar Shaikh and grandson of Amír 'Taimúr. When Prince Báikara ascended the throne in 1394 A. D., he ordered that the sum of five hundred ducats (in Turki bish yús altún) should be paid to Burandak. By a mistake of the Secretary, he received only two hundred; and therefore addressed the following lines to the Sultán:—

"The Sháh, the terror of his foes,  
Who well the sound of flatt'ry knows,  
The conqueror of the world, the lord  
Of nations vanquish'd by his sword,  
Gave, while he prais'd my verse, to me  
Five hundred ducats as a fee.  
Great was the Sultán's gen'rous mood,  
Great is his servant's gratitude,  
And great the sum; but strange to say,  
Three hundred melted by the way!  
Perhaps the words in Turkish tongue  
Convenient meaning may contrive;  
Or else my greedy ear was wrong,  
That turn'd two hundred into five."

The Sultán was extremely entertained at the readiness of the poet; and sending for him, assured him that the words "bish yús altún" signified in Turkish a thousand ducats, which he ordered to be immediately paid. Dublin University Magazine for 1840. The year of Burandak's death is unknown. He was cotemporary with Khwája 'Asmat-ullah Bukharí who died in 1426 A. D., 829 A. H.

**Burhan**, برهان, a poet of Mázindarán, came to Dehlí and died there shortly after Nádir Sháh had pillaged that city. He is the author of a Díwán.

**Burhan**, برهان, the poetical name of Muhammad Hasan, the author of the Persian Dictionary called Burhán Káta, vide Muhammad Hasan.

**Burhan 'Imad Shah**, برهان عماد شاه, one of the princes of the 'Imád Sháhi dynasty. He succeeded his father Daria 'Imád Sháh in the government of Berár, when but a child. His minister Taufal Khán, became regent; and before the prince was of an age to assume the reins of his empire, Taufal Khán, assisted by the ruler of Khándesh and by the Nizám Sháhi court, usurped the government. He eventually confined his sovereign in irons in the fort of Parnála, and assumed the title of king. In the year 1568 A. D., 980 A. H., Nizám Sháh marched against Taufal Khán, under the pretence of releasing the imprisoned prince from his confinement. He took the fort of Gáwal by capitulation, defeated Taufal Khán and made him prisoner with his son; but instead of placing the captive monarch on the throne of Berár, sent him with the usurper and his son to be confined in one of the Nizám Sháhi forts, where they were all subsequently strangled by the king's order. Thus the family of 'Imád Sháh and that of the usurper Taufal Khán became extinct.

**Burhan Nakid**, برهان ناکد, a poet who is the author of the poem entitled "Dil Áshób," dedicated to the emperor Sháh Jahán.

**Burhan Nizam Shah I**, برهان نظام شاه, ascended the throne of Ahmadnagar in the Dakhan after the death of his father Ahmad Nizám Sháh in 1508 A. D., 914 A. H., in the seventh year of his age. He reigned 47 lunar years and died at the age of 54 in 1554 A. D., 961 A. H., and was buried in the same tomb with his father.

**Eurhan Nizam Shah II**, برهان نظام شاه, brother of Murtazá Nizám I, ascended the throne of Ahmadnagar in the Dakhan on the 15th May, 1591 O. S., 1st Sha'bán, 999 A. H., after deposing and confining his own son Isma'íl Nizám Sháh, who had been placed on the throne during his absence at the court of the emperor Akbar. He was advanced in years; but notwithstanding his age, gave himself up to pleasures unbecoming his dignity. His reign was marked by an unsuccessful war with the king of Bijápúr, and a disgraceful defeat from the Portuguese, who had seized the sea coasts of his dominions. He died after a reign of 4 years and 16 days, on the 18th of April, 1695 A. D., 18th Sha'bán, 1003 A. H., in the 40th year of the reign of Akbar, and was succeeded by his son Ibráhím Nizám Sháh. Maulána Zahúri dedicated his Sákináma to Burhán Nizám Sháh, containing nearly 4,000 verses.

**Burhan-uddin Abu Is-hak-al-Fazari**, الدين ابو اسحق برهان, commonly called Ibn-Firkáh, author of the "Faráez-al-Fazári" a treatise on the law of Inheritance according to Sháfa'i's doctrine. He died in 1328 A. D., 729 A. H.

**Burhan-uddin Bin Mazah-al-Eukhari** الدين برهان author of the "Zukhrá-ul-Fatáwa," sometimes called Zakhírat ul-Burhanía, and of the "Muheet-al-Burhání."

**Burhan-uddin Ali Bin Abu Bakr-al-Marghinani** (Shaikh), شيخ برهان الدين علي, author of the "Hidáya Sharah Badáya, or the Lawyer's Guide," a very celebrated book of Muhammadan Jurisprudence, which during the period that Mr. Hastings governed the British dominions in India, was by his orders most ably translated by Charles Hamilton, Esq., and published in London, in the year 1791 A. D. Burhán-uddin was born at Marghínán, in Transoxania in 1135 A. D., 529 A. H., and died in 1197 A. D., 593 A. H. The Hidáya which is a commentary on the Badáya-al-Mubtada, is the most celebrated law treatise according to the doctrines of Abú Hanífa, and his disciples Abú Yúsaf and the Imám Muhammad. A Persian version of the Hidáya was made by Maulwi Ghulám Yehiá Khán and others and published at Calcutta in 1807. He also wrote a work on Inheritance entitled the "Faráez-ul-Usmání," which has been illustrated by several comments.

**Burhan-uddin Gharib** (Shah or Shaikh), غريب برهان الدين بن شاه, a celebrated Musalmán saint much venerated in the Dakhan. He died in 1331 A. D., 781 A. H., and his tomb is at Burhánpúr in Daulatábád, and is resorted to in a pilgrimage by the Muhammadans. He was a disciple of Shaikh Nizám-uddin Aulia who died in 1326 A. D., 725 A. H.

**Burhan-uddin Haidar Bin Muhammad-al-Hirwi**, برهان الدين بن محمد author of a commentary on the Sirájia of Sajáwandí. He died in 1426 A. D., 830 A. H.

**Burhan-uddin Ibrahim Bin Ali Bin Farhun**, برهان الدين ابراهيم بن علي بن فرھون, chief biographer of the Málíki lawyers, and author of the "Dibáj-ul-Muzahhib." He died in 1396 A. D., 799 A. H.

**Burhan-uddin (Kazi)**, قاضي برهان الدين, Lord of the city of Sivas in Cappadocia or Caramenia who died in 1396 A. D., 798 A. H. After his death Báyezíd I, Sultán of the Turks, took possession of his States.

**Burhan-uddin Mahmud Bin Ahmad**, بن احمد برهان الدين محمود, author of a "Muhít," which, though known in India, is not so greatly esteemed as the Muhít as-Sarakhsi. The work of Burhán-uddin is commonly known as the Muhít-al-Burhání.

**Eurhan-uddin Muhammad Bakir (Mir)**, باقر قاضي مير برهان الدين محمد, Kázi of Káshán. He wrote a Diwán containing about 5000 verses. He was living about the year 1585 A. D., 993 A. H.

**Burhan-uddin (Shaikh)**, شيخ برهان الدين, or Sayyad vide Kutb 'Alam.

**Burhan-uddin (Sayyad)**, سعيد برهان الدين, surnamed Muhakkik. He died in the year 1247 A. D., 645 A. H., and was buried at Cæsarea.

**Burhan-ul-Mulk Sa'adat Khan**, الملك سعادت خان برهان, vide Sa'adat Khán, and Mirzá Nasir.

**Burzui**, برزوي, a Persian physician who lived under Naushirwán the Just. He was sent by that prince to India to procure a copy of the book called the Wisdom of all Ages; which he afterwards translated into Persian. That which now exists is greatly altered from the original version.

**Bus-hak**, بوسحاق, the abbreviated poetical name of Abú Is-hák Atma, which see.

**Buzarjimehr**, بزرجمهر, the celebrated minister of Naushirwán the Just, king of Persia. He is said to have imported from India the game of Chess and the Fables of Pilpay. Such has been the fame of his wisdom and virtues, that the Christians claim him as a believer in the gospel; and the Muhammadans revere him as a premature Musalmán. He lived to a great age, and died in the time of Hurmuz III, son and successor of Naushirwán the Just, between the years 580 and 590 A. D.

**Buzarjimehr Kummi**, بزرجمهر قمی, a celebrated Persian Prosodian of Kumn, who lived before the time of Saifí, the author of the Urúz Saifí.

**Buzurg Khanam**, بزرگ خانم, the daughter of Saif Khán, by Malika Báno Begam, the daughter of Asaf Khán Wazir, and wife of Zufar Khán, a nobleman of the reign of the emperor 'Alamgir. She died before her husband in the month of May, 1659 A. D., Shawwál 1069 A. H.

**Buzurg Umaid Khan**, بزرگ اميد خان, son of Sháista Khán, an officer of rank in the time of the emperor Alamgir. At the time of his death, which took place in 1694 A. D., 1105 A. H., he was governor of Behár.

**Euzurg Umaid**, بزرگ اميد or Kaia Buzurg Umaid, one of the Isma'íli, who succeeded Hasan Sabbáh, the Old Man of the Mountains, in June, 1124 A. D., Rabí' II, 518 A. H., and reigned 24 years. After his death his son Kaia Muhammad succeeded him and reigned 25 years.

## C.

Caragossa, vide Kara Ghuz.

**Chaghtai Khan**, چغتای خان, or Kásán, the most pious and accomplished of all the sons of Changez Khán; and although he succeeded, by the will of his father, to the kingdoms of Transoxania, Balkh, Badakhshán, and Káshghar in 1227 A. D., 624 A. H., he governed these countries by deputies, and remained himself with his eldest brother, Okta Kásán, by whom he was regarded with the reverence which a pupil gives to his master. He died

seven months before his brother in the month of June, 1241 A. D., Zi-Ka'da, 638 A. H. Karáchár Nawián, who was the fifth ancestor of Amír Taimúr, was one of his Amírs, and, at length, captain general of all his forces. The dynasty that founded the so-called "Moghul Empire" of India was named after Chaghtai.

**Chaghta Sultan**, چغتای سلطان, a handsome young man of the tribe of the Mughals and favorite of the emperor Bábar Sháh. He died at Kábul in 1546 A. D., 953 A. H.

**Chait Singh**, چیت سنگھ, son of Balwant Singh, a rájá or zamindár of Banáras. He succeeded his father in 1770 A. D. In August 1781 demands were made upon him, by the Governor-General, for additional tribute to be paid to the Company, as the sovereign power now requiring assistance in its exigency. The rájá declined, pleading willingness, but inability. He was seized by Mr. Hastings' order, at Banáras; a revolt took place in his behalf on the 20th August; nearly two companies of sepoy and their officers were destroyed,—and the rájá escaped in the confusion. The Governor-General immediately assumed control of the province; and troops were called in to oppose the rájá, who now headed the numbers flocking to his support. He was defeated at Latifpúr—and lastly, his stronghold of Bijaiguph was seized, and his family plundered by a force under Major Popham. The rájá had fled, on his reverses at Latifpúr, to Bundelkhand. His government was declared vacant, and the zamindari bestowed on the next heir, a nephew of the rájá, a minor. After these transactions at Banáras, the Governor-General proceeded to Audh, to obtain an adjustment of the heavy debts due to the Company by the Wazír 'Asaf-ud-daula. The territories of the Begams, (one, the mother of Shuja'-ud-daula, the late Nawáb—the other, the mother of the Wazír) were seized, on a charge of aiding the insurrection of Chait Singh. The rájá found an asylum in Gwáliar for 29 years, and died there on the 29th March, 1810 A. D. The lands were transferred to a collateral branch of the family, the present representative of which is named Rájá Udat Narain. See Balwant Singh. His estates, with title of Rájá, were presented to his nephew Babú Muhip Narain, grandson of Rájá Balwant Singh.

**Chand**, چاند, or Chánd, called also Trikala, from his supposed prophetic spirit, was a celebrated Hindú poet or bard. He flourished towards the close of the twelfth century of the Christian era. He may be called the poet laureate of Prithiráj, the Chauhán emperor of Dehli who, in his last battle with Shaháb-uddin Ghóri, was taken prisoner, and conveyed to Ghazní, where his bard, Chánd, followed him. Both perished by their own hands, after causing the death of their implacable foe, Shaháb-uddin. Like the Greek bard, Homer, countries and cities have contended for the honor of having been the place of birth of this the most popular poet of the Hindús. Dehli, Kanauj, Mahóba, and the Panjáb, assert their respective claims, but his own testimony is decisive, whence it appears that he was a native of Láhor. In his 'Prithiráj Chauhán Rása,' when enumerating some of the heroes, friends and partizans of his hero, he says, "Niddar was born in Kanauj, Siluk and Jait, the father and son, at Abú; in Mundava the Parihár, and in Kurrik Kángra the Haolí Ráo, in Nágór, Balbhaddar, and Chánd, the bard, at Láhor."

**Chand Saudagar**, چاند سوداگر, a Bangali merchant.

**Chand**, چاند, *vide* Teik Chand.

**Chanda Kunwar**, چندا کنور, the wife of Mahárájá Kharag Singh of Láhor.

**Chanda**, چندا ماو لقا, also called Máh-liká, a dancing girl, or queen of Haidarábád, was a poetess of much taste and

merit. She is the author of a Díwán which was revised by Sher Muhammad Khán Imán. In the year 1799 A. D., in the midst of a dance, in which she bore the chief part, she presented a British officer with a copy of her poems, accompanied with the following complimentary observations, in the form of the usual gazal:—

Since my heart drank from the cup of a fascinating eye,

I wonder beside myself, like one whom wine bewilders.

Thy searching glances leave nothing unseated;

Thy face, bright as flame, consumes my heart.

Thou soughtest a *Nazar*: I offer thee my head;

Albeit thy heart is not unveiled to me.

My eyes fixed on thy lineaments—emotion agitates my soul,

Fresh excitement beats impatient in my heart.

All that Chandá asks is, that, in either world,

Thou wouldst preserve the ashes of her heart by thy side.

Garcin de Tassy informs us that there is a copy of her Díwán in the East India House Library, which she herself presented to Captain Malcolm on the 1st of October, 1799 A. D.

**Chanda Sahib**, چندا صاحب, surname of Husain Dost

Khán, a relation of Dóst 'Alí Khán, Nawáb of Arcot, whose daughter he had married. He had made his way to the highest offices of the government by the services of his sword, and was esteemed the ablest soldier that had of late years appeared in the Carnatic. He inveigled the queen of Trichinopoly, and got possession of the city in 1736 A. D. He was taken prisoner by the Marhattas on the 26th March, 1741 A. D., and imprisoned in the fort of Sitára, but was released by the aid of Mons. Dupleix in 1745, and appointed Nawáb of the Carnatic by Muzaffar Jang. He was put to death in 1752 A. D., 1st Sha'bán, 1165 A. H. by the Marhattas, and his head sent to Muhammad 'Alí Khán who was made Nawáb of Arcot by the English, who treated it with ignominy.

**Chandar Bhan**, چندر بھان برھمن, a Bráhmaṇ of Paṭi-

ála, well-versed in the Persian language, was employed as a Munshí in the service of the prince Dará Shikóh, the eldest son of the emperor Sháh Jahán. He is the author of several Persian works, viz.: "Guldaata," "Tuhfat-ul-Anwár," "Tuhfat-ul-Fus-há," "Majma'-ul-Fukrá," one entitled "Chár Chaman," another called "Manahát Bráhmaṇ" being a collection of his own letters written to different persons, and also of a Díwán in which he uses the title of Bráhmaṇ for his poetical name. After the tragical death of his employer, he retired to Banáras where he died in the year 1662 A. D., 1073 A. H. He had also built a house at Ágra, of which no traces now remain.

**Chand Bibi (Sultana)**, چاند بی بی, was the daughter

of Husain Nizám Sháh I of Ahmadnagar in the Dakhan, sister to Murtaza Nizám Sháh, and wife of 'Alí 'Adil Sháh I, of Bijápúr. After the death of her husband in 1580 A. D., 988 A. H., she had been queen and dowager-regent of the neighbouring kingdom of Bijápúr during the minority of her nephew Ibráhím 'Adil Sháh II, and was one of the most able politicians of her day. The Mughals under prince Murád, the son of Akbar, proceeded in November, 1595 A. D., Rab' II, 1004 A. H., and besieged Ahmadnagar for some months, while Chánd Sultána defended the place with masculine resolution. At the same time there being a scarcity of provisions in the Mughal camp, the prince and Khán-Khánán thought it advisable to enter into a treaty with the besieged. It was stipulated by Chánd Bibi that the prince should keep possession of Berar, and that Ahmadnagar and its dependencies, should remain with her in the name of Bahádúr, the grandson of Burhán Sháh. She was put to death by the Dakhanis in the year 1599 A. D., 1008 A. H.



**Chandu Lal**, **رای چندوال**, a Hindú, who was appointed Diwán to the Nizám of Haidarábád in 1808 A. D. His poetical name is Shádán. He died in the year 1863 A. D.

**Chandragupta**, **چندرگپت**, (called by the Greeks Sandracottus). He seized the kingdom of Magadha, after the massacre of the survivors of the Nanda dynasty, whose capital was the celebrated city Patáliputra, called by the Greeks Palibothra.

**Changez Khan**, **چنگیز خان**, also called by us Gengis, Jengis, and Zingis, surnamed Tamújin, was the son of Yesuki, a Khán or chief of the tribe of Mughals. He was born in 1154 A. D., 549 A. H., and at the age of 13 he began to reign, but the conspiracies of his subjects obliged him to fly for safety to Avant Khán, a Tartar prince, whom he supported on his throne, and whose daughter he married. These ties were not binding. Avant Khán joined against Changez, who took signal vengeance on his enemies, and after almost unexampled vicissitudes, he obtained, at the age of 49, a complete victory over all those who had endeavoured to effect his ruin, and received from the Kháns of Tartary the title of Khákán in 1206 A. D., 602 A. H., and was declared emperor of Tartary. His capital was Karáqum. In the space of 22 years he conquered Corea, Cathay, part of China, and the noblest provinces of Asia, and became as renowned a conqueror as Alexander the Great. He died on Sunday the 29th August, 1227 A. D., Ramazán 624 A. H., aged 75 lunar years, leaving his dominions (which extended 1800 leagues from east to west, and 1000 from north to south) properly divided to his four sons, Jújí, Oqtái, Chaghtái and Túli Khán.

*List of the Mughal emperors of Tartary.*

Changez Khán, .....	1206
Túli Khán, his son, .....	1227
Oqtái, brother of Túli, .....	1241
Turkina Khátún, his wife, regent for 4 years.	
Kayúk Khán, son of Oqtái, .....	1246
Ogúlgan-mish, his wife, regent on his death, ..	1248
Mangú Khán, son of Túli Khán, .....	1251, died 1259

After the death of Mangú, the empire of the Mughals was divided into different branches, in China, Persia, in Kapcháq, &c.

Kablái Khán, the brother of Mangú Khán, succeeded in China, and founded the Yuen dynasty, .....	1260
Chaghtái Khán, son of Changez Khán, founded the Chaghtái branch in Transoxiana, ....	1240
Jújí, son of Changez Khán, founded the Kapcháq dynasty, .....	1226

*Vide, Halákú Khán.*

**Chatrapati Appa Saheb**, **چتراپتی اپا صاحب**, rájá of Sitaa, who died in, or a year before, 1874 A. D., whose adopted son was Rájá Rám.

**Char Bagh**, **چار باغ**, name of a garden constructed by the emperor Bábar on the bank of the Jamna, which it is said was also called Hasht Bahisht; it bore all sorts of fruits; no traces of this famous garden are left now.

**Chatur Sal**, **چتر سال**, Chhattar Sál, or, according to the author of the "Méasir-ul-Umrá," Satar Sál, was the son of Chait Singh, chief of the Bundelas or inhabitants of Bundelkhand, of which province he was rájá. To secure the independence of his posterity against the encroaching power of the Marhattas, he entered into a close alliance with the Peshwá Bájí Ráo I about the year 1733 A. D., 1146 A. H., and at his demise, he bequeathed him a third of his dominions, under an express stipulation, that his posterity should be protected by the Peshwá and his heirs.

Chatur Sál died 1735 A. D., leaving two sons, Hirde Sáh and Jagat Ráj. The division of the dominions of Bundelkhand, bequeathed to the Peshwá, comprised the Maháls of Kalpi, Sirounj, Kunch, Garra Kota and Hirdainagar. Gangadhar Bála was nominated by the Peshwá as his náib to superintend the collections. Afterwards the principal leaders in Bundelkhand having fallen in battles, and the ruin of the country having been completed by the subsequent conquest of the ráj of Panna by Náná Arjún, the grandson of Bakhat Singh, a descendant of Chatur Sál, it hence became the object of Náná Farnawis, the Púna minister, notwithstanding the stipulations by which the former Peshwá obtained from Chatur Sál one-third of his dominions, to annex the whole of Bundelkhand to the Marhatta States. For this purpose he gave the investiture of it to 'Alí Bahádur, son of Shamsheer Bahádur, an illegitimate son of the Peshwá Bájí Ráo, whose descendants now are called the Nawábs of Banda. *Vide Muhammad Khán Bangash.*

**Chatur Mahal**, **چتر محل**, one of the Begams of the ex-king of Audh. One Kurbán 'Alí, who had held a subordinate position, and was latterly a Sharistadár under the British Government, suddenly became a rich man by marrying her. He formed the acquaintance of this young and beautiful woman, and they resolved to be married. But the Begam did not wish the union with a man so inferior to herself to take place where she was known, and so obtained the permission of the Chief Commissioner to leave Audh on the pretence of making a pilgrimage to Mecca. Once clear of Lakhnau, she was joined by Kurbán 'Alí, and made for his home at Bijnaur in Bundelkhand.

**Chin Kalich Khan**, **چین قلیچ خان**, *vide Kulich Khán.*

**Chin Kalich Khan**, **چین قلیچ خان**, former name of Nizám-ul-Mulk Asaf Jáh.

**Chimnaji 'Apa**, **چمناجی آبا**, the younger son of the Marhatta chief Raghunáth Ráo, (Raghóba) was furtively raised to the masnad at Púna some time after the death of Mádhó Ráo II, the son of Naráyan Ráo, on the 26th May, 1796 A. D.; but was deposed afterwards, and succeeded by his elder brother Bájí Ráo II, who was publicly proclaimed on the 4th December following.

**Churaman**, **چورامن**, an enterprising Ját who having enriched himself by plundering the baggage of the emperor 'Alamgír's army on his last march to the Dakhan, built the fortress of Bhartpúr, fourteen kós from Agra, with part of the spoil, and became the chief of that tribe. The present rájás of Bhartpúr are his descendants. He was killed by the royal army in the battle which took place between the emperor Muhammad Sháh and Kutb-ul-Mulk Sayyad 'Abd-ulláh Khán in November, 1720 A. D., Muharram, 1133 A. H. His son Badan Singh succeeded him.

*The following is a list of the Rájás of Bhartpúr.*

Chúrámán Ját.  
Badan Singh, the son of Chúrámán.  
Súrajmal Ját, the son of Badan Singh.  
Jawáhir Singh, the son of Súrajmal.  
Ráo Ratan Singh, brother of Jawáhir Singh.  
Kehrí Singh, the son of Ratan Singh.  
Naval Singh, the brother of Ratan Singh.  
Ranjít Singh, the nephew of Nawal Singh and son of Kehrí Singh.  
Randhír Singh, the son of Ranjít Singh.  
Baldeo Singh, the brother of Randhír Singh.  
Balwant Singh, the son of Baldeo Singh.  
Jaswant Singh, the son of Balwant Singh and present rájá of Bhartpúr.

**Chosroes I**, of Persia, *vide* Naushirwán the Just.  
**Chosroes II**, *vide* Khusro Parviz.

## D.

**Dabir-ud-daula Amin-ul-Mulk (Nawab)**, نواب

دبیر الدوله امین الملک, title of Khwāja Farīd-uddīn Ahmad Khān Bahādūr Muslah Jang, the maternal grandfather of Sayyid Ahmad Khān, Munsif of Dehli. Whilst the British were in Bengal, and the Wakil of the king of Persia was killed in Bombay in an affray, it became urgent for the British Government to send a Wakil on deputation to Persia. Dabir-ud-daula was selected for this high office. On his return, after fully completing the trust, he was appointed a full Political Agent at Ava. After this, in latter times, he held the office of Prime Minister to Akbār Shāh II.

**Dai**, داعی, whose full name is Nizām-uddīn Muhammad Dāf, was a discipule of Shāh Na'mat-ullāh Walī, and is the author of a Dīwān which he completed in the year 1460 A. D., 865 A. H.

**Daghistani**, دافغانی, a poet of Dāghistān in Persia, who is the author of a Persian work called "Rayāz-ush-Shu'arā," *vide* Wāliḥ.

**Dahan**, داهان, whose proper name is Abū Muhammad Sa'īd, son of Mubārīk, better known as Ibn Dāhān-al-Baghdádf, was an eminent Arabic grammarian, and an excellent poet. He died in 1173 A. D., 569 A. H.

**Dailamites**, the, a dynasty.

**Dakiki**, دقیقی, a famous poet at the court of Amīr Nūh II, son of Amīr Mansūr Sāmānī, by whose request he had commenced to write the Shāh Nāma, but before he could finish a thousand verses of the story of Gashtasp, he was slain by one of his slaves. The year of his death is not known, but this event appears to have taken place during the reign of his royal master, who reigned in Khurāsān twenty years, and died in 997 A. D., 387 A. H. His proper name, according to the Aitāshkada, was Mansūr bin-Ahmad.

**Dalpat Sah**, دلپت سلا, the husband of Ranī Durgawātī, which see.

**Dalpat**, دلپت, rájā of Bhojpūr near Buxar, was defeated and imprisoned, and when he was at length set at liberty by Akbar, on payment of an enormous sum, he again rebelled under Jahāngīr, till Bhojpūr was sacked, and his successor Rájā Partāb was executed by Shah Jahān, whilst the Rānī was forced to marry a Muhammadan courtier.

**Dalip Singh (Maharaja)**, دلپ سنگھ, the youngest son of Mahārājā Ranjīt Singh, ruler of the Panjāb. He was only ten years of age when he was raised to the masnad at Lāhor after the death of his nephew, Rájā Sher Singh, in September, 1843. In his time the Panjāb was annexed to the British Government, 1846 A. D. "On the 19th of March," (1849) says Marshman, "the young Mahārājā took his seat for the last time on the throne of Ranjīt Singh, and in the presence of Sir Henry Lawrence, the Resident, and Mr. Elliot, the Foreign Secretary, and the nobles of his court, heard Lord Dalhousie's proclamation read in English, Persian, and Hindī, and then affixed the initials of his name in English characters to the documents which transferred the kingdom of the five rivers to the Company, and secured him an annuity of five lakhs of rupees a year. Dalip Singh was baptized on the 8th March, 1835 A. D., and went to England where he is still living.

**Damad**, داماد, poetical name of Muhammad Bākir, which see.

**Damaji**, داماجی, the first Gaekwār of Baroda. His successor was Pelājī.

**Damishki**, دمشقی, an illustrious Persian poet, named Muhammad Damishkī, who flourished in the time of Fazl, the son of Ahia or Yahia, the Barmecide or Barmaki.

**Danial Mirza (Sultan)**, سلطان دانیال مرزا, the third son of the emperor Akbar. He was born at Ajmīr on Wednesday the 10th September, 1572 A. D., and received the name of Dāniāl on account of his having been born in the house of a celebrated Darweah named Shaikh Dāniāl. His mother was a daughter of Rájā Bihārī Māl Kachh-wāha. After the death of his brother, prince Sulṭān Murād, he was sent to the Dakhan by his father, accompanied by a well appointed army, with orders to occupy all the Nizām Shāhī territories. Ahmadnagar was taken in the beginning of the year 1009 A. H. or 1600 A. D., Sulṭān Dāniāl died on the 8th April, 1605 A. D., 1st Zil-hijja, 1013 A. H., in the city of Burhānpūr, aged 33 years and some months, owing to excess in drinking. His death and the circumstances connected with it, so much affected the king his father who was in a declining state of health, that he became every day worse, and died six months after. From the chronogram it appears that the prince Dāniāl died in the year 1012 A. H., or 1604 A. D., a year and six months before his father.

**Danish**, دانش, poetical name of Mīr Rāzī who died in 1665 A. D., 1076 A. H.

**Danishmand Khan**, دانشمند خان, whose proper name was Muhammad Shaff' or Mullā Shaff', was a Persian merchant who came to Sūrat about the year 1646 A. D., 1056 A. H., from which place he was sent for by the emperor Shāh Jahān. He was soon after raised to the mansab of 3000 and paymastership of the army, with the title of Dānishmand Khān. In the reign of 'Alamgīr he was honored with the mansab of 4000, and after some time to that of 5000, and appointed governor of Shāh Jahānābād, where he died in the month of July, 1670 A. D., 10th Rab' I, 1081 A. H. He used to speak much about the Christian religion. Bernier, the French Traveller, who accompanied 'Alamgīr to Kashmīr in 1664, has mentioned him in his Travels.

**Danishmand Khan**, دانشمند خان, whose original name was Mirzā Muhammad, and poetical, Alī, was a native of Shirāz. In the year 1693 A. D., he was honored with the title of Na'mat Khān, and the superintendence of the royal kitchen by the emperor 'Alamgīr. After the death of that monarch, the title of Nawāb Dānishmand Khān Alī was conferred on him by Bahādūr Shāh, by whose order he had commenced writing a Shāhnāma or history of the reign of that emperor, but died soon after in the year 1708 A. D., 1120 A. H. *Vide* Na'mat Khān Alī.

**Dara or Darab I**, دارا داراب, the eighth king of the second or Kaiānian dynasty of the kings of Persia, was the son of Queen Humai, whom he succeeded on the Persian throne. His reign was distinguished by several wars; particularly one against Philip of Macedon. He reigned twelve years, and was succeeded by his son Dārā or Dārāb II.

**Dara or Darab II**, دارا داراب, is the celebrated Darius Codomanus of the Greeks. He succeeded his father Dārā I, as king of Persia, and was slain in battle against Alexander the Great in the year 331 B. C. He was the last and ninth king of the 2nd or Kaiānian dynasty of the kings of Persia.

**Dara Bakht (Mirza),** مرزا دارا بخت, son of Bahádu'r Sháh, the ex-king of Dehli. His poetical title is Dárá, and he is the author of a Díván.

**Darab Beg (Mirza),** مرزا داراب بيگ, *vide Jáyá.*

**Darab Khan,** داراب خان, commonly called Mirsá Dársb, was the second son of Abdul Rahím Khán, Khán Khánán. After the death of his eldest brother Sháhnawáz Khán in 1618 A. D., 1027 A. H., he was honored with the rank of 5000 by the emperor Jahángír and appointed governor of Berár and Ahmadnagar in the Dakhan. He was also governor of Bengal for some time, and on his return to the Dakhan, the emperor, being displeased with him on some account, ordered Mahábat Khán to strike off his head, which he did, and sent it to the king. This circumstance took place 1625 A. D., 1034 A. H.

**Darab Khan,** داراب خان, son of Mukhtár Khán Sabzwári, a nobleman in the service of the emperor 'Alamgir. He died on the 24th June, 1679 A. D., 25th Jumáda I, 1090 A. H.

**Dara Shikoh,** دارا شكوه, the eldest and favorite son of the emperor Sháh Jahán, was born on the 20th March, 1615 O. S., 29th Safar, 1024 A. H. His mother, Mumtáz Mahal, was the daughter of 'Asaf Khán, wazir, the brother of Núr Jahán Begam. In the 20th year of his age, i. e., in the year 1633 A. D., 1043 A. H., he was married to the princess Nádira, the daughter of his uncle Sultán Parwez, by whom he had two sons, viz., Sulaimán Shikóh and Sipehr Shikóh. In 1658 A. D., during the illness of his father, several battles took place between him and his brother Aurangzib 'Alamgir for the throne, in which Dárá being defeated, was at last obliged to fly towards Sindh, where he was captured by the chief of that country and brought to the presence of Aurangzib, loaded with chains, on a sorry elephant without housings; was exposed through all the principal places and then led off to a prison in old Dehli, where after a few days, in the night of the 29th of August, 1659 O. S., 21st Zil-hijja 1069 A. H., he was murdered by the order of Aurangzib; his body exhibited next morning to the populace on an elephant, and his head cut off and carried to the emperor, who ordered it to be placed on a platter, and to be wiped and washed in his presence. When he had satisfied himself that it was the real head of Dárá, he began to weep, and with many expressions of sorrow, directed it with its corpse to be interred in the tomb of the emperor Humáyún. Sipehr Shikóh, his son, who was also taken captive and brought with his father, was sent away in confinement to Gwáliar. Sulaimán Shikóh, his eldest son, who, after the defeat of his father had taken refuge in Srinagar for some time, was subsequently, in 1670 A. D., 1071 A. H., given up by the rájá of that place to the officers of Aurangzib and conveyed to Dehli. He was then sent to Gwáliar, where he and his brother Sipehr Shikóh both died within a short space. Dárá Shikóh is the author of the work called "Safinat-ul-Aulia," an abridgment of the Life of Muhammad, with a circumstantial detail of his wives, children, and companions, &c., also of a work entitled "Majma'-ul-Bahrain," (i. e., the uniting of both seas,) in which he endeavours to reconcile the Bráhmaṇ religion with the Muhammadan; citing passages from the Kurán to prove the several points. In 1656 he likewise, with the same intent, caused a Persian translation to be made by the Bráhmaṇs of Banáras, of the Apnikhat, a work in the Sanskrit language, of which the title signifies "the word that is not to be said;" meaning the secret that is not to be revealed. This book he named "Sarr-i-Astrár," or Secret of Secrets; but his enemies took advantage of it, to traduce him in the esteem of his father's Muhammadan soldiers, and to stigmatize him with the epithets of Káfir and Ráfi'í (unbeliever and blasphemer), and finally effected his ruin; for Aurangzib his brother

made a pretence of that, and consequently had all his bigoted Muhammadans to join him. Monsieur Anquetil du Perron has given a translation of this work, in two large volumes in quarto, on which a very good critique may be found in the Second Number of the "Edinburgh Review." There is also a copy of the Persian version of this work in the British Museum, with a MS. translation, made by N. B. Halhed, Esq. He is also the author of the three following works, "Hasnát-ul-'Arifin," "Risála Haḡ Náma" and "Sakínat-ul-Aulia." His poetical name was Kádírí. Catrou says that Dárá died a Christian.

**Dard (Mir),** مير درد, is the poetical name of Khwája Muhammad Mír of Dehli, a son of Khwája Násir who was one of the greatest Shaikhs of the age. Dard was the greatest poet of his time. He was formerly in the army, but he gave up that profession on the advice of his father and led the life of a devotee. When during the fall of Dehli every body fled from the city, Dard remained in poverty contented with his lot. He was a Súfi and a good singer. A crowd of musicians used to assemble at his house on the 22nd of every month. Some biographers say that he was a disciple of Sháh Gulshan, meaning Shaikh Sa'd-ulláh. Besides a Díván in Persian and one in Rekhta, he has written a treatise on Súfism called "Risála Wáridát." He died on Thursday the 3rd of January, 1785 A. D., 24th Safar, 1199 A. H.

*List of his Works.*

Alí Nála-wa-Dard.	Ilm-ul-Kitáb.
Alí Sard.	Díván in Persian.
Dard Dil.	Díván in Urdú.

**Dardmand,** دردمند, poetical name of Muhammad Taḡhí of Dehli, who was a pupil of Mirsá Ján Jánán Mashar, and the author of a Sákináma and of a Díván. He died at Murshidábád in the year 1762 A. D., 1176 A. H.

**Daria Imad Shah,** دريا عباد شاه, the son of 'Alá-uddin 'Imád Sháh whom he succeeded on the throne of Berár in the Dakhan about the year 1632 A. D., 939 A. H. In 1543 A. D., 950 A. H., he gave his sister Rabia' Sultána in marriage to Ibráhím 'Adil Sháh, and the nuptials were celebrated with royal magnificence. In 1558 A. D., 966 A. H., he gave his daughter in marriage to Husain Nizám Sháh and reigned in great tranquillity with all the other kings of the Dakhan until his death, when he was succeeded by his son Burhán 'Imád Sháh.

**Daria Khan Rohila,** دريا خان روهيله, a nobleman in the service of prince Sháh Jahán, who on his accession to the throne, raised him to the rank of 5000. He afterwards joined the rebel Khán Jahán Lodí. In a battle which took place between him and Rájá Bikarnájít Bundela, son of Rájá Chhajjar Singh, he was killed, together with one of his sons and 400 Afgháns 1630 A. D., 1040 A. H. His head was sent to the emperor.

**Darikutni,** دارقطني, *vide* Abú'l Husain 'Alí-bin-'Umr.

**Darimi,** دارمي, the son of 'Abdul Rahmán of Samarkand, is the author of the work called "Musnad Dárimí." He died in the year 869 A. D., 255 A. H. He is also called by some authors Abú Muhammad 'Abd-ulláh-al-Dárimí.

**Darki,** دركي قمي, of Kumm in Persia, was a contemporary of Sháh 'Abbás. He died in the Dakhan and left a Persian Díván.

**Dasht Baiazi,** دشت بياضي, *vide* Walí of Dasht Bayáz.

**Dastam Khan,** دستم خان, son of Rustam Khán Turki-stáni, was an Amír of 3000 in the service of the emperor Akbar. He died in 1580 A. D., 988 A. H. of his wounds which he had received in battle against the three nephews of Rájá Bihári Mal, who had rebelled against the emperor and were also killed.

**Data Ram Brahman**, داتا رام باسن, a poet who wrote beautiful Persian verses.

**Dattaji Sindhia**, دتاجي سيندهيه, son of Ránájí and brother of Jaiápa Sindhia, a Marhatta chief who had a cavalry of 80,000 horse under him, and was slain in battle against Ahmad Sháh Abdáli in the month of January, 1760 A. D., Jumáda II, 1173 A. H., a year before the death of Bháú, the famous Marhatta chief. *Vide* Ránájí Sindhia.

**Daud Bidari (Mulla)**, داؤد بيدري, a native of Bídár in the Dakhan. When twelve years of age, he held the office of page and seal-bearer to Sultán Muhammad Sháh Bahmaní I, king of Dakhan about the year 1368 A. D., 770 A. H. He is the author of the "Tahfat-us-Salátín Bahmaní."

**Daud Khan Faruki**, داؤد خان فاروقي, succeeded his brother Mirán Ghani to the throne of Khándesh in September, 1503 A. D., 1st Jumáda I, 916 A. H., reigned seven years and died on Wednesday the 6th of August, 1510 A. D. He was succeeded by 'Adil Khán Farúki II.

**Daud Khan Kureshi**, داؤد خان قوريشي, son of Bhíkan Khán, was an officer of 6000 in the reign of the emperor 'Alamgír. In the year 1670 A. D., 1081 A. H., he was appointed governor of Allahábád.

**Daud Khan Panni**, داؤد خان پني, son of Khizir Khán Panni, a Pathán officer, renowned throughout India for his reckless courage, and his memory still survives in the tales and proverbs of the Dakhan. He served several years under 'Alamgír, and when Bahádúr Sháh, on his departure from the Dakhan, gave the vicerealty of that kingdom to the Amír-ul-Umra, Zulfikár Khán, as that chief could not be spared from court, he left the administration of the government to Dáúd Khán, who was to act as his lieutenant. In the reign of Farrukh-siyar when the Amír-ul-Umra Husain 'Alí Khán marched towards Dakhan, Dáúd Khán received secret orders from the emperor to oppose and cut him off. Accordingly when the Amír-ul-Umra arrived at Burhánpúr, Dáúd Khán, who regarded himself as the hero of his age, prepared to receive him. The engagement was very bloody on both sides; a matchlock ball struck Dáúd Khán, and he fell down dead on the seat of his elephant. This event took place in the year 1716 A. D., 1127 A. H.

**Daud Kaisari (Shaikh)**, شيخ داؤد قيصري, author of another commentary called "Sharah Hadís-ul-Arba'in," besides the one written by Birgilí. He died 1350 A. D., 751 A. H.

**Daud Shah Bahmani (Sultan)**, داؤد شاه بهمني, سلطان, the son of Sultán 'Alá-uddín Hasan, ascended the throne of Dakhan, after assassinating his nephew Mujáhid Sháh on the 14th of April, 1378 A. D., 21st Muharram, 780 A. H. He reigned one month and five days, and was murdered on the 19th May the same year in the mosque at Kulbarga where he went to say his prayers. He was succeeded by his brother Mahmúd Sháh I.

**Daud Shah**, داؤد شاه گجراتي, a king of Gujrát, who was placed on the throne after the death of his nephew Kutb Sháh in 1439 A. D., and was deposed after seven days, when Mahmúd Sháh, another nephew of his, a youth of only 14 years of age, was raised to the throne.

**Daud Shah**, داؤد شاه, the youngest son of Sulaimán Kiráni succeeded to the kingdom of Bengal after the death of his eldest brother Báiazid in the year 1573 A. D., 981 A. H. This prince was much addicted to

sensual excesses; and the propensity was rendered more degrading by his inclination to associate with persons of low origin and mean connections, by whom he was induced to attack the frontiers of the kingdom of Dehlí. He had several skirmishes with Munaim Khán, Khán Khánán, governor of Jaunpúr, who was subsequently joined by his master, the emperor Akbar, when an obstinate battle took place on the 30th of July, 1575 A. D., 21st Rabí II, 983 A. H., in which Dáúd Sháh was defeated and obliged to retire to a fort on the borders of Katak. After this a peace was concluded, by which Dáúd Sháh was invested with the government of Orisa and Katak, and the other provinces of Bengal were occupied by Munaim Khán in the name of the emperor. The year of this event is commemorated in a Persian Hemistich. After the death of Munaim Khán which took place the same year at Lakhnautí, Dáúd Khán re-took the provinces of Bengal, but was soon attacked by Khán Jahán Turkmán, who was appointed governor, when after a severe engagement Dáúd Khán was taken prisoner, and suffered death as a rebel. From that period, the kingdom of Bengal was subdued, and fell under the subjection of the emperor Akbar. Thus ended the rule of the Púrbí or independent eastern kings of Bengal.

**Daud Tai**, داؤد طاي, a Musalmán doctor who was master of several sciences. He had served Abú Hanífa for 20 years, and was one of the disciples of Habíb Rái. He was contemporary with Fazail Aiáz, Ibráhím Adham and Ma'rúf Karkhí, and died in the reign of the khalíf Al-Mahdí, the son of Al-Mansúr, about the year 781 or 782 A. D., 164 or 165 A. H.

**Daud Khan**, داؤد خان, a general of Aurangzíb.

**Dawal Devi**, داؤل ديوى, or Dewal Devi, *vide* Kaulá Devi.

**Dawani**, دواني, the philosopher, whose proper name is

Jalál-uddín Muhammad Asa'd Aldawání, the son of Sa'd-uddín Asa'd Dawání. He flourished in the reign of Sultán Abú Sa'id and died, according to Háji Khalifa, in the year 908 A. H., (corresponding with 1502 A. D.). He is the author of the "Sharah Haiákal," "Akhlák Jaláfi," "Isbat Wájib," (on the existence of God) "Risála Zaura," (on Súfiism), "Háshia Shamsia," and "Anwár Sháfia." He also wrote the "Sharah 'Akáed" and marginal notes on "Sharah Tajrid." The Akhlák Jaláfi is a translation from the Arabic, the original of which appeared in the 10th century under the name of "Kitáb-ut-Tahárat," by an Arabian author, minister of the imperial house of Bóyá. Two centuries after, it was translated into Persian by Abú Nasr, and named "Akhlák Násiri," or the morals of Násir, being enriched with some important additions taken from Abú Sina. In the 15th century, it assumed a still further improved form, under the present designation, the Akhlák Jaláfi or morals of Jalál. This book which is the most esteemed ethical work of middle Asia, was translated into English by W. F. Thompson, Esq. of the Bengal Civil Service, London, 1839.

**Dawar Bakhsh (Sultan)**, سلطان داوار بخش, surnamed

Mirzá Buláki, was the son of Sultán Khusro. When his grandfather, the emperor Jahángir, died on his way from Kashmir to Láhor in October, 1627 O. S., Safar 1037 A. H., 'Asaf Khán, wazír, who was all along determined to support Sháh Jahán, the son of the late emperor, immediately sent off a messenger to summon him from the Dakhan. In the meantime, to sanction his own measures by the appearance of legal authority, he released prince Dáwar Bakhsh from prison, and proclaimed him king. Núr Jahán Begam, endeavouring to support the cause of Sháhiár, her son-in-law, was placed under temporary restraint by her brother, the wazír, who then continued his march to Láhor. Sháhiár who was already in that city, forming a coalition with two, the sons of his uncle,

the late prince Dániál, marched out to oppose 'Asaf Khán. The battle ended in his defeat; he was given up by his adherents, and afterwards put to death together with Dáwar Bakhsh and the two sons of Dániál, by orders from Sháh Jahán who ascended the throne. Elphinstone in his History of India, says that Dáwar Bakhsh found means to escape to Persia, where he was afterwards seen by the Holstein ambassadors.

**Daya Mal**, دیا مل, *vide* Imtiyás.

**Daya Nath**, دیا ناتھ, *vide* Wafá.

**Dayanat Khan**, دیانت خان, title of Muhammad Husain, an amír of 2500, who served under the emperor Sháh Jahán, and died at Ahmadnagar in the Dakhan 1630 A. D., 1040 A. H.

**Daya Ram**, دیا رام, Patṭha, a hero, renowned in the west of Hindústán for extraordinary strength of body, extraordinary courage, and extraordinary achievements. He was a Gwála by caste, and flourished in the reign of the Emperor Farrukh-siyar. The wonderful feats of this man are sung or recited accompanied by the beat of a *ḡhol* throughout Hindústán. A full and affecting account of this hero is given in the "Bengal Annual" published at Calcutta in 1833, p. 169.

**Daya Ram**, دیا رام, a chief of Hátras, tributary to the Honorable Company, who, about the year 1814 A. D., confiding in the extraordinary strength of his fort, shewed a spirit of contumacy and disobedience. A train of Artillery was brought against this place from Cawnpúr, and a few hours of its tremendous fire breached the boasted fortification.

**Dilami** دلاسی and **Sámání** were two dynasties which divided between them the kingdom of Persia towards the beginning of the 10th century. They both rose to power through the favor of the Khalífs of Baghdád, but they speedily threw off the yoke. The Dilámí divided into two branches, exercised sovereign authority in Kirmán, Irák, Fáris, Khuzistán, and Laristán, always acknowledging their nominal dependence on the Khalífi, and during the whole period of their rule, one of the southern branch of this family was vested with the dignity of Amír-ul-Umra, or vizir, and managed the affairs of the khalifate. Several of the Dilámí were able and wise rulers, but Mahmúd of Ghazní put an end to the rule of the northern branch in 1029 A. D., and the Saljúks subjugated the southern one in 1056 A. D., by the capture of Baghdád, their last stronghold. Their more powerful rivals, the Sámání, had obtained from the Khalif the government of Transoxiana in 874 A. D.; and to this, Isma'il, the most celebrated prince of the family, speedily added Khwárizm, Balkh, Khurásán, Sistán, and many portions of northern Turkistán. Rebellions of provincial governors distracted the Samanida monarchy towards the end of the 10th century; and in 999 A. D. their dominions north of Persia were taken possession of by the Khán of Káshghar, the Persian provinces being added by Mahmúd of Ghazní to his dominions. See Sámání.

**Din Muhammad Khan**, دین محمد خان, the son of Iání Beg Sultán, and 'Abd-ulláh Khán Uzbek's sister, was raised to the throne of Samarkand after the death of 'Abdul Mómín Khán, the son of 'Abd-ulláh Khán, in 1598 A. D., 1006 A. H. He was wounded in a battle fought against Sháh 'Abbás the Great, king of Persia, and died shortly after.

**Diwana**, دیوانه, poetical name of Muhammad Ján, who died in the year 1737 A. D., 1150 A. H.

**Diwana**, دیوانه, poetical name of Ráe Sarabsukh, a relation of rájá Mahá Naráyan. He wrote two Persian

**Díwáns** of more than 10,000 verses; most poets of Lákh-nau were his pupils. He died in 1791 A. D., 1206 A. H.

**Diwana**, دیوانه, poetical name of Mirzá Muhammad 'Alí Khán of Banáras, who was employed in the office of Mr. Colebrooke at Jahanábád.

**Diwanji Begam**, دیوانجی بیگم, she was the mother of Arjumand Bano Begam Mumtaz Mahal, and the wife of 'Asaf Khán, Wazír. On a spot of fifty bighas of land on the bank of the river Jamna, close to the Rauza of Tárganj, is to be seen her Rauza bust of white marble.

**Deo Narain Singh**, دیوناراین سنگه, (K. C. S. I., Sir, Rájá) of Banáras, died suddenly on the 28th August, 1870.

**Dewal Devi**, دیول دہوی, *vide* Kaulá Deví.

**Dhara**, دھارا, the son of Rájá Todarmal. He was killed in a battle fought against Mirzá Jání Beg, ruler of Thatta, in November, 1591 A. D., Muharram 1000 A. H.

**Dhola Rao**, دھولا راو, the ancestor of the Kachhwaha Rájás of Ambír or Jaipúr, he lived about the year 967 A. D.

**Dhundia Wagh**, دھوندیہ واگہ, the free-booter, who had for several years with a formidable band, pillaged and laid waste the frontiers of Mysore. This robber assumed the lofty title of King of the two worlds, and aimed, doubtless, at carving out for himself some independent principality, after the example of Hydar 'Alí, in whose service he originally commenced his adventurous career. Subsequently he incurred the displeasure of Tipú Sultán, who chained him like a wild beast to the walls of his dungeons in Serangapatam, from which "durance vile" he had been liberated by the English soldiers after the taking of Serangapatam. He now threatened Mysore with 5,000 cavalry. The Government of Madras instructed Colonel Wellesley to pursue him wherever he could be found and to hang him on the first tree. His subjugation and subsequent death (in 1800) with the extirpation of his formidable band of free-booters, relieved the English Government from an enemy, who, though by no means equal to Hydar and Tipú, might eventually have afforded considerable annoyance.

**Dil**, دل, poetical name of Zorawar Khán of Sirkar Kol. He is the author of a Díwán and a few Masnawís.

**Dilawar Khan**, دلاورخان, founder of the dynasty of the Muhammadan kings of Málwa. The Hindú histories of the kingdom of Málwa go back as far as the reign of Rájá Bikarmájít, whose accession to that kingdom has given rise to an era which commences 57 years before Christ. After him reigned Rájá Bhój and many others who are all mentioned among the rájás of Hindústán. During the reign of Ghayás-uddín Balban king of Dehlí in the year 1310 A. D., 710 A. H., the Muhammadans first invaded and conquered the provinces of Málwa; after which it acknowledged allegiance to that crown until the reign of Muhammad Sháh Tughlak II, 1387 A. D., 789 A. H. At this period Diláwar Khán, a descendant on his mother's side from Sultán Shaháb-uddín Ghóri, was appointed governor of Málwa, previously to the accession of Muhammad Tughlak, and he subsequently established his independence. In the year 1398 A. D., 801 A. H., Mahmúd Sháh, king of Dehlí, being driven from his throne by Amír Taimúr (Tamerlane,) made his escape to Gujráat, and then to Málwa, where he remained three years, after which, in 1401 A. D., 804 A. H., he, at the instance of the Dehlí nobles, quitted Málwa, in order to resume the reins of his own government. Diláwar Khán shortly afterwards assumed royalty and divided his kingdom into estates among his officers whom he ennobled. Diláwar Khán on assuming independence, took up his residence in Dhár, which place he considered as the seat of

his government, but he frequently visited the city of Mando, remaining there sometimes for months together. He only survived his assumption of the royal titles a few years; for in the year 1405 A. D., 808 A. H., he died suddenly, and his son Alp Khan ascended the throne under the title of Sultán Hóshang Sháh. Including Diláwar Khan eleven princes reigned in Málwa till the time of the emperor Humáyún, whose son Akbar eventually subdued and attached it to the Dehli government. Their names are as follow :

1. Diláwar Khan Ghóri.
2. Hóshang Sháh, son of Diláwar.
3. Sultán Muhammad Sháh.
4. Sultán Mahmúd I, Khiljí, styled the Great, son of Malik Mughis.
5. Ghayas-uddín Khiljí.
6. Nasir-uddín.
7. Mahmúd II.
8. Bahádúr Sháh, king of Gujrát.
9. Kadar Sháh.
10. Shujáa' Khan, and
11. Báz Bahádúr, son of Shujáa' Khan.

**Dilawar Khan**, دلاورخان, a nobleman of the reign of the emperor Sháh Jahán, was the son of Bahádúr Khán Rohila. He died at Kábul in the year 1658 A. D., 1068 A. H.

**Dildar Aga**, دلدار آغا, one of the wives of the emperor Babar, and mother of Mirzá Handál.

**Diler Himmat Khan**, دلیر همت خان, original name of Nawáb Muzaffar Jang of Farrukhábad, which see.

**Diler Khan**, دلیر خان, a Dáúdzaí Afghán, whose proper name was Jalál Khán. He was the younger brother of Bahádúr Khán Rohila, and one of the best and bravest generals of the emperor 'Alamgir. He held the rank of 5000, and died in the year 1683 A. D., 1094 A. H., in the Dakhan.

**Diler Khan**, دلیر خان, title of 'Abdul Raúf, the son of 'Abdul Karím, formerly in the service of the king of Bájápúr. After the conquest of that country, he joined 'Alamgir and received the title of Diler Khán and the mansab of 7000. He died in the reign of Bahádúr Sháh in the Dakhan, where he held a jágir.

**Dilras Bano Begam**, دلریس بانو بیگم, daughter of Shahnawáz Khán Safwí, the son of Mirzá Rustam Kandhari, and wife of the emperor 'Alamgir. She had another sister who was married to Murád Bakhsh, brother of 'Alamgir.

**Dilshad Khatun**, دلشاد خاتون, daughter of Amír Damishk, the son of Amír Juban or Jovian, and wife of Sultán Abú Sa'íd Khán. Amír Hasan Buzurg, who after the death of the Sultán in 1335 A. D., took possession of Baghdád, married her, but the reins of government were in her hands.

**Dilsoz**, دلسوز, poetical title of Khairatí Khán, a poet who lived about the year 1800.

**Dost 'Ali**, دوست علی, Nawáb of Arkat and a relative of Murtaza Khán. Under him the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. He was succeeded by his son Safdar 'Ali, who, after overcoming the effects of poison prepared for him by Murtaza Khán, fell by the poniard of a Pathán assassin, hired for the work by the same person. A storm was raised which he had not the courage to encounter; and disguising himself in female attire, he escaped from Arkat to his own fort of Vellora.

**Dost Muhammad Khan**, دوست محمد خان, ruler of

Kábul and Kandahár, was one of the brothers of Fatha Khán, the celebrated wazír of Mahmúd, ruler of Hírat and chief of the Barakzai clan. He was the most powerful chief in Afghánistan, and had for some years previous to the restoration of Sháh Shujáa'-ul-Mulk by the British in 1838, ruled that country. On the death of this prince, Dost Muhammad again assumed the reins of government.

On the base and cruel murder of Fatha Khán by Mahmúd at the instigation of Prince Kámran, his brothers revolted from their allegiance under the guidance of 'Azim Khán, the governor of Kashmir, and drove Mahmúd and his son Kámran from Kábul. Azim Khán in the first instance offered the vacant throne to Sháh Shujáa', but offended by some personal slight, withdrew his support, and placed in his room, Aiyúb, a brother of Sháh Shujáa', who was content to take the trappings with the power of royalty. On Azim Khán's death, his brothers dissatisfied with their position conspired against his son, Habfb-ulláh Khán, and seizing his person, by threats of blowing him from a gun, induced his mother to deliver up the residue of Azim Khán's immense wealth. Aiyúb's son was killed in these disputes, and he himself, alarmed by these scenes of violence, fled to Láhor. Dost Muhammad Khán, the most talented of the brothers, then took possession of the throne and became *de facto* king of Kábul. Sher Dil Khán, accompanied by four brothers, carried off about half a million sterling of Azim Khán's money, and seated himself in Kandahár, as an independent chieftain. He and one of his brothers died some years ago; and Kandahár was until lately ruled by Kohan Dil Khán, assisted by his two surviving brothers Rahím Dil and Mir Dil. In the year 1839 the British army entered Kábul and placed Sháh Shujáa'-ul-Mulk on the throne on the 8th May, and Dost Muhammad Khán surrendered to the British Envoy and Minister in Kábul on the 4th November, after having defeated the 2nd Bengal Cavalry by a desperate charge. He was subsequently sent down to Calcutta, where he arrived, accompanied by one of his sons, on the 23rd May, 1841. He was set free in November 1842 and returned to Kábul, where he reigned as before till his death, which took place on the 9th June, 1863 A. D., 21st Zil-hijja 1279 A. H., and his youngest son Amír Sher Ali succeeded him.

**Doulat Khan Lodi**, دولت خان لودی, who, according to Firishta, was an Afghán by birth, originally a private Secretary, who after passing through various offices was raised by Sultán Mahmúd Tughlak, and attained the title of 'Aziz Mumálik. After the death of Mahmúd, the nobles raised him to the throne of Dehli in April, 1413 A. D., Muharram, 816 A. H. In March 1414, 15th Rabí I, 817 A. H., Khizir Khán, governor of Multán, invaded Dehli, and after a siege of four months obliged Doulat Khán on the 4th June 1414, Jamáda I, 817 A. H., to surrender. He was instantly confined in the fort of Firózábád, where he died after two months.

**Doulat Khan Lodi**, دولت خان لودی, who invited Bábar Sháh to India, was a descendant of the race of that name who heretofore reigned at Dehli. He was a poet and a man of learning. He died a short time before Bábar conquered Dehli, i. e., in the year 1526 A. D. 932, A. H.

**Doulat Khan Lodi Shahu Khail**, دولت خان لودی, was the father of the rebel Khán Jahán Lodi. He served under Mirzá 'Aziz Kóka, 'Abdul Rahím Khán Khánán, and prince Dániál for several years and was raised to the rank of 2000. He died in the Dakhan 1600 A. D., 1009 A. H.

**Doulat Rao Sindhia (Maharaja)**, دولت راوسیندهیه, of Gwáliar, a Marhattá chief, was the grand-

nephew and adopted son of Madhoji Sindhia, whom he succeeded to the ráj of Gwalior in March, 1794 A. D., 1208 A. H. His violence, rapacity and lawless ambition, were the main causes of the war in 1802 with the confederate Marhatta chieftains. Hostilities having broken out with the British, Sir Arthur Wellesley (afterwards Duke of Wellington) defeated Doulat Ráo at Assaye in 1803, while Lord Lake drove the Marhattas from the whole of the Doab. He married Bají Báí, reigned 33 years, and died on the 21st March, 1827, 21st Sh'aban 1242 A. H. He was succeeded by Jhanko Ráo Sindhia.

**Doulat Shah**, دولت شاه, son of Bakht Sháh of Samarkand, and author of the Biography of Poets called "Tazkira Doulat Sháhí." He flourished in the reign of Sultán Husain Mirzá of Hirát, surnamed Abúl Ghazí Bahádúr, and dedicated the work to his prime minister, the celebrated Amír Nizám-uddín 'Alíshér. This work was written in 1486 A. D., 891 A. H., and contains the Lives or Memoirs of ten Arabian, and one hundred and thirty-four Persian poets, with various quotations from their works, and anecdotes of the princes at whose court they resided. It also gives an account of six poets then residing in Hirát; two of whom were principal ministers of the Sultán; viz., 'Alíshér, and Amír Shaikh Ahmad Suhelí. *Vide* Fázeli Kirmani. He died in 1496 A. D.

**Dunday Khan**, دوندے خان روھیلہ, a Rohila chief, and son of 'Alí Muhammad Khán, the founder of the Rohila Government. In the partition of lands which were assigned to the chiefs, in the time of Háfiz Rahmat Khán, Dunday Khán obtained the districts of Bisaulí, Murádbád, Chándpúr and Sambhal in Rohilkhand. He died previous to the Rohila war which took place in 1774 A. D., leaving three sons, the eldest of whom Muhib-ullah Khán, succeeded to the largest portion of his territories.

**Dunyapat Singh (raja)**, راجہ دنیپت سنگہ. His father died in 1790 A. D., at which time he was only seven years of age. He inherited from his grandfather Rúp Ráo the Chaklas of Kórá, Fathapúr and Kara, but was dispossessed by the Nawáb Wazír, and a Nánkar allowance of 24,000 rupees granted to the ráj on his exclusion. This was subsequently reduced to 7,500 rupees. The original grant amounted to 52,000 per annum, payable from 14 maháls, but in 1770 A. D., the Nawáb Najaf Khán acquiring unlimited dominion over these provinces, dispossessed his father of eleven of the villages, by which his income was reduced to 20,000 rupees. In 1787 his father was dispossessed of the remaining three villages by Zain-ul-'Abidín Khán, the 'Amil, but as the ráj was about to proceed to hostilities, the 'Amil agreed to allow him 10,000 Rs. for the first year, and 20,000 thereafter, but failed in the fulfilment of his promise. In 1792 A. D., Zain-ul-'Abidín died, and was succeeded by his son Bákar 'Alí Khán, and from that period up to 1802, the ráj Dunípat Singh was allowed 8,000 rupees per annum, which was confirmed by Government in 1805 in perpetuity.

**Dupleix**, a French officer, governor of Pondicherry. In 1750 A. D., he was elevated to the rank of a Haft Hazárá, or Commander of seven thousand horse, and permitted to bear an ensign, assigned to persons of the highest note in the empire, by Musaffar Jang, viceroy of the Dakhan, after his victory over his brother Násir Jang who fell in battle.

**Durdusd**, دردزد, *vide* 'Alí Durdusd of Astrabad.

**Durgawati (Rani)**, رانی درگاوتی, daughter of Rana Sarika. *Vide* Silhaddí.

**Durgawati (Rani)**, رانی درگاوتی, the daughter of the ráj of Mahóba, who was much celebrated for her singu-

lar beauty. Overtures had been made for an union with Dalpat Sáh, ráj of Singalgurh (which is situated on the brow of a hill that commands a pass on the road about half way between Garha and Sangar;) but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the Garha family, who was of the race of the Chandail ráj-púts. Dalpat Sáh was a man of uncommonly fine appearance, and this added to the celebrity of his father's name and extent of his dominions, made Durgáwatí as desirous as himself for the union, but he was by her given to understand, that she must be relinquished or taken by force, since the difference of caste would of itself be otherwise an insurmountable obstacle. He marched with all his troops he could assemble, met those of her father and his rival,—gained a victory and brought off Durgáwatí as the prize to the fort of Singalgurh. Dalpat Sáh died four years after their marriage, leaving a son named Bír Naráyan about three years of age, and his widow as regent during his minority. Asaf Khán, the imperial viceroy at Kara Mánikpúr on the Ganges in the province of Allahábád, invited by the prospect of appropriating so fine a country and so much wealth as she was reputed to possess, invaded her dominions in the year 1664 A. D., at the head of 6,000 cavalry and 12,000 well disciplined infantry, with a train of artillery. He was met by the queen at the head of her troops, and an action took place in which she was defeated. She received a wound from an arrow in the eye; and her only son, then about 18 years of age, was severely wounded and taken to the rear. At this moment she received another arrow in the neck; and seeing her troops give way and the enemy closing around her, she snatched a dagger from the driver of her elephant, and plunged it in her own bosom. Her son was taken off the field, and was, unperceived by the enemy, conveyed back to the palace at Chúrúgarh, to which Asaf Khán returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the place under the apprehension of suffering dishonor if they fell alive into the hands of the enemy. Two females are said to have escaped, the sister of the queen, and a young princess who had been betrothed to the young prince Bír Naráyan; and these two are said to have been sent to the emperor Akbar. In this district of Jabalpur, the marble rocks and the palace called Madan Mahal is worth seeing. There is some doggerel rhyme about this palace which is not generally known, though of some interest. This building stands on a single granite boulder, and was constructed by the Gond princess Rani Durgawati, at the time of the Muhammadan invasion of Central India. Years after the cession of the country to the British, a wag of a Papdit wrote on the entrance door of the palace the following lines:

Madan Mahal ké chhain mé,  
Do tángón ké bích,  
Gará nau lakh rupí,  
Aur soné ká do ípt.

Translation—

In the shade of Madan Mahal  
Between two boulders  
There are buried nine lakhs of rupees  
And two bricks of gold.

It did not take long for the news of the appearance of this writing on the door to spread abroad, and the very person to fall a dupe to the Pandit's trick was Captain Wheatley, at that time a Political Assistant at Jabalpur. He mustered some peons and laborers, and having proceeded to the spot, commenced digging for the treasure on the part of Government. The native lady, in whose possession was the village lands on which the palace stood, came rushing down to the Agent to the Governor-General and represented that she was being plundered of her

treasure by Captain Wheatley. "Pagli," replied Sir Wm. Sleeman, "he is as mad as you are; the Pandit would not have divulged the secret were it of much value." Many years have since elapsed, and many others not possessed of Sir William's wisdom have fallen dupes to the Pandit's poetical trick; and, but for the very durable nature of the marbles, there have been enough of excavations made in and about the building to raze it to the ground.

## E.

**Egypt**, kings of, *vide* Moizz-li-dfn-alláh Abí Tamím Ma'd.

**Ekkoji**, **بکوجی**, the founder of the Tanjore family was the son of Shahjí Bhosla, and brother of Seiwáji, but from another consort. The principality of Tanjore was one of the oldest in the Marhāṭṭa confederacy, of which province Ekkoji obtained possession in 1678 A. D.

## F.

**Faek**, **فایق**, or **Fáyeq**, poetical name of Moulwí Muhammad Fáek, author of the work called "Makhsan-ul-Fawaed."

**Faez**, **فایض**, or **Fáyez**, poetical name of Shaikh Muhammad Fáez, a pupil of Muhammad Sa'id Ayáz. He is the author of a short *Diwán*, and was probably living in 1724 A. D., 1136 A. H.

**Faezi Kirmani**, **فایزی کرمانی**, a poet who rendered the *Tazkira* of Doulat Sháh in Persian verses in the time of the emperor Akbar, and altered the division of the original, making ten periods instead of seven. *Vide* Lutful-ullah Muhammad Muhaddis.

**Faghfur**, **فغفور**, the general name of the kings of China.

**Faghfur Yezdi**, **حکیم فغفور یزدی** (Hakím) a physician and poet of Persia, born at Yezd. He is the author of a *Diwán* or Book of Odes, and has written several panegyrics in praise of the kings of Persia. He came to India in 1603 A. D., 1012 A. H., and was employed by prince Parwez, and died at Allahábád about the year 1619 A. D., 1028 A. H.

**Fahmi Kirmani**, **مولانا صدرالدین محمد فهیمی کرمانی**, (Moulana Sadr-uddín Muhammad), a poet who is the author of a *Masnawí* called "Súrat-wa-Ma'ani," and also of some *Kasídas*, *Ghazals*, *Satires*, &c. He died in the year 1584 A. D., 993 A. H., in the fort of Tabrez, during the time it was besieged by the Turks.

**Faiz**, **فایض**, the distinguished mystical philosopher and theologian, Mullá Muhsin of Káshán, commonly called Akhúnd Faiz. He flourished under Sháh 'Abbás II of Persia, who treated him with great respect. He has written a great number of books, of which "Kitáb 'Asafi" and "Kitáb Safi" are two Commentaries on the *Qurán*. He died at Káshán under, or after Sháh Sulaimán of Persia, and his tomb is a place of pilgrimage.

**Faiz**, **فایض**, poetical title of Mír Faiz 'Alí, an Urdú poet of Dehli. His father Mír Muhammad Taqí was also an elegant poet, and had assumed the title of Mír for his poetical name. Both Faiz 'Alí and his father were living at Dehli in the year 1785 A. D., 1196 A. H.

**Faiz**, **فایض**, a pupil of Mirzá Kátíl, and author of a poetical work containing amorous songs in Persian, called "*Diwán Faiz*." He was living in the time of Muhammad 'Alí Sháh, king of Lákhnau, about the year 1840 A. D., 1256 A. H.

**Faiz**, **فایض**, poetical title of Faiz-ul-Hasan of Saháranpúr, author of the "Rauzat-ul-Faiz," a poem composed in 1847 A. D., 1263 A. H.

**Faizi (Shaikh)**, **شیخ فایزی**, whose proper name was Abú'l Faiz, was the son of Shaikh Mubárik of Nágór, and eldest brother of Shaikh Abú'l Fazl, prime-minister and secretary to the emperor Akbar Sháh. He was born on the 16th September 1547, A. D., 1st Shában, 954 A. H., and was first presented to Akbar in the 12th year of his reign, and introduced his brother Abú'l Fazl six years later. After the death of the poet laureate Ghizálí of Mashhad, about the year 1672 A. D., or some years after, or, according to the "*Másir-ul-Umrá*," in the 33rd year of the emperor, Faizí was honored with the title of "Malik-ush-Shua'rá" or king of poets. In history, philosophy, in medicine, in letter writing, and in composition, he was without a rival. His earlier compositions in verse, bear his titular name of Faizí, which he subsequently dignified into Faiyázi, but he survived to enjoy his last title only one or two months, and then met his death. Being desirous of rivalling the *Khamsa* or the five poems of Nizámí, he wrote in imitation of them his "*Markaz Adwár*," "*Sulaiman and Bilkaís*," "*Nal Daman*," "*Haft Kiskwár*," and "*Akbar Nama*." The story of Nal Daman is an episode of the *Mahábharat*, which he translated into Persian verse at the command of the emperor Akbar. He was the first Musalmán that applied himself to a diligent study of Hindú literature and science. Besides Sanskrit works in poetry and philosophy, he made a version of the "*Bija Ganitá*," and "*Lilawati*," of Bhaskar Acháryá, the best Hebrew works on Algebra and Arithmetic. He was likewise author of a great deal of original poetry, and of other works in Persian. He composed an elaborate Commentary upon the *Qurán*, making use of only those 13 out of the 28 letters of the Alphabet which have no dots, and which he named "*Sawáta'-ul-Ilhám*"; a copy of this extraordinary monument of wasted labour (says Mr. Elliot) is to be seen in the Library of the East India House. There is also another book of the same description which he wrote and called "*Mawarid-ul-Kalam*." Faizí suffered from asthma and died at Agra on Saturday the 4th of October, 1695 O. S., 10th Safar, 1004 A. H., aged 49 lunar years and some months; and, as many supposed him to have been a deist, several abusive chronograms were written on the occasion, of which the following is one—"The Shaikh was an infidel." There is also an *Insha* or collection of Letters which goes after his name. His mother died in January, 1590 A. D., 998 A. H., and his father in August, 1593 A. D., *Zaka'd*, 1001 A. H. He was a profound scholar, well versed in Arabic literature, the art of poetry and medicine. He was also one of the most voluminous writers that India has produced and is said to have composed 101 books. Faizí had been likewise employed as teacher to the princes; he also acted as ambassador. Thus in 1000 A. H., he was in the Dakhin, from whence he wrote the letter to the historian Budóni, who had been in temporary disgrace at Court. *Vide Ain Translation I*, 490.

**Faizi**, **فایزی**, of Sarhind, *vide* Alahdad.

**Faiz-ullah Anju (Mir)**, **میر فیض الله انجو**, a *Kázi* who presided on the seat of justice in the reign of Sultán Mahmúd Bahmaní, king of Dakhan, who reigned from 1378 to 1397 A. D., 780 to 799 A. H. He was a good poet, and a contemporary of the celebrated Khwája Háfiz. Once presenting the Sultán with an ode of his own composition, he was rewarded with a thousand pieces of gold, and permitted to retire, covered with honors, to his own country.

**Faiz-ullah Khan**, **فیض الله خان**, chief of the Rohelas and Jagírdar of Rámpúr, was the son of 'Alí Muhammad Khán Rohela. After the battle of Kutra in 1774 A. D., he retired to the Kamaon hills. By the treaty under Colonel Champion, he had a territory allotted to him of



the annual value of 14 lakhs of rupees. He chose the city of Rámpúr as the place of his residence, and after an uninterrupted and prosperous administration of 20 years, he died in September, 1794 A. D., Safar 1209 A. H., and was succeeded by his eldest son Muhammad 'Alí Khán. This prince, in the course of a few days, in 1794 was imprisoned and assassinated by his younger brother Ghulám Muhammad, who forcibly took possession of the government. The English, having espoused the cause of Ahmad Alí, the infant son of the murdered prince, defeated and took Ghulám Muhammad prisoner at Biṭhaura. He was conveyed to Calcutta, where, under pretence of going on a pilgrimage to Mecca, he embarked on board a ship, probably landed at one of the ports in Tipú Sultán's dominions, and thence made his way to the court of Kábul in 1797 A. D., 1212 A. H., where, united with the agents of Tipú in clamours against the English, he urged Zamán Sháh, the son of Taimúr Sháh, to invade Hindustán, promising that, on his approach to Dehlí, he should be joined by the whole tribe of Rohelas. The Nawáb Ahmad Alí Khán died about the year 1839 A. D., 1255 A. H. After the death of Ahmad Alí Khán, Muhammad Saíd Khán ascended the Masnad in 1840; after him Muhammad Yusuf Alí Khán succeeded in 1855, who was living in 1872.

**Fakhri**, فخرى, son of Moulana Sultán Muhammad Amír

of Hirát. He is the author of the "Jawáhir-ul-'Ajáeb," Gems of Curiosities, being a biography of poetesses. He informs us that with the intention to perform the pilgrimage to Mecca, he came during the reign of Sháh Tahmásp Husainí to Sindh, the ruler of that country was then 'Isa Turkhán (who died about the year 1566 A. D., 974 A. H.). Iláhi the poet calls the above-mentioned work "Tazkirat-ul-Nisá." He is also the author of the "Tahfat-ul-Habib," a collection of Ghazals from the best authors.

**Fakhri**, فخرى, a poet who wrote a Díván of 10,000 verses in which he imitated most of the ancient masters, but as he had not much education, he was not acknowledged by other poets. He dug a grave for himself outside the Isfahán Gate and made himself a tomb-stone, and visited his grave every Friday. He was living in 1585 A. D., 993 A. H.

**Fakir** (Mir Shams-uddin), مير شمس الدين فقير, of Dehlí, who had also the poetical name of Maftún. From Dehlí he went to Lákhnaú in 1765 A. D., 1179 A. H., and is said to have been drowned about the year 1767. He is the author of a Díván and also of a Masnawí called "Taswír Muhabbat," containing the story of Rám Chánd, the son of a betel-vender, composed in 1743 A. D., 1156 A. H., and of several other poems.

**Fakir**, فقير, poetical name of Mir Nawázish 'Alí of Bilgaram. He died in the year 1754 A. D., 1167 A. H.

**Fakhr-uddin**, فخرالدين, one of the princes of the Druses, who, early in the 17th century, conceived the idea of rendering himself independent of the Porte. He was betrayed, carried a prisoner to Constantinople, where he was strangled by order of Sultán Murád IV. in 1631 A. D., 1041 A. H.

**Fakhr-uddin Abu Muhammad-bin-Ali az-Zailai**, فخر الدين ابو محمد بن علي زيلعي, author of a Commentary on the Kanz-ul-Dakáek, entitled "Ta'ba'in-ul-Hakáek" which is in great repute in India, on account of its upholding the doctrines of the Hanafí sect against those of the followers of Sháfa'i. He died in 1342 A. D., 743 A. H.

**Fakhr-uddin Bahman**, (Malik), فخرالدين بهمن ملك, third Sultán of the dynasty of Kart or Kard, was

the son of Málík Shams-uddin Kart II, whom he succeeded to the throne of Hirát, Balkh and Ghazni in September, 1305 A. D., 705 A. H. He was contemporary with Sultán Aljaitú, surnamed Muhammad Khudá Banda, king of Persia, who sent an army against him which he defeated. He died about the beginning of the year 1307 A. D., 706 A. H., and was succeeded by his brother Málík Ghayás-uddin Kart I, who died in 1329 A. D.

**Fakhr-uddin Iraki** (Shaikh), شيخ فخرالدين عراقى,

was the son of Shaikh Shaháb-uddin's daughter, and disciple of Shaikh Bahá-uddin Zikaria of Multán, whose daughter he married. He died on the 23rd November, 1289 A. D., 8th Zil-ka'da 688 A. H., and lies buried at Damascus. He was a native of Irák, and assumed the poetical name of Iráki in his poetry. Doulat Sháh says that 'Iráki died during the reign of Muhammad Khuda Banda in the year 1307 A. D., 709 A. H. *Vide* Iráki.

**Fakhr-uddin Ismat-ullah Bukhari**, الله بخارى,

فخرالدين عصمت. He died in 1426 A. D., 829 A. H., *vide* Asmat.

**Fakhr-uddin Junan** (Malik), ملك فخرالدين جونان,

eldest son of Sultán Ghayás-uddin Tughlaq Sháh I. On the accession of his father to the throne of Dehlí, he was declared heir-apparent, with the title of Ulagh Khán, and all the royal ensigns conferred upon him. The names of his other brothers were Bahrám Khán, Zafar Khán, Mahmúd Khán and Nasrat Khán. After the death of his father in 1325 A. D., 725 A. H., he succeeded him with the title of Muhammad Sháh Tughlaq I.

**Fakhr-uddin Kha'lidi** (Maulana), فخرالدين خالدى,

مولانا, who was commonly called "Bihishtí," is the author of a work called "Sharah-Faráez." He was the master of Mouláná Mo'in-uddin Jawiní.

**Fakhr-uddin Mahmud Amir**, فخرالدين محمود امير,

son of Amír Yemin-uddin Muhammad Mustúfi. He is generally known by his Takhallus or poetical name, Ibn Yemin, *i. e.*, the son of Yemin-uddin. According to Dr. Sprenger's Catalogue, he died in 1344 A. D., 745 A. H., and left panegyrics on the Sarabdál princes and some ghazals, but it is particularly his Kita's which are celebrated. *Vide* Amír Mahmúd.

**Fakhr-uddin Malik**, ملك فخرالدين, *vide* Málík Fakhr-uddin, king of Bengal.

**Fakhr-uddin Mirza**, ميرزا فخرالدين, the eldest son of Bahádur Sháh II, ex-king of Dehlí. He died before the rebellion, on 10th July, 1856.

**Fakhr-uddin** (Moulana), مولانا فخرالدين, son of

Nizám-ul-Hak, was styled Saiyad-ush-Shua'rá, or chief of the poets. He is the author of several works, among which are the following "Nizám-ul-'Akáed," "Risála Marjia" and "Fakhr-ul-Hasn." He died in the year 1785 A. D., 1199 A. H., aged 73 years, and lies buried close to the gate of the Dargáh of Kutb-uddin Bakhtyár Káki in old Dehlí. His tomb is of white marble and has an inscription mentioning his name and the year of his demise. His grandson Ghulám Nasir-uddin, surnamed Kálí Sáhíb, was a very pious and learned Musalmán; he too was a good poet and died in the year 1852 A. D., 1268 A. H.

**Farkhari**, فرخاری, a poet who was in the service of Amír Kaikás, and is the author of the story of "Wamík-wa-Uzra," in verse.

**Farkhunda Ali Khan (Mir)**, میر فوخنده علی خان, Nizám of Dakhan. He succeeded his father Sikandar Jáh in the government of Haidarabád in 1829 A. D. *Vide* Afzal-uddaula.

**Faroghi Kashmiri**, فروغی کشمیری, a poet who died in 1666 A. D., 1077 A. H.

**Faroghi (Maulana)**, مولانا فروغی, of Kázwin in Isfahán; he was a dealer in perfumes, but an excellent poet, and lived in the time of 'Abbás the Great.

**Farrukhi**, فرخی, or Farkhí, a poet who flourished in the time of Sulţán Mahmúd of Ghazní, was a pupil of Unsari the poet, and a descendant of the royal race of the kings of Sistán. He is the author of a work called "Tarjumán ul-Balághat" and of a Díwán in Persian. He wrote several panegyrics in praise of Abú'l Muzaffar, the son of Amír Naar and grandson of Násir-uddín, ruler of Balkh.

**Farrukh Fa'l**, فرخ فال, a son of the emperor Humáyún by Máh Chúchak Begam, born at Kábul in 1555 A. D., 962 A. H.

**Farrukh-siyar (Muhammad)**, محمد فرخ سیر, emperor of Dehli, born on the 18th July, 1687. O. S., 18th Ramazán, 1098 A. H., was the son of Azim-ush-Shán, the second son of Bahádur Sháh I, and great-grandson of the emperor Alamgir. His father was killed in the battle fought against Jahándár Sháh his uncle and predecessor. One of Jahándár Sháh's first acts on his accession to the throne had been to put all the princes of the blood within his reach, to death: among those whom he could not get into his power, was Farrukh-siyar, who was in Bengal at the time of his grandfather Bahádur Sháh's death. But when the information of his father's death reached him, he threw himself on the compassion and fidelity of Saiyad Husain Alí Khán, the governor of Behár, who warmly espoused his cause, and prevailed on his brother, Saiyad Abdullah Khán, governor of Allahábád, to adopt the same course. By the aid of these noblemen, Farrukh-siyar assembled an army at Allahábád, marched towards Ágra, defeated Jahándár Sháh, took him prisoner, and having murdered him, he ascended the throne in the fort of Dehli on Friday the 9th of January, 1713, O. S., 23rd Zil-hijja, 1124 A. H. The former Amir-ul-Umrá Zulfikár Khán and many other nobles and dependants of the late emperor were put to death by the bow-string and other punishments. Rájá Subhchand, Díwán to the late Amír-ul-Umrá, had his tongue cut out: Aziz-uddín, son of Jahándár Sháh, 'Alí Tabár, the son of 'Azim Sháh, and Humáyún Bakht, younger brother to Farrukh-siyar were deprived of their sight by a red hot iron drawn over their eyes. On Farrukh-siyar's accession, Abdulláh Khán, the eldest brother, was made Wazír with the title of Kutb-ul-Mulk, and Husain Alí Khán raised to the rank of Amír-ul-Umrá (Commander-in-Chief) which was the second in the State. His nuptials with the daughter of Rájá Ajit Singh of Márwár, were celebrated with unprecedented splendour in the year 1716 A. D., 1128 A. H. Farrukh-siyar had not long enjoyed the throne, when a jealousy arose between him and the Wazír Kutb-ul-Mulk. And on the emperor's trying to form schemes for the recovery of his independence, he was deposed, blinded and imprisoned by the two brothers. This event took place on the 18th February, 1719, O. S., 8th Rab' II, 1131 A. H., and not long after he was murdered on the 16th May, A. D., 9th Rajab, 1131 A. H., following, and buried in the court of the mausoleum of the emperor Humáyún at Dehli. He reigned 6 years 3 months and 15 days. After his

deposal the Saiyads set up a prince of the blood to whom they gave the title of Rafi-ud-Darját. It was from Farrukh-siyar that the East India Company obtained their Farmán of free trade, with leave to purchase thirty-seven districts in Bengal, besides various privileges, but little attention was however paid to it by the Súbas, till the English acquired force to give it weight.

**Farrukhzad**, فرخزاد, a prince of Persia of the Sásanian race. *Vide* Túran Dukht.

**Farrukhzad**, فرخزاد, son of Sulţán Masa'úd I, of Ghazni, began to reign after the death of his brother Sulţán Abdul Raahid in March 1053, A. D., 444 A. H. He reigned 6 years and died in the latter part of the year 1058 A. D., when his brother Sulţán Ibrahim succeeded him.

**Farsi**, فارسی یا فارسی, surname of Abú'l Fawáris Ibrahim, a Persian author.

**Farsi**, فارسی, poetical name of Sha-rif Khán Amír-ul-Umrá, which see.

**Faryabi**, *vide* Zahir-uddin Faryábí.

**Faryad**, فریاد, the poetical name of Lálá Sáhib Ráe, a Kayeth of Lákhnau. He originally had assumed Kurbán for his poetical name, but latterly changed it to Faryád. He was living in 1782 A. D., 1196 A. H.

**Farzada Kuli**, فرزدا قلی, author of a Catalogue of books in the Arabic, Persian, and Hindí languages, amounting, on a rough estimate, to upwards of 2,000 volumes. From its mentioning the Díwán of Sauda, it appears that it was written within the last fifty or sixty years. It also mentions the "Mustafá Náma," in the metre of the Sháh Náma, embracing the history of Persia from Muhammad to Tahmasp Sháh Safwí, amounting to 104,000 couplets; also of a Persian translation of the Muqámát of Harizí. *Journal of the Royal Asiatic Society*, No. 11.

**Farzadak**, فرزدق, the son of Ghálib, called the master of Arabian poets, was an author, and had the whole Kúrán by heart. He died in 728 A. D., 110 A. H., aged upwards of 70 years. He flourished in the reign of Abdul Málík, the son of Marwan I, who imprisoned him because he wrote a panegyric in praise of Imám 'Alí Zain-ul-'Abidin, son of Imám Husain, but was released, after the death of the khalif, by his son Walid. His Díwán in Arabic is much esteemed in Hujáz and Iráq.

**Fasihi Ansari**, فصیحی انصاری هروی, of Hirat, a Persian poet, who flourished about the year 1595 A. D., 1004 A. H. He never came to India. He died in 1636 A. D., 1046 A. H.

**Fasih-uddin Muhammad Nizami Maulana**, مولانا فصیح الدین محمد نظامی, author of the "Sharah Jughmíní."

**Fassi**, فسی, surname of Faqih-uddin Muhammad-ibn-Ahmad 'Alí-al-Husainí; he was a native of Faas (Faz) on which account he was called Fassí. He was an author and Kázi of the city of Mecca, and died 1429 A. D., 833 A. H.

**Fatha Ali Husaini**, فتح علی حسینی, author of the biography called "Tazkirat-ush-Shua'rée Hindí." It contains the Memoirs of 108 Hindí and Dakhaní authors, with numerous extracts from their works.

**Fatha 'Ali Shah**, فتح علي شاه, king of Persia, was an

Afghán of the tribe of Káchár. He succeeded his uncle 'Aká Muhammad Khán to the throne of Persia in 1797 A. D., 1212 A. H. He had received an excellent education, and possessed some literary accomplishments; was a tolerable poet, and fond of the society of the learned, whom he generously patronized. He reigned nearly 40 years and died in the year 1834 A. D., 1260 A. H. After him Muhammad Sháh, the son of 'Abbás Mirzá, and grandson of Fatha 'Alí Sháh, mounted the throne and died in 1847 A. D., when his son Nasír-uddín Ahmad Sháh, the present king, succeeded him. It was to the court of Fatha 'Alí Sháh that Sir John Malcolm in 1800 led the magnificent embassy which Lord Wellesly had despatched from Calcutta, with the view of trumping Bonaparte's cards in the East, and of playing off a Persian ally on our Indian frontiers against an Afghán ill-wisher, the ambitious Zamán Sháh.

**Fatha Haidar**, فتح حيدر, the eldest son of Tippú Sultán.

**Fatha-puri Mahal**, فتح پوری محل, or Begam, one of the wives of the emperor Sháh Jahán. She was the founder of the Fathapúri Masjid in Dehli.

**Fathi**, فتحي, a poet of Ardstán, who died in 1636 A. D., 1045 A. H.

**Fatha Khan**, فتح خان, the son of Sultán Fíroz Sháh Bárbak, king of Dehli, and brother of Zafar Khán. *Vide* Fíroz Sháh Bárbak.

**Fatha Khan**, فتح خان, Nawáb of Bháwalpúr.

**Fatha Khan**, فتح خان, brother of Dost Muhammad Khán, ruler of Kábul. The celebrated Wazír of Mahmúd, ruler of Hirat, and chief of the Barakzái clan, whose family drove away the descendants of Ahmad Sháh Abdáli from Kábul.

**Fatha Khan**, فتح خان, the son of Malik 'Ambar, the Abyssinian chief of Ahmadnagar in the Dakhan, who had the Nizám Sháhí dominions under his control for some years. After his father's death in 1626 A. D., 1035 A. H., he succeeded to his authority; but Murtaza Nizám Sháh II, being weary of his control, took him prisoner by treachery, and confined him in the fort of Khybar. Having made his escape, he rebelled, but was again taken, and confined in Daulatábád. He was released in time, and appointed generalissimo by the influence of his sister, mother to Nizám Sháh. He shortly, to prevent another removal from office, confined the Sultán under pretence of insanity, and put to death twenty-five of the principal nobility in one day, writing to the emperor Sháh Jahán, that he had thus acted, to prevent them from rebelling against him. The emperor in reply commended his attachment, and ordered him to put the captive prince to death, which he did about the year 1628 A. D., 1038 A. H., and placed his son Husain, an infant of ten years, on the throne. Fatha Khán, by offering a present of eight lacs of rupees, and agreeing to pay tribute, was allowed to keep what territory yet remained to the Nizám Sháhí sovereignty. In the year 1634 A. D., 1044 A. H., Fatha Khán was forced to surrender; and the fall of this place put a final period to the Nizám Sháhí dynasty, which had swayed the sceptre for 150 years. Husain Nizám Sháh was confined for life in the fortress of Gwáliar, but Fatha Khán was received into favour, and was allowed to retire to Láhor on a pension of two lacs of rupees, which he enjoyed till his death.

**Fatha Naek**, فتح نايك, the father of Haidar 'Alí Khán, the usurper of Mysore and Seringapatam. He died in 1738 A. D., and was buried at Kolár, a capital of seven parganas, about 35 miles east of Bangalore.

**Fatha Shah**, فتح شاه پوری, succeeded Yúsaf Sháh

to the throne of Bengál in 1482 A. D., 887 A. H., and after a reign of about eight years was murdered in 1491 A. D., 896 A. H., by the eunuch Sultán Sháhzáda, who succeeded him.

**Fatha-ullah Imad Shah**, فتح الله عماد شاه, originally

in the service of Sultán Mahmúd Sháh II, Bahmaní, king of Dakhan, was made governor of Berar. He became independent about the year 1484 A. D., and died about the year 1513. His son 'Alá-uddín 'Imád Sháh succeeded him. *Vide* 'Imad-ul-Mulk.

**Fatha-ullah, Mustaufi**, فتح الله مستوفی, surnamed

Fakhr-uddín, was a good poet and served under Khwája Rashíd-uddín, Fazl-ulláh and his son Ghayás-uddín Muhammad, as secretary. He is the brother of Khwája Hamd-ullah Mustaufi, who died in 1349 A. D.

**Fatha-ullah Shirazi Amir**, امير فتح الله شیرازی,

one of the most learned men of his time. He came from Shiráz to Dakhan and passed a few years in the service of Sultán Alí Adil Sháh of Bijapúr. After the death of that king, he left Dakhan and came to Dehli in the year 1582 A. D., 990 A. H., and had an honorable office assigned to him by the emperor Akbar, near his person, with the title of Azd-ud-daula. He died on Wednesday, the 3rd Shawwál 997 Hijri, the 24th Amardád Mah Iláhi, in the 34th year of Akbar's reign, corresponding with the 6th of August, 1589 O. S., at Sirinagar the capital of Kashmir, where he had proceeded with his royal master. The king was much grieved at his loss; and Sheikh Faizí wrote an appropriate epitaph on the occasion. Fifteen days after his death died also the Hakím Abú'l Fatha Giláni, the brother of Hakím Hamám, who was then with the king proceeding to Kábul. Sarfi Sáwaji wrote the chronogram of their death.

**Fatima**, فاطمة, the daughter of Muhammad and his wife

Khudija. She was born at Mecca five years before her father gave himself out for a prophet, *i. e.*, about the year 606 A. D., and died about six months after him in the city of Medina on the night of Monday, the 23rd of November, 632 A. D., 3rd Ramazán, 11 A. H. She was married to Alí, Muhammad's cousin-german, and became the mother of the Imams Hasan and Husain. She passes for a very holy woman amongst the Musalmáns, and is also called by them Batúl, Táhira, Mathara, and Zahra.

**Fatima bint Asad**, فاطمة بنت اسد, the daughter of Asad, the son of Háshim. She was the wife of Abú Tálib and mother of 'Alí.

**Fatima Sultan**, فاطمة سلطان, one of the wives of Umar Sheikh Mirzá, and mother of the prince Pír Muhammad Jahángír.

**Fatimites**, or kings of Barbary and Egypt of the Fatimite dynasty, *vide* Muizz-li-dín-allah, and Obeid-ullah Almahdí.

**Fattahi Naishapuri Moulana**, مولانا فتاحی نیشاپوری, an author, who died 1448 A. D., 862 A. H., *vide* Yahia (Mulla).

**Fawad Muhammad Pasha**, فواد محمد پاشا, a Turkish statesman and litterateur of Constantinople, son of Izzat Mulla, and nephew of Laila Khatún, a Turkish poetess. He is the author of several works. He was living in 1870 A. D., and has been loaded with distinctions by European sovereigns.

**Fayyaz**, فیاض, *vide* 'Abdul-Razzaq of Láhiján.

**Fayyazi**, فیضی, *vide* Faizí (Shaikh).

**Fazal Khan**, فضل خان, governor or kiladar of the fort of Agra, was turned out by Súrajmal Ját, who took possession of the fort and plundered every thing he could lay his hands upon.

**Fazil**, فاضل, a poet who flourished about the year 489 A. D.

**Fazl Ali Khan**, فضل علي خان, a poet who flourished in the time of the emperor Muhammad Sháh of Dehli, and was living in 1739 A. D., 1152 A. H.

**Fazl Ali Khan**, فضل علي خان, whose entire title was "Nawáb Ya'timad-ud-doula Zayá-ul-Mulk Saiyad Fazl 'Alí Khán Bahádur Sohráb Jang," was the prime minister of the king of Audh Gházi-ud-dín Haidar, and was living in 1829 A. D.

**Fazl Barmaki**, فضل برمكي, brother of 'Jafar-al-Barmaki, the minister of Hárún-al-Rashid Khalifa of Baghdád. *Vide* Jafar-al-Barmaki.

**Fazli**, فضلي, a poet and author of the Loves of "Sháh-wa-Máh" a poem containing 12,260 Persian verses which he completed in the year 1641 A. D.

**Fazl Hak**, فضل حق, the son of Fazl Imám. He also wrote prose and poetry as well as his father. His *Qasidas* are much esteemed. At the outbreak of 1857, he joined the rebel Nawáb of Banda and others, and was at last killed at Narod in an attack made by General Napier on the 17th December, 1858 A. D., 1274 A. H. The "Dehli Gazette" of May 17th, 1859 mentions, that sentence of transportation was passed on the rebels Loní Sangh, Extrájá of Mitaulí, and the Maulwi Fazl Hak,

**Fazl Imam**, فضل امام, an inhabitant of Khairábád, who wrote prose and poetry, and died in the year 1828 A. D., 1244 A. H.

**Fazl Basul Moulvi**, مولوی فضل رسول بداونی, of Bádón, son of Maulvi Abdul Majid, and author of the works called "Bawárik," and "Tashih-ul-Masáel." He was living in 1854 A. D., 1271 A. H.

**Fazl-ullah**, فضل الله, surnamed Khwájá Rashid-uddín, a native of Kazwín or Hamdan and a Persian historian who wrote at the desire of his master the Sultán of Persia a history of the Mughals, finished in 1294 A. D., to which he afterwards added a supplement. He was beheaded in July 1318, A. D. His name is spelt in some of our Biographical Dictionaries, Fadl-allah. From the work of Rashid-uddín, called Jáma'-ut-Tawárikh, and from other materials, Abú'l Gházi, king of Khwárizm, composed in the Mughal language, his Genealogical History. *Vide* Rashid-uddín.

**Fazl-ullah Moulana**, مولانا فضل الله, Physician to Amír Taimúr, and the most celebrated and skilful practitioner of the age in which he lived.

**Fazl-ullah Khan Nawab**, فضل الله خان, an Amír of the court of the emperor Babar, who built a mosque in Dehli in the year 1529 A. D., 936 A. H., which is still standing.

**Fazuli Baghdadi**, فضولي بغدادی, an author who was a native of Baghdád, and died in the year 1562 A. D., 970 A. H., and left us a *Diwán* in the Persian and Turkish language.

**Fidai Khan**, فدائي خان, former title of 'Azim Khán Kóka, which see.

**Fidai Mirza**, مرزا فدائي, name of a poet.

**Fidwi**, فدوي, of Láhor, the poetical name of a person, who was cotemporary with Mirzá Raffi-us-Saudá. He is the author of a poem in Urdú entitled "Yúsaf-wa-Zaleikhá," (the Loves of Joseph and Potiphar's wife). Mír Fatha Alí Shaidá has satirized him in his story of the "Búm and Bakkáal."

**Fidwi**, فدوي, author of a Persian *Diwán*. He flourished, or was living in the year 1649 A. D., 1059 A. H.

**Figban**, فغان, the poetical title of Ashraf 'Alí Khán, the son of Mirzá 'Alí Khán, and the Kóka or foster-brother of the emperor Ahmad Sháh of Dehli. He is the author of a *Diwán* in the Urdú language, containing about 2,000 verses. He died at Patna in 1772 A. D., 1186 A. H., and was buried there.

**Figbani**, فغانی, *vide* Bába Figbání.

**Fikrat**, فکرت, poetical title of Mirzá Ghaiás-uddin.

**Fikri**, فکری, poetical title of Sa'id Muhammad of Hirát. He was a weaver and is therefore called Jámbáf. He came to India in 1561 A. D., 969 A. H., and gained through his great talents for making epigrams, the favor of the emperor Akbar. He composed only Rubá'is, and died in 1565 A. D., 973 A. H.

**Firaki**, فراتي, poetical title of an author named Abú'l Bar-kát, who died in the year 1507 A. D., 913 A. H.

**Firdausi or Firdausi Tusi**, فردوسی یا فردوسی طوسی, the poetical title of Abú'l Kásim Hasan-bin-Sharaf Sháh, a famous Persian poet, styled by us the Homer of Persia, whose epic poem, called Sháhnáma, written by order of Sultán Mahmúd of Ghazni, is much celebrated. It contains the annals of the ancient kings of Persia, from the reign of the first king, Kaiamurs, to the death of Yazdijard III, the last monarch of the Sásánian race, who was deprived of his kingdom 641 A. D., by the invasion of the Arabs during the Khiláfat of 'Umar, the second Khalif after Muhammad. It is the labour of 30 years, and consists of 60,000 verses, each of which is a distich. The following circumstances respecting the origin of the poem and the life of the poet, are chiefly derived from the preface to the copy of the Sháhnáma, which was collated 1426 A. D., 829 A. H., by order of Báisanghur Mirzá the grandson of Amír Taimúr. It appears from that preface, that Yazdijard, the last king of the Sásánian race, took considerable pains in collecting all the chronicles, histories, and traditions connected with Persia and the sovereigns of that country, from the time of 'Kaiomurs to the accession of the Khusros, which by his direction were digested and brought into one view, and formed the book known by the name of "Siar-ul-Maluk," or the Bástán Náma. When the followers of Muhammad overturned the Persian monarchy, this work was found in the plundered library of Yazdijard. In the tenth century one of the kings of the Sásánian dynasty, directed Dakíki the poet to verify that extensive work, but the poet only lived to finish a thousand distichs, having been assassinated by his own slave. Nothing further was done till the reign of Sultán Mahmúd, when a romantic accident furnished the Sultán with a copy of the Bástán Náma, the existence of which was till then unknown to him. From this work, he selected seven stories which he delivered to seven poets to be composed in verse, that he might be able to ascertain the merits of each competitor. The poet Unsari gained the palm, and he was accordingly engaged to arrange the whole in verse. Firdausi was at this time at Tus, his native city, where he cultivated his poetical talents with assiduity and success. He had heard of the attempt of Dakíki, and of the determination of the reigning king Mahmúd, to patronize an undertaking which

promised to add lustre to the age in which he lived. Having fortunately succeeded in procuring a copy of the *Bástán Náma*, he pursued his studies with unremitting zeal, and soon produced that part of the poem in which the battles of Zuhák and Farcidún are described. The performance was universally read and admired, and it was not long before his fame reached the ears of the Sultán, who immediately invited him to his court. It is related that when Firdausi, on the invitation of the Sultán, reached the capital of Ghazní, he happened to pass a public garden where the three royal poets, Unsari, Asjadi and Farrukhi were enjoying themselves. The poets observed him approach and at once agreed that if the stranger chanced to have any taste for poetry, which they intended to put to test, he should be admitted to their friendship, and in order to decide as to his merits they settled among themselves to repeat each in his turn a hemistich, and leave to Firdausi to complete the fourth, but at the same time satisfied in their own minds, that there was no other word in the Persian language that would rhyme with the three, which they had taken care to pre-occupy. Firdausi joining them and hearing the proposal, promised to exert his powers. They then commenced each with an extemporaneous hemistich :

Unsari . . . . . The light of the moon to thy splendour is weak,

Asjadi . . . . . The rose is eclipsed by the bloom of thy cheek;

Farrukhi . . . . . Thy eye-lashes dart through the folds of the Joshan,

Firdausi . . . . . Like the javelin of Geo in the battle with Pushan.

The poets were astonished at the readiness of the stranger, and ashamed at being totally ignorant of the story of Geo and Pushan, which Firdausi related as described in the *Bástán Náma*. They immediately treated him with the greatest kindness and respect, and afterwards introduced him to Mahmúd, as a poet capable of undertaking the *Sháhnáma*. Mahmúd considered himself never so much honored as when Firdausi set his foot at Ghazní; he was never more proud, than that Firdausi was by his command, composing, in his faultless verse, a history of the monarchs of Persia, his predecessors. No reward then appeared to him too great to offer, to induce the poet to undertake the task, no promises too splendid to excite him. "Write, unequalled one," cried he, "and for every thousand couplets a thousand pieces of gold shall be thine." Firdausi obeyed, but resolved to accept no reward till he had completed the work he had undertaken, and for thirty years he studied and laboured that his poem might be worthy of eternal fame. In this he succeeded, and presented an elegant copy of his book to Mahmúd, but the patience of the Sultán was exhausted, his enthusiasm was gone, his liberality had faded away, and when the 60,000 couplets of the *Sháhnáma* was ended, there was a pause, which brought to the poet disappointment and to the monarch such everlasting disgrace as has obliterated all his triumphs. Mahmúd received the book, coldly applauded his diligence and dismissed him. Many months elapsed, and Firdausi heard no more of his work: he then took occasion to remind the king of it by the following epigram :

"Tis said our monarch's liberal mind,  
Is like the ocean unconfined,  
Happy are they who prove it so,  
'Tis not for me that truth to know.  
I've plunged within its waves, 'tis true,  
But not a single pearl could view.

Shamed, picqued, and offended at this freedom, the Sultán ordered 60,000 pieces of silver dirhams to be sent to the author, instead of the gold which he had promised. Firdausi was in the bath at the time the money arrived, and his rage and amazement exceeded all bounds when he

found himself thus insulted. He immediately distributed the paltry sum amongst the attendants of the bath and the slave who brought it. The excited poet then relieved his mind by a satire full of stinging invective, and caused it to be transmitted to the favorite Wazir who had instigated the Sultán against him; it was carefully sealed up, with directions that it should be read to Mahmúd on some occasion when his mind was perturbed with affairs of State, as it was a poem likely to afford him entertainment. Firdausi having thus prepared his vengeance, quitted the court and was safely arrived in Mázandarán where news reached him that his lines had fully answered the purpose he had intended they should do. Mahmúd had heard and trembled, and too late discovered that he had ruined his own reputation for ever. After his satire had been read by Mahmúd, the poet feared to remain too long in one place: he sought shelter in the court of the Khalíf of Baghdád, in whose honor he added a 1000 couplets to the *Sháhnáma*, and who rewarded him with 60,000 gold dinars which had been withheld by Mahmúd. Mahmúd pretended to have discovered that his Wazir had deceived him in attributing impiety to Firdausi, and he at once sacrificed that favorite, dismissing him with disgrace. Thinking, by a tardy act of liberality, to repair his former meanness, Mahmúd dispatched to Firdausi the 60,000 pieces he had promised, a robe of State, and many apologies and expressions of friendship; but the poet was dead, having expired in his native town full of years and honours, surrounded by his friends and kindred. Firdausi died at Tús (now called Mashhad) his native country in 1020 A. D., 411 A. H., aged 89 years; but Hají Khalifa says, he died in 1025 A. D., 416 A. H. Besides the *Sháhnáma*, he is the author of other poems called "Abiát Firdausi."

**Firdausi-al-Thauil**, فردوسي التهبيل, a Turkish historian,

and author of the Turkish work called "*Sháhnáma*" which comprises the history of all the ancient kings of the East. Bayazid or Bajazet II, to whom the book was dedicated, ordered the author to reduce it from its original bulk of 300 volumes to 80. Firdausi, however, felt so mortified at this proposal, that he preferred leaving the country altogether, and emigrated to Khurásán, in Persia. Firdausi flourished in 1500 A. D.

**Firishta**, فرشته, whose proper name is Muhammad Kásim,

and who is the author of the history called "*Tárikh Firish-ta*," was born at Astrabád on the borders of the Caspian Sea, about the year 1570 or 1550 A. D., 978 or 958 A. H. His father, a learned man, by name Ghulám 'Alí Hindú Sháh, left his native country when our author was very young and travelled into India. He eventually reached Ahmad-nagar in the Dakhan during the reign of Murtazá Nizám Sháh I, and was appointed by the Sultán to instruct his son Mirán Husain, in the Persian language, but he soon died after his selection, and Firishta was left an orphan in early youth. After the death of Murtazá Nizám Sháh in 1589 A. D., 996 A. H., he proceeded to Bijápúr, and was presented by Diláwar Khán, minister to Ibráhím 'Adil Sháh II, by whose request he wrote the history which goes by his name, in the year 1023 Hijri (1614 A. D.) The year of his death is altogether unknown. Briggs supposes that it occurred in 1612 A. D., 1021 A. H., making him only 41 years of age. M. J. Mohl supposes him to have revised his work up to at least 1623 A. D., 1033 A. H., making his age not less than 73, as he supposes him to have been born in 1550 A. D. Firishta styles his work, "*Gulshan-i-Ibráhímí*," and "*Nauras Náma*." Its former name is derived from the king to whom it was dedicated; and hence it is frequently quoted under the name of "*Tárikh Ibráhímí*." The latter name was given to it in commemoration of the new capital, Nauras, which his patron Ibráhím 'Adil Sháh, commenced building in the year 1599 A. D. The first and second books, giving an account of the Dehli emperors down to Akbar, were translated into English by Colonel Dow in 1768. The history of the Dakhan by Captain Jonathan Scott. But

the translation of the entire work by General Briggs in four volumes 8vo., 1829, has (according to Elliot) thrown others into the shade, and is by far the most valuable store-house of facts connected with Muhammadan dynasties of India.—[v. Dowson's *Elliot*, VI, 207.]

**Firoz**, **فیروز**, a celebrated Súfi of Agra, author of a Persian work on Theology called "Akáed Súfia," written in 1626 A. D., 1036 A. H.

**Firoz I**, **فیروز**, (the Peroses of the Greeks), a king of Persia of the Sásánian race, was the eldest son of Yezdijard II. He succeeded his younger brother Hurmuz, whom he dethroned and put to death in 458 A. D. He lost his life in a battle against the king of Transoxiana, after a reign of 26 years, in 484 A. D. Balás or Palas or Balasus, his son, succeeded him; and after his death his brother Kúbád mounted the throne.

**Firozabadi**, **فیروز ابادی**, surname of Majd-uddín Muhammad-bin-'Yakúb bin-Muhammad, a learned Persian, so called from his birth-place Fírozábád, a village in Shiráz. The stupendous work called Kámús or "Kámús-ul-Lughát," renowned as the most perfect Arabic Dictionary, was written by him. Those who are acquainted with the peculiarities of the Arabic language cannot open this work without feeling amazed at the literary wonders wrought by this learned man. He died 1414 A. D., 817 A. H. *Vide* Majd-uddín Muhammad-bin-'Yakúb.

**Firozabadi**, **فیروز ابادی**, a learned Musalmán, author of "Al Tanbidh," or Tanbiz, or general information on the Muhammadan law in the 11th century. Lempriere's Universal Dictionary. Majd-uddín Muhammad-bin-'Ya'kúb, author of the Kámús, is also called Fírozábádi.

**Firoz Mulla**, **ملا فیروز بن کاؤس**, son of Káús, chief priest of the Pársi Kádímís of Bombay, author of the "George Náma," a history of India from its discovery by the Portuguese to the conquest of Pána by the English in 1817 A. D., 1233 A. H.

**Firoz Jang Khan**, **فیروز جنگ خان**, the inscription on the gate of the old fort of Patna, dated in the Hijra year 1042, attributes its erection to Fíroz Jang Khan.

**Firoz Khan Khwaja Sara**, **فیروز خان خواجه سراء**, who held the rank of 300 in the time of Shahjahan.

**Firoz Shah**, **فیروز شاه**, the son of Salím Sháh, was raised to the throne of Dehlí at Gwáliar after the death of his father when he was only about 12 years old. He had scarcely reigned three months (or only 3 days) when his mother's brother Mubárik Khán murdered him on the 2nd May, 1654, A. D., 29th Jumáda I. 961 A. H., and ascended the throne with the title of Muhammad Sháh 'Adil. See Bibí Báí.

**Firoz Shah Bahmani Sultan**, **سلطان فیروز شاه بهمنی**, king of the Dakhan, was the son of Sultán Dáúd Sháh. After having deposed and confined Sultán Shams-uddín, he ascended the throne on the 15th November, 1397 A. D., 800 A. H., with the title of Sultán Fíroz Sháh Róz Afzún. He excelled his predecessors in power and magnificence, and in his reign the house of Bahmaní attained its greatest splendour. On ascending the throne, he appointed his brother Ahmad Khán, Amir-ul-Umrá, with the title of Khánkhánán, and raised Mír Faizullah Anjú, his preceptor, to the office of Wazir-us-Saltanat, with the title of Malik Náeb. He reigned 25 years, 7 months and 15 days, and died on the 26th of September, 1422 A. D., 15th Shawwal, 825 A. H., ten days after his resigning his crown in favour of his brother Ahmad Khán, who ascended the throne with the title of Sultán Ahmad Sháh Walí Bahmaní.

**Firoz Shah Khilji Sultan**, **سلطان فیروز شاه خلجی**,

surnamed Jalál-uddín, son of Káem Khán, ascended the throne of Dehlí after the murder of Sultán Muiz-uddín Kaikúbád in 1282 A. D., 688 A. H. He reigned about 8 years, after which he was obliged to go down to Kará Mánikpúr in the province of Allahábád to punish his nephew and son-in-law 'Alá-uddín, the governor of that place, who had rebelled against him. 'Alá-uddín hearing of the king's departure from Dehlí, crossed the Ganges and encamped near Mánikpúr upon the opposite bank. When the king reached the landing place, 'Alá-uddín appeared upon the bank with his attendants, whom he ordered to halt. He advanced alone, met his uncle and fell prostrate at his feet. The king taking him by the hand, was leading him to the royal barge, when 'Alá-uddín made a signal to his guards, and one of his officers struck his head off. 'Alá-uddín caused it to be fixed on the point of a spear and carried through the camp and city. This circumstance took place on the 19th of July 1296, A. D., 17th Ramazán, 695 A. H., and 'Alá-uddín ascended the throne of Dehlí with the title of Sikan-dar Sání. Fíroz Sháh was the first Sultár of the second branch of the Turk of Afghan dynasty, called Khiljí.

*List of Kings of the Khiljí dynasty.*

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|-----------------------|--|
| 1. Fíroz Shah Khiljí. | 4. Mubarik Sháh Khiljí, the last of this dynasty, was murdered in 1321 A. D., by Málík Khuro, a favorite slave, who ascended the throne, but was soon after slain by Ghaias-uddín Tughlaq Sháh, the first of the 3rd branch of Afghan. |
| 2. 'Ala-uddín Khiljí. |  |
| 3. Shahab-uddín Umar. |  |

**Firoz Shah Purbi**, **فیروز شاه پوری**, a king of Bengal, whose former name was Málík Andíl, an Abyssinian chief, who after killing the eunuch Sultán Sháhzáda, was elevated to the throne of Bengal in 1491 A. D., 896 A. H., with the title of Fíroz Sháh. He repaired the city of Gour, commonly called Lakhnautí, where he gave universal satisfaction to all classes of his subjects. He died in 1494 A. D., 899 A. H.

**Firoz Shah Tughlak Sultan**, **سلطان فیروز شاه تغلق**, called Fíroz Sháh Bárbak, was the son of Sipahsálár Rajab, the brother of Sultán Ghaiás-uddín Tughlaq, and cousin to Sultán Muhammad Tughlaq, whom he succeeded to the throne of Dehlí on the 20th March, 1361, A. D., 21st Muharram, 762 A. H., at Thatta. He was a just and learned prince. His soldiers and his subjects were equally happy under his administration, nor did any one dare to exercise oppression in his time. He was himself the author of the work called "Fatúhát Fíroz Sháhí," i. e., the conquests of Fíroz Sháh. In August, 1387 A. D., he abdicated the throne and resigned the reins of government to his son Násir-uddín Muhammad, but the prince giving himself up entirely to pleasure, was soon after expelled and obliged to fly with a small retinue to the mountains of Sirmour, and Fíroz Sháh again resumed his full authority. He constructed numerous buildings and canals, as also the fort of Fírozábád at old Dehlí, and after a reign of 38 lunar years and eight months, died on the 21st of September, 1388, A. D., 18th Ramazán, 790 A. H., aged upwards of 80 years. The words "Wafát Fíroz," (the death of Fíroz) comprise the numerical letters of the year of his demise. He was buried on the banks of the Hauz Khás, built by him in old Dehlí, and was succeeded by his grandson Ghaiás-uddín (the son of Fatha Khán) who was slain after five months. After him another grandson of the late king, named Sultán Abú Bakr, the son of Zafar Khán, was raised to the throne. He had reigned one year and six months, when his uncle Násir-uddín Muhammad Sháh, the son of Fíroz Sháh deposed him and ascended the throne of Dehlí in August 1390.

**Firoz Shah**, فیروز شاہ, one of the sons of the ex-king Bahádur Sháh II, king of Dehli, and one of the chief rebels in the outbreak of 1857. He took a prominent part in the rebellion of 1857, and the British Government offered a reward of 10,000 rupees for his apprehension. It was reported in 1864 that he made his appearance in the Serony Jungles. Some Arabs, who have recently arrived at Haidarábád, state that he is now (1866) in Arabia, and supports himself by begging among the rich merchants.

**Fitrat**, فطرت, the poetical name of Mir Móiz-uddín Muhammad Múswí Khán, a mansabdár in the time of 'Alamgir employed as Diwán of Súba Behár. He was a Sayyad and lineal descendant of 'Alí Músi Razá. He subsequently chose for his poetical name, Múswí. He was born in Persia in 1640 A. D., 1050 A. H., and came to India, where he was much esteemed for his talents as a poet and a critic. He is the author of a Tazkira or biography called "Gulshan-i-Fitrat," also of a Diwán. He died in 1690 A. D., 1100 A. H. *Vide* Múswí.

**Fouji**, فوجی, poetical name of Mirzá Muhammad Mu-kim; he was born at Shíráz, but came to India in the time of Sháh Jahán, and was attached to the service of his son Sháh Shujá'a in Bengal. After a long residence in India he returned to his father-land, but died in a short time after his arrival there. He was living in 1649 A. D., 1059 A. H., and has left a Diwán in Persian verse. As he was employed in the army he derived his poetical title from "Fouj," i. e., army.

**Foulad Khan (Shidi)**, فولاد خان شیدی, an Abyssinian who was a Kotwal in the time of the emperor Muhammad Sháh, about the year 1737 A. D., 1150 A. H., and on whom a satire was written by the poet Sanda. He had built a fine garden in Ágrah, of which no traces are to be seen now.

**Fourak**, فورق, surname of Abú Bakr Muhammad, bin-Haasan, bin-Fourak, commonly called ibn-Fourak, was a great Metaphysician and Schoolman, for which reason he is styled Mutkallim. He was born at Isfahán, and died in the city of Naishápúr, in Khurásán, 1015 A. D., 406 A. H.

**Furati**, فرائی, *vide* Mulla Furatí.

**Furkati**, فرقانی, whose proper name was Abú Turáb, was a poet. He died in the year 1617 A. D., 1026 A. H.

**Fursat**, فرصت, poetical title of Muhammad Beg, a poet, who was in the service of Sháh 'Abbás II, and died under Sháh Sulaimán, kings of Persia. He has left a Diwán of Ghazals.

**Fursi**, فرسی, poetical title of Husain Alí Sháh, author of the "Nisbat Náma Shahraírí," a history of the Kutbsháhí dynasty of Golkanda in 18,600 verses, from its commencement to Muhammad Kulí Kutbaháh, who died in 1612 A. D., 1021 A. H.

**Fuzail Ayaz**, فضیل عیاض, a pious Musalmán whose native country was either Kúfa, Khurásán or Samarkand. He received instructions from Imám Ja'far Sádik, and was the master of Bishr Hafí and Sari Saqtí. He suddenly fell down and died at the time of prayers at Mecca in January, 803 A. D. Muhárram 187 A. H.

## G.

**Gaj Singh Rathor**, گج سنگھ رائہور کچھواہ, a rájá of Már wár or Jodpúr of the tribe of Rathor rájputa, was the son of Súraj Singh and the father of Jaswant Singh. He

reigned about 18 years and died in the year 1630 A. D. in Gujráat. The building called Kálá Mahál at Pípal Mandí in Ágrah, was constructed by him. His son Amar Singh killed Salabut Khán. Sultán Parwez married Gaj Singh's sister in 1624 A. D., and Sulaiman Shíkoh, the son of Sultán Parwez, married the daughter of Gaj Singh in the year 1065 A. H.

**Gakkhar**, گکھر, a tribe whose residence is amongst the mountains that lie between Bhat and Sindh. *Vide* Kamál Khán Gikhar.

**Ganga Bai**, گنگا بائی, Ráni of Jhánsí and widow of Rájá Gangádhár Ráo. At the outbreak of 1857, she joined the rebels, and was the cause of the massacre at Jhánsí. She was killed in the battle of Gwáliar on the 17th of June, 1858. She fell with her horse, and was cut down by a Hussar; she still endeavoured to get over, when a bullet struck her in the breast; and she fell to rise no more. The natives hastily burnt her dead body to save it from apprehended desecration by the Firingis on the night of the 17th and 18th.

**Ganna Begam**, گنا بیگم, *vide* Gunna Begam.

**Gajpati**, گج پتی, a rájá of Jagdeespúr in south Bihár, who, and his brother Bairí Sál, during the reign of the emperor Akbar, defied the Mughal armies for several years, though the unequal combat led to their destruction.

**Garshasp**, گرشاسپ, an ancient king of Persia, *vide* Karshasp.

**Gashtasp**, گشتاسپ, was, according to Persian history, the son of Lohrásp, and the fifth king of the Kaianian dynasty of Persia. In his time flourished Zardašt or Zoroaster, who converted the Persians to the worship of fire. Gash-tásp, they say, reigned 60 years, and was succeeded by Bahman his grandson, whose father Isfandiár was a great warrior and was killed by Rustam some time before.

**Gilan Shah**, *vide* Kabús.

**Gesu Daraz**, گیسو داراز, *vide* Muhammad Geisu Daráz.

**George Thomas**, جورج طامسی. The district of Hurriana

was once the field of the exploits of this famous adventurer. The Jats are a stalwart and brave race, and showed what they could do under his leadership, but when left to themselves they are so divided by factions, that Hurriana has always fallen an easy prey to every adventurer who has taken it into his head to subdue it. Thus it was overrun by the Marhattas, under Messrs. Louis and Perron, by the Rohillas under Amír Khán, and another leader, and finally by the British. George Thomas came out to India as a common seaman, and having deserted his ship, first took service with Madho Rao Scindhia about the year 1770 A. D. The famous Begam of Sirdhana was then in the zenith of her power, and he left Scindhia to serve her, and shortly after, having collected a body of men, he left her, and marched down to Hurriana, and in no time carved out a kingdom for himself. He made the city of Hansi his capital and built a strong fort in it. He built another fort about 20 miles to the south of the town of Rohtak, and called it after his own Christian name Georgegarh, or as the natives call Jahájgarh. After a few years the Marhattas under Mons. Louis invaded his territories. He hastened to give them battle, and throwing himself into the small fort of Jahájgarh, he fought them for three days, though his force was infinitely smaller than theirs. His cavalry, which was composed principally of that rascally tribe the Raughars, having gone over to the enemy, and his Lieutenant, an Englishman, of the name of Hopkinson, being killed, his troops at length gave way, and he fled on a favourite Arab horse, to Hansi, a distance of about 60 miles. We are not aware how long he lingered in the neighbour

hood after his defeat, but he died at Banáras on his way to his native country, Ireland. His great-granddaughter is the wife of a writer on a humble salary at present (1867) in one of the Government Offices in Agra. There is a "Life of George Thomas" written by a friend of his in the Delhi Institute Library.

**Ghaeb**, غائب, a poet who died in 1750 A. D., 1163 A. H.

**Ghafil**, غافل اكبر ابادي, a poet of Agra.

**Ghairat Khan**, غيرت خان, title of Khwája Kángár, the nephew of 'Abdullah Khán, Fíroz Jang and son of Sardár Khán. In the year 1631 A. D., he brought the head of Khán Jahán Jodí to Sháh Jahán, and was raised to the rank of 2000 with the title of Ghairat Khán. He died in 1640 A. D., 1050 A. H., at Thatta of which place he was governor. He is the author of the "Jahángir Náma."

**Ghalib**, غالب, the poetical title assumed by Muhammad Sa'd, author of a Diwán which he completed in the year 1690 A. D., 1101 A. H.

**Ghalib**, غالب, the poetical name of Mír Fakhr-uddín, author of a book of Kasidas which he finished in the 6th year of Muhammad Sháh the emperor of Dehli, 1734 A. D., 1136 A. H.

**Ghalib**, غالب, poetical title of Sheikh Asad-ulláh, son of the sister of Sheikh Muhammad Afzal of Allahábád. He died in 1750 A. D., 1163 A. H.

**Ghalib**, غالب, poetical name of Mirzá Asád-ullah Khán, author of a Diwán, and a history of the Mughal emperors of India. He was the son of 'Alí Bakhsh Khán, the brother of Nawáb Ahmad Bakhsh Khán of Fírozpúr and Lohári. He died at Dehli in the month of February or March, 1869 A. D., 1285 A. H.

**Ghani**, غني, the poetical name of Mirzá Muhammad Táhir.

He is commonly called Ghani Kashmíri on account of his being a native of Kashmír. He was a pupil of Sheikh Muhsin-Fání, whom he excelled in his learning and became an elegant poet. He wrote a book of Odes called "Diwán Ghani," and died at Kashmír two years before his master 1668 A. D., 1079 A. H. It is said that the emperor 'Alamgir wrote to Saif Khán the governor of Kashmír to send Ghani to his presence. Ghani refused to go, telling him at the same time to inform the emperor that Ghani had become insane and was not worthy to be sent to his presence. Saif Khán said, that he could not call a wise man like him mad; upon which Ghani immediately got mad, tore his clothes, and died after three days. He was a young man at the time of his death, having enjoyed a brilliant reputation for poetical excellence for about eighteen years. He sometimes uses Táhir for his poetical name.

**Ghani Bahadur**, غني بهادر, son of Shamshe Bahádur I, and younger brother of 'Alí Bahádur, the Nawáb of Banda. *Vide* 'Alí Bahádur.

**Ghanimat**, غنيمت, poetical name of Muhammad Akram, author of a short Diwán and a Masnawí containing an account of the Loves of Aziz and Sháhíd, called "Nairang Ishk," composed in the reign of Alamgir.

**Gharib**, غريب, poetical name of Sheikh Nasír-uddín of Dehli. He is the author of a Diwán in Persian.

**Gharib**, غريب, poetical name of Sayyad Karím-ullah of Bilgrám.

**Ghasiti Begam**, گهسپتي بيگم و آمنه بيگم, the wife of Shahámat Jang, and Amina Begam the mother of Nawáb Siráj-uddaula, were daughters of Nawáb Mahabat Jang of

Bengal; they were drowned in the river, close to Jahán-gírnagar, by order of Míran the son of Nawáb Ja'far 'Alí Khán, in June, 1760 A. D.

**Ghayas Halwai**, غياث حلواي, of Shiráz, was blind and died by a fall from the terrace of a house in the time of Sháh Sa'fí. He is the author of a Diwán.

**Ghayas-uddin**, غياث الدين, author of a Persian Dictionary called "Ghayás-ul-Lughát," *vide* Muhammad Ghayás-uddin.

**Ghayas-uddin Bahmani**, سلطان غياث الدين بهمني, (Sultán) the eldest son of Sultán Mahmúd Sháh I. He ascended the throne of the Dakhan in his seventeenth year, after the death of his father in April, 1397 A. D. He had reigned only one month and twenty days, when Lalchín, one of the Turkish slaves, not being appointed prime minister to which office he had aspired, put out his eyes with the point of his dagger, and having sent him in confinement to the fortress of Sagar, placed Shams-uddín, the late king's brother on the throne. This circumstance took place on the 14th of June, 1397 A. D., 17th Ramazán, 799 A. H.

**Ghayas-uddin Balban**, سلطان غياث الدين بلبن, (Sultán) king of Dehli. In his youth he was sold as a slave to Sultán Altimah, who raised him by degrees to the rank of a noble, and gave him his daughter in marriage. On the accession of his son Nasír-uddín Mahmúd to the throne of Dehli, Ghayás-uddin was appointed his wazir. After the king's deposal or death in February, 1266 A. D., 664 A. H., he ascended the throne and reigned 20 years. He died in 1286 A. D., 685 A. H., aged 80 years, and was succeeded by his grandson Móiz-uddín Kaiqubád, the son of Nasír-uddín Baghrá Khán, governor of Bengal, who was then absent in that province.

**Ghayas-uddin Kart I (Malik)**, ملك غياث الدين كرت, fourth king of the race of Kart or Kard. He succeeded his brother Málik Fakhr-uddín Kart in 1307 A. D., 706 A. H., reigned more than 21 years over Hirát, Balkh, and Ghazni, and died in the year 1329 A. D., 729 A. H. He was succeeded by his son Málik Shams-uddin Kart.

**Ghayas-uddin Kart II (Malik)**, غياث الدين كرت ملك, the eighth and last king of the dynasty of Kart or Kard. He succeeded his father or grandfather Móiz-uddín Husain Kart in 1370 A. D., 771 A. H., and reigned 12 years over Hirát, Ghor, Saraksh and Naishápúr, and conquered Tús and Jám. He was a great tyrant, and had several battles with the Sarbadáls of Sabzwár and the chiefs of Jání Kurbáni. In the year 1381 A. D., 783 A. H., Amír Taimúr (Tamerlane) conquered Hirát, when Ghayás-uddin together with his son and brother were taken prisoners and put to death. This dynasty lasted one hundred and nineteen lunar years and two months.

**Ghayas-uddin Khilji (Sultan)**, غياث الدين خلجي, سلطان, succeeded his father Sultán Mahmúd Khiljí on the throne of Gujrát in May, 1469 A. D., Zi-Ka'da, 873 A. H. When he had reigned 33 years and arrived at an advanced age, his two sons anxiously looked for his death as an event which would secure to one of them the throne of Málwa; a jealousy arose between the two brothers who conspired against each other, till Nasír-uddín, the eldest, having put his brother, Shuját Khan to death on the 22nd of October, 1500 A. D., 24th Rabí II, 906 A. H., assumed the reins of government. A few days after, his father was found dead in the seraglio; and it was supposed that poison had been administered to him by his son.



**Ghayas-uddin Mahmud**, غياث الدين محمود, the son of Ghayás-uddin Muhammad Ghori, succeeded his uncle Shaháb-uddin in the kingdom of Ghór and Ghazní in 1206 A. D., 602 A. H. He reigned about four years, and was assassinated by the people of Mahmúd Alí Sháh on Saturday night, the 31st of July, 1210 A. D., 7th Šafar, 607 A. H. He was at first buried at Fíroz Kóh, but was afterwards transported to Hirát and buried there. He was succeeded by his son Bahá-uddin Sám, who was after three months defeated by 'Alá-uddin Atsiz (son of Alá-uddin Hasan surnamed Jahán Sóz) who reigned in Ghór and Ghazní for four years, and fell in battle against Málík Násir-uddin Husain Amír Shikár in the year 1214 A. D., 611 A. H. After his death Alá-uddin Muhammad son of Abú Alí, cousin of Málík Ghayás-uddin Muhammad was raised to the throne by Táj-uddin Eldúz.

**Ghayas-uddin Muhammad, (Sultan)**, الدين محمد

سلطان غياث, the son of Málík Sháh of the Saljúk dynasty. In the time of his eldest brother Barkayarák the empire was divided, Barkayarák retaining Persia; Ghayás-uddin Muhammad, Syria and Azurbeján; and Sultán Sanjar, Khurásán and Mawarunnahr. He reigned about the year 1096 A. D. *Vide* Muhammad (Sultán).

**Ghayas-uddin Muhammad Ghori**, محمد غوري

غياث الدين, king of Ghór and Ghazní, was the son of Bahá-uddin Sám, the youngest brother of Alá-uddin Hasan Ghórí. He succeeded to the throne of Ghór and Ghazní after the death of his cousin Málík Saif-uddin the son of the latter, about the year 1157 A. D., and conferred the government of Ghazní on his brother Shaháb-uddin surnamed Mo'iz-uddin Muhammad; this illustrious general subdued Khurásán and a great part of India in the name of his brother Ghayás-uddin, who annexed those countries to his own dominions. Ghayás-uddin died on Wednesday, the 12th of March, 1203 A. D., 27th Jumáda I, 599 A. H., and was succeeded by his brother Shaháb-uddin.

**Ghayas-uddin Mahmud Ghori**, الدين محمود غوري

غياث, the son of Ghayás-uddin Muhammad Ghori, and nephew of Shaháb-uddin Muhammad Ghori, whom he succeeded to the throne of Ghor and Ghazní in 1206 A. D. Mahmúd being naturally indolent, remained satisfied with the throne of Ghor, and proclaimed Taj-uddin Eldúz, king of Ghazní. He died in 1210 A. D.

**Ghayas-uddin Purbi**, غياث الدين پوربي, succeeded his father Sikandar Púrbi on the throne of Bengal in 1367 A. D., 775 A. H., reigned for a period of seven years, and died in 1373. He was succeeded by his son Sultán-us-Salátín.

**Ghayas-uddin Tughlak Shah I (Sultan)**, تغلق

سلطان غياث الدين, king of Dehli. His father Tughlak was a slave of Sultán Ghayás-uddin Balban. He ascended the throne of Dehli after murdering Khuro Sháh on the 26th August, 1321 A. D., 1st Shabán, 721 A. H., reigned three years and some months, and was crushed to death by the fall of a temporary wooden building which his son had raised for his entertainment on his return from Lakhnauti in February, 1325 A. D., Rabí I, 725 A. H. His son Muhammad Tughlak succeeded him. The celebrated poet Amír Khuro of Dehli, who lived to the end of this king's reign and received a pension of 1000 tangas monthly, wrote the history of this prince under the title of "Tughlak Náma." Ghayás-uddin was the first king of the 3rd branch of the Afghan dynasty which is called Tughlak Sháhi. The following is a list of the Sultáns of this branch:—

Ghayás-uddin Tughlak I. Mahmúd Sháh Tughlak last Muhammad Shah Tughlak I. of this family expelled by

Fíroz Shah Tughlak. Amír Taimúr.  
Ghayás-uddin Tughlak II. (Nasrat Khán).  
Abú Bakr Sháh. (Ikbal Khán).  
Muhammad Sháh Tughlak II. Mahmúd Sháh restored.  
Ala-uddin Sikandar Sháh.

**Ghayas-uddin Tughlak II, (Sultan)**, الدين تغلق

سلطان غياث, was the son of prince Fatha Khán and grandson of Fíroz Sháh Tughlak. He ascended the throne in place of Fíroz Sháh in Dehli on the death of his grandfather in 1388 A. D., 790 A. H., but giving loose to his youthful passions, and neglecting the affairs of the State, the chiefs together with the household troops revolted, and put him to death on the 19th February, 1389 A. D., 21st Šafar, 791 A. H., after he had reigned six months. He was succeeded by his cousin Abú Bakr Tughlak the son of prince Zafar Khán, the third son of Fíroz Sháh.

**Ghazali**, غزالي, *vide* Ghazzáli.

**Ghazanfar Khan**, غضنفر خان, son of Alawardí Khán I and

brother of Alawardí Khán II, a nobleman of the reign of Sháh Jahán and 'Alamgir. He was three times at different periods appointed governor of Saharanpúr and afterwards of Thatta in Sindh, where he died on the 1st May, 1666 A. D., 17th Ži-Ka'da, 1077 A. H. His remains were brought to Dehli and buried there.

**Ghazan Khan**, غازان خان, seventh king of Persia of the

Tartar tribe and fourth in descent from Halákú Khán, was the son of Arghún Khán. He succeeded to the crown of Persia after the dethronement of Báidú Khán his uncle in October, 1295 A. D., Žil-hijja, 694 A. H. He was the first emperor of the race of Changez Khán who embraced the religion of Muhammad, and with him near one hundred thousand of his followers followed their leader into the pale of Islám. He was the first of this race of kings who threw off all allegiance to the Khákán of Tartary, by directing that the name of that monarch (whom he now deemed to be an infidel) should not, in future be struck on the coins of Persia. After embracing Muhammadanism, he took the title of Sultán Mahmúd. He reigned nearly nine years and died on Sunday, the 17th of May, 1304 A. D., 11th Shawwál, 703 A. H., at Kazwín; he was interred in a superb mosque which he had constructed near Tauris or Tabrez. He was succeeded by his brother Aljaitú, who took the title of Muhammad Khudá Banda.

**Ghazi**, غازي, the poetical title of a person who served as Kúrbegi under the prince Sultán Muhammad Muázim the son of the emperor 'Alamgir.

**Ghazi**, غازي, or Al-Gházi, the son of Ortak, the first of the Turkmán Ortakite princes who seized Jerusalem and reigned in Mardin and Miafarkin in Syria. The following princes are his descendants:

	A. D.	A. H.
Husám-uddin Taimúrtash son of Algházi, began to reign, .....	1122	516
Najm-uddin Abú'l Muzaffar Albí or Alpi, son of Taimúrtash, .....	1152	547
Kutb-uddin Algházi, son of Albí, .....	1176	572
Husám-uddin Yúlak Arsalan, the son of Kutb-uddin, .....	1184	580
Málík Almansúr Násir-uddin Ortak Arsalan, son of Kutb-uddin, .....	1201	597
Málík-us-Said Najm-uddin Gházi, son of Násir-uddin Ortak, .....	1239	637
Málík-ul-Mazaffar Kará Arsalán, son of Najm-uddin, .....	1255	653
Shams-uddin Daúd, .....	1291	691
Málík-al-Mansúr Najm-uddin Gházi, ....	1293	693
Albí Málík-ul-Adil 'Imád-uddin 'Alí, ....	1312	712
Málík-us-Salah Shams-uddin Sálah, the last prince of this race, .....	1312	712

**Ghazi-uddin Haidar**, غازى الدين حيدر, the eldest of the ten sons of Nawáb Sa'ádat 'Alí Khán of Audh. On his father's death, which took place on the 11th July, 1814 A. D., 22nd Rajab, 1229 A. H., he succeeded to his dominions as Nawáb Wazír, and five years after, assumed, with the concurrence of the British Government, the regal dignity. His coronation took place on Saturday, the 9th October, 1819 A. D., 18th Zil-hijja, 1234 A. H., at Lakhnau, when he took the title of Abú'l Muzaffar Maiz-uddín Sháh Zaman Ghazi-uddín Haidar Pádsáh. On ascending the first step of the throne, the minister delivered to him a radical crown, studded with diamonds and jewels of great value. He then put it on his head and was congratulated on the occasion by the Resident who saluted him as king of Audh. Jewels and pearls to the value of 30,000 rupees were then scattered over the heads of the spectators, many were picked up by our fair ladies. Ghazi-uddín Haidar died after a reign of more than 13 years, on the 19th of October, 1827 A. D., 27th Rabi' I, 1243 A. H., aged 58 lunar years, and was succeeded by his son Sulaimán Jáh Nasír-uddín Haidar.

**Ghazi-uddin Khan I**, غازي الدين خان فيروز جنگ,

styled Fíróz Jang, whose original name was Mír Shaháb-uddín, was the son of Kulich Khán Sadr-us-Sudúr, and was raised to the rank of an Amír with the title of Fíróz Jang, after his father's death, by the emperor 'Alamgír in 1687 A. D., 1098 A. H. His son was the famous Nízám-ul-Mulk 'Asaf Jáh whose descendants are known to Europeans as Nízáms of the Dakhan. In the reign of Bahádúr Sháh he was appointed governor of Gujrát, and died at Ahmadábád in 1710 A. D., 1122 A. H. His remains were transported to Dehlí, and interred in the yard of the college built by him outside the Ajmírí Gate.

**Ghazi-uddin Khan II**, غازي الدين خان امير الامرا,

Amír-ul-Umrá, also styled Fíróz Jang, was the eldest son of the celebrated Nízám-ul-Mulk 'Asaf Jáh. He was elevated to the rank of Amír-ul-Umrá after the death of Khán Daurán, and departure of Nádír Sháh to Persia, in 1739 A. D., 1152 A. H., by the emperor Muhammad Sháh. Some years after the death of his father, when his brother Nasír Jang, who had succeeded him, died in the Dakhan, he proceeded from Dehlí to regain his possessions in that country, but died on his way at Aorangábád on the 16th of October, 1752 A. D., 7th Zil-hijja, 1165 A. H. New Style. His remains were brought to Dehlí and buried there. After his death the office of Amír-ul-Umrá was conferred on his son Shaháb-uddín with the title of 'Imád-ul-Mulk Gházi-uddín Khán.

**Ghazi-uddin Khan III**, امير الامرا غازي الدين خان,

Amír-ul-Umrá, styled 'Imád-ul-Mulk, was the son of Gházi-uddín Khán Fíróz Jang, the son of Nízám-ul-Mulk 'Asaf Jáh. His original name was Shaháb-uddín, but after the death of his father in 1752 A. D., 1165 A. H., he was, by the recommendation of Nawáb Safdar Jang, wazír, appointed Amír-ul-Umrá, by the emperor Ahmad Sháh of Dehlí with the title of 'Imád-ul-Mulk Gházi-uddín Khán. This is that Gházi-uddín Khán, who afterwards became wazír, imprisoned and blinded his master the emperor Ahmad Sháh, and assassinated 'Alamgír II. His wife was the celebrated Gunna Begam, who died in the year 1775 A. D., 1189 A. H. The year of Gházi-uddín Khán's death is unknown, but according to the biography of the poet called Gulzár Ibráhím, he was living in 1780 A. D., 1194 A. H., in straitened circumstances. His poetical name was Nízám. According to the work called Másir-ul-Umrá, he went to the Dakhan 1773 A. D., 1187 A. H., and received a jágír in Málwa; subsequently he proceeded to Súrat and passed a few years with the English, and thence on a pilgrimage to Mecca. He composed Persian and Roikhta poetry and

left Arabic and Turkish Ghazals and a thick Persian Diwán and a Masnawí in which the miracles of Maulána Fakhr-uddín are related. Some say he died at Kaipi.

**Ghaznawi**, غزنوي, vide Muhammad Khán (Mír).

**Ghazzal**, غزال, (a seller of thread) title of Wásil-bin-'Atá, a celebrated Musalmán doctor who was thus surnamed.

**Ghazni**, غزني, kings of, vide Subaktagin.

**Ghazzali**, امام احمد غزالي, or Ghazálí (Imam Ahmad),

younger brother of Imám Muhammad Ghazzálí. He was a doctor of the sect of Sháfa'í, and died at Kazwín in the year 1123 A. D., 517 A. H., but according to Ibn Khalikán in 520 A. H., corresponding with 1126 A. D.

**Ghazzali**, امام محمد غزالي, or Ghazálí (Imam Muham-

mad) who is also entitled Hujjat-ul-Islám, is the surname of Abú Hámid Muhammad Zain-uddín-al-Túsi, one of the greatest and most celebrated Musalmán doctors, and author of a treatise on the different classes of science which concern religion, called, "Kimiáe Sa'ádat," and many other works such as the Yákút-ut-Tawáb, also called "Tafsír Jawáhir-ul-Kurán," "Akáed Ghazzálí," "Ahia-ul-'Ulúm," and "Tuhfat-ul-Filasafa." He was born in the year 1058 A. D., 450 A. H., in a village called Ghazzála or Ghazála in Túsi, whence he and his brother Ahmad, derived their names of Ghazzálí. He died on the 18th December, 1111 A. D., 4th Jumáda II, 505 A. H., aged 55 lunar years. Some authors say that his name should be spelt Ghazálí and not Ghazzálí, but the following verses from the Mukhbir-ul-Wásilín, confirms the latter.

احمد انكس كه ماو غزالي است

در دو عالم بدرجه عالي است

He is said to have written ninety-nine works, mostly in Arabic, a few in Persian.

**Ghizali** (Moulana), مولانا غزالي, of Túsi or Mashhad,

the royal poet. He mentions in one of his Kasidas named Rauzat-us-Safá, that he was born in the year 1524 A. D., 930 A. H. He first came from Mashhad his native country to the Dakhan, where being disappointed in his prospects, he went over to Jaunpúr, and was employed for some years by Khán Zamán 'Alí Kulí Khán, governor of that province, during which time he wrote a poem called "Naqsh Bad'a," for which he received from his patron a piece of gold for each couplet. After the death of Khán Zamán, who was slain in battle against the emperor Akbar in 1568 A. D., 975 A. H., he fell into the hands of that monarch, who took him into his service, and conferred on him the title of Málík-ush-Shua'rá, or the King of poets. He was the first poet that was honoured with this title in India. He accompanied his royal master to the conquest of Gujrát, and died there of venereal disease, on Friday the 5th of December, 1572 A. D., 27th Rajab, 980 A. H. He is buried at Ahmadábád, Gujrát, at a place called Sarkij. He is also the author of a Diwán, and three Masnawís or poems, containing from 40 to 50,000 verses; their titles are: "Kitáb Asrar," "Rishahát-ul-Haiát," and "Mirat-ul-Káenát."

**Ghous Muhammad Khan**, غوث محمد خان, whose title is Mohtashim-uddaula, is the present Nawáb of Jáwara.

**Ghous-ul-'Alam**, غوث العالم, a famous Súfi, vide Muhammad Ghous of Gwáliar.

**Ghous-ul-'Azim**, غوث الاعظم, a title of the Muhammadan saint 'Abdul Kádir Giláni.

**Ghouwasi**, غوامسي بزدی, of Yezd, a poet, whose proper name is Izzuddin. He is said to have composed 100,000 verses. This fertile poet, in a work which he wrote in 1543 A. D., 950 A. H., says: "The poetry which I have written amounts to 1,950 books." He made 500 verses a day, and it would appear that he put the "Rauzat-ush-Shohada," the history of Tabarī, the legends of the prophets, Kaleila-wa-Damna, and the Medical work called "Zakhira Khwārizm Shāhī," and many other works into verse. He died in 1553 A. D., 960 A. H., at an age of more than one hundred years.

**Ghulam 'Ali, Mir**, مير غلام علي آزاد, a poet whose poetical title is 'Azād, which see.

**Ghulam 'Ali Khan**, غلام علي خان, author of the "Lama'st-ut-Tāhirin," a panegyric on the actions of Muhammad, and a number of mystical poems, dedicated to the emperor 'Alamgir.

**Ghulam 'Ali**, غلام علي, author of the work called "Shāh 'Alam Nāma," a history of the reign of the Emperor Shāh 'Alam, who died in 1806 A. D., 1221 A. H.

**Ghulam Husain Khan, Nawab Sayyad**, طباطبائي نواب سيد غلام حسين خان, surnamed Tiba Tibāf, son of Hidāet 'Alī Khān, Bahādur Asad Jang, author of a Persian work called "Siar-ul-Mutākhirin," written in the year 1780 A. D., 1194 A. H., and translated soon after into English by a French Renegade, called Mustāfā. It was again translated into English by F. C. Balfour, Esq., LL. D. He is also author of a Poem entitled "Bashārat-ul-Imāmat."

**Ghulam Husain Khan**, غلام حسين خان, author of the Persian History of Bengal called "Rayaz-ussalatin" which he wrote about the year 1780 A. D. at the request of Mr. George Udney of Mālwa. He was a learned and respectable character, once of greater consequence, and afterwards a member of the native court of judicature under the most worthy Nawāb 'Alī Ibrahim Khān.

**Ghulam Imam Shahid, Maulana**, غلام امام شهيد مولانا, a poet who is the author of a Persian Dīwān, and of a celebrated Kasida comprising the dispute between Love and Beauty. His poetical title is Shahed and he is living still, 1879 A. D.

**Ghulam Kadir Khan**, غلام قادر خان, son of Zābita Khān, and grandson of Najīb-uddaula, the Rohila chief. This is that traitor who after extorting as much money as he could from his royal master, the emperor Shāh 'Alam of Dehli, ordered his Rohilas to pluck out his eyes from their sockets and placed Beidar Bakht, son of Ahmad Shāh, and grandson of Muhammad Shāh on the throne. This mournful event happened on the 10th of August, 1788 A. D., 7th Zi-Ka'da, 1202 A. H. After this, the traitor endeavoured to make his retreat to his own territory Ghousgarh, but was pursued by the Marhāttas who took him prisoner, cut off his ears, nose, arms, and legs, and in this mutilated state he was sent to Dehli; but died on the road in the month of December the same year, Rabī I, 1203 A. H. His tomb is in Aul, Parganna Furrāh, Zila Agrah.

**Ghulam Kutb-uddin Shah**, قطب الدين الله ابادي, whose poetical name is Musibat, was the son of Shāh Muhammad Fākhir. He was an elegant poet eminently learned and accomplished, and is the author of a work called "Nān Kālia," (Cakes and Steaks) which he wrote in answer to a work entitled "Nān Halwā" (Cakes and Pudding). He was born on

the 29th August, 1726 O. S., 1st Maharram, 1138 A. H., went on a pilgrimage to Mecca, and died there in the year 1773-4 A. D., 1187-8 A. H.

**Ghulam Muhammad**, غلام محمد, (Prince,) son or grandson of Tippū Sultān, was installed as a Knight Commander of the Star of India on the 27th February, 1871 A. D. Seventy-two years ago he was a prisoner in the hands of the English, and since then a recipient of the highest honors. He died in Calcutta on the night of the 11th August, 1872, aged 78 years.

**Ghulam Muhammad Khan**, غلام محمد خان, present nawāb of the Karnatic, whose title is Amīr-ul-Hind Wāfā Jāh Umdat-ul-Umrā Mumtāz-ul-Mumālīk.

**Ghulam Muhammad Khan, Nawab**, محمد خان نواب غلام, vide Faiz-ullāh Khān.

**Ghulam Ahia**, غلام يحيى, author of an Arabic work on Logic, which goes after his name. Its marginal Notes written by another author are called "Shams-uz-Zuhā."

**Ghunchachae Ummid**, غنچچاه امید, (i. e., a small bud of hope), was one of the wives of Umar Shaikh Mirzā, the son of Sultān Abū Sa'īd Mirzā, and mother of Nāsir Mirzā, and Mahd Bāno Begam. She was a native of Andjan.

**Girami**, گرامی, the poetical name of a poet whose Dīwān was found in the Library of Tipū Sultān.

**Girdhar Das**, گردهر داس, of Dehli, author of the history of Rām, entitled "Rāmāyan," translated from the Sanskrit in 1722 A. D. This is a very celebrated Hindī poem, containing the exploits of the famous demigod Rām, who reigned over India for many years. His capital was at Audh, and his conquests extended to Ceylon, where the chain of rocks which nearly unite that island to the continent, is still called Rām's Bridge. Besides this, there are two other Rāmāyans, one translated by Tulshī Dās in the Bhākhā dialect, and another by Khushtar in Urdū.

**Girdhar Singh**, گردهر سنگه, or Girdhar Bahādur, a Rājput chief who was governor of Mālwa in the reign of the emperor Muhammad Shāh, and fell in battle against the Peshwā Bājī Rao's officers in 1729 A. D. His nephew, Dayā Rām, who succeeded him, and had opposed a gallant resistance for some time, was defeated by Chinnājī the Peshwā's brother, and lost his life in battle about the year 1732 A. D.

**Gobind Guru**, گرو گوبند, a chief of the Sikhs, vide Gurū Gobind.

**Gopal or Nayek Gopal**, نايك گوپال, a celebrated singer of India, who was a native of the Dakhan, and flourished during the reign of Sultān 'Alā-uddin Sikandar Sānī. He was a contemporary of Amīr Khuro who died in 1325 A. D. It is related that when Gopāl visited the court of Dehli, he sung that species of composition called "Gīt," the beauty of which style, enunciated by the powerful and harmonious voice of so able a performer, could not meet with competition:—At this the monarch caused Amīr Khuro to remain hid under his throne, whence he could hear the musician unknown to him. The latter endeavoured to remember the style, and on a subsequent day, sung "Qoul" and "Tarāna" in imitation of it, which surprised Gopāl, and, fraudulently deprived him of a portion of his due honor.

**Goshyar**, گوشيار, an astronomer whose proper name is Abū'l Hasan.

**Gouhar Shad Begam**, گوهر شاد بیگم, the wife of Mirzá Sháhrúkh, the son of Amír Taimúr. She was slain by Sultán Abú Sa'íd Mirzá for creating disturbances, in 1457 A. D., 861 A. H., at Hirát, where she lies buried on the left bank of a stream called Anjir. The grave is shaded by a very high gilt dome. She is said to have been the most incomparable lady in the world. Some erroneously say that she was the daughter of Amír Taimúr, and the sister of Sháhrúkh Mirzá, and that she never married, but devoted herself to the perusal of the Kúrán, *vide* Mohan Lal's Journal.

**Goya**, گویا, poetical name of Hisam-uddaula Nawáb Fakír Muhammad Khán of Lakhnau. He is the author of a Diwán.

**Goya**, گویا, the poetical name of Mirzá Kámrán, a brother of Jóyá, which see.

**Goya**, گویا, poetical name of Shaikh Haiát-ullah of Furukhábád.

**Gujar**, گوجر, grandson or son of the daughter of the Peshwá Rághójí Bhoosla's daughter. He was raised to the masnad of Nágpúr after the dethronement of 'Apá Sáhib in 1818 A. D.

**Gulab Singh**, گلاب سنگھ, of Jammú (Mahárájás) the independent ruler of Kashmír and the hills, which were made over to him by the British "for a consideration," after the battle with the Sikhs in 1846. He died 2nd August, 1857 A. D., about three months after the outbreak of the native troops. He was succeeded by his son Ranbír Singh.

**Gulbadan Begam**, گلبدن بیگم, a daughter of the emperor Bábar Sháh, sister to Humáyún and aunt to Akbar Sháh. She was married to Khizir Khán, a descendant of the kings of Káshghar. Khizir Khán was made governor of Lahor in 1555 A. D., 963 A. H., and afterwards of Behár, where he died about the year 1559 A. D., 966 A. H.

**Gulbarg Begam**, گلبرگ بیگم, daughter of the emperor Babar Sháh, she is also called Gulrang Begam, and Gulrukh Begam, which see.

**Gulchehra Begam**, گلچہرہ بیگم, a daughter of the emperor Bábar Sháh and youngest sister of Humáyún, by whom she was given in marriage to Abbás Sultán, an Uzbek prince, at Kábul in 1548 A. D.

**Gul Muhammad Khan**, گل محمد خان ناطق, a poet of Dehlí who died in the year of the Christian era 1848 A. D., 1264 A. H. His poetical name was Nátik, which see.

**Gulrukh Begam**, گلرخ بیگم, a daughter of the emperor Bábar, who was married to Mirzá Núr-uddín Muhammad, a person of respectable family, by whom she had a daughter named Salíma Sultána Begam, who was married in the beginning of the reign of the emperor Akbar, to Berám Khán, Khánkhánán, after whose death in 1561 A. D., 968 A. H., the emperor married her himself. Gulrukh Begam is called in the Másir-ul-Umri, Gulbarg Begam, and by some Gulrang Begam.

**Gulrukh Begam**, گلرخ بیگم, a daughter of Kámrán Mirzá, the brother of the emperor Humáyún, and first cousin to Akbar. She was married to Ibrahim Husain Mirzá, the son of Muhammad Sultán Mirzá a descendant of Amír Taimúr. Ibrahim Husain, who together with his other brothers had created great disturbances in the

country, was taken prisoner in 1573 A. D., 981 A. H., and shortly after put to death and his head sent to Akbar, who ordered it to be placed over one of the gates of Aghrah. Gulrukh Begam survived him for several years and was living at Aghrah in 1614 A. D., 1023 A. H.

**Gulshan**, گلشن, the poetical name of Shaikh Sa'd-ulláh, a mystical poet, who resided for some years at Dehlí, and left nearly 100,000 verses of Ghazals. He was a disciple of Sháh 'Abdúl Ahad Sarhindí, and made with him a pilgrimage to Mecca. He died in 1723 A. D., or 1141 A. H.

**Gulshani**, گلشنی, the poetical title of Shaikh Sa'd-ulláh, which see.

**Gunna or Ganna Begam**, گنا بیگم, a princess, celebrated for her personal accomplishments, as well as for the vivacity of her wit, and the fire of her poetical genius. Several of her lyric compositions, in the Hindustání language are still sung and admired, one of which is to be seen in the first volume of the Asiatic Researches, p. 55. She was the daughter of Nawáb 'Alí Kulí Khán commonly called Chhangá or Shaah Angushtí (from having six fingers on each hand), a mansabdár of 5000 horse. Ganná Begam was betrothed to Shujá'-uddaula, the son of Nawáb Saídár Jang, but afterwards married to 'Imád-ul-Mulk Gházi-uddín Khán, wazír, and this rivalry is said to have in part laid the foundation of the mortal enmity which afterwards subsisted between that wazír and Saídár Jang. Adjoining to the village of Núrábád near Dhoulpúr, two miles from Cholá Sarée, is a pretty large garden, the work of the emperor Alamgir, built in the year 1688 A. D., 1160 A. H., over the gate of which is an inscription bearing the chronogram of the year of its erection, *viz.*, "Dida Bágh Jámál." Within this garden is the monument of Ganná Begam. Her shrine bears the following inscription, "Ah gham Gunná Begam," which is the chronogram of the year of her death, *viz.*, 1776 A. D., 1189 A. H. The poets, Sóz, Souda, and Minnat corrected her verses.

**Guru Gobind**, گورو گوبند, the son of Tegh Bahádur, a famous chief of the Sikhs. After the death of his father who was executed by order of the emperor 'Alamgir in the year 1673 A. D., having collected his followers, he gave them arms and horses, which till his time they had never used, and began to commit depredations, but he was soon obliged to fly, and two of his sons being taken prisoners, were put to death. Being desirous of returning to his home, he prevailed on some Afgháns to conduct him, disguised as one of their devotees, through the army stationed at Sarhind; and for the remainder of his life kept himself retired, having lost his faculties in grief for his sons. He ordered his disciples to wear blue, and leave their beards and the hair of their heads unshaved, which they do to this day. He was succeeded by Banda, one of his followers.

## H.

**Habib Ajmi, Khwaja**, خواجه حبیب عجمی, he was called 'Ajmi or the Persian, on account of his not being able to read the Kúrán, or that he could not pronounce the words of it distinctly. He was a pious Musalmán and disciple of Khwája Hasan Basrí. He died on the 28th August, 788 A. D., 7th Ramazán, 120 A. H.

**Habib-ullah**, حبیب الله, author of an Arabic work on philosophy called "Bahr-ul-Mantik," or the Sea of Logic.

**Habib-ullah, Shaikh,** شيخ حبيب الله, a celebrated poet of Agrah.

**Habib-ullah, Shah or Mir,** شاه حبيب الله, a descendant of Sháh Ni'mat-ulláh Walí, and an amír in the service of the Bahmaní kings of the Dakhan. He was imprisoned, and afterwards put to death in June, 1460 A. D., Sha'bán 864 A. H., by Sultán Humáyún Sháh II, Bahmaní, a tyrant, who at the same time cast his brother Hasan Khán, who had rebelled against him, before a voracious tiger, that soon tore the wretched prince to pieces.

**Habahi or Habashi,** حبشي, a poet who having lost an

eye in a scuffle, was asked by Ibráhím Páshá, "Where is thine other eye?" and making answer, "It grew tired of stopping at home in the socket, and flew out to see the world;" was imprisoned ten years for his wit in the tower of Hero and Leander, where he daily gave vent to his feelings in such verses as the following:—

I will groan, till every stone in this cold prison-tower shall weep,

I will cry, till earth and sky, and each dark rolling hour shall weep,

I will make, that hearts shall break, and even the dewless flower shall weep,

Yea, for me, the wronged Habahí, both Musalmán and Gabr shall weep!

**Hadi,** هادي, a khalíf of Baghdád, *vide* Al-Hádi.

**Hadi,** هادي, poetical name of Mír Muhammad Jawá'd 'Alí Khán, who died in the year 1800 A. D., 1215 A. H., and left a *Diwán* in Urdú.

**Hafi,** حافي, which means barefoot, is the surname of Zain-uddin Muhammad, an author, who led an austere life, and who always walking barefoot, was thus surnamed.

**Hafiz-uddin Ahmad, Moulwi,** حفیظ الدین احمد مولوي, author of the "Khírad Afrós," an Urdú translation of the "Ayár Daniáh," or Pilpay's Fables, which he translated for the use of the College of Fort William in 1803 A. D., 1218 A. H.

**Hafiz-uddin Nasafi-bin-Ahmad,** نسفي بن احمد, author of the Commentaries called "Madárik-ut-Tanzíl" and "Hakáek-ut-Tanáwíl," in Arabic. He died in the year 1310 A. D., 710 A. H., *vide* Nasafi or Al-Nasafa.

**Hafiz-ullah, Shaikh,** شيخ حفیظ الله, a relation of Siráj-uddin 'Alí Khán Arzú. His poetical name was Asam. He died in the 21st year of the emperor Muhammad Sháh of Dehlí, 1767 A. D., 1181 A. H.

**Hafiz Abru,** حافظ ابرو, surnamed Núr-uddin-bin-Lutf-ulláh, author of the history called "Tárikh Háfiz Abrú." He was born in the city of Hirat, but passed his infancy in Hamdán, where he received his education. He was fortunate enough to secure the esteem of Amír Taimúr, who sought every occasion to do him service. After the death of that tyrant, he attended the court of his son Sháhrukh Mirzá, and received from the young prince Mirzá Báisanghar every demonstration of kindness and regard. To him he dedicated his works under the name of "Zubdat-ut-Tawárikh Báisanghar," which contains a complete history of the world, and an account of the institutions and religions of different people down to 1425 A. D., 829 A. H. He died five years afterwards in the city of Zanján, about the year 1430 A. D., 834 A. H.

**Hafiz Adam,** حافظ آدم, a Musalmán devotee and disciple of Shaikh Ahmad Sarhindí, who about the year 1673 A. D., in conjunction with the Sikh Gurú Tegh Bahádur, having collected his followers, levied contributions with the greatest oppression from the inhabitants of his neighbourhood and pretended to royalty. He was banished from the kingdom across the Indus by order of the emperor 'Alamgir.

**Hafiz Halwai,** حافظ حلوي, a confectioner and poet of Hirat who flourished in the reign of Sháhrukh Mirzá, the son of Amír Taimúr about the year 1430 A. D., 834 A. H.

**Hafiz, Khwaja,** خواجه حافظ, whose proper name is Shams-uddin Muhammad, was the most elegant lyric poet of Persia. He was born at Shiráz in the reign of the Musaffarians, and was living at the time when Amír Taimúr (Tamerlane) defeated Sháh Mansúr the last Sultán of that dynasty. The language of Hafiz has been styled among the Musalmáns, "Lisán-ul-Ghahib," the language of mystery. From his frequent celebration of love and wine in his odes he has not improperly been denominated, by some Orientalists, the Anacreon of Persia. He died in 1389 A. D., 971 A. H. at Shiráz, where his tomb is yet to be seen at a place called Musalla, and is visited as a sacred spot by pilgrims of all ages. After his death a collection of 569 of his odes was made by Sayyad Kásim Aawár, entitled "Díwán Hafiz." A few of his poems may be understood in a literal sense; but in general they are figurative, and allude to the Súfí doctrines; most of them have been at different times translated into some of the European languages. At the head of the English translators, stand Sir W. Jones, Messrs. Richardson and Carlyle. There have been two other Persian poets of the name of Háfiz, one of them surnamed Halwái, that is to say, the confectioner, who lived in the reign of Sultán Sháhrukh, the son of Tamerlane, and the other was named Aján Rúmí. Many zealous admirers of Háfiz insist, that by wine he invariably means devotion; and they have gone so far as to compose a dictionary of words in the language, as they call it, of the Súfís: in that vocabulary, *sleep* is explained by meditation on the divine perfections, and *perfume* by hope of the divine favor; *gales* are *illapses* of grace; *kisses* and *embraces*, the raptures of piety; *idolators*, *infidels*, and *libertines*, are men of the purest religion, and their *idol* is the Creator himself; the *tavern* is a retired oratory, and its *keeper*, a sage instructor; *beauty* denotes the perfection of the Supreme Being; *tresses* are the expansion of his glory; *lips* the hidden mysteries of his essence; *down* on the cheek, the world of spirits, who encircle his throne; and a *black mole*, the point of indivisible unity; lastly, *wantonness*, *mirth*, and *inebriety*, mean religious ardour and abstraction from all terrestrial thoughts.

**Hafiz Muhammad,** author of the "Hawí Saghr."

**Hafiz Rahmat Khan,** حافظ رحمت خان, a celebrated Rohila chief. He joined his countrymen during the administration of 'Alí Muhammad Khán, who advanced him to an important station, and Píshhit and Bareily were given to him and Murádábád to another chief named Dúnde Khán. Having attained his office, by military ability and genius, he at length wholly superseded the authority of Sa'd-ulláh Khán, the son of 'Alí Muhammad Khán, and was advanced to the supreme administration of affairs. He failed in his engagement to pay forty lacs of rupees to Nawáb Shujá-uddaula of Andh for the protection of his country from the ravages of the Marhattas, was killed in a battle fought by the nawáb by the assistance of the English on the 23rd April, 1774 A. D., 10th Safar, 1188 A. H. His Life is translated by Mr. Elliott.

**Hafiz Bakhna,** حافظ بخنه, is the name of the person who planted a large garden at Sarhind in the reign

of the Emperor Akbar and called it "Bágh Noulakh." He died in 1592 A. D., 1000 A. H., and a beautiful chronogram was written on the occasion.

**Hafs**, **حفص**, *vide* Abú Hafs-ul-Bukhári.

**Hafsa**, **حفصه**, a daughter of the Khalif Umar, and wife of Muhammad, in whose hands Abú Bakr, the successor of the prophet, deposited the original Kurán. She outlived her husband 33 years and died in 665 A. D., 45 A. H.

**Haibat Jang**, **هبت جنگ**, title of Zain-uddin Ahmad, the youngest son of Háji Ahmad, and nephew and son-in-law of Alahwardí Khán Mahábat Jang, governor of Bengal. He was the father of Nawáb Siráj-uddaula, who succeeded Mahábat Jang in the government of Bengal in 1756 A. D.

**Haibat Khan**, **هبت خان**. He is the author of the "Tarikh Khán Jahán Lodí," "Makhzan-i-Afghání," containing the history of Khán Jahán Lodí and of the Afghans. Khán Jahán was a general of great reputation during the reign of the emperor Jahángir, but rebelling against Sháh Jahán, was killed in an engagement with the royal troops 1631 A. D., 1037 A. H. The above work was written in 1676 A. D. There is also an abridgement of this work, by the same author, called "Majmua' Afghání."

**Haidar**, **حيدر**, a title of 'Alí, the son-in-law of Muhammad.

**Haidar**, **حيدر كليچہ يا حيدر كلوج**, also called Haidar

Kulúj or Haidar Kulícha, because he was by profession a baker. He was a native of Hírát, and is the author of a Díwán in Persian and one in Urdú.

**Haidar**, **حيدر**, or Mír Haidar Sháh of the Dakhan, a gallant soldier in the service of Nawáb Sarfaráz Khán governor of Bengal. He put the Díwán of Walí of the Dakhan into Mukhammas and interspersed that of Háfíz with verses of his own. He died at Húgli in the reign of the emperor Ahmad Sháh, a year or two before or after 1750 A. D., 1164 A. H., aged 100 years. Gracin-de-Tassy thinks that he is the author of a Masnawí entitled "Kissae Chandar Badon and Máhyár."

**Haidar Ali Moulwi**, **مولوي حيدر علي فيض ابادي**,

of Faizábád, author of the "Muntahí-ul-Kalám," and several other works. He was living in Dehli 1854 A. D., 1270 A. H.

**Haidar Mir**, **حيدر مير**, *vide* Haidar Mirzá.

**Haidar Mirza**, **حيدر مرزا**, who is also called Mír Haidar and Mirzá Haidar Doghlát, was the son of Muhammad Husain, and his wife was the aunt of Babar Sháh. He was formerly in the service of Kámrán Mirzá, brother of the emperor Humáyún, but being disgusted with his conduct abandoned his standard about the year 1539 A. D., 946 A. H., and joined the emperor, to whom he was afterwards of great service. In 1540 A. D., 947 A. H., he was deputed by the emperor to conquer Kashmir, which he took in a short time; but as that emperor was soon after expelled from India by Sher Sháh, Haidar became the king of that country. In the year 1548 A. D., 955 A. H., he invaded Little Thibet, and not only succeeded in conquering that country, but subsequently added Great Thibet, Rajora and Poglea to his dominions. He reigned nearly ten years and was killed by an arrow in a night-attack made upon his camp in 1551 A. D., 958 A. H.

**Haidar Khan, Mir**, **مير حيدر خان**, the grandson of Mír Haidar who was the author of the "Tarikh Rashídf." This person, on plea of presenting a petition, killed Hussain 'Alí Khán Amir-ul-Umrá, at the instigation of the

emperor Muhammad Sháh, on the 18th September, 1720 O. S., 27th Zí-Ka'da 1132 A. H., and was himself cut to pieces.

**Haidar Malik**, **حيدر ملك**, entitled Rais-ul-Mulk

Chughtái, author of the most authentic history of Kashmir, down to his own time. He was a nobleman in the service of the emperor Jahángir, and was living about the year 1619 A. D., 1028 A. H., in which year he accompanied that emperor to Kashmir.

**Haidar Muammai, Mir**, **مير حيدر معالي**, surnamed

Rafiqí Káshí, a punster who flourished in the time of Sháh Ismaíl II, king of Persia, and wrote a chronogram at his death, which took place in 1577 A. D., 985 A. H. He was distinguished by his skill in making chronograms and enigmas. He came to India in the time of Akbar, and was drowned when returning by sea to Persia. He was in charge of copies of Faizí's works for distribution in Persia, and they were also lost. *Vide* Mír Haidar.

**Haidar Razi**, **حيدر رازي**, a Persian historian who wrote in the 17th century of the Christian Era.

**Haidar, Sheikh or Sultan**, **سلطان حيدر**, father of

Sháh Ismaíl I, Safwí. He was the son of Sultán or Shaikh Junaid, the son of Shaikh Ibrahim, the son of Shaikh or Khwája Alí, the son of the celebrated Shaikh Sadar-uddin Músa, the son of Shaikh Safí or Safi-uddin Ardibeli, who was the 21st in a direct line from Músi Kázim, the seventh Imám. He was killed in a battle against Ya'kúb Beg the son of Uzzan Husan, at Shirwán in the month of July, 1488 A. D., Sha'ban, 893 A. H.

**Hairan**, **حيران**, poetical name of Mír Haidar 'Alí. He was killed in zillah Bihár, but had the assassin put to death before he expired.

**Hairani, Moulana**, **مولانا حيراني همداني**, of Hamdán.

He is the author of several Masnawís or poems, *viz.*, "Bah-rám-wa-Nahíd." Dispute between Heaven and Earth, entitled "Manazira Arz-wa-Samá;" Dispute between the Candle and the Moth, called "Manázira Shama'-wa-Parwana;" and Dispute between the Roasting Spit and the Fowl, named "Manázira Síkh-wa-Murgh." He died in 1497-8 A. D., 903 A. H.

**Hairat**, **قيام الدين حيرت**, poetical name of Kayám-uddin, the author of the biography called "Tazkira Makálat-ush-Shua'rá," which he completed in 1760 A. D., 1174 A. H.

**Hairat**, **حيرت**, poetical title of Pandit Ajuddhia Parshad, a native of Kashmir, who resided at Lakhnau. He is the author of a small Díwán and a few Masnawís. He died 1234 A. H., in the 35th year of his age.

**Hairati**, **حدرتي**, a poet of Marv. In reward of a *Qasída* which he composed in praise of Sháh Tahmásp I, Safwí, he obtained the title of Malik-ush-Shua'rá or king of poets. Besides the work called "Bahjat-ul-Mubáhih," he is the author of a Masnawí to which he gave the title of Gulzár. All his verses amount to about 40,000. He was murdered at Káshán 1554 A. D., 962 A. H.

**Hairati**, **حدرتي**, was the greatest poet of his time. He

had studied at Isfahán, and was alive when Takí Káshání wrote his Tazkira, 1585 A. D. Though he received a liberal allowance from the Persian government, owing to his extravagance, it was quite insufficient for his support, and in 1581 A. D., 989 A. H., he came to India being attracted by the prodigality of the Kutb-Sháhí kings of Golkanda.

**Hajar**, **حجر**, a very great man among the followers of 'Alí, and remarkable for his singular abstinence, piety and strictness of life, his constant purifications according to Muhammadan law, and exactness in observing the hours of devotion. He was put to death in 666 A. D., by order of Mu'áwia I for speaking reproachfully of him, affronting his brother Zayád governor of Kúfa, and affirming that the government did not, of right, belong to any but the family of 'Alí.

**Hajari**, *vide* Hijri.

**Haji Begam**, **حاجي بيگم**, wife of the emperor Humáyún. *Vide* Hamída Báno Begam.

**Haji Khalifa**, **حاجي خليفة**, a celebrated author commonly called Mustaufi Háji Khalifa. He is the author of the work called "Fazlaka," also of the Biographical Dictionary called "Kashf-us-Zunún," and the work called "Takwím-ut-Tawárikh Rúmí." The latter is a Chronological Table of remarkable events from the Creation of the world to 1648 A. D., 1068 A. H., translated from the Turkish, during the reign of Sultán Muhammad IV of Constantinople. The "Kashf-us-Zunún" was printed for the Oriental Translation Fund in 1835-50, together with a Latin translation by Professor Fluegel. It appears that Háji Khalifa formerly bore the title of "Kátib Chilpi," (which see,) and if this is correct, he died in 1657 A. D., 1067 A. H.

In Chamber's Encyclopædia the month and year of his death is September, 1658 A. D., and that he is also said to be the author of the *Tarikh Kabir* "the Great History," which is a history of the world from the creation of Adam to 1655 A. D., containing notices of 150 dynasties, principally Asiatic; also a history of the Ottoman empire from 1591 to 1658 A. D., and a history of the maritime wars of the Turks, which has been translated into English.

**Haji Muhammad Beg Khan**, **حاجي محمد بيگ خان**, the father of the celebrated Mirzá Abú Tálib Khán, author of the "Masír Tálibi." He was by descent a Turk, but born at 'Abbásábád in Isfahán. Whilst a young man, dreading the tyranny of Nádir Sháh, he fled from Persia, and on his arrival in India, was admitted into the friendship of the Nawáb Abú'l Mansúr Khán Saftar Jang. Upon the death of Rájá Nawul Ráe, Deputy Governor of Audh in 1750 A. D., 1163 A. H., Muhammad Kulí Khán, the nephew of the Nawáb, was appointed to that important office, and he (Háji) was nominated one of his assistants. On the death of Saftar Jang in 1758 A. D., 1167 A. H., his son Shujá-uddaula became jealous of his cousin Muhammad Kulí Khán, arrested him and put him to death. Háji fled with a few of his faithful servants to Bengal, where he passed a number of years, and died at Murshidábád in April, 1769 A. D., Zil-hijja, 1182 A. H.

**Haji Muhammad Jan**, **حاجي محمد جان مشهدي**, of Mashhad. His poetical name is Kudsi. He flourished in the reign of the emperor Sháh Jahán, who conferred on him the title of "Malik-us-Shua'ra," or the Royal poet. He is the author of a poem containing the conquests of the emperor, which he named "Zafarnáma." He died in the year 1645 A. D., 1055 A. H., and after him the title of the royal poet was conferred on Abú Tálib Kalim. He is also the author of a *Díwán*, and an *Insha*.

**Haji Muhammad Kandahari**, **حاجي محمد قندهاري**. He is the author of a history which goes by his name, *viz.*, "*Tarikh Háji Muhammad Kandahári*."

**Haji Muhammad Kashmiri Moulana**, **كشميري مولانا حاجي محمد**. One of his forefathers who was a native of Hamdán, came to Kashmír with Mír Said 'Alí Hamdání. Háji was born in that province, but came to

Dehli in his youth where he received his education. He was an excellent poet, flourished in the time of Akbar, and died on Thursday the 22nd of September, 1597 A. D., 19th Safar, 1006 A. H., O. S. He was a religious man, and had many disciples, one of whom, named Moulána Hasan, wrote the chronogram of his death.

**Haji Muhammad Khan Sistani**, **خان سيستاني**, **حاجي محمد**. He was at first in the service of Bairám-Khán, Khánkhánán, after whose dismissal he was honored with the rank of 3000 by the emperor Akbar. He accompanied Munaim Khán, Khánkhánán to Bengal and died at Gour in 1575 A. D., 983 A. H.

**Hajjaj-bin-Yusaf-al-Sakafi** or **Thakafi**, **الثقفى** **حجاج بن يوسف**, one of the most valiant Arabian captains, who was made governor of Arabia and Arabian Irak by Abdulmalik the fifth Khalif of the Ommaides, after he had defeated and killed Abdulláh-bin-Zubeir, who had taken the title of Khalifa at Mecca. In the year 693 A. D., 74 A. H., he pulled down the temple of Mecca, which Abdulláh had repaired, placing the black stone on the outside of it again and restoring it to the very form it had before Muhammad's time. He was a great tyrant; it is said of him, that in his lifetime, he had put to death a hundred and twenty thousand persons, and when he died had 50,000 in his prisons. He died in the reign of the Khalif Walid I, in the year 714 A. D., 95 A. H., aged 54 years.

**Hakikat**, **حقيقت**, poetical title of Saiyad Husain Sháh, son of Saiyad Arab Sháh. He accompanied Col. Kydd to Chinápatan in Madras as head Munshi and died there. He is the author of an Urdú *Díwán* and seven other works, some of which are named "Tahfat-ul-'Ajam," "Khasrat-ul-Amsál," "Sanamkada Chin" and "Haat Gulguah." *Vide* Husain Sháh.

**Hakim I**, **حكيم**, the poetical title of a person who was a native of Mashhad, and was living about the year 1688 A. D., 1100 A. H. He was an Arabic and Persian scholar, and is the author of a *Díwán* and a *Masnawí*.

**Hakim II**, **حكيم**, the poetical name of Sháh Abdul Hakím of Láhor. He is the author of a work called "Mardum Dída," compiled at Aurangábád in 1761 A. D., 1175 A. H. It contains an account of those poets with whom the author was acquainted.

**Hakim-Ain-ul-Mulk**, **حكيم عين الملك**, of Shiráz. He was a learned man and a clever writer. He traced his origin, on his mother's side, to the renowned logician Muhakkik-i-Dawani. The Historian Badaoni was a friend of his. Akbar also liked him very much. Hakím was a poet and wrote under the Lakhmal of Dawani. He died at Handiah on the 27th Zil-hijja 1003 A. H. *Vide* Ain, I. 481.

**Hakim Ali**, **حكيم علي گيلاني**, of Gilán, came to India in indigent circumstances, but was fortunate enough to become in course of time a personal attendant and friend of Akbar. In the 39th year of Akbar's reign, he constructed the wonderful reservoir which is so often mentioned by Mughal Historians. In the 40th year Alí was a commander of 700 and had the title of Jalinus Uzzamani the 'Galinus of the Age.' By Jahángir he was made a commander of 2000. He died on the 5th Muharram, 1018 A. H. *Vide* Ain, I. 466.

**Hakim Muhammad**, **محمد حكيم**. He was half-brother to the emperor Akbar, being born of a different mother. *Vide* Muhammad Hakím.

**Hakim Nur-uddin Shirazi**, **حكيم نور الدين شيرازي**, who appears to have been either grandson or sister's son of

Abú'l Fazl, asserts in his preface to the "Haját Dara Shikohi," that he commenced his work in the 14th year of the reign of Sháh Jahán 1642 A. D., 1052 A. H., the above name of the book gives the year of the Hijra, and brought it to a conclusion in 1056 A. H.

**Hakim-ul-Mumalik**, حكيم الممالك, title of Mír Muhammad Mahdí, a physician who held the rank of 4000 in the reign of the emperor 'Alamgir.

**Hakiri**, حقيري, poetical name of Mouláná Shaháb-uddín Muammái.

**Halaki**, هلاكي همداني, of Hamdán, a Persian poet, though illiterate, wrote a panegyric on the accession of Sháh Isma'il Safwí II, to the throne of Persia, in the year 1576 A. D., 984 A. H., for which he received a handsome present from the king, while other poets who wrote on the same occasion, received nothing.

**Halaku Kaan or Khan**, هلاكو تآك, also called Elkhán, was the son of Túlí Khán, and the fourth successor and grandson of Changez Khán the Tartar. In the reign of his brother Mangú Káán, king of Tartary, he was detached, in May, 1263 A. D., Rabí I, 651 A. H., attended by one hundred and fifty thousand horse to subdue Persia, which he soon conquered, after which he extirpated the power of the Imma'ííá, the descendants of Hasan Sabbáh, the founder of the sect, and destroyed their strongholds in November, 1266 A. D., Zil-kada, 654 A. H. He next intended to march direct to Constantinople, but was persuaded by Nasir-uddín Túsi (whom he had made his prime minister) to turn his arms against Baghdád. He marched against that capital, and after a siege of some months, took it in February, 1268 A. D., 4th Safar, 656 A. H. The Khalifa Mustaa'sim Billáh and his son were seized, and with 800,000 of its inhabitants were put to death. After these successes Halákú was desirous of returning to Tartary to take possession of the government of his native country, which had become vacant by the death of his brother, Mangú Káán: but the great defeat which the general whom he had left in Syria suffered from Saif-uddín Fírós, the prince of the Mamlúks of Egypt, compelled him to abandon his design: and after he had restored his affairs in Syria, he fixed his residence at Marágha, in Azurbejan, where he died on Sunday the 8th February 1265 A. D., 19th Rabí II, 663 A. H., after a reign of twelve years from his first coming to Persia, and eight years from the death of his brother. During his auspicious reign, the literature of Persia resumed its former flourishing state. The venerable Persian Bard Sa'dí of Shírás was living in his time. Halákú was succeeded by his son Abákáán in the kingdom of Persia.

*List of Mughal-Tartar or Ilkhání dynasty of Persia.*

Halákú Khán, the son of Túlí Khán, succeeded his brother Mangú Káán in the kingdom of Persia.

Abá Káán, the son of Halákú.

Nikodár or Ahmad Khán, brother of Abáká.

Arghún Khán, son of Abáká.

Kaikatú Khán, son of Abáká.

Baidú, grandson of Halákú.

Gházán Khán, son of Arghún Khán.

Aljaitú, the son of Arghún Khán.

Abú Saíd Bahadur Khán, the son of Aljaptú, after whose death the dynasty became dependent.

**Halati**, هالتي, poetical title of Kásim Beg, who was born and brought up in Teherán, and spent the greater part of his life at Kazwín. He flourished in the reign of Sháh Tahmásp Safwí, and wrote the chronogram of the accession of Sháh Isma'il II, in 1576 A. D., 984 A. H. He is the author of a Díwán in Persian.

**Halima**, حلیمه, the name of Muhammad's nurse, who, it is said, had formerly no milk in her breasts, but immediately obtained some when she presented them to the new born prophet to suck.

**Hallaj**, حلاج. This word, which properly signifies the person that prepares cotton before it is manufactured, was the surname of Abú Mughís Husain-bin-Mansúr. *Vide* Mansúr Halláj.

**Hamd-ullah Mustoufi-bin-Abu Bakr-al-Kazwini**, حمد الله مستوفي بن ابو بكر القزويني, also called Hamíd-uddín Mustoufi, a native of Kazwín, and author of the "Tárikh Guzída," or "Selected History," which he composed in 1329 A. D., 730 A. H., and dedicated to the minister Ghayás-uddín, the son of Raahíd-uddín, author of the "Jáma'-ut-Tawárikh," to both of whom Hamd-ulláh had been Secretary. The "Tárikh Guzída" ranks among the best general histories of the East. Eleven years after the completion of this history, the author composed his celebrated work on Geography and Natural History, entitled "Nuzhat-ul-Kulúb," "The delight of hearts," which is in high repute with Oriental Scholars, and which has obtained for him from D'Herbelot, the title of "le Geographe Persan." Hamd-ulláh died 1349 A. D., 750 A. H. He was the brother of Fakhr-uddín Fath-ulláh Mustoufi. See also Ahmad-bin-Abú Bakr.

**Hamid**, حميد, a poet, who is the author of a poem called "Ismat Náma," containing the loves of Sátín and Mína, composed in the year 1607 A. D., 1016 A. H., during the reign of Jahángír.

**Hamida Bano**, حميدة بانو, the daughter of Malika Bano, the sister of Mumtáz Mahal, was married to Khalíl-ulláh Khán, who died in 1662 A. D.

**Hamida Bano Begam**, حميدة بانو بيگم, styled (after her death) Mariam Makáni, and commonly called Háji Begam, was a great-granddaughter of Sheikh Ahmad Jám. She was married in 1541 A. D., 948 A. H., to the emperor Humayún, and became the mother of the emperor Akbar. She is the founder of the Sarás called Arab Sará, situated near the mausoleum of her husband at old Dehlí. She had gone on a pilgrimage to Mecca, and on her return, brought with her 300 Arabs, for whom she built this place in 1560 A. D., 968 A. H. She died at Agra on Monday, the 29th of August, 1603 A. D., 17th Shahrewar, 1012 A. H., aged about 78 years, and was buried in the mausoleum of Humáyún at Dehlí.

**Hamid-uddin Kazi**, قاضي حميدالدين دهلوي, of Dehlí, was the author of the "Sharah Hidáet-ul-Fikah," and several other works. He died in 1363 A. D., 764 A. H.

**Hamid-uddin Mustoufi**, Khwaja, حميدالدين مستوفي, خواجه حميد. *Vide* Hamd-ulláh Mustoufi.

**Hamid-uddin Nagori**, Kazi, قاضي حميدالدين ناگوري, a native of Nágór who held the appointment of Kázi, and died on the 11th July, 1296 A. D., 11th Ramazán, 696 A. H., and is buried at Dehlí close to the tomb of Khwaja Kutb-uddín Bakhtiár, commonly called Kutb Sháh. He is the author of the book called "Tawála-ush-Shamús," containing religious contemplations and speculative opinions on the essence and nature of the divinity &c., &c. The year of his death is taken from an inscription over his tomb.

**Hamid-uddin Umar**, Kazi, قاضي حميدالدين عمر, flourished in the time of Sultán Sanjar, the Saljúki king



of Persia, was a contemporary of the poet Anwarī, and is the author of a Commentary on the Kūrān called "Mu-kāmāt."

**Hamid Ali, Mirza**, مرزا حامد علي, or more properly Prince Mirzā Hāmīd 'Alī, son of Wājīd 'Alī Shāh, the last king of Lakhnau. He accompanied his grandmother the Dowager Queen of Lakhnau to England to claim his right, in 1856. *Vide* Jawād Alī.

**Hamid**, حامد, or Abdūl Hāmīd Yahia, a celebrated calligrapher, who reformed the Arabian characters in the reign of the Khalīf Mu'awīa II, of the house of Umaiyā. He died in 749 A. D., 132 A. H.

**Hamid-uddin Ali-al-Bukhari**, الدين علي البخاري, حميد, author of a short Commentary on the Hidāya, entitled the "Fawā'id." He died in 1208 A. D., 667 A. H.

**Hamid Kirmani**, حامد کرمانی, poetical name of Sheikh Aohad-uddin Kurmānī.

**Hamid-ullah Khan**, حميد الله خان, author of the Ahādīs-ul-Khawānīn, also called "Tārīkh-i-Hāmīd," which contains a history of Chātāgawn (Chittagong). Printed at Calcutta in 1871.

**Hammad**, حماد, the son of Abū Hanīfa, who was a learned man, and died in the year 792 A. D., 176 A. H.

**Hamza, Amir**, امير حمزة, the son of Abdul Muttalib, and uncle of Muhammad, who gave him the title of Asad-ullāh, or the lion of God, because of his courage and valour, and put into his hands the first standard he ordered to be made, which was called "Rā'et-ul-Islām," the standard of the faith. Hamza, who was also called Abū 'Umar, was killed in the battle of Ohad which Muhammad fought with the Kūreshites, of whom Abū Sufiān was the chief. After the battle, Hinda, the wife of Abū Sufiān, pulled out Hamza's liver out of his body and chewed and swallowed some of it. This battle took place in the month of March, 625 A. D., Shawāl, 3 A. H.

**Hamza Bano Begam**, حمزة بانو بیگم, daughter of Shāh Jahān by Kandaharī Begam, daughter of Muzaffar Husain Mirzā of the royal race of Shāh Isma'īl Safwī. She was born in the year 1019 A. H.

**Hamza Mirza**, حمزة مرزا, the eldest son of Sultān Muhammad Khuda Banda, and the grandson of Shāh Tahmāsp I of the Safwī family of Persia. His father, on account of a natural weakness in his eyes, which rendered him almost blind, had at first entrusted the charge of the empire to his wazīr, Mirzā Sulaimān; when that nobleman was slain, he created his own son, Hamza Mirzā, regent of the empire. This prince, by his valour, extricated his weak father from all the difficulties with which he was surrounded. But this gleam of good fortune soon vanished. This gallant prince was stabbed by a barber, in his own private apartments on the 24th of November, 1586 A. D., 22nd Zil-hijja 994 A. H.

**Hanbal, Imam**, امام حنبل, or Ahmad Ibn Hanbal, the son of Muhammad-ibn-Hanbal, was the fourth Imām or founder of one of the four orthodox sects of the Sunnīs called Hanbalites. This sect made a great noise in Baghdad in the reign of the Khalīf Al-Muqtadir in 929 A. D., 317 A. H., Merouzi chief of the sect, had asserted that God had placed Muhammad on his throne, which assertion he founded upon the passage of the Kūrān: "Thy Lord shall soon give thee a considerable place or station." All the other sects of the Musalmāns regard the explication of the Hanbalites as a shocking impiety. They maintain that this 'considerable place or station,' was the post or quality of a mediator, which they affirm to

belong to their prophet. This dispute passed from the schools to the public assemblies. At length they came from words to blows which cost the lives of several thousands. In the year 935 A. D., 323 A. H., the Hanbalites became so insolent, that they marched in arms on the city of Baghdād, and plundered the shops on pretence that wine was drunk in them. Ahmad was a traditionist of the first class, and composed a collection of authenticated traditions called "Masnad" more copious than those any other person had till then been able to form: it is said that he knew by-heart one million of those traditions. He was born in the year 780 A. D., 164 A. H., and died on the 31st July, 855 A. D., 12th Rabī' I, 241 A. H., in the reign of the Khalīf Al-Mutwakkil, and was buried at Baghdād. It was estimated that the number of men present at his funeral was 800,000, and women 60,000; and it is said that 20,000 Christians, Jews and Magians became Moslems on the day of his death. In the year 835 A. D., Ramazān, 220 A. H., some time in the month of September, he was required by the Khalīf Al-Motasim Billāh to declare that the Kūrān was created, but would not, and although beaten and imprisoned, persisted in his refusal. The eternity of the Kūrān, considered as the word of God, is the orthodox Moslem doctrine.

**Handal Mirza**, هندال مرزا, son of the emperor Bābar Shāh, and brother of Humāyūn, was born in the year 1518 A. D., 924 A. H. He lost his life in a night attack made by his brother Kāmran Mirzā on the emperor Humāyūn near Khaibar in the province of Kābul, on the 19th of November, 1561 A. D., 21st Zil-Qa'da, 968 A. H. He is buried at Kābul close to the tomb of the emperor Bābar Shāh. Humāyūn, out of affection to the memory of Handal Mirzā, in the same year, gave the daughter of that prince, Razia Sultāna, to his son Akbar in marriage.

**Hani**, حنی, surname of Muhammad-bin-'Alī, a poet who died in the year 1338 A. D., 738 A. H.

**Hanifa Imam**, امام حنیفة, also called Abū Hanīfa and Imām 'Azim, was one of the four Jurisconsults of Mecca; *viz.*, Imām Hanīfa, Imām Hanbāl, Imām Shāfi' and Imām Mālik, from whom are derived the various Codes of Muhammadan Jurisprudence. He was one of the most celebrated doctors of the Musalmāns, and chief of the sect of Hanīfites; and though his sect is the principal of the four which they now indifferently follow, he was ill-used during his lifetime, and died in the prison at Baghdād 767 A. D., 150 A. H. His principal works are, the "Musnad," *i. e.*, the foundation or support, wherein he established all the points of the Musalmān faith; a Treatise entitled "Filkālm," or Scholastic Divinity; and a Catechism called "Mus'lim-ul-Islām" *i. e.*, the Instructor.

His principal work is entitled the "Fikh-ul-Akbar," it treats of the Ilm-ul-Kalām, and has been commented upon by various writers, many of whom are mentioned by Hājī Khalifa. *Vide* Abū Hanīfa. Some say that the Musnad was written by Imām Hanbāl. By the Shias he is as much detested and censured, as by their antagonists he is admired and exalted. For allowing his disciples to drink *nabiz*, which is a wine made of dates, he is accused by the Persians of departing from the clear injunction of the Prophet against all intoxicating beverages.

**Harindar Narain Bhup, Maharaja**, نرائین بہوپ, the rāja of Kūch Behār, who died at Benāres on the 30th May, 1839, aged 70 years. He was of the Rajbansī caste, and a follower of Siva, but his style of living was very unlike that of a Hindū. He used to marry without any regard to caste, and entered into the connubial relation with any woman he took a fancy to. He did not even spare married women. The number of his wives or rānīs was no less than 1200!

**Hari Rao Holkar**, هري راو هلكر, rájá of Indor, was the cousin and successor of Malhár Ráo III, the adopted son and successor of Jaswant Ráo Holkar. He died on the 24th of October, 1843 A. D.

**Hariri**, حريري, whose full name is Abú Muhammad Qasim-bin-'Alí-bin-'Usmán-al-Hariri-al-Basri, was a native of Basra. He was one of the ablest writers of his time, and is the author of the "Muqámát Hariri," a work consisting of 50 Oratorical, Poetical, Moral, Ecomiastic, and Satirical discourses, supposed to have been spoken or read in public assemblies; but which were composed by the author at the desire of Anúsherwán-ibn-Khálid, wazir to Sultán Muhammad Saljúki. He died at Basra in the year 1122 A. D., 516 A. H. Poets, historians, grammarians and lexicographers look upon the Muqámát as the highest authority, and next to the Kurán, as far at least as language is concerned. His book has been translated either entirely or partially into nearly every Eastern and European tongue.

**Harkaran**, هركرن, the son of Mathura Dás, a Kambóh of Multán, was a Munahí in the service of Nawáb Ya'tbár Khán, and is the author of a collection of letters called "Insháe Harkaran," or the Forms of Harkaran, translated into English by Dr. Francis Balfour, M. D. The second edition of this work was printed in England in 1804.

**Harun-al-Rashid**, هارون الرشيد. *Vide* Al-Rashid.

**Hasan**, حسن بن مهيدل, son of Suhail or Sahl, was governor of Chaldea about the year 830 A. D., under the Khalif Al-Mámún, who married Túrán Dukht his daughter. Some attribute to this Hasan the translation of the Persian book entitled "Jáwedán Khirad" into Arabic.

**Hasan**, حسن, poetical name of Muhammad Hasan who flourished in the reign of the emperor Sháh 'Alam of Dehli.

**Hasan Abdal**, حسن عبدال, or Baba Hasan Abdál, a famous saint who was a Sayyad at Sabzwár in Khurásán. He came to India with Mirzá Shahrúkh, son of Anser Taimúr, and died at Kandahár where his tomb is resorted to by pilgrims. Jahángir says in the Túzak that the place Hurasadak is 75 kos from Kashmir.

**Hasan 'Alí**, حسن علي, the poet laureate in the service of Típu Sultán of Mysore. He is the author of a book called "Bhoghal," or the "Kok Shástar." It is a curious but obscene satire on women, said to be a translation or paraphrase from the Sanskrit in Hindí verse. There is another translation of the same book in Persian prose called "Lazzat un-Nisa," by Ziyá-uddín Nakhshabí.

**Hasan Askari, Imam**, حسن عسكري, or Abú'l Hasan 'Alí-al-'Askari, was the eleventh Imám of the race of 'Alí, and the eldest son of Imám 'Alí Naqi who was the tenth. He was born at Madína in the year 846 A. D., 232 A. H., and died on the 6th November 874 A. D., 22nd Muharram, 261 A. H., aged 28 years. He is buried at Sarmanrae in Baghdád close to the tomb of his father.

**Hasan Basri, Khwaja**, خواجه حسن بصري, a native of Basra and a very pious Musalmán, who is said to have possessed all the branches of science, and was noted for self-mortification, fear of God and devotion. He is the author of a Diwán or book of Odes in Arabic. He was born in 642 A. D., 21 A. H., and died on the 11th October, 728 A. D., 1st Rajab, 110 A. H., aged 89 lunar years, and was buried at Basra.

**Hasan Beg, (Khani, Badakhshi)**, بيگ خاني بدخشي, Shaikh Umari was a good soldier. He was

made a commander of 2500 for his services in Bangash, and was put towards the end of Akbar's reign, in charge of Kabul, receiving Fort Rohtas in the Panjáb as jagir. Hasan Beg, after making a useless attempt to incriminate others, was put into a cow-hide and in this state he was tied to donkeys and carried through the bazar. He died after a few hours from suffocation. *Vide* Ain, I. 454.

**Hasan-bin-Muhammaḍ Khaki-al-Shirazi**, زي حسن بن محمد خاكي الشيرازي, who came to India in the time of the emperor Akbar and obtained different offices under the government. He is the author of a history also called "Muntakhib-ut-Tawárikh," besides the one written by Abdal Kádir Badáoní. He commenced the work before the close of Akbar's reign, and completed it in the fifth year of the emperor Jahángir, i. e., 1610 A. D., 1019 A. H., in which year, he tells us, he was appointed Diwán of Patna.

**Hasan-bin-Muhammad Sharif**, بن محمد شريف, author of the "Anis-ul-'Ushshák," the lover's companion, containing an explanation of all the metaphors and phrases used by the poets; with numerous quotations from those held in the greatest estimation. *Vide* Khadim.

**Hasan-bin-Sabah**, حسن بن صباح, *vide* Hasan Sabbah.

**Hasan Buzurg**, حسن بزرگ, also called Sheikh Hasan, Amír Hasan Ilkání, and Amír Hasan Navián, Kayákáí, the son of Amír Ilkán Jaláyer. He was an immediate descendant of Sultán Arghún Khán, king of Persia, (whose sister was his mother,) and one of the principal chiefs of the Mughals in the reign of Sultán Abú Sa'id. He married Baghdád Khátún, daughter of Amír Chobán or Jovián, but the prince being deeply enamoured of her charms, Amír Hasan, after the death of her father, was forced to resign his consort to him in 1327 A. D., 728 A. H. A few years after the death of Abú Sa'id, Amír Hasan married his widow Dilshád Khátún, went to Baghdád, seized that city, and became the founder of a petty dynasty of princes. His life was passed in contests to establish his authority over the territories of Baghdád, and he died before this object of his ambition was accomplished, in July 1356 A. D., Rajab, 757 A. H. His son Sultán Owes Jaláyer was more fortunate: he not only succeeded in completing the conquest his father had commenced, but carried his arms into Azurbeján and Khurásán. Sultán Owes died in October 1374 A. D., 776 A. H., and left his government to his second son Sultán Husain Jaláyer. This excellent prince, who is also alike celebrated for his benevolence and love of justice, lost his life in an action in 1382 A. D., 784 A. H., with his brother Ahmad, surnamed Ilkání, a cruel and unjust ruler, whose enormities compelled his subjects to invite Amír Taimúr (Tamerlane) to their relief in 1393 A. D., and almost the whole of the future life of Ahmad passed in an ineffectual struggle with that conqueror. He fled to Egypt for safety, and when, after the death of Taimúr, he returned to recover his dominions, he was taken and put to death by Kara Yúsaf, a Turkman chief in 1410 A. D., 813 A. H.

**Hasan Imam**, امام حسن, the eldest son of 'Alí, the son of Abú Tálib, and Fátima, the daughter of Muhammad; was born on the 1st March 625 A. D., 16th Ramazán, 3 A. H. After the death of his father in January 661 A. D., Ramazán, 40 A. H., he succeeded him as second Imám, and was proclaimed Khalif by the Arabians, but perceiving the people divided and himself ill-used, he after six months resigned the Khiláfat to Mu'áwia, who assigned to him about 150,000 pounds a year, besides

large presents. After this Hasan and his brother Husain retired and lived privately at Madina, where after a few years he died of poison, administered to him by one of his wives, whom Yazid, the son of Mu'awia suborned to commit that wickedness, on the promise of marrying her afterwards. But instead of a new husband, she was forced to be contented with a good sum of money which Mu'awia gave her for her pains; for Yazid was not so mad as to trust himself to her embraces. This mournful event took place on the night of the 17th March, 669 or 670 A. D., 7th Safar, 49 A. H. He was buried in Madina at a place called Bakfa. Hasan is said to have been in person very like his grandfather Muhammad, who, when he was born, spit in his mouth and named him Hasan. He had twenty children, fifteen sons and five daughters. Though his wives were remarkably fond of him, yet he was apt very frequently to divorce them and marry new ones.

**Hasan Kashi, Moulana, مولانا حسن کاشی**, a poet who was a native of Káshán. He is the author of many Kásidas and Ghazala. The year of his death is not known, but he appears to have flourished about the 8th century of the Hijri era.

**Hasan Khwaja, خواجه حسن, vide Hasan Sanjari.**

**Hasan Khwaja, خواجه حسن**, a darwesh, the son of Khwajá Ibrahim. He is the author of a Diwán of Ghazals, in the last verses of each he has mentioned the name of his beloved.

**Hasan Kochak, Sheikh, شينخ حسن كوچك**, a grandson of Amír Choubán or Jovián. He was one of the chiefs, who, during the period of trouble and confusion which took place after the death of Sultán Abú Sa'id, king of Persia, in 1335 A. D., rose to eminence. He fought several battles with Amír Hasan Buzurg, and met his death accidentally by the hands of his quarrelsome wife, in December 1343 A. D., Rajab, 744 A. H.

**Hasan Maimandi, حسن ميمندى**. It is recorded by some that he was one of the ministers of Sultán Mahmúd of Ghazni. This statement is altogether incorrect and unfounded, says Mr. Elliot, as it is not mentioned by any great historian. But his son who is commonly called Ahmad-bin-Hasan Maimandi was a minister of that monarch. Hasan Maimandi was, during the lifetime of Sultán Násir-uddín Subaktagin, employed as Diwán or Collector of Revenues at Kasba Bust; but Násir-uddín was led by the secret machinations of his enemies to entertain an unfavourable opinion of him, till he was at last, in consequence of his having been convicted of extortion and fraud to a large amount, hanged by order of that Sultán; so that the general notion which prevails that he was the wazir of Sultán Mahmúd, is erroneous.

**Hasan, Mir, مير حسن**, a Hindústání poet of Lakhnau, and author of the novel called "Masnawí Mir Hasan," containing the loves of Badr-i-Munir and Benazir in Urdú verse, which he completed and dedicated to Nawáb 'Asaf-uddaula in the year 1785 A. D., 1199 A. H. It is also called "Sahr-ul-Bayán." His ancestors were of Hirát, but he was born at Dehli and went early in life to Lakhnau, where he was supported by Nawáb Saifdar Jang and his son Mirzá Nawázish Ali Khán. He is also the author of a Diwán of about 8000 verses, and of a Tazkira of Urdú poets. He died in 1790 A. D., 1204 A. H. His father's name was Mir Ghulám Husain Záhik.

**Hasan Mirza, ميرزا حسن**, son of Mulla Abdur Razzáq of Lahiján. He has left some noble compositions, such as, "The True Light on the articles of Faith." "The

Beauty of good Men in their Works." A pious treatise, and some others. He died in the beginning of the 18th century.

**Hasan, Moulana, مولانا حسن**, a learned Musalmán who lived in the time of the emperor Jahángir and wrote a chronogram on the sudden death of Sheikh 'Alí Ahmad, son of Sheikh Husain Naqshí, in the year 1609 A. D., 1018 A. H.

**Hasan Mutkallim, Moulana, مولانا حسن متكلم**, a poet and pupil of Mouláná Muzaffar of Hirát. He flourished in the reign of Malik Ghayás-uddín Kart II, in whose name he composed a book on the art of poetry.

**Hasan Rafi, حسن رفيع**, a Persian poet.

**Hasan Sabba, حسن صباح**, the founder of the dynasty of the Isma'ilis in Persia. He was styled Sheikh-ul-Jabal, an Arabic title, which signifies "the chief of the mountains." The name by which this ruler and his descendants are indiscriminately known in European history, is, "The Old Man of the Mountain." His followers or descendants were also called Hasaní, and the English word "assassin," is supposed to have been formed from a corruption of this term. Hasan Sabbáh was at first a mace-bearer to Sultán Alp Arsalán; but in consequence of a quarrel with Nizám-ul-Mulk, the minister of that prince, he retired to Rai, his native country; and from thence, to Syria, where he entered into the service of a chief of the family of Isma'il the son of Ja'far Sádik, and adopted the tenets of that sect. The first object of Hasan was to possess himself of a stronghold; and he succeeded in gaining by stratagem the mountain fort of Alahmút, situated between Kazwín and Gilán. The fort was built by Hasan-bin-Zaid in the year 860 A. D., 246 A. H., and Hasan Sabbáh took it in 1089 A. D., 482 A. H. From this fortress he commenced depredations on the surrounding country, and added several other hill forts to the one he had already seized. That of Ródbár, which is also near Kazwín, was next to Alahmút in consequence. Malik Sháh Saljúkí, the reigning Sultán, had sent a force to reduce him, but without any success. In the month of October, 1092 A. D., Ramazán, 485 A. H., Nizám-ul-Mulk, who was then following the royal camp from Isfahan to Baghdád, was stabbed by one of the followers of Hasan Sabbáh who was his personal enemy. Hasan Sabbáh died in 1124 A. D., 26th Rab' II, 518 A. H. Rukn-uddín, who was the last of this family, and who is better known under the name of Káhir Sháh or Khúr Sháh, after a weak and ineffectual struggle fell before Halákú. That conqueror not only made him prisoner, but took and dismantled all his strongholds. This event took place in the month of November, 1256 A. D., Zi-  
Kada' 654 A. H. It was his father Alá-uddín Muhammad who forced Nasir-uddín Túsi to remain with him for some years, till he was released by Halákú Khán. *Vide* Isma'il and Isma'íliá. The successor of Hasan was Buzurg Umed.

**Hasan Salimi, حسن سليمي, vide Salími.**

**Hasan Sanjari, Khwaja, خواجه حسن سنجرى**, also called Khwajá Hasan Dehlawí, a celebrated Persian poet of Dehli, who was a contemporary of the famous Amír Khuro, and had become at the age of 50 years a disciple of Sheikh Nizám-uddín Aulia. He died, according to the author of the "Mirat-ul-Khayál," in the Dakhan in the year 1307 A. D., 707 A. H., and is buried at Daulatábád. He is the author of several works, amongst which is a Diwán, and one called "Fawáed-ul-Fawáed," a collection of letters written by Nizám-uddín Aulia to his disciples. Tálib says he died in 1337 A. D., 738 A. H. His father's name was Aláí Sanjari.

**Hasan, Shaikh,** شيخ حسن, the son of Shaikh Nazar-ullah. He is the author of a work called "Sarat Istakam." He died in Mirat in the year 1078 A. H.

**Hasan Khan Shamlu,** حسن خان شاملو, governor of Hirat under Sháh Abbás II, and his son Sháh Sulaiman. He died in 1697 A. D., 1109 A. H., and is the author of a Diwán.

**Hasan, Sayyad,** سيد حسن غزوي, of Ghazni, a poet who flourished in the reign of Sultán Bahrám Sháh the Ghaznavida, and is the author of a Diwán. He is also called Sayyad Hasan-al-Husaini. He died in the way while returning from Mecca, in the year 1170 A. D., 565 A. H.

**Hasham,** هشام بن عبد الملك, the son of Abdúl Malik, and the tenth Khalif of the house of Umayya or Ummaides, succeeded his brother Yazid II in 724 A. D., 105 A. H. He conquered the Khákn of Turkistán, and made war against Leo III, the Isaurian. He was always attended by 600 camels to carry his splendid wardrobe. He died after a reign of 19 years 7 months and 11 days in the year 743 A. D., 125 A. H., and was succeeded by Walid II, son of Yazid II. In his time lived the celebrated Majnún, the lover of Laili.

**Hashim,** هاشم, a poet who flourished at Burhánpur in the Dakhan in the reign of the emperor Jahángir and was a disciple of Shaikh Ahmad Fárúqi, commonly called Shaikh Ahmad Sarhindí. He is the author of a Diwán and several other books, and was alive in 1646 A. D., 1056 A. H.

**Hashim,** هاشم, the son of Abdúl Manáf, was the father of Abdúl Muttalib, who was the father of Abdulláh and grandfather of Muhammad the prophet of the Musalmáns. He succeeded his father as president of the Ka'ba, and raised the glory of his people to the highest pitch; inasmuch that the neighbouring great men and heads of tribes made their court to him. Nay, so great veneration is the memory of Hashim held in by the Arabs, that from him the family of Muhammad among them are called Háshimites. He died at Ghaza in Syria, and was succeeded by his son Abdúl Muttalib, who became president of the Ka'ba.

**Hashimi Kirmani,** هاشمي كرمانى, author of a poem or Masnawí called "Mazhar-ul-Kasr." He died in 1541 A. D., 948 A. H.

**Hashmat,** حشمت, the poetical name of Mir Muhtashim Alí Khán, whose ancestors were of Badakhshán, but he was born in Dehlí. He died about the year 1748 A. D., 1161 A. H., and left a Diwán of 7000 verses.

**Hashmat,** حشمت, the poetical name of Bakhshí Alí Khán, which see.

**Hasrat,** حسرت, the poetical name of Sayyad Muhammad, who died in the reign of the emperor Muhammad Sháh.

**Hasrat,** حسرت, poetical name of Mir Muhammad Hayát of Patna who had the title of Haibat Kulí Khán. He was for some time attached to the service of Nawáb Shaukat Jang at Purania, and for some time to that of Siráj-uddaula of Murshidábád. He died in 1800 A. D., 1215 A. H., and left a Diwán of 2000 verses.

**Hasrat,** حسرت, poetical appellation of Mirzá Ja'far 'Alí, an Urdú poet who flourished in the latter part of the 18th century, and gave instructions in the art of poetry to Nawáb Muhabbat Khán at Lakhnau.

**Hasrati,** حسرتى, vide Shefta.

**Hatifi, Moulana,** مولانا هاتفي, the poetical name of Abd-

ullah, the son of Mouláná Abdur Rahmán Jámi's sister. He was born in Jám a city of Hirat, and died there in the year 1521 A. D., 927 A. H., and was buried in the village of Kharjard. He was a good poet, and author of several works. Having finished his studies, under the patronage and instruction of his uncle, Hátifi, with his permission, secluded himself from the world. When Sháh Isma'il Safwi fought the Uzbek Tartars in Khurásán, and slew Sháhíbeg Khán their chief in 1508 A. D., 914 A. H., he prevailed on our poet to quit his cell, and come to court. Solely ambitious of rivalling the Khamsa or five poems of Nizámi, he wrote in imitation of them his "Laili and Majnún," "Khusro and Shírin," "Haft Manzar," the "Taimúr Námá," which is also called "Zafarnáma," and in imitation of the Sikandar Námá, he undertook a heroic poem in praise of his patron, called "Fatúhát Sháhí," which he did not live to finish. Among the numerous Persian poems on the story of Laili and Majnún, that of Hátifi seems universally esteemed the simplest and most pathetic.

**Hatim,** حاتم طائي, commonly called Hátim Táí, a famous Arabian Chief of the tribe of Táí, celebrated for his liberality, wisdom and valour. He flourished before the birth of Muhammad, and his sepulchre may still be seen at a little village, called Anwarz in Arabia. There is an account of his adventures in the Romance entitled "Hátim Táí" in Persian, which has also been translated into Urdú. An English translation of this Romance was made by Duncan Forbes, A. M., from the Persian.

**Hatim,** حاتم اسم, surnamed Al-Asamm, that is to say, the deaf, was a great Musalmán doctor, much-esteemed for his piety and doctrine. He was a disciple of Shaikh Balkhí and master of Ahmad Khizroya. He died 851 A. D., 237 A. H., in the reign of Mutwakkil the Khalif of Baghdád, and was buried at Balkh in Khurásán his native country.

**Hatim Kashi, Maulana,** مولانا حاتم كاشي, a poet of Káshán in Persia, who flourished in the reign of Sháh Abbas the Great.

**Hatim,** حاتم, or Sháh Hátim, poetical name of Shaikh Zahr-uddín, a poet who was a contemporary of Walí. He was born at Dehlí in 1699 A. D., 1111 A. H., and was a soldier by profession. He gave the first impulse to Urdú poetry in Dehlí. In 1720 A. D., 1132 A. H., the Diwán of Walí was brought to Dehlí and verses of it were on every body's lips; this induced him and three friends of his, Nájí, Mazmún, and 'Abrú to apply themselves to Rekhta poetry. Up to the time of Hátim, it would appear, that Indian poets wrote in Persian. He is the author of two Diwáns in Urdú, one in imitation of Walí, and the other in imitation of Sauda and Mir Taqi.

**Hatim Ali Beg, Mirza,** ميرزا حاتم علي بيگ, vide Mehr.

**Hawas,** هوس, poetical title of Nawáb Mirzá Taqi, son of Nawáb Mirzá Alí Khán. He is the author of the story of Laili and Majnún in Urdú, and of a Diwán in which every Ghazal contains the name of Laili and Majnún.

**Haya,** حيا, poetical title of Shio Rámdás, a Hindú, and brother of Rájá Dayá Mal Imtiyás. He was a pupil of Mirzá Abdúl Kádir Bedil, and is the author of a Diwán of about 5000 verses.

**Hayat-ullah Ahrari,** حيات الله اهرارى, author of the work called "Hahata Alarfín," which contains the life of Ahrsala. He died in 1061 A. H., and his tomb is in Aghrah.

**Hayati Mulla**, ملاحياتي, of Gilán, a poet.

**Hazin**, مولانا شيخ محمد علي حزين, the poetical name

of Moulána Shaikh Muhammad 'Alí, a Persian of distinction, eminently learned, and accomplished. He fled into Hindústán from his native country to avoid the persecution of Nádir Sháh in 1733 A. D., 1146 A. H. He was a voluminous author both in prose and verse. He wrote his Memoirs in 1741, eight years after his settlement for life in India, and it contains a variety of personal and historical anecdotes, excellent observations on men and manners, besides an interesting account of his travels, and remarks on many modern literary productions. A translation of this work, entitled, "The Life of Shaikh Muhammad Alí Hazín," was made by T. C. Balfour, Esquire, and published in 1830. His father's name was Shaikh Abú Tálib of Gilán, a descendant of Shaikh Táju-uddin Ibráhím, commonly called Shaikh Záhíd Gilání, who was the spiritual guide of Shaikh Safi-uddin Ardibéí. He was born at Isfahán on the 7th January, 1692 O. S., 27th Rabi' II, 1103 A. H., was in Dehlí at the time of Nádir Sháh's invasion, and died in 1766 A. D., 1180 A. H., aged 77 lunar years, at Benaras (where he had built his own tomb some time before his death) equally admired and esteemed by the Musalmán, Hindú and English inhabitants of that place. He is the author of several works in Persian and Arabic.

**Hazik, Hakim**, حكيم حاذق, son of Hakim Humám, the brother of Abú'l Fatha Gilání. He was a noble of the reign of the emperor Sháh Jahán, a physician and a poet, and is the author of a Diwán in Persian. He died 1658 A. D., 1068 A. H.

**Hessing, Colonel John William**, of Holland. He came to India and was at first employed by the Nawáb Nizám Alí Khán of the Dakhan in the year 1763 A. D., 1177 A. H., and afterwards by Mádhó Ráo Scindhia in 1784, after whose death in 1794, he continued in the service of his nephew Daulat Ráo Scindhia, by whom he was appointed a Colonel in 1795, with the command of the fortress and city of Agrah. He died on the 21st of July 1803, and was buried in the Roman Catholic Burial-ground at Agrah, where a splendid mausoleum of red stone was built by his children, with an English inscription on his tomb which is of white marble.

**Hidaet**, هيدايت, poetical name of Hidaet Khán, the uncle of Nisár-ulláh Khán Firák. He died in the year 1215 A. H., and left a Diwán.

**Hidaet-ullah**, هيدايت الله, author of a work on arts and sciences called "Hidáet-ul-Ramal," written in 1601 A. D.

**Hidaet-ullah Khan**, هيدايت الله خان, great-grandson of Khán 'Azim Mirzá Koka. He is the author of a History called "Tarikh Hidaet-ulláh Khán" written in the year 1659 A. H.

**Himu**, हिमू, a banian or Indian shopkeeper of the caste of Dhúsar, whom Salím Sháh, king of Dehlí, had made superintendent of the markets. In the reign of Muhammad Sháh 'Adil, he was appointed his wazír, and intrusted with the whole administration of affairs. This person in the beginning of the reign of the emperor Akbar laid siege to Agrah, and having reduced it proceeded to Dehlí which also surrendered, and Tardi Beg, governor of that place, who fled to Sarhind, was seized by Bairám Khán, the minister of Akbar, and beheaded for abandoning Dehlí, where he might have defended himself. Himú was afterwards defeated and made prisoner in a battle fought at Panípat on Thursday the 5th of November, 1556 A. D., 2nd Muharram, 964 A. H., and brought into the presence of the king by Bairám Khán, who begged him to

kill the infidel with his own hand. Akbar (who was then in his fifteenth year) in order to fulfil the wish of his minister, drew his sword and touched the head of the captive, while Bairám Khán, drawing his own sabre, at a single blow severed the head of Himú from his body.

**Hijri**, هيجري, the poetical title of a poet who was a native of Konbán but lived in Bengal. He is the author of a Diwán in which there is a Kásida of a most wonderful composition. If you read the first letter of every Misra', you have a Kita' in praise of Nawáb Sayyad Muhammad Riza Khán Muzaffar Jang. Some letters in the Kásida are written in red, if you read them by themselves, you have a Ghazal, and certain letters in the Ghazal form a Ruba'í, and certain letters in the Ruba'í form a Misra'. He was living in 1766 A. D., 1180 A. H.

**Hilal Kazwini**, هلال قزويني, an author who died in 1527 A. D., 934 A. H.

**Hilali**, هلالی استرابادي, of Astarábád, was a Tartar of the tribe of Jughtai or Chughtai, and author of a Diwán consisting of amorous odes. In his youth he travelled to Khurásán, and resided in Hirát, where the illustrious Amír 'Alisheir conferred on him many favours. He was a Sunní by religion, and was, by the contrivance of his enemies, who were Shías, put to death by order of one of the Uzbek chiefs in the year 1530 A. D., 936 A. H., but according to a book called Tuhfa Sháhí, in 1533 A. D., 939 A. H. He is the author of the following works, viz. "Sháh-wa-Darweah," "Laili-wa-Majnún," "Sifát-ul-'Ashikím," and a Diwán.

**Hilm**, حلم, poetical name of Prince Mirzá Saíd-uddin, commonly called Mirzá Faiyáz-uddin, son of Mirzá Rayáz-uddin alias Mirzá Muhammad Ján, son of Mirzá Khurram Bakht, son of Mirzá Jahandar Sháh, son of Sháh Alam, king of Dehlí. He is the author of a Diwán.

**Himmat Bahadur Gushain**, همت بهادر گشاین, Diwán of Ghaní Bahádur, Nawáb of Banda, and one of the Peshwa's (Báji Rao II) principal officers in Bundelkhand. He joined the British troops under the command of Lieut.-Col. Powell in September, 1803, and gave battle to Shamsher Bahádur, Nawáb of Banda, who was defeated and compelled to retreat with loss. Himmat Bahádur was a powerful commander of a large body of horse, and of a numerous party of Gusháíns or Nagas, a peculiar class of armed beggars and religious devotees of whom he was not only the military leader, but also the spiritual guide. He died in 1814 and his family is provided for by the British Government.

**Himmat Khan**, همت خان, was the son of Khán Jahán Sháesta Khán, the son of the wazír Asaf Khán. He built his house on the banks of the river Jamna in a year with many other buildings such as gardens, reservoirs, baths, &c., &c., of which nothing remain now. But a bath, a reservoir, a Baolí, &c. &c., are still to be seen. His proper name was Sayyad Muzaffar. Sháh Jahán conferred on him the name of Himmat Khán. In the 19th year of Alamgir he was appointed governor of Allahábád. In the 24th year of Alamgir, the appointment of Bakhígani was conferred on him; and in the 30th year of Alamgir, he was again appointed governor of Allahábád.

**Hinda**, هندة, the daughter of Utba and wife of Abú Sufán. Vide Hamzá (Amír).

**Hindal Mirza**, هنداال مرزا, vide Handal Mirzá.

**Hindu Rao**, هندو راو, the brother of Bájá Báí, the wife of Maharájá Daulat Ráo Sindhia. His Kofhí or Rekka House on a hillock is well-known at Dehlí. He died in 1855 A. D.

**Hira Singh**, **هرا سینگ**, a Sikh Chief and minister of Maharájá Dalíp Singh of Láhor. He was murdered with many others about the beginning of January, 1845.

**Hirpaldeo**, **هرپال دیو**, the son-in-law of Rámdeo, Rájá of Deogír, who by the assistance of the other rájás of the Dakhan, had recovered his country from the Musalmáns, but Mubárik Sháh, the son of Alá-uddín Khiljí, in the second year of his reign, 1318 A. D., 718 A. H., marched towards the Dakhan, took Hirpáldeo prisoner, flayed him alive, and hung his body at the gate of Deogír which is now called Daulatabád.

**Hisam-bin-Jamil**, **حسام بن جمیل**, surname of Abú Sahl-al-Baghdádí, who passed for one of the best traditionists of Musalmánism. He died in 722 A. D., 104 A. H.

**Hissan**, **حسان بن ثابت**, the son of Sábit was a poet and companion of Muhammad. He is the author of a *Díván* in Arabic. When Muhammad overcame his enemies at the battle of Khandak, Hissan wrote a few verses on that occasion; the prophet was so much delighted, that he gave him Shírín the sister of Mária Kábtí, for wife.

**Hissan-al-Hind**, **حسان الهند**, that is, the Hissan of India, a title which Mir Gulám 'Alí Azád assumed.

**Holkar**, *vide* Mulhár Ráo I.  
**Hormisdas**, *vide* Hurmuz.

**Hoshang**, **هوشنگ**, second king of the first or Pishdádian dynasty of Persia, was the son of Sayámak, and grandson of Kyómurs whom he succeeded. He reigned 40 years and was succeeded by his son Tahmurs, commonly called Deoband, or the Magician binder, a title he derived from the success with which he warred against the enemies of his family.

**Hoshang Shah**, **هوشنگ شاه**, (formerly called Alp Khán) was the first Muhammadan king of Málwa, and the son of Diláwar Khán Ghorí who was governor of that place from the time of Muhammad Sháh, son of Fíroz Sháh Tughlak, king of Dehlí. After his father's death, which happened about the year 1405 A. D., 808 A. H., taking advantage of the times, he became entirely independent and assumed the title of Sultán Hoshang Sháh. He reigned 30 lunar years, and died on the 17th July, 1434 A. D., 9th Zil-hijja, 837 A. H. He was buried in a stone vault, and a splendid mausoleum of white marble was built over it which is still to be seen at Mando. The date of his death is to be found in the three last words of a distich translated thus by General Briggs.

When death had sealed the glorious Hoshang's fate,  
And he prepared to tread on Lethe's shore,  
I asked a poet to record the date,  
Who briefly said, "Sháh Hoshang is no more."

He was succeeded by his son Sultán Muhammad Sháh, who was poisoned after a reign of one year and nine months by Mahmúd Khán (the son of his Wazír), who took the title of Mahmúd Sháh and ascended the throne of Málwa on Tuesday the 15th of May, 1436 A. D., 29th Shawwál, 839 A. H.

*List of the kings of Málwa, whose capitals were Dhár,  
Mando or Shádiábád.*

Diláwar Khán Ghorí, governor.

Hoshang Sháh Ghorí.

Muhammad Sháh Ghorí (also called Ghazní Khán).

Mahmúd Sháh Khiljí.

Sultán Ghayás-uddín Khiljí.

Sultán Násir-uddín Khiljí.

Sultán Mahmúd II, the last of the Khiljís.

In his time Málwa was incorporated with the kingdom of Gujrat by Bahádur Sháh.

**Hoshdar Khan**, **هوشدار خان**, a title of Hidáet-ulláh Khán, the son of Irádat Khán Wázah. He was honoured with this title by the emperor Farrukh-siyar, and after his father's death with that of Irádat Khán and the Faujdári of Dúhipereya in the province of Málwa. In the sixth year of Muhammad Sháh, 1724 A. D., 1136 A. H., he attended Nizám-ul-Mulk 'Asaf Jáh to the Dakhan, and after the victory over Mubáriz Khán, was appointed Díván of the Dakhan with the rank of 4000. He was afterwards appointed governor of Kulbarga in the Dakhan and died in the year 1744 A. D., 1157 A. H. He had many sons, most of whom died in his lifetime. His eldest surviving son, Háfez Khán, succeeded him in the government of Kulbarga which he held at the time. Sháhnawáz Khán wrote the "*Másir-ul-Umra*," or Biography of Nobility.

**Hoshmand Begam**, **هوشمند بیگم**, daughter of Sultán Khusro, married to Prince Hushang, the son of prince Dánial in the year 1035 A. H.

**Hujjat**, **حجت**, poetical name of Násir Khusro, which see.

**Hujjat-ul-Islam**, **حجت الاسلام**, a title of Muhammad Ghazzálí, a celebrated doctor of the Musalmán law, *vide* Ghazzálí.

**Huma**, **هما**, poetical name of Sayyad Imtiyáz Khán, a son of Mo'tmid Khán, and a brother of Sayyad Ahmad, whose takhallus was Zamír. He is the author of a *Díván*.

**Humai, Queen**, **همای**, was the daughter of Bahman, who is also called Ardisher Darázdast (Artaxerxes Longimanus of the Greeks). She succeeded her father as queen of Persia, in the fourth century before Christ. She built the city called Simrah, which the author of the "*Labb-Tawarikh*" says, bore also the name of Simirem, and is the same which is at this day called Jarbadakan. The Persian authors state, that when she ascended the throne, she was pregnant by her own father. Shame led her to conceal this circumstance: and the child, of which she was delivered, was given over to a nurse to be put to death. The life of the child, however, was miraculously preserved; and the unnatural mother first recognised her son, when his fortune and valour had advanced him to the rank of a victorious general in her army. Humái immediately resigned the crown to him, and retired to a private life after she had reigned 32 years. Her son reigned about 12 years, and is called by the Persians Dará or Daráb I.

**Humam, Hakim**, **حکیم همام**, brother of Hakím Abú'l Fatha Gilání, a well educated and learned man in the service of the emperor Akbar. He was sent by that monarch on an embassy, in company with Sayyad Sadr Jahán, to Abdulláh Khán Uzbek, ruler of Khurásán, about the year 1589 A. D., 997 A. H. He died in 1595 A. D., 1004 A. H., and left two sons, Hakím Sádík and Hakím Khúshhál.

**Humam**, **همام**, poetical name of Kamál-uddín Muhammad bin-Abdul-Wahháb, styled by Arabsháh, "One of the most illustrious doctors of the member of the Sádát," that is to say, of the race of Alí. He lived in the time of Amir Taimúr (Tamerlane) and died in 1457 A. D., 861 A. H. He is author of a Commentary on the Hidáya. His proper name is Kamál-uddín Muhammad-al-Siwási, which see.

**Humam Tabrezi, Khwaja**, **همام تبریزی**, a celebrated Persian poet of Tauris or Tabrez, and author of a collection of Rubáís or quatrain verses called "*Rubáyát Mir Humám*." He was a cotemporary and rival wit of Shaikh Sa'dí. Meeting one day in a bath, Humám, observing Sa'dí to be very bold, presented to him a bason with the bottom upwards; asked him, "Why do the

heads of the people of Shíraz resemble this?" Sa'dí, having turned the basin with the empty side upwards, replied, "First tell me, why do the heads of the people of Tabrez resemble this?" Many other anecdotes are related of them. Humám died in the reign of Aljaitú, emperor of the Mughals, in the year 1313 A. D., 713 A. H., and was buried at Tabrez. He is also called Khwája Humám-uddín Tabrezi.

**Humam-uddin Tabrezi**, هماد الدين تبریزی, *vide* Humám Tabrezi.

**Humayun**, نصير الدين محمد همايون, emperor of Hindústán, surnamed Nasír-uddín Muhammad, was the eldest son of the emperor Bábar Sháh, was born at Kábul on the night of Tuesday the 7th of March, 1508 A. D., 4th Zi-Ka'da, 913 A. H., and his mother's name was Máham Begam. He succeeded his father on the throne at Agrah on the 26th December, 1530 A. D., 6th Jumáda I, 937 A. H., and conferred the government of Kábul, Kandahár, Ghazni, and the Panjáb on his brother Mirzá Kámirán, to Mirzá Askarí he gave the government of Sarkár Sambhal, to Mirzá Handál, Sarkar Alwar, and the government of Badakhshán to Mirzá Sulaimán, the son of Khán Mirzá, the son of Sultán Muhammad, the son of Sultán Abú Saíd. Humáyún was defeated the first time by Sher Khán (afterwards Sher Sháh) in a battle fought on the banks of the Chaunsa in Behár on the 26th June, 1539 A. D., 9th Safar, 946 A. H., and the second time at Kanauj on the 17th of May, 1540 A. D., 10th Muharram, 967 A. H. The capital no longer afforded him a place of refuge; even his brothers became his enemies, and would not grant him shelter in their provinces. He fled from one place to another, subject at times to the greatest hardships; and was at last obliged to quit the kingdom and seek an asylum in Persia, where he arrived in July, 1544 A. D., 951 A. H., and was hospitably and honorably entertained for some time by Sháh Tahmásp of Persia, who assisted him with troops. During the absence of Humáyún, which extended to a period of fifteen years, five kings ascended the throne of Dehlí, *viz.* Sher Sháh, his son Salím Sháh, Muhammad Sháh Adilí, Ibráhm Khán, and Sikandar Sháh. Humáyún having overcome his brothers at Kábul and Kandahár, commenced his march from the former city in the month of January, 1555 A. D., Safar, 962 A. H., towards India. He took the Panjáb, and advancing towards Dehlí, defeated Sikandar Sháh on the 22nd of June, 1555 A. D., 2nd Shabán, 962 A. H., in a battle fought at Sarhind. Sikandar, after his defeat, fled to the mountains of Sewálik, and Humáyún having reached Dehlí in triumph, became a second time emperor of Hindústán. Bairám Khán, to whose valour and talent the king was principally indebted for his restoration, was rewarded with the first offices in the state with the title of Khán Khánán. The year of this victory was found by Bairám Khán to be contained in the words, "The sword of Humáyún." Seven months after this victory, on the 21st January, 1556 A. D., as Humáyún was coming down at the time of evening prayers from the terrace of the Library at Dehlí, he fell headlong over the steps, and died on the 25th January, 1556 A. D., 11th Babí I, 963 A. H. The words "Alas! my sovereign fell from the terrace," contain the year of his demise. He was buried at Gílokhari, a distance of four kos from the city of Sháhjahanábád on the banks of the river Jumna; and a splendid monument was erected over his remains some years after, by his son Akbar, who succeeded him. Humáyún died at the age of 49, after a reign of 25 years, including the fifteen years of his banishment from his capital. The foundation of his mausoleum was laid in 1565 A. D., 973 A. H., was superintended by Háji Begam mother of Akbar, and was finished in 16 years at a cost of 15 lakhs of rupees. Farrukh-siyar, 'Alamgir II, Dara Shikóh and other princes are also buried in this mausoleum. Hamáyún, after his death, received the title of Janat 'Ashíání.

**Humayun, Amir**, امير همايون, of Isfaran, a poet who went early in life to Tabrez, and was supported by Káfi 'Is'a and Sultán Yá'kúb, who called him Khuro Sání, that is, the second Khuro and Khuro Kóchak. After the death of his patron, he went to Káshán and died there in 1496 A. D., 902 A. H. He is the author of a *Díván*.

**Humayun Shah, Bahmani, Sultan**, شاه بهمني,

سلطان همايون, surnamed Zálím, or the Cruel, was the eleventh king of the Bahmani dynasty. He succeeded his father Sultán 'Alá-uddín II Bahmani in the year 1458 A. D., 862 A. H., and causing his brother Hasan Khán's eyes to be put out, ascended the throne of the Dakhan. According to the will of his father, he conferred the office of Wakil-us-Saltanat on Khwája Mahmúd Gáwán, with the title of Malik-ut-Tajjár and the government of Bájápúr. He was an unjust prince and a great tyrant, on which account he was surnamed "the Cruel." He reigned 3 years 6 months and 6 days, and was murdered with one stroke of a heavy club on the 1st of September, 1461 A. D., 28th Zi-Ka'da, 865 A. H., during a fit of intoxication by his own servants who were wearied out with his inhuman cruelties. He was succeeded by his son Sultán Nizám Sháh, then only eight years of age.

**Hunain**, حنين, surname of Abú Zaid 'Abdur Rahmán

Hunain, son of Is-hák, son of Hunain, was a celebrated Christian physician who translated many books out of the Greek into Syriac and Arabic.

**Hurmuz or Hurmuzd I**, هرمز یا هرمزد, the third king of Persia, of the Sasanian race, was the son of Sháhpúr I, whom he succeeded in 272 A. D. He is the Hormisdas of the Greek authors, and is said to have resembled, both in person and character, his grandfather Ardisher. The mother of this monarch was the daughter of Máhrukh a petty prince, whom Ardisher had put to death, and whose family he had persecuted, because an astrologer had predicted that a descendant of Máhrukh should attain the throne of Persia. This lady had fled to the tents of a shepherd where she was seen by Sháhpúr when hunting. This prince became enamoured, and married her privately. His father Ardisher, going one day unexpectedly to his son's house saw young Hurmuz. He was greatly pleased with the appearance of the child and made enquiries, which compelled Sháhpúr to confess all that had happened. The joy of the old king was excessive. "The prediction of the astrologers," he exclaimed, "which gave me such alarm, is, thank God, confirmed, and a descendant of Máhrukh shall succeed to my crown." Hurmuz was a virtuous prince, but reigned only one year and ten days. He died about the year 273 A. D., and was succeeded by his son Bahrám I.

**Hurmuz or Hurmuzd II**, هرمزد ثاني, the eighth king of

Persia of the Sásanian race. He succeeded his father Narsí about the year 303 A. D., ruled Persia seven years and five months and died 310 A. D. No events of any consequence occurred during the reign of this prince. At his death he left no son: and the kingdom was on the point of being thrown into confusion, when it was declared that one of the ladies in the harem was pregnant, and that there were certain indications of the embryo being a male. When the child was brought forth, it was named Sháhpúr: and every care was taken to give the young sovereign an education suited to his high duties.

**Hurmuz or Hurmuzd III**, هرمزد ثالث, the second son

of Yazdigard II, succeeded his father, of whom he was always the favourite, 456 A. D. His elder brother Fíroz, though at first compelled to fly across the Oxus, soon returned to assert his right at the head of a large army, which aided by a general defection of the Persians, who deserted his weak brother, obtained an easy victory, and the unfortunate Hurmuz was, after a short reign of little more than one year, dethroned and put to death 457 A. D.

**Hurmuz or Hurmuz IV**, هرْمُزْد رابع, (the Hormisdas III of the Greeks) was declared successor to his father the great Oshroes, surnamed Nausherwán the Just, and ascended the throne of Persia 679 A. D. His subjects revolted against him at the instigation of Bahrám Chobín or Varanes his general, whom he had offended by sending him a female dress because he had been defeated by the Romans. They confined Hurmuz and put out his eyes to disqualify him from ascending the throne, and soon after put him to death 690 A. D. His son Khasro Purvez having collected a force to oppose Bahrám, who with the intention of taking the government into his own hands was advancing towards Madáin, was defeated; and with great difficulty effected his escape to the territories of the Romans, from whose emperor, Maurice, he met with the most friendly and hospitable reception. Bahrám Chobín took possession of the vacant government: but his rule was short: for within eight months from the period of his taking possession of Madáin, he was defeated by an army of Romans and Persians commanded by Khasro, and fled to Tartary.

**Husain**, حسين, poetical name of Muzaffar Husain, an author who is also called Shahíd or Martyr. He is the author of the work called "Rayás-us-Sálikím."

**Husain Ali Khan Bahadur**, حسين علي خان بهادر, second son of Alahwardí Khán, a nobleman of high rank who served under the emperor 'Alamgir, and died on the 3rd of October, 1686 A. D., 26th Zi-Ka'da 1097 A. H., a day after the fort of Bájáptúr was taken.

**Husain Ali Khan, Sayyad**, سعيد حسين علي خان, Amir-ul-Umrá. *Vide* Abdulláh Khán (Sayyad).

**Husain-bin-Alim**, حسين بن عليم, author of the "Nuzhat-ul-Arwáh," containing interesting anecdotes of the most celebrated Súfi, *vide* Husain-bin-Hasan-al-Hasaní.

**Husain-bin-Muhammad, as-Sama'ani**, الحسين السعدي, author of the "Khasánat-al-Muftíin" which contains a large quantity of decisions, and is a book of some authority in India. It was completed in 1339. A. D., 740 A. H.

**Husain-bin-Hasan-al-Husaini**, ابن حسن الحسيني, a native of Ghór and author of several works, *viz.* "Kanz-ul-Ramúz," "Sí Nama," "Nuzhat-ul-Arwáh," "Zád-ul-Musáfarín," "Tarab-ul-Majálin," "Ráh-ul-Arwáh," "Sirát-ul-Mustakím," and of a Díwán in Arabic and Persian. He died, says Jámi, in the year 1317 A. D., 717 A. H., and is buried at Hírá. Firihta calls him Amír Husainí Sádt, and says, that he with his father Sayyad Najm-uddín came to India as merchants and became the disciples of Shaikh Bahá-uddín Zikaria at Multan, and died at Hírá on 1st December, 1318 A. D., 6th Shawwál, 718 A. H.

**Husain Dost Sambhali, Mir**, حسين دوست سمبھالي, son of Abú Tálib of Sambhal. He is the author of a biography of poets called "Taskira Husainí," which appears to have been compiled a few years after the death of Muhammad Sháh the emperor of Dehli who died in 1748 A. D., 1161 A. H.

**Husaini**, حسيني, author of the "Asmáe Husainí" and "Maktábát Husainí."

**Husain Ghasnawi**, حسين غزنوي, author of the story of Padmáwat in Persian poetry called "Kissae Padmáwat."

**Husain Hallaj, Shaikh**, شيخ حسين هلاج, the son of Mansúr Halláj. Many fables have been invented to account for the imprudence of this wise teacher. One of these states, that he observed his sister go out every even-

ing: he followed her; having seen her communicate with the Híriés, and receive from these celestial nymphs a cup of nectar, he insisted on drinking one or two drops that remained of this celestial liquor. His sister told him he could not contain it, and that it would cause his death. He persisted; from the moment that he swallowed it, he kept exclaiming An-ul-Hak! that is, "I am the truth!" till he was put to death. *Vide* Mansúr Halláj.

**Husain, Imam**, امام حسين, the second son of 'Alí, the son-in-law of Muhammad. He was born at Medina in January, 626 A. D., Shabán, 4 A. H., and was the third Imám of the race of 'Alí. Having refused to acknowledge Yazíd the son of Mu'áwia, for the lawful Khalif, he was obliged to leave Medina, and to fly to Mecca, but was overtaken on his way and killed by order of Ubaidulláh-ibn-Zayád, one of Yazíd's captains, on the 10th October, 680 A. D., 10th Muharram, 61 A. H. When his head was brought to Ubaidulláh at Kúfa, he struck it over the mouth with a stick, and treated it with great contempt. He then sent it along with his family who were made captives, to Damascus where Yazíd then reigned. The day on which he was killed, is still a great day amongst the Musalmáns. He is buried at a place called Karbala in Babylonian Irak or Chaldea near Kúfa. Some pretend to show that Husain's head was buried near the river of Karbala; others say, that there are no traces of it remaining. However, the first Sulţán of the race of Boyaides built on that spot a sumptuous monument, which is visited to this very day with great devotion by the Musalmáns. It is called "Gunbaz Faiz," or the dome of grace.

**Husain-ibn-Muin-uddin Maibadi**, الحسين ميبدي, author of a work on religion, entitled "Fawátaḥ."

**Husain Jalayer, Sultan**, سلطان حسين جالير, grandson of Amír Hasan Buzurg, succeeded his father Sulţán Awes Jaláyer, to the throne of Baghdád in October, 1374 A. D., 776 A. H., and lost his life in an action with his brother Sulţán Ahmad in 1382 A. D., 784 A. H. *Vide* Hasan Buzurg.

**Husain Kashi**, حسين كاشي, an author, who died in 1544 A. D., 951 A. H.

**Husain, Kashmiri**, حسين كشميري, author of the Persian work, entitled, "Hidáyat-ul-'Amí," the Guide to the Blind, containing essays on various religious subjects, Súfi doctrines, &c.

**Husain Khonsari**, حسين خوانساري, was one of the celebrated philosophers of Persia, surnamed from his birth-place Khonsár, a town between Teheran and Kashesan. He flourished in the latter part of the 17th century.

**Husain Langa I**, حسين لنگا, third king of Multán, succeeded his father Kutb-uddín Mahmúd Langa in 1469 A. D., 874 A. H. He entered into a treaty of alliance with Sikandar Lodí, king of Dehli, and died about the year 1498 A. D., 904 A. H., or according to some, on Sunday the 23th August, 1502 A. D., 26th Safar, 908 A. H., after a reign of 30 or 34 years. He was succeeded by his grandson Mahmúd Khán Langa. Firihta says, that the "Tawárikh Bahádur Sháhí," which contains the history of this prince, is full of errors, and the author of the "Mirat-Sikandarí" declares it to be absolutely unintelligible.

**Husain Langa II**, حسين لنگا, fifth and last king of Multán, was, after the death of his father Mahmúd Khán Langa in 1624, raised to the throne, although a minor. He was only a pageant in the hands of his sister's husband, Shujáa'-ul-Mulk, who assumed the office of protector. Sháh Husain Arghún, king of Thatta, under the orders of the emperor Bábar Sháh, soon after besieged the place which was at length, in the year 1626 A. D. 932 A. H., carried by escalade, after a siege of fifteen months. Husain Arghún having nominated one Leahkar



Khán his deputy, returned to Thatta. When Bábar Sháh, during his illness, abdicated the throne in favor of his son Humáyún, the latter prince gave the Panjáb in jégír to Mirzá Kámrán his brother, who on his arrival at Láhor, sent for Lashkar Khán and made over the district of Kábul to him, in lieu of that of Multán, since which time the kingdom of Multán has continued a province of the empire of Dehli.

**Husain Marwi**, حسين مروي, *vide* Khwája Husain Marwi.

**Husain Mirza**, حسين مرزا, *vide* Sultán Husain Mirzá.

**Husain Mashhadi**, حسين مشهدي, a Persian poet.

**Husain Moin-uddin**, حسين معين الدين, author of the "Fawátah Sabá" on Theology.

**Husain Maibazi**, حسين معين الدين, author of the "Sajanjal-ul-Arwáh," or Mirror of Spirits, a selection from the Persian and Turki poets. He flourished in the tenth century of the Hijra.

**Husain Muammai**, Mir, مير حسين معماي, a celebrated punster who died in the year 1498 A. D., 904 A. H.

**Husain Nakshi**, Mulla, ملا حسين نقشي, a learned Musalmán of Dehli who was a good poet and an excellent engraver in the time of the emperor Akbar. He died on the 16th of July, 1581 A. D., 14th Jumáda II, 989 A. H.

**Husain Nizam Shah I**, حسين نظام شاه, ascended the throne of Ahmadsagar in the Dakhan in the 30th year of his age, after the death of his father Burhán Nizam Sháh I in the year 1554 A. D., 961 A. H. In 1565 A. D., 972 A. H., an alliance was formed between him and the three Sultáns, *viz.*, 'Alí 'Adil Sháh of Bijápúr, Ibráhím Kutb Sháh of Gólkanda and Amír Barid of Ahmadsabad Bidad, against Rámraj, rájé of Bijnagar, who was defeated and slain. Husain Nizam Sháh died eleven days after his return from this expedition, on Wednesday the 6th of June, 1565 A. D., 7th Zil-Ka'da, 972 A. H., and his son Murtazá Nizam Sháh succeeded him. The death of Nizam Sháh has been commemorated in the following chronogram: "The sun of the Dakhan has become obscured."

**Husain Nizam Shah II**, حسين نظام شاه ثاني, a nominal prince of the Nizam Sháhí dynasty. *Vide* Fatha Khán, the son of Málík 'Ambar.

**Husain Sabzwari**, حسين سبزواري, a native of Sabzwár, and author of the works entitled "Latáef Wasséf," and "Ráhat-ul-Arwáh," books on Súfiyism, containing the best means of obtaining salvation, and rules for moral conduct.

**Husain Sadat**, Mir, مير حسين سادات, *vide* Husain bin-Ham-al-Husainí.

**Husain Shah Lohani**, Pir, حسين شاه لوهاني پير, a Muhammadan saint whose tomb is in Mánghír, where both Hindús and Mahammadans make offerings especially on their marriages and other special occasions.

**Husain Shah Sharki**, Sultan, حسين شاه شرقي سلطان, ascended the throne of Jaunpúr after his brother Muhammad-Sháh, who was slain in battle about the year 1452 A. D., 856 A. H. He fought several battles with Bahlól Lodí, the king of Dehli, and was at last defeated, and so closely pursued that he left his horse and escaped on foot. The army of Dehli advanced without any other check to Jaunpúr which fell to the arms of Bahlól, while Husain Sháh, abandoning his capital, was obliged to content himself with a small tract of country yielding only

a revenue of five lakhs of rupees. Bahlól having delivered over Jaunpúr and its kingdom to his own son Bárbak, enjoined him not to deprive Husain Sháh of the small tract to which he was confined, tarming it his family estate. This event took place about the year 1476 A. D., 881 A. H., and the subversion of the Sharkí dynasty may be dated from that year. The reign of Husain Sháh lasted for a period of 19 lunar years. Some years after the death of Bahlól Lodí (which happened in 1489 A. D., 894 A. H.) Husain Sháh incited the prince Bárbak to rise up against his brother Sikandar Lodí, king of Dehli, and wrest the government out of his hands; but Bárbak was defeated in the first action and retired to Jaunpúr, to which place he was pursued by the king. Jaunpúr fell shortly after, and was added to the kingdom of Dehli. Husain Sháh was now induced to seek refuge with 'Alá-uddin Púrbí, king of Bengal, by whom he was treated with the respect due to his station till his death which took place in 1499 A. D., 905 A. H. With him the royal line of Jaunpúr was extinguished.

**Husain Shah**, حسين شاه of Bengal; *vide* 'Alá-uddin Husain Sháh.

**Husain Shah**, Sayyad, سيد حسين شاه, author of the story of Bahram Gó, entitled "Haast Gulgaast," which he made into prose from the "Haast Bahisht" of Amír Khuro in the year 1800 A. D., 1215 A. H., on the requisition of M. Charles Perron, who served under Daulat Rao Scindhia, *vide* Hak-ik-at.

**Husain Waes**, Maulana, مولانا حسين واعظ surnamed Káshifí, was a man of consequence in the time of Sultán Husain Mirzá, surnamed Abú'l Ghásí Bahádúr of Khurásán, and held the office of sacred herald in the city of Hirát till the Hijri year 910, on the last day of which he expired, *s. s.*, on the 3rd Juna, 1505 A. D., 30th Zil-hijja, 910 A. H. He is the author of a commentary on the Kurán, commonly called "Tafsír Husainí," which he entitled "Mawáhib 'Ulíát," also of one entitled "Jawáhir-ut-Tafsír." Besides these, he wrote several other works, amongst which are the "Rousat-uh-Shuhadá," an excellent history of Muhammad with a minute detail of the battle of Karbala, dedicated to Sultán Husain Mirzá in 1501 A. D., an abridgment of which is called "Dah Majlis." The "Akhlák Muhsiní" a very valuable system of Ethics, treating upon worship, prayer, patience, hope, chastity, &c., dedicated to the same Sultán 1494 A. D., 900 A. H., the title of which gives the year of its completion. The "Anwár Suhelí," (Emanations of the star Canopus) being a translation of Pilpay's Fables in Persian, dedicated to Amír Shaikh Ahmad Suhelí, seal-bearer to the Sultán. He calls himself in this book Maulána Husain-bin-'Alí-al-Waes surnamed Káshifí. He also made an abridgment of Moulwi Rám's Masnawí which he called "Lubb-i-Labáb." He is also the author of the works called "Makhzan-ul-Inshá," "Sabá" Káshifia (on astrology) "Asrár Kásimí," "Matla-'ul-Anwár," and of a collection of Anecdotes called "Latáef-ut-Tawáef." This author is by some writers called Kamál-uddin Husain-al-Wáes-al-Káshifí-us-Subzwári.

**Husain-uddin Husain-bin-'Alí**, حسين بن علي, who is said to have been a pupil of Burhán-uddin 'Alí, was the first who wrote a commentary on the Hidáya, entitled the Niháya.

**Huzuri**, Mir, مير حضورى, son of Amír Sayyid 'Alí Muhtasib. He lived in the time of Sháh Ima'íl Safwí, and wrote a chronogram on his accession to the throne of Persia in the year 1576 A. D., 984 A. H. He is the author of a Díwán.

## I.

**Ibn-Abi Tai**, ابن ابى طى, author of the work called Kitáb "Ar Rauzatain."

**Ibn-Abu Usaiibia**, Muwaffik-uddin Abu'l Abbas

Ahmad, موفق الدين ابو العباس احمد ابن ابو عسيبا, author of the Arabic work called "Ayún-al-Anbá-fi-Tabkát-ul-Atibbá," i. e., Fountains of Information respecting the classes of Physicians. This book was translated by the author into Arabic from the Sanskrit at the commencement of the 13th century of our era. In the 12th chapter of this work, he gives an account of all the Physicians who were from India. Of one, whom he calls Kanka-al-Hindí, he says, He was skilful as a philosopher amongst the ancient philosophers of India, and one of the greatest of men. He investigated the art of physic, the power of medicines, the nature of compound substances, and the properties of simple substances. He was the most learned of all men in the form of the universe, the composition of the heavenly bodies, and the motions of the planets. An extract from the above work is given in the "Journal of the Royal Asiatic Society, No. 11," by the Rev. W. Cureton; with remarks by Professor H. H. Wilson. Ibn-Abú Usaiibia died in 1269 A. D., 668 A. H.

**Ibn-Arabi**, ابن عربي, surname of Shaikh Muhi-uddin Abú 'Abdulláh-bin-Muhammad-bin-'Alí-al-Táí-al-Hatimí-al-Andalusí, a celebrated doctor of Damascus to whom, the Muhammadans pretend, was dictated or inspired, or sent from heaven, by their prophet in the year 1229 A. D., a book of mystical divinity, called "Fasús-ul-Hakam." It contains 27 Hukams or Instructions; each of which is attributed to one of the ancient patriarchs or prophets, excepting the last, which belongs to Muhammad, and is entitled "Hakam Fardiyát Muhammadiat." The Musalmán doctors are very much divided as to the merit of this work; for some praise it, and others absolutely reject it, as being full of superstition and falsehood. He is also the author of several other works, one of which is called "Fatúhát Makkia." He died in 1240 A. D., 638 A. H. There appears to be another Ibn-'Arabi who died in Sarmanrae in Baghdád in the year 1040 A. D., or 431 A. H., and who was also an author of several works.

**Ibn-Arabshah**, ابن عربشاه, surname of Ahmad-bin-Muhammad, a native of Damascus, who besides a collection of Tales, wrote several other works in a very polished style, the most celebrated of which is a history of the Life of Amír Taimúr (Tamerlane) entitled "Ajásb-ul-Makdúr." He died at Damascus in the year 1450 A. D., 854 A. H. *Vide Arab Sháh.*

**Ibn-Amin**, ابن امين, *vide* Ibn-Yamín or Amír Mahmúd.

**Ibn-Asir**, ابن اسير, al-Shaibáni Majd-uddin, also called Jazari, a most celebrated Arabian author of whom we have several works. He is the author of the Arabian work on Jurisprudence entitled "Jáma'-ul-Usúl," a work having great authority. Another of his works is called "Kamil-ut-Tawarikh." He is by some authors called Abú'l Sa'ádat. Mubárik-bin-Asir-al-Jazari, commonly called Ibn-Asir. He died 1209 A. D., 606 A. H. *Vide* Jazari.

**Ibn-Askar**, ابن عسكر, an author who wrote the history of Damascus.

**Ibn-Babawia**, ابن بابويه, *vide* Abú Ja'far Muhammad bin-'Alí-bin-Bábwia.

**Ibn-Batuta**, ابن بطونة, the Arab traveller whom Muhammad Tughlak made Judge of Dehli, was the author of the work called "Travels of Ibn-Batúta," which has

been translated from Arabic by the Rev. S. Lee, B. D. London, 1829. Ibn-Batúta performed his pilgrimage to Mecca in 1332 A. D., 732 A. H. His work contains few facts concerning Arabia. His whole account of Mecca is "May God ennoble it."

**Ibn-Bauwab**, ابن بواب, *vide* Bauwáb.

**Ibn-Dahan**, ابن دهانه, *vide* Dáhán.

**Ibn-Darastuya**, ابن درستويه, commonly called so, but his proper name is Abú Muhammad 'Abdulláh, the son of Ja'far, a very learned Musalmán who died 968 A. D., 347 A. H., at Baghdád.

**Ibn-Dured**, ابن دريد, author of a dictionary and of a work entitled "Gharíb-ul-Kurán" which is also called "Jam-hira." He died at Baghdád in 933 A. D., 321 A. H.

**Ibn-Fakhr-uddin Anju**, ابن فخرالدين انجو, author of the "Farhang Jahángiri," *vide* Jamal-uddin Husain Anjú.

**Ibn-Farat**, ابن فرات, author of the Geographical Memoirs of Egypt.

**Ibn-Farghani**, ابن فرغاني, Shaikh Abú Bakr Wasiti, a saint, who died about 320 A. H.

**Ibn-Fourak**, ابن فورق, *vide* Fourak.

**Ibn-Ghayas**, ابن غياث, *vide* Kamál-uddin Muhammad (Khwája).

**Ibn-Hajar**, Shahab-uddin, ابن حجر, Shahab al-Din, son of 'Alí 'Uskálání, an Arabian author who wrote more than a hundred books, among which are "Lisán-ul-Misán," and Asába. He died in 1449 A. D., 853 A. H., *vide* Shaháb-uddin Abú'l Fazl-al-'Uskálání.

**Ibn-Hajar Yehsami** or Yethami, ابن حجر يهسي, son of Badr-uddin, author of the work called "Sawáik Muhrika," and several other books. He died in 1566 A. D., 974 A. H.

**Ibn-Hajib**, ابن حاجب, an Arabian author of several works. He died at Alexandria in the year 1248 A. D., 646 A. H. He is the author of the two commentaries called "Káfiya and Shafia."

**Ibn-Hanbal**, ابن حنبل, whose proper name is Abú 'Abdulláh Ahmad-ash-Shaibáni-al-Marwazi, but generally known by the name of Ibn-Hanbal, was the founder of the fourth Sunní sect. This learned doctor, who was a pupil of Sháfi'i, strenuously upheld the opinion that the Kurán was uncreated, and that it had existed from all eternity. Since, however, it happened unfortunately that the Khalifa Al-Mustansir maintained the contrary doctrine, Ibn-Hanbal was greatly persecuted for his persistent opposition to that monarch's favorite belief. *Vide* Hanbal.

**Ibn-Hanbali**, ابن حنبلي, surname of Muhammad-bin-Ibráhm Hanbalí, author of the "Uddat-ul-Hásib-wa-Umdat-ul-Masáhib," a book of Arithmetic. He died 1563 A. D., 971 A. H., and is the author of several other works.

**Ibn-Hasham**, ابن هشام, the author of the *Sírat-ul-Rasúl* or Biography of the Prophet. His native place was Old Cairo, where he died in 828 A. D., 218 A. H. An abridgment of his work was made at Damascus in 1307 A. D., 707 A. H., by one Ahmad Ibn-Ibráhm.

**Ibn-Hasham**, ابن هشام بن يوسف, son of Yúsaf, author of several Arabic works, among which are "Touzih," "Sharah Alfa," &c. &c. He died 1361 A. D., 762 A. H.

**Ibn-Hibban**, ابن حبان, whose proper name was Astr-uddín Muhammad, the son of Yúsaf. Was the author of several works. He died at Damascus in the year 1344 A. D., 745 A. H.

**Ibn-Hilal**, ابن هلال, also called 'Aláí, is the author of a work, entitled "Minháj-ul-Tálibín," which is also called "Tárfkh 'Aláí," and is dedicated to Sháh Shujáa' Kirmání.

**Ibn-Houbal**, ابن هوبل, a celebrated physician and author, who died in the year 1213 A. D.

**Ibn-Houkal**, ابن هوكل, an Arabian, and author of the work, entitled "Ashkál-ul-Bilád," containing maps and geographical description of several countries, which he wrote in the year 977 A. D., 367 A. H.

**Ibn-Humam**, ابن همام, author of a Commentary on the Hidáya, entitled "Fath-ul-Kadír," which is also called "Sharah Hidáya." He died in the year 1457 A. D., 861 A. H. He is also called Humám, which see.

**Ibn-Husam**, ابن حسام, of Khawáf, surname of Shams-uddín Muhammad, author of an heroic poem in praise of 'Alí, containing the principal events of his life; his disputes, wars, &c., entitled "Kháwar Náma." He died 1470 A. D., 875 A. H.

**Ibn-Ibad**, ابن عباد, surname of Abú'l Kasim Ismá'íl, Káfi, who was wazír and first minister of state to the Sultáns Muwaiyad-uddaula and Fakhr-uddaula of the race of Bóya. He died 995 A. D., 385 A. H., and is said to have left a library consisting of 112,000 volumes, and to have passed for the most generous and most liberal man of his time. He was also styled Káfi-ul-Kafát.

**Ibn-Imad**, ابن عماد, a poet of Khurásán who flourished in the latter end of the 14th century of the Christian Era. He resided in Shíráz, and is author of a Díwán or a love-story, called "Dah Náma", in Persian.

**Ibn-Jinni**, ابن جنى, whose proper name was Abú'l Fatha 'Usmán, a learned Musalmán, but blind of one eye. He died at Baghdád 1002 A. D., 392 A. H.

**Ibn-Jouzi**, ابن جوزى, *vide* Abú'l Farah-ibn-Jouzi.

**Ibn-Kamal Pasha**, ابن كمال پاشا, surname of Muftí Shams-uddín Ahmad-bin-Sulaimán, author of the "Sharah Hadís-al-'Arbaín." He died 1683 A. D., 940 A. H.

**Ibn-Kattaa**, علي بن جعفر صقلي المشهوره ابن قناع, surname of 'Alí-bin-Ja'far Sikíllí, an Arabian author, who died 1121 A. D., 515 A. H.

**Ibn-Khaldun**, ابن خلدون, the African philosopher. His name and titles are in Arabic: "Walí-uddín Abú Zaid 'Abdurrahman-bin-Muhammad-al-Hazramí-al-Ishbíllí," but he is better known by the single patronymic name of Ibn-Khaldún. His father surnamed Khaldún was a native of Amasing or Berber (in Africa), but his wife, descending from a family of the Arabian province Hazramát, made her son adopt the surname of Al-Hazramí. He was born in Tunis in the year 1332 A. D., and passed his youth in Egypt. He then served a short time under Taimúr, as chief justice at Damascus. He returned to Egypt where he became Supreme Judge, and died in the year 1406 A. D. His principal and most remarkable work is the History of the Arabs, the Persians, and the Barbers. The whole composition is commonly called Tarikh-ibn-Khaldún.

**Ibn-Khallikan**, ابن خليكان, whose full name is Shams-uddín Abú'l Abbás Ahmad-ibn-Muhammad-ibn-Abu Bakr-ibn-Khallikán, drew his descent from a family of Balkh. This very eminent scholar and follower of Sháfa'í doctrines, was born at Arbela, but resided at Damascus, where he had filled the place of chief Kázi till the year 1281 A. D., 680 A. H., when he was dismissed, and from that time till the day of his death he never went out of doors. He was a man of the greatest reputation for learning, versed in various sciences, and highly accomplished; he was a scholar, a poet, a compiler, and an historian. By his talents and writings, he merited the honorable title of "the most learned man," and the ablest historian. His celebrated Biographical work, called the Wafát-ul-Aiyán or deaths of eminent men, is the acme of perfection. This work was translated from the Arabic by Baron MacGucklin De Slane, Member of the Council of the Asiatic Society of Paris, &c., and published in 1842 A. D. This translation is a most valuable work to those who wish to gain a knowledge of the legal literature of the Muhammadans, as he has added to the text numerous learned notes, replete with curious and interesting information relating to the Muhammadan law and lawyers. Ibn-Khallikán was born on Thursday the 22nd of September, 1211 A. D., 11th Rab' II, 608 A. H., and died on Thursday the 31st of October, 1282 A. D., 26th Rajab, 681 A. H., aged 73 lunar years, in the Najfíbia College at Damascus and was interred at Mount Kásiyún.

**Ibn-Khurdadbeh**, ابن خردادبه, an historian, who died about the year 912 A. D. *Vide* Khurdáziba.

**Ibn-Kutaiba**, ابن كتيبة, surname of Shaikh al-Imám Abú Muhammad Abdullah-bin-Muslim Dínwarí, author of the "Ayún-ul-Akhhár," and many other works. He died 889 A. D., 267 A. H.

**Ibn-Maja**, ابن ماجه, whose proper name is Abú Abdullah Muhammad-bin-Yezid-bin-Mája-al-Kazwíní, was the author of a collection of traditions, and of a commentary on the Kurán. The first, which is entitled "Kitab-us-Sunan," is the sixth book of the Sunna, and is commonly called "Sunan Ibn-Mája." Ibn-Mája was born in the year 824 A. D., 209 A. H., and died in 886 A. D., 273 A. H.

**Ibn-Makla**, ابن مقله, wazír of the khalíf al-Káhir Billáh of Baghdád, whom, with the consent of other Umras, he deposed and having deprived him of sight, raised Al-Rázi Billáh to the throne. Not long after, his hands and tongue were cut off by the order of Rázi, because he had written a letter to the Khalíf's enemy without his knowledge, from which he died in the year 939 A. D., 327 A. H. Ibn-Makla is the inventor of the present Arabic character which was afterwards improved by Ibn-Bauwáb.

**Ibn-Marduya**, ابن مردويه, commonly called so, but his proper name is Abú Bakr. He is the author of the work "Mustakharij Bikhárf" and of a commentary and history. He died 410 A. H.

**Ibn-Malik**, ابن مالك, *vide* Abú Abdulláh-ibn-Málik.

**Ibn-Muallim**, ابن معلم, *vide* Shaikh Muftí.

**Ibn-Rajab**, *vide* Zain-uddín-bin-Ahmad.

**Ibn-Rashid**, ابن رشيد, surname of Abú'l Walíd Muhammad-bin-Ahmad, whom the Europeans call Averroes and Aven Rosch, was one of the most subtle philosophers that ever appeared among the Arabians. He was born at Corduba in Spain, where his father held the office of high priest and chief judge, under the emperor of Morocco. His knowledge of law, divinity, mathematics, and astrology was very extensive, and to this was added the theory rather than the practice of medicine. On the death of his father, he was appointed to succeed him. Falling

under the suspicion of heresy, he was deprived of his posts, and thrown into prison, from whence he was at last delivered and reinstated in his office of judge. He wrote a treatise on the art of physic, an *Épitome* of Ptolemy's *Almagest*, a treatise on astrology, and many amorous verses; but when he grew old, he threw the three last into the fire. As to religion, his opinions were, that Christianity is absurd; Judaism, the religion of children; and Muhammadanism, the religion of swine. The best edition of his works is that of Venice, published in 1608. He is said to have died in 595 A. H., corresponding with 1199 A. D., but Lamprière in his *Universal Biography* says, that he died at Morocco in 1206 A. D.

**Ibn-Sabbagh-al-Shafai**, ابن صباغ الشافعي, surname of Abú Nasr 'Abdú Sáid-bin-Muhammad, author of the "*Uddat-ul-'Alim Wát Tarík-ul-Sálim*." He died 1084 A. D., 477 A. H.

**Ibn-Sad**, ابن سعد, author of the *Tabakát*.

**Ibn-Sina**, ابن سينا, *vide* Abú Sína.

**Ibn-Shahab-us-Zohri**, ابن شهاب الظهري, an Arabian author who flourished during the *Khiláfat* of 'Umar-ibn-'Abdul-'Azis.

**Ibn-Siraj**, ابن سراج, whose proper name is Abú Bakr Muhammad, was an Arabian author, and died in 928 A. D. 316 A. H.

**Ibn-Ukba**, ابن عقبة, surname of Jamal-uddín Ahmad, author of the "*Umdat-ut-Tálib*." He died 1424 A. D., 828 A. H.

**Ibn-Ukda**, ابن عكدة, *vide* Abú'l-'Abbás Ahmad-bin-Muhammad.

**Ibn-ul-Arabi**, ابن العربي, *vide* Ibn-Arabi.

**Ibn-ul-Hajar**, ابن الحجر, *vide* Ibn-Hajar.

**Ibn-ul-Jasari-bin-Muhammad**, ابن الجسري, an Arabian author who died in the year 1430 A. D., 833 A. H.

**Ibn-ul-Khashab**, ابن الخشاب, whose proper name is Abú Muhammad 'Abdullah, was an excellent penman. He died at Baghdád in 1172 A. D., 567 A. H.

**Ibn-ul-Rumi**, ابن الرومي, a famous Arabian poet who was co-temporary with Avicenna. He is the author of a *Diwán* in Arabic.

**Ibn-ul-Warda**, ابن الوردة, author of an Arabic history called "*Mukhtásir Jáma-ut-Tawárikh*," a valuable general history from 1097 to 1543 A. D.

**Ibn-us-Saleh**, ابن الصالح, whose proper name is Abú 'Amrú 'Usmán-bin-'Abdur Rahmán-ash-Shahrsúri, author of a collection of decisions according to the doctrine of Sháfa'i, entitled "*Fatáwá Ibn-us-Saleh*." He died in 1244 A. D., 642 A. H.

**Ibn-Yemin**, ابن يعين, a celebrated poet, whose proper name was Amír Mahmúd, which see.

**Ibn-Yunas**, ابن يونس, astronomer to the *Khalíf* of Egypt, who observed three eclipses with such care, that by means of them, we are enabled to determine the quantity of the moon's acceleration since that time. He lived about a century or more after Al-Batani.

**Ibn-Zohr**, ابن زهر, *vide* Abdul Malik Ibn-Zohr.

**Ibn-Zuryk**, ابن زريك, Tanúki, an author.

**Ibrahim**, ابراهيم, the patriarch Abraham.

**Ibrahim**, ابراهيم, an emperor of the Moors of Africa in the 12th century, who was dethroned by his subjects, and his crown usurped by 'Abdul Múmin.

**Ibrahim, Sultan**, سلطان ابراهيم, emperor of the Turks, was the son of Ahmad (Achmat). He succeeded his brother Murád IV (Amarath) in February, 1640 A. D., 1049 A. H., and spent a great part of his reign in the war of Crete against the Venetians, but without any great success. He was assassinated for his debaucheries and repeated cruelties in 1649 A. D., 1059 A. H. His son Muhammad IV, succeeded him.

**Ibrahim**, ابراهيم, the son of Alahtar, killed in 690 A. D., 71 A. H., in a battle fought between the *khalíf* 'Abdul Malik and Misaa'b the brother of 'Abdullah, the son of Zubair whose faithful friend he was.

**Ibrahim**, ابراهيم, the son of Ibráhm Mahrán, a very famous doctor of the sect of Sháfa'i, and author of several works.

**Ibrahim Adham**, ابراهيم ادهم, a king of Balkh, who retired from the world, became a Dervish and died between the years 875 and 880, aged 110 years. It is said that he saw in a dream, a man on the top of a house looking for something. He asked him, what he was looking for? The man replied, that he had lost his camel. What a fool you must be, said the king, to be looking for your camel on the roof of a house. The man rejoined, And what a fool you must be to look for God in the cares and troubles of a crown! Ibráhm from that day abdicated his throne, and became a wandering Dervish.

**Ibrahim 'Adil Shah I**, ابراهيم عادل شاه, Sultán of Bijápúr, surnamed Abú'l Nasr, son of Ismael 'Adil Sháh, succeeded his brother Mallú 'Adil Sháh, on the throne of Bijápúr in the Dakhan in 1535 A. D., 941 A. H. He married the daughter of 'Ala-uddín 'Imád Sháh, named Rabia Sultána in 1543 A. D., 950 A. H., reigned 24 lunar years and some months, and died in 1558 A. D., 965 A. H. He was buried at Kúki near the tombs of his father and grandfather, and was succeeded by his son 'Alí 'Adil Sháh.

**Ibrahim 'Adil Shah II**, ابراهيم عادل شاه, of Bijápúr, surnamed Abú'l Musaffar, was the son of Tahmásp the brother of 'Alí 'Adil Sháh, whom he succeeded in April, 1580 A. D., Safar, 988 A. H., being then only in his ninth year. The management of public affairs was given to Kamál Khán Dakhani, and Chánd Bibí Sultána, widow of the late king, was entrusted with the care of the education of the minor monarch. For some time Kamál Khán behaved with due moderation in his office; but at length was guilty of some violence towards Chánd Sultána, who turned her thoughts to effect his destruction. She secretly sent a message to Háji Kishwar Khán, an officer of high rank, who caused him to be murdered. After this event Kishwar Khán, by the support and patronage of Chánd Bibí, grasped the authority of the State, and ruled with uncontrolled sway, till he was assassinated. Akhlás Khán next assumed the regency; but after some time he was seized by Diláwar Khán, who put out his eyes, and became regent of the empire. He was expelled by the king in 1590 A. D., and his eyes put out and himself confined in 1599 A. D. Ibráhm 'Adil Sháh died after a reign of more than 38 lunar years in 1626 A. D., 1036 A. H., and was succeeded by his son Muhammad 'Adil Sháh. The first building of any importance we meet at Bijápúr, is the Ibráhm Rausa, the tomb of Ibráhm 'Adil Sháh II. On a high-raised platform of stone, separated by a square, in the midst of which is a house or fountain, stand the rousa and mosque opposite each other, and corresponding in size and contour. The tomb is most elaborately ornamented, the walls being covered

with inscriptions from the *Kurán* in raised stone Arabic letters, which formerly were gilt, on a blue ground, though now the colouring has worn away. The mosque also is a beautiful building.

**Ibrahim Ali Khan**, **ابراهيم علي خان**, the new chief of Maleir Kotla is a minor of about 15 years of age (1872), and is receiving his education in the Wards' School at Umballa.

**Ibrahim Ali Khan**, **ابراهيم علي خان**, nawáb of Tonk, grandson of the famous Pindara chief Amír Khán. His father Muhammad 'Ali Khán was deposed by the British Government on account of the Lova massacre in 1867. He was installed as nawáb of Tonk on the 19th January, 1871 by the British Government.

**Ibrahim Astarabadi**, **ابراهيم استرابادي**, an author who translated the *Risala* or "*Kitáb Hasania*" of Abú'l Fatúh Rázi Makki from the Arabic into Persian in 1551 A. D., 958 A. H.

**Ibrahim Barid Shah**, **ابراهيم برید شاه**, succeeded his father 'Ali Barid in the government of Ahmadábád Bídár about the year 1562 A. D., 970 A. H. He reigned seven years and died about the year 1569 A. D., 977 A. H. His brother Kasim Barid II, succeeded him.

**Ibrahim Bayu, Malik**, **ملك ابراهيم بيو**. In the province of Behar there is a hillock called Pír Pahári, on the top of which there is a tomb with Persian inscriptions in verse, intimating that Málík Ibráhm Bayú died in the reign of Sultán Fíroz Sháh on a Sunday in the month of Zil-hijja 753 A. H., which corresponds with January, 1353 A. D., but who he was we are not informed.

**Ibrahim-bin-Aghlab**, **ابراهيم بن اغلب**, an Arabian captain who was appointed governor of Egypt and Africa by the Khalíf Hárún-al-Rashíd in 800 A. D., 184 A. H. The descendants of this governor who settled in Africa, bore the name of Aghlabia or Aghlabites, and formed a dynasty of princes who reigned there till the year 908 A. D., 296 A. H., when they were driven out by the Fatimites.

**Ibrahim-bin-Ali**, **ابراهيم بن علي**, author of the work called "*Majma'ul-Ansáb*," or the Genealogy of the different dynasties of Persia, till 1233 A. D., 630 A. H.

**Ibrahim-bin-Hariri**, **ابراهيم بن حریری**, author of the "*Táríkh Ibráhmí*," an abridged history of India, from the earliest times, to the conquest of that country by the emperor Bábar Sháh, who defeated Sultán Ibráhm Husáin Lodí, king of Dehli, and became the founder of the Mughal dynasty. It was dedicated to Bábar Sháh in 1528 A. D., 934 A. H.

**Ibrahim-bin-Muhammad-al-Halabi, Shaikh**, **شيخ ابراهيم بن محمد الحلبي**, author of a Persian work on Theology called "*Akted Sunnia*," and of the "*Mul-tá'á-al-Abhá'*." This work, which is an universal code of Muhammadan law, contains the opinions of the four chief Mujtahid Imáms, and illustrates them by those of the principal jurisconsults of the school of Abú Hanífa. He died 1549 A. D., 956 A. H., *vide* Imám 'Alam-bin-'Ata.

**Ibrahim-bin-Nayal**, **ابراهيم بن نيال**, brother of Tughral Beg's mother, a chief who defeated Tughán Sháh I, a prince of the Saljúkian family, in battle, took him prisoner and blinded him. Ibráhm was murdered after some time in 952 A. D., 451 A. H., by Tughral Beg, the uncle of Tughán Sháh.

**Ibrahim-bin-Saleh**, **ابراهيم بن صالح**, cousin of Hárún-al-Rashíd. A curious story is given of him in the Journal of the Royal Asiatic Society, No. 11, that when he died, Mauka-al-Hindí the philosopher restored him to life, and that Ibráhm lived long after this circumstance, and married the princess 'Alí 'Abbasa, daughter of Al-Mahdí, and obtained the government of Egypt and Palestine, and died in Egypt.

**Ibrahim-bin-Walid II**, **ابراهيم بن وليد ثاني**, a Khalíf of the race of Umaiya, succeeded his brother Yazíd III, in 744 A. D., 126 A. H., and had reigned but seventy days, when he was deposed, and slain by Mu'áwia II, who ascended the throne in Syria.

**Ibrahim Husain, Khwaja**, **خواجه ابراهيم حسين**, a celebrated calligrapher in the service of the emperor 'Akbar, who wrote a beautiful Nastalíq hand. He died in the year 1593 A. D., 1001 A. H., and 'Abdul Kádir Badáoní found the chronogram of his death to be contained in his very name with the exception of the first letter in Ibráhm, *viz.*, Alif.

**Ibrahim Husain Lodi, Sultan**, **ابراهيم حسين لودي** سلطان, ascended the throne of Ágra, after the death of his father Sikandar Sháh Lodí in February, 1510 A. D., Zil-ka'da 915 A. H. He reigned 16 years, and was defeated and slain in a battle fought at Panípat with the emperor Bábar Sháh on Friday the 20th April, 1526 A. D., 7th Rajab, 932 A. H., an event which transferred the empire of Dehli and Ágra to the family of Amír Taimúr. From this battle we may date the fall of the Pathán empire, though that race afterwards made many efforts, and recovered it for a few years in the time of the emperor Humáyún.

**Ibrahim Husain Mirza**, **ابراهيم حسين ميرزا**, a son-in-law of the emperor Humáyún, and the second son of Muhammad Sultán Mirzá, who had four other sons besides him, *viz.*, 1st, Muhammad Husain Mirzá, 2nd, Ibráhm Husain Mirzá, 3rd, Mass'úd Husain Mirzá, 4th, Ulagh Mirzá, who died in 1567 A. D., 975 A. H., and 5th, Sháh Mirzá. They were styled, "*The Mirzá's*," and were, on account of their ill-conduct, confined in the Fort of Sambhal by order of the emperor Akbar. When that monarch marched in the year 1567 A. D., 975 A. H. for the purpose of subduing Málwá, they made their escape and sought an asylum with Chingiz Khán, a nobleman at Baroach. They took Champaneir and Sírát and also Baroach in 1569 A. D., 977 A. H., and created a great disturbance in the surrounding countries. Ibráhm Husain was taken prisoner in 1573 A. D., 981 A. H., and shortly after put to death by Makhsús Khán, governor of Multán, and his head sent to the emperor; who ordered it to be placed over one of the gates of Ágra, (*vide* Gulrakh Begam) and caused his brother Mass'úd Husain Mirzá to be confined in the fort of Gwáliar where he soon after died.

**Ibrahim-ibn-Aghlab**, **ابراهيم ابن اغلب**, a king of Barbary. This country was reduced by the Saracens in the Khiláfat of 'Umar, and continued subject to the Khalíf of Arabia and Baghdád till the reign of Hárún-al-Rashíd, who having appointed Ibráhm-ibn-Aghlab governor of the western parts of his empire, that prefect took the opportunity, first of assuming greater powers to himself than had been granted by the Khalíf, and then erecting a principality altogether independent of the Khalíf. The race of Aghlab continued to enjoy their new principality peaceably till the year 910 A. D., 298 A. H., during which time they made several descents on the island of Sicily, and conquered a part of it. About this time, however, one Obeidulláh surnamed 'Al-Mahdí, rebelled against

the house of Aghlab, and assumed the title of Khalif of Kairwán.

**Ibrahim, Imam, ابراهيم**. This Ibráhím who bears the title of Imám, or chief of the religion of Muhammad, is not of the number of the twelve Imáms of the posterity of 'Ali. He was a son of Muhammad, the son of 'Alí, the son of 'Abdullah, the son of 'Abbás the uncle of the prophet, and eldest brother of the two first Khalífs of the house of 'Abbás; but was himself never acknowledged for a Khalif. He was put to death by order of Marwán II, surnamed Himár, last Khalif of the house of Umayya, in the month of October, 749 A. D., Šafar, 132 A. H.

**Ibrahim Khan, ابراهيم خان**, the son of the celebrated Amír-ul-Umrá 'Alí Mardán Khán. He was honoured with the rank of 5000 in the second year of the emperor 'Alamgír 1659, A. D., and appointed governor, at different periods, of Kashmír, Lahor, Bihár, Bengal and other places, and died in the reign of Bahádúr Sháh.

**Ibrahim Khan Fatha Jang, ابراهيم خان فتح جنگ**,

was a relation of the celebrated Núr Jahán Begam, whose mother's sister he had married. When Kasim Khán the grandson of Shaikh Salím Chishtí was recalled to court from the government of Bihár in the twelfth year of the emperor Jahángír 1616 A. D., 1025 A. H., Ibráhím Khán was appointed governor of that province with the rank of 4000. He was killed at Dacca 1623 A. D., 1032 A. H., in battle against prince Khurram (afterwards Sháh Jahán) who had rebelled against his father Jahángír. His wife Rúh Parwas Khánam lived to a great age, and died in the reign of the emperor 'Alamgír.

**Ibrahim Khan Sur, ابراهيم خان سور**, son of Ghází Khán, governor of Bayána, was the brother-in-law of Muhammad Sháh 'Adilí, whose sister he had married. He raised a considerable army and took possession of Dehlí and Agrah on the 28th February, 1555 A. D., 6th Jumáda' I, 962 A. H. He had no sooner ascended the throne, than another competitor arose in the province of the Panjáb, in the person of Ahmad Khán, a nephew of the late Sheir Sháh. He defeated Ibráhím Khán in a battle, and the latter retreated to Sambhal, while Ahmad Khán took possession of Agrah and Dehlí, and assumed the title of Sikandar Sháh in May the same year. Ibráhím Khán was killed by Sulaimán, King of Bengal, in Orissa in a battle fought in 1567 A. D., 975 A. H., and is buried there. Amongst the incidents of the year 1555 A. D., 962 A. H., was the explosion in the fort of Agrah, when enormous stones and columns were sent flying several *kás* to the other side of the Jamna, and many people were destroyed. As the whole Fort was called Bádalgárh, the date was found in the words, "The fire of Bádalgárh."

**Ibrahim Khawas, ابراهيم خواص**, a pupil of Abú 'Abdullah Maghrabí who died 911 A. D. He was called Khawás, which means a basket-maker.

**Ibrahim Kutb Shah, ابراهيم قطب شاه**, was the son of Kulí Kutb Sháh I, sovereign of Golkanda. On the death of his brother Jamsheid Kutb Sháh, the nobles of the court elevated his son Subhán Kulí, a child of seven years of age, to the throne; but as he was unable to wield the sceptre, Ibráhím was sent for from Bijánagar, where he then resided, and was crowned on Monday the 28th of July, 1550 A. D., 12th Rajab, 957 A. H. In the year 1565 A. D., 972 A. H., he, in conjunction with the other Muhammadan monarchs of the Dakhan, marched against Ramráj, the rájá of Bijánagar, who was defeated and slain, and his territories occupied by the conquerors. In 1571 A. D., 979 A. H., the fort of Rájmandrí was taken from the Hindús by Rafá't Khán, the general of Ibráhím; the following chronogram commemorates the

date of its occurrence: "The temple of the infidels has fallen into our hands." Ibráhím Kutb Sháh, after a prosperous reign of 32 years, died suddenly on Thursday the 5th of Juna, 1581 A. D., 21st Rab' II, 989 A. H., in the 51st year of his age, and was succeeded by his son Muhammad Kutb Sháh.

**Ibrahim Mirza, ابراهيم مرزا**, the son of Bahram Mirzá and grandson of Sháh Isma'íl Safwí. His poetical name was Jáhí. He was murdered by order of his grandfather.

**Ibrahim Mirza, Sultan, سلطان ابراهيم مرزا**, was the son of Sháhrúkh Mirzá and grandson of Amír Taimúr. He was governor of Fars during the life of his father, and died a few years before him in 1435 A. D., 839 A. H. After his death, his son 'Abdullah Mirzá succeeded him, and was killed in battle against Mirzá Abú Sa'íd his cousin-german in 1451 A. D., 855 A. H.

**Ibrahim Mirza, ابراهيم مرزا**, his poetical name was Adam, which see.

**Ibrahim Mirza, مرزا ابراهيم**, the son of Mirzá Sulaimán of Badakhshán, was born in the year 1534 A. D., 941 A. H. When his father with the intention of conquering Balkh went to that country, prince Ibráhím accompanied him, and was taken prisoner in battle and put to death by order of Pir Muhammad Khán, ruler of Balkh in the month of September, 1560 A. D., Zil-hijja, 967 A. H.

**Ibrahim Nayal, ابراهيم نيال**, *vide* Ibráhím-bin-Nayál.

**Ibrahim Nizam Shah, ابراهيم نظام شاه**, succeeded his father Burhán Nizám Sháh II, in the kingdom of Ahmadnagar Dakhan in the month of April, 1595 A. D., Sha'bán, 1003 A. H., and was slain in action against the troops of Ibráhím 'Adil Sháh II, of Bijápúr, after a reign of only four months in the month of August, 1595 A. D., Zil-hijja, 1003 A. H. Mián Manjú, his Wazír, raised to the throne one Ahmad a boy, said to be of the Nizám Sháhí family.

**Ibrahim Pasha, ابراهيم پاشا**, an adopted son of Muhammad 'Ali Pasha of Egypt, was born in 1789 A. D., and gave the first proofs of his gallantry and generalship in 1819 A. D., in quelling the insurrection of the Wahabís. He afterwards made several conquests. In 1848 A. D. when Muhammad 'Ali had sunk into absolute dotage, Ibráhím went to Constantinople, and was installed by the Porte as Viceroy of Egypt; but on the 9th November, 1848, he died at Cairo.

**Ibrahim Shah Sharki, سلطان ابراهيم شاه شرقي**,

ascended the throne of Jaunpúr, after the death of his brother Mubárik Sháh in 1402 A. D., 804 A. H. He was famous during his reign for the encouragement he afforded to literature; and we find that in those times of anarchy and confusion which prevailed in Hindústán, Jaunpúr became the seat of learning; as appears (says Firihta) from several works now extant, dedicated to Ibráhím Sháh. He died in 1440 A. D., 844 A. H., after a long reign of upwards of 40 years. He was beloved in life, and he was regretted by all his subjects. His eldest son Mahmúd Sháh Sharkí succeeded him.

**Ibrahim Shah Pir, ابراهيم شاه پير**, a Muhammadan saint whose tomb is in the district of Kach thirty miles above Lakpat. *Vide* Transactions Royal Asiatic Society, Vol. III, p. 558.

**Ibrahim Shaikh, شيخ ابراهيم**, the son of Shaikh Músa,

the brother of Shaikh Salím Chishtí. He served Akbar for several years in the military line, and when that emperor was proceeding to Kábul after the death of his brother, Muhammad Hakim, Shaikh Ibráhím accompanied

him as for as Thánesar, where he fell sick through excess of drinking and died on the 16th Mehr, in the 30th year of Akbar's reign, corresponding with September, 1585 A. D., Shawwál, 993 A. H. According to the work "Máisir-ul-Umrá," he was left behind by the emperor and ordered to take charge of the fortress of Ágrah, where he died 1591 A. D., 999 A. H.

**Ibrahim, Shaikh, ibn-Mufrij-us-Souri,** الصوري

شيخ ابراهيم ابن مفرج, author of the history of Alex-

ander the Great and of Khizir in Arabic, called "Kitáb Tarikh al-Iskandar Zulkarnain-al-Rúmi-wa-Wasárat-al-Khizir." This is one of those substructures of truth upon which Eastern nations have erected a large and romantic edifice of fable, much in the same manner as the tales of chivalry of the Middle Ages, which though fictitious, were partly attributed to real characters, as in the romances of the Knights of the Round Table and the Peers of Charlemagne.

**Ibrahim Shirwani, Shaikh,** شيخ ابراهيم شرواني,

ruler of Shirwán, who reigned about the beginning of the ninth century of the Hijra. Mauláná Kátibí flourished in his time and died in 1435 A. D.

**Ibrahim Shaibani,** ابراهيم شيباني, of Kirman Sháh, a pupil of Abú 'Abdulláh Maghrabí. He lived about the year 900 A. D.

**Ibrahim, Sultan,** سلطان ابراهيم, the son of Sultán Ma-sa'úd I of Ghazni, succeeded his brother Farrukhsád in 1059 A. D., 450 A. H. He was a pious, liberal and just prince. In the first year of his reign he concluded a treaty of peace with Sultán Sanjar the Saljúkide, at the same time his son Masa'úd espoused the daughter of Malikháh, sister to Sultán Sanjar, and a channel of friendship and intercourse was opened between the two nations. He afterwards came to India and took several forts and obtained the title of conqueror by the extent of his victories. Sultán Ibráhm had 36 sons and 40 daughters by a variety of women, the latter of whom he gave in marriage to learned and religious men. He died after a reign of more than forty years in 1098 A. D., 492 A. H., aged 76 lunar years, and was succeeded by his son Sultán Masa'úd II or III. According to the work called "Tarikh Guzida" he reigned 30 years and died in the year 1086 A. D., 481 A. H.

**Ibrat,** عبرت, the poetical name of Ahmad 'Alí Khán, cousin of Nawáb Sa'ádat Khán Zulfikar Jang.

**Ibrat,** عبرت, the poetical title of Mír Zaya-uddín, a poet, who wrote the first part of the story of Padmáwat in Urdú verse, and died; consequently the second part was written by Ghulam 'Alí 'Ishrat, and finished in the year 1796 A. D., 1211 A. H., the chronogram of which he found to contain the words "Tasrif Dosha'ir."

**Ibrat,** عبرت, the poetical name of 'Abdul Mannán, which see.

**Ibrat,** عبرت, the poetical name of Ahmad, a musician of Dehlí, who, from the instructions that he received from Mirzá 'Abdul Kádír Bedil, became an excellent poet. He at first had assumed "Maftún" for his poetical name, but afterwards changed it for "Ibrat." He was a contemporary of Násir 'Alí the poet, and was living about the year 1688 A. D., 1100 A. H.

**Ibrat,** عبرت, the poetical title of Mír Ziazá-uddín, author of the first portion of the story of Padmáwat in Urdú verse. He died about the year 1795. A. D. *Vide* Padmáwat.

**Idris or Adris-bin-Hisam-uddin, Mulla,** الدين

ملا ادریس بن حسام, author of the history called "Tarikh Haat Bahisht," or the Eighth Paradise, containing the Memoirs of the most illustrious characters of the Muhammadan religion, who flourished from 1451 to 1506 A. D.

**'Idrisi,** ادریسی, (Abú 'Abdullah Muhammad-ibn-'Abdullah Idrís), also called Sharif-al-Idrisí-al-Sikilí, author of a system of Arabian geography, composed in 1153 A. D. He is said to be one of the most eminent Arabic geographers and descendant of the royal family of the Idrisites. He was born at Ceuta or Sibtá (Civitas) in the year 1090 A. D. The title of the above work is "Nuzhat-al-Mushatá," and it has been translated into Latin by several authors.

**Iftikhar Khan,** افتخار خان, title of Sultán Husain, the eldest son of Mír 'Abdúl Hádí, entitled Asálat Khán Mír Bakhshí, who died at Balkh in the 20th year of the emperor Sháh Jahán 1647 A. D., 1057 A. H. In the first year of 'Alamgir, Sultán Husain was honored with the title of Iftikhar Khán. Some time before his death he was appointed Faujdár of Jounpúr, where he died in 1681 A. D., 1092 A. H.

**Iffat Bano,** عفت بانو, daughter of the emperor Jahángír. Her mother was the daughter of Saíd Khán of Kashghar. She died at the age of 3 years.

**Ihsan,** احسان, the poetical name of Mirzá Ihsánulláh, commonly known by the title of Nawáb Zafar Khán, who at one time was governor of Kábul when the poet Muhammad 'Alí Sáeb of Persia came to see him there. He died in 1662 A. D., 1073 A. H., and is the author of a Díwán in Persian.

**Ihsan,** احسان, the poetical name of 'Abdur Rahmán Khán of Dehlí, who wrote excellent poetry in Urdú, and died some time after the year 1844 A. D., 1260 A. H.

**Ihsan,** احسان, the poetical title of a Hindú named Chunní Lal, who was living at Ágrah in 1760 A. D., 1174 A. H.

**Ihtisham Khan,** احتشام خان, title of Shaikh Faríd of Fathapúr Sikrí, the son of Kutb-uddín Shaikh Khúban. He served under the emperors, Jahángír, Sháh Jahán and 'Alamgir; and was raised to the rank of 3000. He died in 1664 A. D., 1075 A. H.

**Ijad,** التجاد, the poetical name of Mír Muhammad Ihsán, who died in the year 1721 A. D., 1133 A. H.

**Ika Pandit,** اكا پندت, a Marhatta who, in the time of Sháh Alam and Madho Rao Scindhia, held the appointment of the Súbadarship of the fort of Ágrah.

**Ikbal Khan,** اقبال خان, was the son of Zafar Khán, the son of Fíroz Sháh Tughlak. He defeated Nasrat Khán and ascended the throne of Dehlí about the beginning of the year 1400 A. D., 802 A. H., and was slain in a battle against Khizir Khán, the governor of Multán, in November, 1405 A. D., 19th Jumádá I, 808 A. H. After his death Sultán Mahmúd Sháh, who was defeated by Amír Taimúr and had fled to Gujráat and then to Kanauj, returned on the invitation of Daulat Khán Lodí who commanded at Dehlí, and took possession of the empire.

**Ikbal-uddaula Muhsin Ali Khan,** محسن علی خان, the son of Shams-uddaula Ahmad 'Alí Khán, the son of Nawáb Sa'ádat 'Alí Khán of Lakhnau. He sailed for England to claim the throne of Audh in January, 1838, A. D., and after trying in vain to obtain the recognition of his claim in England, determined upon

passing the remainder of his days in a life of sanctity in Turkish Arabia. He is the author of the work called "Iḳbal Firang."

**Ikhlās Khan Husain Beg**, **اخلاص خان حسين بيگ**, a nobleman of the reign of the emperor Shāh Jahān who died in the year 1639 A. D., 1049 A. H.

**Ikhlās Khan Ikhlās Keish**, **اخلاص خان اخلاص كيش**, was a Hindú of the tribe of Khattrí of Lāhor. He was well-versed in Persian, and served under the emperor 'Alamgír, who conferred on him the above title. In the time of Farrukh-siyar he was raised to the rank of 7,000. He wrote the history of that emperor and called it "Bād-shāh Nama." See Kishun Chand.

**Ikram Khan**, **اکرام خان**, the son of Islām Khān and Ládli Begam, the sister of Abú'l Fazl, the prime minister of the emperor Akbar. *Vide* Islām Khān.

**Ikram Khan**, **اکرام خان**, title of Sayyad Hasan, an amír, who served under the emperor 'Alamgír, and died in 1661 A. D., 1072 A. H.

**Ikram Ali**, **اکرام علی**, author of the Urdú "Akhwān-us-Saffá" which he translated from the Persian in the year 1810 A. D., 1225 A. H.

**Ikram-uddaula**, **اکرام الدوله**, the brother of 'Alí Nakí Khān, the prime minister of Wajid 'Alí Shāh, king of Lakhnau, died August 1869, A. D.

**'Ikrima**, **عكرمة**, son of Abú Jahl.

**'Ikrima**, **عكرمة**, *vide* Akrima.

**Iksir**, **میرزا، اکتیر مورزا**, *vide* Aksir.

**Ilah Wirdi Khan**, **الله وردی خان**, } *vide* Alah Wirdi  
**Ilah Yar Khan**, **الله یار خان**, } Khān.

**Ilahi**, **الهی**, an author who, according to the work called "Khulāsat-ul-Asha'ar," died in 1538 A. D., 945 A. H.

**Ilahi, Mir**, **میر الہی**, name and poetical title of a person who was a descendant of the Sayyads of Raahidābād in Humdān. He came to India in the latter part of the reign of Jahāngír, and served under his son Shāh Jahān. He is the author of a biography called "Khazína Ganj Ilahí," and of a Díwān containing amorous songs. The author of the "Mirat Jahān" says, he died in 1648 A. D., 1057 A. H., but from the chronogram which Ghani Kaahmírí wrote at his death, it appears that he died in 1664 A. D., corresponding with 1064 A. H.

**Ilahi, Shaikh**, **شیخ الہی**, a philosopher of Bayāna, who in the time of Salím Shāh, king of Dehlí, made a great stir, by introducing a new system of religion. He called himself Imám Mahdí, who, according to the Shí'a's, is still living and is to conquer the world. Having raised a great disturbance in the empire, he was in the year 1547 A. D., 954 A. H., scourged to death by order of that emperor.

**Ildiguz, Atabak**, **اتابک یدگوز**, was a Turkish slave, sold to Sultán Masa'úd, one of the Saljúki princes. He is said to have so completely established himself in the favor of his royal master, that he advanced him to the highest stations in the kingdom: and the able manner in which Ildiguz executed every duty that was assigned to him, led at last, not only to his being charged with the education of one of the young princes, which gave him the title of Atábak or Atábeg, but to his marriage with the widow of Tughral II (the brother of Masa'úd, and nephew of Sultán Sanjar), and within a short period

he became the most powerful noble of the Persian empire. He died at Hamdán in 1172 A. D., 568 A. H., in the reign of Arsalán Shāh, and left his power and station to his eldest son Atábak Muhammad.

*List of the Atábaks of the race of Ildiguz.*

	A. D.
Atábak Ildiguz, .....	died 1172
" Muhammad, son of Ildiguz, .....	" 1186
" Kizal Arsalán, son of Ildiguz, .....	slain 1191
" Abú Bakr, son of Muhammad, ....	died 1210
" Muzaffar, son of Muhammad, he was defeated	1125
by Sultán Jalal-uddín of Khwarizm, and died some time after.	
He was the last of the Atábaks of the race of Ildiguz who reigned in 'Azurbejan.	

**Ilham**, **الهام**, *vide* Malúl.

**Ilmas 'Ali Khan**, **الماس علی خان**, the celebrated rich and powerful eunuch of the Court of Nawáb Asif-uddaula. He died in 1808 A. D.

**Iltimish**, **التمش**, *vide* Altamish.

**'Imad-al-Katib** or **Imad-uddin-al-Katib**, **عماد الكاتب**, that is, 'Imád the Secretary, was the surname of Muhammad, the son of 'Abdulláh, the son of Samad, also called Isfahání. He was a celebrated author, and has written in Arabic the history of Sáláh-uddín (Saladin) the Sultán of Egypt and Syria, in seven volumes, entitled "Barq-ush-Shámi," the Lightning of Syria. He died 1201 A. D., 597 A. H.

**'Imadi**, **عمادی**, surname of Jamál-uddín-bin-Imad-uddín Hanafí, author of the Arabic work called "Fusúl-ul-'Imádi."

**'Imad Fakih Kirmani, Khwaja**, **عماد فقیه کرمانی**, **خواجه**, a Muhammadan doctor who lived in the time of Shāh Shujáa' of Shíráz. His death is mentioned in the "Jawáhir-ul-Asha'ar" to have happened in 1391 A. D., 793 A. H., but according to the poets Ilahí and Daulat Shāh he died in the year 1371 A. D., 773 A. H., which appears to be correct. Ilahí also mentions to have seen 12,000 verses of his composition, and that he is the author of the works called "Muhabbat Náma," and "Mehnat Nama," adding that he wrote in all a "Panj Ganj" that is to say, five Masnawí or Poems. It is mentioned in the "Habib-us-Siar," that Khwája 'Imád had a cat that would stand up to prayers with him, and do what he did. This was believed by Shāh Shujáa' to be a miracle of the Khwája; but Khwája Háfiz who was his cotemporary, and would not take it for a miracle, but a deceit of the doctor, wrote a ghazal on that occasion; the following is the translation of a couplet from the same: "O thou charming bird, where art thou going, stand still, and be not proud (or think thyself to be safe) because the cat of the saint says prayers." Imád Khwája was buried at Kirman, the place of his nativity.

**'Imad Khwaja**, **خواجه عماد**, *vide* Imád Fakih.

**'Imad Shah**, **عماد شاه**, *vide* Imádu'l Mulk, commonly called Fatha-ulláh.

**'Imad-uddin Katib**, **عماد الدین کاتب**, *vide* 'Imád-al-Katib.

**'Imad-uddin**, **عماد الدین**, surname of Kāra Arsalán-bin-Dáúdu-bin-Sukmán-bin-Artak. Núr-uddín Mahmúd was his son, to whom Sáláh-uddín (Saladin) the Sultán of Egypt gave the city of 'Amid or Kāra Amid, 1183 A. D., 579 A. H.



'Imad-uddin, **عماد الدين**, author of a poem called the "Guldasta" or the Nosegay, which he composed in 1664 A. D., 1076 A. H. He was a native of India.

'Imad-uddin, **عماد الدين**, author of the history of the Saljûkides.

'Imad-uddin Zangi, **عماد الدين زنگي**, the son of Afsakar, was one of the Atábaks or ruling ministers under the latter princes of the Saljûkian race. He was the first of that branch that had the government of Mousal. He received the governorship of that province in 1127 A. D., 521 A. H., from Sultán Muhammad, the son of Sultán Maliksháh Saljûki, reigned 19 years, and was murdered by one of his slaves in 1145 A. D., 540 A. H.

The following is a list of the princes of this race.

	A. D.
'Imád-uddín Zangí, .....	1127
Saif-uddín Ghazi-bin-Zangí who defeated the French at Damascus, .....	1145
Kutb-uddín Maudúd, son of Zangí, ...	569 A. H.
Núr-uddín Mahmúd, son of Zangí, he reigned at Aleppo and formed another branch, died 569 A. H., .....	
Malik Sâlah, son of Núr-uddín, succeeded his father and reigned at Aleppo and died 1174, ....	
Al-Muizz Saif-uddín Ghazi-bin-Maudúd, ..	1170
Azz-uddín Massa'úd-bin-Maudúd, .....	1180
Núr-uddín Arsalan Sháh-bin-Masa'úd, .....	1193
Malik-ul-Kâhir Azz-uddín Massa'úd-bin-Núr-uddín, .....	1210
Núr-uddín Arsalan Sháh-bin-Kâhir, .....	1218
Násir-uddín Mahmúd-bin-Kâhir, .....	1219
Al-Malik-al-Rahím Badr-uddín Lûlû, .....	1222
Al-Malik-us-Sâlah Isma'íl-bin-Lûlû, .....	1259

*Halab or Aleppo branch.*

'Imád-uddín Zangí, .....	1127
Núr-uddín Mahmúd-bin-Zangí, .....	1145
Al-Malik-us-Sâlah Isma'íl-bin-Núr-uddín, .....	1174
'Imád-uddín Zangí-bin-Kutb-uddín-bin-Maudúd, delivered Aleppo to Sâlah-uddín (died 1197 A. D. His son Muhammad reigned at Singara.	1181

'Imad-uddaula, **عماد الدولة علي بويه**, surnamed 'Alí

Bóya, was the son of Bóya, a fisherman who rose to the command of the armies of the Sultán of Dilam and obtained possession of Persia, &c., which he divided with his two brothers. He fixed his residence at Shíráz 933 A. D., 321 A. H., and died in the year 949 A. D., 338 A. H. *Vide* 'Alí Bóya.

'Imadul Mulk, **عماد الملك**, commonly called Fathulláh

'Imád Sháh, founder of the 'Imád Sháhí dynasty in the Dakhan, was descended from the Kanarese infidels of Bijanagar. Having been taken prisoner in the wars with that country when a boy, he was admitted among the bodyguards of Khán Jahán, commander-in-chief and governor of Berár. In the reign of Muhammad Sháh Bahmaní, through the influence of Khwája Mahmúd Gáwán, he received the title of 'Imád-ul-Mulk, and was subsequently raised to the office of commander of the forces in Berár. After the murder of his patron Khwája Mahmúd Gáwán in 1481 A. D., 886 A. H., he retired to his government of Berár. On the accession of Sultán Mahmúd Bahmaní, he was honored with the office of wizárat, which he held for some time, but being soon after disgusted with the court, he left it and declared his independence in the year 1485 A. D., 890 A. H. Elichpúr was his capital. He died about the year 1613 A. D., 919 A. H., and was succeeded by his eldest son 'Alá-uddín 'Imád Sháh.

*List of the kings of the 'Imád Sháhí dynasty of Berár.*

Fath-ulláh 'Imád Sháh.  
'Alá-uddín 'Imád Sháh, son of Fath-ulláh.  
Daria 'Imád Sháh, son of 'Alá-uddín.  
Burhán 'Imád Sháh.  
Tufal Khán, prime minister of Burhan 'Imád Sháh, who usurped the throne, but was opposed from Ahmadnagar, and the family of 'Imád Sháh and Tufal extinguished in 1568 A. D.

'Imad-ul-Mulk, **عماد الملك**, title of that Gházi-uddín Khán who murdered his master 'Alamgir II, emperor of Dehli. *Vide* Gházi-uddín Khán III.

'Imad Zangi, **عماد زنگي**, *vide* 'Imád-uddín Zangí.

Imam, **امام**, a high priest or head or chief in religious matters, whether he be the head of all Muhammadans, as the Khalífa or the priest of a mosque, or the leader in the prayers of a congregation; but this sacred title is given by the Shías only to the immediate descendants of 'Alí, the son-in-law of the prophet, which are twelve, 'Alí being the first. The last of these, Imám Mahdí, is supposed by them to be concealed (not dead), and the title which belongs to him, cannot, they conceive, be given to another: but among the Sunnis it is a dogma, that there must be always a visible Imám or "father of the church." The title is given by them to the four learned doctors who are the founders of their faith, *viz.*: Imáms Hanífa, Málík, Sháfa'í, and Hanbal. Of these four sects, the Hanbalite and Málíkite may be considered as the most rigid, the Sháfa'íte as the most conformable to the spirit of Islámism, and the Hanífite as the wildest and most philosophical of them all. Two other Imáms, Abú Dáúid-us-Zâhirí, and Sufián-us-Saurí were also chiefs of the orthodox sects, but their opinions had not many followers, and after some time were totally abandoned. Ibn-Jarir-ut-Tabarí, whose reputation as an historian is so familiar to Europeans, founded also a particular sect, which disappeared soon after his death. The following are the names of the twelve Imáms of the race of 'Alí.

Imám 'Alí, the son-in-law of the prophet.

- " Hasan.
- " Husain.
- " Zain-ul-'Abidín.
- " Bákir or Muhammad Bákir.
- " Jafar Sádík.
- " Músi Kázim.
- " 'Alí Músi Raza.
- " Taqí or Muhammad Taqí.
- " 'Alí Naqí.
- " Hasan Askarí.
- " Mahdí.

Imam 'Alam-bin-'Ala-al-Hanafi, **عالم بن علا الحنفي**

**امام**, author of a large collection of Fatwas in several volumes, entitled "Fatáwá Tátárhánia," taken from the "Muhít-al-Burhání," the "Zakhírat," the "Khánia" and "Zahíria." Afterwards, however, a selection was made from these decisions by the Imám Ibráhim-bin-Muhammad-al-Halabí, and an epitome was thus formed, which is in one volume, and still retains the title of "Tátárhánia."

Imam Bakhsh, Shaikh, **شيخ امام بخش**, *vide* Sahábí.

Imam Bakhsh, Shaikh, **شيخ امام بخش**, *vide* Násikh.

Imam Bakhsh, Moulvi, **مولوي امام بخش**, *vide* Sahbái.

Imam 'Azim, title of Abú Hanífa.

Imami Hirwi, Moulana, **مولانا امامي هروي**, he is called Hirwí, because he was a native of Hirát. He was an excellent poet and co-temporary with the celebrated

Shaikh Sa'di of Shiráz, whom, in the opinion of some writers, he surpassed in the Kasída. He died about the year 1281 A. D., 680 A. H., and has left a *Díwán*.

**Imam Malik,** *امام مالك ابن أنس*, son of *Knaas*, one of the four *Imáms* or *Jurisconsults* of Mecca. He died on the 28th of June, 795 A. D., 7th *Rabí* II, 179 A. H., in the time of the *Khalif Hárún-al-Rashíd*. *Vide* *Málik-ibn-Knaas*.

**Imam Muhammad,** *مفتي امام محمد*, a *Muftí* in the reign of *Hárún-al-Rashíd* the *Khalífa*. He died at *Baghdád* in 802 A. D., 186 A. H., and is said to have written 999 works. He was a pupil of *Imám Abú Yúsaf*, who committed his notes to him, and he (*Muhammad*) made great use of them in the composition of his works. *Vide* *Abú 'Abdulláh Muhammad-bin-Husain*.

**Imam-uddin Amir Katib-bin-Amir Umar,** *امام الدين امير كاتب بن امير عمر*, author of a *Commentary* on the *Hidáya* entitled "*Kifáya*" which he finished in 1346 A. D., 747 A. H. He had previously written another explanatory gloss of the same work, and entitled it the "*Gháyat ul-Bayán*."

**Imdad Ali,** *امداد علي*, the rebel *Deputy Collector*, who was hanged at *Banda* together with the rebel *Tahsildár* of *Pailáni* *Muhammad Muhsin* on the 24th of *April*, 1858.

**Imrit Rao,** *امريت راءو*, *vide* *Amrit Rao*.

**Imtihani,** *امتيحاني*, poetical name of *Imám-uddín Beg*.

**Imtiyaz,** *امتيياز*, the poetical name of *rájá Dayá Mal*, whose father was *Díwán* of *Asad Khán* the *Wazír* of *'Alamgír*, and he of *Ghazí-uddín Khán*, styled *'Imád-ul-Mulk*.

**Imtiyaz Khan, Sayyad,** *سيد امتياز خان خالص*, whose poetical name is *Kháliá*, was a native of *Istahán* or *Mashhad*. He came to *India* in the time of the emperor *'Alamgír*, was appointed *governor* of *Gujrát* for some time, and was slain by *Khudá Yár Khán* in 1710 A. D., 1122 A. H., in *Sindh*. It is said that *Kásim Alí Khán*, the *Nawáb* of *Bengal*, was his grandson. He is the author of a *Díwán*.

**Ina'amullah Khan,** *انعام الله خان*, *vide* *Yekín*.

**Inayet Khan,** *عنایت خان آشنا*, whose poetical title is *'Ashná* or *Ahsan*, and proper name *Muhammad Táhir*, was the son of *Zafar Khán*. He was an excellent poet, and is the author of the work called "*Sháh Jahán Nama*," a history of the emperor *Sháh Jahán*. Besides the above-mentioned work, he is the author of a *Díwán* and a *Maq-nawí*. He died in 1666 A. D., 1077 A. H.

**'Inayet-ullah, Shaikh,** *شيخ عنایت الله دهلوي*, of *Dehli*, author of the work called "*Bahár Dániyah*," a collection of amusing tales, principally satires on women. Several of these tales were published by *Colonel Dow*, under the title of "*The Tales of 'Ináyat-ulláh*," and the whole work was translated in the year 1799 A. D., by *Jonathan Scott, Esq.*, in three volumes, octavo.

**'Inayet-ullah Khan,** *عنایت الله خان*, the son of *Shuk-ulláh Khán*, a descendant of *Sayyad Jamál* of *Naishápúr*. His mother *Háfiz Mariam* was tutor of the princess *Zeibun Nisá Begam*, the daughter of the emperor *'Alamgír*; by her influence her son *'Ináyat-ulláh Khán* was raised by degrees to the rank of 2500. In the reign of *Farrukhsiyar* the rank of 4000 was conferred on him, and in that of *Muhammad Sháh*, of 7000. He is the author of the work called "*Abkám 'Alamgír*," and compiler of the "*Kalmát Taiyabát*." He died 1726 A. D., 1139 A. H.

**Indarman Bundela, Raja,** *راجہ اندرمن بوندیلا*, the brother of *Rájá Suján Singh*. He died in the *Dakhan* about the year 1675 A. D., and his *zamindári* of *Urcha* and the title of *rájá* were conferred upon his son *Jaswant Singh* by the emperor *'Alamgír*.

**Insaf,** *انصاف*, the poetical name of *Muhammad Ibráhím*. His father was a native of *Khurasán*, but he was born in *India*. He was a cotemporary of *Sarkhush* the poet, was living about the year 1688 A. D., 1100 A. H., and died young.

**Insan,** *انسان*, the poetical title of *Nawáb Asad-ulláh Asad Yár Khán*. He held the *mansab* of *Haft Hazári* in the reign of *Muhammad Sháh*, and died in *April*, 1745 A. D., *Rabí* I, 1158 A. H. His remains were brought to *Agrah* and buried there in the cemetery of his ancestors.

**Insha or Insha Allah Khan,** *انشا یا انشاء الله خان*, a poet and son of *Máshá Alláh Khán*. He is the author of four *Díwáns* of different kinds.

**Intikhabi,** *انتخابی*, a poet who was a native of *Khurasán*, but was brought up in *India*. He is the author of a *Díwán*.

**Intizam-uddaula Khan Khankhanan,** *خان خانان*, the second son of *Nawáb Qamar-uddín Khán Wazír*. He was appointed to the rank of second *Bakhshí* on the accession of *Ahmad Sháh* to the throne of *Dehli* in 1748 A. D., 1161 A. H., and was honored with the appointment of *Wazír* in 1753 A. D., 1165 A. H., after the dismissal of *Nawáb Saifdar Jang* from the office. He was murdered by *'Imád-ul-Mulk Ghází-uddín Khán* on the 26th *November*, 1759 A. D., 5th *Rabí* II, 1173 A. H., three days before the assassination of the emperor *'Alamgír II*.

**Iradat Khan,** *ارادت خان*, the title of *Mír Ishák* or *Ishák Khán*, the son of *Nawáb 'Azim Khán* who held a high rank in the reign of the emperor *Jahángír*. *Iradat Khán* held various offices under *Sháh Jahán*, and in the first year of *'Alamgír's* reign he was appointed *governor* of *Audh*, but died after two months in *October*, 1658 A. D., *Zil-hijja* 1068 A. H.

**Iradat Khan,** *ارادت خان واضح*, the title of *Mirzá Mu-barik-ulláh*, whose poetical name was *Wázah*. His father *Is-hák Khán* (who afterwards held the title of *Kifáyat Khán*) was the son of *Nawáb 'Azim Khán*. Both his grandfather and father were noblemen of high rank. The former was *Mír Bakhshí* to the emperor *Jahángír*, and was afterwards appointed *Faujdar* of *Jaunpúr*, where he died in 1649 A. D., 1059 A. H., the latter held various offices of importance under *Sháh Jahán* and *'Alamgír*, and died soon after his appointment to the government of *Audh* in 1658 A. D., 1068 A. H. His title was also *Ir-dat Khán* which was conferred on his son after his death. In the 33rd year of *'Alamgír* our present poet was appointed *Faujdar* of *Jágná*, and at other periods, of *Aurangábad* and *Mándo* in *Málwa*. In the reign of *Sháh 'Alam Bahádúr Sháh*, he was *governor* of the *Doáb*, and the intimate friend of *Mua'zzim Khán, Wazír*. In the latter part of his days, he led a retired life, became a *Kalandár*, and died in 1716 A. D., 1128 A. H. His abilities as a poet were great, and he left a volume of poems behind him. He is the author of the "*Kalmát 'Alíát*," (*Sublime discourses*), "*Mína Bázár*" and of a history of *Aurangzeb's* Successors, which latter was translated into English by *Jonathan Scott, Esq.*, in 1786 A. D. After his death, which happened in the time of *Farrukh-siyar*, his son *Mír Hidáet-ulláh* received the title of *Hoahdár Khán*, held the rank of 4000, and died at *Aurangábad* 1744 A. D., 1167 A. H.

'Iraki, **مراقی**, whose proper name is Fakhr-uddín Ibráhím-bin-Shahryár, was a native of Hamdan in 'Irák, and a pupil and grandson by the mother's side of the great Shaikh Shaháb-uddín Suharwardí, author of a host of mystical works highly esteemed by the Súfis. 'Iraki offended his parent and master, in consequence of some love attachment, and went to India, where he remained some time, regretting his native country, and uttering his complaints in moving verse. He lived in company with the Shaikh Bahá-uddín Zikaria of Multán, whom he accompanied on his journey and became his disciple. 'Iraki, after a long sojourn in India, proposed returning to his own master, Shaháb-uddín; but the latter had died, and our poet continued his wanderings to Syria, where he expired after a long life of eighty-two years on the 23rd November, 1289 A. D., 8th Zi-Ka'da, 688 A. H., and was buried at Sálahí in Damascus close to the tomb of Shaikh Muhí-uddín Ibn-ul-'Arabí. His son Shaikh Kabir-uddín is also buried there. 'Iraki is the author of a work called "Lama'át," *vide* Fakhr-uddín 'Irakí.

'Irfan, **عرفان**, poetical name Muhammad Rizá, the son of Muhammad Ján Irfán, author of the "Kár Náma," containing the exploits of 'Alí Mardán Khán, the Amír-ul-Umrá of the emperor Sháh Jahán.

Irtiza 'Alí Khan Bahadur, **ارتضا علی خان بہادر**, author of the "Faráz Irtiza," a concise treatise in Persian on the law of Inheritance, which appears to be the principal authority of that law in the Dakhin. It was printed in Madras, but without a date.

'Isam-uddín Ibrahim-bin-Muhammad Isfaraeni, **عصام الدین ابراهیم بن محمد اسفرینی**, an Arabian author, who died 1536 A. D., 943 A. H., and is the author of the marginal notes in Arabic called "Háshia Isám-uddín."

'Isa-ibn-Musa, **عیسی ابن موسی**, the cousin-german of the Khalíf Abú Ja'far Mansúr, after whose death in 775 A. D., 158 A. H., he entertained thoughts of setting up for himself at Kúfa where he then resided; and in order to facilitate the execution of his scheme, fortified himself in that city. But al-Mahdí, the son of Mansúr, being apprised of his defection, sent a detachment of 1000 horse to bring him to Baghdád; which being done, al-Mahdí not only prevailed upon him to own allegiance to him, but also to give up his right to the succession (he being the next apparent heir to the crown) for 10,000 according to some, and according to others 10,000,000 dinars.

'Isa Sawaji, **عیسی ساوجی**, a poet of Sáwa who was a Kází. He died in 896 A. D., 291 A. H.

'Isi Turkhan, Mirza, **میرزا عیسی ترخان**, was a Turkmán and commander-in-chief of Sháh Beg Arghún, king of Sindh's army, after whose death he took possession of Thatta of which he was then governor, and assumed the title of king. He reigned 13 years and died in 1567 A. D., 975 A. H., when he was succeeded by his eldest son Mirzá Muhammad Báki Turkhán, who, during his rule always maintained a friendly intercourse with the emperor Akbar of Dehli, frequently sending presents, and acknowledging fealty to that monarch. He died after a reign of 18 years in 1585 A. D., 993 A. H., and was succeeded by his grandson Mirzá Jání Beg.

Isdigertes, **ایزدگرد**, *vide* Yezdijard.

Isfahani, **اسفہانی**, author of the "Dániah Náma," a system of natural philosophy.

Isfan or Stephen, **اسفان**, is the name and takhallus of a Christian, born at Dehli. His father was a European. He was alive in 1800 A. D., 1216 A. H.

Isfandiyar, **اسفندیار**, the son of Kiashtásp or Gashtásp (Hystaspus) the fifth king of the Kayánián dynasty of Persia, was a great warrior, and appears to be the Xerxes of the Greeks. He was killed by Rustam before his father's death.

Is-hak, **اسحاق**, the poetical title of Jamál-uddín, a cotton-thresher of Shíráz. He was an elegant poet, and has left us a Díwán called "Aksír-ul-Ishtihá," the Elixir of Hunger, full of amorous songs and parodies on the odes of Khwájá Háfiz, each verse of which contains either the name of a sweetmeat or a dish. He lived in the time of prince Sultán Sikandar, the son of Umar Shaikh, who much esteemed him. His proper name is Abú Is-hák, which he uses in poetry by abbreviating it into Bus-hák, *vide* Abú Is-hák.

Is-hak-bin-'Alí, **اسحاق بن علی**, author of a Díwán in Arabic, and of a work called "Zuhr-ul-'Adáb." He died in 1022 A. D., 413 A. H.

Is-hak-bin-Husain or Hunain, **اسحاق بن حسین**, an Arabian author who translated the Almagastí of Ptolemy from the Greek into Arabic under the title of "Tahrir-al-Majaati." This book is to be found in the French King's Library, No. 887. Shíráz has written a commentary on this work, and entitled it "Hall Mushkí-lát-al-Majaati."

Is-hak Khan, **اسحاق خان**, styled Mótamin-uddaula, whose original name was Mirzá Ghulám 'Alí, was a nobleman of high rank, and a great favourite of the emperor Muhammad Sháh of Dehli. He was a good poet, and used for his poetical name Is-hák. He died in the 22nd year of the emperor 1740 A. D., 1153 A. H., and after his death, his daughter was married to Shujá-uddaula, the son of Nawáb Sáfdar Jang, and the nuptials were celebrated with uncommon splendour, 1746 A. D., 1159 A. H.

Is-hak, Maulana, **مولانا اسحاق**, a learned Musalmán who was born at Uchcha in Multán. In his youth he dedicated himself under the guidance of his uncle Sayyad Sadr-uddín Rájú Kattál, whose sister was his mother. He died in 1456 A. D., 860 A. H., and was buried in the compound of his own house at Saháranpúr.

Is-hak Mousali, **اسحاق موصلی**, a celebrated Arabian author, born at Mousal. It is related in the Kitáb Ala-ghání, that when he was on a journey, he carried with him eighteen coffers full of books, though he declared, that if he had not been anxious to make his luggage as light as possible, he would have brought double the quantity.

'Ishk, **عشق**, poetical title of Sháh Rukn-uddín who flourished in the reign of the emperor Sháh 'Alam.

'Ishki, **عشقی**, the title of a poet who flourished in the reign of the emperor Muhammad Sháh, and is the author of a Díwán. He died in 1729 A. D., 1142 A. H.

'Ishki, **عشقی**, poetical title of Shaikh Muhammad Wajih, son of Ghulám Husain Mujrim of Patna. He was for ten years under the English government Tahsildár of Kharwar; was living in 1809 A. D., 1224 A. H., and is the author of a Díwán.

'Ishrat, **عشرت**, poetical name of Mirzá 'Alí Rizá, who collected his poems into a Díwán under Muhammad Sháh in 1747 A. D., 1160 A. H., and died shortly after.

'Ishrat, **عشرت**, author of the last part of the story of Padmawat in Urdú verse, which was completed by him 1796 A. D. *Vide* Padmawat and Ibrat.

'Ishrati, **عشرتی**, poetical name of a poet who is the author of a small *Diwán*. His name is Aka 'Alí of Isfahán, he came to India, and on his return died at Mashad.

Ishtiyak, **اشتیاق**, poetical name assumed by Sháh Walí Ulláh of Sarhind, who was the grandson of Shaikh Ahmad Sarhindi. He was a distinguished Theologian and Súfi. He died in 1748 A. D., 1161 A. H., and left several works. Sháh 'Abdul 'Aziz of Dehlí, the most celebrated Indian Theologian in modern time, was one of his sons.

Ishuri or Ishwari Singh, **ایسری سنگه**, the son of Rájá Jai Singh Sawái, whom he succeeded to the ráj of Jaipur in 1743 A. D. He died in 1760 A. D., and was succeeded by his son Mádhó Singh.

Ishuri Parshad Narain Singh Bahadur **ایسری پارشاد نوابین سنگه بہادر**, ráj of Benaras (1869).

Iskandar, **اسکندر**, Alexander the Great. *Vide* Sikandar Zulkarnain.

Iskandar Manishi, **اسکندر منشی**, whom Stewart in his "Catalogue of Tippú Sultán's Library," calls Sikandar Hamnashini, is the author of the "Tárikh 'Alam 'Aráe 'Abbási," a history of the Persian kings of the Safvi dynasty, from Sháh Isma'íl I to Sháh 'Abbás the Great, to whom it was dedicated in 1616 A. D., 1025 A. H.

Islam Khan, **اسلام خان**, title of Mír Zayá-uddín Husain Badakhshí, whose poetical name was *Wálá*. He served under the emperor 'Alamgír, and was raised to the rank of 5000 with the title of Islám Khán. He died in the year 1663 A. D., 1074 A. H., at Ágrah, and the chronogram of his death was written by Ghani Kashmíri. He was the father of Nawábs Himmat Khán, Saif Khán and 'Abdur Rahím Khán.

Islam Khan, **اسلام خان**, the son of Safí Khán and grandson of Islám Khán Mashhadí, was Súbadár of Lahór in the time of the emperor Farrukh-siyar, and was raised to the rank of 7000 in the reign of Muhammad Sháh.

Islam Khan Mashhadí, **اسلام خان مشہدی**, *Nawab*, (he is by some called Islám Khán Rúmí, but that is a mistake). He was a native of Mashhad, and his original name was Mír 'Abdus Salám. In the time of Jahángír he held the mansab of 5000, and the Súbadári of Bengal; and in the time of Sháh Jahán was raised to the rank of 6000 with the title of Motam-uddaula and held the appointment of second Bakhshigári and governorship of the Dakhin. He afterwards was again appointed governor of Bengal. In the 13th year of Sháh Jahán he was raised to the rank of Wizárat with the title of Jumdat-ul-Mulk. Shortly after he was raised to the rank of 7000, and the Súbadári of the Dakhin. He was wazír to Sháh Jahán and held the mansab of 7000, with the title of Islám Khán. He was some time before his death appointed governor of the Dakhin where he died in the 21st year of the emperor, on the 2nd of November, 1647 A. D., 14th Shawwál, 1057 A. H., and was buried at Aurangábád.

Islam Khan Rumi, **اسلام خان رومی**, title of Husain Páshá, son of 'Alí Páshá. He was governor of Basra, but being deprived of that situation by his uncle Muhammad, he left that country and came to India in 1689 A. D., 1080 A. H., where he was received by the emperor 'Alamgír with the greatest respect, and honored with the rank of 5000 and title of Islám Khán. He was killed in the battle of Bijápúr in the Dakhin on the 13th of June,

1676 A. D., 11th Rab' II, 1087 A. H. He had built his house at Ágrah on a piece of ground consisting of four bigas and seven cottas, and a garden on a spot of three bigas and nine cottas, on the banks of the river Jamna near the Ghát called Tajára close to the fort of Ágrah.

Islam Khan, Shaikh, **شیخ اسلام خان**, styled Nawáb

Ya'tzád-uddaula, was a grandson of Shaikh Salím Chishtí, and son-in-law of Shaikh Mubárik, the father of the celebrated 'Abú'l Fazl, whose sister, named Ládli Begam, he had married. He was appointed governor of Bengal by the emperor Jahángír in 1608 A. D., 1017 A. H. Nawáb Ikram Khán was his son, and Kásim Khán his brother. The latter succeeded him in the government of Bengal in 1613 A. D., 1022 A. H., in which year Islám Khán had died. His remains were transported to Fathapur Síkrí where he was buried.

Islam Shah, **اسلام شاه**, *vide* Salím Sháh.

Isma'il, **اسمعیل**, or Ishmael, the son of the patriarch Abraham.

Isma'il, **اسمعیل بن امام جعفر صادق**, the eldest son of Imám Ja'far Sádík, from whom the sect of Isma'ílís or Isma'lías take their name. They maintain, that Isma'íl, who was the eldest son, but died during his father's life, should have succeeded to the dignity of Imám, and not Músi Kázim, who was his younger brother, and became the seventh Imám. Hasan Sabbah was of this sect. *Vide* Isma'ílís.

Isma'il I, Safwi, **شاه اسمعیل صفوی**, the son

of Sultán Haidar, was the first monarch of the Safwian dynasty of kings who reigned in Persia. He traced his descent from Músi Kázim the seventh Imám, who was descended in a direct line from 'Alí, the son-in-law of Muhammad. Almost all his ancestors were regarded as holy men, and some of them as saints. The first of this family who acquired any considerable reputation was Shaikh Safí-uddín, who had settled at Ardibel, and from whom this dynasty takes its name of Safwía or Safwi. His son Sadr-uddín Músa, as well as his immediate descendants, Khwája Ali, Shaikh Ibráhím, Sultán Junaid, and Haidar, acquired the greatest reputation for sanctity. Cotemporary monarchs, we are informed, visited the cell of Sadr-uddín. The great Taimúr (Tamerlane), when he went to see this holy man, demanded to know what favour he should confer upon him. "Release those prisoners you have brought from Turkey," was the noble and pious request of the saint. The conqueror complied; and the grateful tribes, when they gained their liberty, declared themselves the devoted disciples of him to whom they owed it. Their children preserved sacred the obligation of their fathers; and the descendants of the captives of Taimúr became the supporters of the family of Safí, and enabled the son of a devotee to ascend one of the most splendid thrones in the world. Khwája 'Alí, after visiting Mecca, went on a pilgrimage to Jerusalem, and died at that city. His grandson Junaid, sat on the masnad as a spiritual guide after the death of his father Shaikh Ibráhím; and so great a crowd of disciples attended this holy man, that Jahán Sháh, the chief of the tribe of the Black Sheep, who at that time ruled Azurbeján, became alarmed at their numbers, and banished him from Ardibel. Junaid went to Dayárbikar, whose ruler, the celebrated Uzzan Hasan, received him kindly, and gave his sister in marriage to Junaid. He afterwards went with his disciples to Shirwán, where he was slain in a conflict with the troops of the king of that province in 1456 A. D., 860 A. H. His son Sultán Haidar succeeded him, and his uncle, Uzzan Hasan who had now by his overthrow of Jahán Sháh and Sultán Abú Safí, become sovereign of all Persia, gave him his daughter in marriage. The name of this princess according to Muhammadan authors, was 'Alam Shoa', but we are informed by

a cotemporary European writer, that she was called Martha, and was the daughter of Uzzan Hasan by the Christian lady Despina, who was a daughter of Calo Joannes, king of Trebizond. Sultán Haidar also lost his life from the wound of an arrow which he received in a battle with the troops of Shirwán Sháh and Ya'kúb Beg in July, 1488 A. D., Shabán, 893 A. H. Sultán Haidar had three sons by this princess; Sultán 'Alí, Ibráhim Mirzá and Sháh Isma'il. When Isma'il attained the age of fourteen (his elder brothers having died some years before), he put himself at the head of his adherents, and marched against the great enemy of his family the ruler of Shirwán, called Shirwán Sháh, whom he defeated 1500 A. D., 906 A. H., and soon after; by another victory gained over Alwand Beg, the son of Ya'kúb Beg, a prince of the dynasty of the White Sheep, he became the master of the province of Azurbeján, and established his residence at the city of Tabrez; and in less than four years became the acknowledged sovereign of the kingdom of Persia. He was born on the 17th July, 1487 A. D., 26th Rajab, 892 A. H., died after a reign of 24 lunar years on Monday the 23rd of May, 1524 A. D., 19th Rajab, 930 A. H., aged 38 years, and was buried at Ardibel. Muhammadan historians fix the commencement of his reign from the year 1500 A. D. He left four sons; Tahmasp, who succeeded his father, Sam Mirzá, Bahrám, and Ikh-lás Mirzá, and five daughters. He composed a Turkish Díwán in which he uses the Takhallus of Khitabí.

*The following is a list of the Safwí kings of Persia.*

1. Sháh Isma'il Safwí, 1st son of Sultán Haidar.
2. Sháh Tahmasp Safwí I, son of Isma'il Safwí.
3. Sháh Isma'il II.
4. Muhammad Khudá Banda.
5. Hamza, son of Khudá Banda.
6. Sháh Isma'il III, son of Khudá Banda.
7. Sháh 'Abbás I, son of Khudá Banda.
8. Sháh Safí, the son of Safí Mirzá, the son of 'Abbás.
9. Sháh 'Abbás II, son of Sháh Safí.
10. Sháh Sulaimán, son of 'Abbás II.
11. Sháh Husain, son of Sulaimán.
12. Sháh Tahmasp II, last of the Safwí dynasty.  
Mahmúd, an Afghán.  
Ashraf, an Afghán.
13. Sháh 'Abbás III, *vide* Nádír Sháh.  
Nádír Sháh.

**Isma'il II, Safwí, Shah,** شاه اسماعيل صفوی ثانی, second son of Sháh Tahmasp I, Safwí, whom he succeeded on the throne of Persia in May, 1576 A. D., Šafar, 984 A. H., by the aid of his sister Parí Khánám, who sent for him from the fort of Kahkah where he was confined by his father for the last 18 years. The short reign of this unworthy prince was marked by debauchery and crime. Immediately on his accession, he directed the massacre of all the princes of the blood-royal that were at Kazwín, except 'Alí Mirzá whose life was spared: but even he was deprived of sight. His eldest brother Muhammad Mirzá, who had a natural weakness in his eyes, which rendered him almost blind, and was during his father's life, employed as governor of Khurásán, was then at Shiráz. Orders were sent to murder him and his son 'Abbás, but before they could be executed, Isma'il was found dead one morning in a confectioner's house, supposed to have been poisoned by his sister. His death happened at Kazwín on Sunday the 24th November, 1577 A. D., 13th Ramažán, 985 A. H., after a short reign of one year and six months. He was succeeded by his eldest brother, Muhammad Mirzá who, on his accession to the throne, took the title of Muhammad Khudá Banda.

**Isma'il,** اسماعيل, surnamed al-Mansúr, third or fourth Khalíf of Barbary of the race of the Fátimites, succeeded his father al-Káem 946 A. D., 334 A. H., and having defeated and slain Yazíd-ibn-Kondat who had rebelled against

his father, caused his body to be flayed, and his skin stuffed and exposed to public view. Al-Mansúr died after a reign of seven years and sixteen days in 952 A. D., 30th Shawwál 341 A. H., and was succeeded by his son Abú Tamím Ma'd surnamed Mo'izz-uddin-alláh.

**Isma'il 'Adil Shah, Sultan,** اسماعيل عادل شاه, of Bījápúr, surnamed Abú'l Fatha, succeeded his father Yúsaf 'Adil Sháh on the throne of Bījápúr in the Dakhin in 1510 A. D., 916 A. H., and died after a glorious reign of 25 lunar years on Wednesday the 27th of August, 1534 A. D., 16th Šafar, 941 A. H., and was buried at Kúki near the tomb of his father. He was succeeded by his son Mallú 'Adil Sháh.

**Isma'il-bin-Hasan,** اسماعيل بن حسن, author of the work called "Zakhíra Khwárizm Sháh." He flourished in the reign of Alá-uddin Takash, Sultán of Khwárizm who died in 1200 A. D., 596 A. H., and was a cotemporary of Khaqání the poet.

**Isma'il, Sayyad-bin-Husain Jurjani,** اسماعيل سيد بن حسين جرجاني, author of two medical works in Persian, called "Aghráz-ut-Tibb," and "Khiff-i-'Aláí," which he dedicated to Alp Arsalán, Sultán of Khwárizm.

**Isma'ili,** اسماعيلي or **Isma'ilia,** اسماعيلية, a family of chiefs, who had through the means of superstition, established an influence over the minds of their followers, that enabled them to strike awe into the bosoms of the most powerful sovereigns, and to fill a kingdom with horror and dismay for a period of nearly two centuries. Their ruler, who may be justly termed the chief of the assassins resided on a lofty mountain, called Alahmút, and fate was in his hands; for there was no shape which his followers could not assume, no danger that they could not brave, to fulfil his mandates. These were the Isma'liis or assassins, well-known by the Crusaders, as subjects of the Old Man of the mountain. They were completely extirpated by Halákú, the Tartar king of Persia, in the year 1266 A. D. *Vide* Isma'il and Hasan Sabbáh.

**Isma'il Hakki, Shaikh,** شيخ اسماعيل حقي, author of a commentary on the Kúrán called "Búh-ul-Bayán," and of the "Hadis-ul-Arba'in."

**Isma'il Mirza,** اسماعيل ميرزا, of Isfahán, an author.

**Isma'il Nizam Shah,** اسماعيل نظام شاه. His father, prince Burhán Sháh, having been defeated in an attempt to dethrone his brother Murta'zá Nizám Sháh, had fled for protection to the court of the emperor Akbar. On his departure he left behind him two sons, named Ibráhim and Isma'il, who were kept confined in the fortress of Láhághurh. On the death of Mirán Husain Sháh, the younger being raised to the throne of Ahmadnagar by Jamál Khán in the month of March, 1589 A. D., Jumáda I. 997 A. H., took the title of Isma'il Nizám Sháh. His father Burhán Sháh having received assistance from the emperor Akbar, marched against his son, but was defeated. However in a short time after this, he renewed his attempts, and being joined by a great majority of the chiefs and people, attacked Jamál Khán the king's minister, who was killed in the action on the 27th April, 1591 O. S., 13th Rajab, 999 A. H. Isma'il, who had reigned little more than two years, was taken prisoner and confined by his father, who ascended the throne of Ahmadnagar with the title of Burhán Nizám Sháh II.

**Isma'il Pasha,** اسماعيل پاشا, the present Khaddev or king of Egypt, son and successor of Muhammad 'Alí Pasha, who died in August, 1849 A. D.

**Isma'il Samani, Amir,** امير اسماعيل ساماني, the first King or Amír of the race of Sámán, called Sámání, traced

his descent from Bahrám Chobín, the warrior who contended for the crown of Persia with Khusró Parvez. Sámán, the great-grandfather of Isma'íl, is termed, by European writers, a keeper of herds, and a robber: but this merely designates the occupation of a Tartar chief. His father Nasr Ahmad, the son of Asad, the son of Sámán, was appointed governor of Máwarun Nahr by the Khalíf Mo'tamid in the year 875 A. D., 261 A. H. On his death his son Isma'íl succeeded him. Isma'íl, after his conquest over Amrú-bin-Lais, whom he seized and sent to Baghdád, in 900 A. D., became independent. The power of the dynasty of the Sámánis extended over Khurásán, Seistán, Balkh and the countries of Trans-Oxania, including the cities of Bukhárá and Samarkand. This justly celebrated prince died after a reign of twenty years in 907 A. D., Safar 295 A. H., aged 60 years, and was succeeded by his son Amír Ahmad Sámání.

The names of the kings of this family who were called Amírs, and who continued to reign for a period of 128 lunar years, are as follow:—

- |                          |                        |
|--------------------------|------------------------|
| 1. Amír Isma'íl Sámání.  | 6. Amír Mansúr I.      |
| 2. " Ahmad Sámání.       | 7. " Núh II.           |
| 3. " Nasr-bin-Ahmad.     | 8. " Mansúr II.        |
| 4. " Núh I, son of Nasr. | 9. " 'Abdul Málik II,  |
| 5. " Abdul Málik.        | the last of this race. |

'Ismat, عصمت, vide Asmat.

'Istarushi, عستروشي, vide Muhammad-bin-Mahmúd.

Istaghana, استغنا, poetical title of 'Abdul Rasúl.

'Itabi, عتابي, a poet, who died in the year 1614 A. D., 1023 A. H.

Itkad Khan, اعتقاد خان, the brother of 'Asaf Khán, Wazír, and son of Ya'tmád-uddaula. He was appointed governor of Kashmir by the emperor Sháh Jahán, which situation he held for several years. He died at Agra in 1650 A. D., 1060 A. H.

Itkad Khan, اعتقاد خان, the title of Mirzá Bahman Yár, the son of 'Asaf Khán and grandson of Ya'tmád-uddaula. He was raised to the rank of 4000 in the 25th year of Sháh Jahán 1651 A. D., 1061 A. H., with the title of Ya'tkád Khán, which his father held for some time as well as his uncle the brother of 'Asaf Khán. In the 5th year of 'Alamgir 1662 A. D., 1072 A. H., the rank of 5000 was conferred on him. In 1667 A. D., 1077 A. H., he proceeded to Dacca in Bengal, to visit his brother Sháista Khán who was then governor of that province, and died there in the year 1671 A. D., 1082 A. H.

Itkad Khan, اعتقاد خان, former title of Zulfiqár Khán Nasrat Jang.

Itmad Khan Khwaja Sara, اعتماد خان خواجه سرا, an eunuch and officer in the service of the emperor Akbar. He was stabbed by his servant Maqsúd 'Alí in 1578 A. D., 986 A. H., and was buried at a place called Itmád-púr, twelve miles from Agra, which he had founded in his lifetime.

Itmad Khan, اعتماد خان, title of Shaikh 'Abdúl Kawí, an Amír of the reign of the emperor 'Alamgir. He was murdered by a Kalandar in 1666 A. D., 1077 A. H.

Itmad-uddaula, اعتماد الدوله, title of Khwaja Ayás or Ghayás the father of the celebrated Núr Jahán Begam, the favourite wife of the emperor Jahángir. He was a Tartar and came from Persia to India in the reign of the emperor Akbar. In the time of Jahángir, he was raised to the high rank of Wazír, with the title of Itmád-uddaula, and his two sons to the first rank of 'Umra with

the titles of 'Asaf Khán and Itkád Khán. He died near Kót Kángrá where he had accompanied Jahángir on his way to Kashmir in February, 1621 O. S., Rabi' I, 1030 A. H. His remains were transported to Agra, and buried on the left bank of the Jamná, where a splendid mausoleum was built over his relics by his daughter Núr Jahán. It was completed in 1628 A. D., and is still in a high state of preservation. It is said, but it seems not to be true, that she intended to raise a monument of silver to his memory, but was reminded by her architect, that one of less covetable material stood a fairer chance of duration. After his death, his son 'Abd'ul Hasan was appointed Wazír with the title of 'Asaf Khán. No private family ever made such alliances with royal blood, as this Tartar; for, his own daughter, his son's daughter and the daughter of his grandson, were married to three successive emperors of Hindústán; and another daughter of his grandson, to prince Murád Bakhsh, who disputed the throne with 'Alamgir, and for some days thought himself in possession of it. The place where he is buried, was a garden built by Itmád-uddaula during his lifetime. There are two tombs of yellow stone under the Rauza, one of which is of Itmád-uddaula and the other is said to be his wife's. It has a very large gate towards the east, built of red stone. It has two minars on both sides in the same number as there are two on the side of the Jamna towards the west. There is on the chabútra towards the Jamna a fish made of stone; if the water runs in and rises as far as its mouth, the whole of Allahábád will be inundated.

'Itmad-uddaula, اعتماد الدوله, title of Muhammad Amír Khán, the prime minister of the emperor Muhammad Sháh. Vide Muhammad Amír Khán.

Itmad-uddaula, اعتماد الدوله, son of Muhammad Amín Khán, Wazír. Vide Kamar-uddin Khán.

Itsam-uddin, Shaikh, شيخ اعتمام الدين, author of the "Shagarf Nama-i-Wiláet," being the travels of the author in Great Britain and France, some time before or after the year 1766 A. D., 1180 A. H. This work has been translated into English.

Thia-bin-'Abdul Latif-al-Hussini of Kazwin,

Amir, امير لطفى الحسينى, author of the "Lubbut Tawárikh," which he composed in 1541 A. D., 948 A. H. Háji Khalifa gives his name as Isma'il-bin-'Abdul Latif, and in the Másir-ul-'Umra, he is called Mir Thia Hussainí Saifí. He was patronized by Sháh Tahmásp Safwí, but his enemies, envious of his good fortune, endeavoured to poison his patron's mind against him, and at last prevailed so far as to induce the king to order him together with his son Mir Abdul Latif, to be imprisoned, the latter, however, made his escape, but Mir Iahia died in prison after one year and nine months' imprisonment in 1555 A. D., 962 A. H., aged 77 years. His second son Alá-uddaula known by the poetical name of Kámí, is the author of the work called "Nafáis-ul-Másir." His eldest brother Mir 'Abdul Latif who had fled to Gilán, came afterwards to Hindústán with his family some time after Akbar had ascended the throne. By him he was received with great kindness and consideration, and was appointed his preceptor. He is said by some authors to have died at Sikri in 1563 A. D., 971 A. H., but the author of the "Másir-ul-'Umra" writes that his death took place in 1573 A. D., 981 A. H., and that Kásim Arsalán found the chronogram of his death to be "fakharályas." His eldest son Ghayás-uddin 'Alí was also endowed with an excellent disposition, and served Akbar for a long period. In the 26th year of Akbar's reign, 1581 A. D., he was honored with the title of Nakíb Khán, by which he is now best known. In the time of Jahángir he attained still further honors, and died at Ajmír in 1614 A. D., 1023

A. H. He was buried there in a marble tomb within the area of Mo'in-uddín Chishtí's mausoleum, where his wife also lies buried by his side. Naqíb Khán was one of the compilers of the first portion of the "Tárikh Alfí," and the translator of the "Mahábhárat," though this honour is usually ascribed to Faizi. He left a son named Mír 'Abdul Latíf who was a person of great worth and ability and attained high honours, but died insane.

**Iyar Muhammad Khan, Mir,** میر یار محمد خان, the son of Mír Murád 'Alí, former ruler of the Haidarábád portion of Sindh. He is a brother of Muhammad Khán, who being dispossessed and kept for some time a prisoner on the annexation of Sindh under Sir Charles Napier, was allowed to return, and now resides at Haidarábád as a private gentleman upon a pension from Government.

**Izid Bakhsh, Mirza,** میرزا ایزد بخش. His poetical name was Rasá; he was the grandson of 'Asaf Khán Ja'far Beg who was Wazír to Jahángír. Izid Bakhsh was at first employed by the prince 'Azim Sháh, and then by his father the emperor 'Alamgir in the capacity of Munshí. On the accession of Farrukh-siyar, he was disgraced by that emperor on account of his casting some reflections on his father Azim-ush-Shán at the time of the battle which took place between 'Azim Sháh and his brother Bahádúr Sháh. By the order of the emperor, the hairs of his mustaches were plucked out one by one, and afterwards he was cruelly murdered. This event took place about the beginning of the year 1713 A. D., 1125 A. H. His tomb is still to be seen in the compound of the Agrah College.

'Izzat, عزت, poetical name of (Shaikh) 'Abdul 'Azíz, which see.

'Izzat, عزت, poetical name of Sangham Lal, which see.

'Izzat, عزت, poetical title of Jaikishun, which see.

'Izzat, عزت, poetical appellation of Shaikh Wajih-uddín.

'Izzat-uddaula Mirza Muhsin, عزت الدوله مرزا

محسن, brother of Nawáb Safdar Jang. He was sent to Persia on an embassy to Nádír Sháh after his invasion of Hindústán, by the emperor Muhammad Sháh. Vide Najaf Khán and Muhammad Kúfí Khán.

'Izz-uddin Abdul Aziz-bin-Abdus-Salam Damishki, Shaikh, عزالدین عبدالعزیز بن عبدالسلام دمشقی شیع, author of the "Shajrat-ul-Ma'árif." He died in the year 1261 A. D., 660 A. H.

'Izz-uddin Husain, عزالدین حسین. He was created by Sultán Ibráhím of Ghazní, Amír Hájb, in which station he conducted himself so well, that the king gave him a princess of the house of Ghazní in marriage. He rose daily in favour and estimation, till Sultán Masa'úd the son of Ibráhím, put him in possession of the principality of Ghór. By the princess of Ghazní, he had seven sons entitled the seven stars. One of them, Fakhr-uddín Masa'úd, became king of Bámyán. The second was Kutb-uddín Muhammad, who married his cousin, a princess of Ghazní, the daughter of Sultán Bahrám Sháh. The third was 'Alá-uddín Hasan, prince of Ghór, who destroyed Ghazní. Izz-uddin during his lifetime paid tribute to the Saljúqs as well as to the Ghaznavides.

'Izz-uddin Khalid Khani, عزالدین خالد خانی, author of the work called "Daláel Fíróz Sháhí," which he translated into Persian by order of Fíróz Sháh, from a Hindí book which treated on philosophy, astrology and divination.

'Izz-uddaula Bakhtyar, عزالدوله بختيار, the son of Mu'izz-uddaula-ibn-Bóya. He succeeded to the kingdom of 'Irák the same day on which his father died, viz., Monday the 1st of April, 967 A. D., 17th Rab' II, 356 A. H. The Khalíf al-Táya Billáh in the year 974 A. D. gave him his daughter in marriage, on whom a dowry of one hundred thousand dínars was settled by her husband. He was a noble prince, and possessed such bodily strength that he would seize an enormous bull by the horns and throw him to the ground. A contest which arose between him and his cousin 'Azd-uddaula relative to their respective possessions, caused a breach between them which led to a war, and on Wednesday the 29th May, 978 A. D., they met and fought a battle, in which Izz-uddaula was slain, aged 36 years. His head was placed on a tray and presented to 'Azd-uddaula, who on seeing it, covered his eyes with his handkerchief and wept.

## J.

**Jabali, جبالي,** the son of Ayham, last king of the tribe of Ghassán, who were Christian Arabs. He became a Muhammadan, and afterwards attempted to assassinate Umar, the second Khalíf after Muhammad. He died 673 A. D., 53 A. H.

**Jabali, جبالي,** surname of Abú 'Alí Muhammad-bin-'Abdul Waháb, who was the master of the celebrated Abú'l Hasan al-Asha'ri, chief of the sect of the Asharians, and one of the four Imáms of Musalmanism.

**Jabali, جبالي,** poetical name of 'Abdul Wása, who was born in the mountains of Ghurjistán, hence his takhallus which means mountaineer. He found a patron in Bahrám Sháh of Ghazní, and served Sultán Sanjar Saljúki fourteen years. He died in 1160 A. D., 555 A. H., and left a Díwán of Kasídas. Vide 'Abdul Wása.

**Jabar, جابر,** poetical name of Abú Músa Ja'far-al-Saffí, which see.

**Jabila Ram Nagar, جبيله رام نگر,** a Hindú chief who was governor of Allahábád, and died there in the commencement of the reign of Muhammad Sháh in 1720 A. D., 1132 A. H. His nephew Girdhar was appointed governor of Audh after his death, and in 1724 A. D., 1136 A. H., the government of Málwá was conferred on him, and the Súbadárí of Audh was given to Burhán-ul-Mulk Sa'ádat Khán. Rájá Girdhar died at Málwá during the invasion of Bájí Ráo Marhattá, the general of Rájá Sháh, about the year 1729 A. D., 1142 A. H., and was succeeded by Dayá Bahádúr his relation, who continued gallantly to resist the enemy, and fell in battle about the year 1780 A. D., 1143 A. H., when Muhammad Khán Bangash was appointed governor of that province.

**Jabir, جابر بن عبدالله,** the son of 'Abdullah, was a companion of Muhammad and a traditionist. He was present in nineteen battles which Muhammad fought, and died in the year 692 A. D., 73 A. H., aged 94 years.

**Ja'far, جعفر,** poetical title of 'Asaf Khán, commonly called Mirzá Ja'far Beg.

**Ja'far, جعفر,** a soldier by profession. He is the author of a Masnawí, which he dedicated to the emperor Sháh Jahán.

**Ja'far-al-Barmaki**, جعفر البرمكي بن يحيى, son of

Abia or Yahia and grandson of Khálid, the son of Barmak who was originally a fire-worshipper. He succeeded his father Ja'far as wazir to the Khalif Hárún-al-Rashid; his grandfather having been wazir to Abú'l 'Abbás Saifáh, who was the first of all the Khalifs who had a wazir. This wazir Ja'far, was a great favourite of Hárún-al-Rashid, who gave him 'Abbása, his sister, in marriage, under the condition to have no carnal connection with her, but he transgressed the command, for which the Khalif ordered his head to be struck off. He also threw his brother al-Fazl and his father Abia into prison, and there left them to die. Ja'far was only 28 years old when he was executed, having been in the favour of Hárún-al-Rashid for the space of seventeen years. Ja'far was beheaded on Sunday the 29th of January, 803 A. D., 1st Safar 187 A. H., his body was gibbeted on one side of the bridge of Baghdád, and the head stuck up on the other.

**Ja'far Ali Khan**, جعفر علي خان, commonly called Mir

Ja'far, whom the English placed on the masnad as Nawáb of Bengal, Behar and Orissa, after the defeat and death of Nawáb Siráj-uddaula, in June, 1757 A. D., Shawwál 1170 A. H. He was, however, deposed in 1760 A. D., 1174 A. H., on account of his neglect in the affairs of his government, and was obliged to retire on an ample pension, when his son-in-law, Mir Kásim 'Alí Khán was raised to the masnad. This man after his elevation, intending to drive out the English from Calcutta, was defeated in a battle fought at Udwa Nala on the 2nd of August, 1763 A. D., 22nd Muharram, 1177 A. H., and expelled, and Mir Ja'far was again placed on the masnad by the English. He died on Tuesday the 5th February, 1765 A. D., 14th Shabán, 1178 A. H., and his son Mir Phúlwarí, who assumed the title of Najm-uddaula, was elevated to the masnad. Ja'far 'Alí's cemetery is at Murshidábád, where his Begam and his son Miran are also buried.

*List of the Nawábs of Murshidábád.*

Ja'far 'Alí Khán, .....	died 5th February, 1765.
Najm-uddaula, son of Ja'far 'Alí Khán, .....	died 3rd May, 1766.
Saif-uddaula, 2nd son of Ja'far 'Alí Khán, .....	died 10th March, 1770.
Mubarik-uddaula, 3rd son of Ja'far 'Alí Khán, .....	died September, 1793.
Nazir-ul-Mulk, son of Mubarik-uddaula, .....	died April, 1810.
Zain-uddín 'Alí Khán, .....	
Sayyad Ahmad 'Alí Khán, ..	died 30th October, 1824.
Humáyún Jáh.	
Mansúr 'Alí Khán Nasrat Jang, present Nawáb (1858).	

**Ja'far Barmaki**, جعفر برمكي, see Ja'far-al-Barmaki.

**Ja'far-bin-Abu Ja'far-al-Mansur**, جعفر بن ابوجعفر

المصور, the Khalif of Baghdád. His daughter Zubeda was married to Hárún-al-Rashid. He died in the year 802 A. D., 186 A. H.

**Ja'far-bin-Abu Talib**, جعفر بن ابوطالب, was the brother of 'Alí the son-in-law of the prophet. He was killed in a battle fought at Muta in Syria against the Roman army in 629 A. D., 8 A. H.

**Ja'far-bin-Muhammad Husaini**, جعفر بن محمد

حسيني, author of the "Muntakhib-ut-Tawárikh," a very judicious abridgment of Oriental history from Adam down to Sháhrukh Mirzá, son of Amír Taimúr. This work

was dedicated to Báisanghar Bahádur, third son of Sháh-ruk, in 1417 A. D., 820 A. H. Many authors have compiled works under this title, one of which was written by Shaikh 'Abdul Kádír Badáoní.

**Ja'far-bin-Tufail**, جعفر بن طفيل, an Arabian philo-

sopher in the 12th century, author of a romance, called the "history of Hai-ibn-Yokdhan," in which he asserts that by the light of nature, a man may acquire a knowledge of things, and of God. *Vide* Lempriere's Universal Dictionary, under Jaaphar.

**Ja'far Khan**, جعفر خان, entitled "Umdat-ul-Mulk," was

the son of Sádik Khán Mir Bakhshí, and sister's son and son-in-law of Yemin-uddaula 'Asaf Khán, wazir. He held the rank of 5000 under the emperor Sháh Jahán, was appointed prime minister by 'Alamgir about the year 1662 A. D., 1073 A. H., and died in the 13th year of that emperor, 1670 A. D., 1081 A. H., at Dehlí. After his death the office of wízarat was conferred upon Asad Khán with the title of Asad-uddaula. It seems that after the death of Ja'far Khán his remains were transferred to Agra, where his tomb is to be seen still standing on the right bank of the Jamna.

**Ja'far Khan**, جعفر خان, whose original name was Mur-

shid Kulí Khán, was appointed governor of Bengal by the emperor 'Alamgir in 1704 A. D., 1116 A. H. He founded the capital of Murshidábád and named it after his original title. He was the son of a Bráhmaṇ converted to Muhammadanism by Hájí Shafia' Isfahání. He died in the reign of the emperor Muhammad Sháh about the year 1726 A. D., 1138 A. H., and was succeeded by his son-in-law Shujá-uddín (also called Shujá-uddaula). The following is a list of his successors:—

	A. D.
Murshid Kulí Ja'far Khán, .....	1704
Shujá-uddín, son of Ja'far Khán, .....	1726
'Alá-uddaula Sarfaráz Khán, .....	1739
Alahwardí Khán Mahábat Jang, .....	1740
Siráj-uddaula, grandson of ditto, .....	1756
Ja'far 'Alí Khán (dethroned in 1760), .....	1757
Kásim 'Alí Khán, son-in-law of ditto, .....	1760
Ja'far 'Alí Khán, restored in .....	1763
Najm-uddaula, son of ditto, .....	1764
Saif-uddaula, brother of Najm-uddaula, .....	1766
Mubarik-uddaula, .....	1769
Názim-ul-Mulk Wazir-uddaula, (died April 28th, 1810, .....	1796
Sayyad Zain-uddín 'Alí Khán, son of ditto, .....	1810
Sayyad Ahmad 'Alí Khán.	
Humáyún Jáh.	
Mansúr 'Alí Khán, Nasrat Jang.	

**Ja'far Khan**, جعفر خان بن صادق, son of Sádik

Khán, king of Persia. He was recognised by the principal noblemen in Fars, after the death of 'Alí Murád Khán in 1785, and the people were forward in acknowledging his authority, but unable to resist his enemy 'Alá Muhammad Khán, who now ventured to embrace a more extensive field for the exertion of his talents, and commenced his march against Isfahán. Ja'far Khán was treacherously murdered in 1788; his head was severed from his body, and cast before the citadel, the sport of children, and the outcasts of the city.

**Ja'far Khan**, جعفر خان, a nobleman who in the first year

of the emperor Bahádur Sháh was appointed governor of Kashmir in the room of Nawázish Khán 1707 A. D., 1119 A. H. He proved to be a bad governor and a mob set fire to his residence. He died in Kashmir of drink and excess 1709 A. D., 1121 A. H., and according to the record of his death, must be faring badly at present.



**Ja'far Nasiri**, جعفر نصیری, an author who completed the work called "Latáef Khayál," in 1742 A. D., 1155 A. H., which was commenced by Mirzá Muhammad Sáláh.

**Ja'far Sadik**, جعفر صادق, or Ja'far the Just. He was the eldest son of Muhammad Bákir, the grandson of Imám Husain. He is reckoned the sixth Imám; was born at Madina about the year 702 A. D., 83 A. H., and died in the same city under the khiláfat of Abú Ja'far Al-Mansúr, in 765 A. D., 148 A. H. He was very famous for his doctrine amongst the Musalmáns, was invited to court by Al-Mansúr, that he might profit by his counsel: Ja'far returned for answer, "Whoever has a view duly to this world, will not give you sincere advice, and he who regards the next, will not keep your company." He was buried in the cemetery of Al-Bakía at Madina. The same tomb contains the bodies of his father, Imám Bákir, his grandfather 'Alí Zain-ul 'Abidin, and his grandfather's uncle, Hasan, son of 'Alí. His mother's name was Umm Farwáh, daughter of Kásim, the son of Muhammad, the son of Abú Bakr Sadik, the first Khalíf after Muhammad. He is said to be the author of a book of fate called "Fál Náma."

**Ja'far Zatali**, میرجعفر زتلی, a Sayyad of Nároul, cotemporary with Mirzá Bedil. He served under prince 'Azim Sháh, the son of the emperor 'Alamgir, who was slain in battle in 1707 A. D., 1019 A. H. Ja'far was the most celebrated humorous poet of Hindústán; his compositions are a mixture of Persian and Urdú. He is the author of a Sháhnáma in Rekhta. He was put to death in 1713 A. D., 1225 A. H., by order of the emperor Farrukh-siyar, on account of a satirical verse he had written on the accession of that emperor to the throne of Dehli.

**Jagat Goshaini**, جگت گوشاينی, *vide* Jodh Báí.

**Jagat Narayan**, جگت ناراین, a Hindú poet who wrote some kasídas in praise of Nawáb 'Asaf-uddaula of Lakhnau, who died in 1797 A. D., 1212 A. H.

**Jagannath, Raja**, راجا جگناتھ, the son of Bhara Mal. He held the rank of 5000 in the time of the emperor Jahángir, about the year 1605 A. D., 1014 A. H.

**Jagat Singh**, جگت سنگھ, the son of Makund Singh Hara, lived in the time of the emperor 'Alamgir 1659 A. D.

**Jagat Singh**, جگت سنگھ, rájé of Jaipur or Jainagar, was the son of rájé Partáp Singh, the son of Madho Singh, the son of Ishurí Singh, the son of the celebrated rájé Jai Singh Sawái, who lived in the time of the emperor Muhammad Sháh. Jagat Singh succeeded his father in 1803 A. D., and is said to have been an effeminate prince. Though he died without issue, he was succeeded by rájé Jai Singh, a posthumous son, believed supposititious.

**Jagnath Kalauwat**, جگناتھ کلاورت, a musician who was employed by Sháh Jahán, who conferred on him the title of Mahá Kabráj.

**Jaghtai**, جغتای, *vide* Chaghtái Khán.

**Jagnath**, جگناتھ, brother of Rájé Bhagwán Dás. He distinguished himself in the war with Rájé Partáp Singh. He slew the renowned champion Rám Dás, son of Jagnath.

**Jahan Ara Begam**, جهان آرابیگم, daughter of the emperor Sháh Jahán, by Muntáz Mahal, daughter of 'Asaf

Khán, wazír; was born on Wednesday the 23rd of March, 1614 A. D., 21st Safar, 1023 A. H. One of the most beautiful examples of female modesty to be found in the annals of woman is recorded of this princess, celebrated in song and history as the heroic, the witty, the generous, the elegant, the accomplished, and the beautiful Jahán Krá Begam. One night, (26th March, 1644 A. D., 27th Muhárram, 1054 A. H.) as she was returning from her father's apartments to the harem, in one of the passages which connect the latter building with the body of the palace, her flowing drapery was unhappily ignited by the flame of a lamp. Her whole dress, which was of the finest muslin, was instantly in flames, and of course her life was in imminent peril; but, knowing that she was then within hearing of many young nobles of the court, she would not raise an alarm, lest they should run to her assistance, and behold her unveiled, or lay their hands upon her in order to extinguish the flames. Heroically enduring all the agonies which fire could inflict, she withheld her cries, and rushed forward until she reached the women's apartments, and there sunk upon the floor, almost lifeless. For a long period, no hopes were entertained of her recovery, but she was ultimately restored to health by an English physician named Dr. Boughton who was then at Súrat, and had been sent for by the emperor her father then in the Dakhin, although her beauty was cruelly impaired. The emperor, in reward for Dr. Boughton's services, besides other favours, granted him, at his disinterested request, a patent for his countrymen to trade free of customs throughout his dominions. The large Masjid of red stone adjoining the fort of Ágrah near the Tripolia (now demolished) was built by her in the year 1648 A. D., 1058 A. H., at a cost of five lacs of rupees. She died in the reign of her brother the emperor 'Alamgir on the 5th September, 1680 A. D., 3rd Ramazán, 1092 A. H., and lies buried in the yard of the mausoleum of Nizám-uddín Aulia at Dehli. The name of Jahán Krá will ever adorn the pages of history as a bright example of filial attachment and heroic self-devotion to the dictates of duty, more especially when we view it in contrast with the behaviour of her sister Roshan Krá, who, by aiding the ambitious designs of Aurangzib, enabled him to dethrone Sháh Jahán. The amiable and accomplished Jahán Krá not only supported her aged father in his adversity, but voluntarily resigned her liberty and resided with him during his imprisonment in the fort of Ágrah. Her tomb is of white marble, open at the top, and at the head is a tablet with a Persian inscription inlaid in black marble letters, to the following effect: "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind." On the margin is written, "The perishable fakír Jahán Krá Begam, daughter of Sháh Jahán, and the disciple of the saints of Chishtí, died in the year of the Hijra, 1092 A. H."

**Jahan Bano Begam**, جهان بانویگم, the daughter of Prince Murád, the son of the emperor Akbar. She was married to Prince Parwez, the son of Jahángir, by whom she had Nadira Begam, who was married to Dara Sheko, the eldest son of Sháh Jahán.

**Jahandar Shah**, جهاندار شاه, surnamed Muhammad Mui'zz-uddín, was the eldest son of the emperor Bahádur Sháh, and grandson of 'Alamgir. He was born in the Dakhin on Wednesday the 8th April, 1663 A. D., 10th Ramazán, 1073 A. H. The death of his father, which took place in February, 1712 A. D., Muhárram, 1124 A. H., was followed by the usual struggle among his sons for the crown. The incapacity of Jahándár Sháh the eldest, had given a great ascendancy to the second whose name was Azim-ush-Shán. He was supported by most of the nobility and of the army, but his other brothers joined their interests, and were kept together by the persuasions and false promises of Zulfikár Khán the Amír-

ul-'Umrá. Their concord was of short duration, and lasted only until the defeat and death of Azim-ush-Shán; after which a bloody battle ensued between the three surviving brothers, two of whom, *viz.*, Jahán Sháh with his son Farkhunda Akhtar, and Rafi-ush-Shán, being killed, Mui'zz-uddín by the intrigues and support of the Amír-ul-'Umrá, remained undisputed master of the throne, and was crowned at Láhór on Thursday the 10th of April, 1712 A. D., 14th Rabí I, 1124 A. H., with the title of Jahándár Sháh. He was in himself a weak man, effeminately careful of his person, fond of ease, indolent, and totally ignorant of the art of government. He made the vast empire of Hindústán an offering to the foolish whims of a public courtesan, named Lál Kúpwár, which tortured the minds of worthy subjects loyal to his family. He reigned only nine months, was defeated in a battle fought near Ágrah, and afterwards taken prisoner and murdered in the month of January, 1713 A. D., Zil-hijja, 1124 A. H., by order of his nephew Farrukh-siyar (the son of the late Azim-ush-Shán), who became emperor. His corpse was exposed to public view, and then interred in the platform before the mausoleum of the emperor Humáyún at Dehlí. His mother's name was Nizám Báí.

#### Jahandar Shah, Prince, شهزاده جهاندار شاه, the

eldest son of the emperor Sháh 'Alam. In April, 1784 A. D., on account of the unsettled affairs of his father, he made his escape from Dehlí and repaired to Lákhnaú, where Mr. Hastings had arrived to regulate the concerns between the wazír, Asaf-uddaula, and the Company. He accompanied Mr. Hastings to Benaras, which place he chose for his residence. He had an allowance of five lacs of rupees per annum from the Nawáb wazír at the earnest request of Mr. Hastings. He died in Benaras on the 1st of April, 1788 A. D., 25th Shabán 1202 A. H., after an illness of little more than twenty-four hours; aged about 35 years, and was buried with every honour due to his rank near the tomb of a venerated Muhammadan in Benaras. The English Resident and principal people of the city attended his funeral. He left behind him three sons, whom, with the rest of his family, he recommended to the care of the English, under whom they still enjoy a comfortable asylum and allowance at Benaras. Garqin-de-Tassy informs us, that there is a work of his in the India House, which has the title of "Bayáz Ináyet Murshidzada." He is also called Mirzá Jawán Bakht, and his poetical title is Jahándár. The narrative written by this prince, was translated by Mr. Scott, and published in the appendix to Mr. Hastings' Review of the state of Bengal.

#### Jahangir, جهانگیر محمد نورالدین, (emperor) surnamed

Núr-uddín Muhammad, was the eldest son of the emperor Akbar the Great; was born in the village of Síkrí on Wednesday the 31st of August, 1569 A. D., 17th Rabí I, 977 A. H., and was named Mirzá Salím on account of his coming into the world, as supposed, by the prayers of Shaikh Salím Chishtí, a venerable Shaikh and dervish who resided in the village of Síkrí, now called Fathapúr Síkrí, in the province of Ágrah. His mother, who received the title of Mariam Zamman, was the daughter of Rájá Bihári Mal Kachhwáhá. After the death of his father, which took place on the 16th of October, 1605 A. D., he succeeded him by the title of Núr-uddín Muhammad Jahángír. He reigned 22 lunar years, 8 months and 15 days from the day of his father's demise; and died in camp on Sunday the 28th of October, 1627, A. D., 28th Safar, 1037 A. H., on his way to Láhór from Kashmír, aged 59 lunar years, 11 months and 12 days; and was interred in the suburbs of Láhór in the garden of his favourite wife Núr Jahán Begam. He was succeeded by his son Mirzá Khurram, who took the title of Sháh Jahán. His favourite Sultána Núr Jahán, who survived him 18 years, is also buried in the same mau-

soleum. Jahángír, after his death, received the title of "Jannat Makání." It was to this prince that Sir Thomas Roe was sent as ambassador by King James I. Sir Thomas has given a good description of the grandeur of the court of Hindústán; but very little notice is taken of this embassy in the chronicles of the East. In 1612, Jahángír permitted the Company to establish factories at Súrat, Ahmadábád, and Cambay. Jahángír wrote his own Memoir in Persian, called, "Túzak Jahángír" which has been translated by Major David Price, London, 1829, 184 pages 4to. It is also called Jahángír Náma.

#### Jahangir Kuli Khan, Kabuli, جهانگیر قلی خان کابلی,

an amír of the rank of 5000, who was appointed governor of Bengal by the emperor Jahángír in 1607 A. D., 1016 A. H., and died there in 1608 A. D., 1017 A. H.

#### Jahangir, جهانگیر, a cousin and husband of Sikandar

Begam of Bhopal. His uncle was one of the Pathán or Afghán soldiers of fortune, who under Aurangzib carved out principalities, and on that emperor's death, declared himself independent at Bhopal; and on his death his wife was declared Regent by the army, and his daughter Sikandar Begam, heir. She married Jahángír who died in the year 1845 A. D.

#### Jahangir Kuli Khan, جهانگیر قلی خان, son of Khán

'Azim Mirzá 'Azíz Kóka, served under the emperors Akbar and Jahángír, and died in the fifth year of Sháh Jahán 1631 A. D., 1041 A. H.

#### Jahangir Mirza, جهانگیر مرزا, the eldest son of Amír

Taimúr. He died before his father 1574 A. D., 776 A. H. His son's name was Pír Muhammad, which see.

#### Jahangir, Mirza, مرزا جهانگیر, the eldest son of Akbar

Sháh II, king of Dehlí. He was, in consequence of having fired a pistol at Mr. Seton the Resident at Dehlí, sent as a State prisoner to Allahábád, where he resided in the garden of Sultán Khusro for several years, and died there in 1821 A. D., 1236 A. H., aged 31 years; a salute of 31 guns was fired from the ramparts of the fort of Allahábád at the time of his burial. He was at first interred in the same garden, and subsequently his remains were transferred to Dehlí, and buried in the court-yard of the mausoleum of Nizám-uddín Aulia.

#### Jahanian Jahan Gasht, Makhdum, جهانیان

جهانگشت مخدوم, *vide* Shaikh Jalál.

#### Jahan Khatun, جهان خاتون, a famous lady, who after

the death of her first husband, got married to Khwája Amin-uddín, minister of Sháh Abú Is-hák, ruler of Shíráz. She is said to have been a very beautiful woman, and a good poet.

#### Jahan Shah Turkman, جهان شاه ترکمان, son of Kará

Yúsaf Turkmán, was the brother of Sikandar Turkmán, after whose death in 1437 A. D., 841 A. H., the government of Azurbeján was conferred on him by Sháhrukh Mirzá, the son of Amír Taimúr. He held it till the death of that prince in 1447 A. D., 850 A. H., after which he conquered most part of Persia, and carried his arms as far as Dayárbikar, and fell in a battle which he fought against Hasan Beg, commonly called Uzsan Hasan, the ruler of that province, on the 10th of November, 1467 A. D., 12th Rabí II, 872 A. H., aged 70 years. He reigned more than 30 lunar years, and as he was slain in battle against Hasan Beg, the chronogram of the year of his death was found to contain the words "Slain by Hasan Beg."

**Jahan Shah**, شهزاده جهان شاه, (prince) the third son of the emperor Bahádur Sháh. He was slain in the battle which took place at Láhor after the death of his father between his brothers in March, 1712 A. D. His mangled body with that of his brother Rafi-ush-Shán and his son, was conveyed to Dehli and interred without ceremony and pomp in the mausoleum of the emperor Humáyún, the general receptacle of the murdered princes of the imperial family.

**Jahan Soz**, جهان سوز, a title of Sultán 'Alá-uddín Hasan Ghorí.

**Jahi**, جاهي, the poetical name of Ibráhm Mirzá (Sultán) which see.

**Jahiz** or **Aljahiz**, جاحظ بن الجاحظ, the surname of Abú 'Usmán 'Umar bin-Mahbúb Kana'ána, a man of great learning, but of a very eccentric tendency of mind. He wrote a book on the Commerce of the Arabians early in the third century of the Híjra, entitled "Kitáb-al-Nazrat fil Tajárat," which is frequently quoted by Nawerí. Jáhiz died 868 A. D., 255 A. H., at the age of 96 years.

**Jaiapa**, جايا سيندهيا, Sindhia, succeeded his father Ránoji Sindhia, the founder of the Sindhia family, in 1750 A. D., 1163 A. H. and was murdered in his tent in 1759 A. D., 1172 A. H. He was succeeded by his brother Mádhóji Sindhia.

**Jaichand**, جي چند راتھور, the last Ráthór monarch of Kanauj. He ruled the country from Buxar to Kanauj and reigned about the Sambat year 1400 A. D., 1343 A. H. His favourite residence was near the city of Jounpúr which he had built in 1359 A. D., 1416 Sambat. The present city of Jounpúr was built by Firóz Sháh in the year 1370 A. D., 772 A. H., in the name of his uncle Fakhr-uddín Muhammad Júnán, the date of which is found in the words "Shahr Jounpúr." According to Colonel Tod, Jaichand reigned about the 12th century of the Christian era, and one of his grandsons named Seoji, with a few retainers, planted the Ráthór standard in Márwár in the year 1212 A. D.

**Jai Chand**, جي چند, a rájá of Nagarkot or Kángra, who lived in the time of the emperor Akbar.

**Jaikishun**, جي كشن, a Kaashmíri Bráhman whose poetical name was 'Izzat, was the agent of Nawáb Is-hák Khán.

**Jaimal**, جيمل, a rájá, famous in history as "the bravest of the brave." In 1568 A. D. Udai Singh, the son of Rana Sanka or Sanga, and the founder of the capital Udaipúr in Chittór, came under the displeasure of the emperor Akbar. The recreant chief fled and left the defence of his capital (Chittór) to Rájá Jaimal, who was killed by Akbar himself in 1568 A. D.

**Jaipal I**, جيبال اول, son of Hitpál, rájá of Láhor of the Bráhman tribe, who reigned over the country extending in length from Sarhind to Lamghan, and in breadth from the kingdom of Kashmír to Multán. He was once defeated by Subaktagin, the Sultán of Ghazní, with great slaughter, and again on Monday the 27th November, 1001 A. D. by his son Sultán Mahmúd, when Jaipál with fifteen of his principal chiefs, being his sons and brethren, were taken prisoners, and 5000 of his troops were slain on the field of battle. He was afterwards released by Mahmúd, but in compliance with a custom which prevailed among the Hindús, that whatever rájá was twice overpowered by strangers, became disqualified to reign, he

ordered a funeral pile to be prepared, and having set fire to it with his own hands, perished therein. He was succeeded by his son Anandpál.

**Jaipal II**, راجه جيبال ثاني, rájá of Láhor, son of Anandpál whom he succeeded in 1013 A. D. He was routed in a great battle by Sultán Mahmúd in 1022 A. D. on the banks of the river Ravi, the result was the permanent occupation of Láhor by a Muhammadan governor, and the appointment of a Viceroy of Láhor by Mahmúd. This was the foundation of the Muhammadan empire in India.

**Jai Singh I**, راجه جي سنگه اول, (rájá) of the tribe of Kachhwáhá, commonly called Mirzá Rájá, was the son of rájá Máhá Singh, the son of Partáp Singh, the son of rájá Mán Singh. He served under the emperor Sháh Jahán, and was made governor over the conquered provinces of the Dakhin about the year 1664 A. D. by the emperor 'Alamgir. He was recalled to court in 1666 A. D., but died on the road, soon after his arrival at Burhánpúr, 28th Muḥarram 1078 A. H. According to Orme's Historical Fragments of the Mughul Empire, Jai Singh died at Burhánpúr soon after the pretended revolt of Sultán Muazzim the son of the emperor, and seems to have been poisoned by the procurement of 'Alamgir. There never was a prince among the rájpúts equal to him in accomplishments. He was completely learned in Hindí, and understood the Turkish, Persian, and Arabic languages. He left two sons, Rám Singh his eldest, and Kírat Singh. The former was honoured after his father's death with the title of rájá, and put in possession of his father's territories. Jai Singh had built several fine edifices at Agrah of which no sign remains now, but the name and place on which the buildings stood is still called Jaisinghpúra.

**Jai Singh II**, Sawai, جي سنگه سواجي ثاني, a rájá of the tribe of Kachhwáhá rájpúts, was the son of Bishun Singh, the son of Kishun Singh, the son of Rám Singh, the son of Mirzá Rájá Jai Singh. He is commonly called Mirzá Rájá Jai Singh Sawái. He was the zamindár or rájá of a considerable territory in the province of Ajmir named Amer, but since the prince's founding a new city called Jaipúr, the rájáship has also taken that name. Bishun Singh, the father of Jai Singh and Bijai Singh, died about the year 1693 A. D., Sambat 1750, and after his death the title of rájá was bestowed on Jai Singh by the emperor 'Alamgir with the rank of 1500, and subsequently with that of 2000. After the death of that emperor, he espoused the cause of 'Azim Sháh, the son of 'Alamgir, whilst his brother Bijai Singh aided Bahádur Sháh, who on his accession to the throne conferred the rank of 3000 on the latter. Bijai Singh quarrelled with his brother for the ráj; and the emperor, not willing to displease either, confiscated their estate, and appointed Sayyad Husain Alí Khán of Bárha, as Faujdár of that place. When the emperor marched to the Dakhin to punish his brother Kámbakhsh, 1708 A. D., 1120 A. H., Jai Singh, with the aid of rájá Ajít Singh Ráthór, engaged the Faujdár in battle and having killed him took possession of the province. In the reign of Farrukh-siyar he was honoured with the title of Dhiráj Rájá Jai Singh, and in the time of Muhammad Sháh, with that of Sawái. In the year 1732 A. D., 1145 A. H., he was appointed governor of Málwá. His love of science makes him one of the most remarkable persons of his nation. He built five observatories for astronomical studies, namely, at Dehli, Banaras, Mathrá, Ujain and Jaipúr, and published a work on astronomy called "Zij Muhammad Sháhí." He also erected a Karavánsarai and market in every province of Hindústán for the convenience of travellers at his own expence. After his death, which took place in September, 1743 A. D., 9th Shabán, 1156 A. H., three of his wives with many concubines burned themselves on his funeral pile. He was succeeded by his son Isharí

Singh, after whose death in 1760 A. D., Madho Singh his son succeeded him.

*List of Kachhwaha Rájás of Amer or Jaipur.*

Bhara Mal.	Jai Singh Sawál.
Bhagwán Dás.	Ishuri Singh.
Mán Singh.	Madho Singh.
Bháó Singh.	Pirthí Singh.
Mahá Singh.	Partáb Singh.
Jai Singh Mirzá Rájá.	Jagat Singh.
Rám Singh.	Jai Singh.
Bishnu Singh.	

**Jai Singh III**, *جي سنگه ثالث*, (rájá) of the tribe of Kachhwaha rájputs and rájá of Jaipur, was a posthumous son of Rájá Jagat Singh who died in 1818 A. D. Jai Singh was murdered by his kámdár, whose name was Jhota Rám, in the Sambat year 1891, or in January, 1834 A. D., and his infant son Rám Singh succeeded him.

**Jai Singh**, *جي سنگه*, or Ráná Jai Singh of Udaipur, a descendant of Ráná Sanka who lived in the time of the emperor Akbar, succeeded his father Ráná Ráj Singh, 1680 A. D., 1091 A. H.

**Jai Singh**, *جي سنگه*, (rájá) who held the súbahdárship of Agra in the time of the emperor Muhammad Sháh. He built the Sháharpanah round the city of Agra. It had several gates, but only three recently were remaining, *viz.*, (1) Ajmiri Darwazá, (2) Kara at Chhanga Mudí's bridge, (3) Kans Darwazá at Gokalpúra. After the mutiny of 1857, the British for some reason or other, pulled down the Ajmiri Darwazá.

**Jalal Asir**, *جلال اسير*, *vide* Asir.

**Jalal 'Uzd**, Sayyad, *سيد جلال عضد*, a poet who flourished in the reign of Muhammad Musaffar, ruler of Fars and his descendants. He is the author of a Díwán.

**Jalal Bukhari**, *حميد جلال بخاري*, or Sayyad Jalál Bukhári. He came to India from Bukhárá and became a disciple of Shaikh Bahá-uddín Zikariá of Multán. He resided at Uchha in Multán and died there. He had three sons, Sayyad Ahmad Kabír, Sayyad Bahá-uddín and Sayyad Muhammad. Sayyad Ahmad Kabír, who succeeded his father as spiritual guide, had two sons, Makhdúm Jahanián, also called Shaikh Jalál, and Shaikh Sadar-uddín, commonly called Rájá Kattál.

*N. B.*—There is some confusion between this man and Shaikh Jalál. *Vide* Shaikh Jalál.

**Jalal Bukhari**, Sayyad, *سيد جلال بخاري*, a descendant of Sayyad Ahmad Kabír, and son of Sayyad Muhammad Bukhári. He was born in the year 1594 A. D., 5th Jumáda II, 1003 A. H., and was highly respected by the emperor Sháh Jahán, who conferred on him the office of Sadárat of all India with the manáb of 6000. He sometimes amused himself in writing poetry, and had adopted the word Razá for his poetical title. He died on the 25th of May, 1647 O. S., 1st Jumáda I, 1057 A. H., and is buried at Tájganj in Agra. His grandfather Sayyad Ahmad Kabír lies buried at a place in Dehli called Bijai Mandil. Jalál Bukhári left three sons, *viz.*, Sayyad Ja'far, Sayyad Alí styled Raswí Khán, and Sayyad Músa, on whom high titles were conferred by Sháhjahán, but his eldest son Ja'far obtained the place of his father.

**Jalal**, (Hakim), *حكيم جلال شرواني*, a physician and poet, who was a native of Shírwán. He flourished in the reign of Muhammad Musaffar and his son Sháh Shujáa', rulers of Shírá, both of whom reigned from 1353 to 1384 A. D. He is the author of a poem entitled "Gal-wa-Nau-

roz," which he wrote in 1334 A. D., 734 A. H. He is also called Jalál-uddín Tabib.

**Jalali** or **Jalal**, *جلالي* یا *جلال*, commonly called Sayyad-i-'Alám Jalál or Jaláli, was a native of Ahmadábád, and his father and spiritual guide was Mír Sayyad Jalál bin-Hasan. He is the author of a Díwán.

**Jalal**, Shaikh, *شيخ جلال*, *vide* Shaikh Jalál, commonly called Makhdúm Jahánián. He was the son of Sayyad Ahmad Kabír, and grandson of Sayyad Jalál Bukhári the first.

**Jalal**, Shaikh, *شيخ جلال نهبانسي*, of Thanesar, *vide* Shaikh Jalál of Thanesar.

**Jalali**, *جلالي*, poetical name of Badr-uddín.

**Jalal-uddin Ahmad Afzal-bin-Muwaiyad**, *مريد جلال الدين احمد افضل بن*, an author.

**Jalal-uddin Aldawani**, *جلال الدين الدواني*, author of several works. *Vide* Dawáni.

**Jalal-uddin Farahani**, *جلال الدين فراهاني*, a poet.

**Jalal-uddin Firoz Khilji**, *جلال الدين فيروز خلجي*, *vide* Fíroz Sháh Khiljí.

**Jalal-uddin Mahalli**, *جلال الدين محلي*, see Jalál-uddín Sayúti. He is sometimes called Jalál-uddín Muhammad bin-Ahmad-al-Mahlí.

**Jalal-uddin Malikshah**, *جلال الدين ملكشاه*, *vide* Maliksháh.

**Jalal-uddin Khan**, *جلال الدين خان*, the brother of Mahmúd Khán, nawáb of Bijná, a rebel of 1857. *Vide* Sa'd-ulláh Khán.

**Jalal-uddin Muhammad-bin-Aas'd Aldawani**, *جلال الدين محمد بن اسعد الدواني*, *vide* Dawáni.

**Jalal-uddin Muhammad Akbar**, *الدين محمد اكبر جلال*, *vide* Akbar.

**Jalal-uddin Purbi**, *جلال الدين پوربي*, king of Bengál, whose original name was Jítmal, ascended the throne of Bengál on the death of his father Rájá Kans in 1392 A. D., 794 A. H. He became a convert to the Muhammadan faith and received the name of Jalál-uddín. He ruled with such justice, that he became entitled to the appellation of the Nausherwán of the age. He reigned 17 years and died in 1410 A. D., 812 A. H., when his son Ahmad succeeded him.

**Jalal-uddin Rumi**, *مولانا جلال الدين رومي*, commonly called Mauláná or Maulwí Rúmi, was the son of Bahá-uddín Wald Balkhí. He is not less esteemed as a poet than as a metaphysician, and is the author of the astonishing work entitled the "Maṣnawí Maulwí Rúmi." He founded an order of Derwishes or Súfis in the city of Conia (Iconium) in Asiatic Turkey. He was born at Balkh on the 30th of September, 1207 A. D., 6th Rab' I 604 A. H., and died in the time of Abká Khán on the 17th of December, 1273 A. D., 5th Jumáda II, 672 A. H. He was buried in a monastery at Conia, and his tomb was visited for many centuries by his devout countrymen who considered his works as the effect of inspiration, and only inferior to the Kúrán. His Díwán contains 30,000 verses,

and his *Maṣnawī* more than 47,000. In his *Dīwān*, instead of his own title, he has inserted the name of Shams Tabrasi his master.

**Jalal-uddin Sayuti**, جلال الدين سيوطي, son of 'Abdur

Rahmān bin-Abī Bakr, an Egyptian author of some merit, who died in 1505 A. D., 911 A. H. He is said to be the author of 400 works, amongst which are the commentary on the "Durr-al-Munshūr," and the last half of the "Tafsīr Jalālain," the author of the other half was Jalāl-uddīn Mahalī who died in 1450 A. D., 854 A. H. Another work of Sayūtī is called "Lubb-ul-Lubāb." It is a dictionary of patronymic names, and of others under which the Arabic authors are much more frequently quoted than under their proper names. The confusion under which the Arabs labour to identify men known under different names, has induced them to prepare dictionaries for obviating this difficulty. Sāmānī (or Samnānī) in the sixth century of the Hijra published one, entitled, "Fil Ansāb," in which he does not only explain the sense and origin of these names, but also mentions with regard to every word the true names of the authors who have had them. This work was abbreviated in the succeeding century by Ibn-ul-Asīr, and this extract shortened by Sayūtī. There is another work of Sayūtī called "Kashfus-Salsala-un-Wasfuz Zalsala," containing an account of all the earthquakes which took place from the year 713 A. D., 94 A. H., to his time. He wrote this work on the occasion of an earthquake in Egypt, with a view of shewing to his countrymen, that earthquakes are ordained by God to punish men for their sins. This work was translated from the Arabic by A. Sprenger, Esq., M. D. *Vide Journal, Asiatic Society, Vol. XVII, Part II, p. 741.* Sayūtī is also the author of the "Jāma'-ul-Jawāma," containing a collection of Traditions of which he afterwards made an abridgement and called it *Jāma'-us-Saghīr*."

**Jalal-uddin, Sultan**, سلطان جلال الدين, the son of Sultān Muhammad, surnamed Kutb-uddīn, Sultān of Khwārizm. *Vide Muhammad (Sultān).*

**Jalayer**, جلاير, the name given to a race of kings of Baghdād, the first of whom was Hasan Buzurg, commonly called Hasan Jalayer.

**Jalinus**, جالينوس, prince of the Greek physicians after Hippocrates, whom we call Galen.

**Jam Afra**, جام افرا, *vide Nāsir-uddīn Ḳabbācha.*

**Jama Baf**, جاما باف, *vide Mīr Sayyad Jāma Bāf.*

**Jamal**, جمال, the name assumed by Abū'l Fazīl Mahammad, the son of 'Umar, the son of Khālid. He is the author of the "Sarāh," a dictionary of Arabic words explained in Persian by him, being a translation of a very celebrated Arabic dictionary, entitled the "Sahāh."

**Jamali Khalifa**, جمالي خليفة, surname of Is-hāḳ Karāmānī, another author of the commentary called "Sharah Hadis-ul-Arba'in." He died 1526 A. D., 933 A. H.

**Jamali, Shaikh**, شيخ جمالي, *vide Shaikh Jamālī.*

**Jamal Fakih**, Khwaja, خواجه جمال فقيه, a poet.

**Jamal Kili, Shaikh**, شيخ جمال كيلي, an inhabitant of Karwīn in Isfahān. He lived in the time of Sultān 'Alā-uddīn the Ismā'īlī, ruler of the fort of Alahmūt, who highly respected him. It is said that he secretly followed the tenets of the Ismā'īlīs, but the people thought other-

wise. He died on Monday the 29th September, 1253 A. D., 4th Shawwāl, 661 A. H.

**Jamal Khan**, جمال خان, a commander of 5000 horse in

the reign of Shāh Jahān. It is related that the emperor had ordered that all the ladies at court should provide precious stones, and bring them to a market-place that he had erected, and there shew their wares publicly to all the noblemen at court, who were ordered to buy them at whatever prices the ladies put upon them; and that the king himself was to be a buyer, to put the greater honour on the new erected market. The ladies obeyed, and took their booths, as they thought fit. On the market day, the king and the noblemen came to market, and bought the jewels and other trifles the ladies had to dispose of. The king coming to the booth of a very pretty lady, asked her what she had to sell. She told him she had one large fine rough diamond still to dispose of. He desired to see it, and he found it to be a piece of fine transparent sugar-candy of a tolerable diamond figure. He demanded to know what price she set on it, and she told him with a pleasant air, that it was worth a lakh of rupees, or £12,500 sterling. He ordered the money to be paid, and, falling into discourse with her, found her wit was as exquisite as her beauty, and ordered her to sup with him that night in his palace. She accordingly went and stayed with him three nights and days, and then went back to her husband, whose name was Jamāl Khān. The husband received her very coldly, and told her that he would continue civil to her, but would never live with her again but in the same manner as if she was his sister. Upon which she went to the palace, fell at the emperor's feet, and told him what her husband had said. The king in a rage gave orders to carry her husband to the elephant garden, and there put him to death by an elephant. The poor man was soon apprehended, and as they dragged him from his house, he begged to have leave to speak to the king. A friend of his ordered the messengers of death to stop awhile, till he had acquainted the king with the request, which was accordingly done, and he was ordered to be carried into the court of the palace, that the king might hear what he had to say; and being carried thither, the king demanded what he would have. He answered, that what he had said to his wife was the greatest honour which he was capable of doing his king, because, after he had honoured his wife with his embraces, he thought himself unworthy ever after to cohabit with her. The king, after pausing a little, ordered him to be unbound, and brought to his own room, where, as soon as he came, the king embraced him, and ordered a royal suit to be put upon him, and gave him command of five thousand horse more, but took his wife into his own harem.—*Asiatic Journal, Vol. XXX, p. 215.*

**Jamal-uddin Ahmad, Shaikh**, جمال الدين احمد,

شيخ, a celebrated Muhammadan saint of Hansī, and grandfather of Shaikh Kutb-uddīn Manawwar.

**Jamal-uddin Ataullah, Amir**, جمال الدين عطا الله,

امير, nephew of Sayyad Asī-uddīn 'Abdullah. He is the author of the work called "Rauzat-ul-Ahbāb," *vide Atā'ullāh bin-Muhammad al-Husainī Nishāpūrī.*

**Jamal-uddin-bin-'Abdul Razzak**, جمال الدين

عبدالرزاق, a celebrated poet of Isfahān, and author of a *Dīwān*. He is the father of Kamāl-uddīn Ismā'īl and Mu'in-uddīn 'Abdul Karīm, both of whom were also poets. Jamal-uddīn died in 1192 A. D., 588 A. H.

**Jamal-uddin Hasan bin-Yusaf bin-al-Matahhir**

جمال الدين حسن بن يوسف, entitled Shaikh al-'Allāma, is called the chief of the lawyers of Hīla. He is the author of the "*Khulasat-ul-Aḳwāl*."

His legal works are very numerous, and frequently referred to as authorities of undisputed merit. The most famous of these are, the "Talkhis-ul-Marám," the "Ghásat-ul-Ahkám" and the "Tahrír-ul-Ahkám," which last is a justly celebrated work. The "Mukhtalif-ush-Shiá" is also a well-known composition of this great lawyer; and his "Irshád-al-Azhan" is constantly quoted as an authority, under the name of the "Irshád-i-'Alláma." *Vide* Alláma al-Hilli.

**Jamal-uddin Husain Anju**, جمال الدين حسين انجو, son of Fakhr-uddin Kashmírí, author of the Persian Dictionary called "Farhang Jahángírí," which he dedicated to the emperor Jahángír in 1605 A. D., 1014 A. H. The author of the "Másir-ul-'Umra" calls him Mir Jamál-uddin Anjú, and says that he is a descendant of the Sayyads of Shiráz, and came to the Dakhin and thence to Agrah 1685 A. D., 993 A. H. in the time of Akbar who raised him by degrees to the rank of 3000. In the reign of Jahángír, the rank of 4000 was conferred on him with the title of 'Azd-uddaula.

**Jamal-uddin-ibn-Malik**, جمال الدين ابن مالك, author of an Arabic work on philosophy, called "Alfia."

**Jamal-uddin Kashi**, جمال الدين كاشي, author of the history called "Zubdat-ut-Tawárikh." A work of the same title is mentioned under Shaikh Núr-ul-Haḡ of Dehlí.

**Jamal-uddin Muhammad Abdul Razzak**, جمال الدين محمد عبدالرزاق, *vide* Jamál-uddin bin-'Abdul Razzák.

**Jami**, نور الدين عبدالرحمان جامي, the poetical name of Núr-uddin 'Abdur Rahmán, a celebrated Persian poet, the son of Mauláná Muhammad or Ahmad Isfahání; was born on the 7th November, 1414 A. D., 23rd Shabán, 817 A. H., at a village in Hirát called Jám, from which he derived his poetical name "Jámí." He was remarkably polite, of a very gentle disposition, and endued with such extensive learning, that it was supposed there was not throughout the empire of Persia, so complete a master of the language as himself. Even princes, who were themselves men of erudition and exalted talents, have lavished upon him the most unbounded praises and the highest honours. He was very intimate with Sultán Abú Sa'íd Mirzá of Hirát, who continued the friend of Jámí so long as he lived. After his death, our poet enjoyed the same favours from his son and successor Sultán Husain Mirzá. He was a cotemporary of the esteemed Biographer, Daulat Sháh, who recorded his fame in the Lives of the Persian poets, called "Tazkira Daulat Sháhí." Jámí was the author of more than 44 works. His poem on the Loves of Joseph and Zalikha is one of the finest compositions in the language; it contains about 4000 couplets. He is also the author of the book called "Nafahát-ul-Ins," a very celebrated abridgement of the Lives of the Súfi Shaikhs, translated from the Arabic "Tabkát-us-Súfia," and dedicated to the celebrated wazír 'Alisher in 1476 A. D., 881 A. H. It may be here observed, that the celebrated poets, as Háfiz, Sádí, Jámí, &c. &c., were professed Súfis. The following are the works, commonly known, composed by Jámí:—

These together  
are called Haft  
Aurang.

- |  |                     |
|--|---------------------|
| 1. Silsilat-us-Zahab, dedicated to Bayazíd II. | Sikandar-náma.      |
| 2. Salámán-wa-Absál.                           | Nafahát-ul-Ins.     |
| 3. Tuhfat-ul-Ahrár.                            | Baháristán.         |
| 4. Sabhat-ul-Abrár.                            | Fatáh-ul-Haramain.  |
| 5. Yúsaf-wa-Zalikha.                           | Khurshed-wa-Máh.    |
| 6. Laikí-wa-Majnún.                            | Lawaeh Jámí.        |
| 7. Khirad-náma.                                | Shawáhid-ul-Nabúat. |

Jámí died at the advanced age of 81 lunar years, on Friday the 9th of November, 1492 A. D., 18th Muḡarram, 898 A. H., mourned by the whole city of Hirát: his funeral expenses were defrayed by Sultán Husain, and a magnificent train of the most illustrious nobles accompanied his body to the tomb. 'Alisher, his friend laid the first stone of a monument which he caused to be raised to his memory, and his fame became immortal in the minds of his countrymen. He is also the author of a Tafsír or commentary of some note.

**Jami Lahouri**, ملا جامي, *vide* Mulla Jámí.

**Jamila**, جميله, the poetical name of a Persian poet.

**Jamil-ibn-Mi'mar**, جميل ابن معمار, a celebrated Arabian poet who lived in the time of the khalíf 'Abdulmálik, and died in the year 701 A. D., 82 A. H. He was cotemporary with two other famous poets named 'Umar the son of 'Abdullah, and Kathír Azza. Jamil was the lover of Shanba, one of those pairs of lovers, whose constancy and fidelity the orientals praise in their histories and poems.

**Jamshed**, جمشيد, (also called Jam) was one of the ancient kings of Persia, and the fourth of the First or Pishdádian dynasty. He is celebrated as the founder of Persepolis, which is to this day called Istakhr and Takht Jamshed. He introduced the solar year and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. His country was invaded by Zuhák, a Syrian king, and the unfortunate Jamshed was obliged to fly before the conqueror. He was pursued by the agents of Zuhák, through Sístán, India, and China, and was at last seized and carried before his cruel enemy like a common malefactor, who ordered him to be placed between two boards and sawn asunder with the bone of a fish. We are told by Firdausí that his reign lasted 700 years. He is supposed to have flourished 800 years before the Christian era. His goblet, called Jám Jamshed and Jám Jam, was wondrous. A hundred marvellous tales are told of his celebrated cup, which used to dazzle all who looked on it, and has often been employed by the poets to furnish a simile for a bright eye.

**Jamshed**, جمشيد, this title is sometimes given by the Musalmáns to king Solomon the son of David, and they say that his magic ring and throne possessed extraordinary powers, and his control was absolute over genii and men.

**Jamshed Kutb Shah**, جمشيد قطب شاه, son of Kúfí Kutb Sháh I, ascended the throne of Gólkonda in the Dakhin after the death of his father in September, 1643 A. D., Jumáda II, 950 A. H. He reigned seven years and some months, and was succeeded by his brother Ibráhim Kutb Sháh in 1650 A. D., 957 A. H.

**Janabi**, جنابي, the surname of Abú Muhammad Mustafa bin-Sayyad Hasan-al-Husainí, a celebrated historian and author of a work called "Tárikh-al-Janábí," of which the correct name is supposed to be "Bahr-uz-Zakhhár," the Swelling of the Sea; it comprises a general history from the beginning of the world to 1589 A. D., 997 A. H. It was originally written in Arabic, and translated by the author into Turkish. Janábí died in 1691 A. D., 999 A. H.

**Jani**, جاني. There have been three authors of this name. The first Abú 'Abdullah Muhammad ibn-Málik Atáí, a native of Damascus. The second Basar Jání; and the third Mansúr bin-'Umar-al-Adíb, a native of Isfahán, who died 1025 A. D.

**Jani**, جاني, the poetical name of Mirzá Ján, the father of Mirzá Ján Jánán.

**Jani Begam**, جاني بيگم, daughter of 'Abdul Rahím Khán, Khán-Khánán, who was married to prince Dániál, the son of the emperor Akbar in 1599 A. D., 1007 A. H.

**Jani Beg Sultan**, جاني بيگ سلطان, son of 'Abdullah Khán Uzbek's sister. His son, Dín Muhammad Khán, was raised to the throne of Samarkand after the death of 'Abdul Momin Khán, the son of 'Abdullah Khán Uzbek.

**Jani Beg Turkhan, Mirza**, مرزا جاني بيگ ترخان, ruler of Thatta, succeeded his grandfather Mirzá Muhammad Báki, in the government of Thatta, the remaining province of Sindh, in 1584 A. D., 993 A. H. Akbar Sháh who before the death of Muhammad Báki had gone to Láhor, and had remained there for some years, expected a personal visit from Jání Beg; but being disappointed he proceeded to take measures for the subjugation of that country. He therefore in the year 1591 A. D., 999 A. H. directed his commander-in-chief 'Abdul Rahím Khán, the son of Bairám Khán to proceed and occupy the place in his name. The first action took place on the 3rd November, 1591 A. D., 26th Muharram 1000 A. H. when the Sindhís were totally defeated. Notwithstanding, daily skirmishes took place between the two armies; at last Mirzá Jání Beg offered to acknowledge fealty to the emperor and to proceed to the presence. Shortly after, 'Abdul Rahím Khán celebrated the nuptials of his son Mirzá Irich with the daughter of Jání Beg, and after the rainy season of the year 1592 A. D., 1001 A. H. accompanied Mirzá Jání Beg to the presence of Akbar who created the latter a noble of the realm; and from that date the whole kingdom of Sindh reverted to the sovereignty of the empire of Delhi. Mirzá Jání Beg died at Burhánpúr in 1599 A. D., 1008 A. H., and the government of Thatta was conferred on his son Mirzá Gházi.

**Jan Fishan Khan Bahadur**, جان فشان خان بهادر, نواب, nawáb, of Sardhána. He, for his conspicuous loyalty during the mutiny of 1857, was ordered by Government to be rewarded with a pension of 1000 rupees a month in perpetuity to his male heirs, and a perpetuity in confiscated villages of 10,000 rupees per annum to be conferred upon him with remission of one half of revenue for his life, and a quarter for two generations.

**Jangez Khan**, چنگيز خان, *vide* Changez Khán.

**Jan Janan, Mirza**, مرزا جان جانان, son of Mirzá Ján, a learned Musalmán and a good poet, distinguished no less for the grace and spirit of his compositions than for the independent spirituality and anti-idolatrous nature of his sentiments. His poetical name was Mazhar; was born at Ágrah about the year 1698 A. D., 1110 A. H., but resided at Delhi. In the month of Muharram or 3rd January, 1781 A. D., 7th Muharram, 1195 A. H. having expressed his contempt for a superstitious ceremony—the commemoration of the death of Husain—he was shot on the terrace of his own house, by a vindictive partizan of that martyr, and died on the 8th of that month, 10th Muharram, 1195 A. H. He is the author of a Diwán.

**Jan Muhammad, Munshi**, منشي جان محمد, author of an Inshá or collection of letters which goes by his name.

**Jannat Ashyani**, جنت آشاني, the title given to the Emperor Humáyún after his death.

**Jannati**, جنتی, a poetical name.

**Jan Nisar Khan**, جان نثار خان, title of Kamál-uddín Husain, an Amír of 3000 under the emperor Sháh Jahán. At the time of his death he was governor of Sístan, and died there 1639 A. D., 1049 A. H.

**Jan Nisar Khan, Nawab**, نواب جان نثار خان, was the brother-in-law to the wazír Kamar-uddín Khán who had married his sister. He was appointed Chakladár of the districts of Korá Jahánábád in the province of Allahábád, and was assassinated by Aráru named 'Bhagwant Singh, a zamíndár of that place in 1731 A. D., 1144 A. H.

**Jan Nisar Khan, Sayyad**, سيد جان نثار خان, son-in-law of the wazír Kamar-uddín Khán, was put to death, together with several others by Nádir Sháh, on account of the resistance shewn by them in endeavouring to protect their family in the general massacre. This event took place in March, 1739 A. D., Zil-hijja 1151 A. H.

**Janoji Bhosla**, جانوجي بهوسله, the second rájâ of Bejár, succeeded his father Rághóji Bhósia in 1749 A. D., and died in 1772 A. D. He was succeeded by his younger brother Madhóji Bhósia. *Vide* Rághóji Bhósia the first rájâ of Bejár.

**Janubi**, جنوبي بدخشان, of Badakhshán, a poet and punster who flourished about the year 1521 A. D., 927 A. H.

**Januni**, جنونی, *vide* Junúní.

**Jan**, جان صاحب, or Ján Sahib, poetical name of Mír Yar 'Alí, who is the author of a Diwán.

**Jansipar Khan Turkman**, جان سپار خان ترکمان, an Amír of 4000 in the reign of the emperor Jahángír. He was appointed governor of Allahábád in the first year of Sháh Jahán 1628 A. D., 1037 A. H., and died there the same year.

**Jansipar Khan**, جان سپار خان, second son of Mukhtár Khán Sabzwári, an amír of the reign of the emperor 'Alamgir. At the time of his death he held the súbádári of Haidarábád, and died there in 1701 A. D., 1113 A. H.

**Jarbardi**, جاربردی, surname of Fakhr-uddín Ahmad bin-Hasan, an author who wrote the "Sharah Sháfia," and the marginal notes on the "Kashsháf." He died 1345 A. D., 746 A. H.

**Jarir**, جرير, *vide* Jurir which is the correct pronunciation.

**Jarjis**, جرجيس, George, and in particular St. George the martyr, very well-known in the East, and even by the Muhammadans, who put him amongst the number of the prophets, and confound him with Elias.

**Jarj Tamas**, جارچ طامس, *vide* George Thomas.

**Jarraz**, جراز, the surname of Ahmad bin-Ibráhím-al-Tabfí-al-Afríki, who is often cited under the name of Ibn-Jarráz. He was a physician and an author, and a native of Africa. He died 1009 A. D., 400 A. H.

**Jarullah Zamakhshari**, جارالله زماخشری, surname of Mahmúd bin-'Umar-al-Zamakhshari, the Ma'talite of

Zamakhshar, a village in Khwarizm. He is the author of an excellent commentary on the Kurán called "Kaasháshíf" which he wrote in the name of one of the princes of Mecca. He obtained the surname of Járulláh (or neighbour of God) on account of his residing for a long period at Mecca. He was born in 1074 A. D., 467 A. H., and died in the place of his nativity in the year 1142 or 1144 A. D., 537 or 539 A. H. He is also the author of many other works, such as—

- Kitáb Fasil-dar-Nahr.
- Asás-ul-Balághat-dar-Loghat.
- Rabf-ul-Abrár.
- Fasús-ul-Akhbar-wal-Faráez-dar-Ilm Faráez.
- Raus-ul-Masáel-dur-Fiqa.
- Sharah Abiát Sebúya.
- Mustakázi-dur-Amsál 'Arab.
- Himam-ul-Arbia.
- Sawáer-ul-Islám.
- Shakáek-ul-Na'mán-wal-Kistás-dar-urúz.
- Mu'ajjam-ul-Hadúd.
- Manháj-dar-Usúl.
- Mukaddima-al-Adab.
- Diwán-ul-Tamsíl.
- Diwán-ul-Rasáel.
- Diwán-ush-Shu'ará.

Jassas, جصاص, surname of Shaikh Ahmad bin-'Alí Rázi, which see.

Jaswant Rae, جسونت راي, a Hindú who was a poet and the author of a Diwán. His Diwán was found in the Library of Tipú Sultán.

Jaswant Rao Holkar, جسونت راو هلكر, the son of Takojí Holkar, and brother of Káshí Ráo, whom he succeeded on the masnad of Indor about the year 1802. He made a rapid incursion into the Doab and committed some ravages, but was defeated and pursued by Lord Lake to the Sikh country as far as the Bias in 1803, and all his territories occupied by a British force. The whole was restored to him at the peace. He became insane in 1806, and Tulshí Báí, his wife was acknowledged regent. He died on 20th October, 1811, and was succeeded by Malhár Ráo III, his son, by a woman of low birth. Tulshí Báí, however, continued to act as regent. On the 20th December, 1816, a company of armed men seized Tulshí Báí, conveyed her forcibly to the neighbouring river of Sípra, and cutting off her head on the bank, threw the lifeless trunk into the water.

Jaswant Singh Bundela, جسونت سنگه بديله, son of Rájá Indarman. He held a suitable rank in the army in the reign of the emperor 'Alamgir, and died about the year 1687 A. D., 1099 A. H. After his death the zamindári of Urcha was conferred on Bhagwant Singh his son, an infant of four years, with the title of Rájá, but he dying about the year 1693 A. D., 1105 A. H., there remained no one of the family of Rájás Shuján Singh or of his brother Indarman, to succeed him; upon which the Rání Amar Kúnwar, grandmother to the deceased prince, placed on the ráj Udaut Singh, who was descended from Madhukar Sáh, father to Rájá Bir Singh Deo, which was approved by the emperor, who conferred on him the title of ráj, and a suitable manáb.

Jaswant Singh, Maharaja, مهاراجه جسونت سنگه, the celebrated ráj of Jodhpúr or Márwár, of the tribe of Ráthor Rájputs, who acted so capital a part in the competitions of 'Alamgir and his brother Dará Shikóh whose cause he espoused, and was guilty of great impropriety. He was the son of Rájá Gaj Singh and a descendant of Ráo Máldco. Jaswant Singh, subsequently, became one of the best generals of 'Alamgir, and held the rank of 7000 for several years. He died near Kábul

about the 11th December, 1678 A. D., 6th Zil-kada 1089 A. H. He had built a fine house at Ágrah on the banks of the Jamna, the surrounding walls of which are still standing, and his followers brought his infant children and his women who did not burn with him, towards their native country. Orders were sent by the emperor 'Alamgir to conduct them to court, where on their arrival, he insisted on the children being made Musalmáns. Upon this the rájpút attendants, determined to die rather than submit to this order, fled with their charge towards the ráj's territories, and being pursued by the emperor's troops, fought valiantly, and were mostly cut to pieces, but the women and infants arrived safely at Jodhpúr; they were, however, compelled to take refuge in the hills and the woods, and on the death of 'Alamgir in 1707 A. D., regained their former possession. Ajít Singh, his son, was restored to the throne of his ancestors in the year 1711 A. D., by the emperor Farrukh-siyar who married his daughter. Ajít Singh was murdered by his son Abhai Singh in 1724 A. D.

Jaswant Singh, جسونت سنگه, ráj of Jodhpúr Márwár, succeeded to the gaddí after the death of his father Takhat Singh in February, 1873 A. D., 1289 A. H.

Jaswant Singh, جسونت سنگه, son of Balwant Singh Mahárájá of Bhartpúr. He was born on the 28th February, 1851, and succeeded his father on the 16th of March, 1853 when he was but two years old.

Jaswant Singh, Kunwar, كنور جسونت سنگه, vide Parwána.

Jat, جات, a tribe of Hindú labourers who made no figure in the Mughul empire, as a nation, till the reign of 'Alamgir, in whose expedition to the Dakhin, they were first heard of as a gang of banditti, under an intrepid fellow called Chúrámán. They were then so daring as to harrass the rear of the imperial army. After the death of that monarch they took advantage of the growing imbecility of the empire, and fortifying themselves, spread their depredations to the gates of Ágrah. Mukham Singh, who after the death of Chúrámán commanded the Játs, took upon himself the title of ráj, but their power increased under Badan Singh and Súrajmál, which last was dignified with titles from the emperor. Vide Chúrámán Ját.

Jawad 'Ali, Mirza, جواد علي مرزا, or more properly Prince Mirzá Muhammad Jawád 'Alí Sikandar Hashmat Bahádur, son of Amjád 'Alí Sháh, and brother of Wájid 'Alí Sháh the ex-king of Lakhnau. He accompanied his mother, the dowager Queen of Lakhnau, after the annexation of that country to the British possessions in 1856, to England, and died there after the death of his mother, on the 25th February, 1858, aged 30 lunar years. The body of the prince was transferred from London to Paris, to be buried on French soil beside that of the Queen his mother. An immense crowd had assembled to witness the procession, attended by Prince Mirzá Hamid 'Alí, the nephew of the deceased.

Jawahir Singh, جواهر سنگه, vide Jouhar.

Jawahir Singh, جواهر سنگه, the Ját ráj of Díg and Bhartpúr, was the son of Súrajmál Ját. He succeeded to the ráj after his father's death in December, 1763 A. D., 1177 A. H., was secretly murdered in 1768, and was succeeded by his brother Ráo Ratan Singh, who did not escape suspicion of having been accessory to his brother's murder. Ratan Singh reigned ten months and thirteen days and was stabbed by a fakír named Rúpánand, who pretended to transmute copper into gold. Vide Ratan Singh.



**Jawahir Singh**, جواهر سنگه, a Sikh chief who became the minister of Mahárájā Dalip Singh after the death of Hirá Singh, and was murdered by the troops at Láhor on the 21st September, 1845. Rájā Lál Singh succeeded him.

**Jawahir Singh, Maharaja**, مهاراجه جواهر سنگه, son of Dhyán Singh and nephew of Mahárájā Guláb Singh, ruler of Káshmir.

**Jawan**, جوان, the poetical appellation of Mirzá Kázim 'Alí, a Hindústání lyric poet, attached to the college of Fort William. He is the author of an Urdú Díwán and also of a Bárah Māsá which he composed in 1802 A. D., 1217 A. H. He was alive in 1812.

**Jawan Bakht, Mirza**, جوان بخت مرزا, the youngest son of Bahádur Sháh, the ex-king of Dehlí, who accompanied his father to Rangoon in 1858, and now resides under surveillance at that place. Government has sanctioned the grant of a separate pension and an allowance of 250 rupees to his wife Zamaní Begam in 1873 A. D.

**Jawed Khan**, جاويد خان, an eunuch and a great favourite of the emperor Ahmad Sháh and his mother, who raised him to the rank of an amír with the title of Nawáb Bahádur. Nawáb Safdar Jang, who was much disgusted at the influence he had over the emperor, invited him to an entertainment, and murdered him during the banquet. This event took place on the 28th of August, 1752 O. S., 28th Shawwál 1165 A. H.

**Jaweni**, جوینی, whose proper name was Abú'l Ma'álí 'Abdulmalik bin-'Abdullah, was a doctor and a very celebrated metaphysician, who bore the title of "Imám-ul-Haramain." He flourished in the reign of Málik Sháh the Saljúkide, and professed the doctrine of Shúfa'í at Naishápúr, where the famous Ghazzálí was his disciple. He is the author of several works, amongst which are the two following: "Tárikh Jahán Kusháe," and "Akídat-ul-Nizámiat." He died in 1085 A. D., 478 A. H.

**Jaweria**, جاویرہ, one of the wives of Muhammad whom he married in the sixth year of the Hijra 627 A. D. She is said to be a woman of great beauty, and was brought among the captives. She died about the year 670 A. D., 66 A. H.

**Jawini**, جوینی, *vide* Moín-uddin Jawini.

**Jayesi**, جایسی, *vide* Málik Muhammad Jáyesi.

**Jazari**, جزری, surname of those who were born at a city called Jazarat-ul-'Umar, situated on the Tigris, to the northward of Nineveh and Mausál. One of the most illustrious amongst the men of letters this city has produced, was Ibn-Asír ul-Shaibani Majd-uddin, who died 1209 A. D., 606 A. H., and of whom we have several works. *Vide* Ibn-Asír.

**Jenghis Khan**, چنگیز خان, *vide* Changer Khan.

**Jent Parkas, Lala**, جینت پرکاش, author of a poem called "Dastúr Iahk," containing the story of Sassí and Panún in Persian verse. It appears that his correct name is Jót Parkásh.

**Jhankoji Sendhia**, جھنکوچی سیندھیہ, son of Jíjapa or Jyápá Sendhia, was killed in the last battle which took place between Ahmad Sháh Abdálí and the Marhattas on the 14th of January, 1761 N. S., at Panípat.

**Jhanko Rao Sendhia**, جھنکورائو سیندھیہ, also called Mukkí Ráo, on the death of Daulat Ráo Sendhia was

elected by his widow Bájí Báí as rájā of Gwáliar, and was put on the masnad on the 18th June, 1827; but being then only nine years of age, Bájí Báí acted as regent. He assumed the reins of government in 1833, reigned 15 years and some months, and died on the 4th of February, 1843, aged 24 years. He was succeeded by his adopted son Jíjái Sendhia the present rájā of Gwáliar, with whom Bjíjái Báí appears to have resided until the time of the mutiny.

**Jiaji Rao Sendhia**, جیاجی راءو سیندھیہ, the present rájā of Gwáliar, whose name in full is, Mahárájā 'Alí Jáh Jíjái Ráo Sendhia, was the adopted son of Jhanko Ráo Sendhia, on whose death he succeeded to the government on the 4th February, 1843. His installation took place on the 20th of January, 1844 when Lord Ellenborough visited the fort.

**Jiapa Sendhia**, جیاپا سیندھیہ, *vide* Jyapa Sendhia.

**Jiji Begam**, جیجی بیگم, the wet-nurse of the emperor Akbar, and the mother of Mirzá 'Azíz Kóka, who was raised to a high rank by the emperor with the title of Khán 'Azim. She died in the year 1599 A. D., 1008 A. H. The king carried her coffin on his shoulders and shaved his beard and mustachoes.

**Jiwan, Mulla**, جیوان ملا, *vide* Mulla Jiwan.

**Jodha Rao**, جودھا راءو, rájā of Márwár, and a descendant of Seojí, the grandson of the celebrated Jaichánd, the last Ráthhór monarch of Kanauj. He in the year 1432 A. D. founded the modern capital of Jódhpúr, to which he transferred the seat of government from Mandór.

**Jodh Bai**, جودہ بائی, (whose maiden name appears to be Jagat Goshaini and also Báímatí), was the daughter of Rájā Udai Singh of Jódhpúr or Márwár, the son of Rájā Maldeo. She was called Jodh Báí, because she was a princess of Jódhpúr. She was married to Mirzá Salím (afterwards Jahángír) in 1585 A. D., 994 A. H., and became the mother of the emperor Sháh Jahán who was born in 1592 A. D., 1000 A. H. at Láhor. She died at Agrah in 1619 A. D., 1028 A. H., and was buried in Sohágpúra built by her where her palace and tomb are still to be seen in a ruinous state.

**Jogi, Sultan**, جوگی سلطان, *vide* Muhammad Jogi.

**Josh**, جوش, poetical title of Ahmad Hasan Khán, who is familiarly called Achchhe Sáhí. He was living in Lakhnau in 1853 A. D., 1269 A. H., and is the author of an Urdú Díwán. He is the son of Nawáb Mukím Khán, the son of Nawáb Muhabbat Khán, the son of Háfiz Rahmat Khán.

**Joshish**, جوشش, poetical title of Muhammad Hasan or Muhammad Róshan of Patna, who flourished in the time of the emperor Sháh 'Alam.

**Jot Parkash, Lala**, جوت پرکاش لالا, a Hindú Káyeth and an author. This appears to be the correct for Jeint Parkásh, which see.

**Jouhar**, جوهر, the poetical appellation of Jawáhir Singh, a Hindú, who was the pupil of the poet Mulla Nátik of Naishápúr. He is the author of a Díwán in Persian and Urdú, and was living in 1851 A. D., 1267 A. H.

**Jouhar**, جوهر, the poetical name of Munshí Sewa Rám of Sháhjahánpúr, who flourished in the time of Akbar Sháh II, and is the author of several works in Persian, such

as "Jouhar-ul-Talim," "Jouhar-ul-Tarkib," &c., the last-named work he wrote in 1820 A. D., 1235 A. H.

**Jouhari Farabi, جوهري فارابي**, surname of Abú Nasr

Ismá'íl bin-Hammád. Although he was a Turk, yet he made such progress in the Arabic language, which he studied in Mesopotamia and Egypt, that he was styled "Imám-ul-Lughát," or master of the language. He is the author of a very large Arabic Dictionary entitled "Saháh-ul-Lughát," the purity of the tongue. He is often called after this work, "Sáhib-us-Saháh" or the author of the Saháh. He is commonly called Fárábí or Fárábí-al-Turkí, because he was a native of Fáráb in Turkistán. He died 1002 A. D., 393 A. H. Some authors say that his death took place in 992 A. D., 382 A. H.

**Jouhari Zargar, جوهري زرگر**, a poet who flourished in the time of Sulaimán Sháh and Arsalán Sháh of the house of Saljúk. He is the author of a poem containing the story of "Amír Ahmad and Mahaati."

**Jounpur, جونپور**, kings of, *vide* Khwája Jahán.

**Jouzi, جوزي**, *vide* Abú'l Faraj ibn-Jauzi.

**Joya, جوبا**, poetical appellation of Mirzá Daráb Beg, a poet whose native country was Káshmir. He died in 1706 A. D., 1118 A. H., and is the author of a Diwán. The poetical name of his brother Mirzá Kámrán, was Góyá.

**Juban Choban or Jovian, امير جوبان**, the tutor and general of the armies of Sultán Abú Sa'íd Khán, son of Aljáitú, king of Persia. He was put to death by Málik Ghayás-uddín Kart in November, 1327 A. D., Muharram, 728 A. H., by order of the Sultán, because he refused to give him his daughter, Baghdád Khátún, in marriage. *vide* Baghdád Khátún.

**Juber, جبر**, a companion of Muhammad.

**Judat, جودت**, a poetical appellation.

**Jughtai, جغتاي**, *vide* Chaghtai.

**Jugal Kishor, جگل كشر**, an inhabitant of Dehlí whose poetical name was Sarwat. He was wakf to the Názim of Bengal for several years.

**Juji Khan, جوجي خان**, was the eldest son of Chingiz Khán the Tartar, from whom he had received for his share the wide regions of Kapchá; but this prince died a few months before his father in 1226 A. D., and left his territories to his son Batú Khán, who conquered Russia and Bulgaria, and ravaged the countries of Poland, Moravia, and Dalmatia, and had marched into Hungary in order to attack Constantinople, when death ended his victorious career.

**Juna Shah, جونا شاه**, a brother of Muhammad Tughlak Sháh, king of Dehlí, who built the city of Jounpúr which goes after his name.

**Junaid Baghdadi, Shaikh, شيخ جنيد بغدادي**,

a celebrated ascetic whose father was a glass-blower of Naháwand. He was born and brought up at Baghdád, and became one of the best disciples of Sháfa'í, but followed the system of Sífíán Sourí. He made thirty pilgrimages to Mecca, alone and on foot. He died at Baghdád in the year 911 A. D., 298 A. H., and was buried near the tomb of his master and maternal uncle, Sarí Saqí.

**Junaid, Shaikh or Sultan, سلطان جنيد**, third in descent from the celebrated Shaikh Saff-uddín Ardibélf,

and grandfather of Sháh Ismá'íl I of Persia, founder of the Safwí dynasty which was extirpated by Nádir Sháh. He was a Súfi or mystic philosopher, but being expelled from Azurbeján by the Turkmán ruler Jahán Sháh, established himself in Dayarbikar. In the latter period of his life, he went to Shírwán with his disciples, and was killed in 1456 A. D., 860 A. H., in a conflict with the troops of Amír Khalíl-ulláh, ruler of that province. *Vide* Ismá'íl I Safwí. The book called Nukkát Bedil, written by Mirzá Bedil, contains his Memoirs.

**Jununi, جنوني**, author of a poem called "Latáef Shouk,"

a collection of entertaining and witty tales which he composed in the year 1689 A. D., 1100 A. H., and dedicated to the emperor 'Alamgir, but many were rather obscene.

**Jununi, Maulana, مولانا جنوني**, a sprightly satirical

poet of Hirát who flourished in the time of Amír Ghayás-uddín Sultán Husain, son of Fíroz Sháh about the 9th century of the Hijri era.

**Jurat, جرات**, poetical title of Kalandar Bakhsh, a son of

Yehia Amán and pupil of Hasrat. He was first supported by Nawáb Muhabbat Khán, but in 1800 A. D., 1215 A. H., he was in the service of prince Sulaimán Shikóh at Lakhnau. Though in the prime of life, he became blind, but became a good musician and an excellent player on the guitar. It appears that Jurat and his family had the family name of Yehia Mán, because they said that they were descended from Yehia Ráo Mán who resided in a street at Dehlí which is close to the Chándní Chouk, and is still called the Ráo Mán street. It is also stated that this Ráo Mán was executed by Nádir Sháh. Jurat died in the year 1810 A. D., 1225 A. H. He is the author of an Urdú Diwán and two Masnawis.

**Jurir, جرير**, or Abú Hazrá Jarír ibn-Atiya, was one of the

greatest and most celebrated poets. He flourished in the reign of the Khalif 'Abdulmalik of the house of Umayya, and received from him a handsome salary. He was once rewarded by the prince for a single panegyric ode, with 100 camels, 18 slaves and a silver jug. Abú'l Faraj ibn-ul-Jauzi places the death of Jurir in the year 111 Hijri or 729 A. D., 111 A. H., aged 80 years.

**Jurir-ibn-'Abdullah, جرير ابن عبدالله**, a general of the army in the time of 'Umar, the second Khalifa after Muhammad.

**Jurir-ibn-ul-Tabari, جرير ابن الطبري**, or Jurir-ut-Ta-

barí, a celebrated Arabian historian, author of the "Tárikh Tabarí." He died in the year 922 A. D., 310 A. H. His son Muhammad, who was also an author, died in 942 A. D., 330 A. H. *Vide* Abú Ja'far-at-Tabarí.

**Jurjani, جرجاني**, which see.

**Jurjani, جرجاني**, a native of Jurján or Georgia. Al-

Sayyad-ush-Sharíf Abú'l Hasan (or Husain) 'Alí, was thus surnamed because he was born in that country. He was one of the most celebrated Musalmán doctors; was born in 1339 A. D., 740 A. H., and died at Shíráz 1413 A. D., 816 A. H. There have been several other authors of this surname, as Al-Sharíf-al-Husainí, a son of the first, who was a famous physician and lived in the time of Atsiz, Sultán of the Khwárizmiána. Also Abú'l Wafa, a mathematician, Abú Bakr bin-'Abdul Káhir, a grammarian, and Muhammad Jirjání, a valiant captain of the Sultán of Khwárizm, and governor of the city of Hirát who was killed in defending that place against Tálí Khán, son of Changez Khán.

## K.

**Kaan**, *vide* Khán.

**Ka'b**, كعب ابن زهير, or Kaa'b ibn-Zahir of Mecca, was an Arabian poet, and author of the "Kasáed Bánat Sa'ád," a poem in Arabic held in the highest estimation, containing a panegyric on Muhammad. A translation of part of it may be found in Sir William Jones's Second Volume of the Asiatic Researches. The author was a Jewish Rabbi, contemporary and opponent of Muhammad, and had written some satirical verses upon him; but afterwards being desirous of a reconciliation with the prophet, he wrote the above poem, which had the desired effect. Some authors say that he died in the first year of the Hijra, that is, 622 A. D., 1 A. H. But, according to Ockley's History of the Saracens, "Kaa'b came in the ninth year of the Hijra, and made his peace with Muhammad, with a poem in his praise." By this it appears that he was living in 631 A. D. He is said to have assisted Muhammad greatly in the compilation of the Qurán. *Wilkin's Biographical Dictionary under Coab.*

**Ka'b-al-'Ahbar**, كعب العبر, a famous traditionist of the tribe of Hamyar, who embraced Islámism in the reign of 'Umar, and died in 652 A. D., 32 A. H., during the reign of 'Usmán.

**Kabir**, كبير, a celebrated Hindí poet, by trade a Musalmán weaver, who, according to the Akbar-náma, was cotemporary with Sikandar Sháh Lódi, king of Dehli. Kabir was a Súfi or Deist of the most exalted sentiments and of benevolence unbounded. His poems which are still universally esteemed, inculcate the purest morality, good will and hospitality towards all men; and breathe so fine a spirit of toleration, that both Hindús and Musalmáns contend for the honour of his having been born of their religion. From the disinterested, yet alluring, doctrines his poems contain, a sect has sprung up in Hindústán, under the name of Kabir Panthí, who are so universally esteemed for veracity, and other virtues, among both Hindús and Musalmáns, that they may be with propriety considered the Quakers of this country. The time of Kabir's death seems involved in equal obscurity with the manner of his decease and burial. They relate that he lived a long time at Kási (Benáras) and Gaysá, and sojourned also at Jagarnáth, where he gave great offence to the Bráhmans, by his conduct and tolerant doctrine. When stricken in years, he departed this life among a concourse of his disciples both Musalmáns and Hindús. He is buried at Ratanpúr, where his tomb is said to be seen to this day.

**Kabir, Shaikh**, شيخ كبير, surnamed Bala Pír, was the son of Shaikh Kásim Kádírí, whose tomb is at Chunár. Shaikh Kabir died at Kanauj on Monday, the 4th of November, 1644 A. D., 12th Ramazán, 1054 A. H., where a splendid Mausoleum was built on his tomb by one of his sons named Shaikh Mahdí who died in 1677 A. D., 1088 A. H., and is also buried there.

**Kabir-uddin**, كبير الدين بن تاج الدين عراقى, son of Táj-uddin 'Iráki, lived in the time of Sultán Alá-uddin king of Dehli, and wrote a book on his conquests.

**Kablai Kaan**, قبلاى قاآن, or Khán, or more properly Kawaila Káán, Grand Khán of the Mongols and Emperor of China, was the son or brother of Mangú Khán emperor of Tartary, and great-grandson of Chingiz Khán. He succeeded his brother about the year 1259 A. D., 655 A. H., and founded the Yuen dynasty in China. Being ordered by his brother Mangú, then Khakan of the

Mongols, to subjugate Corea and China, he entered China with an immense army in 1260 A. D., drove out the Tartars of the Kin dynasty and took possession of North China. In 1279 he completed the ruin of the Song dynasty by invading and subduing Southern China so that his dominion now extended from the Frozen Ocean to the Straits of Malacca and from Corea to Asia Minor—an extent of territory, the like of which had never before, and has never since, been governed by any one monarch. The rule of the Mughuls, hitherto severe and barbarous, changed its character in the reign of this prince, who adopted entirely the manners of the Chinese, and who is regarded, even by that people, as one of the best and most illustrious of their emperors. He died in 1294 A. D., 693 A. H.

**Kábul**, قباول, the poetical appellation of Mirzá 'Abdul Ghání Beg of Kashmír, who was a Súfi and a pupil of Jóyá, the brother of Góyá. He died in 1726 A. D., 1139 A. H.

**Kabus**, قابوس, a prince of the house of Shamgír, or Dashmagír, whose capital was Rei, and afterwards Jurján in Khurásán. Shamgír was succeeded by his son Bistún, of whom nothing particular is related. But the next of this family, Kábús, whose title was "Shama'-ul-Mulk," or the candle of the kingdom, is celebrated for his extraordinary wisdom and learning. He was, by the instigation of his son Manúchchr, slain by his own mutinous officers 1012 A. D., 403 A. H., whose excesses he had probably desired to restrain. He was succeeded by his son Manúchchr, who submitted to the power of Sultán Mahmúd of Ghazni: but that monarch not only continued him in his family possessions, but gave him his daughter in marriage. He died 1070 A. D., 463 A. H., and was succeeded in the government of Jurján by his son Gílán Sháh. Kábús is the author of several works, one of which is called "Kamál-ul-Balághat."

**Kabuli Mahal**, كابلې محل, a wife of Sháhzhahan.

**Kachhwaha**, the title of the Rájás of Amber or Jaipur. *Vide* Bhará Mal.

**Kádard**, قادرد, the son of Ja'far Beg Dáúd, and brother of Alp Arsalán of the race of Saljúk. He was installed by Tughral Beg his uncle in 1041 A. D., 433 A. H., and became the first Sultán of the Saljúk dynasty of Kirmán where he reigned 32 years and died of poison in 1072 A. D., 465 A. H., by order of Malik Sháh.

*The following is a list of the Sultáns of Kirmán of the race of Saljúk.*

	A. D.	A. H.
Kádard, the son of Ja'far Beg Dáúd, began	1041	433
Sultán Sháh, the son of Kádard, . . . . .	1072	465
Túrán Sháh, brother of Sultán Sháh, . . . . .	1074	467
Írán Sháh, son of Túrán Sháh, a tyrant who was slain in 1100, . . . . .	1096	489
Arsalán Sháh, son of Kirmán Sháh, reigned 42 years, . . . . .	1100	494
Mughís-uddín Muhammad, son of Arsalán,	1141	536
Tughral Sháh, son of Muhammad, . . . . .	1156	551
Bahrám, Arsalán, and Túrán Sháh, sons of Tughral, dispute succession, . . . . .	1169	566
Muhammad Sháh, son of Bahrám Sháh who after the death of his father and two uncles ascended the throne of Kirmán, was dispossessed by Malik Dinár, a Turk of the tribe of Ghuz in 1187 A. D., 583 A. H. Thus ended the Saljúk dynasty of Kirmán of the race of Kádard.		

**Kadar Khan**, قادرخان. *Vide* Kadr Khán.

**Ḳadir**, **قادر**, the poetical title of Shaikh 'Abdul Ḳádir Badóni. *Vide* 'Abdul Ḳádir.

**Ḳadir**, **قادر**, the poetical appellation of Wazír Khán, an inhabitant of Agrah, who was in great favour with 'Alamgir and his two successors. He died in 1724 A. D., 1136 A. H., and is the author of a Diwán.

**Ḳadir**, **قادر**, the poetical name of Shaikh 'Abdul Ḳádir, who was employed as Munshí by Prince Muhammad Akbar, son of 'Alamgir. He is the author of a Diwán.

**Ḳadir Billah**, **قادر بالله**. *Vide* Al-Ḳádir Billah.

**Ḳadir** or **Ḳadiri**, **قادريا قادري**, the poetical name of 'Abdul Ḳádir of Badón.

**Ḳadiri**, **قادري**, the poetical title of Prince Dárá Shikóh, the eldest son of the emperor Sháh Jahán.

**Ḳadir Shah**, **قادر شاه**, of Málwá. After the occupation of Málwá by the emperor Humáyún, that monarch had left his own officers in the government of that kingdom, but shortly after his return to Agrah, Mallú Khán, one of the officers of the late Khiljí government, retook all the country lying between the Narbada and the town of Bhilsa, after a struggle of twelve months against the Dehlí officers; whom having eventually subdued, he caused himself to be crowned in Mando, under the title of Ḳádir Sháh of Málwá. He reigned till the year 1542 A. D., 949 A. H., when Sher Sháh took Málwá, and conferred the government to Shujaa' Khán his minister and relative.

**Ḳadr Khan**, **قادر خان**, king of Khutan, who was a contemporary of Sultán Mahmúd of Ghazní. He was living between the years 1005 and 1024 A. D. It is related of him that he was very fond of music, and that four bags were constantly placed round his sofa, and as he listened to the song, he cast handfuls of gold and silver to the poets.

**Ḳael**, **قائل**, poetical name of 'Abdullah, a Persian poet.

**Ḳaeli** or **Ḳabili**, **قائلي**, of Sabzwár, is the author of a biography or Tazkira of poets. He died in 1548 A. D., 955 A. H.

**Ḳaem-bi-amr-ullah**, **قائم بامر الله**, was the son of Mahdí, the first Khalíf of the Fatimites in Africa. He rebuilt the city of Massilah in Africa in the year 927 A. D., 315 A. H., and called it Muhammadia.

**Ḳaem Billah**, **قائم بالله**, Khalífa of Baghdád, *vide* Al-Ḳáem Billah.

**Ḳaem Jang** or **Ḳayum Jang**, **قائم جنگ**, the son of Muhammad Khán Bangash, nawáb of Farrukhábád, whom he succeeded in June, 1743 O. S., Jumáda I, 1156 A. H. He made war by the instigation of the wazír, nawáb Saftár Jang, with the Rohelas of Kaṭer now called Rohilkhand, after the death of their chief, 'Alí Muhammad Khán, but was defeated and slain on the 10th November, 1749 O. S., 10th Zil-hijja, 1162 A. H., and his estates confiscated by the wazír. The principal servants of the deceased were sent prisoners to Allahábád; but his mother was allowed to keep the city of Farrukhábád and twelve small districts for the support of the family, as they had been conferred on it in perpetuity by the emperor Farrukh-siyar. The conquered country was com-

mitted to the care of the wazír's deputy, Rájá Nawáb Ráe, who was soon after slain in battle against Ahmad Khán the brother of Káem Jang, who took possession of the country.

**Ḳaem**, **قائم**, poetical appellation of Ḳáem Khán who held the post of Captain in the service of Wazír Muhammad Khán, Nawáb of Tónk, the son of Amír Khán. He is the author of an Urdú Diwán, which he completed and published in 1853 A. D., 1270 A. H.

**Kafi**, **كافي**, surname of Taḳi-uddín 'Alí bin-'Alí, an Arabian author who died in the year 1355 A. D., 756 A. H. His name is spelt in some of our Biographical Dictionaries, Cafi.

**Kafi** or **Kami**, **كافي**, poetical name of Mirzá 'Alá-uddaula who flourished in the reign of the emperor Akbar. *Vide* Alá-uddaula (Mirzá), and Kámí.

**Kafi**, **كافي**, whose proper name was Kifáyet 'Alí, was a poet of Muradábád, and author of the "Bahár Khuld," which is a translation of the "Shimáel."

**Kafi-ul-Kafat**, **كافي الكفات**, *vide* Ibn-'Ibád.

**Kafur**, **Malik**, **ملك كافر**, a favourite eunuch of Sultán 'Alá-uddín Khiljí, king of Dehlí, who was raised to the high rank of wizárat. After the king's death, the first step which the traitor took, was to send a person to Gwáliár, to put out the eyes of Khizir Khán and Shádí Khán the two sons of the deceased Sultán. His orders were inhumanly executed. He then placed Shaháb-uddin the king's youngest son (a boy of seven years of age) on the throne, and began his administration; but was assassinated thirty-five days after the king's death, in January, 1317 A. D., 716 A. H., and Mubárik the third son of the king was raised to the throne.

**Kahaj Tabrezi**, **Shaikh**, **شيخ تبريزي**, a learned Musalmán who held the office of Shaikh-ul-Islám at Tabrez during the reign of Sultán Aweis and Sultán Husain of Baghdád. He is the author of a Diwán.

**Kahi**, **كاهي**, *vide* Ḳásim Káhi.

**Ḳahir Billah**, **قاهر بالله**, *vide* Al-Ḳáhir Billah, Khalífa of Baghdád.

**Ḳahkari**, **قهقري**, *vide* Najm-uddín Abú'l Hasan. In some of our Biographical Dictionaries his name is spelt Cahcari.

**Kaikaus**, **كياكوس**, second king of the Kayanian dynasty of Persia, was the son of Kaiḳubád. He was vain and proud: and appears to have been in continual distress from the unfortunate result of schemes that his ambition led him to form, but which he wanted ability to execute. His life is connected with a thousand fables, which though improper in this place, form excellent materials for Firdausi, who has given, in his history of this period, the extraordinary and affecting tale of the combat between Rustam and his unknown son, Suhráb, who is killed by his father. This part of the Sháh-náma has been beautifully translated in English verse by J. Atkinson, Esq., Assistant Surgeon on the Bengal Establishment, and member of the Asiatic Society in 1814. Kaikáus when grown old, resigned his crown in favour of his grandson Kaiḳhusro, the son of Siáwakhsh.

**Kaikaus**, **Amir**, **امير كياكوس**, grandson of Ḳábús, prince of Jurján, and one of the noblemen who lived at the court

of Sultán Maudúd, the grandson of Sultán Mahmúd of Ghazni. He is the author of the work called "Kábús-náma."

**Kaikhusro**, كيكسرو, the third king of the Kayanian dynasty of Persia and the grandson of Kaikás. He ascended the throne in the lifetime of his father who resigned the crown in his favour. He had several battles with Afrásiáb the king of Túrán, who was at last defeated, taken prisoner, and slain. Soon after these events Kaikhusro resolved to devote the remainder of his life to religious retirement: he delivered over Kábul, Zábulistán and Nímroz to Rustam, as hereditary possessions; and resigned his throne to Luhrásp the son-in-law of Kaikás and his own son by adoption and affection. After these arrangements, he went accompanied by some nobles to a spring which he had fixed upon as the place of his repose. Here he disappeared, and all those that went with him were destroyed on their return by a violent tempest. He lived 90 years and reigned 60.

**Kaikhusro**, كيكسرو, the son of Sultán Muhammad Khán, governor of Multán, who was the eldest son of Sultán Ghayás-uddín Balban, king of Dehlí. After his father's death in 1285 A. D., he was made governor of Multán by his grandfather, and after his decease in 1286 A. D., was murdered at Rohtak by Malik Nizám-uddín, wazír of Kaiqubád who ascended the throne as king of Dehlí.

**Kaikubád**, كيقباد, the founder of the second or Kayanian dynasty of the kings of Persia, was a lineal descendant of Manúchchr, according to some accounts he was his great-grandson. This prince had retired to the mountain of Alburz, from which place he was brought by Rustam the son of Zál and proclaimed king of Persia. He committed the administration of government into the hands of Zál, whose son Rustam, was appointed to lead the Persians against the dreaded Afrásiáb who had again passed the Oxus and invaded Persia. In this battle, Rustam overcame Afrásiáb, and afterwards a peace was concluded, by which it was agreed that the Oxus should remain as it had been heretofore, the boundary between the two kingdoms. Kaiqubád lived some time after this in peace: he is said to have reigned 120 years. He left four sons: Kaikás, Arish, Rúm and Armen. To the former he bequeathed his throne, and enjoined all the others to obey him.

*List of kings of the second or Kayanian dynasty.*

1. Kaiqubád.
2. Kaikás.
3. Kaikhusro (Cyrus the Great).
4. Luhrásp.
5. Gushtásp (Hystaspes of Grecian History).
6. Isfandiár (Aspanda or Astyages of ditto).
7. Bahman or Ardasher Darázdast (Artaxerxes Longimanus).
8. Humai, daughter and wife of Bahman.
9. Dáráb or Dárá, son of Bahman.
10. Dárá, son of Dáráb (Darius overcome by Alexander the Great).

**Kaikubád**, كيقباد, surnamed Mu'izz-uddín, the grandson of Sultán Ghayás-uddín Balban, whom he succeeded in 1286 A. D., 685 A. H., on the throne of Dehlí in the absence of his father Násir-uddín Baghrá Khán who was then in Bengal. In the year 1287 A. D., 686 A. H., his father having heard the state of affairs at Dehlí, marched from Bengal to visit and advise his son. They met on the banks of the Ghágra at Behár, and the whole scene was so affecting, that almost all the court shed tears. On this occasion the celebrated poet Amír Khuro wrote the poem called the "Kirán-us-Sadain," or the conjunction of the two planets. Kaiqubád was assassinated through

the instigation of Fíroz Malik Khiljí in 1288 A. D., who ascended the throne by the title of Jalál-uddín Fíroz Sháh Khiljí, and became the first Sultán of the 2nd branch of the Turk dynasty called Khiljí.

**Kaiomurs**, كيومرسي, the first monarch of Persia according to all Muhammadan writers. This king is stated to have reclaimed his subjects from a state of the most savage barbarity. They say he was the grandson of Noah, and the founder of the first dynasty of Persian kings called Fishdádian. His son Siámak was killed in one of the battles with the barbarians or Devs; and when that monarch carried Hoshang, the infant son of Siámak, to share in the revenge he meant to take upon his enemies, his army was joined by all the lions, tigers and panthers in his dominions, and the Devs were routed and torn to pieces by the auxiliaries, who had left their native forest to aid the just king. After this victory, Kaiomurs retired to his capital Balkh. He reigned 30 years, and was succeeded by his grandson Hoshang.

*The following is a list of kings of the first or Fishdádian dynasty.*

1. Kaiomurs.
2. Hoshang.
3. Tuhmurs, surnamed Deoband.
4. Jamahed reigned at Persipolis.
5. Zuhák, surnamed Alwaní.
6. Faridún, restored by Kawa.
7. Manúchchr.
8. Naudar or Nauzar.
9. Afrásiáb, king of Turkistán.
10. Záb, brother of Naudar.
11. Garshásp.

**Qaisar**, قيسر, a poet of the tribe of Shámlú, who is commonly called Qaisar Shámlú.

**Qaisar**, قيسر, poetical name of Prince Khurshaid Qadr the son of Mirzá Asmán Qadr, the son of Mirzá Khurram Bakht, the son of Prince Mirzá Jahándár Sháh, the son of Sháh 'Alam, king of Dehlí.

**Qaisari Kirmani**, قيسري كرماني, a poet of Kirmania.

**Kaiuk Khan**, كيوك خان, *vide* Kayúk.

**Kakafi**, كاكافي, *vide* Ahmad bin-Idris. He is mentioned in some of our Biographical Dictionaries under the name of Cakafi.

**Kakafi**, كاكافي, *vide* Ahmad bin-Idris.

**Qalandar**, قلندر, author of the work called "Sirát-ul-Mustakím," which he composed in 1405 A. D., 808 A. H., and dedicated to Abú'l Muzaffar Husain Sháh bin-Mahmúd Sháh bin-Ibráhim Sháh of Jaunpúr.

**Qalanisi**, قلانيسي, surname of 'Abdullah bin-Muhammad, an Arabian author, who died in 1121 A. D., 515 A. H.

**Kalb Ali Khan**, كلب علي خان, Nawáb of Rámpúr in 1869-70.

**Kalb Husain Khan**, ميرزا كلب حسين خان, Deputy Collector of Etáwah, the son Ahtarám-uddaula Dabír-ul-Mulk Kalb 'Alí Khán Bahádúr. He is the author of four Diwáns and a biography called "Shaukat Nádírí." He was living in 1864 A. D., 1281 A. H.

**Kalhana**, كلهانه, a Bráhman and author of a history of Kash-

mír called "Rájatarangini." There are four chronicles of the history of Kashmir written in Sanskrit verse; the first by Kalhaná, bringing the history of Kashmir to about 1148 after Christ; the second, a continuation of the former, by Jaúarájá, to 1412 A. D.; the third, a continuation of the second by Srivara, a pupil of Jaúarájá, to 1477 A. D.; and the fourth, by Prajyábhakta, from that date to the conquest of the valley by the emperor Akbar. The author of the work, the Pañdit Kalhaná, of whom we merely know that he was the son of Champaka, and lived about 1150 A. D., under the reign of Siñha Deva of Kashmir—reports that before entering on his task, he had studied eleven historical works written previously to his time, and also a history of Kashmir by the sage Nila, which seems to be the oldest of all. Kalhaná begins his work, with the mythological history of the country, the first king named by him is Gonarda, who, according to his chronology, would have reigned in the year 2448 B. C., and the last mentioned by him is Siñha Deva, about 1150 after Christ.

**Kali Das**, کالی داس, a celebrated Hindú poet who lived towards the commencement of the Christian era. He was one of the nine splendid gems that adorned the court of Rájá Bikarmájít (Vikramaditya). Some say that he flourished in the time of Rájá Bhój. He wrote the "Nalodia" for the purpose of exhibiting his unbounded skill in alliteration. In four books, containing on the average fifty-four stanzas each, he has given such illustrations of their subject as can never be surpassed. This work has been published in Europe, with a Latin translation by a continental scholar, Ferdinandus Benary. No reason can be imagined, why Kálí Dás should again write the history of Nala and Damayanti, after it had been so elegantly written in flowing verse by Vyása Deva, except that he intended in this simple story to shew forth his ingenuity in alliteration. He is also the author of the poem called "Kumára Sambhava," and of another called "Mahá Náçak."

**Kali Sahib**, کالی صاحب, surname of Ghulám Nasír-uddin, the son of Mauláná Kutb-uddin, the son of Mauláná Fakhr-uddin. Although he was the Murshid or spiritual guide of the king of Dehli, he preferred the habit of a Derwiah. He died in 1852 A. D., 1268 A. H.

**Kalim**, کلیم, the poetical name of Abú Tálib Kalím, which see.

**Kalim-ullah**, کلیم الله, a title of Moses the prophet.

**Kalim-ullah**, کلیم الله, the last king of the Bahmaní dynasty of Kulbarga or Ahmadábád Bídár in the Dakhin. He was expelled in 1527 A. D., by Amír Baríd his wazír, who mounted the throne and took possession of that kingdom.

**Kalim-ullah**, کلیم الله, author of a work called "Kashkol Tasauwat," an exposition of the mystical phrases of the Súfís.

**Kamal**, کمال, a poet of Isfahán.

**Kamal**, کمال, poetical title of Mír Kamál 'Alí of Gaya Mánpúr. He wrote Persian and Rekhta verses, and is the author of a large work called "Kamál-ul-Hikmat," on philosophy, and one called "Chahárdah Darúd," i. e., the fourteen blessings containing an account of the Imáms. He died in 1800 A. D., 1215 A. H., and the chronogram of the Hijrî year of his death is contained in the word Dareghá.

**Kamal Ghayas, Maulana**, مولانا کمال غیاث شیرازی, of Shíráz, a poet and physician who flourished in the time of Ibráhim Sulţán.

**Kamal Kazi**, کمال قاضی, vide Abú-Fath Bilgrámí.

**Kamal Khan, Gikhar**, کمال خان گیکھر, prince of the Gikhara, was the son of Sulţán Sárang, the son of Malik Kalán II, the son of Malik Kalán I, the son of Malik Khar, who was the founder of the principality of the Gikhars. Their country lies among the mountains between Bhat and Sindh, which formerly belonged to the government of Kashmir. Malik Kalán II had several battles with Sher Sháh, but was at last taken prisoner and put to death by that monarch, and his son or grandson Kamál Khán imprisoned in the fortress of Gwáliár. He was, however, after some years released by Salim Sháh the son of Sher Sháh, but during his confinement, his uncle Sulţán Ádam had taken possession of the country. In the first year of the reign of Akbar he was introduced to that monarch and was employed in his service. He by degrees rose to the rank of 5000, and was afterwards put in possession of his dominions by that emperor, and Sulţán Ádam his uncle taken prisoner and made over to Kamál Khán who put him in confinement where he died. Kamál Khán who became tributary to Akbar, died in 1562 A. D., 970 A. H.

**Kamal Khujandi**, کمال خجندی, vide Kamál-uddin Khujandi.

**Kamal-uddin 'Abdul Razzak, Shaikh**, شیخ کمال عبدالرزاق, is the author of several works, among which are the following "Tafsír Táwilát," "Kitáb Istiláhat Súfia," "Sharah Fasús-ul-Hikam," "Sharh Manáziib-ul-Sábirín," &c. He was a contemporary of Shaikh Rukn-uddin 'Alá-uddaula. [He died in 1482 A. D.] 887 A. H. Vide 'Abdul Razzák.

**Kamal-uddin Isma'il**, کمال الدین اسمعیل, son of Jamál-uddin Muhammad 'Abdul Razzák of Isfahán, a celebrated poet of Persia, styled, Malik-ush-Shu'ará, that is to say, king of the poets, and is the author of a Díwán. In the year 1237 A. D., 2nd Jumáda I, 636 A. H., on the 21st of December, when Oqtái Khán, the son of Changez Khán, invaded Isfahán, and massacred the inhabitants of that city, he also fell a martyr. It is said that he was tortured to death by the Mughuls who expected to find hidden property in his house.

**Kamal-uddin Khujandi, Shaikh**, شیخ کمال الدین خجندی, was a great Shaikh and lyric poet, and a cotemporary of Háfiz, who, though they never saw each other, much esteemed him, considering him and Salmán Sáwají as amongst the first poets of their time. He is commonly called Kamál Khujandi, born at Khujand, a town situated in one of the most beautiful and fertile districts of Persia. After having made the pilgrimage to Mecca, he settled at Tabrez, a place which he found extremely agreeable during the reign of the princes of the family of Jaláyer. The principal personages of Tabrez became his pupils, and he led a life of literary ease and enjoyment; but when Tuktamish Khán surprised Tabrez, Shaikh Kamál was made prisoner, and was carried to Serai in Kapják by order of Mangú Khán the grandson of Changez Khán, where he remained four years, after which he was permitted to return to Tabrez, near which city the Sulţán Aweş Jaláyer built him a house. Kamál did not sing the praise of princes in Kasida, nor did he write Maghawis, but only Ghazals, and fragments. He died in the year 1390 A. D., 792 A. H., and was buried at Tabrez. A MS. of the Díwán of Kamál, which had been the property of a Sulţán, is possessed by the Imperial Library at Vienna, and is a great treasure as a specimen of splendid writing, and, also, for the superbly executed miniatures which adorn it, illustrating

the poems. These pictures are not more than a square inch in size: there are two on each side of the concluding verse; and though so small, represent, with the greatest correctness, either allegorically or simply, the meaning of the poet.—*Dublin University Magazine* for 1840.

**Kamal-uddin Mass'ud, Maulana, مولانا كمال الدين**, مسعود شرواني of Shírwán, a celebrated logician and author of the marginal notes on the "Sharah Hikmat Áin."

**Kamal-uddin Muhammad bin-'Abdul Muna'im Jujari, Shaikh, شيخ كمال الدين محمد بن عبد المنعم جوجاري**, an author who died in 1484 A. D., 889 A. H.

**Kamal-uddin Muhammad-al-Siwasi, كمال الدين محمد السواسي** commonly called Humám and Ibn-Humám, author of a commentary on the Hidáya entitled "Fath-ul-Kádir lil 'Ajiz-al-Fakír." It is the most comprehensive of all the comments on the Hidáya, and includes a collection of decisions which render it extremely useful. He died in 1457 A. D., 861 A. H. *Vide* Humám and Ibn-Humám.

**Kamal-uddin Muhammad, Khwaja, كمال الدين محمد خواجه**, ibn-Ghayás-uddin Shírází, was a physician and a poet, and flourished in the time of Sultán Ibráhím Mirzá. For his poetical title he used Ibn-Ghayás.

**Kamal-uddin Musa bin-Yunas bin-Malik, كمال الدين موسى بن يونس بن ملك**, name of an Imám, who was one of the most celebrated Musalmán doctors.

**Kamal-uddin, Shah, كمال الدين شاه**, *vide* Lutf-ulláh.

**Qamar-uddin, Mir, قمر الدين مير**, whose poetical title is Minnat, which see.

**Qamar-uddin Khan, wazir, قمر الدين خان وزير**, whose original name was Mír Muhammad Fázil, was the son of Ya'tmád-uddaula Muhammad Amin Khán, wazir, and was himself appointed to that office with the title of Ya'tmád-uddaula Nawáb Qamar-uddin Khán Bahádur Nasrat Jang, by the emperor Muhammad Sháh, after the resignation of Nízám-ul-Mulk Asaf Jáh, in 1724 A. D., 1137 A. H. He was sent under Prince Ahmad on the first invasion of Ahmad Sháh Abdálí to oppose him, but was killed by a cannon ball, while at prayers in his tent during the battle of Sarhind on the 11th March, 1748 O. S., 11th Rab' I, 1161 A. H.

**Kam Bakhsh, شهزاده كامبخش**, (prince) youngest son of the emperor 'Alamgír, a vain and violent young man, who had received from his father the kingdom of the Dakhin, but as he refused to acknowledge the sovereignty of the emperor Bahádur Sháh, his eldest brother, and struck coin in his own name, that monarch after attempting in vain to win him over by concessions, marched against him with a powerful army to the Dakhin, and defeated him in a battle near Haidarábád, where Kam Bakhsh died of his wounds on the same day in the month of February or March, 1708 A. D., Zil-hijja, 1119 A. H. His mother's name was Udaipúri Muhal, and he was born on the 25th February, 1667 A. D., 10th Ramazán 1077 A. H.

**Kambari, قنبري نيشاپوري**, or Kanbari, a poet of Naisápúr, flourished in the time of Sultán Bábar who died 1457 A. D., 861 A. H.

**Kami, كامبي**, whose proper name is Mirzá Alá-uddaula Kazwini, was the son of Mír Yahya bin-'Abdul Latíf, and is the author of the work called "Nafáis-ul-Másir," a

Biographical Dictionary of Persian poets. It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of Akbar to whom the book is dedicated. It was finished in 1571 A. D., 979 A. H., but there occur much later dates in it. He is supposed by some to have died in 1563 A. D., 971 A. H., and by others in 1573 A. D., 981 A. H., but the latter date appears to be correct. The discrepancy arises from the chronogram of his death, in which the number of the last word is considered by some to be 60 and by others 70, a difference of ten years. *Vide* Yahya bin-'Abdul Latíf.

**Kamil, كامل**, author of a poetical work, entitled "Chirágh-náma." It consists of Ghazals all of which rhyme in Chirágh (lamp) and the first letter of every verse of the first Ghazal is | or A, of the second ب or B, and so on.

**Kamran Mirza, كامران مرزا**, second son of the emperor Bábar Sháh, and brother to the emperor Humáyún who, after his accession to the throne in 1530 A. D., 937 A. H., conferred on him the government of Kábul, Kandahár, Ghazní and the Panjáb. He was deprived of his sight by Humáyún when at Kábul in the year 1553 A. D., 960 A. H., on account of his repeated offences, and continually raising disturbances in the government. The operation was performed by piercing his eyes repeatedly with a lancet. Kámran bore the torture without a groan until lemon-juice and salt were squeezed into his eyes, when he called out "O Lord my God! whatever sins I have committed I have been amply punished in this world, have compassion on me in the next." Kámran eventually obtained permission to proceed to Mecca, where he resided three years and died a natural death in 1556 A. D., 964 A. H. He left three daughters and one son named Abú'l Kásim Mirzá, who was imprisoned in the fort of Gwáliar, and put to death by order of the emperor Akbar his cousin in the year 1565 A. D., 973 A. H.

**Kamran Shah, شاه كامران**, the present ruler of Hirát, is the son of Mahmúd Sháh, the son of Timur Sháh, the son of Ahmad Sháh Abdálí. On the death of his father Mahmúd Sháh, in (1829 A. D.) he succeeded him on the throne of Hirát.

**Qandahari Begam, قندهاري بيگم**, the first wife of the emperor Sháh Jahán. She was the daughter of Muzaffar Husain Mirzá Safwi, of the royal house of Persia, who was the son of Sultán Husain Mirzá, the son of Bahrán Mirzá, the son of Sháh Ismá'íl I of Persia. When Akbar Sháh, in the third year of his reign, made over Qandahár to Sháh 'Abbás, king of Persia, the latter conferred the government of that province on his nephew Sultán Husain Mirzá, after whose death his son Muzaffar Husain succeeded him. His three brothers came to India in the 38th year of Akbar (1592 A. D.), and Muzaffar Husain followed them afterwards, was received by the emperor with the greatest kindness, and honoured with the rank of 5000, and the jágír of Sambhal. His sister Qandahári Begam, was married in September, 1610 A. D., Rajab, 1019 A. H. to Prince Khurram (afterwards Sháh Jahán) the son of the emperor Jahángír, and received the title of Qandahári Begam, because she was born at Qandahár. The year of her death is unknown. She lies buried at Agrah, in the centre of a garden called Qandahári Bágh. The building on her tomb, which is in the vault, is converted into a dwelling place; it is a beautiful edifice, and now belongs to the Rájá of Bhartpúr.

**Kaus, vide** Kaikásús.

**Qaplan Beg, قپلان بيگ**, of the Qashchí family, was born in India and served under Khán-Khánán in the Dakhin with great distinction, and was in high favour

with Jahángir. He is the author of a *Díwán* and a *Maṅnawí*, the latter is called "Máh Dost," which celebrates the love of Rustam and Rúdába.

**Kapurthala Rajah.** *Vide* Nihal Singh.

**Ḳara Arslan,** قرا ارسلان, (which signifies in Turkish, a black lion,) was surnamed 'Imád-uddín, the son of Dáúd, the son of Sukmán bin-Artak. Núr-uddín Mahmúd was his son, to whom Sálah-uddín (Saladín) gave the city of 'Amid or Ḳara 'Amid in Mesopotamia 1183 A. D., 597 A. H. His name is to be found in some of our Biographical Dictionaries under Cara Arslan.

**Ḳaraochar Nawian,** قراچار نويان, name of the wazír and son-in-law of Changez Khán.

**Ḳara Ghuz,** قراغز, a Beglarbeg of Natolia whom our historians call Caragossa. He was impaled near Ḳara Hisár by Sháh Ḳulí in the reign of Báyzázid II, emperor of the Turks.

**Ḳara Khan,** قرا خان, *vide* Sadr-uddín bin-Ya'kúb.

**Ḳarak Shah,** قورق شاه, *vide* Sháh Ḳarak.

**Karam,** كرم, author of the "Harbae Haidari," a history of Alí and his son Husain in verse, composed in 1723 A. D., 1135 A. H.

**Ḳara Muhammad Turkman,** قرا محمد تركمان. The Turkmán of Asia Minor, were divided into two great tribes, the Ḳara Koinlú, and Aka Koinlú, i. e., the tribes of "black and white sheep," from their carrying the figures of these animals in their respective standards. Ḳara Muhammad, the founder of the first dynasty, left his small territories, of which the capital was Van, in Armenia, to his son, Ḳara Yúsuf, who though possessed of considerable power, was compelled to fly before the sword of Timur. When that conqueror died, he returned from Egypt, and was victorious in an action with Sultán Ahmad Jaláyer Ilkání, the ruler of Baghdád, whom he made prisoner and put to death in 1410 A. D., 813 A. H. After this success he collected an army of 100,000 men, and was preparing to attack Sultán Sháh-rukh the son of Amír Timur, when he was suddenly taken ill and died near Tabrez in 1411 A. D., 814 A. H. He was succeeded by his son Sikandar Turkmán, who was defeated by Sháhrukh in 1421 A. D., 824 A. H. Sikandar after this had several battles with Sháhrukh, but was at last slain by his son Ḳubád 1437 A. D., 841 A. H., when Sháhrukh added Rei to his own possessions, and gave Tabrez to Jahán Sháh the brother of Sikandar. Jahán Sháh, after a long reign of 30 lunar years, fell in one of the first actions he fought with Uzzan Hasan, chief of the Turkmán of the white sheep, in November, 1467 A. D., Rabi' II, 872 A. H.

**Ḳarari,** قراي, a Persian poet, *vide* Abul Fath Gilání.

**Ḳara Yusuf,** قرا يوسف, *vide* Ḳara Muhammad.

**Karim,** كريم, poetical name of Mír Muhammad Kázim the son of Fikr. He flourished in the time of Kutbaháh of the Dakhin, and is the author of a *Díwán*.

**Karim Khan,** كريم خان, the murderer of Mr. W. Fraser, Commissioner of Dehli. See Shams-uddín Khán (nawáb).

**Karim Khan,** كريم خان, a Pindári chief, who surrendered himself to the British Government on the 15th February, 1818, and received for his support the Tálúka of Burhápár in the Gorakhpúr district, which was held by his descendants up to the mutiny in 1857.

**Karim Khan Zand,** كريم خان زند. The history of Persia, from the death of Nádír Sháh till the elevation of 'Aká Muhammad, though it occupies nearly half a century, presents no one striking feature, except the life of Karim Khán, a chief of the tribe of Zand. He collected an army chiefly composed of the different tribes of Zand and Mafi, defeated the Afgháns in several engagements, finally drove them out of the country, and secured to himself the kingdom of Fára, or the southern division of Persia, while Khurásán partially remained in possession of the descendants of Nádír Sháh; and the countries bordering on the Caspian Sea were retained by Muhammad Hasan Khán Ḳáchár, ruler of Mázindarán the great-grandfather of 'Aká Muhammad Sháh Ḳáchár. Karim Khán, after subduing his enemies, enjoyed independent power for twenty-six years; and during the last twenty, viz., from 1759 to 1779, he had been, without a competitor, the acknowledged ruler of Persia. His capital was Shíráz. He died at an advanced period of life on the 2nd March, 1779 A. D., 13th Šafar, 1193 A. H., being nearly 80 years of age. After his death Zákí Khán assumed the reins of government, and was assassinated two months after. Sádik Khán, brother of Karim Khán took possession of Shíráz after the death of Zákí Khán, and was put to death on the 14th of March, 1781 A. D., 18th Rabi' I, 1195 A. H., by 'Alí Murád Khán, who now became the sovereign of Persia, and died on the 11th January, 1785 A. D., 28th Šafar, 1199 A. H. After his death Lutf 'Alí Khán reigned for some years at Shíráz. He was defeated in 1794 and slain afterwards by 'Aká Muhammad Khán Ḳáchár, who took possession of Persia.

**Ḳarmat,** قرامط, or Ḳarmaṭa, a famous impostor, named Abú Zar, who in the year 891 A. D. became the head of a sect called Ḳarmaṭi or Karamatians, which overturned all the principles of Muhammadanism. He came from Khóristán to the villages near Kúfa, and there pretended great sanctity and strictness of life, and that God had enjoined him to pray fifty times a day; pretending also to invite people to the obedience of a certain Imám of the family of Muhammad; and this way of life he continued till he had made a very great party, out of whom he chose twelve apostles to govern the rest, and to propagate his doctrines. Afterwards his courage failing him, he retired to Syria, and was never heard of any more. This sect began in the Khiláfat of Al-Mo'tamid: they multiplied greatly in Arabian Irák or Chaldea, and maintained perpetual wars against the Khalíf. In the year 931 A. D., they besieged and took the city of Mecca, filled the well Zamzam with dead bodies, defiled and plundered the temple and carried away the black stone; but they brought it again in 950 A. D., and fastened it to the seventh pillar of the portico, giving out, that they had both taken it away, and brought it back again, by express order from heaven. This sect was dissipated by degrees, and at last became quite extinct. *Vide* Abú-Zarr Ḳarmaṭi.

**Ḳarmati,** قرامطي, or Karamatian, a follower of Ḳarmaṭ, which see.

**Karshasp,** كرشاسپ, or Garahásp, the son of Zú, and the last king of the first or Pishdádian dynasty of Persia. *Vide* Zú.

**Kart,** كرت, kings of the dynasty of,—*Vide* Shams-uddín Kart I.

**Kashi,** ملا كاشي, surname of Kamál-uddín Abú'l Ghanam 'Abdul Razzák bin-Jamál-uddín, a celebrated doctor, placed amongst the Musalmán saints, was author of several works. He died young about the year 1320 A. D., 720 A. H.



**Kashi Rao Holkar**, کاشی راوہلکر, the eldest of the four sons of Takóji Holkar, after whose death in 1797 A. D. disputes arose between Káshí Ráo and his brother Mulhár Ráo, and both repaired to the court of the Peshwá at Púna; where, on their arrival, Daulat Ráo Sindhia, with a view of usurping the possessions of the family, espoused the cause of Káshí Ráo, and made a sudden and unexpected attack in the month of September on Mulhár Ráo, whom he slew with most of his adherents. After this Sindhia pretended to govern the possessions of the Holkar family in the name of Káshí Ráo, whom he kept in a state of dependence and appropriated the revenue to his own use. A long contest ensued between Daulat Ráo and Jaswant Ráo Holkar, the brother of Káshí Ráo, and continued till the year 1802, when Jaswant Ráo appears to have taken possession of Indor the territory of his father.

**Kashfi**, كاشفي, the poetical name of Sháh Muhammad Salámat-ulláh. He is the author of a *Díwán* in Persian which was printed and published before his death in 1279 A. H.

**Kashfi**, كاشفي, takhullus of Mir Muhammad Sáláh, who flourished in the reign of the emperor Jahángír, and is the author of a *Tarjibhand* called "Majmú'a' Ráz," which he composed in 1621 A. D., 1030 A. H., containing 270 verses. He died in the year 1650 A. D., 1060 A. H., at Agrah and lies buried there.

**Kashifi**, كاشيفي, the poetical name of Mauláná Husain bin-Áli, also known by that of Wáez or the preacher. He wrote a full commentary on the *Kurán* in the Persian language. He was a preacher at the royal town of Hirát in Khurásán. He died in 1505 A. D., 910 A. H. *Vide* Husain Wáez.

**Kashmir**, kings of,—*vide* Sháh Mir.

**Kasim**, قاسم اكبر ابادي, of Agrah, author of the "Zafar-náma Akbari," or book of the victory of Akbar Khán, the son of Dost Muhammad Khán, which he completed in 1844 A. D., 1260 A. H. It is a poem and contains an account of the late wars in Kábul by the British.

**Kasim**, قاسم, the poetical name of Hakím Mir Kudrat-ulláh who is the author of a *Taskira* or Biography of poets.

**Kasim Ali Khan, Mir**, مير قاسم عليخان, commonly called Mir Kásim, was the son-in-law of Mir Ja'far 'Alí Khán the Nawáb of Bengal. The English, deceived by his elegance of manners, and convinced of his skill in the finances of Bengal, raised him to the mañnad in the room of his father-in-law in 1760 A. D., 1174 A. H. He, in the latter years of his government, retired to Munger, and actuated by a keen resentment against the English, for their extensive encroachments on his authority, and the commerce of his country, formed the plan of throwing off their yoke, and annihilating their influence in Bengal; but was deposed and defeated, in a battle fought on the Odwa Nála on the 2nd August, 1763 A. D., 22nd Muharram, 1177 A. H., and the deposed Nawáb Ja'far 'Alí Khán was again placed on the mañnad. Kásim 'Alí, incensed to madness at these reverses, fled to Patna from Munger, and there cruelly ordered the massacre of the English in his power: there were 50 gentlemen, Messrs. Ellis, Hay, Lushington, and others, and 100 of lower rank. On the 5th October, they were brought out in parties, and barbarously cut to pieces, or shot under the direction of a German, named Samrú or Sombre. Munger fell to the English early in October. Patna was stormed on the 6th November, and the Ex-Nawáb Kásim 'Alí fled to the wazir of Audh, with his treasures, and the remnant of

his army. On the 23rd of October, 1764 A. D., Major Carnac fought the celebrated battle of Buxar, completely routing the wazir Shuja-uddaula's army. The following day the Mughul emperor Sháh 'Alam threw himself on the protection of the British, and joined their camp with the imperial standard of Hindústán. The British army advanced to overrun Audh. The wazir refused to deliver up Kásim 'Alí, though he had seized and plundered him. Kásim 'Alí made his escape at first into the Rohela country, with a few friends and some jewels, which he had saved from the fangs of his late ally, the wazir, and found a comfortable asylum in that country; but his intrigues rendered him disagreeable to the chief under whose protection he resided, he was obliged to leave it, and took shelter with the Ráná of Gohad. After some years' residence in his country, he proceeded to Jódhpúr, and from thence came to try his fortune in the service of the emperor Sháh 'Alam about the year 1774 A. D., 1188 A. H., but was disappointed, and died shortly after in 1777 A. D., 1191 A. H., at Kotwal an obscure village near Dehlí, unpitied even by his own family. With Kásim 'Alí ended, virtually, the powers of the Súbadárs of Bengal.

**Kasim Ali Khan, Nawab**, نواب قاسم عليخان, uncle to the nawáb of Rámpúr. He was living in Bareli in 1869, and his daughter was murdered on the 22nd December of that year.

**Kasim Anwar, Sayyad**, سيد قاسم انوار, surnamed Ma'in-uddín Alí, a great mystical poet, called from his knowledge and writings, the "diver into the sea of truth," the "falcon of the transcendent plains," the "profound knower of the world of spirits," the "key of the treasury of secrecy," &c. He was born at Tabres; and was a member of a considerable family of the tribe of Sayyad, descended from the same stock as the Prophet. In his youth he dedicated himself, under the guidance of Shaikh Sadr-uddín Músá Ardibeli, to the contemplative life and deep study of the Súfis. He then journeyed to Gilán, where he soon acquired great fame; and subsequently went into Khurásán. During his residence at Hirát, he obtained such celebrity, and was surrounded by so many princes and learned men, his followers, that Mirzá Sháh-rukh (the son of Amír Timur), moved by jealousy of the Sayyad, and attentive to the danger of the increase of the Súfi creed, commanded him to retire from the capital. In order to mitigate the harshness of this command, Báisanghar, the son of Sháhrukh, a learned and noble prince, took upon himself to make it known to the Sayyad, which he did in the most humane manner, inquiring of him, in the course of conversation, why he did not follow the counsel contained in his own verse. The Sayyad inquired in which verse, and Báisanghar immediately quoted the following:—

"Kásim cease at once thy lay;  
Rise and take thy onward way;  
Other lands have waited long,  
Worthy thy immortal song:  
Give the bird of paradise  
What the vulture cannot prize;  
Honey let thy friends receive,  
To thy foes the carrion leave."

The Sayyad thanked him, and immediately set out for Balkh and Samarkand, where he remained for a time. He afterwards, however, returned to Hirát, where as before, he was constantly followed by great and powerful men. His death occurred in the village of Kharjard in Jám near Hirát, where a garden had been bought for him by his disciples, in which he greatly delighted. This event took place in the year 1431 A. D., 835 A. H., and his tomb was erected in the very garden which he so much enjoyed. Amír Alisher afterwards piously endowed it. A book of Odes is the only work he has left behind, in which he uses "Kásim" for his poetical name.

**Ḳasim Arsalan**, قاسم ارسلان مشهدي, of Mashhad, a poet who was a descendant of Arsalán Jázib, a general of Sultán Mahmúd of Ghazní. He flourished in the time of the emperor Akbar, and was in great favour with that monarch. He died in 1587 A. D., 995 A. H., and has left a Diwán.

**Ḳasim Barid Shah I**, قاسم برید شاه, was the founder of the Barid Sháhí dynasty in the Dakhin. He was a Turkish or Georgian slave, became by degrees the wazir of Mahmúd Sháh II, king of the Dakhin, and assumed such power as to take upon himself the entire government of the kingdom. He treated the king as a mere pageant, and about the year 1492 A. D., 898 A. H., by the advice of 'Adil Sháh, Nizám Sháh and 'Imád Sháh, became entirely independent, and leaving to the king only the town and fort of Ahmadábád Bidar, read the public prayers and coined money in his own name. After having ruled his estate for a period of twelve years, during the lifetime of his sovereign, he died in the year 1504 A. D., 910 A. H., and his son Amír Barid succeeded him in office, and assuming still greater power, deprived Mahmúd Sháh of what little power had been left him by his father. Seven persons of this family have reigned since their establishment in the capital of Ahmadábád Bidar; their names are as follow:

	A. D.
Ḳasim Barid I, .....	Began 1492
Amír Barid, .....	" 1504
Alí Barid; first who assumed royalty, ....	" 1542
Ibráhím Barid Sháh, .....	" 1562
Ḳasim Barid Sháh II, .....	" 1569
Alí Barid Sháh II, .....	" 1572
Amír Barid Sháh II, .....	" 1609

**Ḳasim Barid Shah II**, قاسم برید شاه, succeeded his brother Ibráhím Barid Sháh to the government of Ahmadábád Bidar in 1569 A. D., 977 A. H., and died after a reign of three years in 1572 A. D. He was succeeded by his son Mirzá 'Alí Barid II, who was deposed after a reign of 27 years by his relative Amír Barid II who ascended the throne in 1609 A. D., and was the last of this dynasty.

**Ḳasim Beg Halati**, قاسم بیگ حالتي, *vide* Halati.

**Ḳasim Diwana**, قاسم دیوانه, a poet who was probably alive in 1724 A. D., 1136 A. H., and is the author of a Diwán.

**Ḳasim Ḳadiri, Shaikh**, شيخ قاسم قادري, also called Sháh Ḳasim Sulaimáni, a Musalmán saint whose tomb is at Chunár. His son Shaikh Ḳabir commonly called Bálá Pír is buried at Kanauj where he died in the year 1644 A. D., 1054 A. H. The shrine of Sháh Ḳasim Sulaimáni at Chunár is the only notable Muhammadan endowment in the Mirzápúr District supported from the income of rent-free lands and a Ma'ásh Buzina pension.

**Ḳasim Kahi, Maulana**, مولانا قاسم کاهی, a Sayyad, whose proper name was Najm-uddín and surname Abú'l Ḳasim. He was a pupil of 'Abdul Rahmán Jámí; he accompanied Mirzá Kámrán, the brother of the emperor Humáyún, on a pilgrimage to Mecca from Hirát, and after the death of that prince in 1557 A. D., 964 A. H., he came to India in the reign of the emperor Akbar. For a long period he remained with Bahádur Khán the brother of 'Alí Ḳulí Khán at Benáras, and after his demise he came to Agra, where he passed the remainder of his life, and died there on the 17th of April, 1590 A. D., 2nd Rab' II, 998 A. H., aged 110 lunar years. He was buried at Agra at a place called Madár Darwáza.

Mauláná Ḳasim Arsalán another poet and Shaikh Faizi wrote the chronograms of his death. 'Abdul Ḳádir Badásoni calls him an atheist and a disgusting cynic.

**Ḳasim Khan**, قاسم خان, Súbadár of Kábul in the reign of the emperor Akbar Sháh. He was murdered by one Muhammad Zamán, who gave out that he was the son of Sháhrúkh Mirzá. He had held possession of Badakshán for some years, but after his defeat by 'Abdullah Khán Uzbek, he came to Kábul and was confined by Ḳasim Khán whom he murdered about the year 1600 A. D., and was consequently put to death by Muhammad Háshim the son of Ḳasim Khán.

**Ḳasim Khan Jawini, Nawab**, قاسم خان جوینی, نواب, was a nobleman of the court of the emperors Jahángír, and Sháh Jahán, and held the rank of 5,000. He was a native of Sabzwár and was married to Manija Begam, the sister of Núr Jahán, consequently he was sometimes in jest called by the officers of the court "Ḳasim Khán Manija." He is the author of a Diwán, and his poetical name is Ḳasim. He succeeded Fidáf Khán in the government of Bengal in the first year of Sháh Jahán 1628 A. D., 1037 A. H. He slew about 10,000 Portuguese (men and women) and drove the rest from Huglí, of which place he took possession and died three days after, 1631 A. D., 1041 A. H. He had built a very grand house at Agra on 20 bighas of land and on 10 bighas of land the garden was built, of which no traces now remain.

**Ḳasim Khan, Shaikh**, شيخ قاسم خان فتحپورے, of Fathapúr Sikrí, entitled Muhtashim Khán, brother of Islám Khán. He was a noble of the rank of 4,000, in the reign of the emperor Jahángír who appointed him governor of Bengal after the death of his brother in 1613 A. D., 1022 A. H. He invaded Asám, and his troops were mostly killed in a night-attack by the Asámis, on which account he was recalled to court and died some time after.

**Ḳasim Shah**, قاسم شاه, *vide* Sháh Ḳasim.

**Ḳasim Shirazi**, قاسم شیرازی, a native of Shiráz, and author of the "Timur-náma," a very beautiful poem on the conquest of Amír Timur.

**Ḳasim Sulaimani**, قاسم سلیمانی, *vide* Ḳasim Ḳadiri.

**Ḳasim Tibbi**, قاسم طیبی, author of an Inshá.

**Ḳasimi**, قاسمی, his proper name is Mauláná Majd-uddín, a poet of Khwáf in Khurásán. He is the author of the work "Rauzat-ul-Khuld" which he wrote in imitation of the Gulistán of Sa'dí.

**Ḳasimi**, قاسمی نونی, (Dervish) of Tún in Persia, who went about like a derwish and wrote poetry. He lived in the 9th century of the Híjra.

**Kasir**, کثیر عزا, or Kathir Azzá, one of the celebrated Arabian poets of the court of the Khalíf 'Abdul Malik. *Video* Jamíl.

**Kassab**, قصاب, the poetical name of an author.

**Ḳastalani**, قسطلانی, the surname of Ahmad bin-Alí al-Khatib. He is so called because he was born at Kastalá. He is the author of several works among which is the history called "Mawáhib Ladina," or "Mawáhib-ud-Dunní," an accurate history of the first forty years of Muhammad, being the period previous to his assuming the prophetic character. He died in the year 1517 A. D., 923 A. H. Besides him there were other authors of this surname, *viz.*, Ahmad bin-Muhammad al-Ḳastaláni, who died 1527 A. D., 933 A. H., Ahmad bin-Ibráhím bin-Yahya-al-Yazdí-al-Ḳastaláni, and Mulla Maslah-uddín Mustafá

Ķastalání who died 1495 A. D., 901 A. H. They were all born at Ķastalá, a city in Persia.

**Kathir**, كَثِير, *vide* Kasír.

**Katib Chilpi**, كَاتِبِ چَلْبِي, of Constantinople, author of several works, among which is one called "Kashf-uz-Zanún," and another "Tuhfat-ul Kabár," this latter work was translated by James Mitchell, Esq. It contains a detailed account of the maritime wars of the Turks in the Mediterranean and Black Seas, and on the Danube. He died in the year of the Christian era 1667 A. D., 1067 A. H. Kátib Chilpi appears to be a Turkish title of Háji Khalifa, which see.

**Katibi**, كَاتِبِي نَرَشِيرِي, poetical name of Mauláná Shams-uddin Muhammad bin-'Abdullah-al-Naishápúri and Tarshízí. He wrote a very beautiful hand, on which account he assumed the title of "Kátibi." He came to Hirát in the reign of Báisanghar Mirzá, and afterwards became one of the best poets of the court of the prince Sultán Mirzá Ibráhim of Shírwán, in whose praise he once wrote a panegyric, and received from that prince a present of 10,000 dinars. We have several of his works in the Persian language. In the latter period of his life he fixed his residence at Astrabád, and died there in 1435 A. D., 839 A. H. His works which contain five poems are called "Majma'-ul-Bahryn," the story of Násir and Mansúr, which can be read in two different metres; "Dah Báb," "Husnwa Ishk" and "Bahrám and Gulandám."

**Ķatil, Mirza**, مِرْزَا قَاتِيل, the poetical name of Mirzá Muhammad Hasan. He was a native of Dehlí, and a Hindú of the tribe of Khatrí, but became a convert to Muhammadanism. He was an excellent Urdú and Persian poet, and died at Lakhnau in the time of Ghází-uddin Haidar, then nawáb of that country 1817 A. D., 1232 A. H. He is the author of several works, amongst which are:

Nuskha Shajrat-ul-Amání, dedicated to Mír Amán 'Alí Nahr-ul-Fasáhat, a Persian grammar.  
Chahár Sharbat, and a Díwán.

**Ķatran**, قَطْرَان, *vide* Ķitrán.

**Ķawami Matarzi**, قَوَامِي مَطْرَزِي, a great poet who was a native of Mataráz, a city in Persia, and is an author. He was a brother of Shaikh Nízámí Ganjwi.

**Ķawami Maulana Musaffar**, مَوْلَانَا مَطْفَر قَوَامِي, a celebrated poet.

**Ķawam-uddin Hasan, Haji**, حَاجِي قَوَامِ الدِّينِ حَسَنِ, wazír to Sháh Shaikh Abú Is-hák, ruler of Shiráz. He was a man of great liberality, and one of the patrons of the celebrated Persian poet Khwája Háfiz, who has praised him in many of his odes. He died during the siege of Shiráz by Mubáriz-uddin Muhammad Zafar, on Friday the 12th of April, 1363 A. D., 6th Rab' I, 764 A. H.

**Ķawam-uddin, Khwaja**, خَوَاجَه قَوَامِ الدِّينِ, surnamed Sáhíb Ayár, was the wazír and favourite companion of Sháh Shujásá, the son of Mubáriz-uddin Muhammad Zafar, commonly called Musaffar Sháh, who took Shiráz in 1363 A. D. He was put to the rack and beheaded by Sháh Shujásá in August, 1363 A. D., Zi-Ķa'da, 764 A. H.

**Ķawela Ķaan**, قَوِيلَا قَاآن, *vide* Kiblai Ķásán.

**Kayomurs**, كَيَوْمَرْت, *vide* Kaiomurs.

**Kayuk Ķaan**, كَيُوك قَاآن, or Kayúk Khán, was the son

of Oltái Ķásán, the son of Changez Khán. He succeeded his father in January, 1242 A. D., 639 A. H., to the kingdom of Tartary, and his uncle Jughtai or Chughtai Ķásán to the kingdom of Transoxania, Badakhshán and Káshghar. He reigned one year, and died about the beginning of 1243 A. D., 640 A. H., when Mangú Ķásán, the eldest son of Túlí Khán, the son of Changez Khán, succeeded him and reigned nine years.

**Ķaza**, قَظَا, poetical name of Muhammad Hafiz-ulláh Khán.

**Ķazi Khan**, قَاضِي خَان, he is commonly called by this name, but his full name is Imám Fakh-uddin Hasan bin-Mansúr-al-'Uzjandi-al-Farghání. He died in 1195 A. D., 592 A. H. He is the author of a work entitled "Fatáwa Ķázi Khán," a collection of decisions which is held in the highest estimation in India. Yúsuf bin-Junaid, generally known by the name of Akhí Chalabí-at-Túkátí, epitomised this work and compressed it into one volume.

**Ķazib-ul-Ban**, قَاضِيْبِ الْبَانِ, surname of Shaikh Muhín-uddin 'Abdul Kádir bin-Sayyad Muhammad, an Arabian author who died in 1630 A. D., 1040 A. H.

**Kazim, Hakim**, حَكِيمِ كَاطِمِ, a physician who had the title of Háziq-ul-Mulk and was the son of the Mujtahid Haidar Alí Tuaharí Najafí. He is the author of the work called "Farah-náma Fátima," which he composed in 1737 A. D., 1150 A. H.

**Kazim, Hakim**, حَكِيمِ كَاطِمِ, *vide* Sáhíb.

**Kazim Ali Khan**, حَكِيمِ كَاطِمِ عَلِي خَان. He had built a garden at Agrah on the banks of the Jamna opposite to Rám Bágh. Some traces of this garden still remain called Hakim ka Bágh. It was built in the year 1551 A. D.

**Kazim Zarbaya**, كَاطِمِ زَرَبَايَه, a Persian poet who died at Isfahán in the year 1541 A. D., 948 A. H.

**Ķazwini**, قَازَوِينِي, author of the "Ajáeb-ul-Makhlúkát," *vide* Zikaria bin-Muhammad bin-Mahmúd.

**Kerat Singh**, كِيرْتِ سِنْگِه, second son of Mirzá Rájá Jaisingh. He served under the emperor 'Alamgír, and after his father's death was honoured with the rank of 3000. He was living in the Dakhin 1673 A. D., 1084 A. H.

**Kesari Singh**, كِيسَرِي سِنْگِه, ráj of Jaipur who lived in the time of Muhammad Sháh, emperor of Dehlí.

**Kesho Das Rathor, Raja**, رَاجَه كِيشُو دَاس رَاثُور, who gave his daughter in marriage to the emperor Jahángír, by whom he had Bahar Bano Begam.

**Khadija**, خَدِيَجَه, Muhammad's wife. Although this is the correct pronunciation of the name, yet, see under Khudyja.

**Khadim**, خَادِمِ, the poetical name of Nazar Beg, a poet. He was a pupil of Muhammad Azfal Sábít, and died some time before the year 1760 A. D., 1174 A. H.

**Khadim**, خَادِمِ, the takhallus or poetical appellation of Shaikh Ahmad 'Alí of Sandíla and son of Muhammad Háji. He is the author of several works, among which is one called "Anís-ul-'Ushshák," an Anthology. He flourished about the year 1752 A. D., 1165 A. H. See Hasan bin-Muhammad Sharíf.

**Khaef Kashmiri, Maulana,** **خايف كشميري مولانا**, a poet.

**Khafi,** **خافي**, poetical title of Mir Abul Hasan Khan, author of a poem called "Chahar Dervish."

**Khafi Khan,** **خافي خان**, whose original name is Muhammad Hashim, was the author of the work called "Tarikh Khafi Khan," which is also called "Muntakhib-ul-Lubab," an excellent history of Hindustan, commencing with the invasion of the emperor Babar Shah, 1519 A. D., 925 A. H., and continued to the accession of Muhammad Shah; comprehending the whole of the reign of the emperor 'Alamgir, also those of Bahadur Shah, Jahandad Shah, Farrukh-siyar, and Rafi-ud-darjat; all of which, except the first ten years of 'Alamgir's reign, Colonel Dow was obliged to pass over, for want of documents. There are few works in the Persian language (says Stewart) so worthy of being translated. The author was a person of good family, who resided at Delhi during the latter part of the reign of 'Alamgir, where he compiled his history; but in consequence of the well-known prohibition of that monarch, he was obliged to conceal his intentions, and for some other causes did not publish it till the 14th year of the emperor Muhammad Shah, 1732 A. D., 1145 A. H. The work was well received, and the author was honoured with the title of Khafi Khan, or the Clandestine Lord.

**Khaiyam,** **خيام**, *vide* 'Umar Khaiyam.

**Khaju,** **خاجو**, *vide* Khwaju.

**Khakan,** **خاقان**, the title of Changez Khan and his descendants. It means an emperor in the Turkish dialect.

**Khakani,** **خاقاني**, a celebrated Persian poet surnamed Afzal-uddin Ibrahim bin-'Alf Shirwani. He was a native of Shirwan, and the pupil of Falaki the poet. He flourished in the reign of Khakan Manuchhr, prince of Shirwan, who conferred on him the title of Khakan. He is the author of the book called "Tuhfat-ul-Irakin," a poetical description of the two provinces of Irak 'Ajam and Irak 'Arab, composed by him while travelling through them on a pilgrimage to Mecca. He is considered the most learned of the lyric poets of Persia, and was called "Sultan-ush-Shu'ara" or king of poets. He is also the author of a Diwan, according to Daulat Shah, and the book called "Haft Aqlm," he died at Tabrez in the year 1186 A. D., 582 A. H., and is buried at Surkháb, where, close to his tomb, Zahir-uddin Faryabi and Shah Ghafur Naishapuri are also interred. The chronogram of the year of his death given in the work "Mukhbir-ul-Wasilin," shews that he died in 1199 A. D., 595 A. H.

**Khaki,** **خاكي**, author of the "Munakib-ul-'Arifin." This book contains the memoirs of three very celebrated Sufi Shaikhs, *viz.*, Khwaja Bahá-uddin, Burhan-uddin, and Jalal-uddin. The former of these was reputed a great saint, and was the founder of an Order of Sufis, distinguished by the title of Naqshbandi. He died at Harafa in Persia, 1453 A. D., 857 A. H. The two others were authors of commentaries on the Kurán, and were held in much veneration. The above-mentioned book was dedicated to Bahá-uddin.

**Khaki Shirazi,** **خاكي شيرازي**, author of a Persian Diwan.

**Khaksar,** **خاكسار**, poetical name of Shukr-ullah Khan, who died in 1696 A. D., 1108 A. H., and has left a Diwan.

**Khalidun,** **خالدون**, *vide* Khalidun.

**Khalif or Khalifas,** **خليفة**, of the house of Muhammad, see Abu Bakr Siddiq.

**Khalif or Khalifas,** **خليفة اميد**, of the race of Umayya who reigned at Damascus, *vide* Mu'awia I.

**Khalif or Khalifas,** **خليفة عباسي**, of the house of 'Abbás called 'Abbasi or 'Abbāsides, who reigned at Baghdad, *vide* Al-Saffah.

**Khalif or Khalifa,** **خليفة**, this Arabic word, which signifies vicar or successor, of which we have formed that of Khalif or Caliph, is the name of a sovereign dignity amongst the Musalmans, which comprehends an absolute power, and an independent authority over all that regards religion and political government. Not only the first four immediate successors of Muhammad, but the rulers of the house of Umayya, written by us Ommaides, who reigned in Damascus, and the 'Abbāsides who reigned in Baghdad, were also called Khalifas. There were in all 56 Khalifas, 4 of whom were of the house of the prophet, 15 of the house of Umayya, and 37 of the house of 'Abbás.

**Khalid ibn-Barmak,** **خالد بن برمك**, was the first of the Barmakides, who acted as wazir to Abu 'Abbás Saffah. He was the grandfather of Ja'far, wazir to Harun-al-Rashid. He died in the year 780 or 782 A. D., 163 or 165 A. H.

**Khalid ibn-Walid,** **خالد ابن وليد**, who became a proselyte to Muhammadanism in 630 A. D., and afterwards so terrible to the Greeks; was called from his courage, the Sword of God. In spreading the doctrines of the Kurán, and the dominion of the prophet, he committed atrocious cruelties, and was at last cut off by the plague in 639 A. D., but according to Ockley's History of the Saracens, Abu Ubada died that year, and Khalid survived him about three years, and then died.

**Khalid ibn-Yezid ibn-Muawia,** **خالد ابن يزيد**, he is reported to have been the most learned of the tribe of Kuresh in all the different branches of knowledge, and skilled in the art of alchemy. He died in 704 A. D., 85 A. H.

**Khalidi,** **خالدي**, surname of Abu'l Faraj, one of the first poets of the court of the Sultan Saif-uddaula Hamdani. He was a native of Khaldia or Chaldea, consequently he is called Khalidi.

**Khalidun,** **خالدون**, or 'Abdul Rahman bin-Muhammad bin-Khalidun, surnamed Alhazami, was an author and Kazi of the city of Aleppo when Amir Timur took it, who carried him away to Samarkand as a slave, where he died 1405 A. D., 808 A. H.

**Khalil bin-Ahmad,** **خليل بن احمد بصري**, of Basra, a very learned man who is said to be the first that wrote on the art of writing poetry. He wrote several works and died about the year 175 A. H.

**Khalil ibn-Is-hak,** **خليل ابن اسحاق**, author of a Mukhtasir which goes after his name. This is a work professing to treat of the law according to the Maliki doctrine, and has been translated into French by M. Perron and published in the year 1849.

**Khalil,** **خليل**, the poetical title of Ali Ibrahim Khan, which see.

**Khalil**, خليل, the poetical appellation of Mirzā Muḥammad Ibrāhīm, whose title was Asālat Khān. He served under the emperor 'Alamgīr, and was living in Patna in 1690 A. D., 1102 A. H. He was a native of Khurāsān, but brought up in India.

**Khalil Khan**, خليل خان, a manṣabdār of 5000 of the court of Shāh Jahān but of a very bad temper. It was he who instigated 'Alamgīr to confine his father Shāh Jahān. He had built a fine house at Agra on the banks of the Jamna, of which some traces are still to be seen.

**Khalil, Maulana**, مولانا خليل, a poet of Persia, who flourished in the time of Shāh Tahmāsp Safwī, and was living about the year 1539 A. D., 946 A. H.

**Khalil Sultan**, سلطان خليل, son of Shaikh Ibrāhīm Shīrwānī, ruler of Shīrwān. He reigned about the beginning of the 15th century of the Christian era.

**Khalil, Sultan**, سلطان خليل, also called Mirzā Khalīl and Khalīl-ullāh, was the son of Mīrānshāh, and grandson of Amīr Timur at whose death, he being present with the army at Samarkand, took possession of that country. This prince, who was a person of excellent temper, and had many good qualities, might have preserved the power he had acquired, had not his violent love for Shād-ul-Mulk, a celebrated courtesan, whom he had secretly married, diverted him from the cares of government. He had scarcely reigned four years, when he was seized by the chiefs who had raised him to the throne, and sent a prisoner to the country of Kāahghar in 1408 A. D., 811 A. H., where instead of endeavouring to effect his release and recover his power, he spent the whole of his time in writing verses to his beloved mistress, who had been exposed, by the reverse of his fortune, to the most cruel indignities. He was at last released by Mirzā Shāhrukh his uncle, who had taken possession of his kingdom, and who not only gave him the government of Rei, Kum and Hamdān, but restored his beautiful mistress to his arms. After this he lived two years and a half and died 6th November, 1411 A. D., 18th Rajab, 814 A. H., aged 28 years, and Shād-ul-Mulk, on the occurrence of this event, acted a part which has given fame to her memory—she struck a poniard to her breast: and the lovers were buried in one tomb in the city of Rei.

**Khalil-ullah**, خليل الله, the Friend of God, a title of Abraham the patriarch.

**Khalil-ullah Hirwi**, مير خليل الله هروي, a descendant of Shaikh Na'mat-ullāh Walī.

**Khalil-ullah Khan**, خليل الله خان, entitled Umdāt-ul-Mulk, brother of Asālat Khān Mīr Bakhshī, served under the emperor Shāh Jahān, was appointed governor of Dehli about the year 1653 A. D., 1063 A. H., and was raised to the rank of 6000 in the first year of 'Alamgīr 1658 A. D., 1068 A. H. He died on the 11th February, 1662 A. D., 2nd Rajab, 1072 A. H.

**Khalil-ullah Mirza**, خليل الله مرزا, vide Khalīl Sultān.

**Khalis**, خالص, the poetical name of Imtiyās Khān of Isfahān, which see.

**Khallikan**, خليلكان, vide Ibn-Khallikān.

**Khamosh**, خاموش, poetical name of Rāe Sāhib Rām of Dehli. He was for some time Tahsildār under Mr. J. Duncan in Benaras. He has left a large Dīwān.

**Khan**, خان. This word which appears to be a corruption

of Kāān, is a Turkish title and means powerful lord. The most powerful kings of Turkistān, of Great Tartary and of the Khatāyans have borne this title. Changez, the great conqueror, had no other, and it makes even part of his name, for he is called by the Orientals, Changez Khān. It means the same as Khākān or Kāān.

**Khan**, خان, the poetical name of Mirzā Sharīf.

**Khanam Sultan**, خانم سلطان, a daughter of the emperor Akbar, married to Muzaffar Husain Mirzā, the son of Ibrāhīm Husain Mirzā in 1593 A. D.

**Khanam Sultan**, خانم سلطان, a daughter of the emperor Akbar, married to Muzaffar Husain Mirzā, the son of Ibrāhīm Husain Mirzā by Gulrukh Begam.

**Khan 'Alam**, خان عالم, title of Mirzā Barkurdār, son of Mirzā 'Abdul Rahmān Dauldī, a nobleman who served under the emperor Shāh Jahān and was raised to the rank of 5000; and in the reign of 'Alamgīr he was honoured with the dignity of 6000. In the latter part of his life, he was pensioned by the emperor and received one lac of rupees annually. He had a house and garden in Agra on the banks of the river Jamna built of red stone touching the northern Burj of the Rauza of Tāj-ganj in a spot consisting of 50 bighas. In the latter part of his life he was raised to 6000 by Shāh Jahān and appointed governor of Bihār.

**Khan 'Alam**, خان عالم, title of Ikhlas Khān, the son of Khān Zamān Shaikh Nizām. He served under the emperor 'Alamgīr and was raised to the rank of 5000 in 1689 A. D., 1100 A. H., with the title of Khān 'Alam. In 1696 A. D. the rank of 6000 was conferred on him. After the death of that emperor he espoused the cause of 'Azim Shāh against his brother Bahādūr Shāh, and fell in battle 1707 A. D., 1119 A. H. After his death his son was honoured with the same title.

**Khan 'Azim**, خان اعظم, vide 'Azim Khān.

**Khan Bahadur**, خان بهادر, son of Rājā Mittra Jit of Patna. He is the compiler of the work called "Jāma' Bahādūr Khānī," an epitome of European Sciences in the Persian language, including treatises on astronomy, optics, and mathematics, and copious tables of logarithms for natural numbers, sines, tangents, &c., also of a small octavo volume of Perspective called "Ilm-ul-Manāzarat," in the Persian language, which he presented to the Asiatic Society in 1835 A. D., 1251 A. H.

**Khanazad Begam**, خانهازاد بيگم, the sister of the emperor Bābar was five years older than him. Another daughter of 'Umar Shaikh was Mehr Bāno, eight years younger than Bābar. Another daughter was Yadgar Sultān Begam, whose mother's name is Aghā Sultān Ghunchichī; the fourth daughter was named Ruqia Sultān Begam, whose mother's name was Makhdūma Sultān Begam who was also called Qarā Qūr Begam—the last two daughters were born after the death of their father.

**Khanazad Khan**, خانهازاد خان, vide Khān Zamān Bahādūr and Rūh-ullāh Khān.

**Khanazad Khan**, خانهازاد خان, son of Sarbuland Khān, was governor of Peshāwar in 1723 A. D., 1135 A. H. When the government of Allahābād was conferred on his father by the emperor Muhammad Shāh in 1732 A. D., 1145 A. H., he was deputed to act for him as governor of that province.

**Khan Bahadur Khan**, خان بهادر خان, the son of Jalāl-uddīn Khān, the son of Hāfiz Rahmat Khān. Vide Masrūf.

**Khande Rao Gaekwar**, **کھاندي راو گھوار**, *rājā* of Baroda. He died in 1870 A. D., and was succeeded by his brother Malhār Rāo the present (1875) Rājā of Baroda.

**Khande Rao Holkar**, **کھاندي راو هلکر**, the only son of Malhār Rāo Holkar I. He was killed in a battle at Dīg against Sūraj Mal Jāt in 1754 A. D. many years previous to his father's death, and left an only son Malī Rāo, who succeeded his grandfather and died nine months after. *Vide* Malhār Rāo I, and Ahlia Bāi.

**Khan Douran I**, **خان دوران اول**, whose proper name is Shāh Beg Khān Kābulī, was an Amīr in the time of the emperor Akbar. He received the title of Khān Dourān from Jahāngir in the year 1607 A. D., 1016 A. H., and was appointed governor of Kābul. He died in Lāhor in the year 1620 A. D., 1029 A. H., aged 90 years.

**Khan Douran Khan II**, **خان دوران خان نصرت جنگ**, **خان**, Nasrat Jang, title of Khwāja Sābir, son of Khwāja Hisārī Nakhabandī. He was an officer of state in the service of the emperor Shāh Jahān and held the rank of 7000. He was stabbed one night whilst asleep by a young Kashmirian Brāhman whom he had converted to Muhammadanism, and died after a few days on the 12th of July, 1645 A. D., 27th Jumāda I, 1055 A. H., at Lāhor. His remains were transported to Gwāliār and buried there in the cemetery of his ancestors.

**Khan Douran III**, **خان دوران نصرت خان سوم**, Nasrat Khān, son of Khān Dourān Jang. He held the rank of 5000 in the reign of the emperor 'Alamgir. In the latter part of his life he was appointed governor of Oīssa, which post he held for several years and died there 1667 A. D., 1077 A. H.

**Khan Douran IV**, **خان دوران چهارم**, an amīr of the reign of the emperor Farrukh-siyar, who soon after the accession of Muhammad Shāh and the assassination of Sayyid Husain Alī Khān, and imprisonment of his brother Kuṭb ul-Mulk, was appointed Amīr-ul-'Umrā with the title of Samsām-uddaula in 1721 A. D., 1133 A. H. He was dangerously wounded in battle against Nādir Shāh and died the third day following, the 16th of February, 1739 A. D., 17th Zi-Ka'da, 1151 A. H. His original name was Khwāja Muhammad 'Asim. He is also called Abdus Samad Khān Bahādur Jang.

**Khan Jahan**, **خان جهان**, title of Husain Kulī Beg, an amīr of 5000 in the reign of the emperor Akbar. He was appointed governor of Bengal after the death of Munā'im Khān, about the year 1576 A. D., 984 A. H. He defeated, took prisoner, and slew Dāūd Khān, the ex-king of Bengal who had again rebelled against the emperor, and sent his head to Agrab, the same year. Khān Jahān died at Tānda in 1578 A. D., 986 A. H., and was succeeded by Muzaffar Khān.

*Governors of Bengal.*

A. D.	A. D.
Khān Jahān, . . . . . 1576	Mukarram Khān, .. 1626
Muzaffar Khān, . . . . . 1579	Fidāi Khān, . . . . . 1621
Rājā Todar Mal, .. 1580	Kasim Khān Jobun, 1628
Khān 'Azim, . . . . . 1582	'Azim Khān, . . . . . 1632
Shāhbāz Khān, . . . . . 1584	Sultān Shuja', . . . . . 1639
Rājā Mān Singh, .. 1589	Mīr Jumla, . . . . . 1660
Kuṭb-uddīn, . . . . . 1606	Shaista Khān, . . . . . 1664
Jahāngir Kulī, . . . . . 1607	Fidāi Khān, . . . . . 1677
Islām Khān, . . . . . 1608	Sultān Muhammad
Kasim Khān, . . . . . 1613	'Azim, . . . . . 1678
Ibrāhīm Khān, . . . . . 1618	Shaista Khān, . . . . . 1680
Shāh Jahān, . . . . . 1622	Ibrāhīm Khān, . . . . . 1689
Khānāsād Khān, .. 1625	'Azim-us-Shān, . . . . . 1697

**Khan Jahan Barha**, **خان جهان بارها**, title of Sayyid Muzaffar Khān of Bārhā, an officer of the rank of 6000 who died in the time of the emperor Shāh Jahān at Lāhor, 1645 A. D., 1055 A. H.

**Khan Jahan Kokaltash**, **خان جهان کولتاش**, whose proper name was Mīr Malik Husain, the son of Mīr Abū'l Ma'ālī Khwāfī. He was a nobleman of true dignity, and being the foster-brother of the emperor 'Alamgir, thought himself superior to all the other 'Umrā. He was appointed governor of the Dakhin in 1670 A. D., 1081 A. H., and promoted by that monarch about the year 1674 A. D. from the rank of 700 to that of 7000 horse, and the title of Khān Jahān Bahādur Kokaltāsh Zafar Jang. His former title was Bahādur Khān. He died on the 24th November, 1697 A. D., 19th Jumāda I, 1109 A. H. He seems to be the author of the "Tārīkh Asām," or the invasion of Asām.

**Khan Jahan Kokaltash Khan Zafar Jang**, **خان جهان کولتاش خان ظفر جنگ**, a title of Alī Murād, a foster-brother of Jahāndār Shāh. In the time of Bahādur Shāh, he was honoured with the title of Kokaltāsh Khān, and when Jahāndār Shāh ascended the throne, the rank of 9000 was conferred on him with the title of Khān Jahān Zafar Jang, and the office of Mīr Bakhshigārī. But he did not long enjoy this high station, for he soon after fell in the battle which took place between his master and Farrukh-siyar 1713 A. D., 1125 A. H.

**Khan Jahan Lodi**, **خان جهان لودی**, an Afghān probably of low birth, but with all the pride and unruliness of his nation in India. He is by some said to be a descendant of Sultān Bahlōl Lōdī, and by others of Daulat Khān Lodi Shāhū Khail. He had held great military charges, was raised to the rank of 5000 in the reign of the emperor Jahāngir, and commanded in the Dakhin under prince Parwez at the time of that prince's death. On the accession of Shāh Jahān, he entered into a close intimacy with his late enemies, and seemed to be aiming at independence. He was at last killed together with his son in an engagement with the royal troops on the 28th January, 1631 A. D., 1st Rajab, 1040 A. H., and their heads sent as a most acceptable present to Shāh Jahān. An affecting account of his death may be found in the 3rd Volume of Dow's History. The "Tārīkh Khān Jahan Lōdī" which is also called "Makhzan Afghānī," contains the memoirs of this chief, written by Haihat Khān in 1676 A. D.

**Khan Jahan Makbul**, **خان جهان ماکبول**, **ملک**, entitled Kawām-ul-Mulk, was the prime-minister of Sultān Fīrōz Shāh Bārbak who ascended the throne of Dehlī in 1351 A. D. He was originally a Hindū by name Kattū. On his conversion to Muhammadanism in his youth, Sultān Muhammad, the predecessor of Fīrōz Shāh, changed his name to Makbūl, and appointed him to the government of Multān. He afterwards became Nāib Wazīr under the wazīrship of Khwāja Jahān, whom he at first supported in his attempt to place a son of Sultān Muhammad on the throne, but went over to Sultān Fīrōz, on his approach to Dehlī, and was appointed by him wazīr of the kingdom. According to the historian Shams Sirāj Afif, he died in the year 1374 A. D., 776 A. H., but by others in 772 A. H. After his death his son Jahān Shāh was honoured with his place and title of Khān Jahān by the king, who placed as much confidence in him as he had done in his father. He filled the office of prime-minister for twenty years.

**KhanKhanan**, **خان خانان**, this word is a title of honour and means Lord of Lords. Bairām Khān and his son 'Abdur Rahīm Khān, both ministers to the emperor Akbar, and several others were honoured with this title.

**Khan Mirsa**, خان مرزا, ruler of Badakhán, was the son of Sultán Mahmúd Mirzá, the son of Sultán Abú Saïd Mirzá, a descendant of Amír Taimúr. He died in 1521 A. D., 927 A. H., leaving behind a son of seven years of age named Mirzá Sulaimán. Khan Mirzá was a cousin of the emperor Bábar, who on Mirzá's death appointed his own son Humáyún to that government.

**Khan Mirsa**, خان مرزا, surname of 'Abdur Rahím Khán, KhánKhánán in the time of the emperor Akbar.

**Khan Zaman**, خان زمان, title of 'Alí Kúlí Khán, who and his brother Bahádúr Khán were the sons of Haidar Sultán Uzbek who was an officer of state in the service of the emperor Humáyún. In the reign of Akbar Sháh, these two brothers for their good services were raised to higher ranks and honoured with the jágir of Jaunpúr and the lower provinces; they at last became rebellious, which induced the emperor to march against them with a large force; a battle ensued wherein both brothers were slain. This event took place on Monday the 9th of June, 1567 A. D., 1st Zil-hijja, 974 A. H., at a place six kos west of Allahábád, which on account of this victory, was named Fathapúr. The date of this transaction is commemorated in the words "Fatha Akbar Mubárik," i. e., May this great victory be prosperous.

**Khan Zaman**, خان زمان, title of Mír Khalíl, second son of 'Azim Khán the brother of 'Asaf Khán Ja'far Beg, and son-in-law of Yenán-uddaula 'Asaf Khán. He served under the emperor Sháh Jahán for several years, and in the reign of 'Alamgir was raised to the rank of 5000. At the time of his death he was governor of Málwá, where he died 1684 A. D., 1095 A. H.

**Khan Zaman Bahadur**, خان زمان بهادر, whose former title was Khánazád Khán and proper name Mirzá Amán-ullah, was the eldest son of Mahábat Khán surnamed Zamána Beg. He was an officer of state in the time of the emperor Jahángír, and was appointed governor of Bengal 1625 A. D., 1033 A. H. In the first year of Sháh Jahán, the rank of 5000 was conferred on him with the title of Khán Zamán Bahádúr. He was a good poet, and is the author of a work called "Majmú'a" containing the history of all the Muhammadan kings who reigned in different parts of the world before his time, and of a Diwán. He died in Daulatábád in 1637 A. D., 1047 A. H., in which year Bákir Khán died also. His poetical name was Amáni.

**Khan Zaman Fatha Jang**, خان زمان فتح جنگ, was the title of Shaikh Nízám Haidarábádí. He at first served under Abú'l Hasan ruler of Haidarábád for several years, and then left him and was employed by the emperor 'Alamgir. In the year 1689 A. D., 1100 A. H., he took prisoner Sambha the Marhatta chief together with his wife and children; on which account he was raised to the rank of 7000 with the above title. He died 1696 A. D., 1108 A. H.

**Khair-uddin Muhammad**, Maulvi, مولوی خیر الدین محمد, author of the history of Jaunpúr.

**Khairun Nisa Khatun**, خیر النساء خاتون, a poetess, who was the daughter of the Kázi of Samarqand, and lived at Khurásán.

**Kharag Singh**, Maharaja, مہاراجہ کھری سنگھ, the ruler of Láhor and the Panjáb, was the eldest son of Maháráj Singh whom he succeeded on the 27th of June, 1839 A. D., 1255 A. H. He reigned one year and four months, and died on the 5th of November, 1840 A. D., 1256 A. H., aged 46 years. He was succeeded by his son Rájá Nau Nihal Singh, who, after having per-

formed the customary rites at his father's funeral was returning home, and as he passed the Láhor gate, a part of the building gave way and fell over him from which he died. This event took place on the 17th of November the same year. After his death his mother Ráni Ohánd Kúnwar managed the affairs of her country for two months, when her second son Rájá Sher Singh deprived her of that power, and became the sole manager of the government. He reigned about two years and eight months, and was murdered together with his son Rájá Partáb Singh by Sardár Ajít Singh on the 13th of September, 1843 A. D. Rájá Dalip Singh, the youngest son of Maháráj Ranjít Singh, who was only ten years of age, was then raised to the masnad.

**Khasha**, خاشع, the poetical title of a person who is the author of a Diwán which he completed in 1681 A. D., 1092 A. H.

**Khassaf** or **Al-Khassaf**, خصاف, vide Abú Bakr Ahmad bin-'Umar-al-Khassáf.

**Khatib**, خطیب, surname of Shams-uddín Muhammad bin-Ibráhm-al-Málikí, commonly called Khatib-al-Wazírí, an author who died in the year 1486 A. D., 891 A. H.

**Khatun Jannat**, خاتون جنت, i. e., the lady of paradise, a title of Fátima, the daughter of Muhammad, and wife of 'Alí.

**Khatun Turkan**, خاتون ترکان, this name or title means the "Turkish lady," and was always given to princesses of Turkish descent. The wife of Sultán Maliksháh Saljúkí bore the same title. She was the mother of Mahmúd, a boy of four years of age, whom she raised to the throne after the death of her husband in 1092 A. D., 485 A. H., but he died soon after, and Barkayrák his eldest brother mounted the throne. The wife of Sultán Sanjar was also called Khatún Turkán. She died in 1156 A. D.

**Khattabi**, خطابی, surname of Abú Sulaimán Hamíd bin-Muhammad, an author who died in 998 A. D., 388 A. H.

**Khawari**, خاوری, poetical title of Mír 'Abú'l Fatha.

**Khawas Khan**, خواصی خان, an amír in the service of Salím Sháh justly renowned for personal courage, strict honour, great abilities in war, and extensive generosity, was long driven about from place to place, on account of his fighting against the king in favour of his brother 'Adíl Sháh. He at last took protection with Táj Khán, governor of Sambhal, who to ingratiate himself with Salím Sháh basely assassinated him about the year 1551 A. D., 958 A. H. His body was carried to Dehlí and there interred. His tomb is frequented by the devout to this day, they numbering him among their saints.

**Khawas Khan**, خواصی خان, an amír in the service of the emperor Jahángír. He had a jágir in Kanauj, and died there in the year 1521 A. D., 1024 A. H.

**Khawind Shah** or **Khawand Shah**, امیر خاوند شاه, also called Mír Kháwand, and Amír Khán, and Sháh, a celebrated Persian historian, known amongst us by the name of Mirkhond as he calls himself in the preface of the life of Muhammad, but his true name at length is Muhammad bin-Kháwand Sháh bin-Mahmúd. He is the author of the work called "Rauzat-us-Safá," the Garden of Purity. He was born towards the close of the year 1433 A. D., or the beginning of 1434 A. D., 836 or 837 A. H. His father's name was Sayyad Burhán-uddín Kháwand Sháh, a native of Mávarunnahr, after whose death he found means to be introduced to the excellent Amír 'Alisher, prime-minister to Sultán Husain Mirzá of Hirát, from whom he experienced every mark of kindness and encouragement, and

to whom he dedicated the above work. He died at Balkh after a lingering illness on the 23rd of June, 1498 A. D., 2nd Zi-Ka'da, 903 A. H., aged 66 years. There is no other Oriental work (says Sir H. M. Elliot) that stands higher in public estimation than the *Rauzat-us-Safá*. This work is written in seven books, the author had just completed the 6th book when he died, and his son Khonda Mír wrote the 7th book, and finished it in 1523 A. D., 929 A. H.

**Khayal**, خیال, the poetical title of Mír Muhammad Taqí, author of a work called "*Bóstán Khayál*," the Garden of Imagination. He flourished about the year 1756 A. D., 1170 A. H.

**Khayali**, خیالی بُغاری, of Bukhárá, a pupil of Khwája 'Ismat-ullah, and though he spent the greater part of his life in his native country, he was two years at Hirát in the service of Mirzá Ulugh Beg, during whose reign he died and left a *Díwán*.

**Khazini**, خازنی, an astronomer whose proper name is 'Abdul Rahmán.

**Khink Sawar**, خنك سوار, *vide* Sayyad Husain Khink Sawar.

**Khírad**, خرد, the poetical name of Bákir Káshí, which see.

**Khitabi**, خطابی, the poetical title of Sháh Ismá'íl Şafawí I.

**Khizir Khan**, خضر خان, king of Dehlí. Firishta says that both the authors of the "*Tabkát Mahmúd Sháhi*," and of the "*Tawárikh Mubárik*," style him a Sayyad or a descendant of the prophet. His father Malik Sulaimán was governor of Multán, and he succeeded him in that office. He defeated Daulat Khán Lodí in a battle, and having taken him prisoner, ascended the throne of Dehlí on the 4th of June, 1414 A. D., 15th Rabi' I, 817 A. H. He died after a reign of seven lunar years two months and two days on the 4th June, 1421 A. D., 17th Jumáda I, 824 A. H., and was succeeded by his son Mubárik Sháh. Khizir Khán did not assume the title of emperor, but pretended to hold the empire for Sháhrukh Mirzá, the son of Amír Taimúr, in whose name he struck coins.

*The following is a list of the kings of the 4th or Sádat Dynasty of Dehlí.*

	A. D.	A. H.
Khizir Khán, a Sayyad, .....	began 1414	817
Mubárik Sháh, son of Khizir Khán, ..	" 1421	824
Muhammad Sháh, the son of Faríd, the son of Khizir, .....	" 1434	837
'Alá-uddín, son of Muhammad Sháh, the last of the Sayyads who abdicated in favour of Bahlol Lodí, .....	" 1446	849

**Khizir Khan**, خضر خان, the son of Sultán 'Alá-uddín Khiljí. This prince fell in love with Dewal Deví, the daughter of Ráe Karan, rájá of Gujráat, and married her. The history of their loves is written in a poem, entitled, "*Ishkia*," by Amír Khusro. *Vide* Kaula Deví.

**Khizir Khan**, Khwaja, خواجه خضر خان, a descendant of the kings of Káshghar. He served under the emperor Humáyún who gave him his sister, named Gulbadan, in marriage, and appointed him governor of Láhor and afterwards of Behár, where he died about the year 1559 A. D., 966 A. H.

**Khizir**, Khwaja, خواجه خضر, name of a prophet who, the Orientals say, is still living, and sometimes appears to travellers who have lost their way. He is said to have accompanied Alexander the Great to the dark regions of Zulmát, where he was told he would find the Water of Life.

**Khojam**, خوجم, the poetical name of Khwája Sultán, the author of a poem in Urdú containing the story of Shamshád Sháh, dedicated to Sa'ádat 'Alí Khán, the Nawáb of Lakhnau.

**Khondamir**, خوندامير, the son of the celebrated Amír Khawand Sháh (Mirkhond). His full name is Ghayás-uddín Muhammad bin-Hamid-uddín Khond' Amír. He is the author of the history called "*Khulásat-ul-Akhhár*," which is considered to be an abridgment of the "*Rauzat-us-Safá*;" this book he wrote in 1498 A. D., 904 A. H., and dedicated it to Amír 'Alísher his patron. He was born, says Sir H. M. Elliot, at Hirát about the year 1475 A. D., 880 A. H., for he states in the preface to the "*Habíb-us-Siar*," that when he commenced it in the year 1521 A. D., 927 A. H., he had advanced through seven or eight stages beyond the fortieth year of his life. It was after the name of his patron Karím-uddín Habíb-ullah, a native of Ardibel, that he entitled his work "*Habíb-us-Siar*." Besides the abovementioned works, he composed the "*Másir-ul-Malúk*," the "*Akhhár-ul-Akhiár*," the "*Dastúr-ul-Wazra*," the "*Mukárim-ul-Akhlák*," and the "*Muntakhib Tárikh Wassáf*." There are two other works ascribed to him, called "*Gharáeb-ul-Asrar*," and "*Jawáhir-ul-Akhhár*." He was compelled to leave Hirát on account of the disturbed state of the country in 1527 A. D., 933 A. H., and afterwards took a journey to Hindústán in company with Mauláná Shaháb-uddín the punster, and Mirzá Ibráhim Kánúní, esteemed the most literary men of the age. On Saturday the 19th of September, 1528 A. D., 4th Muharram, 935 A. H., they reached the metropolis of Agrah, and were introduced to the emperor Bábar Sháh. They were loaded with presents and directed to remain in future about his person. Khondamir accompanied the emperor on his expedition to Bengal, and upon his death attached himself to his son Humáyún, in whose name he wrote the "*Kanún Humáyúní*," which is quoted by Abú'l Fazl in the *Akbar-náma*. He afterwards accompanied that monarch to Gujráat, and died in camp during the emperor's march from Khandesh to Mandú in pursuit of Bahádur Sháh Gujráatí. This event took place in 1535 A. D., 942 A. H., some time after the death of his friend Mauláná Shaháb-uddín, who died the same year. At his own request his body was conveyed to Dehlí, and was buried by the side of Nizám-uddín Aulia and Amír Khusro. The last and 7th book of the "*Rauzat-us-Safá*" was written by him.

**Khub**, خوب, the poetical appellation of Kamál-uddín Shí-stání, the author of a mystical maghawi in the Gujráatí dialect, composed in 1578 A. D., 986 A. H. He also wrote a Persian translation and commentary on it in 1582 A. D., 990 A. H.

**Khub-ullah**, Shaikh, شيخ خوب الله, of Allahábád, sur-named Shaikh Muhammad Yahia, was the nephew and son-in-law of Shaikh Afzal of that place, whom he succeeded on the maanad of Irshád, that is to say, as a spiritual guide. He died at Allahábád on Monday the 1st of November, 1731 A. D., 1144 A. H., and his son Shaikh Muhammad Násir, whose poetical name was Fazlí, succeeded him. Khúb-ullah is the author of several works.

**Khuda Banda**, خدا بندو, *vide* Muhammad Khudá Banda.

**Khuda Banda Khan**, خدا بندو خان, son of Amír-ul-



'Umrá Sháístá Khán. In the lifetime of his father he held the Faujdári of Bahráich with the rank of 1000, and after his father's death, in 1694 A. D., he was recalled to the presence, and was married to the daughter of Jumlat-ul-Mulk Asad Khán. In the year 1700 A. D., 1112 A. H. he was appointed governor of Bídár in the Dakhin by the emperor 'Alamgir, and subsequently of Karnatic Bijápúr. After the death of Rúh-ullah Khán II, in 1703 A. D., he was honoured with the post of grand steward of the household with the rank of 2,500 horse. At the time of 'Alamgir's death, he held the rank of 3000. He espoused the cause of 'Azim Sháh against his brother Bahádúr Sháh, and died of his wounds a few days after the battle in June, 1707 A. D., 1119 A. H.

**Khudyja**, خدیجه, or Khadíja, the first wife of Muhammad. She was a widow and dealt in merchandise. She had employed Muhammad for some time to drive her camels, and afterwards married him. Muhammad had several children by her, but all of them died young, excepting three daughters, one of whom was Fátima, who was married to 'Alí. After her marriage with Muhammad she lived 22 years, and died at Mecca three years before the commencement of the Hijri era, and three days after the death of Abú Tálíb the father of 'Alí, and uncle of Muhammad, in August, 619 A. D., aged 62 lunar years. Mr. Burckhardt informs us that the tomb of Khudyja is still remaining, and is regularly visited by pilgrims. It is enclosed by a square wall, and presents no objects of curiosity except the tombstone, which has a fine inscription in Kufic characters, containing a passage from the Kurán, from the chapter entitled, "Súrat-ul-Kursi".

**Khurdadbih**, خردادبه, or Ibn-Khurdáziba, surname of Abú'l Qasim 'Ubaid-ullah bin-Ahmad (or 'Abdullah) Ibn-Khurdáziba. This author has been the object of considerable controversies among the orientalisks of Europe. Khurdáziba (the grandfather of our author) was a magian, and was converted to Islám by the Bar-makides. Abú'l Qasim (our author) was consequently appointed over the post and intelligence department in the provinces belonging to the Jabal, (mountain); subsequently he came to the court of the Khalifa Mo'tamid, and became one of his privy counsellors. He is the author of several works, among which are—1, "Kitáb Adab-us-Samá," (from which Masa'údí gives a very interesting extract in his life of Mo'tamid); 2, "Kitáb Jamhúr Anasáb-ul-Fars" containing the most celebrated Genealogies of the Persians; 3, "Kitáb-al-Masálik-wal-Mumálik," a geographical work on the roads and kingdoms; 4, "Kitáb-al-Sharáb," on drink; 5, "Kitáb-ul-Lahwwal-Maláhi," on playing and amusements; 6, "Kitáb-al-Anwá," on the stars, and 7, "Kitáb-ul-Nudamá-wal-Julaaá" on courtiers and companions. The Geography of Ibn-Khurdáziba, says Sir H. M. Elliot, is the only work which we possess of this author, and of this there is only one copy in Europe. The MS. in question is ancient, bearing the date of 1232 A. D., 630 A. H., but it wants in most instances the diacritical points. It is preserved in the Bodleian Library at Oxford, No. 993. Ibn-Khurdáziba died about the year 912 A. D., 300 A. H.

**Khurram Bakht, Mirza**, مرزا خرم بخت, the son of Mirzá Jahándár Sháh, the son of Sháh 'Alam, king of Dehli.

**Khurram Begam**, خرم بیگم, the wife of Mirzá Sulaimán Badakhshí.

**Khurram, Mirza**, مرزا خرم, original name of the emperor Sháh Jahán before he came to the throne. Khurram was built by him before he came to the throne.

**Khurshed Mirza, Nawab**, نواب خورشید مرزا, son-in-law to the late Nawáb Said-'uddaula, eldest son of Nawáb Mumtáz-uddaula, Bahádúr, of Lakhnau. He died on the 19th of January, 1875 A. D. He had a Wasika of 1200 Rs. per annum, which it is stated, will be continued to his widow, a young woman of 20.

**Khursindi**, خورسندی, a poet of Bukhárá, and author of the "Kanz-ul-Gharáeb," a commentary in verse on the "Mukhtasir" of Ahmad Mansúri, which can be read in different metres.

**Khushdil**, خوشدل, poetical name of Maulví Mustafá 'Alí Khán.

**Khushgo**, خوشگو, poetical title of 'Amar Singh of Benaras, which see.

**Khushgo**, خوشگو, poetical name of Bindrában, a Bania, who was a native of Benaras. He is the author of a Tazkira called "Safinae Khushgo;" the title is a chronogram, and consequently contains the date when he completed it, i. e., in 1734 A. D., 1147 A. H. He was a pupil of 'Arzú, who by Khushgo's request in 1742 A. D., 1155 A. H., made some glosses and added a preface to it. *Vide* also Amar Singh of Benaras.

**Khushi**, خوشی, poetical title of a poet.

**Khushtar**, خوشتر, the poetical name of a poet who was the son of Mirzá Muhammad Afzal Sarkhush.

**Khushtar**, خوشتر, poetical name of Munshí Jagannáth, a Káyeth of Lakhnau, and author of the Rámáyan in Urdú verse translated from the Bhákhá of Tulshí Dás, in the year 1852 A. D., 1268 A. H. *Vide* Tulshí Dás and Gir-dhar Dás.

**Khushwakt Rae**, خوشوقت رای, he was for many years the agent and intelligencer of the British Government at Amritsar after the treaty with Mahárájá Ranjit Singh, which was concluded in the year 1809 A. D.

**Khusro, Amir**, امیر خسرو, one of the most celebrated poets of Hindústán who served under several emperors of Dehli, and wrote 99 poetical works. His father Amir Mahmúd Saif-uddin, a Turk of the tribe of Láchin, came from Balkh to India and fixed his residence at Patialá where Khusro was born in the year 1253 A. D., 651 A. H. Khusro died six months after the death of Nizám-uddin Aulia, who was his spiritual guide, and was buried close to his tomb at Ghayáspúr in old Dehli. His death happened in September, 1325 A. D., Ramazán, 725 A. H. Khusro unfortunately lived at a period, says Sir H. M. Elliot, when vice was triumphant throughout Hindústán. He, however, had the happiness, during the last few years of his life, to see a just prince, Ghayás-uddin Tughlak, on the throne, whose virtues he has commemorated in his history, called "Tughlak-náma," and whom he survived but a few months. The following beautiful poems are particularly admired by his countrymen; and in fact they rival those of the most esteemed poets of Persia.

- |                      |                   |
|----------------------|-------------------|
| 1. Tuhfat-ul-Saghír. | 5. Hasht Bahisht. |
| 2. Shatt-ul-Hayát.   | 6. Sikandar-náma. |
| 3. Ghurra-ul-Kamál.  | 7. Risala Nasr.   |
| 4. Baqia Naqia.      |                   |

Besides these there are several other poems, *viz.*, "Nuq Sipehr," or the nine spheres, a beautiful mystical poem; the "Kirán-us-Sá'dyn" or the auspicious conjunction, a poem in praise of Sultán Mu'izz-uddin Kaiqubád, king of Dehli, and his father Nasir-uddin Baghra Khán, king of

Bengal, who came to visit him. The "Maqála" containing memoirs of the first four Khalifas, viz., Abú Bakr, 'Umar, Usmán and 'Alí, with a treatise on the Súfi tenets, written in 1324 A. D., the "Ishkia," a collection of poems on love subjects; the "Matla'-ul-Anwar," on the Súfi doctrines, and his Diwán which is held in great estimation in India, containing poems chiefly on mystical theology and divine love: many of them have been set to music, and are chanted by the devotees or Súfis; frequently producing extravagant ecstasies, termed by them *wajd*, or spiritual delirium. The Khamsa or the five celebrated books of Amír Khusro, which contains about 18,000 verses, are the following:

- |                   |                      |
|-------------------|----------------------|
| 1. Hasht Bahisht. | 4. Laili-wa-Majnún.  |
| 2. Sikandar-náma. | 5. Shírin-wa-Khusro. |
| 3. Panj Ganj.     |                      |

Khusro is said to have written 99 books, some of which, besides the abovementioned, are the following:

- |                    |                        |
|--------------------|------------------------|
| 1. Aijáz Khusrowí. | 4. Insháe Amír Khusro. |
| 2. Aina Sikandari. | 5. Jawáhir-ul-Bahr.    |
| 3. Khizir Kháni.   |                        |

**Khusro Malik**, خسرو ملك, son of Khusro Sháh, was the last Sultán of the race of Ghaznavides. He ascended the throne at Láhor after the death of his father in 1160 A. D., 555 A. H., was defeated in 1184 A. D., 580 A. H., by Sháháb-uddín Ghori, then governor of Ghazni, who took him prisoner and sent him to his brother Ghayás-uddín to Fíroz Kóh, where he died after some years.

**Khusro Malik**, خسرو ملك, the brother-in-law of Sultán Muhammad Sháh I, Tughlaq, whose sister named Khudá-wandzáda he had married. He had once formed the project of taking the life of Sultán Fíroz Sháh the successor of Muhammad Sháh, by concealing a number of persons in the rooms adjacent to where the king sat, but was saved by Dáwar Malik, the son of Khusro Malik, who made a sign to him that danger was to be apprehended, upon which the king left the room and took refuge on the top of the house.

**Khusro Parwez**, خسرو پرويز, the son of Hurmuz III (or IV), king of Persia of the Sassanian race. He, by the assistance of the Roman emperor Maurice, after defeating Bahrám Chobín, his father's general, who had taken possession of the kingdom, ascended the throne of Persia 591 A. D. The moment he was firmly established on the throne, he fulfilled in the most faithful manner the engagements he had entered into with his ally; and publicly adopted the emperor Maurice as his father; but when that emperor was slain in 603 A. D., he instantly declared war, on the grounds of avenging his father and benefactor. His generals invaded the Roman territories; Dara, Edessa, and other strong places on the frontier, were soon subdued; Syria was completely pillaged, Palestine overrun, Jerusalem taken, and the true cross, which had been enclosed in a golden case, and buried deep in the earth, was discovered, and borne in triumph to Persia. His reign of more than 30 years, was marked by a success never surpassed by the most renowned of his ancestors. Persia was, however, invaded by Heraclius the Roman emperor, who defeated the troops of Khusro wherever he encountered them, and marched, in one direction, as far as the Caspian, in another to Isfahán; destroying in his progress all his splendid palaces, plundering his hoarded treasures, and dispersing, in every direction, the countless slaves of his pleasure. The subjects of Khusro had lost all regard for a monarch whom they deemed the sole cause of the desolation of his country: a conspiracy was formed against him: he was seized by his eldest son Sheroya or Siroes; his 18 sons were massacred before his face, and he was cast into a dungeon, and soon afterwards died or was put to death in 628 A. D.,

7 A. H., after he had reigned 38 years. The glory of the house of Chosroes (Nauaherwán) ended with the life of Khusro: his unnatural son enjoyed only eight months the fruit of his crime.

The Muhammadan authors say, that Khusro had received an epistle from Muhammad, inviting him to acknowledge Muhammad as the apostle of God. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplications of Khusro." The historians of Muhammad, says Gibbon, date this embassy in the seventh year of the Hijri which commenced 11th May, 628 A. D. Their chronology is erroneous since Khusro died in the month of February of the same year. Gibbon, Vol. VIII, p. 205.

**Khusro Shah**, خسرو شاه, a descendant of the ancient kings of Badakhshán, whom Bábar Sháh defeated about the year 1505, and took possession of his country and made it over to his cousin Khán Mirzá.

**Khusro Shah**, خسرو شاه, surnamed Nizám-uddín, was the son of Bahrám Sháh of Ghazni. He succeeded his father at Láhor in 1152 A. D., 547 A. H., and died there after a reign of seven years in 1160 A. D., 555 A. H. He was succeeded by his son Khusro Malik.

**Khusro Shah**, خسرو شاه, called also Malik Khusro, a favourite slave and wazir of Sultán Mubárik Sháh Khiljí, king of Dehli, whom he murdered on the 4th April, 1321 A. D., 5th Rabí' I, 721 A. H., and ascended the throne by the title of Násir-uddín Khusro Sháh. He was soon after assassinated on the 26th August, 1321 A. D., 30th Rajab, 721 A. H., by Gházi Beg Tughlaq, who, the next day, mounted the throne and assumed the title of Ghayás-uddín Tughlaq Sháh I.

**Khusro, Sultan**, سلطان خسرو, the eldest son of the emperor Jahángír; was born in the month of August, 1587 A. D., Ramazán, 995 A. H., at Láhor. His mother was the sister of Rájá Mán Singh, the son of Rájá Bhagwán Dás, and after the birth of Khusro she got the title of Sháh Begam. He died in the Dakhin on the 16th of January, 1622 A. D., 13th Rabí' I, 1031 A. H., aged 36 lunar years, and his remains appear to have been transported to Allahábád, where he lies buried in a garden surrounded by pukka walls, called the garden of Sultán Khusro, and where his mother Sháh Begam is also buried. The dome over his tomb has an inscription of several Persian verses, and contains the chronogram of the year of his death in the words "Faiz Láek." It is related in the work called "Maásir Kutb Sháhi" that Khusro was strangled by a man named Razá by the order of Sháh Jahán his younger brother.

**Khuzai**, خذاعي, a celebrated author, descendant from a tribe of Arabs called Khuzáa. Vide Abú 'Abdullah Muhammad bin-Husain-al-Khuzáí.

**Khuzaima**, خزيمة, a companion of Muhammad.

**Khwaja Baki Billah**, خواجه باكي بالله, a Muhammadan saint. Vide Muhammad Bakí (Khwája).

**Khwaja Hasan**, خواجه حسن, vide Hasan Sanjari.

**Khwaja Hasan Basri**, خواجه حسن بسري, vide Hasan Basri.

**Khwaja Hasan Sadr Nizami**, خواجه حسن سدر نظامي, author of the work entitled "Táj-ul-Maásir" which he dedicated to Sultán Kutb-uddín Eybak, king of Dehli about the year 1208 A. D., 605 A. H.

**Khwaja Hashim Kashmin**, **خواجہ ہاشم کشمیں**, author of a Persian work, entitled, "Zubdat-ul-Muḩāmat," containing the (pretended) miracles of Ahmād Sarhīndī, a Muhammadan saint, and others.

**Khwaja Husain Marwi**, **خواجہ حسین مروی**, a native of Marv in Persia, was an excellent poet. He flourished in the time of the emperor Akbar, and wrote chronograms at the birth of Sultān Shāh Murād, second son of the emperor, who was born in the year 1570 A. D., 978 A. H. He put the "Singhasan Battīś" into Persian verse, but did not complete it. He is the author of a Diwān.

**Khwaja Husain Sanai**, **خواجہ حسین سنائی مشہدی**, of Mashhad. He and his father were protégés of Sultān Ibrāhīm Mirzā. He flourished about the beginning of the 11th century of the Hijra, left *Ḳasīdas* and a *Maṣnawī* called "Sadde Sikandar."

**Khwaja Husain Sanai**, **خواجہ حسین سنائی**, a Persian poet, and son of Ghayās-uddīn Muhammad. He came to India in the time of Akbar, died in 1588 A. D., 996 A. H., and left a thick Diwān.

**Khwaja Ibrahim Husain**, **خواجہ ابراہیم حسین**, *vide* Ibrāhīm Husain (Khwāja).

**Khwaja 'Imad**, **خواجہ عماد**, *vide* 'Imād Faḩḩh.

**Khwaja Imami**, **خواجہ امامی**, author of a story in Persian, entitled, "Māli Dohafta." He was a cotemporary of Mirzā Ḳatīl.

**Khwaja Jahan**, **خواجہ جہان**, original name of Malik Sarwar, founder of the race of the kings of the East, or Sharḳī dynasty of Jaunpūr. The different rulers who have governed in the provinces of Jaunpūr and Antarbēd (territories south of Dehli lying between the rivers Jamna and Ganges) are styled by historians the Sharḳī kings. It appears from the *Tawārīkh Mubārīk Shāhī*, that Sultān Muhammad Shāh, son of Fīrōz Shāh Tughlak, king of Dehli, created one of his eunuchs, named Malik Sarwar, his prime-minister, and honoured him with the title of Khwāja Jahān; that upon the death of Muhammad Shāh, and on the accession of his son Sultān Mahmūd Shāh Tughlak, a boy of ten years of age, in 1394 A. D., 796 A. H., he was appointed governor of the Eastern provinces of the empire, *viz.*, Kanauj, Audh, Kara and Jaunpūr, the latter of which he made the seat of his government. The reign of Mahmūd Shāh was interrupted by serious internal commotions; and Khwāja Jahān taking advantage of these circumstances, and perceiving the weakness of the government arising out of the king's minority, assumed the title of Malik-ush-Sharḳ (King of the East), founded an independent kingdom at Jaunpūr, and died in the year 1400 A. D., 802 A. H., after a short reign of six years. He was succeeded by his adopted son Malik Wāsil or Ḳaranfal, who assumed the title of Mubārīk Shāh Sharḳī, and died in 1402 A. D., 804 A. H. After his death his brother Ibrāhīm Shāh Sharḳī succeeded him, and died about the year 1441 A. D., 846 A. H., after a reign of more than forty years. He was succeeded by Sultān Mahmūd Shāh Sharḳī, who died in 1452 A. D., 856 A. H., and left the kingdom to his son Muhammad Shāh, who was killed in battle about the year 1458 A. D., 861 or 862 A. H., when Husain Shāh, his brother, succeeded him. He had several battles with Bahlōl Lodī, king of Dehli, and was at last obliged to seek refuge in the court of Sultān 'Alā-uddīn, king of Bengal, where he died in 1499 A. D., 905 A. H.

**Khwaja Jahan**, **خواجہ جہان**, an Amīr of 5000, who died in the time of Jahāngīr, in the year 1619 A. D., 1029 A. H., at Lāhor.

**Khwaja Jahan**, **خواجہ جہان**, *vide* Mahmūd Gāwān.

**Khwaja Kamgar**, **خواجہ کامگار**, *vide* Ghairat Khān.

**Khwaja Kirmāni**, **خواجہ کرمانی**, an excellent Persian poet of Kirmānia, surnamed Malik-ul-Fuzlā, or king of the learned. He assumed for his poetical title Khwāja and Khwājū; was cotemporary with Sa'dī of Shīrāz and a disciple of Shaikh 'Alā-uddīn Samnānī whom he outlived, and died some years after 1345 A. D., 746 A. H., for he completed his "Gauhar-nāma" in that year. He has written about 20,000 verses, and one of his poetical compositions is called "Humāe Humāyūn." Mīr or Amīr Kirmānī, and Ahmad Kirmānī, were also two Persian poets. *Vide* Kirmānī.

**Khwaja Mansur Ḳarabuka**, **خواجہ منصور قرابوقہ**, a poet of Tūs who flourished in the reign of Shāhrukh Mirzā, and was employed by the Prince 'Alā-ud-daula. He died 1450 A. D., 854 A. H.

**Khwaja Mansur Shirazi**, **خواجہ منصور شیرازی**, also called Shāh Mansūr, an excellent accountant who served under the emperor Akbar in the capacity of Diwān, and afterwards as his wazīr for four years. He was falsely accused of embezzlement by Rājā Todarmal, Bīrbal and others on account of his being too strict with them, and was imprisoned and afterwards impaled on the 27th February, 1581 A. D., 23rd Muḩarram, 989 A. H., on a supposition that he had been carrying on a correspondence with Mirzā Muhammad Hakīm (half brother of Akbar), who had at that time invested Lāhor.

**Khwaja Masa'ud**, **خواجہ مسعود**, of Bak, *vide* Masa'ūd (Khwāja).

**Khwaja Masa'ud**, **خواجہ مسعود**, a poet who died in the year 1131 A. D., 525 A. H., and left three thick Diwāns, one in the Persian, one in the Arabic, and one in the Hindūstānī language of that day. He is the earliest Musalmān poet who wrote in Hindūstānī of whom we have any account.

**Khwaja Masa'ud**, **خواجہ مسعود**, a poet of an illustrious family of Kun, and one of the most celebrated writers of *Maṣnawīs* in the last cycle of the Persian poets. He chose the admired subject of Yūsuf and Zalekha for one of his poems. He was called to Hirāt, in the time of the Sultān Husain Mirzā, to celebrate the events of his reign in verse, and appears to have devoted himself to the task in rather a laborious manner, for he wrote 12,000 lines of a poem on the subject dictated; and would, no doubt, have added as many more, had not death put an end to his enthusiasm. He was the author of many admired poems; among others, "A Dispute between the Sun and the Moon," and "Between the Pen and the Sword." He flourished about the year 1480 A. D., 885 A. H.

**Khwaja Mua'zzam**, **خواجہ معظم**, a man of a very mischievous character, was the brother of Hamīda Bāno Begam, and husband of Bībī Fātima, the emperor Akbar Shāh's aunt. He was banished the kingdom several times for improper behaviour, but he soon returned; and when in the year 1564 A. D., 973 A. H., he killed his wife, he was thrown into prison, where, by the command of the emperor, he was murdered in 1565 A. D.

**Khwaja Muhammad Asim**, **خواجہ محمد اسم**, *vide* Khān Dauran.

**Khwaja Muhammad Baki**, **خواجه محمد باكي**, *vide* Muhammad Bakí (Khwája).

**Khwaja Muhammad Mukim**, **خواجه محمد مقیم**, *vide* Nizám-uddín Ahmad.

**Khwaja Nasir**, **خواجه نصیر**, author of the works called "Bustán-ul-Kirám," and "Aosáf-ul-Ashráf."

**Khwaja Nasir**, **خواجه ناصر**, a poet who was a cotemporary of Salmán Sáwají.

**Khwaja Nasir**, **خواجه ناصر**, whose poetical name is 'Andalíb, was the father of Mír Dard the poet.

**Khwaja Nizam-ul-Mulk**, **خواجه نظام الملك**, minister of Sultán Alp Arsalán. *Vide* Nizám-ul-Mulk.

**Khwaja Parsa**, **خواجه پارسا**, surname of Muhammad bin-Muhammad Háfiz Bukhári, author of the book called "Fazl ul-Kitáb fil Muházarát," containing the memoirs of all the celebrated Sífí Shaikhs of the Naqshbandi Order; and of several other books. He flourished in the reign of Sháhrukh Mirzá, and died 1419 A. D., 822 A. H.

**Khwaja Rustam Khozyani**, **خواجه رستم خزیانی**, *vide* Rustam (Khwája).

**Khwaja Sadr Nizami**, **خواجه صدر نظامی**, author of the book called "Táj-ul-Másir." He is also called Khwája Hasan Sadr Nizámí.

**Khwaja Shakir Nasir-uddin 'Abdullah**, **خواجه شاکر ناصرالدین عبدالله**, one of the greatest saints of Turkistán.

**Khwaja Wafa**, **خواجه وفا**, Khwája Sara of Sháh Jahán.

**Khwaja Zain-ul 'Abidin 'Ali 'Abdi Beg Nawedi**, **خواجه زین العابدین علی عبدی بیگ نوبدی**, of Shíráz, was for many years Mustaufi or Secretary. He was particularly distinguished in the Maşnawí, and composed two Khamas in imitation of Nizámí. He is also the author of several other works, one of which is called "Jám Jamshed," and has left three Diwáns, the first is called "Ghurrae Ghurra," in this he uses his poetical name of Nawedi, in the second of 'Abdi. He died at Ardibel in 1580 A. D., 988 A. H. See 'Abdi of Tún and 'Ali Nawedi.

**Khwaja Zikaria**, **خواجه زکریا**, son of Khwája Muhammad Ahia, a nobleman of the time of the emperor Jahángír.

**Khwaju Kirmani**, **خواجه کرمانی**, *vide* Khwája Kirmání.

**Khwansari or Khonsari**, **خوانساری**, poetical name of Mír Abúl Fatha.

**Khwansari**, **خوانساری**, *vide* Husain Khónsári.

**Khwarizm**, **خوارزم**, kings of, *vide* Kutb-uddín Muhammad, son of Anúshakím.

**Kirmani**, **کرمانی**, a native of Kirmánia. This is the surname of several authors, and amongst others of Ya'kúb

bin-Idrís, who died in the year 1430 A. D., 833 A. H., *vide* Khwája Kirmání.

**Kisai, Hakim**, **حکیم کسائی**, a celebrated poet and physician of Marv in Persia, who was born on Wednesday the 23rd of March, 963 A. D., 27th Shawwál, 341 A. H. The year of his death is not known. There was another Kisái whose proper name was Abúl Hasan, who was one of the seven eloquent readers of the Qurán, and died 796 A. D., 180 A. H.

**Kishna Raja**, **کشنا راجه**, of Mysore, was placed on the maanad on the 30th June, 1799 A. D., *vide* Kriahná Rájá.

**Kishtasp**, **کشتمسپ**, also called Gahtásp, the son of Luh-rásp, fifth king of Persia, of the Kayanian dynasty. He was the first who embraced the religion of the Magi, and built several temples for the worship of fire. *Vide* Gash-tásp.

**Kishun Chand**, **کشن چند**, whose poetical appellation was Ikhlás, was the son of Achal Dás Khattrí of Dehlí, whose house was the resort of the learned. Kishun Chand, after his father's death, applied himself to poetry and became the author of a Tazkira or biography, entitled "Hamesha Bahár," i. e., Eternal Spring, which he compiled in the year 1723 A. D., 1136 A. H. It contains, in alphabetical order, an account of about 200 poets who flourished in India from the time of Jahángír to the accession of Muhammad Sháh. See Ikhlás Khán Ikhlás Kesh.

**Kishun Singh, Kachwaha**, **کشن سنگه**, Rájá of Kishun-garh, and eldest brother of Rájá Súraj Singh Ráthor, who served under the emperor Jahángír to whom his sister was married. Kishun Singh was slain by his brother Súraj Singh 1615 A. D., 1024 A. H., in the 10th year of the emperor Jahángír, who was married to his sister by whom he had Sháh Jahán.

**Kitrán**, **قطران بن منصور اجلی**, or Kutrán bin-Mansúr Ajlí, a celebrated poet of Tabrez, was contemporary with the poet Rashíd Watwát. He is the author of a poem called "Kaus-náma," which he dedicated to Amír Ahmad or Muhammad bin-Amír Kammáj, ruler of Balkh, who was cotemporary with Sultán Sanjar.

**Kizal Arsalan**, **قزل ارسلان**, (which means the red lion), was the second son of Atábak Eldiguz. He succeeded his brother Atábak Muhammad in the office of prime-minister to his nephew Sultán Tughral III, 1186 A. D., 582 A. H., and in combination with Násir, the reigning khalif of Baghdád, seized and imprisoned Tughral, and resolved to usurp the name as well as the power of a monarch. But the day before that fixed for his coronation, he fell by the blow of an assassin 1191 A. D., 587 A. H., and was succeeded by his nephew Atábak Abú Bakr, the son of Atábak Muhammad.

**Kizal Bashi**, **قزل باشی**. This is a Turkish word and means, red-headed.

**Kizal Bash Khan**, **قزل باش خان**, an amír of 4000, who served under the emperor Sháh Jahán, and died in the year 1648 A. D., 1058 A. H.

**Kizal Bash Khan**, **قزل باش خان همدان**, of Hamdán, whose proper name was Muhammad Razá, came to India in the reign of the emperor Bahádur Sháh, and was honoured with the title of Kizalbash Khán. He subsequently

served under Mubáriz Khán, governor of Haidarábád, and after his death under Nizám-ul-Mulk 'Asaf Jáh, and died at Dehlí in the year 1746 A. D., 1159 A. H. He was a good musician and knew the Indian and Persian systems of musical compositions. His poetical name is Umaid.

**Kochak**, كوچك, poetical name of Prince Mirzá Wajih-uddín who died in the East, though his remains were brought to Dehlí and buried close to the Dargah of Sultán-ul-Masháekh which is about 6 or 8 miles distant from Dehlí.

**Koukab**, كوكب, poetical name of Munshí Mahdí in the service of Nádir Sháh, author of "Durr-i-Nádira," "Tárikh Nádirí" and a poem entitled "Nádir-náma."

**Koukab**, كوكب, poetical name of a poet who died in the year 1840 A. D., 1256 A. H.

**Koula Devi or Kawaldah**, كولا ديوى, the beautiful wife of Ráe Karan, rájá of Gujrát, which place was taken by Sultán 'Alá-uddín Khiljí in the year 1297 A. D., 697 A. H., and among the captives was Koula Devi whom the king married. Her daughter Dewal Devi also was taken captive in the year 1306 A. D., 706 A. H. A few days after her arrival, her beauty inflamed the heart of the king's son, Khizir Khán, to whom she was eventually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem called "Ishkia," composed by Amír Khuro of Dehlí. Mubárik Sháh, in the second year of his reign, put to death his brother Khizir Khán who was imprisoned at Gwáliar, and took Dewal Devi to be his wife.

**Koura Mal, Choudhari**, چودھري کورامل, author of the story of Kámrúp, a poem in Persian verse. He died on the 16th of May, 1848 A. D.

**Kousari Bukhari**, كوثرى بخارى, an author who died in the year 1475 A. D., 880 A. H.

**Kousi**, قوسى, poetical name of Majd-uddín 'Alí, an author.

**Krishn**, كرشن, a god of the Hindús, was in the world in the time of the Kauras and Pandús, or the 7th century after the commencement of the Kálíjug, according to this shlóka, "When something more than 650 years of the Kálíjug were expired, then were the Kauras and Pandús, in whose time the Great War took place."

**Krishna Raj Odawar**, كرشنا راج اوداور, the lineal descendant of the ancient family of Mysore, whose power Haidar 'Alí Khán had usurped in the year 1761 A. D. But after the defeat and death of Tipú Sultán, and the departure of his sons from Seringapatam to Vellore, Mysore was divided between the Nizám and the English. The English took the southern portion, and the city of Seringapatam, by which accession their territory reached from sea to sea. The Nizám took an equal portion on the north-east. Some districts on the north-west, equal in value to more than half of each of their own portions, were offered by the allies to the Marhátas, which they refused to take, and they were divided between the Nizám and the English. The remainder was given to Krishná Rájá, then a child of three years of age, who was raised to the throne of his ancestors, on the 30th June, 1799 A. D., and Purania, a Bráhmañ of great ability and reputation, who had been the chief financial minister of Tipú, was appointed Díwán to the young prince by the British Government. He was afterwards created Knight Grand Commander of the Most Exalted Order of the Star of India. He died on Friday the

27th of March, 1868 A. D., aged 72 years. His adopted son Chamrajaindra Odáwar, has been recognized and proclaimed as Mahárájá of Mysore. The young Mahárájá now being a minor, the government and administration of the territories of Mysore will, during his minority, be conducted under the direction of the Commissioner.

**Kuar Singh**, کنور سنگه, or Kúnwar Singh of Jagdíspúr, a rebel of 1857, was killed in battle in May or June, 1858.

**Kubad**, قباد, (Cavades of the Greeks), was the son of Fíroz I, king of Persia of the Sassanian race, and the successor of his brother Palásh. We are told that when his brother Palásh came to the throne, Kubád, who had aspired to it, fled towards the territories of the Khákán, or king of Transoxania; and as he passed Naishápúr, he spent one night with a beautiful young lady of that city, who, when he returned four years afterwards accompanied by a large army, presented him with a fine boy, the fruit of their casual amour. He was delighted with the appearance of the child; and as he was contemplating him, he received accounts that his brother Palásh was no more, and that the crown of Persia awaited his acceptance. This intelligence reaching him at such a moment, made him conclude, that fortune already smiled on his son, whom he, from that day, treated with the greatest favour, and gave the infant prince the name of Nausherwán. Kubád succeeded his brother in 488 A. D., and carried on a successful war against the Roman emperor Anastasius: and died, after a long reign of 43 years, 531 A. D. His son Nausherwán succeeded him.

**Kubadi**, قبادى, surname of Shís bin-Ibráhím, an Arabian author, who died in the year 1202 A. D., 599 A. H.

**Kublai Khan**, كبلى خان, (*vide* Yule's Marco Polo) more properly Khublai, overthrew the Kin dynasty in 1260 A. D., and conquered the whole of China 19 years later; died at Pekin 1296 A. D.

**Kudrat**, قدرت, the poetical name of Sháh Kudrat-ullah of Dehlí, a Persian and Urdú lyric poet, and author of the work called "Nataej ul-Afkár" and a Díwán. He was living at Murshidábád in 1782 A. D., 1191 A. H. He was one of the most fertile Persian poets; his Díwán consists of 20,000 verses. He died in 1791 A. D., 1205 A. H., at Murshidábád.

**Kudrat**, قدرت, the poetical name of Shaikh Kudrat-ullah of Bhopal.

**Kudrat-ullah, Shaikh**, شيخ قدرت الله, Superintendent of Stamps at Bhopal, and author of several works in Persian and Urdú which were published by him in the year 1863 A. D., 1280 A. H., at Bhopal.

*List of Books composed by him.*

*Poetry.*

Of Ghazals called, .....	Díwán Kudrat.
Of Panegyrics or Kasídas, ..	Agwán Kudrat.
Poems, .....	Gulzár Kudrat.
Ditto, .....	Izhár Kudrat.
Malcom's History, .....	Májri Kudrat.
Mutiny of 1857, .....	Tamásháo Kudrat.
Promiscuous pieces, .....	Kímíyáe Kudrat.

*Prose.*

On Miracles, .....	Ajáebát Kudrat.
On Medicine, .....	Mujarribat Kudrat.
Letters, .....	Rukkát Kudrat.
Stories, .....	Hikáyát Kudrat.

**Ḳudsi**, قدسي, *vide* Hájí Muhammad Ján Ḳudsi.

**Ḳudsi Ansari**, قدسي انصاري, of Isfahán, whose proper name is Shaikh 'Abdul Karím, was a celebrated learned and pious Musalmán of Isfahán. He died on the 3rd of February, 1615 A. D., 14th Muḥarram, 1024 A. H.

**Ḳudsiá Begam**, قدسيه بيگم, daughter of 'Asaf Khán wazir, the son of the celebrated Yatmád-uddaula, wife of the emperor Sháh Jahán, niece to the empress Núr Jahán Begam, and mother of the emperor 'Alamgir, *vide* Arjuman Bano Begam and Mumtáz Mahal.

**Ḳuduri**, قدوري, surname of Abúl Husain Ahmad bin-Muhammad, a celebrated Musalmán doctor of Baghdád, of the Hanífa sect, who died 1036 A. D., 428 A. H. He is the author of the "Mukhtasir-ul-Ḳudúri," which is one of the most esteemed of the works which follow the doctrines of Abú Hanífa, and is of high authority in India. It is a general treatise on law, and contains upwards of 12,000 cases. A well-known commentary on the Mukhtasir ul-Ḳudúri is entitled "Al-Joharat ul-Naiyarat" and is sometimes called "Al-Joharat ul-Munírat."

**Ḳulich Khan**, قلیچ خان, title of 'Abid Khán, who came to India in the reign of Sháh Jahán, was raised to the rank of 4000. He died by a cannon ball at the siege of Golkanda on the 8th of February, 1686 A. D., 24th Rab' I, 1097 A. H. He is the father of Gházi-uddín Khán Firóz Jang I, and grandfather of the celebrated Niẓám ul-Mulk 'Asaf Jáh of Haidarábád.

**Ḳulich Khan**, قلیچ خان, of Andján, of the tribe of Jání Kurbáni, was an amír of 4000, who served under the emperors Akbar and Jahángir from the year 1572 to 1611 A. D., 980 to 1020 A. H. His poetical name was Ulfatí.

**Ḳulich Khan Turani**, قلیچ خان تورانی, an amír who served under the emperors Jahángir and Sháh Jahán; was raised by the latter to the rank of 5000, and appointed governor of Kábul and Kandahár. He died 1654 A. D., 1064 A. H.

**Ḳulí Ḳutb Shah I**, سلطان قلی قطب شاه اول, This prince was the founder of the sovereignty of Golkanda. His father Ḳuṭb ul-Mulk was originally a Turkish adventurer who came to try his fortune in the Dakhin and embraced the service of Muhammad Sháh Bahmaní. By degrees he was promoted to high rank; and in the reign of Mahmúd Sháh obtained the title of Ḳuṭb ul-Mulk and the Tarafdári or government of Telingána. In 1493 A. D., 899 A. H., he received orders to besiege the fortress of Jámkonda, and as he was reconnoitring, was killed by an arrow from the walls. After his death, his office and titles were conferred by the king on his son Sulṭán Ḳulí with the territory of Golkanda, part of Telingána, in jágir. On the decline of the Bahmani authority, when 'Adil Sháh and others assumed royalty, he also in the year 1512 A. D., 918 A. H., styled himself Sulṭán of Telingána under the title of Ḳulí Ḳuṭb Sháh. He was a chief of great abilities and ruled the country for a period of 50 years; 18 of which he governed Telingána in the name of Mahmúd Sháh, and reigned as king 32 lunar years; at the end of which he was assassinated by a Turkish slave supposed to have been bribed by his son and successor, Jámshéd Ḳuṭb Sháh. His death happened on Sunday the 2nd September, 1543 A. D., 2nd Jumáda II, 950 A. H. The kings of the Ḳuṭb Sháhí dynasty who reigned at Golkanda, are as follows:—

1. Ḳulí Ḳuṭb Sháh.
2. Jámshéd Ḳuṭb Sháh.
3. Ibráhím Ḳuṭb Sháh.
4. Muhammad Ḳulí Ḳuṭb Sháh.
5. Muhammad Ḳuṭb Sháh.
6. 'Abdullah Ḳuṭb Sháh.
7. Abúl Hasan.

**Ḳulí Ḳutb Shah II**, سلطان قلی قطب شاه, who is also called Muhammad Ḳulí Ḳuṭb Sháh, was the son of Ibráhím Ḳuṭb Sháh, upon whose death in June, 1581 A. D., Rab' II, 989 A. H., he ascended the throne of Golkanda in his twelfth year. In the beginning of his reign he was engaged in war with 'Adil Sháh of Bījápúr, with whom he concluded peace in the year 1587 A. D., giving him his sister in marriage. The air of Golkanda not agreeing with his constitution, he founded a city at about eight miles distance, which he called Bhágnagar, after his mistress Bhágmátí a celebrated courtesan; but being afterwards ashamed of his amour, he changed it to Haidarábád. Sháh 'Abbás, emperor of Persia, courted his alliance, by asking his daughter in marriage for one of his sons; and Ḳuṭb Sháh, esteeming connection with so august a monarch as an honour, complied with the request. He was much esteemed for his abilities, was an encourager of literature, and is the author of the work called "Kullíat Ḳuṭb Sháh," a very copious volume, containing Hindí, Dakhaní, and Persian Poems, on a variety of subjects. He was the fourth Sulṭán of the Ḳuṭb Sháhí dynasty and reigned 31 years. He died on Saturday the 11th of January, 1612 A. D., 17th Zí-Ḳa'da, 1020 A. H., and having no son, was succeeded by his brother Muhammad Ḳuṭb Sháh.

**Ḳulini**, قلینی, *vide* Muhammad bin-Ya'ḳub.

**Kummi**, قمی, *vide* Malik Kummi.

**Ḳumri**, قمری, poetical name of Siráj-uddín.

**Ḳuṭb 'Alam**, قطب عالم, a celebrated Muhammadan saint, whose original name is Shaikh or Sayyid Burhán-uddín, but he is commonly known by the former; he was the grandson of Makhdúm Jahánián Sayyid Jalál Bukhári. He chose Gujrat for his place of residence, and died there on the 9th of December, 1453 A. D., 8th Zil-hijja, 857 A. H. His tomb is at Batúh, six miles from the city of Ahmadábád in Gujrat. There is a slab kept at the door of his mausoleum, which some say is stone, others think it to be wood or iron. His son named Sháh 'Alam was also a pious Musalmán and is likewise buried at Gujrat.

**Ḳuṭb 'Alam**, قطب عالم, another Musalmán saint whose proper name is Shaikh Núr-uddín Ahmad. He was born at Láhor, and died in the year 1444 A. D., at Pinḍúa in Behar, where he is buried. Shaikh Hisám-uddín, whose tomb is at Kara Mánikpúr, and who is also considered a saint, was one of his disciples.

**Ḳuṭb Shah**, قطب شاه, a title of the kings of Golkanda. *Vide* Muhammad Ḳuṭb Sháh and Ḳulí Ḳuṭb Sháh.

**Ḳuṭb Shah**, قطب شاه, a king of Gujrat, *vide* Ḳuṭb-uddín (Sulṭán).

**Ḳuṭb Shah**, قطب شاه, a celebrated Muhammadan saint of Dehlí, *vide* Ḳuṭb-uddín Bakhtíár.

**Ḳuṭb-uddin 'Abdul Karim ibn-'Abdul Nur**, قطب الدین عبدالکریم بن عبدالنور, is the author of the work called "Sharah Saḥíh Bukhári," and of a history

of Egypt entitled "Tárikh Misr." He died in the year 1333 A. D., 733 A. H.

**Ḳutb-uddin 'Allama, Maulana, قطب الدين علامه** مولانا, a learned Muhammadan poet who was cotemporary with the celebrated Shaikh Sa'di of Shiráz, and is the author of several works, among which are the "Tuḥfa Sháhi," "Sharah Kullíat Ḳánún," and "Sharah Miftáh ul-'Ulúm." He died at Tabrez on Sunday the 7th February, 1311 A. D., 17th Ramaẓán, 710 A. H.

**Ḳutb-uddin Bakhtiar Kaki, Khwaja, خواجه قطب** كاكى, a celebrated Muhammadan saint of Dehlí, commonly called Ḳuṭb-Sháh, and sometimes called Ushí from his native country Ush near Andján in Persia. He died at old Dehlí on the 27th of November, 1235 A. D., 14th Rabí' I, 633 A. H. His tomb is still conspicuous in that district, and is visited by devotees. He is the author of a Diwán. Shaikh Farid-uddin Shakar Ganj was one of his disciples.

**Ḳutb-uddin Eybak, قطب الدين ايبك**, king of Dehlí, originally a slave of Shiháb-uddin Muhammad Ghóri, prince of Ghór and Ghazní, who raised him to the rank of a chief in his army, and in the year 1192 A. D., 588 A. H., after his victory over Pithaura the Rájá of Ajmer, he left him as his deputy in India. The same year Ḳuṭb-uddin conquered Mirath and Dehlí and extended his conquest as far as Bengal. After the death of Shiháb-uddin in 1206 A. D., 602 A. H., his nephew Ghayás-uddin Mahmúd who succeeded him, sent Ḳuṭb-uddin all the insignia of royalty, a canopy, a crown and a throne, and conferred on him the title of Sultán. On the 27th June the same year, 18th Zi-Ka'da, 602 A. H., Ḳuṭb-uddin having invested himself with sovereign power ascended the throne, and made his residence the capital of Dehlí. His reign properly speaking, lasted only four years, though he enjoyed all the state and dignities of a king for upwards of twenty years. He died at Láhor by a fall from his horse in 1210 A. D., 607 A. H., and was succeeded by his adopted son Sultán 'Arám Sháh. The Jáma' Masjid in old Dehlí, which is famous under the name of "Ḳúwat ul-Islám," and stands close to the Ḳuṭb Minár, was formerly a Hindú temple, Ḳuṭb-uddin first converted it into a masjid, and afterwards Shams-uddin Altimsh and 'Ala-uddin Khiljí made some additions to it. The following is a list of the Sultáns of the Slave (or Turk) dynasty of Ghór who reigned at Dehlí.

	A. D.	A. H.
1. Ḳuṭb-uddin Eybak of the first Turk dynasty, .....	began	1206 602
2. 'Arám Sháh, son of Ḳuṭb-uddin, ..	"	1210 607
3. Shams-uddin Altimsh, .....	"	1210 607
4. Rukn-uddin Firóz, son of Altimsh, ..	"	1236 633
5. Sultána Razia, daughter of Altimsh, .....	"	1236 634
6. Bahrám Sháh, son of Altimsh, .....	"	1240 637
7. 'Ala-uddin Masa'úd, son of Firóz, ..	"	1242 639
8. Násir-uddin Mahmúd, son of Altimsh, .....	"	1246 644
9. Ghayás-uddin Balban (a slave of Altimsh), .....	"	1266 664
10. Kaiḳubád, grandson of Altimsh (last of the 1st branch), .....	"	1286 685
11. Jalál-uddin Firóz Sháh Khiljí, first Sultán of the 2nd branch of the Turk dynasty called Khiljí, which see, .....	"	1288 688

**Ḳutb-uddin Khan, قطب الدين خان**, brother of Shams-uddin Auka, entitled 'Azím Khán. He was an amir of 5000 in the reign of the emperor Akbar; was made governor of Bahroch, and was treacherously slain by Sultán Muzaffar king of Gujrát in 1583 A. D.

**Ḳutb-uddin, قطب الدين**, a grandson of Shaikh Salím Chishtí.

**Ḳutb-uddin Khan Kokaltash, قطب الدين خان كوكلتاش**, whose original name was Shaikh Khúban, was the son of Shaikh Salím Chishtí's sister, and foster-brother of the emperor Jahángír who raised him to the rank of 5000. He was made governor of Bengal in 1606 A. D., 1015 A. H., and was killed at Bardwán by Sher Afgán Khán, the former husband of Núr Jahán Begam in 1607 A. D., 1016 A. H. His remains were transported to Fathapúr Sikrí and buried there.

**Ḳutb-uddin Mahmud bin-Muhammad Shirazi, قطب الدين محمود بن محمد شیرازی**, author of the "Ghurraut-Táj," (eplendour of the crown) and several other works. He died 1310 A. D., 710 A. H.

**Ḳutb-uddin Mahmud Langa, قطب الدين محمود لنگا**, second king of Multán of the tribe of Langa, who having secured the person of Shaikh Yúsuf his predecessor and son-in-law, sent him to Dehlí and ascended the throne of Multán in the reign of Sultán Bahlól Lodi. He reigned for a period of sixteen years and died much lamented in 1469 A. D., 874 A. H. He was succeeded by his son Husain Langa.

**Ḳutb-uddin Muhammad, قطب الدين محمد**, the son of Anúshakin, the cup-bearer of Sultán Sanjar Saljúkí. He was installed by the Sultán about the year 1140 A. D., and became the first king of Khwárizm of the race called Khwárizm Sháhi. The following is a list of the kings of this race.

1. Ḳuṭb-uddin Muhammad.
2. Atsiz, the son of Ḳuṭb-uddin Muhammad.
3. Alp Arsalán, the son of Atsiz.
4. Sultán Sháh, the son of Alp Arsalán.
5. 'Ala-uddin Takash Khán, his brother.
6. Sultán Muhammad, son of Takash. He was defeated by Changez Khán in 1218 A. D.
7. Jalál-uddin, the son of Sultán Muhammad, and last king of this race, slain 1230 A. D.

**Ḳutb-uddin Muhammad Ghori, قطب الدين محمد غوري**, was the son of 'Izz-uddin Ghóri. He married the daughter of Sultán Bahrám Sháh, king of Ghazní, and having founded the city of Fírózkoh in Ghór, made it his capital, and assumed all the dignities of a sovereign. At length he was induced to attack Ghazní. Sultán Bahrám obtaining intimation of his intentions contrived to get him into his power, and eventually put him to death. This is the origin of the feuds between the houses of Ghór and Ghazní. Saif-uddin Súri, prince of Ghór, brother of the deceased, raised an army to revenge his death; with which he marched direct to Ghazní, which was evacuated by Bahrám, who fled to India. After some time Saif-uddin was betrayed into the hands of Sultán Bahrám by the inhabitants of Ghazní. The unhappy prince had his forehead blackened, and was seated astride on a bullock with his face towards the tail. In this manner he was led round the whole city; after which, being put to torture, his head was cut off and sent to his uncle Sultán Sanjar Saljúkí, while his wazir Sayyad Majd-uddin was impaled.

**Ḳutb-uddin Munouwar, Shaikh, قطب الدين شيوخ**, a Muhammadan saint of Hání, who was a grandson of Shaikh Jamál-uddin Ahmad. He lived in the time of Sultán Fíróz Sháh Bárbak, king of Dehlí. He was a contemporary of the celebrated saint Shaikh Násir-uddin

Chiragh Dehlí; both of whom were disciples of Shaikh Niẓám-uddin Aulia; and both of whom died the same year. Násir-uddin died on the 16th September, 1356 A. D., 18th Ramaẓán, 757 A. H., and Kuṭb-uddin on the 22nd November, 1356 A. D., 26th Zi-Ḳa'da, 757 A. H. The former lies buried at Dehlí and the latter at Hánsí.

**Ḳuṭb-uddin, Sultan,** سلطان قطب الدين, also called Kuṭb Sháh, was the son of Muhammad Sháh, king of Gujrát. After the death of his father in February, 1451 A. D., Muḥarram, 855 A. H., he ascended the throne of Gujrát, reigned more than eight years, and died on the 25th of May, 1459 A. D., 23rd Rajab, 863 A. H. He was buried in the vault of his father Muhammad Sháh, and was succeeded by his uncle Dáúd Sháh who reigned only a few days and was deposed.

**Ḳuṭbul-Mulk,** قطب الملك, the father of Ḳulí Ḳuṭb Sháh I, which see.

**Ḳuṭbul-Mulk,** قطب الملك, the title of 'Abdullah Khán (Sayyid) which see.

**Ḳuṭlamish,** قتلش, a descendant of Saljúk, was taken prisoner by Maliksháh Saljúkí. *Vide* Sulaimán bin-Ḳuṭlamish.

**Ḳuṭlagh Nigar Khanam,** قتلغ نگار خانم, daughter of Yúnas Khán king of Mughalistán, and sister to Mahmúd Khán, a descendant of the famous Changez Khán. She was married to 'Umar Shaikh Mirzá, and became the mother of Bábar Sháh, king of Dehlí. She died at Kábul on the 4th of June, 1505 A. D., 1st Muḥarram, 911 A. H.

**Ḳuṭlak Khan,** قتلق خان, the title of Atábak 'Abú Bakr bin-Sa'd bin-Zangi.

**Ḳuṭran,** قطران, *vide* Ḳitrán.

**Ḳutrib,** قطرب, an author who was a cotemporary of Seboya the poet, and received this title from him, but his original name is Muhammad. He is the author of several works. He died 821 A. D., 206 A. H.

**Ḳutyba,** قتيبة, the son of Mushní ibn-Amar, was governor of Khurásán in the reign of khalíf 'Abdulmalik. He was slain in the time of Sulaimán, son of 'Abdulmalik in September, 715 A. D., Ẓil-ḥijja, 96 A. H.

**Kya Muhammad,** كيا محمد, *vide* Buzurg Umaid.

**Kyjaptu,** كچپتو, second son of Sultán Abḳa Khán, the son of Halákú Khán, the Tartar king of Persia. He was raised to the throne by the voice of the majority of the Amírs on the death of his brother Arghún Khán in March, 1291 A. D., Rabí I, 690 A. H. The resentment of a personal injury led Báidú Khán, a grandson of Halákú Khán, to rebel against him, and the unfortunate monarch was, after a short struggle, made prisoner, and put to death in January, 1295 A. D., Safar, 694 A. H. Báidú Khán succeeded him.

## L.

**Labid,** لبيد, whose full name is Abú A'ḳil Labíd bin-Rabiat, was one of the most distinguished Arabian poets, and one of the seven whose verses constituted the Mu'al-lakát, a series of prizes suspended in the Ka'ba. He was still an idolater when Muhammad commenced publishing

his laws. One of his poems commenced with this verse: "All praise is vain which does not refer to God: and all good which proceeds not from Him is but a shadow;" no other poet could be found to compete with it. At length the chapter of the Ḳurán, entitled *Bardát*, was attached to a gate in the same temple, and Labíd was so overcome by the verses at the commencement, as to declare that they could only be produced by the inspiration of God, and he immediately embraced Islámism. When Muhammad was apprised of the conversion of Labíd, the finest genius of his time, he was exceedingly delighted, and requested him to answer the invectives and satires of Amra-alkys and other infidel poets who wrote against the new religion and its followers. The following sentence is also attributed to him, which is the finest which ever fell from the lips of an Arab:—"All is vain which is not of God." Labíd is said to have lived to the age of 140 years, and died at the city of Kúfa in 141 of the Hijra (768 A. D.) (There is some mistake in the year of his death.)—*Ockley's History of the Saracens.* Labíd is supposed to be the friend and tutor of Amra-alkys, commonly called Kaisand Majnún, the lover of Lylu.

**Lachhmi Narayan,** لچھمی ناراین, of Benares. He is the author of a biography or Tazkira called "Gul-e-Ra'ná."

**Lachhmi Ram,** لچھمی رام, a Hindú who was a poet and had adopted the word "Surúr" (happiness) for his poetical appellation.

**Lachhmi Bai,** لچھمی بائی, the wife of Malhár Ráo, rájá of Baroda, who married her under suspicious circumstances; a child was born in 1874 and it has been recognised as legitimate.

**Laddardeo,** لدردیو, a rájá of Telangana who became tributary to Sultán 'Ala-uddin Sikandar Sání in the year 1310 A. D., 710 A. H.

**Ladli Begam,** لادلی بیگم, was the daughter of Shaikh Mubárik of Nágór, and sister to Abú'l Fazl the minister of the emperor Akbar. She was married to Nawáb Islám Khán who had been governor of Bengal about the year 1608 A. D., 1017 A. H. She died at Aghra, and is supposed to have been buried there in the cemetery of her father, which is now called (1844) Rauza Ladlí.

**Laila, or Laili,** لیللی, the name of the mistress of the celebrated Majnún, whose original name was Ḳais. These two lovers are very famous throughout the East. Lailí was the daughter of a neighbouring Chief. She was equally accomplished with her lover: and nothing seemed likely to disturb the happiness which their permitted attachment promised, till the avarice of her father destroyed at once all their hopes. Lailí was commanded to think of Ḳais no more, as she was destined to be the bride of one more rich and powerful; and in spite of the grief and remonstrances of the unfortunate pair, they were separated. Ḳais became insane from disappointment, and his name was therefore changed to Majnún, (the distracted). Death at length put a period to his miserie, and his faithful mistress soon followed him, leaving her cruel parent to his late and vain remorse, and the memory of these victims of avarice to eternal honour and regret. *Vide* Majnún.

**Lais, or Laith,** لیت, is the proper name of a brazier, who by his valour raised himself to the highest poets in the dominions of Darham, who then reigned in Sajistán. He left three sons, Ya'ḳúb, A'mrú, and 'Alí, of whom the



first, called Ya'qûb bin-Lais, was founder of the dynasty of the Safarides.

**Lal Chand**, لال چند, whose poetical name was Uns, is the author of a Persian Diwân. He died in the year 1852 A. D., 1268 A. H.

**Lal Khan**, لال خان, a celebrated songster of India who died in the fourth year of the emperor Jahângir's reign, 1609 A. D., 1018 A. H.

**Lal Kunwar**, لال کنور, the favourite mistress of Jahândâr Shâh, emperor of Dehlî. This woman had been a public dancer, and her family were of the same discreditable class: yet they were exalted to high stations by the emperor, to the exclusion of the nobles, whom they were also allowed on several occasions to insult with impunity.

**Laludin**, لالودین, the younger Nawâb of Najfbâbâd who turned a rebel in 1857, and was hanged in April 1858.

**Lal Singh (Raja)**, لال سنگھ راجا, a Sikh Chief and paramour of Râni Chând Kûnwar. After the death of Râjâ Jawâhir Singh, the office of prime-minister remained vacant for some time and was disposed of by lot to Lâl Singh in November 1845. Lâl Singh lived at Agra as a state prisoner for several years before the outbreak.

**Lama'i**, لامعی, (also called Lâma'î Bukhârî because he was a native of Bukhâra), his proper name is Mahmûd bin-'Usmân, and he is the author of the works called "Sharaf-ul-Insân," "Ibrat-nâma," and "Shama'wa-Parwâna," in the Turkish language. He died 1533 A. D., 940 A. H. He was a pupil of Soznî.

**Laek**, or **Layek**, لایق, the poetical name of the author of the poem called "Dastûr Himmat," containing the story of Kâmrûp in Persian verses which he dedicated to Himmat Khân Bahâdur his patron. He completed this work in 1686 A. D., 1096 A. H., and found the chronogram of that year to be contained in Himmat Khân.

**Largeiran Gun**, لرگیران گون, vide Ahlîa Bâi.

**Lashkar Khan**, لشکر خان, a nobleman of the court of the emperor Jahângir.

**Lashkar Khan**, لشکر خان, a nobleman of the court of Jahângir and Shâh Jahân who held the manâb of 5000. He had built his house near Nafkî Mandî on a spot of ground of 20 bigas which had a large gate.

**Latif-unnisa Begam**, لطیف النسا بیگم, a widow of the late Nawâb Shams ul-'Umra and Wikâr ul-'Umra's mother, died at Hydarâbâd Dakhin on the 24th August, 1864 at the good old age of 74 lunar years. She survived her husband only sixteen months, and thirteen days. She was buried with great pomp in the sepulchre of her husband.

**Lilawati**, لیلادتی, vide Bhaskar Achâryâ.

**Lisani (Maulana)**, مولانا لسانی, poetical name of Wajh-uddin 'Abdullah Shirâzi, a son of Mîr Muhammad Mushk-fârôsh. He died at Tabrez according to Khushgo in 1583 A. D., 991 A. H., and left a Diwân containing 4000 verses.

**Lodi**, لودی, a tribe of Pathâns or Afghâns in India. Vide Khân Jahân Lodî.

**Lonkaran**, لنکران, vide Râe Lonkaran.

**Luhrasp**, لهراسپ, the son-in-law of Kaikâús, and successor of Kaikhusro, king of Persia. He was the fourth king of the Kayanian dynasty; and obliged both the rulers of Tartary and of China to do him homage. In his time Bakht un-Nasar (Nebuchadnezzar) the governor of 'Irâk, took Jerusalem, and carried away into bondage such of its inhabitants as were not put to the sword. Luhrâsp is stated to have reigned 120 years, and was succeeded by his son Kishtâsp or Gashtâsp, who is believed to be Darius Hystaspes of the Greeks.

**Luhrasp**, لهراسپ, original name of Mahâbat Khân, the second son of the celebrated Mahâbat Khân Jahângir. He had been governor of Kâbul for several years in the time of the emperor 'Alamgîr, but was recalled to the presence about the year 1670 A. D., and shortly after ordered to command the army of the Dakhin in the room of Mahâraja Jaswant Singh who was recalled to court. Vide Mahâbat Khân Luhrâsp.

**Lukman Hakim**, لقمان حکیم. He flourished about a thousand years before the Christian era, and is said to have been cotemporary with David the king of Israel. He is the greatest of the Oriental moralists, and held in the highest esteem by the Orientals for his wisdom and virtues; even Muhammad speaks of him in the 31st chapter of the Qurân which is called "Sûra Luqmân," with profound reverence. Luqmân's wisdom, like Solomon's, is supposed to have been of divine origin. One day as he was in his room, working at his trade (he was a carpenter) several angels invisibly entered and saluted him. Luqmân, hearing voices, looked around him, but not seeing any one, made no reply. The angels then said: We are messengers from God, thy Creator and ours, who hath sent us to thee to inform thee, that He designs to make thee a monarch and His vicegerent on earth. Luqmân answered: If it be the absolute will of God that I shall become a monarch, that will must be accomplished; and I trust that He will grant me grace to execute His commands faithfully; but if the liberty of choice be given me, I should prefer abiding in my present condition; the only favour that I ask from God being, that He would preserve me from offending Him, for were I to offend Him, all the dignities of the earth would be but a burden to me. This reply was so agreeable to God that He at once bestowed on Luqmân the gifts of Knowledge and Wisdom to a degree hitherto unparalleled. The Maxims of Luqmân are ten thousand in number; and "any one of these," says an Arabian commentator, "is of much greater value than the whole world." His wisdom and the striking morality of his fables, are so like those of Æsop that he is considered by some as the same personage.

**Lutf**, لطف, the poetical name of Mîr Amman, a Hindústânî lyric poet, and one of the learned natives formerly attached to the College of Fort William. He is the author of the "Bâgh-o-Bahâr," a simple version of the "Nautarz Murassa" in Urdû, completed in 1802 A. D., 1217 A. H.

**Lutf 'Ali Khan**, لطف علی خان, the eldest son of Ja'far Khân, king of Persia, whom he succeeded in the year 1788 A. D.; had several battles with the troops of Akâ Muhammad Khân Kachâr, by whom he was defeated, taken prisoner, and afterwards murdered in 1795 A. D. He was the last prince of the Zand family.

**Lutfullah**, لطف الله, a Muhammadan gentleman, who was born in the ancient city of Dhârânagar, in Mâlwa, on Thursday the 4th of November, 1802 A. D., 7th Rajab, 1217 A. H. His father Maulvî Muhammad Akram, was a Muhammadan of the sacred order, a descendant of Shâh

Kamál-uddín, who was a great saint of his time in the province of Málwá, being the spiritual guide as well as general preceptor of Sultán Mahmúd Khiljí, during a period of 30 years. After his death, the Sultán built a magnificent mausoleum at the western gate of the city, and endowed therein a shrine to the memory of the holy man; opposite to it he caused to be raised another edifice, surmounted by a superb dome, which was intended as a resting-place for his own mortal remains, and there they still repose. Lutfullah proceeded to England as secretary to Mír Ja'far 'Alí the son-in-law of Mír Afzal-uddín, Nawáb of Súrat in March 1844, and after his return from England he wrote his adventures in 1854, entitled the "Autobiography of Lutfullah" in English, and dedicated it to Colonel W. S. Sykes, F. R. S., London, and published in June 1857.

**Lutfullah Khan**, لطف الله خان, son of Sa'dullah Khán, wazír of the emperor Sháh Jahán. After his father's death in 1656 A. D., 1066 A. H., though he was then only eleven years of age, the mansab of 700 and 100 sawars were conferred on him. In the reign of the emperor 'Alamgir, he was raised to a higher rank, and died at the time when that emperor was engaged in conquering the fort of Gandána in the Dakhin. This event took place on the 28th December, 1702 A. D., 18th Shabán, 1114 A. H.

**Lutfullah Maulana**, مولانا لطف الله, a native of Naisápúr in Persia. He was an excellent poet and flourished in the time of Amír Timur. The poet Shaikh Azurí has mentioned him in his work called "Jawáhir ul-Asrár." He is the author of the "Tárikh Sháhrukh," which is an abridgment of the history of Amír Timur, with memoirs of the first nine years of the reign of his son and successor Sháhrukh Mirzá to whom he dedicated the work 1413 A. D., 816 A. H., and died the same year.

**Lutfullah Muhammad Muhaddis bin-Ahmad**, لطف الله محمد محدث بن احمد, author of the work called "Asmán Sakhun," a rhymed abridgment of the "Tazkira Daulat Sháhi." We are informed in the preface that Fází Kirmání rendered the Tazkira of Daulat Sháh in Persian verses in the reign of Akbar and altered the division of the original, making ten periods instead of seven; Lutfullah, who was a contemporary of Aurangzib 'Alamgir, remodelled this version and added two periods more to make the number correspond with the signs of the Zodiac; and in allusion to it, he gave it the above title. It consists of 250 verses; every verse contains the name of a poet.

**Lutf-unnisa Begam**, لطف النساء بیگم, the wife of Siráj-uddaula, nawáb of Bengal. She was murdered in the time of Nawáb Ja'far 'Alí Khán with several other women of the house of the late Nawáb in June 1760.

## M.

**Madaeni**, مدائنی, a celebrated/historian who was a native of Madáen in Persia.

**Madan Pal, Maharaja**, مدنپال مہاراجہ, G. C. S. I., of Karaulí, died of cholera on the 17th August, 1869. This event has deprived Rájputána of one of the best native rulers. The Mahárája having died without a son, the

Government of India has recognised Lachman Pál, the son of his younger brother Bishan Pál as successor to the Ráj of Karaulí. This young man had not long been at Karaulí, when he became the subject of an ailment from which he died in a few days. His death certainly wears a somewhat suspicious appearance.

**Madari Mal**, مداری مل, a Hindú and author of the work "Badáya ul-Fanún," containing forms of letters on different subjects, in Persian.

**Madar Shah**, مدار شاه, a celebrated Muhammadan saint whose tomb is at Makanpúr in Kanauj. Vide Sháh Madár.

**Madhogarh**, مادھوگر, a fort built by Mádhóji Sindhia in Agrah with stones, brick and sand.

**Madhoji Bhosla**, مادھوجی بھوسلہ, the third rájá of Bejar of the Bhosla family, was the son of Raghóji Bhosla I. He succeeded his eldest brother Ránóji or Jánóji Bhosla in 1772 A. D., and died at an advanced age on the 29th May, 1788 A. D. He was succeeded by his son Rághóji Bhosla II, the fourth rájá of Bejar or Nág-púr.

**Madho Ram**, مادھورام, a learned Hindú who is the author of a book of Letters which goes after his name, called "Insháe Mádhó Rám," containing forms of letters on different subjects in Persian.

**Madho Rao I, Bilal Peshwa**, مادھوراو اول بلال پيشوا, second son of Báláji Ráo Peshwá whom he succeeded as nominal Peshwá in 1761 A. D., under the regency of his uncle Raghunáth Ráo. He died in November, 1770 A. D., and was succeeded by his brother Náráyan Ráo.

**Madho Rao II, Peshwa**, مادھوراو ثانی پيشوا, of the Marhattas, also called Sewáji Mádhó Ráo, was the posthumous son of Náráyan Ráo Peshwá, who was murdered in August, 1772 A. D., by his paternal uncle Raghunáth Ráo also called Rághóbá, who usurped the masnad. A few months after this event, Náráyan Ráo's widow was delivered of a son, who was named Sewáji Mádhó Ráo, and was raised to the masnad, on which he continued until his death which took place on the 27th October 1795 A. D., by a fall from the terrace of his palace. He was succeeded by Chimnáji 'Apá, the younger son of the Marhatta chief Raghunáth Ráo.

**Madho Rao**, مادھوراو, or Mádhóji Sindhia, rájá of Gwáliár, was the son of Ránóji Sindhia. He succeeded his brother Jíápá Sindhia in 1759 A. D. to the management of his patrimonial inheritance, of which Ujjain was the capital; and by a train of successful operations was enabled to appropriate to himself a considerable part of the province of Málwá, belonging to the government of Púna, as well as to extend his domains over a great part of Hindústán; and to obtain possession of the person and nominal authority of the emperor Sháh 'Alam, of whom he was ostensible minister. He died on the 12th February 1794 A. D., without male issue, and was succeeded by his grand-nephew and adopted son Daulat Ráo Sindhia. He had built a small fort close to a place called Gazar Tijára in Agrah, and named it Mádhógarh, the ruins of which were still to be seen about the year 1830 A. D.

**Madho Singh Kachhwaha**, مادھو سنگھ کچھواہہ, the son of Rájá Bhagwán Dás and brother-in-law of Jahángir.

**Madho Singh Kachhwaha**, مادھو سنگھ کچھواہہ,

succeeded Ishurí Singh his father to the government of Jaipur in the year 1760 A. D. He died in 1778 A. D. and was succeeded by his son Pirthí Singh, a minor, who was soon after deposed, and his brother Partáp Singh ascended the gaddí the same year, and died in 1803 A. D.

**Mael**, مايل, the poetical name of Mirzá Kṛṭb-uddín, a nobleman of the reign of the emperor 'Alamgir. He was an excellent poet, but latterly became distracted and died eight days after Mullá Násir 'Alí, in the month of March 1697 A. D., Ramazán, 1108 A. H. His brother Mirzá Nizám-uddín surnamed Tāḷa was also an elegant poet.

**Maftun**, مفتون, poetical name of Momin 'Alí a poet.

**Maftun**, مفتون, the poetical title of Ghulám Mustafa, a brother of Razi-uddín Sarúri who was usually called Ghulám Murtazá. He is the author of a Diwán. He died at the age of 80, about the year 1755 A. D., 1168 A. H.

**Maghnum**, مغنوم, poetical name of Rámjas, a Hindú of Lakhnau, and author of an Urdú Diwán. He was employed by Mumtáz-uddaula, Mr. Johnson, and was living in 1785 A. D., 1199 A. H.

**Maghrabi Shaikh**, شيخ مغربي, poetical appellation of Muhammad Shirín. He was a friend of Kamál Khujandí, and like him a profound Súfi. He died at Tabrez 1416 A. D., 819 A. H., and is buried at Surkháb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint. He is the author of a Diwán called "Kasáed Maghrabí," and several other works.

**Mahabat Jang**, مهابت جنگ, vide 'Alí Wardí Khán.

**Mahabat Khan**, مهابت خان, whose proper name was Zamána Beg, was the son of Ghór Beg, a native of Kábul. He had attained the rank of a commander of 500 under Akbar, and was raised to the highest dignities and employments by the emperor Jahángir. He enjoyed a high place in the opinion of the people, and was considered as the most eminent of all the emperor's subjects. In the month of February, 1626 A. D., Jumáda II, 1035 A. H., he seized the emperor's person, (because he (the emperor) never consulted him, but followed the advice of his wife Núr Jahán in all affairs), and carried him to his own tents where he remained a state prisoner for some time, but was soon released after a severe battle, by his wife Núr Jahán. In the second year of the emperor Sháh Jahán, the government of Dehlí was conferred on him. He died in the Dakhin in 1634 A. D., 1044 A. H., and his corpse was conveyed to Dehlí and buried there. After his death his eldest son Mirzá Amán-ullah received the title of Khán Zamán, and his second son Luhrásp was honoured with the same title of Mahábat Khán.

Mahábat Khán had his house built on the bank of the river Jamna on a plot of land of 50 bigas in Agrah, though little of it now remains, there are some parts of its ruins still to be seen.

**Mahabat Khan**, مهابت خان, whose original name is Luhrásp, was the second son of the celebrated Mahábat Khán of the reign of Jahángir after whose death in 1634 A. D., 1044 A. H., he received this title. He was twice made governor of Kábul, and had the command of the army in the Dakhin. He died in 1674 A. D., 1085 A. H., in the reign of 'Alamgir on his way from Kábul to the presence. Vide Luhrásp.

**Mah Afrid**, ماؤ آفرید, daughter of Fíroz the son of Yezdijard, the last monarch of the Sasánian dynasty of Persian

kings, and mother of Yezid III, twelfth khalif of the house of Umayya.

**Maham Anka**, ماهم انكہ, mother of 'Azim Khán. Vide 'Azim Khán.

**Maham Begam**, ماهم بيگم, a granddaughter of Shaikh Ahmad Jám. She was married to the emperor Bábar Sháh, and became the mother of Humáyún. She was living about the year 1561 A. D., 969 A. H., as appears from an inscription on the gate of an old Madrasa (or college) and masjid constructed by her in that year near the fort of old Dehlí called Dín Panáh. The numerical words of the inscription from which the year of the building is known, are "Khair Manazil" or the Mansions of Bliss. She must have been then more than 70 years of age.

**Maha Singh**, مها سنگہ, the grandson of Rájá Mán Singh Kachhwáh of Ameir (now Jaipur), and son of Partáp Singh. He served under the emperor Jahángir, and died in 1617 A. D. He was the father of Mirzá Rájá Jai Singh. Vide Mán Singh.

**Maha Singh**, مها سنگہ, a Sikh Rájá of Láhor, who was the father of Mahárájá Ranjít Singh. He extended his rule and died in 1792 A. D., when his wife became regent with Lakhpat Singh minister.

**Mah Bano**, ماؤ بانو, sister of Khán 'Azim Kóka. She was married to 'Abdul Rahím Khán, KhánKhánán, son of Bairám Khán about the year 1572 A. D., 980 A. H., and died 1597 A. D., 1005 A. H.

**Mahbub 'Ali Khan**, محبوب علي خان, His Highness Asaf Jah Muzaffar ul-Mulk Nizám-uddaula Nawáb Mír Mahbúb 'Alí Khán Bahádur Fatha Jang is the Nizám of Haidarábád Dakhin.

**Mah Chuchak Begam**, ماؤ چوچک بيگم, one of the wives of the emperor Humáyún, and mother of the prince Farrukh Fál, surnamed Muhammad Hakim.

**Mahdi**, مهدي, the first khalif of the Fátimites in Africa. His son who succeeded him was named Káem-bi-amr-ullah.

**Mahdi**, مهدي, the third khalif of the house of 'Abbás, vide Al-Mahdí.

**Mahdi 'Ali Khan**, مهدي علي خان, the grandson of Ghulám Husain Khán, the historian. He resided in Behar in 1801 A. D.

**Mahdi 'Ali Khan, Hakim**, حكيم مهدي علي خان, prime-minister of Násir-uddín Haidar, king of Audh. The Iron Suspension Bridge over the Kálinadí at Khodaganj near Fathagarh which was seven years in progress was built at his expence for Rs 70,000, and finished in July, 1836 A. D. He was dismissed from his post in 1832 A. D., which was again restored to him on the accession of Muhammad 'Alí Sháh in 1837 A. D. After this he lived only a few months and died in December, 1837 A. D.

**Mahdi, Imam**, امام مهدي, surnamed Abú'l Kásim Muhammad, the last of the twelve Imáms who are held in the highest veneration by the Muhammadans. The first of these was 'Alí, and the last Mahdí, the son of Hasan 'Askari who was the eleventh Imám. He was born at Sarmanrai in Baghdád on Friday the 29th of July, 869 A. D., 16th Sha'bán, 255 A. H., and when he

was about four or five years of age, his father died. The Shī'as or Shī'ites say, that he, at the age of 10, entered into a cistern at his father's house, whilst his mother was looking on, and that he never came out again. This occurred in 879 A. D., 265 A. H. They believe him to be still alive, and concealed in some secret place, and that he will appear again with Elias the prophet, on the second coming of Jesus Christ for the conversion of infidels to the Muhammadan religion.

**Mahdi Khan, Mirza**, مرزا مهدی خان, styled Munshī ul-Mumálík, was the confidential Secretary to Nádír Sháh, and is the author of the "Tárikh Nádírí" which is also called "Nádír-náma," or the history of Nádír Sháh, and "Tárikh Jahán Kushá." This work was translated into French by Sir William Jones.

**Mahdi, Mirza**, مرزا مهدی, author of the work called "Majmúa Mirzá Mahdí," a chronological table of the remarkable events of the house of Timur, commencing 1423 A. D., with Abú Sa'id Mirzá, (third in descent from Timur, and grandfather of the emperor Bábar Sháh) who reigned over Khurásán and Transoxania; and terminating with the emperor Bahádúr Sháh 1708 A. D.

**Mahfuz**, محفوظ, author of the "Story of Sháh Bedár Bakht," which is also called "Rashk-i-Chaman," in Urdú verse dedicated to Gházi-uddín Haidar, king of Audh in 1823 A. D., 1238 A. H.

**Mahip Narayan**, مهیپ ناراین, rájá of Benares. A pottah was granted him by the English on the 14th September, 1781 A. D.

**Mahir**, ماهر, the poetical name of Mirzá Muhammad 'Alí, a native of Agrah. His father was a Hindú in the service of Mirzá Ja'far Mua'mmáí or the punster, who having no children, converted the boy to the Muhammadan religion, adopted him as his own son, and gave him a good education. After the death of Mirzá Ja'far he attached himself to Dánishmand Khán and remained with him till his death, when he retired from the world and died in 1678 A. D., 1089 A. H. He was an excellent poet, and is the author of several works, one of which is called "Gul-i-Aurang" which he wrote in praise of the emperor "Aurangzeb 'Alamgir on his accession to the throne.

**Mahjur**, محجور, vide Muhammad Bakhsh.

**Mahmud**, محمود ملقب به برهان الشریعت, surnamed Burhán-nah-Shariat, who lived in the seventh century of the Hijra, is the author of the work on jurisprudence called "Wikáya" which he wrote as an introduction to the study of the Hidáya. This work has been comparatively eclipsed by its commentary, the Sharh al-Wikáya by 'Úbaid-ullah bin-Masa'úd; this author's work combines the original text with a copious gloss explanatory and illustrative. Both the Wikáya and the Sharh al-Wikáya are used for elementary instruction in the Muhammadan Colleges. Other commentaries on the Wikáya exist, but they are of no great note.

**Mahmud**, محمود, an Afghán chief of Kandahár of the tribe of Ghilzáí, was the son of Mír Wais, after whose death in 1715 A. D. he succeeded him. He besieged Isfahán in 1722 A. D., and compelled Sultán Husain Safwí, king of Persia, to surrender and resign his crown to him. The king went forth with all his principal courtiers in deep mourning, surrendered himself to Mahmúd, and with his own hands placed the diadem on the head of the conqueror. The event took place on the 11th October of the same year, 11th Muhurrám, 1135 A. H.

After two years' possession of the sovereign power, he gave orders for the death of the Safwíán princes, who were his prisoners, and thirty-nine of them, some grown up, others in their childhood, were barbarously slaughtered. It is said that he became deranged the same night, and not only tore his own flesh, but ate it. Every person that approached him, he overwhelmed with abuse, and in this condition died in 1725 A. D. But before his death the Afgháns, being threatened by an attack of the Persian prince, Tahmásp Mirzá, the son of Sultán Husain, who had fled from Isfahán, elected Ashraf, the cousin of Mahmúd, to be their ruler, who in April, 1725 A. D., 12th Sha'bán, 1137 A. H. murdered Mahmúd, and became the king of Persia.

**Mahmud**, محمود, the son of Sultán Muhammad Saljúkí. He held the government of Irák and Azurbeján for several years as deputy to his uncle Sultán Saryar who gave him his two daughters in marriage named Sítí Khátún and Máh Malik. He died in 1131 A. D., 525 A. H.

**Mahmud**, محمود بن عبد الله قان فیروزی, son of 'Abdullah Kán Fírózí, is the author of the History entitled "Maásir Kutb Shahí," and also of another work of the same description called "Tárikh Jáma ul-Hind." He served Kulí Kutb Sháh II for 30 years, and was living at the time of that monarch's death, which happened in 1612 A. D., 1020 A. H.

**Mahmud**, محمود شبشری, of Shustar, (Shabishtarí) author of a religious book called Hak-ul-Yekín which is held in great estimation among the Persians.

**Mahmud I, Sultan**, سلطان محمود اول, emperor of Constantinople, was the son of Mustafa II and nephew of Ahmad III, whom he succeeded in 1730 A. D., 1142 A. H. His Jausáris expected from him the recovery of the conquered provinces, but he lost Georgia and Armenia, which were conquered by Nádír Sháh. Mahmúd died in 1754 A. D., 1168 A. H., and was succeeded by his brother 'Usmán II.

**Mahmud II, Sultan**, سلطان محمود ثانی, emperor of Constantinople, was the son of Sultán 'Abdul Hamíd, commonly called Ahmad IV, the son of Mustafa III. He was born on the 20th July, 1785 A. D., and ascended the throne after the deposition of his uncle Salím III and Mustafa IV, on the 28th of July, 1808 A. D. He was of the eighteenth generation from 'Usmán I who founded the dynasty, and the thirtieth sovereign of that family. He died on the 30th June, 1839 A. D., 1255 A. H., and was succeeded by his son 'Abdul Majíd. The reign of Mahmúd has been full of important events. The Greeks, in 1821 A. D. threw off the Ottoman yoke, and after a sanguinary contest have been declared independent; and in 1828 A. D., a war with Russia took place, in which the armies of Mahmúd were uniformly defeated, and the Russians were only prevented from advancing to Constantinople by large concessions on the part of the Turks, and the mediation of the European powers.

**Mahmud bin-Faraj**, محمود بن فرج, a famous impostor who gave himself out for Moses risen from the dead: but was flogged to death by the order of the khalíf Mutwakkil.

**Mahmud Boris, Pahlawan**, مهملون محمود بوریا, a Muhammadan saint of Persia who followed the occupation of a boatman, and is the author of the work called "Kitáb Kanz."

**Mahmud Gawan, Khwaja**, خواجه محمود گاون, styled Malik-ut-Tajjár Khwája Jahán, was the wazír of

Nizám Sháh Bahmaní, king of the Dakhin. In the reign of Muhammad II, the duties of Wakil-us-Sultánat were conferred on him. His enemies lost no opportunity of poisoning the king's mind, and at last they brought this great man to destruction by contriving an infamous forgery, upon which the king without investigating the matter, ordered him to be put to death in the 78th year of his age. This event took place on the 5th of April, 1481 A. D., 5th Safar, 886 A. H. Mahmúd had great learning and much judgment in composition of prose and verse. A little before his death, he had written a poem in praise of Muhammad Sháh. He is the author of the "Rauzat ul-Inshá," and some poems. Mauláná 'Abdul Rahmán Jámí corresponded with him, and some of his letters are to be seen in his works.

**Mahmud ibn-Masa'ud**, محمود ابن مسعود, author of a work called "Zinat-uz-Zamán."

**Mahmud Khan Langa**, محمود خان لنگا, the fourth

king of Multán, son of prince Fíróz, succeeded his grandfather Husain Langa on the throne in August, 1502 A. D., Safar, 908 A. H. He reigned 23 years. In 1524 A. D., 931 A. H. some time before his death the emperor Bábar Sháh having conquered the country of the Panjáb proceeded to Dehli, from whence he wrote an order to Husain Arghún, governor of Thatta informing him that he intrusted him henceforward with the directions of affairs in Multán. That chieftain in consequence, crossed the Indus and marched with a large army to Multán; but before his arrival the king died and was succeeded by his son Husain Langa II.

**Mahmud Khan**, محمود خان, nawáb of Bijnor and a rebel of 1857. He was the great-grandson of Zabita Khán the son of Najib-uddaula Amir ul-Umrá. *Vide* Sa'd-ulláh Khán.

**Mahmud Khwarizmi, Maulana**, مولانا محمود خوارزمي, a poet of Khwarizm.

**Mahmud, Mulla**, ملا محمود, of Jaunpúr, the son of Muhammad Fárúqí, was the author of the work called "Shams Bázigha," and of the "Hawáshí Faríd fi Sharah ul-Fawáed," which he wrote in 1632 A. D., 1042 A. H., and died in 1652 A. D., 1062 A. H.

**Mahmud Parsa, Khwaja**, خواجة محمود پارسا, a poet who flourished in the time of Prince 'Alá-uddaula, and Sultán Abú Sa'íd Mirzá, and died 1477 A. D., 822 A. H.

**Mahmud Sa'id, Erchi**, محمود سعيد, author of the "Tuhfat-ul-Majális;" he was a contemporary of Shaikh Ahmad Khattú whom he mentions therein.

**Mahmud Shah**, محمود شاه, one of the sons of Timur Sháh, the son of Ahmad Sháh 'Abdálí, who being driven from Kábul by Dost Muhammad Khán, took possession of Hirát which country he ruled for some years, and after his death in 1829 A. D., his son prince Kámran succeeded him.

**Mahmud Shah I, Bahmani**, محمود شاه بهمني اول, the fifth Sultán of the race of Bahmaní kings of the Dakhin, was the youngest son of Sultán 'Alá-uddin Hasan. He was raised to the throne at Kulbarga after the assassination of his brother Dáúd Sháh in May, 1378 A. D., Muharram, 780 A. H., reigned 19 lunar years 9 months and 24 days, and died of a putrid fever on the 20th

April, 1397 A. D., 21st Rajab, 799 A. H. He was succeeded by his son Sultán Ghayás-uddin Mahmúd, was a patron of literature, had a taste for poetry, and wrote elegant verses himself. In his reign the poets of Arabia and Persia resorted to the Dakhin and were benefitted by his liberality. Mír Faiz-ulláh Anjú, who presided in the seat of justice, once presented him with an ode, was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country. In his time the celebrated poet of Shiráz, Khwája Háfiz, determined to visit the Dakhin; but was prevented by a train of accidents.

**Mahmud Shah II, Bahmani**, محمود شاه بهمني ثاني,

the fourteenth Sultán of the race of Bahmaní kings of the Dakhin, succeeded his father Muhammad Sháh II on the throne at Ahmadábád Bedar in March, 1482 A. D., Safar, 887 A. H., in the twelfth year of his age. He reigned 37 lunar years, and died on the 18th December, 1517 A. D., 4th Zil-hijja, 923 A. H. The reign of this prince though a long one, passed in troubles and civil wars, and the royal authority fell from the house of Bahmaní. On his death the governors in their respective provinces threw off the small portion of allegiance which they latterly paid to the late king, and proclaimed their independence. He was succeeded by his son Sultán Ahmad Sháh II.

**Mahmud Shah I**, محمود شاه بيقرون اول, surnamed Baikara

the son of Muhammad Sháh and brother of Kutb-uddin or Kutb Sháh, was raised to the throne of Gujráat after the deposition of Dáúd Sháh his uncle in June, 1459 A. D., Sha'bán, 863 A. H. He caused the city of Ahmadábád to be surrounded by a wall and bastions in 1487 A. D., 892 A. H.; and on its completion had the sentence من دخله كان امنا in commemoration of the date of that event, inscribed on one face of the fortification, the meaning of which is, "Whosoever is within is safe." He made two expeditions to the Dakhin, reigned 55 lunar years, and died on the 23rd of November, 1511 A. D., 2nd Rama-zán, 917 A. H., in the 70th year of his age. He was buried in Sarkij or Sarkich near Ahmadábád in the mausoleum of Shaikh Ahmad Khattú. He was succeeded by his son Muzaffar Sháh II.

**Mahmud Shah II**, محمود شاه ثاني, whose former name

was Násir Khán, was the third son of Muzaffar Sháh II. He was raised to the throne of Gujráat after the murder of his eldest brother Sikandar Sháh in May, 1526 A. D., Sha'bán, 932 A. H. He reigned about three months, after which his brother Bahádúr Sháh returning from Jaunpúr, deprived him of his kingdom and mounted the throne on the 20th August the same year, 15th Zi-Ka'da, 932 A. H. Mahmúd Sháh died in 1527 A. D., 933 A. H.

**Mahmud Shah III**, محمود شاه ثالث, was the son of Latíf

Khán the brother of Bahádúr Sháh. He was raised to the throne of Gujráat after the death of Mírán Muhammad Sháh in April, 1537 A. D., Zi-Ka'da, 943 A. H. In his reign, about the year 1540 A. D., 947 A. H., the fort of Súrat (Surat) on the shore of the sea, was completed by Khudáwanda Khán, before which time the Portuguese were in the habit of attacking the Muhammadans along that coast. Mahmúd Sháh reigned about 18 years, and was slain on the 16th of February, 1554 A. D., 13th Rab' I, 961 A. H., while he was asleep, by one Daulat, at the instigation of Burhán, private chaplain to the king, who hoped by that means to ascend the throne of Gujráat. The same year died also Salím Sháh king of Dehli, and Nizám Sháh Bahrí the Sultán of Ahmadnagar in the Dakhin. The words "Zawál Khusróán," *i. e.*, Destruction of Kings, commemorate the date of this event. Mahmúd Sháh was buried in the vault of Sultán Mahmúd Baikara, close to the mausoleum of Shaikh Ahmad Khattú, and was succeeded by Ahmad Sháh II.

**Mahmud Shah I, Khilji, محمود شاه خلجی اول**, was the son of Khán Jahán Khiljí styled Malik Mughís and 'Azim Humáyún the prime-minister of Hoshang Sháh, after whose death Mahmúd in conjunction with his father, having succeeded in poisoning his sovereign Muhammad Sháh the son of Hoshang Sháh, ascended the throne of Málwá on Tuesday the 15th of May, 1436 A. D., 29th Shawwál, 839 A. H. He reigned 34 lunar years, and died on the 27th of May, 1469 A. D., 19th Zi-Ka'da 873 A. H., aged 68 years. The numerals of the two Persian words

جنت نشین give the year of his death. He was succeeded by his son Ghayás-uddín Khiljí who reigned 33 years and left his kingdom to his son Sultán Násir-uddín. He reigned 11 years and 4 months and was succeeded by his son Sultán Mahmúd II, who was defeated and slain by Sultán Bahádur Sháh of Gujrát in 1531 A. D., 937 A. H., and Málwá incorporated with the kingdom of Gujrát.

**Mahmud Shah II, محمود شاه ثانی**, the third son of Sultán Násir-uddín, after whose death he ascended the throne of Málwá on the 3rd May, 1511 A. D., 3rd Safar 917 A. H. Málwá was taken by Bahádur Sháh king of Gujrát on the 26th February, 1531 A. D., 9th Shabán 937 A. H., and Mahmúd Sháh taken prisoner with his seven sons and ordered into confinement. He was sent to the fort of Champaner, but died or was murdered on his way to that place, and the kingdom of Málwá became incorporated with that of Gujrát. After the death of Bahádur Sháh, one Kádír Khán and after him Shujáá Khán ruled over Málwá for some years, and after the demise of the latter his son Báz Bahádur reigned till the year 1570 A. D., 978 A. H., when that kingdom was entirely subdued by the emperor Akbar.

**Mahmud Shah Purbi, محمود شاه پوربی**, succeeded his father Firóz Sháh to the throne of Bengál in 1494 A. D., 899 A. H. He reigned about one year and was murdered by Siddí Badr who succeeded him and assumed the title of Muzaffar Sháh in 1495 A. D., 900 A. H.

**Mahmud Shah Sharki, Sultan, محمود شاه شرقي**, ascended the throne of Jaunpúr after the death of his father Sultán Ibráhím Sháh Sharkí in 1440 A. D., 844 A. H. He reigned about 17 years and died in 1457 A. D., 862 A. H., when his eldest son Bhíkhan Khán succeeded him, and assumed the title of Muhammad Sháh Sharkí.

**Mahmud Shah Tughlak, Sultan, محمود شاه تغلق**, surnamed Násir-uddín, was the son of Muhammad Sháh, the son of Firóz Sháh Tughlak. He was raised to the throne of Dehlí after the death of his brother Humáyún Sháh in April, 1394 A. D., Jumáda II, 796 A. H., at the age of ten years. His minority and the dissensions of the nobles encouraged many of the surrounding chiefs to revolt and become independent. In his time Amir Timur invaded India, and defeated Mahmúd Sháh in a battle fought (according to Firishta on the 15th of January, 1399 A. D., 7th Jumáda I, 801 A. H.) and according to Sharaf-uddín Yezdí, on Tuesday the 7th of Rabí II, 801 A. H., corresponding with the 17th December, 1398 A. D., when Mahmúd fled to Gujrát, and Timur the next day took possession of Dehlí:

On the eighth of Rabí-us-Sání, with the sun in Capricorn, Timur died Dehlí won.

Timur soon after his conquest of Dehlí returned to Persia with an immense treasure from India. After the departure of that conqueror, Nasrat Khán, son of Fatha Khán, the son of Firóz Sháh took possession of Dehlí, and ascended the throne with the title of Nasrat Sháh. He was succeeded in 1400 A. D., by Ikbál Khán, after whose

death Mahmúd Sháh, who was then at Kanauj, returned, and ascended the throne of Dehlí the second time in December, 1405 A. D., 22nd Jumáda II, 808 A. H. But the governors of provinces no longer acknowledged allegiance to the throne, having established their independence during the civil war. Mahmúd Sháh died on the 4th of March, 1413 A. D., 29th Zi-Ka'da 815 A. H., and was succeeded by Daulat Khán Lodí. With Sultán Mahmúd the empire of Dehlí fell from the race of the Turks who were adopted slaves of Sultán Shaháb-uddín Ghórí.

**Mahmud, Sultan, سلطان محمود غزنوي**, the celebrated king of Ghazní, was the eldest son of Sultán Násir-uddín Subaktagin. His father at his death, 997 A. D., 387 A. H., unmindful of the superior right of Mahmúd (who was then employed in the government of Khurásán.) bequeathed his kingdom to Isma'il, a younger son. Isma'il attempted to confirm himself in the power to which he was raised, but on the approach of Mahmúd, after a vain attempt at resistance, he was compelled to throw himself upon the clemency of his offended brother. Mahmúd reigned more than 33 lunar years, during which time he made twelve expeditions into India; took Láhór, Dehlí, Kanauj and other parts of Hindústán; many hundred temples of the Hindús he levelled with the ground; many thousand idols he demolished, and broke to pieces the famous idol of Sómnáth, the fragments of which he distributed to Ghazní, Mecca and Medina. He was born on the 15th December, 967 A. D., 9th Muharram 357 A. H., and died on Thursday the 23rd of Rabí II, 421 A. H., which year and date is inscribed on his tomb at Ghazní, corresponding with the 30th April, 1030 A. D. On a tombstone of white marble lies the mace of Mahmúd of such a weight that few men can wield it. He was succeeded by his son Muhammad, who reigned only five months, and was deposed and deprived of sight by his brother Masa'úd who ascended the throne.

**Mahmud, Sultan, محمود سلطان**, the son of Muhammad (Sultán), the son of Malik Sháh, which see.

**Mahmud, Sultan, سلطان محمود غوری**, of Ghór. Vide Ghayás-uddín Mahmúd Ghórí.

**Mahmud Tabrezi, محمود تبریزی**, author of the "Miftáh ul-Ya'jáz," or the Key to Miracles, describing the happiness of those who have obtained the light of Súfísm and other mysteries. Written in 1482 A. D., 887 A. H.

**Mahmud Tistari, Shaikh, شیخ محمود تستری**, a native of Tistar a town in Persia, and author of the poem called "Gulshan-e-Ráz," which he wrote in 1317 A. D., 717 A. H. He died in the year 1320 A. D., 720 A. H., and was buried at Tistar his native country.

**Mantab Bagh, مهتاب باغ**, name of a place or garden, which Sháh Jahán had commenced building on the other side of the Jamna opposite to the Rauza of Tájjanj and similar to it where he intended he should be buried after his death, but 'Alamgir his son took away all the materials for the construction of some other buildings after his father's death; some of its ruins are still to be seen.

**Maili, میلی هردی**, poetical appellation of Mirzá Muhammad Kulí of Hirát who came to India in 1571 A. D., 979 A. H., and is the author of a Diwán.

**Majahid Shah Bahmani, مجاهد شاه بهمنی**, vide Mujáhid Sháh.

**Maimuna**, ميمونه, the daughter of Hárith or Hâris, was one of the wives of Muhammad, who married her in the eighth year of the Hijri, *i. e.*, in 629 A. D. This was doubtless another marriage of policy, for Maimûna was 51 years of age, and a widow, but the connexion gained him two powerful proselytes. One was Khâlid, the son of Walîd, a nephew of the widow, who by his prowess obtained the appellation of "The Sword of God." The other was Khâlid's friend, 'Amrû the son of 'As; the same who assailed Muhammad with poetry and satire at the commencement of his prophetic career. Maimûna was the last spouse of the prophet, and, old as she was at her marriage, survived nearly all his other wives. She died many years after him in a pavilion at Sarif, under the same tree in the shade of which her nuptial tent had been pitched, and was there interred. This event took place about the year 671 A. D., 51 A. H.

**Maisana**, ميسنة, the Bedouin bride of the khalîf Mu'âwia I, and the mother of Yezîd, was a daughter of the tribe of Kalab; a tribe remarkable for the purity of dialect spoken in it. She was married to Mu'âwia whilst very young; but this exalted situation by no means suited the disposition of Maisana, and amidst all the pomp and splendour of Damascus, she languished for the simple pleasures of her native desert. She was an excellent poetess, and had pleased Mu'âwia's fancy to that degree with some of her verses, that he made her go back into the desert amongst her own relations, and take her son Yezîd along with her, that he also might be brought up a poet. This part of his education succeeded, for he was reckoned to excel in that way, though his chief talent consisted in making himself a drunken wretch. Maisana did not revisit Damascus till after the death of Mu'âwia, when Yezîd ascended the throne.

**Majd Hamkar Farsi**, مجد همكار فارسي, also called Majd-uddîn Haibat-ullâh, *vide* Majd-uddîn Hamkar.

**Majd, Maulana**, مولانا مجد, author of the work called "Rauzat ul-Khuld."

**Majd-uddaula**, مجد الدوله, a Sultân of the race of Boya called Boyaites, was the son of Fakhr-uddaula, the brother of 'Azd-uddaula, Sultân of Fars and Irâk. He had for a short time governed Khurâsân and assumed a regal state, but was taken prisoner in Rei, by the victorious Sultân Mahmûd of Ghazni in 1029 A. D., 420 A. H. He had been raised by the death of his father in August, 997 A. D., Sha'bân 387 A. H. when very young, to the government of the city and the surrounding country. During the minority of this prince, all the power was in the hands of his mother. Mahmûd commanded one of his officers to inform the lady, that she must submit to his authority, or prepare for war. "Had such a message been sent," replied the heroine, "in the life of my deceased lord, it must have occasioned great embarrassment. That is not the case now. I know Sultân Mahmûd; and from his character, am assured he will never undertake an expedition without calculating all the chances. If he attack and conquer a weak woman, where is the glory of such an achievement? If he be repulsed, the latest ages will hear of the shame of such a defeat!" Mahmûd, either swayed by the above reasons, or others of more weight, did not prosecute his designs upon Rei, till Majd-uddaula was of age, and had assumed the reins of government. He then advanced an army; by the leader of which the prince was deluded to an interview, and seized: his treasures and dominions passed into the hands of Mahmûd; who sent him, and his family prisoners to Ghazni.

**Majd-uddaula**, مجد الدوله, title of 'Abdul Majîd Khân, which see.

**Majd-uddin Ahmad ibn-Muhammad Sajawandi**, مجد الدين احمد ابن محمد سجاوردي, author of a commentary or Tafsîr called "'Ain ul-Ma'âni." There is another work of the same title on Súfîism written by Shahâb-uddîn Burhânpurî.

**Majd-uddin Baghdadi**, مجد الدين بغدادى, a pupil and disciple of Shaikh Najm-uddîn Kubrâ. He is stated to have been a very religious and upright man, and was employed as a physician to Sultân Muhammad surnamed Kuṭb-uddîn king of Khwârizm. It is said that he privately got married to the mother of the Sultân, who no sooner heard of it, than he ordered Majd-uddin to be thrown into a lake where he died. This circumstance took place 1219 A. D., 616 A. H., and a short time after, the Sultân was defeated and his country pillaged by Changez Khân.

**Majd-uddin Bilkani**, مجد الدين بيلقاني, an author.

**Majd-uddin Hamkar Farsi**, مجد الدين همكار فارسي, also called Majd-uddîn Haibat-ullâh and Majd Hamkar, *i. e.*, Majd the weaver. His poetical title is Majd and Rihî. He was a native of Shirâz and derived his descent from Anûsherwân. He was in high favour with the Atâbak Sa'd Abû Bakr bin-Zangî and a cotemporary of Sa'dî. Under Abâkâân, the Tartar king of Persia, he was made governor of Shirâz where he died upwards of 90 years of age in 1287 A. D., 686 A. H., and left a Dîwân in Persian. In his time, people used to call him the king of poets.

**Majd-uddin Isma'il, Shaikh**, شيخ مجد الدين, was Kâzî of Shirâz in the reign of Shâh Shaikh 'Abû Is-hâk Khwâja Hâfiz who praises him in one of his odes, and has found the year of his demise to be contained in the words "Rahmat Hak" *i. e.*, the mercy of God. He died on Wednesday the 29th of July, 1356 A. D., 18th Rajab, 756 A. H.

**Majd-uddin Khalil**, مجد الدين خليل, a poet who was a contemporary of Khâkânî and wrote poetry in his praise.

**Majd-uddin Muhammad bin-Ya'kub bin-Muhammad**, مجد الدين بن محمد بن يعقوب بن محمد, commonly called Firôzâbâdî, is the author of the much-esteemed and very copious Lexicon in Arabic called the "Kâmus," or "Bahr ul-Muhîṭ," The Ocean, dedicated to bin-Abbâs, prince of Arabia Felix. He died 1414 A. D., 817 A. H., *vide* Firôzâbâdî.

**Majd ul-Mulk**, مجد الملك, a nobleman of the court of Sultân Abkâ Khân. He was put to death at the instigation of Shams-uddîn Muhammad commonly called Sâhib Dîwân, on suspicion of sorcery, in the reign of Sultân Ahmad Khân, in August, 1282 A. D., 20th Jumâda I, 681 A. H., and not long after Shams-uddîn had to undergo the same fate.

**Majir**, مجير, *vide* Mujîr.

**Ma'jis**, معجز, *vide* Niẓâm Khân Ma'jis.

**Ma'jizi**, معجزى, a poet who was a cotemporary of Rukn-uddîn Kabâî, and master of the poet Badr-uddîn Jâjurmî.

**Majju Khan, Nawab**, مجو خان نواب, a chief of the rebels who caused himself to be proclaimed Nawâb of Murâdâbâd, and instigated the people to murder and plunder Europeans, was captured with his son in the latter part of April, 1858 A. D.

**Majlisi**, مجلسی, *vide* Muhammad Bákir Majlisi.

**Majnun**, مجنون, this name was given to a person whose proper name was Kais, after he had fallen in love with Lailá or Lailí. The meaning of the word is a madman; also a man who is transported by love either divine or profane. *Vide* Lailí. Majnún lived in the time of the khalif Hashám of the house of Umayya, about the year 721 A. D., 103 A. H.

**Majnun**, مجنون, the poetical title of two poets, one of Dehli and the other of Lakhnau.

**Majruh**, مجروح, takhallus of Munshí Kishun Chand, a Kashmirian, who was living in 1782 A. D., 1196 A. H., at Lakhnau.

**Majzub**, مجذوب, Mirzá Muhammad Majzúb of Tabrez. He is the author of several Maṣnawís and also of a Díwán which he completed in 1653 A. D., 1063 A. H.

**Majzub**, مجذوب, poetical name of Mirzá Ghulám Haidar Beg, an adopted son of the celebrated poet of India, Souda; was living at Lakhnau in 1800 A. D., 1215 A. H., and had written two Díwáns in Urdú.

**Majzub**, مجذوب, poetical title of Najábat 'Alí Sháh an Urdú poet who died in the year 1819 A. D., 1234 A. H.

**Makanna'**, مقنع, *vide* al-Makna' or Makanna.

**Makbul**, مقبول, named Makbúl Aḥmad. He is the author of the "Núr-náma," and "Káf-náma," also of a Maṣnawí in Urdú called "Dard Ulfat." He was living at Lakhnau in 1853 A. D., 1270 A. H.

**Makhdum Jahanian Jahangasht**, مخدوم جهانیان جہانگشت, *vide* Shaikh Jalál.

**Makhdum Sharki**, مخدوم شرقی, author of the "Kitáb un-Nawáfiz."

**Makhfi**, مخفی, the poetical title of the princess Zeb un-Nisá Begam, daughter of the emperor 'Alamgír. She is the author of a Díwán and of a Tafsír or Commentary on the Qurán. Makhfi was also the takhallus of Núr Jahán Begam. *Vide* Zeb-Un-Nisá Begam.

**Makin**, مکین, poetical name of Mirzá Muhammad Fákhir a native of Dehli, who came to Lakhnau in 1759 A. D., 1173 A. H. He is the author of a Díwán. He died in the year 1806 A. D., 1221 A. H.

**Makna'**, مقنع, *vide* al-Makna' or Muḥanna.

**Makrizi**, مقربزی, author of the work entitled "Kitáb us-Sulúh." He lived about the year 1229 A. D., 626 A. H.

**Makrizi**, مقربزی, whose proper name is Taḳí-uddín Aḥmad was an eminent Arabic historian and geographer, born in 1366 A. D., in Makríz near Balbec. He early devoted himself to the study of history, astrology &c., at Cairo, where also he afterwards held the offices of inspector of weights and Imám of different mosques. Some of his work have been translated into French and Latin. He died in 1442 A. D., aged 82 years.

**Maktabi**, مکتبی, a school-master of Shiráz, who is the

author of a poem called "Lailí wa-Majnún," composed in 1490 A. D., 895 A. H.

**Maktub Khan**, مکتوب خان, superintendent of the library of the emperor Sháh Jahán.

**Makunda Bramhehari**, مکندو برمہچاری, a famous

Bráhmañ ascetic. The Hindús insist that the emperor Akbar was a Hindú in a former generation. The proximity of the time in which this famous emperor lived, has forced them, however, to account for this in the following manner:—"There was a holy Bráhmañ of the above name, who wished very much to become emperor of India, and the only practicable way for him was to die first, and be born again. For this purpose he made a desperate *Tapassia*, wishing to remember then every thing he knew in his present generation. This could not be fully granted; but he was indulged with writing upon a brass plate a few things which he wished more particularly to remember; then he was directed to bury the plate, and promised that he should remember the place in the next generation. Makunda, went to Allahábád, buried the plate and then buried himself. Nine months after he was born in the character of Akbar, who, as soon as he ascended the throne, went to Allahábád, and easily found the spot where the brass plate was buried." (*Mill's British India*, Vol. II, page 152.) The translation of the inscription on the brass plate, is as follows: "In the Sambat year 1598 on the 12th day of the 2nd fortnight of the month of Mágh, I Makunda Bramhchári, whose food was nothing but milk, sacrificed myself at Parág (Allahábád) the grand place of worship, with the design that I should become the ruler of the whole world." The above date corresponds with the 27th of January, 1642 A. D., and Akbar was born on Sunday the 15th of October the same year, being three or four days less than nine lunar months after the above circumstance.

**Maldeo Rao**, مالديو راء, a rájá of Márwár of the Ráthor tribe of rájpúts, and a descendant of Jodhá Ráo who founded Jódhpúr. He acquired a pre-eminence in Rájputána in 1532 A. D., and is styled by Firishṭa, "the most potent prince in Hindústán." Powerful as he was, however, he was compelled to succumb to the emperor Akbar, and to pay reluctant homage at the court of the Mughal. After his death his son Udai Singh succeeded him.

**Malhar Rao Gaekowar**, ملهار راء گایکوار, Rájá of Baroda succeeded to the ráj after the death of his brother Khánde Ráo on the 29th November, 1870, aged 42. His father was called Maharájá Kharide Ráo Gaekowar, Sona Khas-khail Shamshe Bahádúr, G. C. S. I. He is fifth in descent from Piláji, the second Gaekowar and sixth from Damají the first Gaekowar. When Sir Seymour Fitzgerald sent a peremptory message directing his brother Khánde Ráo to replace his minion (Díwán) by some man of character, the Gaekowar fell into so violent a rage, that the conflict of passion deprived him of life. At that time Malhár Ráo the present ruler was a prisoner. He had been confined for years on suspicion of having attempted his brother's life, and from his captivity at Padra he was called to a throne by the British Government. Colonel Phayre narrowly escaped lately being poisoned by him.

**Malhar Rao Holkar I**, ملهار راء هولكار. The Holkar family are of the Dhúngar or Shepherd tribe. The derivation of the name Holkar or more properly Halkar, is from Hal a village, and Kar an inhabitant. Malhár Ráo who was the first prince of this family, was an officer in the service of the first Peshwá Báji Ráo, and was one of the earliest Marhatta adventurers in the expe-



ditions to the northward; he killed Girdhar Bahádur Súbadár of Málwá in 1726 or 1729 A. D. The time when he obtained any local authority was in 1728 A. D., the district of Indor was assigned to him by the Peshwa in jágir about the year 1733. He was present at the battle of Panipat 14th January 1761, died in 1768 A. D., and was succeeded by his wife Ahlia Báí, who resigned the military power to Takóji Holkar. The original family being thus extinct, Ahlia Báí, Khánde Ráo's widow, elected Takóji Holkar the nephew of Malhár Ráo to the principality. He had four sons, Káshí Ráo and Malhár Ráo by his wife, and Jaswant Ráo and Etojí by his mistress.

*The Holkar Family.*

1. Malhár Ráo Holkar I.
2. Mallhí Ráo, grandson of ditto, succeeded under regency of Ahlia Báí, his mother, and died in 1767 A. D.
3. Takóji Holkar.
4. Káshí Ráo.
5. Jaswant Ráo.
6. Malhár Ráo II.
7. Harí Ráo Holkar.

**Malhar Rao Holkar**, ملهار راو هلكر, a son of Takóji Holkar, rájá of Indor, killed in battle against Daulat Ráo Sindhia in September, 1797 A. D. *Vide* Káshí Ráo.

**Malhar Rao Holkar II**, ملهار راو هلكر, the adopted or illegitimate son and successor of Jaswant Ráo Holkar the son of Takóji Holkar. He succeeded his father as rájá of Indor in 1811 A. D. After the battle of Mahadpúr, a peace was concluded by Government with Malhár Ráo on the 6th January, 1818 A. D. He died in 1834 and was succeeded by Martand Ráo his adopted son who was soon after dispossessed by Harí Ráo Holkar, and after him succeeded by Khánde Ráo who dying without issue, the East India Company assumed the right of nominating Mulkerji Ráo.

**Malika Bano Begam**, ملکه بانو بیگم, the eldest daughter of 'Asaf Khán, wazír, and sister of Mumtáz Mahal. She was married to Saif Khán surnamed Mirzá Safí, son of Amánat Khán; he was an amir of 5000, and died in Bengal 1639 A. D., 1049 A. H. Malika Bano died in 1640 A. D., 1050 A. H., during the reign of Sháh Jahán.

**Malika Jahan**, ملکه جهان, a princess of Dehlí married to Husain Sháh Sharqí, king of Jaunpúr.

**Malika Jahan**, ملکه جهان, a wife of the emperor Jahángír and daughter of Rawal Bhím of Jísalmir whose brother's name was Rawal Kalyán.

**Malika Zamana**, ملکه زمانه, the daughter of the emperor Farrukh siyar, married to Muhammad Sháh, emperor of Dehlí in 1722 A. D., 1135 A. H. The year of her death is not known, but she lies buried in a small tomb out of the Kábul gate of Dehlí.

**Malik Alashtar**, ملك الاشتر, a Saracen chief who served under 'Abú 'Ubaida and subsequently under 'Alí. He was poisoned on his way to Egypt by order of Muáwia I, in 658 A. D., 38 A. H.

**Malik Ambar Habshi**, ملك عنبر حبشي, an Abyssinian, who rose from the condition of a slave to great

influence and command in the Dakhin. When Ahmad-nagar was taken by prince Dániál in 1600 A. D., 1009 A. H., Malik Ambar and Rájú Minnán a Dakhin chief, divided the remaining territories between them, leaving to a nominal Sultán, Murtazá Nizám Sháh II whom they had placed on the throne on the capture of Bahádur Nizám Sháh, only the fortress of Ousa with a few villages for his support. About this period several commotions happening in the Dehlí Government, owing to the rebellion of Sultán Salím, the death of Akbar, and revolt of Sultán Khusró, successively, Ambar had leisure to regulate his country, levy great armies, and even dared to seize several of the imperial districts. When the authority of the emperor Jahángír was established, he sent frequent armies to the Dakhin, but Ambar was not to be subdued. He at length gave up the places taken from the Mughals to the prince Sháh Jahán, to whose interest he became attached, and continued loyal till his death which took place in the year 1626 A. D., 1035 A. H., in the 80th year of his age. He was buried in Daulatábád, under a splendid dome which he had erected. After his death Fatha Khán his son succeeded him.

**Malik Aziz**, ملك عزيز, *vide* Malik ul-Azíz 'Usmán, or 'Abú'l Fatha 'Usmán.

**Malik Dinar**, ملك دينار, a Turk of the tribe of Ghuz. He in 1187 A. D., 583 A. H., dispossessed Bahrám Sháh the last prince of Kirmán of the family of Kádard Saljúkí, and put an end to that dynasty.

**Malik Fakhr-uddin**, ملك فخر الدين, king of Bengal commonly called Púrbí. The first Muhammadan chief who invaded Bengal was Malik Muhammad Bakhtyár, in the reign of Kutb-uddin Eybak, king of Dehlí, 1191 A. D., 587 A. H. After him the several governors of that country were appointed from that capital. Malik Fakhr-uddin was originally a soldier in the service of Kadar Khán, governor of Bengal, whom he put to death in the reign of Tughlaq Sháh about the year 1338 A. D., 739 A. H., proclaimed himself king, and declared his independence of the throne of Dehlí. He reigned two years and five months, when he was defeated, taken prisoner in a pitched battle in 1340 A. D., and put to death by Malik 'Alí Mubárik, who had also proclaimed himself king under the title of Alá-uddin.

**Malik ibn-Anas**, امام مالك ابن انس, one of the four learned doctors of the Sunnis, who are the founders of their faith. He was born at Madína in 714 A. D., 95 A. H., and died there in the reign of the khalif Hárún al-Rashíd, on Sunday the 28th June, 795 A. D., 7th Rabí' II, 179 A. H., and was buried in the cemetery called Al-Bakía. He is the founder of the second Sunní sect, and is sometimes called "Imám Dár ul Hijrat," from the circumstance of his birth and death occurring at the city of Madína. In his youth, he had the advantage of the society of Sihl bin-Sa'd, almost the sole surviving companion of the Prophet; and it is supposed that from him he derived his extreme veneration for the traditions. He is the author of the Arabic work called "Muwatta'" being a collection of Traditions, and is always looked upon as next in point of authority to the six Shaḥibs.

**Malik ibn-Nawera**, مالك ابن نويرة, the chief of those who refused to pay the Zakát (or that part of a man's substance which is consecrated to God, as tithes, alms, and the like, and the payment of which is strictly enjoined by the Muhammadan law). He was a person of considerable figure, being the chief of an eminent family among the Arabs, and celebrated for his skill in poetry, as well as his manly qualities and horsemanship. He was murdered by order of Khálid ibn-Walíd in the year 633 A. D., 12 A. H.

**Malik 'Imad**, ملك عباد, a poet who was a cotemporary of Imám Muhammad Ghazzálí.

**Malik, Imam**, امام مالك يعنى ابن انس *vide* Imám Malik or Malik Ibn-Anas.

**Malik Jahir**, ملك جاحر, also called Náth Bhanjan. In the well-known town of Mhow in Azimgarh, there is a place which obtains the distinguished title of "Náth Bhanjan" from the great exploits of a saint called Malik Jahir who ejected the evil genius Deo Náth, together with the original Hindús, and colonized the place with Muhammadans. The story is thus related: During the reign of Jahángir, king of Dehli, about 1609 A. D., one Abhimán Singh, a Rájput of the Jatran tribe, having separated from his brethren, owing to the inadequacy of the share allotted to him in his hereditary possessions, took service under that monarch, and on his having embraced the religion of Muhammad, Jahángir granted to him the whole Zamindari of Azimgarh, under the title of Rájá Abhimán Singh 'Alí Muhammad Nazir-uddaula Khán. From that period up to the time the Nawáb of Audh resumed the grant, the Muhammadans had the supremacy over the Hindús, but in 1801 A. D., when the district was ceded to the British, the Hindús taking courage came and resided there; since then there have always been feuds between the parties.

**Malik Kummi, Mulla**, ملا ملك قمي, a native of Kumm in Persia. He was an excellent poet, and came to the Dakhin in the year 1579 A. D., 987 A. H. He was at first employed by Murtazá Nizám Sháh, and then by Burhán Nizám Sháh, kings of Ahmadnagar. Subsequently he went to Bijápúr where he was much respected, and the highest honours conferred on him by the king of that place Ibráhim 'Adil Sháh II. He gave his daughter in marriage to Mulla Zahúri a celebrated poet of that court. Mulla Malik died in 1616 A. D., 1025 A. H., and Zahúri one year after him. He was called Malik ul-Kalám or the king of poetry. He is the author of a *Diwán* and several *Maḡnawís*.

**Malik Mansur Muhammad-bin-'Usman**, ملك منصور محمد بن عثمان, third Sultán of Egypt of the race of Ayyúb, succeeded his father in November, 1198 A. D., and died in 1200 A. D., when Malik 'Adil Saif-uddín the son of Ayyúb succeeded him and reigned 18 years.

**Malik Mansur**, ملك منصور, *vide* Núr-uddín 'Alí.

**Malik Moizz-uddin, Eaibak**, ايبيك ملك معز الدين, a Turkomán slave of the Ayyúbite dynasty who married the Queen Malika Shajrat ul-Dar, the last of the Ayyúbite family and reigned in Egypt. He began his reign in 1250 A. D., 655 A. H., and was murdered in 1257 A. D., 655 A. H. His descendants ruled the country for nearly a hundred years.

*List of the Sultáns or Mamlúks who reigned in Egypt and Hamath in Syria, after the Sultáns of the Ayyúbite family.*

	A. D.	A. H.
<b>Malik Moizz Azz-uddin Eaibak Turkmaní</b>		
Sáhahí began to reign, . . . . .	1250	648
" Mansúr Núr-uddín 'Alí bin-Moizz (imprisoned by Muzaffar, . . . . .)		655
" Muzaffar Kut uz-Moizzí (11 months), . . . . .		657
" Táhir Rukn-uddín, . . . . .		658
" Sa'id Muhammad Násir-uddín, . . . . .		676
" 'Adil Badr-uddín (4 months), . . . . .		678
" Mansúr Abúl Ma'álí Káládun Sálahí,		678

<b>Malik Ashraf Sáláh-uddín Khalí,</b> . . . . .	689
" Násir Muhammad bin-Káládún (reigned 44 years), . . . . .	693
" 'Adil Kutbagha Mansúri, . . . . .	
" Mansúr Hisám-uddín, reigned 2 years died 698 A. D., . . . . .	
" Muzaffar Rukn-uddín, reigned 10th died 709 A. D., . . . . .	
" Mansúr Abú Bakr (2 months), . . . . .	
" Ashraf Kuchak (8 months), . . . . .	
" Násir Ahmad, died 745 A. D., . . . . .	
" Sáláh Ismail 'Abú'l Fida, the author of an abridgement of Universal History down to his time. He succeeded his brother Násir Ahmad in 1344 A. D., 745 A. H., . . . . .	

In process of time, the old Mamlooks grew proud, insolent and lazy: and the Borgites, a new Militia and slaves of the old Mamlooks, taking advantage of this, rose upon their masters, deprived them of the government and transferred it to themselves about the year 1382 A. D. The Borgites also assumed the name of Mamlooks; and were famous for their valour and ferocity. Their dominion lasted till the year 1517, when they were invaded by Salím I the Turkish Sultán, who defeated them, took possession of their country, and beheaded Tuman Bey the last of the Borgites with 30,000 prisoners.

**Malik Muhammad Jaesi**, ملك محمد جايسي, a poet who was a native of Jáes and the author of the story of Padmáwat in Hindi verse. He lived in the time of the emperor Jahángir.

**Malik Nasir Khan Faruki**, ملك نصيرخان فاروقي, son of Malik Rájá, after whose death in April, 1399 A. D., 801 A. H., he also like his father assumed the ensigns of royalty at Khándesh, and built Burhánpúr. Learned men were invited from all parts, and literature was much promoted. He seized the fort of Asír from 'Asá Ahir, reigned 40 lunar years, and died on the 21st September, 1437 A. D., 20th Rabí I, 841 A. H. He was buried in the family vault at Tálner by the side of his father, and was succeeded by his son Mirán 'Adil Farúkí.

**Malik Raja Faruki**, ملك راجه فاروقي. The first person who assumed independence in the province of Khándesh was Malik Rájá, the son of Khán Jahán Farúkí, whose ancestors were among the most respectable nobles at the Dehli court, in the reigns of Alá-uddín Khiljí and Muhammad Tughlaq. At the death of his father he was very young, and inherited only a small patrimony. About the year 1370 A. D., 772 A. H., he was appointed governor of Khándesh by Firóz Sháh Tughlaq, and the jágir of Tálner conferred on him. After the death of that prince when Diláwar Khán Ghorí assumed independence in Málwá, an intimate connection took place between the latter and Malik Rájá, so much so, that Diláwar Khán gave his daughter in marriage to Malik Nasir the son of Malik Rájá. He reigned 29 lunar years and died on the 28th April, 1399 A. D., 22nd Shabán, 801 A. H. He was buried at the town of Tálner, and was succeeded by his son Malik Nasir Khán.

*The following are the names of the kings of Khándesh.*

- |                               |                             |
|-------------------------------|-----------------------------|
| 1. Malik Rájá.                | 7. 'Adil Khán II ('Azim Hu- |
| 2. Malik Nasir Khán.          | mayún 'Alam Khán).          |
| 3. Mirán 'Adil Khán.          | 8. Mirán Muhammad Sháh.     |
| 4. Mirán Mubárik.             | 9. Mirán Mubárik II.        |
| 5. 'Adil Khán I or 'Alí Sháh. | 10. Mirán Muhammad.         |
| 6. Dáúd Khán.                 | 11. Rájá 'Alí Khán.         |
|                               | 12. Bahádur Sháh.           |

**Malik Sarwar**, ملك سرور, *vide* Khwája Jahán.

**Malik Shah**, جلال الدين ملكشاه, surnamed Jalál-uddín was the third Sultán of the first dynasty of the Saljúkís or Saljúkides. He succeeded his father Alp Arsalán in December, 1072 A. D., 465 A. H., and reigned twenty years. His right to the crown was disputed by his brother Kádír Beg, also called Kádard (which see) prince of Kirmán; but that chief was defeated and taken prisoner, and afterwards poisoned or put to death. Malik Sháh subdued almost the whole of Syria and Egypt: and being more fortunate than his father, not only conquered Bukhára, Samarkand and Khwárizm, but received homage from the tribes beyond Jaxartes. After the death of his wazír Nizám ul-Mulk, he moved from Isfahán to Baghdád, with the design of transplanting the khalíf Al-Muktadí, and fixing his own residence in the capital of the Moslem world. The feeble successor of Muhammad obtained a respite of ten days; and before the expiration of the term, the Sultán was summoned by the angel of death. He died in the 38th year of his age in the month of November, 1092 A. D., Shawwál, 485 A. H., a few days after Nizám ul-Mulk his wazír, who was assassinated by a follower of Hasan Sabbáh. The greatness and unity of the Saljúkian empire expired in the person of Malik Sháh. He invented an era called Tárikh Maliksháhí or Jalálí (Jalalian Era). This Era, according to Dr. Hyde commences 15th March, 1079 A. D., corresponding with the 11th Ramazán 471 A. H. Malik Sháh left four sons Barkayarák, Muhammad, Sanjar and Mahmúd, all of whom attained power in their turns. Mahmúd the youngest, was only four years of age when his father died: but the ambition of his mother, the Sultána Khátún Turkán, placed the crown upon his infant head. However, she was soon compelled to resign, and after some time they both died, and Sultán Barkayarák succeeded him.

**Malik Sharki, Mirza**, مرزا ملك شرقى, an author.

**Malik ul-Afzal**, ملك الافضل نورالدين علي, surnamed Núr-uddín 'Alí, the eldest of the seventeen sons of Sálah-uddín Yúsaf ibn-Ayyúb. On the death of his father at Damascus in 1193 A. D., 589 A. H., he took possession of that kingdom, whilst his brother Malik ul-'Azíz 'Usmán obtained that of Egypt, and their brother Malik uz-Záhir continued to hold Aleppo. Damascus was afterwards besieged and taken by his uncle Malik ul-'Adil Saif-uddín Abú Bakr (the Saphadin of Christian writers). Núr-uddín 'Alí in a poetical address to the khalíf Násir, lamented the similarity of his own fate to that of the khalíf 'Alí ibn-Abú Tálíb (his namesake) in being thus excluded from his rights by Abú Bakr and 'Usmán; the khalíf in his reply consoled him by the assurance that in him he should find the Násir (protector) whom 'Alí had sought in vain; but the intercession of the khalíf was unavailing to procure the restitution of any part of his territories. In 1198 A. D., however, on the death of his brother, the Sultán of Egypt, Núr-uddín became Atábak, or guardian, to his infant nephew Malik ul-Mansúr, and attempted by the aid of his brother, the Sultán of Aleppo, to recover Damascus from his uncle; but the expedition failed, and Saif-uddín retaliated by invading Egypt, and expelled the young Sultán and his guardian, 1199 A. D. The unfortunate Núr-uddín now retired to Samosata, where he died apparently without issue. He was born in June, 1171 A. D., whilst his father was acting as wazír to the Egyptians. He died suddenly in February, 1225 A. D., Safar 622 A. H., and was buried in Aleppo. *Vide* Núr-uddín 'Alí (Malik ul-Afzal).

**Malik ul-'Azíz 'Usman**, ملك العزيز عثمان, *vide* 'Abú'l Fatha 'Usmán.

**Malli or Mallhi Rao Holkar**, مالى باملى راولهكر, Rájá of

Indor was the son of Khánqe Ráo, and grandson of Malhár Ráo I whom he succeeded in 1766 A. D., and died after a reign of nine months. After his death the original family being extinct, Ahlia Báí, the widow of Khánqe Ráo, elected Takoji to the ráj.

**Mallu 'Adil Shah**, ملو عادل شاه, of Bijápúr, succeeded his father Ismá'il 'Adil Sháh in August, 1634 A. D., Safar, 941 A. H., and was on account of his shameful vices, blinded and deposed after an inglorious reign of only six months by order of his grandmother, and his younger brother Ibráhim was raised to the throne of Bijápúr in the beginning of the year 1635 A. D., 941 A. H.

**Mallu Khan**, ملو خان, entitled Kádír Sháh, was the ruler of Málwá when Sher Sháh took it about the year 1542 A. D., 949 A. H., and made it over to one of his own officers named Shujá'at Khán or Shujá'a Khán Súr, which see, as also Kádír Sháh.

**Maluk Shah**, ملوك شاه, the father of the historian Shaikh 'Abdul Kádír of Badáon. He died in 1561 A. D., 969 A. H. He is the author of the work called "Jiláe ul-Khawátir."

**Malul**, ملول, the poetical name of Sháh Sharaf-uddín, a dervish of Murádábád. He wrote two Persian Díwáns in which he used the takhallus of Ilháq. He is also the author of a poem called "Haft Mykhána," which he composed in 1777 A. D., 1191 A. H.

**Malwa**, مالوى, kings of, *vide* Diláwar Khán.

**Mamluk**, مملوك, this word signifies in Arabic, a slave in general; but in particular, it means the Turkish and Circassian slaves, whom the kings of the posterity of Sálah-uddín (Saladin) had instructed in military exercises, and who at last made themselves masters of Egypt, and are sufficiently known to us by the name of Mamlukes. These Mamlukes reigned in Egypt 275 lunar years, that is to say, from 1250 to 1517 A. D., 648 to 923 A. H., when Salím I, emperor of the Turks, entirely subdued and exterminated them. The first king of this dynasty was Malik Maiz 'Azz-uddín Eyybak, which see.

**Mamnun**, ممنون, poetical title of Mír Nizám-uddín, a son of Kamar-uddín Khán Minnat. He flourished in the time of Akbar Sháh II, king of Dehlí, and is the author of two Persian and Urdú Díwáns. His ancestors were of Sonpat, but he was a native of Dehlí. He was employed by the English Government as a Sadar-us-Sadúr at Ajmer. He died in the year 1844 A. D., 1260 A. H.

**Mamun**, مامون, the son of Hárún al-Rashíd, *vide* Al-Mámún.

**Manbhaoti Begam**, من بهاتوي بيگم, one of the concubines of the emperor Akbar. She built at Agrah on a spot of 40 bighas a garden of which no sign remains now.

**Mangu Khan or Khan**, منگو خان, emperor of Tartary, was the eldest son of Túlí Khán, the son of Changer Khán. He succeeded his cousin Kayúk Khán, the son of Oqtái Khán, over the kingdoms of Tartary and Persia about the year 1243 A. D., 640 A. H. He died after a reign of sixteen years in 1258 A. D., 654 A. H., and was succeeded in the kingdom of Tartary by his son Káblái Khán; his brother Halákú Khán became the sole master of Persia.

**Mani**, ماني, whom we call Manes, was the founder of the sect of the Manichis or Manicheans. In the reign of Sháh-púr, the son of Ardiaher, king of Persia, about the year 277 A. D., a painter, named Mání, having learned from the conversation of some Christians, that the Redeemer had promised to send a Comforter, after him, formed the wild design of passing for the Paraclete; and, as no opinions are so absurd, as not to be embraced, he soon drew together a multitude of proselytes. Sháh-púr was enraged at this imposture, and wished to punish the author of it; but Mání found means to escape, and fled as far as the borders of China, having first told his followers, that he was going to heaven, and promised to meet them in a certain grot, at the end of the year. In this retreat he amused himself with painting a number of strange figures and views, which at the year's end, he shewed to his disciples, as a work given to him by angels. He was a very ingenious artist, and had a lively fancy, so that his pictures, which were finely coloured, easily persuaded the credulous multitude, in the infancy of the art in Asia, that they were really divine; they were bound together in a book called Artang, which is often alluded to by the Persian poets. Mingling the pure doctrines of Christianity with paganism, he taught that there were two principles of all things, coeternal and coeval, that is, God and the Devil, that from the former all good, and from the latter all evil proceeded. The good being, he called, the author of the new testament, the bad of the old. God, he added, created the soul, the devil, the body. He pretended also to work miracles, and was therefore sent for by Sháh-púr to cure his son, but his pretended power failed him, the child died in his arms, and the disappointed father ordered the prophet to be flayed alive, and his skin stuffed with chaff to be hung up at the gates of the capital, where Epiphanius who refuted his doctrines, saw it. Some say this impostor was put to death in the reign of Bahrám, grandson of Sháh-púr.

**Mani**, ماني, a poet, who although called Kásagar Mázandarání, i. e., a porcelain manufacturer of Mázandarán; yet his talents introduced him to Muhammad Muhsin Mirzá, a son of Sultán Husain Mirzá, in whose service he was killed by the Uzbaks in 1507 A. D., 913 A. H. He is the author of a Díwán.

**Ma'ni**, معني, the poetical name of Ráo Bijai Mal, a brother of Imtiyáz, was living in 1760 A. D., 1174 A. H., and did military service under Nawáb Shujá'-uddaula.

**Manija Begam**, مانجه بيگم, sister of Núr Jahán Begam, vide Kasim Khán Jawení.

**Manik Pal**, مانك پال, ráj of Karaulí. He died in 1805 A. D., and was succeeded by a boy then 13 years of age. In December, 1817 A. D., the Karaulí chief signed a treaty, and put himself under the protection of the British Government.

**Manka al-Hindi** منكه الهندي. Ibn-Abu Usaibia in his work, entitled Ayún al-Anba, on the physicians of India, says, that Manka of India was one of the most distinguished philosophers in the sciences of India, and was well acquainted both with the language of India and Persia. It was he who translated the book of Shánák the Indian, treating on poisons, from the Indian to the Persian language. He lived in the days of Hárún al-Rashíd, and came during his reign, from India to Irák, and attached himself to him.

**Manni Ram Seith**, منے رام, the great banker of Mathura, died in July, 1836 A. D.

**Mannu Lal**, منوال, a Hindú, who is the author of the work called "Guldastae Naahát."

**Manohar Das**, منوهر داس, vide Tousaní.

**Mansa Ram**, منسه رام, father of Ráj Chyts Singh of Banaras. He possessed originally but half the village of Gangapúr, by additions to which, in the usual modes of Hindústán, he laid the foundation of the great samindari of Banaras. He died in 1740 A. D., and was succeeded by his son Balwant Singh.

**Man Singh**, مان سنگه, a ráj of Gwáliar who lived in the time of Sultán Sikandar Lodí and his son Sultán Ibráhím Lodí, and died about the year 1518 A. D., 924 A. H. He was a prince of great valour and capacity. His son Bikarmájít succeeded him in the rájaship and was living at the time the emperor Babar conquered India.

**Man Singh**, مان سنگه, son or nephew of Ráj Bhagwán Dás Kachhwáhá, ruler of Amer in Ajmer now called Jaipur and Jainagar. He was appointed governor of Kábul by the emperor Akbar in 1587 A. D., 995 A. H., and in the next year of Behár, Hájipur and Patna, and after the death of his father in 1589 A. D., 998 A. H., he was honoured with the title of ráj and rank of 7000, and made governor of Bengal. He had 1500 concubines, and every one of them had children; but they all died before him. Mán Singh died in the ninth year of the emperor Jahángír 1614 A. D., 1023 A. H., in the Dakhin, and sixty of his concubines burnt themselves with his corpse. His second son Ráj Bháo Singh succeeded him and died of drinking. The eldest son of Mán Singh was Ráj Partap Singh who died before his father and left a son named Mahá Singh who served under the emperor Jahángír, and after the death of his grandfather and uncle was honoured with the title of Ráj. Mán Singh had built a house on the banks of the river Jamna of which at present towards the river only two broken Burj are to be seen. The Muhalla Mánpánah close to the Jamna Masjid at Agra is still very well-known. He died at Bejár in 1617 A. D., 1026 A. H. His son Mirzá Ráj Jai Singh served under Sháh Jahán and 'Alamgir. He was poisoned by his son Kírat Singh about the year 1626 A. D. After him his son Rám Singh was reduced to a mansab of 4000; Biahun Singh, reduced to a mansab of 3000, and after him come Jai Singh Sawai, son of Biahun Singh, which see.

**Man Singh**, مان سنگه, ráj of Jodhpúr or Márwár, was a descendant of ráj Jaswant Singh Ráthorí, the earliest ráj of this country on record. He succeeded ráj Bhím Singh in 1803 or 1804 A. D. Disasters or disappointments either soured the temper or affected the reason of Mán Singh, who became one of the most sanguinary monsters that ever disgraced the gaddí. His death was announced on the 20th of September, 1843 A. D. The Márwár succession question was settled in favour of Ahmadnagar on the 7th November, 1843, the choice falling not on the young heir of that house, but on his father Takht Singh, who was unanimously elected, and whose son accompanied him as prince royal. Takht Singh is a descendant of the Herori Jaswant. Several of the Zanana ladies and three or four slave girls became Suttí.

**Man Singh, Raja**, مان سنگه راجا, of Audh. His title was Maháráj Sir Mán Singh Bahádúr Kayam Jung, K. C. S. I. He died at Ajuddhia on the 11th October, 1870 A. D. He was Vice-President of the British Indian Association, a post which he held with great success.

**Mansur**, منصور, a khalíf of Baghdád, vide Al-Mansúr.

**Mansur**, منصور, the son of Báikara Mirzá, and father of Sultán Husain Mirzá of Hirát.

**Mansur**, منصور, a poet, who is the author of a Díwán in which are some Kasídas in praise of Sháh Abbas II, who died in 1666 A. D., 1077 A. H., and of Abbas Kúli Beg.

**Mansur I, Samani, Amir**, امير منصور ساماني, a prince of the race of the Samanides, was the son of Amír Núh I, and brother to Amír 'Abdul Malik whom he succeeded 961 A. D., 350 A. H. He compelled the Dflami ruler of Fars and 'Irák to pay him an annual tribute of 150,000 dínars of gold: and the peace, by which this tribute was fixed was cemented by his marriage with the daughter of Rukn-uddaula, the reigning prince of that family. Amír Mansúr died after a reign of 16 lunar years on the 16th of March, 976 A. D., 11th Rajab, 365 A. H., and was succeeded by his son Amír Núh II. His wasír Abú 'Alí bin-Muhammad translated into Persian the Tárikh Tabarí.

**Mansur II Samani, Amir**, امير منصور ثاني, succeeded his father Amír Núh II, in 997 A. D., 387 A. H., on the throne of Khurásán. He occupied it for a short period (little more than a year) which was marked with disgrace and misfortune. He was obliged to fly before his rebellious nobles, who afterwards deprived him of his sight and elevated his younger brother, 'Abdul Malik II, to the throne 998 A. D., 388 A. H.

**Mansur 'Ali Khan**, منصور علي خان, Nawáb of Audh, vide Saffar Jang.

**Mansur 'Ali Khan, Sayyad**, منصور علي خان سيد, the present Nawáb of Murahidábád. He was living in 1868.

**Mansur Hallaj**, منصور حالج, the surname of Shaikh Husain Halláj, a celebrated ascetic, who was a native of Baiza, and originally a cotton-thresher. The Musalmáns differed in their opinions about the character of this person. Some took him to be a saint, and gave out that he performed miracles; others believed him to be a sorcerer or a juggler, and that he only deceived people with his tricks. He was, however, condemned and sentenced by the khalíf of Baghdád, Maqtadir, and was put to death, because he used to proclaim "An-ul-haq," i. e., "I am the truth," or in other words, "I am God." When they had taken him to the place of execution, they first cut off both his hands, and then his legs; they plucked out his eyes, cut out his tongue, and separated his head from his body. They then burned his mangled corpse to ashes, and threw it into the Tigris. This circumstance took place in the year 919 A. D., 306 A. H., but according to Ibn-Khallikán, on the 24th Zi-Ka'da, 309 A. H., corresponding with 26th March, 922 A. D. Shaikh Husain is commonly called Mansúr Halláj though it is the name of his father. He is considered by the Sáfis to be one of their most eminent spiritual leaders, who, they believe, had attained the fourth or last stage of Sáfism. An inspired Súfi is said to have demanded of the Almighty why he permitted Mansúr to suffer? The reply was, "This is the punishment for the revealer of secrets."

**Mansur ibn-Alkasem ibn-Almahdi**, منصور ابن القايم, ابن الهدي, a prince of Africa who died on Friday the 19th of March, 953 A. D., Friday 29th Shawwál, 341 A. H.

**Mansur, Shah**, منصور شا, vide Sháh Mansúr.

**Mansur, Khwaja**, خواجه منصور, vide Khwája Mansúr.

**Manu**, من, the son of Brahmá, the first male according to the Hindús. Kapíl was Manu's grandson, and the author of the Sankh Shastar in which he mentions the Gíta, which relates of transactions, which took place at the end of the Dwápar, and the beginning of the Kaljug. Manu is the author of the Institutes that goes by his name; it is said that it existed in the Satjug according to this shlóka, "When 1010 years of the Satjug were expired, I Manu, at the full moon of the month Bhadr, by the command of Brahmá finished this Shastar."

**Manuchoehr**, منوچهر, one of the ancient kings of Persia of the first or Pishdádian dynasty, who succeeded Faredún. He was a good and pious monarch: but the great prosperity which attended his reign was chiefly owing to the wisdom and courage of his prime-minister, Sám, the son of Narimán, whose descendants Zál and Rustam, even during this reign obtained a celebrity which has led Persian historians and poets to speak only of those events that are connected with their biography. Manúchehr died after a reign of 120 years, and was succeeded by his son Nauzar, in the latter part of whose reign died Sám, the son of Narimán. After the death of Sám, Pashang the king of Túrán invaded Persia with a force of 80,000 men, commanded by his son, Afrásiáb. Two engagements and two single combats took place, Nauzar himself was discomfited by Afrásiáb, who soon afterwards took him prisoner and slew him. This happened in the seventh year of the reign of that unfortunate monarch.

**Manuchoehr**, منوچهر, vide Kábús.

**Manuchoehr, Malik or Khakan**, ملك منوچهر يا خاقان, ruler of Shírwán whose panegyrist was Khákání the poet. He was a descendant of Bahrám Chobín, and his title was Khákán, hence the takhallus of Khákání. Manúchehr reigned about the year 1180 A. D., 576 A. H., of the Christian era.

**Manuchoehr**, منوچهر, (prince) he was the son of Shaikh Ibráhím, ruler of Shírwán who died in 1417 A. D., 820 A. H. His panegyrist was Kátibí who wrote a chronogram on his death which happened in the year 1412 A. D., 815 A. H., five years before his father.

**Manuchoehr**, منوچهر, vide Tousaní.

**Manuchoehri**, منوچهری, who had the sobriquet of Shast Galla. His name was Hakím Najm-uddín Ahmad bin-Ya'kúb bin-Manúchehrí. He lived at the court of Sultán Mahmúd of Ghazni and of his two sons Masa'úd and Muhammad. He acquired much wealth, and hence his sobriquet of Shast Galla, i. e., sixty flocks of sheep. He died in 1090 A. D., 483 A. H., and left a Díwán in Persian.

**Manwi, Maulwi**, مولوي معزوي, an author.

**Manzari**, منظري سمرقندی, of Samarkand, a poet who was in the service of Bairam Khán at Agrah, and wrote a poem called "Sháhnámí Khayál," which contains an account of the war of Sikandar Sháh Súr, &c.

**Marghinani**, مرغینانی, his proper name was Burhán-uddín 'Alí bin-Muhammad, but he derived this title from his native country Marghinán a city in Máwarun-nahr. He is the author of the "Hidáya," and several other works. His death happened in 1197 A. D., 593 A. H. Vide Burhán-uddín 'Alí.

**Maria**, **مارية**, one of the wives of Muhammad by whom he had a son named Ibráhím who died when an infant. She was called Kabtí or Egyptian, because she was sent as a present to Muhammad by Makoukas, king of Alexandria. She died in 637 A. D., 16 A. H.

**Mariam**, **مريم**. This word in Arabic signifies Mary, and is only applied to the Virgin Mary. The Kurán, in the chapter called Al-Amrán, or the family of Amrán, and in Súra Mariam, confounds Mary the mother of Jesus with Mariam the daughter of Amram and sister of Moses and Aaran. In the book called Al-Sahih, there is a tradition, that the Apostle of God said, among men there have been many perfect; but among women only four: 'Asia, the wife of Pharaoh; Mary, the daughter of Amrán, Khudyja, the daughter of Khawylid and Fátima, daughter of Muhammad.

**Mariam Makani**, **مريم مكاني**, a title of Hamída Báno Begam, the mother of the emperor Akbar, which she received after her death. See Hamída Báno.

**Mariam Zamani**, **مريم زماني**. She was the daughter of Rájá Beharí Mál Kachwaha, was married to the emperor Akbar Sháh. Her proper name is not known. She was the mother of the emperor Jahángír; she died at Agra in the time of her son Jahángír in 1623 A. D., 1032 A. H., and the mausoleum at Agra in Sikandra which was erected by her son over her grave, is called by the people of Agra, Rauza Mariam.

**Ma'ruf**, **معروف**, poetical name of Iláhí Bakhsh Khán, younger brother of Fakhr-uddaula Nawáb Ahmad Bakhsh Khán, son of Mirzá 'Arif Khán. He died in the year 1242 A. H., and left two Díwáns in Urdú.

**Ma'ruf Karkhi**, **معروف كركخي**, he was by birth a Christian, but being convinced that there are not three Gods as the Christians say, but one, he became a convert to Muhammadanism, and his parents followed his example. He afterwards became a very pious Musalmán; was contemporary with Dádú Táí and Ibráhím Adham, and became master of Sari Saqatí. He died in the reign of Mámún, the son of Hárún al-Rashíd on the 31st of August, 815 A. D., 20th Muharram, 200 A. H., and lies buried in a place called Karkh in Baghdád. The heart of Ma'rúf (that is to say the letter K, which is the numeral for 200) is the chronogram for the Hijrî year of his demise.

**Marwan ibn-Hafsa**, **مروان ابن حفصة**, an eminent Arabian poet, on whom the khalif Mahdí, on one occasion, bestowed the sum of 70,000 dirhams (£1600) as a reward for merit.

**Marwan I**, **مروان ابن الحكم**, son of Hakam, was the fourth khalif of the race of Umayya. He was proclaimed khalif at Damascus after the death of Mu'áwia II, in 684 A. D., 64 A. H. He was also called, "Ibn-Taríd," the son of the expelled, because Muhammad had banished his father Hakam for divulging a secret. He died after a reign of 298 days on the 12th April, 685 A. D., 2nd Ramazán 65 A. H. He is said by some authors to have been poisoned by his wife, Zainab, the widow of Mu'áwia II. Her, he had married, with a promise that her son Khálid should succeed him, but afterwards altering the succession in favour of his own son 'Abdul Malik, young Khálid reproached him with his breach of promise: upon this Marwán calling him bastard, the child complained to his mother, who to be revenged for this affront, is said to have poisoned him or smothered him with a pillow.

**Marwan II**, **مروان الحمار**, surnamed Himár or the ass,

was the son of Muhammad the son of Hakam, and the fourteenth and last khalif of the house of Umayya. He was nephew to Marwán I. After deposing Ibráhím the son of Walíd II, he ascended the throne of Damascus in 745 A. D., 26th Zil-hijja, 132 A. H., and was defeated and slain on the 6th August, 750 A. D. in a battle fought against Abú'l Abbás al-Saffáh who was previously proclaimed khalif by the inhabitants of Kúfa on Friday the 29th of November, 749 A. D., 13th Rabí II, 132 A. H. Marwán before his accession to the throne, had been governor of Mesopotamia, and had received, by his Georgian warfare, the honorable epithet of the ass of Mesopotamia or Al-Himár, a warlike breed of asses, that never fly from an enemy.

**Masa'ud I**, **سلطان مسعود اول**, son of Sultán Mahmúd of Ghazní. He after cruelly depriving his brother Muhammad of sight, mounted the throne of Ghazní 1030 A. D., 421 A. H. He made several incursions into India to maintain the tranquillity of those possessions which his father had subdued. But he had no time to attack others: all his means were required to defend himself from a formidable tribe of Tartars, called Saljúki, who had, for a considerable time past, made predatory incursions into Khurásán, and other parts of his dominions. He carried on a petty war against different branches of this powerful tribe for some time, and with various success, till he was completely defeated in a great action fought in Khurásán with Tughral Beg Saljúki on Friday the 16th of June, 1038 A. D., 9th Ramazán, 429 A. H., and was obliged to fly towards Láhor, which he resolved to make the future capital of his government. On his march, he was deposed by his mutinous army, and his brother Muhammad Makahúl the blind, was again placed on the throne. Masa'úd remained in confinement for several years, and was afterwards assassinated by Ahmad the son of Muhammad Makahúl 1041 A. D., 433 A. H.

**Masa'ud II**, **سلطان مسعود ثاني**, son of Sultán Maudúd, a child of four years old, was raised to the throne of Ghazní after the death of his father in December, 1049 A. D. but was soon deposed after a nominal reign of six days, and Abú'l Hasan 'Alí, the son of Sultán Masa'úd I, was proclaimed emperor.

**Masa'ud III**, **سلطان مسعود ثالث**, the son of Sultán Ibráhím ascended the throne of Ghazní after the death of his father in 1098 A. D., 492 A. H. He reigned over Ghazní and Láhor 16 years; had for his wife the sister of Sultán Sanjar, the Saljúkide who had made peace with his father. Sultán Masa'úd died in 1114 A. D., 508 A. H., and was succeeded by his son Sherzád or Sher-nazád.

**Masa'ud IV**, **سلطان مسعود رابع**, the son of Sultán Muhammad Saljúki, and brother of Tughral II, whom he succeeded to the throne of Hamdan. He began to reign about the year 1134 A. D., 529 A. H., and died 1152 A. D., 1st Rajab, 547 A. H., Atábak Eldiguz was his minister.

**Masa'udi**, **مسعودي**, the famous historian who visited India, Ceylon and the coast of China in the year 915 A. D. He is the author of the work entitled "Ma'dan ul-Jawáhir" Mines of Gems, of which the first part has been well translated by Dr. A. Sprenger. The first of his compositions is "Akhbár uz-Zaman," an enormous work of at least twenty volumes; the second is the "Kitáb ul-Ausath," being the complement to the Akhbár; and the third "Mines of Gems" or as some call it the "Meadows of Gold," forming at the same time the extract and the supplement of the two others. He died 956 A. D., 345 A. H. In describing the early discoveries of his countrymen inside the Great Pyramid in Egypt,

he says, that some of them found in the lowest part of the Pyramid a vase containing a quantity of fluid of an unknown quality. They also discovered in a large hall a quantity of golden coins put up in columns, every piece of which was of the weight of 1000 dinars. In another place they found the image of an old man, made of green stone sitting upon a sofa, and wrapped up in a garment. Before him were statues of little boys. Having proceeded further they met with the image of a cock made of precious stones and placed upon a green column. Continuing their researches they came to a female idol of white stone and lions of stone on each side. This, he says, occurred in the time of Yarid bin-'Abdullah, supposed, says Colonel Howard Vyse, to have been a king of Egypt.

**Masa'ud Ghazi, Salar, سالار مسعود غازی**, a celebrated

Muhammadan martyr commonly called Ghazi Miyan, whose tomb is at Bahráich in Audh. He was the son of Sálár Sáhú, and related to Sultán Mahmád of Ghazni; his mother being that monarch's sister. He had forcibly taken possession of a Hindú temple in Bahráich, upon which the Hindús surrounded him from all sides, a battle ensued in which Masa'ud Gházi was slain, and several of his adherents cut to pieces. This circumstance took place on the 15th of June, 1033 A. D., 14th Rajab, 424 A. H., at which time he was only 19 years old. To commemorate his martyrdom a festival takes place every year at Bahráich on the first Sunday in the month of Jeith, which falls exactly on the 29th day after our Easter Sunday, and very seldom on any other day. The festival terminates with the flying of kites.

**Masa'ud Hisari, Maulana, مولانا مسعود حساری**,

a poet who was living in the commencement of Akbar's reign, and wrote the chronogram of the emperor Humáyún's death which took place in 1556 A. D., 963 A. H.

**Masa'ud, Khwaja, خواجه مسعود** of Bak, a place near

Bukhára. It is said that he was for some time a king in Míswarun-nahr, but a dervish at heart. He is the author of several works on Súfism, one of which is the "Umm al-Nasáeh." He has also composed a Díwán which he called "Núr ul-Kín," the light of the eye, containing more than 3,000 verses.

**Masa'ud, Khwaja, خواجه مسعود**, *vide* Khwája Masa'ud.

**Masa'ud Sa'd Salman, مسعود ساد سلمان**, a poet

and native of Jurján. He flourished in the time of Manúchehr, ruler of that country, about the year 1060 A. D., 452 A. H. He is the author of a Díwán in Arabic and Persian.

**Mas-hafí, مصحفی**, an Urdú poet of Lakhnau, whose pro-

per name is Ghulám Hamdání. His native country was Amroha in the district of Murádábád. He died about the year 1824 A. D., 1240 A. H. He is the author of several Díwáns and biographies in Persian and Urdú.

**Masha-ullah, ماشا الله**, the surname of an author who is

also styled "Al-Misri," or the Egyptian. It is also the name of a Jew, who was a great astronomer, and lived in the time of the khalíf Al-Mansúr and Al-Mámún.

**Ma'shuk 'Ali, Maulana Muhammad معشوق علي**

مولانا محمد of Jaunpúr, a learned Musalmán and author of several works in prose and poetry. He died in the year 1852 A. D., 1268 A. H.

**Masih, مسیح**, the poetical name of Hakím Rukná Káshí, which see.

**Masih, مسیح**, whose proper name was Hátim, is the author

of the poem called "Kissae Manúchehr," containing the story of Manúchehr, which he composed in 1660 A. D., 1070 A. H., and dedicated it to Sháh Jahán the emperor of Dehlí.

**Masiha, مسیحا**, poetical title of Hakím Muhammad 'Alí

Khán, who is the author of an Urdú Díwán.

**Masihai, Akhund, اخوند مسیحایی** of Káshán, whose

poetical name is Sáhíb, a man who possessed every ornament of learning and accomplishments, had been a pupil and son-in-law of 'Alá Husain of Khwánsár, and gained the admiration of all mankind by his good qualities and agreeable society. He composed much in verse, and has left elegant compositions in prose. He died at Isfáhán in the beginning of the 18th century.

**Masihi, مسیحی**, a Turkish poet of great repute at Con-

stantinople, who flourished in the reign of the emperor Sulaimán II, styled the Lawgiver. His works are preserved in the archives of the Royal Society. Masíhí died in 1512 A. D., 918 A. H.

**Masihi, Mulla, ملا مسیحی**, also called Masíhái, was the

poetical name of Sa'd-ulláh, an adopted son of Mukarrab Khán. He was a native of Pánípat, and flourished in the time of the emperor Jahángír. He translated the "Ramáyán," which contains the battle of Rám Chand with Ráwan the ten-headed monster, from Hindí into Persian verse.

**Masihi, مسیحی**, *vide* Rukn-uddín Masa'ud Masíhí.

**Masir, مسیر**, poetical name of prince Mirzá Hamáyún Kadr,

the son of Mirzá Khurshaid Kadr, *vide* Taskhír.

**Masjidi, مسجدی**, poetical title of a poet of Persia.

**Masjid Moth, مسجد موه**, built by Míán Bháya at Dehlí.

*Vide* Bháya.

**Maslah-uddin, مصلح الدين**, proper name of the cele-

brated Shaikh Sa'dí of Shíráz, *vide* Sa'dí.

**Maslah-uddin al-Lari, مصلح الدين لاری**, a native of

Lár in Persia, and author of the work called "Mirat ul-Adwár," the Mirror of the World.

**Masruf, مصروف**, poetical title of Nawáb Khán Bahádúr

Khán, the son of Jalál-uddín or Zulfikár Khán, the son of Háfiz Rahmat Khán of Bareli. He is the author of a Díwán. He rebelled against the British in 1867, and consequently was obliged to leave his native country and go to Mecca.

**Masrur, مسرور**, the poetical title of Wakí Muhammad

Khán who was governor of Lár under Sháh Tahmásp II of Persia.

**Mast, مست**, the poetical appellation of Zulákar 'Alí, which

see.

**Ma'sum 'Ali Shah, Mir, معصوم علي شاه مير**

a celebrated Súfí teacher, who was a disciple of Sayyad 'Alí Razá, a native of the Dakhín. During the reign of Karím Khán, he went from India to Shíráz, where his

followers soon amounted to more than thirty thousand. The orthodox priests took alarm, and prevailed on the mild Karim Khán to banish the saint from his capital, but his reputation was increased by the act of power which proclaimed him dangerous. After Karim Khán's death, Mir Ma'súm, who resided in a small village near Isfahán, deputed his first disciple, Fayáz 'Alí, to teach in that city. That holy person soon died, and was succeeded in his office by his son Núr 'Alí Sháh: who, though young in years, was, (to use the phrase of his historian), "old in piety." The number and rank of Mir Ma'súm's followers excited alarm in the priests of Isfahán, who transmitted so exaggerated an account of the vile heresies of the Súfis to 'Alí Murád Khán, the king, and recommended him so strongly to support the faith, by punishing those whose opinions were alike hostile to true religion and good government, that the monarch, the moment he received their representation, sent orders to cut off the noses and ears of some among the most zealous of the obnoxious sect; and as a further disgrace, to shave the beards of all who had adopted their opinions. The ignorant soldiers intrusted with the execution of this mandate, were not very capable of discriminating between true believers and infidels: and we are assured by a contemporary writer, that many orthodox Muhammadians had their noses and ears cut off, and their beards shaved on this memorable occasion.

Mir Ma'súm 'Alí and Núr 'Alí Sháh, after wandering from one place to another, re-visited Kirmán, where Mushták 'Alí, the most pious of his disciples, was put to death. At Kirmánsháh Núr 'Alí Sháh was placed in confinement: and Mir Ma'súm was murdered when at prayers in the midst of his followers. This sect, however, notwithstanding the efforts of their enemies, continued to increase in numbers; and Núr 'Alí Sháh, with all who adhered to him, were banished the kingdom. His avowed disciples were at this period about sixty thousand; but many more were supposed to be secretly devoted to him. He is said to have been poisoned at Mausál. It is related that two inhabitants of Kirmánsháh, who were distinguished by an extraordinary appearance of zeal, dressed his dinner on the day that he was suddenly attacked by violent spasms, which in a few hours terminated his existence. Their flight led all to suspect them of having poisoned him. Núr 'Alí died at 9 o'clock on the morning of the 3rd June, 1800 A. D., 10th Mu-harram, 1215 A. H. He expired close to the grave of the prophet Jonas, within a league of Mausál.

**Matin**, مٲن, the poetical name of Shaikh 'Abdul Raza bin-'Abduálláh Matin. He was a native of Isfahán, but of Arabic origin. He came to India in the reign of the emperor Muhammad Sháh, and subsequently went to Lakhnau, where he assumed the garb of a dervish and received a pension from Burhán ul-Mulk Sa'ádat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal where he died in 1761 A. D., 1175 A. H., and left a Díwán of 5000 verses.

**Ma'tmid Khan**, معتمد خان, *vide* Ma'tmid Khán.

**Matrazi**, مطرزي, surname of Muwayyad, the grandfather of Shaikh Nizámí of Gauja. He was a poet and an author.

**Maudud Chishti**, خواجه مودود چشٲي, Khwaja, son of Khwája Yúsaf the son of Samsán. His father who died in 1067 A. D., aged 84 lunar years, lies buried at Chisht. Khwája Maudúd is the founder of a religious sect called Chishtí, of which Khwája Mo'in-uddín Chishtí, whose tomb is at Ajmir, was a follower. Maudúd died on the 8th May, 1163 A. D., 1st Rajab, 527 A. H.

**Maudud**, سلطان مودود, the son of Sultán Masa'úd I of Ghazní. He was at Balkh when his father was murdered by Ahmad the son of the reigning Sultán, Muhammad Makahúl; he immediately proclaimed himself king and marched to revenge his father, and having defeated the Sultán's army on the banks of the Indus, made Muhammad and his sons prisoners, and put them all to death 1041 A. D., 433 A. H. The dynasty of Ghazní lost, during the reign of Maudúd, all their possessions in Persia. Maudúd died at Láhor on the 23rd of December, 1049 A. D., 24th Rajab, 441 A. H., having reigned upwards of nine years.

**Mauji**, موجي بدخشاني, of Badakhshán, whose proper name was Muhammad Kasim Khán, is the author of a "Yúsaf Zalekha," containing 6000 verses. He died at Aghra in 1571 A. D., 979 A. H.

**Maulana 'Ali**, مولانا علي, the son of Mahmúd Kirmání, commonly called Shaháb. He is the author of a History entitled "Maásir Mahmúdí" which he dedicated to Sultán Mahmúd Sháh I, Khiljí, king of Málwá, who reigned from 1436 to 1469 A. D.

**Maulana Hasan**, مولانا حسن, a learned Musalmán who died in the time of Sultán Salím Sháh of Dehlí in the year 1549 A. D. His tomb, which has a Persian inscription in verse, is still to be seen in the Roman Catholic Burial-ground at Aghra.

**Maulana Husain**, مولانا حسين, was a disciple of Khwája Abú'l Wafá who died in 1432 A. D., 836 A. H. Maulaná Husain is the author of the work called "Maqsad Akaa," and of the "Sharah Kasída Burda."

**Maulana Maghrabi**, مولانا مغربي, *vide* Maghrabí.

**Maulana Majd**, مولانا مچد, *vide* Majd (Mauláná).

**Maulana Nasir**, مولانا ناصر, *vide* Násir Bukhári (Mauláná).

**Maulanae Rum**, مولاناء روم, *vide* Jalál-uddín Rúmí.

**Maulud Muhammad**, مولود محمد, author of a Persian work on Physic, called "Bahr ul-Munáfá," the Sea of Profit, dedicated to Típú Sultán.

**Maulwi Rumi**, مولوی رومي, *vide* Jalál-uddín Rúmí.

**Mausun**, موزون, poetical appellation of Rájá Rám Naráin of Patna, which see.

**Mawasi**, مواسی, a celebrated poet of Persia, who flourished at the court of Malik Sháh Saljúkí about the end of the eleventh century of the Christian era, and received the designation of Malik ush-Shu'ará, king of poets, and the dignity of an Amír. The poet Khákání made him his model in versification; and so renowned were his odes, that more than a hundred poets endeavoured to imitate his style.

**Mazani**, مازنی, whose proper name is Abú 'Usmán, was an excellent Arabic Grammarian. He died in 863 A. D., 249 A. H.

**Mazani**, مزنی, or Al-Mazani, *vide* Abú Ibráhím Ismá'il.

**Mazdak**, مزدك, name of a famous impostor, a native of Persia, surnamed Zandík, that is to say, the impious. He lived in the reign of Kubád the father of Nausherwán the Just. He was imprisoned and afterwards put to death by order of the latter.



**Mazhar**, مظہر, author of a poem containing the story of "Chandar Badan," which he dedicated to Aurangzib emperor of Dehli.

**Mazhar**, مظہر, the poetical designation of (Mirzá) Ján Jánán, which see.

**Mazhari, Maulana**, مولانا مظہری کشمیری, a poet of Kashmir who flourished in the time of Akbar.

**Mazhar ul-Hakk**, مظہر الحق, poetical name of Abú 'Abdullah Muhammad Fázil, author of the "Mukhbir ul-Wásilín," a poem containing the chronograms of the most celebrated persons among the Muhammadans. He flourished in the time of the emperor 'Alamgir and died in 1696 A. D., 1106 A. H., *vide* Abú 'Abdullah Muhammad Fázil.

**Mazmun**, مضمون, the poetical appellation of Shaikh Sharaf-uddin a descendant of Shaikh Farid-uddin Sharganj. When he was past forty, he took up his abode in the mosque at Sháhjahánábád called Zinat ul-Masájid, and led the life of an ascetic. He was a pupil of Mazhar and 'Arzú, the latter called him "Shái'r-i-Bedána," because he had lost all his teeth. He died about the year 1745 A. D., 1158 A. H.

**Mehr**, مہر, poetical title of Mirzá Hatim 'Alí Beg of Agra, formerly a Munsif of Chunár. He is the author of a *Díwán* and a book called "Panjæ Mehr." He was still living at Agra in 1873 A. D.

**Mehr**, مہر, poetical name of Nawáb Amin-uddaula Sayyad 'Aghá 'Alí Khán, a son of Mo'tmid-uddaula 'Aghá Mír, the ex-Nawáb of Lakhnau. He was living at Kahnápúr in 1856, and is the author of an Urdú *Díwán*.

**Mehri**, مہرے, poetical name of an author.

**Mehr Nasir**, مہر نصیر, *vide* Mirzá Mehr Nasir.

**Mehrun-nisa Begam**, مہر النساء بیگم, 5th daughter of 'Alamgir. Her mother's name was Aurangabadí Mahal, She was born in August, 1661 A. D., 3rd Safar 1072 A. H., and married to Prince Ezid Bakhsh, the son of Sulţán Murád Bakhsh, and died in 1704 A. D., 1116 A. H.

**Mehrun-nisa**, مہر النساء, daughter of Núr Jahán by Sher Afgan Khán. She was married to Shahriar, the youngest son of Jahángir.

**Mian Mir**, میان میر, *vide* Shaikh Mír of Láhor and Sháh Mír.

**Minhaj us-Saraj Jurjani**, منہاج السراج جورجانی, a native of Jurjan or Georgia, was an elegant poet and author of the "Tabkát Násirí," which he wrote in 1252 A. D., and dedicated to Násir-uddin Mahmúd king of Dehli who reigned from 1246 to 1266 A. D. He is also called Kází Sadr Jahán Minháj-uddin Jurjání. *Vide* Abú 'Umar Minháj.

**Minnat**, منت, poetical name of Mír Kamar-uddin Minnat, a native of Dehli. Warren Hastings conferred on him the title of "Malik-ush-Shu'árá," or the king of poets at the recommendation of the Nawáb of Murshidábád. He visited the Dakhan and received 5,000 rupees for a *Kásida* or panegyric which he wrote in praise of the Nizam of Haidarábád. He died at Calcutta in 1793 A. D., 1208 A. H., and left 150,000 verses in Persian and Urdú. Among his compositions is a "Chamanistán" and a "Shakaristán."

**Mir**, میر, this word is an abbreviation of Amír, which in Arabic signifies, a chief, prince and commander. The Sayyads of India are also called Mír.

**Mir**, میر, the poetical designation of Mír Muhammad Taqi, a Hindústání poet who flourished in the time of the emperor Sháh 'Alam, and whose poetry is mostly Rekhta. He was a native of Akbarábád and nephew to Siráj-uddin 'Alí Khán 'Arzú. He is the author of six *Díwáns* and a *Tazkira* or biography of poets. He died at Lakhnau in the year 1810 A. D., 1225 A. H., *vide* Faiz, and Taqi (Mír).

**Mir Akhund**, میر اخوند, *vide* Kháwand Sháh.

**Mir 'Alam**, میر عالم, title of Mír Abú'l Kásim, the prime-minister of the Nizám of Haidarábád. This nobleman for upwards of thirty years had taken a lead in the administration of affairs in the Dakhin. He died in the month of November, 1808 A. D., and was succeeded by Munír ul-Mulk.

**Mir 'Ali**, میر علی, surnamed Dámád, or the bridegroom (because he was married to a favourite sister of the great Sháh 'Abbás), was the teacher of a system of philosophy much more pure and sublime than had hitherto been known. His immortal scholar Sadra has, by his numerous works, proved himself superior to Aristotle in abstract science, though that great philosopher had been hitherto the master of his preceptor and all his predecessors in those branches of learning.

**Mir Amman**, میر امن, a Hindústání lyric poet, whose poetical name was Lutf, which see.

**Miran**, میرن, surname of Mír Sádik, the son of Nawáb Ja'far 'Alí Khán of Bengal, *vide* Mír Sádik.

**Miran 'Adil Khan Faruki**, میران عادل خان فاروقی, third king of Khándesh, succeeded his father Malik Nasr Khán in September, 1437 A. D. He reigned more than three years, expelled the Dakhanis from Khándesh in 1440 A. D., and was murdered in the city of Burhánpúr on Friday the 28th of April, 1441 A. D., 8th Zil-hijja, 844 A. H. He was buried at Tálner by the side of his father, and succeeded by his son Mírán Mubárik Khán I.

**Miran Ghani**, میران غنی, commonly called 'Adil Khán Fárúki I, succeeded his father Mírán Mubárik Khán in May, 1467 A. D., Rajab, 861 A. H. to the government of Khándesh, which province under his rule attained a degree of prosperity which it had never known under any of its former rulers. This prince added considerably to the fortifications of Asír, and constructed the strong outwork called Malaigarh; he also built the citadel of Burhánpúr, and raised many magnificent palaces in that town. He died after a reign of 48 lunar years on Friday the 8th September, 1508 A. D., 14th Rabí' I, 909 A. H., and was buried at his particular request near the palace of the Daulat Maidán in Burhánpúr. He was succeeded by his brother Dáúd Khán Fárúki.

**Miran Husain Nizam Shah**, میران حسین نظام شاہ,

ascended the throne of Ahmadnagar in the Dakhin after the murder of his father Murtaza Nizám Sháh in June 1588 A. D., Rajab, 996 A. H. He being of an impetuous and cruel disposition, began his reign by tyranny and oppression, and was deposed and murdered after a reign of ten months and three days on the 18th of March, 1589 A. D., 11th Jumáda I, 997 A. H., and his cousin Ismá'íl Nizám Sháh, the son of his uncle prince Burhán Sháh (who was then at the court of the emperor Akbar at Dehli), was raised to the throne.

**Miran Mubarik Khan Faruki I**, میران مبارک خان فاروقی, succeeded his father Mirán 'Adil Khán Fárúki in the government of Khándesh in April, 1441 A. D. He reigned, without undertaking any foreign conquest, or drawing upon himself the hostility of his neighbours, for a period of nearly 17 lunar years. He died on the 17th May, 1457 A. D., 12th Rajab, 861 A. H., was buried at Tálner, and succeeded by his son Mirán Ghani, commonly called 'Adil Khán Fárúki I.

**Miran Mubarik Khan Faruki II**, میران مبارک خان فاروقی, succeeded his brother Mirán Muhammad Khán in the government of Khándesh in 1536 A. D., 943 A. H. He reigned 32 lunar years and died on the night of Wednesday the 24th of December, 1566 A. D., 6th Jumáda II, 974 A. H., and was succeeded by Mirán Muhammad Khán Fárúki II.

**Miran Muhammad Khan Faruki I**, میران محمد خان فاروقی, succeeded to the government of Khándesh after the death of his father 'Adil Khán II, in 1520 A. D., 926 A. H., and after the demise of Bahádur Sháh king of Gujrát and Málwá, who was murdered by the Portuguese at Diu in February, 1537 A. D., he (Muhammad Khán) being the son of Bahádur Sháh's sister, was proclaimed by his mother, in concert with the nobles, king of Gujrát and Málwá, and was formally crowned at Mándó with the title of Mirán Muhammad Sháh; but his reign in those provinces was of short duration, for he died suddenly on the 24th of April, 1537 A. D., 13th Zi-Ka'da, 943 A. H. His body was conveyed to Burhánpúr, and interred in the vault of his father, 'Adil Khán II. His brother Mirán Mubárik Khán II succeeded him in the government of Khándesh, and Mahmúd Sháh (son of Latif Khán the brother of Bahádur Sháh) to the throne of Gujrát.

**Miran Muhammad Khan Faruki II**, میران محمد خان فاروقی ثانی, succeeded Mirán Mubárik Khán II in the government of Khándesh in December, 1566 A. D., and died after a reign of ten years in 1576 A. D., 984 A. H. He was succeeded by his brother Rájá 'Alí Khán.

**Miran Shah, Mirza**, میران شاه, the eldest surviving son of Amír Taimúr (Tamerlane) was born in the year 1367 A. D., 769 A. H. He had the government of 'Irák, 'Azurbeján, Dayárbikr and Syria during the lifetime of his father, and after his death he reigned 3 years 3 months and 7 days over those countries, when he was slain in a battle against Kara Yúsaf the Turkmán on the 20th of April, 1408 A. D., 24th Zi-Ka'da, 810 A. H., aged 41 lunar years 7 months and 10 days. He had several sons, *viz.*, Abú Bahr Mirzá, 'Alí Mirzá, Umar Mirzá who succeeded him, Mirzá Khalíl, Sultán Muhammad Mirzá, Mirzá Ajjal and Mirzá Sayúrghamish.

**Mir Bakir Damad**, میر باقر داماد, he was called Dámád because he was the son-in-law of Sháh 'Abbás I, king of Persia. He is the author of the work entitled "Ufú ul-Mubín," and the marginal notes on the "Sharah Mukhtasar Usúl". He died in the year 1630 A. D., 1040 A. H., *vide* Muhammad Bakir Dámád.

**Mir Buzurg**, میر بزرگ, author of a work on Súfiyism called "Durr ul-Ma'rfa't."

**Mir Dard**, میر درد, *vide* Dard (Mir).

**Mir Haidar**, میر حیدر, *vide* Haidar (Mir).

**Mir Haidar Rafiki Mus'mmai**, میر حیدر رفیقی معمای, the punster and poet, flourished in the time of Sháh Ismá'il Safwí II of Persia, and was living about the year 1577 A. D., 985 A. H., *vide* Haidar Mus'mmáí, and Rafi-uddín Haidar Ráfa'í.

**Mir Haji**, میر حاجی. The convict Mir Hájí, the murderer of Captain Douglas and others during the mutiny at Dehli, was executed on Tuesday morning the 29th of December, 1868 A. D., in front of the Láhor Gate of the city of Dehli, facing the apartments which were the scene of the murders for which he suffered death.

He was brought from jail to the place of execution under a strong Police Guard; he mounted the scaffold with a firm step; while the rope was being adjusted he muttered in a low voice "Brethren, remember your Kalma," and then repeated in the same low tone two or three times "La illah" &c., &c., soon after which the trap fell, and all was over, almost without a struggle. After hanging the usual time, the body was made over to the friends of the convict.

**Mir Husaini**, میر حسینی, author of the Zád ul-Musáfirín. *Vide* Husain bin-Hasan al-Husainí.

**Mir Ja'far**, میر جعفر, nawáb of Bengal, *vide* Ja'far 'Alí Khán.

**Mir Jumla**, میر جملة, title of Mir Muhammad Amín of Sháhristán in Persia, came to India in the time of Jahángir 1618 A. D., 1027 A. H., and served under him for several years. In the reign of Sháh Jahán, he was raised to the rank of 5000 with the title of Mir Jumla. He died on the 22nd of August, 1637 O. S., 10th Rab' II, 1047 A. H.

**Mir Jumla**, میر جملة, title of Mir Muhammad Saíd the prime-minister of 'Abdullah Kutb Sháh of Golkandá. He had formerly been a diamond merchant and had been known and respected throughout the Dakhin for his wealth and abilities long before he attained high station. His son, Muhammad Amín, a dissolute and violent young man, had drawn on himself the resentment of 'Abdullah Kutb Sháh, and had involved his father in a dispute with the court at Dehli. Mir Jumla in the year 1656 A. D., 1066 A. H., threw himself on the protection of the emperor Sháh Jahán, in whose service he remained; became the chosen counsellor of the prince Aurangzáb, and afterwards one of the most useful instruments of his ambitious designs. On the accession of Aurangzáb 'Alamgir, he was sent in pursuit of Sultán Shujáa' and appointed governor of Bengal. The title conferred on him by 'Alamgir, was Mu'azzam Khán, KhánKhánán Sipah Sálár. He held the rank of 7000. In the fourth year of the emperor 1662 A. D., he went on an expedition against the kingdom of Asám. He marched from Dacca in Bengal about the month of February, and entered Asám by Ghorághát; from thence he proceeded with very little opposition to the capital Ghar-gáon, which he took and plundered; but the rainy season setting in soon after, which inundated great part of the country, his supplies were cut off by the Asámians, and his troops becoming sickly, it was with great difficulty the army effected its retreat. The unfortunate general fell a victim to the climate a few days after his re-entering Bengal. He died at Khizarpúr in Kúch Behár on the 31st March, 1663 A. D., 2nd Ramaçán, 1073 A. H. The history of this expedition was written by Shaháb-uddín Ahmad Tálásh in 1663 A. D., 1073 A. H.

**Mir Jumla**, میر جملة, title of 'Abdullah a nobleman and private favourite of the emperor Farrukh-siyar, was

promoted for some time to the *Súbadári* of *Bihár*. In the first year of the emperor *Muhammad Sháh*, he was appointed to the rank of *Sadr us-Sudúr*, and died in the 13th year of his reign, about the year 1731 A. D., 1144 A. H.

**Mir Khund**, *میرخواند*, *vide Kháwand Sháh*.

**Mir Mannu**, *میرمنو*, *vide Mo'in ul-Mulk*.

**Mir Masum**, *میرمعصوم بهکوی*, of *Bihkar*, was an officer of the rank of 1000 in the time of *Akbar* and *Jahángír*, but an excellent poet. He is the author of a *Díwán*, and a *Masnawí* called "*Ma'dan ul-Afkár*," written in imitation of the "*Makhran ul-Ashrár*," and of a history of *Sindh*, called "*Tárfih Sindh*." He died at *Bihkar* in 1606 A. D., 1015 A. H.

**Mir Muhammad Khan Talpur**, *میرمحمد خان تلپور*, one of the *Ex-Amírs* of *Sind*. He was lately one of the members of the *Bombay Legislative Council*. He died at *Haidarabád* (*Sind*) on the 17th of *December*, 1870 A. D. Much respected, his remains were followed to the family mausoleum by the *Commissioner*, the *Judge*, and the *Collector*, of the district. He lies in the place originally intended for his late father, *Mír Murád 'Alí*, who preferred lying out in the open air, where the sun and moon could shed their light on his grave. He died in his 60th year. There now remain only three of the once numerous *Talpur* family at *Haidarabád*, all aged men at whose death in the course of time the once troublesome family will be extinct. The conquest of their territory and the overthrow of their power, furnish one of the most remarkable and interesting episodes in *British Indian* history.

**Mir Muhammad, Munshi**, *منشے میرمحمد*, author of a collection of *Letters*.

**Mir Muhammad, Sayyad**, *سید میرمحمد*, the great *Mahdawi* of *Jaunpúr*.

**Mir Mu'izzí**, *میرمعزی*, *vide Amír Moizzí*.

**Mir Murtaza**, *میرمرتضی المدعو بعلم الهدی*, surnamed *Al-Mad'ú bi-ilm il-Hudá*. He died on the 25th *September*, 1044 A. D., 30th *Safar*, 436 A. H.

**Mir Razi**, *میررضی*, a poet who received a lakh of *Rupees* from a prince of *Dehlí* for a *Ghazal* he composed.

**Mir Sadik**, *میرصادق*, commonly called *Mírán*, was the son of *Mír Ja'far 'Alí Khán*, *nawáb* of *Bengal*. He was killed by lightning when asleep in his tent on the night of the 2nd *July* 1760 A. D., 18th *Zi-Ka'da*, 1173 A. H. He had killed several women of his harem with his own hand. Being reproached by the *British Resident* with the murder of one of the women, he answered, "What, shall not I kill an old woman, who goes about in her litter to stir up people against my father?"

**Mir Sharaef 'Allama**, *میرشرف علامه*, *vide Sharíf Jurjaní*.

**Mir Sayyad Jama Baf**, *میرسیدجامه باف*, the weaver, was an excellent poet of *Persia* who came to *India* in 1562 A. D., 969 A. H. in the time of the emperor *Akbar*, and died in the year 1565 A. D., 973 A. H. His compositions mostly were *Rubáís*, consequently he is sometimes called *Mír Rubá'í*.

**Mir Taki**, *میرتاکي*, *vide Mír*.

**Mirza**, *میرزا*, is an abbreviation of *Amírzáda*, which in *Persian* signifies, the son of a prince or nobleman. It is

also written *Mirzá*, which has been adopted in this work. The descendants of *Amír Taimúr* were all called *Mirzá's* till *Bábar Sháh*, who assumed the honorable title of *Bádsháh*, and the princes were called *Sultáns* and *Salátína*.

**Mirza**, *میرزا*, *vide Mirzá*.

**Mirza 'Ali Beg**, *میرزا علی بیگ*, *vide 'Alí Beg (Mirzá)*.

**Mirza 'Ali, Nawab**, *نواب میرزا علی*. He was executed at *Dehlí* on *Tuesday* the 9th *July* 1844 A. D., for the murder of two dancing-girls in that city. The *Fatwá* was given by *Mauláná Sadr-uddín Khán Bahádur*, *Sadr us-Sudúr*.

**Mirza Haidar**, *میرزا حیدر*, *vide Haidar (Mirzá)* also called *Haidar Doghlát*.

**Mirza Hasan**, *میرزا حسن*, *vide Hasan (Mirzá)*.

**Mirza 'Isa**, *میرزا عیسی*, and *Mirzá Inayat-ullah*, governors of *Tatta* in the time of the emperor *Sháh Jahán*, where they died. Their tombs are magnificent edifices built of yellow marble, beautifully carved, with flowers in bas-relief, and surpassing all the buildings of the place. The inscription gives the year of 1648 A. D., 1058 A. H.

**Mirza Jan**, *میرزا جان*, whose poetical name was *Jání*, was the father of *Mirzá Ján Jánán*.

**Mirza Jangli**, *میرزا جنگلي*, *Nawáb Sa'ádat 'Alí's* second brother.

**Mirza Jana**, *میرزا جانا*, and *Mirzá Gházi*, two *Wazírs* who lived in the reign of the emperor '*Alamgír*. Their tombs are in *Tatta*, and the inscription shows the date to be 1683 A. D., 1095 A. H.

**Mirza Khan**, *میرزا خان*, author of the "*Tuhfat ul-Hind*," a work on *Hindú music* &c., composed under the patronage of '*Azim Sháh*. It contains a minute account of *Hindú literature* in all, or most of its branches: he professes to have extracted his elaborate chapter on music, with the assistance of *Pandits*, from the *Rágarnava*, or *Sea of Passions*, the *Rágdarpana* or *Mirror of Modes*, &c.

**Mirza Mehr Nasir**, *میرزا مہر نصیر*, a physician in the service of *Karím Khán*, king of *Persia*, and author of a *Masnawí*. Amongst the many poems which have celebrated the charms and delights of the *Spring*, his *Masnawí* holds the highest place. He flourished about the year 1770 A. D., 1184 A. H.

**Mirza Muhammad**, *میرزا محمد*, surnamed *Bulbul*, a celebrated lutanist of *Persia*. It is related by *Sir William Jones*, that an intelligent *Persian* repeated to him again and again, that he had more than once been present when *Mirzá Muhammad* was playing to a large company in a grove near *Shíráz*, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping on the ground in a kind of ecstasy, from which they were soon raised by a change of the mode.

**Mirza Muhsin**, *میرزا محسن*, brother of *Nawáb Saftar Jang*. His title was *Nawáb Izzat-uddaula*, which see.

**Mirza Nasir**, *میرزا نصیر*, the father of the maternal grandsire of *Nawáb Shujá-uddaula*. He came into *Hindústán* in the beginning of the reign of the emperor *Bahádur Sháh* the son of '*Alamgír*, by whom he was appointed to an office of trust at *Patna* about the year 1708

A. D., 1120 A. H., where he died and where his tomb yet remains. He had two sons, the second of whom, Muhammad Amin, on being apprised of the death of his father, left Persia, and about the year 1718 A. D. visited the court of the emperor Farrukh-siyar. He was appointed by this prince, governor of the fort of Agrah; and soon rising to greater honours, he ultimately became the viceroy of Audh, by the title of Burhán ul-Mulk Sa'ádat Khán.

**Mirza Nasir**, مرزا نصير, a poet who came to India from Mazandarán in the reign of the emperor Sháh 'Alam the blind. His son Malik Muhammad Khán received the title of Nawáb Samaám-uddaula Malik Muhammad Khán Diler Jang, from Nawáb Zulfikár-uddaula Najaf Khán and after some time died in Jaipúr in 1804 A. D., 1219 A. H.

**Mirza Rustam**, مرزا رستم, a prince of Kandahár, being driven to difficulties by his own brothers and the Uzbaks, came to the court of Akbar in 1593 A. D., 1001 A. H., and presented the king with the fort of Kandahár, for which the government of Multán was conferred on him, and he was ranked among the Amírs of the empire. He was the son of Mirzá Sultán Husain the grandson of Sháh Ismá'il king of Persia.

**Misa'ab**, مصعب, brother of 'Abdulláh ibn-Zuber on whose part he was governor of Basra in the time of the Khalífs Marwán I, and his son 'Abdul Malik. He was killed in a battle fought against the troops of the latter, about the year 690 A. D., 71 A. H., and while 'Abdul Malik was at Kúfa during an entertainment, Misa'ab's head was presented to him; upon which one of the company took occasion to say, "I saw Husain's head in this same castle presented to 'Ubaid-ullah; 'Ubaid-ullah's to Almukhtár; Almukhtár's to Misa'ab; and now at last Misa'ab's to yourself." This observation so affected the Khalíf, that either to avert the ill omen, or from some other motive, he ordered the castle to be immediately demolished. Misa'ab had been 'Abdul Malik's intimate friend before he was Khalíf, but marrying afterwards Sakína the daughter of Husain, and 'Ayesha the daughter of Talha, by these marriages he was engaged in the interest of two families who were at mortal enmity with the house of Umayya.

**Miskin**, مسكين, the poetical name of several poets of India.

**Miskin Shah**, مسكين شاه, a spiritual teacher of the chiefs of Karnál, in the Balághat districts, Southern Hindústán, whose mausoleum stands a mile distant from the town of Karnál. He is the author of a Díwán.

**Mitti**, متي, a person of the tribe of Indians called Kalál, whose profession was to keep watch at the gate of the kings and noblemen of India, and to run before them in their retinue. Some of them were raised even to the rank of 1500. This man was employed by Núr Jahán Begam, was well-educated and became a poet in the time of Jahángir. He is the author of a Díwán.

**Mohan Lal**, Munshi, منشى موهن لال, the son of Pandit Budh Singh, the son of rájá Maní Rám, of Kashmír descent. His father was a resident of Dehlí. He was a student of the Dehlí College and accompanied Lieutenant Burnes and Dr. J. G. Gerard in the capacity of a Persian Munshí to Persia in January, 1832, and wrote a Journal of his travels entitled "Journal of a Tour through the Panjáb, Afghánistán, Turkistán, Khurásán and part of Persia," published at Calcutta in 1834.

**Mohan Lal**, موهن لال, a Hindú who adopted "Anís" for his poetical name. He is the author of a Tazkira called "Anís ul-Ahbab," compiled in 1783 A. D., 1197 A. H. He informs us that when 'Asaf-uddaula the nawáb of Audh saw the Tazkira of the contemporary poets of Hazin, he ordered him to compile a similar work on Indian poets.

**Mohan Singh**, موهن سنگه, son of Ráo Káran, murdered by one Muhammad Sháh about the year 1671 A. D., his women burned themselves alive with his corpse.

**Moi'zzi**, معزي, vide Amír Moi'zzi.

**Moi'zz-li-din allah Abi Tamim Ma'd**, معز لدين

الله ابي تميم معان, the son of Ismá'il surnamed Al-Man-súr. He was the 4th Khalíf of Barbary, and the first king of Egypt of the Fatimite dynasty who began to reign in the former country in 962 A. D., 30th Shawwál 341 A. H. The greatest achievement performed by this Khalíf was his conquest of Egypt, and the removal of the Khiláfat from Káirwán to that country in 970 A. D., 361 A. H. He subdued all Africa and built the city Al-Káhira in Egypt, commonly called Grand Cairo, and died after a reign of 24 years in 976 A. D., 19th Rabi' II, 365 A. H. Vide Muhammad Al-Mahdi.

List of the kings of the Fatimite dynasty who reigned from 341 to 567 A. H. in Egypt.

	A. D.	A. H.
Moi'zz-li-dín allah Abí Tamím Ma'd, reigned 24 years, .....	952	341
Al-'Azíz Billáh Abú Naar Tarár, reigned 21 years, .....	976	365
Hákim-bi-amr allah Abú Mansúr, reigned 25 years, .....	996	386
Táhir-li-ázáz-dín allah Abú'l Hasan bin-Hakim, .....	1020	411
Mustanasir Billáh Abú Tamím bin-Táhir, .....	1036	427
Mustaa'li Billáh Abú'l Kásim Ahmad bin-Mustanasir, .....	1094	487
Amar be ahkám allah Abú 'Alí Mansúr bin-Mustaa'li, .....	1100	496
Háfiz-li-dín allah 'Abdul Majíd bin-Muhammad bin-Mustazehr, .....	1130	524
Al-Záfir-bi-'Abdullah Ismá'il bin-Háfiz, .....	1147	542
Fáez-bi-naar allah Isa bin-Záfir, .....	1162	547
'Azid-li-dín allah bin-Yúsaf bin-Háfiz in whose time Egypt was taken by Sálah-uddin (Azid died in 1178 A. D.), .....	1168	558

**Moi'zz-uddin**, معز الدين, title of the emperor Jahándár Sháh.

**Moi'zz-uddin**, معز الدين, surname of Kaikubád the grandson of Sultán Ghayás-uddin Balban.

**Moi'zz-uddin Husain Kart**, ملك معز الدين ملك, the seventh king of the dynasty of Kart or Kard. He succeeded his brother Malik Háfiz in 1322 A. D., reigned over Hirát, Ghazní &c, about 38 years (some say only 12), and completely subdued the Sarbadáls. He died about the year 1370 A. D., 771 A. H., and was succeeded by his grandson Ghayás-uddin the son of 'Alí.

**Moi'zz-uddin Muhammad Ghorí**, معز الدين محمد غوري, vide Shaláb-uddin Muhammad Ghorí.

**Moi'zz-uddin Muhammad**, مير معز الدين محمد, he was so exquisite a calligrapher that a thousand

verses written by him sold for 10,000 dínars. He was living about the year 1586 A. D., 993 A. H.

**Moi'zz-uddaula**, معز الدولة, the brother of 'Imád-uddaula 'Alí Bóya. He was nominated Wazír to the Khalíf Al-Rásí Billáh in 936 A. D., and held that office during the reigns of Al-Muttakí and Al-Mustakfí, the latter of whom he afterwards dethroned, and continued through life to exercise absolute authority over Al-Mutfa, the son of the Khalíf Al-Muktadir, whom he elevated to the throne. He was the youngest of the three brothers. He governed 'Irak 21 years and 11 months and died at Baghdád on Monday the 1st of April, 967 A. D., 17th Rabí' II, 356 A. H. He was succeeded by his son 'Izz-uddaula Bakhtaiár, who was killed in battle in 968 A. D., 356 A. H., by Azd-uddaula, the son of Rukn-uddaula who succeeded him in the office of wazír to the Khalíf of Baghdád.

**Momin, Mir**, مير مومن استرابادي, of Astarábád, an author.

**Momin**, مومن, Hakim Muhammad Momin Khán, a physician and the best poet of his time in Dehlí. He wrote Persian and Rekhta poetry, and has left a Diwán in Persian and several Masnawis. He fell from the roof of his house and broke his arm in 1862 A. D., 1268 A. H., and died after a few days.

**Momin 'Ali, Shaikh**, شيخ مومن علي, a poet whose poetical name was Maftún.

**Mubid**, موبد, the takhallus of Zinda Rám of Kashmír. He was a pupil of Mirzá 'Abdul Ghaní Beg Kabúl, and is the author of a Diwán. He died in 1759 A. D., 1172 A. H.

**Mubid Shah**, موبد شاه, a Guebre who turned Musalmán and wrote a history of the religions in the time of the emperor Akbar, entitled "Dabistán." The intention of the author appears to have been to furnish to Akbar, a pretended historical basis of the religion which this emperor had invented, and which he was desirous to introduce. For this reason, the author commences with a very long chapter on the religion of the Mahábádians, which is a mere web of incoherent fables. Sir William Jones first mentioned this work. Gladwin published in the "New Asiatic Miscellany," its first chapter, together with an English translation. Leyden in the 9th volume of the Asiatic Researches, translated the chapter on the Illuminati, and the text of the whole work was published at Calcutta in 1809. The Oriental Translation Society also published the whole in English.

**Mu'in-uddin**, معين الدين, author of the "Ganj Sa'ádat," dedicated to the emperor 'Alamgír.

**Mu'in-uddin Chishti, Khwaja**, خواجه معين الدين چشتي, a celebrated Muhammadan saint whose tomb is at Ajmír. He was born at Sistán in 1142 A. D., 537 A. H., came to India and was residing at Ajmír when Pithaura, ráj of that place, was taken prisoner and put to death by Shahab-uddín Ghorí surnamed Moi'zz-uddín Muhammad Sáam in 1192 A. D., 633 A. H. Mo'in-uddin died in 1236 A. D., aged 97 lunar years. The inside of the mausoleum is both magnificent and solemn, the floor is paved with pure marble, the walls nicely latticed, the ceiling beautifully white and smooth. In the centre stands the tomb, covered with very valuable brocade. At the head of the tomb is placed a large silver censer, from which the smoke of the burning incense diffuses its fragrance all over the place night and day.

**Mu'in-uddin Isfarari, Maulana**, مولانا معين الدين اسفرازي, author of the "Tárikh Mubárik Sháhí."

**Mu'in-uddin Jawini, Maulana**, مولانا معين الدين جويني, a native of Jawín, and author of the "Nigáristán," (the gallery of pictures). A miscellaneous work upon moral subjects, in prose and verse, which he wrote in imitation of the Gulistán of Sa'dí. There is a beautiful copy of this book, says Sir Wm. Jones, in the Bodleian library at Oxford. He was a contemporary of Shaikh Sa'ad-uddín Hamwia who died in the year 1252 A. D. 650 A. H.

**Mu'in-uddin Muhammad**, معين الدين محمد هروي, of Hirát, an author of several works, among which are "Tárikh Músawí," a history of the Jews; describing their origin, sufferings in Egypt &c. The "Rauzat ul-Jannat," containing a minute description of the city of Hirát, dedicated to Sultán Husain Abú'l Ghází Bahádúr in 1493 A. D., 900 A. H. The "Mia'ráj ul-Nabúat," or the ascent of the prophet, detailing some of the grossest falsehoods that human invention ever suggested. Among many shocking circumstances of his journey to heaven, it is related that he saw the souls of his father and mother swimming in the liquid fire of hell; and being about to interpose for them, he was told that if he then interceded for unbelievers, his intercession for the faithful on the Day of Judgment would not be admitted; he therefore left them to their fate. This work was written in 1486 A. D., 891 A. H. He is also the author of the "Rauzat ul-Waezín."

**Mu'in-uddin**, معين الدين, commonly called Bhanbú, the son of Zábíta Khán, which see.

**Mu'in ul-Mulk Bustam Hind**, معين الملك رستم هند, commonly called Mir Mannú, was the son of Ya'ímád-uddaula Kamar-uddín Khán, Wazír. He was appointed governor of Láhor by the emperor Ahmad Sháh of Dehlí after the battle of Sarhind against Ahmad Sháh Abdálí in which his father was killed in 1748 A. D., 1161 A. H. He died suddenly in the year 1754 A. D., 1167 A. H.

**Mujid**, موجد, the takhallus of a poet who is the author of a Diwán.

**Munis, Haji**, حاجي مونس, author of a Diwán which he completed in 1723 A. D., 1135 A. H.

**Musa, Sayyad**, سيد موسي. He fell in love with Mohaní a jeweller's daughter in the time of the emperor Akbar; an account of whom may be seen in the Tárikh Badáoní.

**Musi bin-'Ukba**, موسي بن عقبه, author of the work called "Kitáb Magházi." He died in 758 A. D., 141 A. H.

**Musi Kazim, Imam**, امام موسي كاظم, was the seventh Imám of the race of 'Alí, and succeeded his father Imám Jáfar Sádiq who was the sixth. He was born 745 A. D., 128 A. H., and died in the reign of the Khalíf Harún al-Rashíd on the 1st September, 799 A. D., 25th Rajab, 183 A. H. He is buried at Baghdád on the west bank of the Tigris, opposite to the mausoleum of Abú Hanifa, which is on the east bank, and as one of his grandchildren, named Imám Muhammad Taqí was buried afterwards in the same vault, they are called Kázimín. His mother's name was Hamída. It is said that he was imprisoned by Harún al-Rashíd for ten years, and then poisoned.

**Musi Raza**, موسي رضا, vide 'Alí Músí Razá (Imám).

**Muswi Khan**, موسوی خان, an amir of high rank in the time of the emperor 'Alamgir. His proper name was Mirzá Mo'izz or Mo'izz-uddín Muhammad, a descendant of Imám Músi Rasá. He was a good poet, and had at first assumed *Fitrát* for his poetical name, but afterwards changed it to Múswi, to which the title of Khán was added by the emperor. He died in the Dakhin in 1690 A. D., 1101 A. H., aged 51 years. *Vide* *Fitrát*. His jagir at Agrah extended from the Kacheri ghát to the Dargah of Sayyad near the Rájghát. The ground contained nearly 300 bighas.

**Mo'takid Khan**, معتقد خان, son of Ifikhár Khán, an officer of the rank of 4000 in the time of the emperor Sháh Jahán. He died on the 17th of October, 1651 O. S., 12th Zi-Ka'da, 1061 A. H., at Jaunpúr, of which place he was then governor.

**Mo'takid-uddaula**, معتقد الدوله, the title of Mán Khán, the brother of Udham Báí, the mother of the emperor Ahmad Sháh of Dehli on whose accession to the throne in 1748 A. D., 1161 A. H., he was raised to the rank of 6,000 with the above title.

**Mo'tamid Billah**, معتمد بالله, *vide* Al-Mo'tamid Billáh.

**Mo'tamid Khan**, معتمد خان, a nobleman of the reign of the emperor Jahángir, who wrote the second part (the first part was written by Jahángir himself) of the "Ikbál-náma Jahángiri," a Memoir of that monarch from his accession to the throne in 1605 A. D., 1014 A. H. After the death of Mir Jumla 1637 A. D., 1047 A. H., he was appointed Mir Bakhshí by Sháh Jahán. He died 1639 A. D., 1049 A. H., *vide* Muhammad Hadí. There is an old Masjid still standing in the city of Agrah supposed to be erected by him.

**Mo'tamid Khan**, معتمد خان, a nobleman, who lived in the time of the emperor 'Alamgir and built the Masjid of Gwalíar in the year 1661 A. D., 1072 A. H., which is at the present time in perfect good order.

**Mo'tamid-uddaula Bahadur Sardar Jang**, معتمد الدوله بهادر سردار جنگ. He was Diwán to Salábat Jang of Haidarábád, and died in 1774 A. D., 1188 A. H.

**Mo'tarazzi**, معترزى, surname of Nasr bin-'Abdus Sa'íd, also named Burhán-uddín bin-'Abdul Mukárim. He was one of the most illustrious Arabian grammarians. He died 1213 A. D., 610 A. H.

**Mo'tasim Billah**, معتصم بالله, khalíf of Baghdád, *vide* Al-Mo'tasim Billáh.

**Mo'tazid Billah**, معتضد بالله, khalíf of Baghdád, *vide* Al-Mo'tazid Billáh.

**Moti Begam**, موتى بيگم, one of the wives of the emperor Sháh Jahán; who built a garden called Mótí Bég'h on the banks of the Jamna near the Rájghát at Agrah; no traces of it are to be seen now, but the ground on which it was built is still called Mótí Bég'h, and some of its land is under cultivation.

**Mu'ajiz**, معجز, poetical title of Muhammad Nizám Khán, an Afghán who was an author and died at Dehli in 1749 A. D., 1162 A. H.

**Mu'awia I**, معاوية, the son of Abú Sufian, the son of Harb, and general of the khalifs 'Umar and 'Usmán.

After avenging his master's (Osman's) death, he seized his kingdom 644 A. D., and became the first khalíf of the race of Umayya or Omniades. He took Rhodes and after destroying the Colossus, he attacked Sicily, and carried devastation to the gates of Constantinople. After besieging in vain the capital for seven years, he purchased peace by an annual tribute. During this seige, the Greek fire is said to have been invented. He died on the 7th of April, 680 A. D., New Moon of Rajab, 60 A. H., after having reigned from Hasan's resignation, 19 lunar years 3 months and 27 days, and was buried at Damascus his capital, which was made the residence of the khalifs as long as the house of Umayya continued on the throne. Mu'awia had embraced the Muhammadan religion at the same time with his father, which was in the year of the victory. Muhammad made him his secretary, and 'Umar gave him the lieutenantcy of Syria, which he held during four years of that khalíf's life. 'Usmán continued him in that post during the whole space of his reign, which was about 12 years. Four years more he kept Syria in his own hands by force, whilst he held out against 'Alí. Taking altogether, therefore, he had held possession of Syria, either as governor or khalíf, for nearly 40 years. There are different reports about his age; some say 70 years and others 75. He was succeeded by his son Yezid I.

*Khalifs of the house of Umayya who reigned at Damascus.*

- |                               |  |
|-------------------------------|--|
| 1. Mu'awia I.                 | 9. Yezid II.                             |
| 2. Yezid I.                   | 10. Hashám.                              |
| 3. Mu'awia II.                | 11. Walíd, son of Yezid II.              |
| 4. Marwán I.                  | 12. Yezid III.                           |
| 5. 'Abdul Malik.              | 13. Ibrahim, son of Walíd.               |
| 6. Walíd I.                   | 14. Marwán II, the last of the Omniades. |
| 7. Sulaiman.                  |  |
| 8. 'Umar, son of 'Abdul Azíz. |  |

**Mu'awia II**, معاوية, son of Yezid I, and the third khalíf of the race of Umayya. He succeeded his father in September, 683 A. D., 64 A. H., at Damascus, but being of a weakly constitution, and unable to bear the fatigues of government, resigned the crown six weeks after his inauguration, and died soon after without naming a successor. Therefore, as soon as he had made his abdication, the officers of the court proceeded to the election of a khalíf and their choice fell upon Marwán, the son of Hakam. In the meantime 'Abdullah the son of Zuber had been declared khalíf in Arabia, 'Irák, Khurásán, Egypt, and a great part of Syria. *Vide* 'Umar al-Maksús.

**Mu'azzi**, امير مغرى, a nobleman at the court of Sultán Maliksháh Saljúki. He is the author of a Diwán in Persian. He was living at the time of the Sultán's death which happened in 1092 A. D., *vide* Amír Moizzi.

**Mu'azzam Khan**, معظم خان خانان, Khán Khánán entitled Mir Jumla, which see.

**Mu'azzam, Khwaja**, خواجه معظم, *vide* Khwaja Mu'azzam.

**Mu'azzam, Muhammad**, محمد معظم, *vide* Bahádur Sháh I.

**Mubarik 'Ali Khan**, نوب مبارک علی خان, Nawáb of Bengal, Behár and Urisa, placed on the masnad on the 23rd of December, 1824 A. D.

**Mubarik Shah Khilji**, مبارک شاه خلیجی, surnamed Kutb-uddín, ascended the throne of Dehli (according to Firihsta) on the 22nd of March, 1317 A. D., 7th Muharram, 717 A. H. after the death of his father Sultán 'Alá-uddín Khiljí, and the murder of Káfúr a slave of the latter who had aspired to the throne and had raised Shaháb-uddín 'Umar Khán a boy of seven years of age,

the youngest son of the late Sultán to the throne. Amír Khuro, the celebrated Persian poet who had served three kings before, wrote a book in his name, for which he was remunerated by the king with an elephant load of silver-pieces. Mubárik Sháh reigned four years, and was murdered on the 4th April, 1321 A. D., 5th Rabí I, 721 A. H., by his wazír, Malik Khuro, a favourite slave to whom he had confided all the powers of the State. This man ascended the throne with the title of Khuro Sháh, but was assassinated five months after by Ghází Khán Tughlak, governor of the Panjáb, who took the title of Ghayás-uddín Tughlak Sháh. The house of Khiljí terminated with Mubárik Sháh.

**Mubarik Shah**, مبارک شاه, the son of Khizir Khán ascended the throne of Dehlí after the death of his father on the 22nd May, 1421 A. D., 19th Jumáda I, 824 A. H. He reigned 13 lunar years 3 months and 16 days, and was murdered on the 18th of April, 1434 A. D., 5th Ramaẓán, 837 A. H. in a masjid where he had gone to say his prayers, by Kází 'Abdus Samad, Sadhárán Khattrí and others, who raised Muhammad Sháh, his nephew, to the throne.

**Mubarik Shah Sharki**, مبارک شاه شرقی, whose former name was Malik Wásil or Karanfál, was the adopted son of Khwája Jahán Sharkí whom he succeeded 1401 A. D., 803 A. H. to the government of Jaunpúr, and perceiving that the kingdom of Dehlí was thrown into disorder and anarchy, he, with the consent of the officers of his government, assumed the royal canopy, and caused coin to be struck in his name under the above title. He died after a short reign of 18 months in the year 1402 A. D., 804 A. H., and was succeeded by his younger brother Ibráhím Sháh Sharkí.

**Mubarik, Shaikh**, *vide* Shaikh Mubárik.

**Mubarik-uddaula**, مبارک الدوله, the youngest of the three sons of Mír Ja'far 'Alí Khán, Nawáb of Bengal. He succeeded his brother Saif-uddaula in March, 1770 A. D., on the same terms as his brother, *viz.*, to receive a pension of sixteen lacs of rupees, and the business of Názim to be managed by deputy. He died at Murshidábád in September, 1793 A. D., and was succeeded by his son Názir ul-Mulk, Wazír-uddaula. Mubárik-uddaula is mentioned in Forster's Travels as the grandson of Mír Ja'far and son of Míran. Hamilton says Mubárik-uddaula died in 1796 A. D.

**Mubarik-ullah**, میرزا مبارک الله, a Persian poet.

**Mubariz Khan**, مبارز خان, a nobleman who, in the commencement of the reign of Muhammad Sháh of Dehlí, was governor of Haidarábád, and was killed in a battle which he fought at the instigation of the emperor against Nízám ul-Mulk on the 1st of October, 1724 O. S., 23rd Muharram, 1137 A. H., and his head sent to court with part of his spoils.

**Mubariz ul-Mulk**, مبارز الملك, a title of Nawáb Sarbaland Khán.

**Mubtila**, مبتلا, takhallus of Shaikh Ghulám Muhi-uddín Kureshí of Míráth. He is the author of several works. He was living in 1807 A. D., 1222 A. H.

**Mudki Rao**, صدکي راء, *vide* Jhanko Ráo Sindhía.

**Mu'in Jawini**, معين جويني, *vide* Mo'in-uddín Jawíní.

**Mufid, Mulla**, ملا مفيد, *vide* Mullá Mufid.

**Mufid, Shaikh**, شيخ مفيد, *vide* Abú 'Abdullah Muhammad bin-Muhammad al-Na'mání.

**Mufrid**, مفرد, poetical name of Muhammad 'Alí Beg.

**Mughal Beg**, مغل بيگ, a nobleman of the reign of the emperor Akbar. He is the author of the work entitled "Samrát ul-Kuds," commonly called "Tazkira Mashá-ekh."

**Mughira**, مغيرة, *vide* Al-Mughíra.

**Mughis-uddin**, قاضي مغيب الدين. He flourished in the reign of Sultán 'Alá-uddín Khiljí.

**Muhakkik Tusi**, محقق توسي, of Tús, author of the Muiyar ul-Ashár, a book on the art of poetry. He died in the year 1273 A. D., 672 A. H., *vide* Nasir-uddín Túsí.

**Muhabbat Khan, Nawab**, نواب محبت خان, whose takhallus is Muhabbat, was also called Muhabbat-ulláh Khán, one of the sons of Háfiz Rahmat Khán. In composing Rekhta, he was a pupil of Mírzá Ja'far 'Alí Haarat, and in Persian, a pupil of Makín. He resided at Lakhnau and received a handsome allowance from the British Government as well as from the nawáb 'Asaf-uddaula. He has written a Masnawí called "Asrár Muhabbat," containing the loves of "Sísí and Pánú," at the request of Mr. Johnson who had the title of Mumtáz-uddaula, and is also the author of a Diwán. According to a chronogram of Jurat, he died in 1807 A. D., 1222 A. H.

**Muhammad**, محمد, (or Mahomed) the Arabian prophet, author of the "Kurán," was born on Monday the 20th of April, 571 A. D., 10th Rabí I, A. H. at Mecca in Arabia, and was of the tribe of Kuresh, the noblest of the country. Arab writers make him to be descended in a right line from Ishmael the son of Abraham; but do not pretend to any certainty in the remote part of his genealogy. He lost his father, 'Abdullah, before he was two years old, and his mother, 'Amina, before he was six; but their attention was supplied by the care of his grandfather 'Abdul Muttalib, who at his death, which happened two years after, left him under the guardianship of his son Abú Tálíb with whom he continued till he was twenty-five, when he was placed in the service of a woman, named Khudya, the widow of a rich merchant at Mecca, who sent merchandize into Syria. This woman fell in love with Muhammad, the driver of her camels, and married him. In his frequent journeys through Arabia, he had observed the various sects which divided the opinions of the eastern Christians, and he considered that nothing could so firmly secure to him the respect of the world as laying the foundation of a new religion. He, in his 40th year assumed the title of the Apostle of God, and gradually increased his fame and his followers by the aid of pretended visions. When he found himself exposed to danger at Mecca, he left the city, and retired to Madína, where his doctrines found a more friendly reception. This event which happened in the year 622 A. D., forms the celebrated era of the Muhammadans, called the hijra or hijr, which signifies Separation. At Madína the prophet erected his standard, and as for thirteen years before he had endeavoured to spread his doctrines by persuasion, he now propagated them by the sword. In the eleventh year of the Hijra the prophet fell sick, and after a confinement of thirteen days, he died on Monday the 8th of June, 632 A. D., 12th Rabí I, 11 A. H., aged 63 lunar years. He was buried in the same place where he died, in the chamber of the most beloved of his wives 'Ayeshá, the daughter of Abú Bakr, at Madína, where his remains

are still preserved. It is very remarkable that though Muhammad himself so often declared in the *Kurán* that he wrought no miracles, yet his followers have ascribed a great many to him. For instance, they affirm, that he caused water to flow from his fingers; that he split the moon in two; that the stones, trees, and beasts acknowledged him to be the true prophet sent from God, and saluted him as such; that he went one night from Mecca to Jerusalem, from whence he ascended up to heaven, where he saw and conversed with God, and came back again to Mecca before the next morning; with many more miracles equally incredible. Muhammad permitted by his law, four wives to each of his followers; but did not limit himself to that number; for he observed that a prophet, being peculiarly gifted and privileged, was not bound to restrict himself to the same laws as ordinary mortals. The authors who give him the smallest number of wives, own that he had fifteen, four of whom, however, never shared connubial rites. Their names and the year when they died, are as follow:

	A. D.	A. H.
1. Khudyja, the daughter of Khawylid died 3 years before the Hijri era, aged 65, .....	619	..
2. Suda, daughter of Zama'a, died, ....	674	64
3. 'Ayesha, daughter of Abú Bakr, died aged 66, .....	677	57
4. Hafsa, daughter of 'Umar Khattáb, died, .....	666	45
5. Umm Salma, daughter of Abú Umayya, outlived all Muhammad's wives, and died, .....	679	59
6. Umm Habíba, daughter of Abú Sufyán, died, .....	664	44
7. Zainab, daughter of Jahash, widow of Zaid, Muhammad's slave, died, ....	641	20
8. Zainab, daughter of Khuzyrna, died 2 months after the above, .....	641	20
9. Maimúna, daughter of Harith, died, .....	671	51
10. Jawyria, daughter of Harith, .....	670/5	50/56
11. Safyá, daughter of Hai bin-Akhtab, died, .....	670	50
12. Maria Copti, or the Egyptian, of whom was born Ibráhim, .....	637	16

By Khudyja his first wife, he had six children, two sons and four daughters, *viz.*, *Qasim* and 'Abdullah who is also called *Táhir*; and *Zainab*, *Rukia*, *Umm Kulsum* and *Fátima*; all of whom died before their father, excepting *Fátima* who was married to 'Ali, and survived her father six months.

**Muhammad I, محمد اول**, (or Mahomet I) Sultán of the Turks, was the son of *Báyezid I* (*Bajazet*) whom he succeeded in 1413 A. D., 816 A. H., after an interregnum of eleven years, during which time his brother *Sulaimán* had taken possession of *Brusa*. He was a brave and politic monarch, conquered *Cappadocia*, *Servia*, *Wallachia*, and other provinces, and was at peace with *Manuel Palceologos*, emperor of *Constantinople*, to whom he restored some of his provinces, and died at *Andrianople* of a bloody-flux 1422 A. D., 825 A. H., aged 47 years. He was succeeded by his son *Murád II* (*Amurath*).

**Muhammad II, محمد ثاني**, (*Mahomet II*) emperor of the Turks, surnamed the Great, succeeded his father *Murád II* (*Amurath*) in February, 1451 A. D., *Muharram*, 855 A. H. His reign was begun with preparations for war; he besieged *Constantinople*, and conveyed over the land some of his gallees into the harbour, which the Greeks had shut up against the invaders. *Constantinople* was taken by him on Tuesday the 29th of May, 1453 A. D., 20th *Jumáda I*, 857 A. H., and in her fall poured forth her fugitive philosophers and learned men to revive

literature in the Western world. Muhammad by his victories, deserved the name of Great; and the appellation of Grand Seigneur, which he assumed, has descended to his successors. After subduing two empires, twelve tributary kingdoms and two hundred towns, he was preparing for the subjugation of Italy, when a colic proved fatal to him, and he died on Thursday the 3rd May, 1481 A. D., 3rd *Rabi' I*, 886 A. H., after a reign of 31 lunar years. His death was the cause of universal rejoicings over the Christian world, whose religion he had sworn to exterminate, for the tenets of Muhammad. He was of an exceeding courage and strength, of a sharp wit, and very fortunate; but withal, he was faithless and cruel: and in his time occasioned the death of 80,000 Christians of both sexes. His son *Báyezid II* succeeded him.

**Muhammad III, محمد ثالث**, emperor of the Turks, succeeded his father *Murád III* in January, 1595 A. D., *Jumáda I*, 1003 A. H. to the throne of *Constantinople*. He began his reign by ordering nineteen of his brothers to be strangled, and ten of his father's wives to be drowned, whom he supposed to be with child. He made war against *Rodolphus II*, emperor of *Germany*, and invaded *Hungary* with an army of 200,000 men, but his progress was checked by *Maximillian* the emperor's brother, who would have obtained a decisive victory, had not his troops abandoned themselves to pillage. Muhammad, obliged to retire from *Hungary*, buried himself in the indolence of his seraglio. He died of the plague, after a reign of 9 years in January, 1604 A. D., *Shábán*, 1012 A. H., aged 59 years, and was succeeded by his son *Ahmad I*.

**Muhammad IV, محمد رابع**, emperor of the Turks, was the son of *Ibráhim*, whom he succeeded on the throne of *Constantinople* in 1649 A. D., 1059 A. H. He pursued the war with the *Venetians*, and after reducing *Candia*, with the loss of 200,000 men, he invaded *Poland*. His arms proved victorious, but the disgrace was wiped off by the valour of *Sobeski*, king of *Poland*, who the next year routed his enemies at the battle of *Choczim*. He was deposed in 1687 A. D., 1098 A. H., and sent to prison where he died in 1691 A. D., 1102 A. H. He was succeeded by his brother *Sulaimán II*.

**Muhammad Abd, محمد عبد**, author of a Persian work on Jurisprudence called "*Asás ul-Islám*," the Foundation of Muhammadanism, and of one called "*Fikha Sunnatf wa-Jamáa't.*"

**Muhammad 'Adil Shah, محمد عادل شاه**, king of *Bijápúr*, succeeded his father *Ibráhim 'Adil Sháh II*, in the year 1626 A. D., 1036 A. H. As the armies of the emperor of *Dehli* were daily extending their conquests in the *Dakhin*, and he knew that should the country of *Ahmadnagar* be reduced, his own would become the object of attack, he assisted *Nizám Sháh* against the imperial arms; and more than once suffered for his conduct, being obliged to purchase peace by large contributions. In the year 1634 A. D., 1044 A. H. the armies of the emperor *Sháh Jahán* invaded the *Dakhin* on three quarters and laid waste the country of *Bijápúr* without mercy. After the reduction of *Daulatábád* and other forts, with most part of the kingdom of *Nizám Sháh*, Muhammad 'Adil Sháh agreed to pay a considerable tribute to the emperor. He was the last king of *Bijápúr* who struck coins in his own name. In the latter part of his reign, his vassal *Sewájí*, the son of *Sáhú Bhósla*, by stratagem and treachery obtained great power, and the foundation of the *Bijápúr* monarchy became weakened. He died in November, 1656 A. D., *Muharram*, 1067 A. H. and was succeeded by his son 'Ali 'Adil Sháh II. His tomb at *Bijápúr* called "*Gol Gumbaz*," has a dome which measures 130 feet in diameter which can be seen from 30



miles distance. A beautiful view is seen from the roof; the tomb being at the very end of the city, all the remarkable places present themselves to us, and the eye loses itself in the vast number of cupolas, domes, and minarets crowded together. Conspicuous among these are seen the fair proportions of the Rauza or tomb of Ibráhím 'Adil Sháh.

**Muhammad Afzal**, محمد افضل, author of the work named "Madínat ul-Aubia." It gives an account of the creation of the world, and a history of all the prophets prior to the birth of Muhammad.

**Muhammad Afzal, Shaikh**, شيخ محمد افضل, son of

Shaikh 'Abdur Rahím, a pírzada and native of Gházípur, who by the command of his murshid or spiritual guide, Mír Syiid Muhammad of Kálpi, fixed his residence at Allahábád where he held a school and passed the remainder of his life in teaching Arabic and Persian, and making proselytes. He is the author of several works; was born on the 28th October, 1628 O. S., 10th Rabí I, 1038 A. H., and died aged 87 lunar years on Friday the 2nd of January, 1713 O. S., 15th Zil-hijja, 1124 A. H. His descendants are still at Allahábád. He used "Afzal" for his poetical name.

**Muhammad Akbar**, محمد اكبر, the emperor Akbar is sometimes so called.

**Muhammad Akbar**, محمد اكبر, the youngest son of the Emperor Aurangzib 'Alamgir. He rebelled against his father, went to Persia and died there in 1115 A. H.

**Muhammad Akbar**, محمد اكبر, son of Muhammad Gesú Daráz of Kulbarga. He is the author of a Persian work on Theology entitled "Akáed Akbari," containing the principles of the Muhammadan faith.

**Muhammad 'Ala-uddin bin Shaikh 'Ali al-His-kafi**, محمد علاه الدين بن شيخ علي الحسكفي,

author of the work on Jurisprudence called the Fatáwá Durr al-Mukhtár, which is a commentary on the Tanwir ul-Absár, containing a multitude of decisions.

**Muhammad 'Ali Hazin**, محمد علي حزين, *vide* Hazin.

**Muhammad 'Ali**, محمد علي, author of an Inahá or collection of Letters.

**Muhammad 'Ali Khan**, محمد علي خان, eldest son of Faiz-ullah Khán the Rohela chief of Rámpúr. He succeeded his father in 1794 A. D.

**Muhammad 'Ali Khan**, محمد علي خان, Nawáb of the Carnatic, was the son of Anwar-uddin Khán. After his father's death he was confirmed to the government of the Carnatic by Nawáb Násir Jang in 1750 A. D., and placed on the masnad by the assistance of the English. He died aged 78 years, on the 13th October, 1795 A. D., and his son 'Umdat ul-Umrá succeeded him.

**Muhammad 'Ali Khan, Rohela**, محمد علي خان, he succeeded his father Faiz-ullah Khán in September, 1794 A. D. to his jágir of Rámpúr. *Vide* Faiz-ullah Khán.

**Muhammad 'Ali Mahir**, محمد علي ماهر, *vide* Máhir.

**Muhammad 'Ali Khan**, محمد علي خان, Nawáb of Tonk, son of the Pindari chief Amír Khán, succeeded his father to the gaddí of Tonk in 1834, and was deposed in 1867 on account of the Lawa massacre. His state came under the immediate control of the Political Department in the end of 1870 when his son Ibráhím 'Alí Khán was installed as Nawáb of Tonk.

**Muhammad 'Ali, Mir**, مير محمد علي, of Burhánpur, author of the Mirat-us-Safá.—(See *All the Year Round*, Vol. XVIII, p. 167.)

**Muhammad 'Ali**, محمد علي, Viceroy of Egypt. Upwards of twelve centuries have passed since Egypt fell under the arms of the successful General of the Khalíf Omar; for a little over five centuries it remained in the possession of the successors of the conqueror; their power was put to an end by the Turkman in 1171 A. D., and about eighty years afterwards the latter were in their turn expelled by the Mamlooks. The Mamlooks raised one of their own number to the throne, with the title of Sultán, and the dynasty lasted till 1517, when the last of the Mamlook Sultáns was put to death by the Turkish Sultán Salam, who appointed a Pasha to the government assisted by a council of twenty-four Mamlook beys or chiefs. This state of things lasted till 1798, when the French under Bonaparte landed in Egypt, and after destroying the Mamlooks, were themselves attacked and defeated by the British in 1801. After the departure of the British, the country fell into anarchy till it was restored by Muhammad 'Alí, who by the massacre of the remaining Mamlooks made himself master of the situation. The treaty of London in 1841 made the government of Egypt hereditary in the family of Muhammad 'Alí, and Ismá'íl Pasha is his grandson. Egypt has now ceased to be a province of Turkey. Its ruler has had all the powers of an independent sovereign conceded to him by the Farmán which dates from the 8th of June, 1873 A. D. Muhammad was born in 1769, entered the Turkish army, and in 1799 was sent to Egypt at the head of a contingent to co-operate with the British against the French invaders. Here his fine military qualities rapidly developed themselves, and he at length became the Commander of the Albanian Corps d'armee in Egypt. He was soon after involved in disputes with the Mamlooks who had long practically ruled Egypt. They were at length entirely exterminated in 1820. He declared himself independent of the Porte in 1838, and died on the 2nd August, 1849 A. D. He was succeeded by his son or grandson Ismá'íl Pasha.

**Muhammad 'Ali Shah**, محمد علي شاه, whose former title was Nawáb Nasír-uddaula, was the son of Sa'ádat 'Alí Khán, Nawáb of Audh. He was placed on the throne of Lakhnau by the British, after the death of his nephew, Sulaimán Jáh Nasir-uddin Haidar, on the 8th of July, 1837 A. D., 4th Rabí II, 1263 A. H. at the age of 70 years, and took the title of Abú'l Fatha Moín-uddin Sultán Zamán Muhammad 'Alí Sháh. He reigned exactly five lunar years, and died at Lakhnau on Tuesday the 17th May, 1842 A. D., 5th Rabí II, 1258 A. H., when his son Suryya Jáh Amjad 'Alí Sháh succeeded him.

**Muhammad al-Mahdi**, محمد المهدي, the first khalíf or king of Barbary of the race of the Fatimites. He began to reign in 908 A. D., 296 A. H., and was supposed to be a descendant of Husain the son of 'Alí and Fátima, whence the race is called Fátimite. His descendants conquered Egypt. He died in 933 A. D., 321 A. H., and was succeeded by his son Káem Biamr-ullah, who died in 945 A. D., 334 A. H., and was succeeded by his son Mansúr Billáh in 952 A. D., 341 A. H. *Vide* Maizli-ud-din-Allah.

**Muhammad Amin**, محمد امين, son of Daulat Muhammad al-Husaini al-Balkhi, is the author of the work called "Anfa' ul-Akhbar," or Useful Chronicle; was in the service of Nawab Sipahdar Khan, who receives a long and laudatory notice at the close of the work. He concluded it in 1626 A. D., 1036 A. H., and styled it Anfa' ul-Akhbar, because the Hijri year 1036 A. H. in which it was completed, is represented by the letters composing those words. He resided chiefly at Ahmadnagar.

**Muhammad Amin**, محمد امين, author of the work entitled "Asrar ul-Ma'ani," a collection of poems on the conquests of the emperor 'Alamgir, and a panegyric on several cities of the Dakhin, which previous to its being subdued by his arms, was esteemed the garden of India. He also wrote another work on Theology entitled "Haqiqat Ilm Ilahi."

**Muhammad Amin Khan**, محمد امين خان, son of Muhammad Sa'id Mir Jumla. He served under the emperors Shah Jahán and 'Alamgir, and was raised to the rank of 5000. He died on the 6th May, 1682 O. S., 8th Jumada I, 1093 A. H. at Ahmadabad Gujrat.

**Muhammad Amin Khan**, محمد امين خان, entitled Ya'tmad-uddaula, was the son of Mir Bahá-uddin, the brother of Nizam ul-Mulk 'Asaf Jah, and came to India in the reign of 'Alamgir under whom he served for several years. He was the chief counsellor of the emperor Muhammad Shah, and was appointed Wazir with the above title after the death of Sayyad Husain 'Ali Khan and the imprisonment of his brother Sayyad 'Abdullah Khan in 1720 A. D., 1133 A. H., but he had scarcely entered on his office, when he was taken ill and died suddenly on the 17th of January, 1721 O. S., 29th Rabi' I, 1133 A. H. After his death the office of prime-minister was only filled by a temporary substitute, being ultimately designed for Nizam ul-Mulk 'Asaf Jah, who was then in the Dakhin.

**Muhammad Amin Bazi**, محمد امين رازي, vide Amin Ahmad, author of the Haft Aqlim.

**Muhammad Amir Khan**, محمد امير خان, of Aghrah, author of the "Maulud Nadiri" containing the history and miracles of 'Abdul Kadir Gilani in Urdu, written in 1847 A. D., 1263 A. H., vide Muhammad Kasim.

**Muhammad Ansar**, محمد انصار, author of the work called "Malfuzat Shaikh Ahmad Maghrabi" or the Memoirs of Shaikh Ahmad Khaṭṭu, a very celebrated Sufi of Gujrat, whose tomb is at Ahmadabad, and still held in veneration. It was written in 1445 A. D., 849 A. H.

**Muhammad 'Arif, Mirza**, محمد عارف ميرزا, a poet who was contemporary with Nasir 'Ali.

**Muhammad Aslam, Kazi**, محمد اسلم قاضي, who lived in the time of Shalydan.

**Muhammad, Atabak**, محمد اتابك, vide Atabak Muhammad.

**Muhammad 'Azim**, محمد اعظم, an historian who wrote a history of Kaashmir in continuation of one written by Haidar Malik. It is amusing to observe, says Mr. H. M. Elliot, the extravagant praises which this orthodox historian confers upon 'Alamgir, whom he infinitely prefers to the noble and enlightened Akbar of whom he complains that he "treated all his subjects alike!" not

favouring the Muhammadans above the Hindús. Was ever a nobler tribute paid to a ruler?

**Muhammad Bakhtyar Khilji**, محمد بختيار خلجي, was appointed governor of Bengal by Sultan Kutb-uddin Eybak about the year 1203 A. D., 600 A. H. He made Lakhnauti the seat of his government.

	A. D.	A. H.
Muhammad Bakhtyar Khilji, . . . . .	1203	600
Muhammad Sherán Azz-uddin, slain in battle with the infidels, . . . . .	1205	602
'Ali Murdan 'Alá-uddin Khilji slain, . . . . .	1208	605
Husám-uddin Ghausi slain, . . . . .	1212	609
Násir-uddin bin-Shams-uddin, . . . . .	1227	624
Mahmúd bin-Shams-uddin, became Sultan of Hindústán, . . . . .	1229	627
Tughán Khan, governor under Sultaná Rizia, Tiji or Taji, . . . . .	1237	634
Taimur Khan Kirán, . . . . .	1243	641
Saif-uddin, . . . . .	1244	642
Ikhṭiár-uddin Malik Uzbek, . . . . .	1246	644
Jalál-uddin Kháni, . . . . .	1253	651
Táj-uddin Arsalán, . . . . .	1257	656
Muhammad Tatár Khan, . . . . .	1258	657
Moi'zz-uddin Tughral, . . . . .	1260	659
Násir-uddin Baghrá Khan, son of Ghayas-uddin Balban, considered-1st sovereign of Bengal, . . . . .	1277	676
Qadar Khan, viceroy of Muhammad Shah I, Tughlaq, . . . . .	1282	681
Fakhr-uddin Sikandar, assumes independence, 'Alá-uddin Mubárik, . . . . .	1325	725
Shams-uddin Muhammad Shah Iliás Bhangara, . . . . .	1340	741
Sikandar Shah bin-Shams-uddin, . . . . .	1342	743
Ghayás-uddin 'Azim Shah bin-Sikandar Shah, Saif-uddin Sultan us-Salatin bin-Ghayás-uddin, . . . . .	1343	744
Shams-uddin bin-Sultan us-Salatin, . . . . .	1359	760
Kansa, a Hindú, . . . . .	1308	769
Jalál-uddin Muhammad Shah (Chitmal bin-Kansa), . . . . .	1374	775
Ahmad Shah bin-Jalál-uddin, . . . . .	1384	785
Násir Shah (descendant of Shams-uddin Iliás), . . . . .	1386	787
Bárbak Shah bin-Násir Shah began, . . . . .	1392	794
Yúsaf Shah bin-Bárbak Shah, . . . . .	1409	812
Sikandar Shah, . . . . .	1427	830
Fatha Shah, . . . . .	1457	862
Sháhzáda Sultan, an eunuch, . . . . .	1474	879
Firóz Shah Habshi, . . . . .	1482	887
Mahmúd Shah bin-Firóz Shah, . . . . .	1491	896
Muzaffar Shah Habshi, . . . . .	1492	897
'Alá-uddin Husain Shah bin-Sayyad Ashraf, Nasrat Shah bin-'Alá-uddin Husain, . . . . .	1494	899
Mahmúd Shah bin-'Alá-uddin Husain, defeated by, . . . . .	1495	900
Farid-uddin Sher Shah, . . . . .	1498	903
Humayun held court at Gaur also called Jannatabad, . . . . .	1521	927
Sher Shah, again, . . . . .	1534	940
Muhammad Khan, . . . . .	1537	944
Khizir Khan Bahadur Shah bin-Muhammad Khan, . . . . .	1538	945
Jalál-uddin bin-Muhammad Khan, . . . . .	1539	946
Sulaimán Kiráni, . . . . .	1545	952
Báyezid bin-Sulaimán, . . . . .	1555	962
Dáúd Khan bin-Sulaimán, defeated by Akbar's forces under Munaim Khan, . . . . .	1561	968
	1564	971
	1573	981

**Muhammad Azim Khan**, محمد اعظم خان, ex-amir of Kabul, vide Azim Khan.

**Muhammad Baki, Khwaja**, محمد باقي خواجه, a Muhammadan saint who died on the 20th October, 1608

A. D., 26th Jumáda II, 1012 A. H., and is buried at Dehli close to the Kadam Rasúl. Nizám-uddin Ahmad has mentioned him in his work called Karámát ul-Aulia.

**Muhammad Bakhsh**, محمد بخش, whose poetical name is Mahjúr, is the author of a work in Urdú called Nauratan or the nine jewels containing numerous stories which he completed in the first year of Nawáb Ghazi-uddin Haidar of Lakhnau or 1230 A. H. He is also the author of two other works of the same description one called "Gulshan Naubahár" and the other "Chár Chaman."

**Muhammad Bakir**, محمد باقر مجلسي, surnamed Majlisí (or the Ornament of Assemblies) the son of Muhammad Taqí, was Shaikh ul-Islám or high priest of the city of Isfahán, and one of the most celebrated Shia lawyers and learned scholar that Persia ever produced in general literature, law and theology. Such was the esteem in which he was held, that Sháh Sulaimán pressed upon him the hand of his daughter, which, strange to say, he declined. One alone of this celebrated man's works, called "Haqq ul-Yeqín" which he dedicated to Sháh Husain, extends to fourteen folio volumes. It contains a body of the theology of the Shias, and quotes and refutes the arguments opposed to the opinions advanced, illustrating the whole with evidences of the truth of the Shia doctrines and with numerous traditions. Besides this, he wrote on many other subjects. One of his works treating exclusively of Hadís, is called "Bahr ul-Anwár." He died 1698 A. D., 1110 A. H., aged 72 years.

**Muhammad Bakir Damad**, مير محمد باقر داماد, His father Sayyad Mahmúd was styled Dámád, because he was the son-in-law of Shaikh 'Alí 'Amilí. He was a native of Astrábád in Persia. Muhammad Bákir his son was also styled Dámád, because he married the daughter of Sháh 'Abbás I, king of Persia. He resided for many years in Isfahán, and is the author of several compilations, one of which is called Utkil Mubun. He died 1630 A. D., 1040 A. H., *vide* Mir Bákir Dámád.

**Muhammad Bakir**, امام محمد باقر, the son of Imám Zain-ul-'Abidin, was the fifth Imám of the race of 'Alí. He was born on the 17th of December, 676 A. D., 3rd Šafar, 57 A. H., and died in the month of May or June, 731 A. D., Rabí' I, 113 A. H. His corpse was carried to Madina and interred at the Baqía cemetery, in the vault wherein was deposited the bodies of his father and his father's uncle; it is placed under the same dome which covers the tomb of 'Abbás. Some authors have given the day of his death to be 28th January, 733 A. D., which corresponds with the 7th Zil-hijja, 114 A. H.

**Muhammad Beg Khan**, محمد بيگ خان, *vide* Hájí Muhammad Beg Khán.

**Muhammad bin-'Abdul 'Aziz**, محمد بن عبد العزيز, surnamed Wajúdí, author of the work in Turkí called "Sháhíd wa-Ma'ní." He died in the year 1612 A. D., 1021 A. H.

**Muhammad bin-'Abdur Rahman**, محمد بن عبد الرحمن, surnamed bin-'Alí Laila, was a very celebrated Musalmán doctor, and Kásí of the city of Kúfa, where he was born in 693 A. D., 74 A. H., and died in the year 765 A. D., 148 A. H.

**Muhammad bin-'Abu Bakr**, محمد بن ابوبكر, *i. e.*, the son of 'Abú Bakr the first khalif after Muhammad. He was made governor of Egypt by the khalif 'Alí, but was taken prisoner soon after in a battle fought against Amrú ibn-ul-'As the deputy of Muáwia I, who

killed him, and, inclosing his dead body in the skin of an ass, burned it to ashes in 657 A. D., 38 A. H.

**Muhammad bin-Ahmad**, محمد بن احمد هروي, of Hírát, author of the "Tarjuma Fatúh 'Arabí," containing the conquests of the Arabian Tribes and the domestic quarrels of the Muhammadans, commencing from the Khiláfat of 'Abú Bakr 632 A. D., 11 A. H., and continued till the murder of Husain at the battle of Karbala in 680 A. D., 61 A. H. This work is translated from the Arabic, and was written in 1199 A. D., 595 A. H.

**Muhammad bin-'Ali**, محمد بن علي, author of the Arabic work entitled "Abnáí ul-Janán," containing the Life of Muhammad and Memoirs of his companions.

**Muhammad bin-'Amru at-Tamimi**, محمد بن عمرو التميمي, author of a biographical work on the lives of eminent Shias.

**Muhammad bin-Isa Tirmizi**, محمد بن عيسى ترمذي, author of the work called "Jáma' Tirmizí." It is also called "Sunan Tirmizí" and likewise "Al-'Ilal." He was a pupil of al-Bukhárí, and died in 892 A. D., 279 A. H.

**Muhammad bin-Is**, محمد بن عيسى, author of the "Risála Almua'jjam fee Asha'ár al-'Ajám."

**Muhammad bin-Husain**, محمد بن حسين, author of an Arabic work on Jurisprudence called "Badáya-ul-Hidáya," and of another in Arabic and Persian entitled "Hayát ul-Fawád." He died 1686 A. D., 1098 A. H.

**Muhammad bin-Ibrahim Sadr Shirazi Kási ul-Kuzat**, محمد بن ابراهيم صدر شيرازي قاضي القضاة, who is also called Mullá Sadr, is the author of the marginal notes on the "Ulhyyát."

**Muhammad bin-Idris**, امام محمد بن ادریس, the founder of the third orthodox sect, who is said to have been the first that reduced the Science of Jurisprudence into a regular system, and made a discriminating collection of Traditions. He died 819 A. D., 204 A. H.

**Muhammad bin-Is-hak-un-Nadim**, محمد بن اسحاق الندیم, commonly called Abú Ya'qúb al Warraq, author of the "Kitáb ul-Fehrist," the most ancient record of Arabian literature, written 987 A. D., 377 A. H. This work, though mentioned by Hájí Khalfa, had hitherto escaped the industry of European explorers, but a portion of it (four books) has been found in the Royal Library of Paris, and the remainder in Herr von Hammer-Purgstall's collection. By a passage in the Fehrist, that learned gentleman has found that the *Thousand and One Nights* (Arabian Nights) had a Persian origin. In the eighth book, the author says that the first who composed tales and apologues were the kings of the first dynasty of the Persians; then those of the Arsacides the third of the four ancient dynasties of Persia: these tales were augmented and amplified by the Sasanides. The Arabs, he then proceeds to say, translated them into their tongue, composing others like them. The first book of this kind was the *Hasár Afedna*, or Thousand Tales, the subject of which the writer explains, mentioning Shahrzáda and Dinarzáda as the two females who practice the *ruse* upon the king. "It is said," continues the author, "that this book was composed by Humáe, the daughter of Bahman." The truth is, that the first who

had these tales told him at night, was Alexander the Great, in order that he might keep awake, and be upon his guard. The kings who came after him made use, for the same purpose, of the Thousand Tales, which fill up a thousand nights, and two hundred conversations beside, in the light of the moon, which were related in a number of nights. *Asiatic Journal*, Vol. XXXI, p. 237.

**Muhammad bin-Ismail**, محمد بن اسمعيل, *vide* Muhammad Ismá'il and Al-Bakharí.

**Muhammad bin-Jarir Tabari**, محمد بن جرير طبري, author of several works. He died in 941 A. D., 330 A. H.

**Muhammad bin-Yakub al-Kulini**, محمد بن يعقوب القوليني, author of the Arabic work called *Káfi* which is of high authority among the sect of the Shia.

**Muhammad bin-Qasim**, محمد بن قاسم, was a cousin of the khalif Walid I, and son-in-law of Hajjaj bin-Yusaf Sakafi. He by the command of the khalif in the year 711 A. D., 92 A. H., marched with a large army to Sindh and having defeated and killed the rájá of that country took possession of it on Thursday the 23rd June, 712 A. D., 10th Ramazán, 93 A. H. From amongst the prisoners captured in the fort of Alor, two daughters of the rájá were sent to Damascus, and the khalif sent them to his harem, consigning them to the care of his people until their grief should be assuaged. After two months, they were brought to the presence of the khalif; when they raised the veils from their faces, the khalif was smitten with their beauty, and asked their names; one was called Girpáldeo, the other Súrajdeo. The khalif ordered one to his own bed; she said, "O my Lord, I am not fit for the king's service, we have both for three days been with Bin-Qásim, who after dishonouring us, sent us here." The king was highly incensed, and directed that his servants should seize Bin-Qásim, sew him up in a cow-hide, and send him to Syria. When Bin-Qásim received this order, he directed the messengers to do as they were directed. They obeyed the order, covered Bin-Qásim with a raw cow-hide: after enduring the torture for three days he died. They then put his body into a box, and conveyed it to the khalif who opening it in the presence of the two women, said, "Behold how absolute is my power, and how I treat such servants as Bin-Qásim." The women replied, "Oh king, just men ought not to be precipitate in great affairs, or be too hasty to act, either upon the representation of friends or foes." The khalif asked their meaning, they said, "We made this accusation against Bin-Qásim because of the hatred we bore him, seeing that he slew our father, and through him we lost all our property and possessions, and became exiles from our own country; but Bin-Qásim was like a father and brother to us, he looked not on us for any bad purpose, but when our object was revenge for the blood of our father, we accused him of this treachery: this end attained, do with us as you will." The khalif on hearing this, suffered great remorse: he ordered the two women to be tied to horses, and dragged to death, and they buried Bin-Qásim in the burial place at Damascus. See *Journal Asiatic Society*, Vol. VII, Part I, pp. 305-307.

**Muhammad bin-Qawam-uddin**, محمد بن قوام الدين, author of a Persian Dictionary called "*Bahr-ul-Fazáel*," the sea of excellence.

**Muhammad bin-Khawand**, محمد بن خاوند, *vide* Khawand Sháh.

**Muhammad bin-Mahmud**, محمد بن محمود الاسنررشى,

commonly called Al-Isturúshí, author of the "*Fusúl al-Isturúshí*," a work principally restricted to decision, respecting mercantile transactions. He died in 1227 A. D., 626 A. H.

**Muhammad bin-Musa**, محمد بن موسى, of Khwárizm, author of a work on Algebra called "*Aljabr wal-Mukábala*." This work was translated into English by Frederic Rosen.

**Muhammad bin-Murtaza**, محمد بن مرتضى, surnamed Muhsan, author of a Shia law-book called the "*Mufatih*" on which a commentary was written by his nephew, who was of the same name, but surnamed Hádi.

**Muhammad bin-Tahir, II**, محمد بن طاهر ثاني, succeeded his father in the government of Khurásán and was the last of the race of Táhirians. He was taken prisoner in a battle by Ya'kúb bin-Lais about the year 874 A. D., 280 A. H., who took possession of Khurásán. Thus ended the race of the Táhirians in Khurásán who governed that province for upwards of 54 lunar years.

**Muhammad bin-Tunish al-Bukhari**, البخارى, author of the work called "*'Abdullah-náma*," containing the history of the Uzbek Tartars originally from Daahť Kapchák, on the northern shores of the Caspian Sea. In 1494 A. D., they invaded Transoxania under Sháh Beg Khán; and having driven out the descendants of Taimúr, retained possession of that country. The prince whose memoirs are the chief subject of this work, was 'Abdullah Khán; he was a contemporary of the renowned Akbar emperor of Hindústán, with whom he kept up constant correspondence and interchange of ambassadors, and died 1595 A. D., 1005 A. H. This book was dedicated to Nizám-uddin Kókal-tash.

**Muhammad bin-Ya'kub**, محمد بن يعقوب, author of the work called *Kámús*, *vide* Firozabádí.

**Muhammad bin-Ya'kub al-Kalini ar-Bazi**, محمد بن يعقوب الكليني, who is called the Rafs ul-Mu-haddisin, or chief of the traditionists, is the author of the "*Jáma' ul-Káfi*," which is reckoned one of the books of the *Kutub Arba'*. It is of vast extent, comprising no less than thirty books; and its author is said to have been employed twenty years in its composition. He also wrote several other works of less note and died at Baghdád in 939 A. D., 328 A. H.

**Muhammad bin-Yusaf**, محمد بن يوسف هروى, a physician of Hirát and author of an Arabic Dictionary, called "*Bahr-ul-Jawáhir*," or the Sea of Jewels, said to be an Encyclopædia or Dictionary of Arts and Sciences.

**Muhammad bin-Yusaf**, محمد بن يوسف هروى, of Hirát, author of the "*Tárikh Hind*." This work no doubt (says Mr. H. M. Elliot) is the same as "*Risálat Ajáb wa-Gharáeb-i-Hindústán*," since the author of that treatise also bears the name of Muhammad Yusaf Hirwí. This author appears to have been contemporary with, and to have conversed with Khwája Hasan of Dehlí who was a disciple of Nizám-uddin Aulia who died in 1325 A. D.

**Muhammad Bukhari**, Sayyad, محمد بخارى سيد, father of Sayyad Ahmad Jalal Bukhari. He had many disciples in the time of Sháh Jahán. Close by the western gate of the Rauza of Tajganj is his shrine. He died in the year 1045 A. H.

**Muhammad Damishki**, محمد دمشقي, name of an illustrious Persian poet, who lived in the time of Fásil the son of Ahia the Barmakí or Barmecide.

**Muhammad Ghayas-uddin**, محمد غياث الدين, the son of Jalál-uddin, the son of Sharaf-uddin, author of the Persian Dictionary, entitled "Ghayás ul-Lughát," which he completed after fourteen years' labour in the year 1826 A. D., 1242 A. H., also of the "Miftáh ul-Kunúz," "Sharah Sikandar-náma," "Nuskha Bágh o-Bahár," and several poems and Kasídas &c. He was an inhabitant of Mustafábád, commonly called Rámpúr in the Pergunnah of Sháhábád, Lakhnau.

**Muhammad Gesu Daraz**, Sayyad, سيد محمد گيسودراز, of Kulbarga in Daulatábád, a famous Muhammadan saint, who was a disciple of Shaikh Nasir-uddin Chirágh, Dehlí. He was born at Dehlí on the 30th of July, 1321 A. D., 4th Rajab, 721 A. H. His proper name is Sudar-uddin Muhammad Husaini, but he was commonly called Muhammad Geisú Daráz, on account of his having long ringlets. He lived at Kulbarga in the reign of the Bahmaní Sultáns, and had the address to engage Prince Ahmad Sháh, to become his disciple, and build him a fine house and a superb convent. When this prince ascended the throne, in 1422 A. D., 825 A. H., the credit of the saint became so great, that from the lord to the artificer, all made it their glory to follow his instructions; so that his tomb became a place of pilgrimage to all sects. He died in the Dakhin in the beginning of the reign of Ahmad Sháh in 1422 A. D., and is buried at Hasanábád, commonly called Kulbarga. His tomb is a magnificent edifice covered with a dome, in the middle of an extensive court. During the reigns of the Dakhin Sultáns, great sums of money were occasionally offered to his descendants who reposed near the saint, in vows and presents, and many villages were assigned by the kings to defray the expenses of the tomb. He is said to be the author of several works, among which are the "Adáb ul-Muríd," the "Wajúd ul-'Ashikín;" containing the whole duty of a Súfi disciple, &c., and also of a book of Fables in Persian entitled "Asmár ul-Asrár." His son named Muhammad Akbar, is the author of the "Akáed Akbari," containing the principles of the Muhammadan faith.

**Muhammad Ghazzali**, محمد غزالي, vide Ghazzálí.

**Muhammad Ghorí**, محمد غوري, vide Shaháb-uddin Ghorí.

**Muhammad Ghaus Jilani**, Hazrat Shaikh, جيلاني حضرت شيخ محمد غوث, a celebrated Muhammadan saint whose tomb is at Uchcha of the Glánís in Multán, and round whose shrine this town was built and after whom it was named. He was a descendant of Shaikh 'Abdul Kádir Jilání Baghdádí, and came to Uchcha about the year 1394 A. D. The Dásúputtras have continued to be his muríd or disciples, and the muríd of his successors from the time of their first leaving Shikárpúr.

**Muhammad Ghaus, Shaikh**, شيخ محمد غوث گواليري, of Gwáliar, his proper name is Hají Hamíd-uddin, styled Ghaus-ul-'Alam, one of the greatest saints of India, who is said to have resided for twelve years in the practice of asceticism in the jangal which lies at the foot of the Chunár hills, consuming the leaves and fruits of the forest as his sole food; and so celebrated was he for the fulfilment of his blessings and predictions, that even powerful kings used to come and visit him and pay their respects. He afterwards went to Gwáliar, where he engaged himself in the pursuits of his holy calling and in making

proselytes; and managed to content himself with the proceeds of a jágir, which yielded a crore of tangas. He was the muráhid or master of Shaikh Wajih-uddin 'Alw of Gujrát, and died on the 14th September, 1662 O. S., 14th Muhárram, 970 A. H. The chronogram of the year of his death is "Shaikh Auliábúd," i. e., Shaikh was a saint. He is the author of several works, among which are the "Jawáhir ul-Khamsa," and another entitled "Gulzár Abrár" containing the memoirs of all the Súfi Shaikhs of India with their places of burial and many other particulars. His brother Shaikh Phúl who served under the emperor Humáyún, was killed at Agrah 1537 A. D., 945 A. H., by the adherents of Mirzá Handál who had rebelled against his brother. His tomb is on a hill near the fort of Bayána. They were the descendants of Khwájá Faríd-uddin Muhammad 'Attár in the seventh generation. Their grandfather's name was Mo'ín-uddin Kattál, whose tomb is in Jaunpúr, and father's name Kiyam-uddin. He lies buried in Zahúrábád commonly called Kunbra, in Ghazipúr. A small work entitled "Munákib Ghausia" containing the adventures of Muhammad Ghaus, was written by Sayyad Fazl-ullah in the year 941 Hijrí, 24 years before the death of the saint.

**Muhammad Ghaus Khan**, محمد غوث خان, vide Siráj-uddaula Muhammad Ghaus Khán.

**Muhammad Ghaus Zarrin**, محمد غوث زرین, of Bijnaur. He lived in the time of Nawáb 'Asafuddaula of Lakhnau and is the author of a Chahár Darweesh in Persian.

**Muhammad Hadi**, محمد هادي, a nobleman of the Court of the emperor Jahángír, who wrote the last part of the "Túzak Jahángírí," during the last four years of that emperor's reign; Jahángír wrote the first part up to the 17th year of his reign, and the second part was written by Matmid Khán.

**Muhammad Hakim, Mirza**, ميرزا محمد حكيم, son of the emperor Humáyún and half-brother of Akbar, was born at Kábul on the 18th of April, 1554 A. D., 15th Jumáda I, 961 A. H. In the reign of his brother, the emperor Akbar, he had the government of Kábul, of which he remained during his life in undisturbed possession. He had twice invaded the Panjáb; once in 1566 A. D., 974 A. H., and the second time in February, 1581 A. D., Muhárram, 989 A. H., when the emperor found it necessary to proceed himself with an army, and Mirza Muhammad Hakim was obliged to retreat before him. He died at Kábul in the 30th year of the emperor Akbar, on the 26th of July, 1585 O. S., 16th Amardád Ilahí corresponding with 16th Sha'bán, 993 A. H., aged 32 lunar years. After his death Rájá Bhagwán Dás and his son Mán Singh were sent to Kábul by the emperor to take charge of that province. His mother's name was Máh Cháchak Begam.

**Muhammad Hanif**, محمد حنيف, also called Muhammad bin-'Alí, was the third son of 'Alí, and because he was not descended from his wife Fatima as Hasan and Husain were, is not reckoned amongst the Imáms, notwithstanding there were many who after Husain's death secretly acknowledged him to be the lawful khalif or Imám. He died in the year 700 A. D., 81 A. H.

**Muhammad Hasan Burhan**, محمد حسن بروهان, author of the Persian Dictionary called "Burhán Káta," dedicated to 'Abdullah Kutb Sháh of Haidarabád and Golkandá, 1651 A. D., 1061 A. H.

**Muhammad Hasan**, محمد حسن هلوي, of Dehlí who flourished about the year 1604 A. D., 1013 A. H., is the author of a Masnawí or poem containing the praises of the prophet, of his chaste wives and of great saints.

Muhammad Hashim, محمد هاشم, *vide* Kháfi Khán.

Muhammad Husain, محمد حسين, author of a Persian work on Theology called "Akáfed Husain."

Muhammad Husain Khan, محمد حسين خان, the present nawáb of Kalpi, his title is 'Azim ul-Mulk.

Muhammad Husain Mirza, محمد حسن مرزا, *vide* Ibrahím Husain Mirzá.

Muhammad Husain, Shaikh, شيخ محمد حسين, whose poetical name is Shuhrat, was an excellent poet and a physician. He was a native of Arabia, but completed his studies at Shiráz and came to India where he was employed by the prince 'Azim Sháh as a physician. In the reign of Farrukh-siyar the title of Hakim-ul-Mumálík was conferred on him. He went on a pilgrimage to Mecca in the time of the emperor Muhammad Sháh, and after his return to India, he died in the month of April, 1737 A. D., Zil-hijja, 1149 A. H., at Dehli. He is the author of a Díwan consisting of 5000 verses.

Muhammad Ibn-Alahmar, محمد ابن الاحمر, or more properly Ibn al-Ahmar, one of the Moorish kings of Granada in Spain and founder of the Alhambra, a celebrated fortress or palace which was regarded by the Moors of Granada as a miracle of art, and had a tradition that the king who founded it dealt in magic, or at least was deeply versed in alchemy, by means of which, he procured the immense sums of gold expended in its erection. The name of this monarch, as inscribed on the walls of some of the apartments of the Alhambra, was Abú 'Abdullah, but is commonly known in Moorish history as Muhammad Ibn-Alahmar. He was born in Arjona, in 1195 A. D., 591 A. H. of the noble family of the Baní Nasar; when he arrived at manly years, he was appointed Alcayde or governor of Arjona and Jaen, and gained great popularity by his benignity and justice. Some years afterwards, on the death of Ibn-Húdi, when the Moorish power of Spain was broken into factions, many places declared for Muhammad Ibn-Alahmar; he seized upon the occasion, made a circuit through the country, and was everywhere received with acclamation. It was in the year 1238 A. D., that he entered Granada amidst the enthusiastic shouts of the multitude. He was proclaimed king with every demonstration of joy, and soon became the head of the Moslems in Spain, being the first of the illustrious line of Baní Nasar that had sat upon the throne. He caused the mines of gold and silver, and other metals found in the mountainous regions of his dominions, to be diligently worked, and was the first king of Granada who struck money of gold and silver with his name, taking great care that it should be skilfully executed. It was about this time, towards the middle of the 13th century, that he commenced the splendid palace of the Alhambra. He retained his faculties and vigour to an advanced age. In his 79th year, he took the field on horseback, accompanied by the flower of his chivalry, to resist an invasion of his territories, but was suddenly struck with illness, and in a few hours he died vomiting blood, and in violent convulsions. *Vide* Yúsaf Abú'l Háji.

Muhammad ibn-Husam, محمد ابن حسن, *vide* Ibn-Husám.

Muhammad ibn-Jurir ut-Tabari, محمد ابن جرير الطبري, the son of Jurir, an Arabian author, who died about the year 942 A. D., 330 A. H.

Muhammad ibn-Zikaria al-Razi, محمد ابن زكريا الرازي. See Rázi.

Muhammad ibn-Is-hak, محمد ابن اسحاق, the earliest biographer of Muhammad the Arabian prophet. He died about the year 151 A. H., fifteen years after the overthrow of the Ummiada dynasty.

Muhammad 'Imad, محمد عماد, who flourished about the year 1371 A. D., 773 A. H., is the author of the following admired poems: "Misbáh ul-Hidáet," "Múnis ul-Abrár," "Masnawí Kattiat," and "Muhabbat-náma," *vide* 'Imád Faḫh.

Muhammad, 'I m a m, محمد امام, *vide* 'Imám Muhammad.

Muhammad Is-hak, محمد اسحاق, author of the work called "Siar ul-Nabí wa-'Asár Sahába."

Muhammad Isma'il Bukhari, محمد اسماعيل بخاري, who is also called Abí 'Abdullah bin-Isma'íl al-Bukhári, is the author of the "Sahíh ul-Bukhári," a book held in the highest estimation, and considered, both in spiritual and temporal matters, as next in authority to the Kurán. It contains 9,880 traditions, selected from 167,000; recording not only all the revelations, inspirations, actions, and sayings, of Muhammad, but also explaining many of the difficult passages of the Kurán. It relates besides many miracles and anecdotes of the ancient prophets, and other inspired persons. He was born in the year 810 A. D., 194 A. H., and died in the month of June, 870 A. D., Rajab, 256 A. H. He is commonly called Al-Bukhári, which see.

Muhammad Isma'il, Moulwi, محمد مولوي

اسماعيل, author of the "Sirát ul-Mustakím" or "The True Path," containing an account of the peculiar tenets held by the followers of Sayyid Ahmad the modern Muhammadan zealot and reformer, with whose name we have recently become familiar. This work is one of the most important of several treatises which have been composed by that sect. The main object of the author in composing it, was, in the first instance probably to shew his own learning; in the next, to justify the claims of Sayyid Ahmad, (of whom he was a constant and confidential adherent,) as a devotee, gifted with a surpassing degree of religious capacity and illumination. It makes reference especially, in its explanations and allusions, to the peculiar divisions which prevail in India, among those who aspire to the honors of religious initiation. These are generally numbered as the followers of one or other, of three venerated Pirs, each of whom has given a name to a distinct school or sect; the first, the "Tariqa-i-Kádiria," which traces its origin to 'Abdul Kádir Jilání. Another, the "Tariqa-i-Chishtia," so called from its founder Khwája Mo'in-uddín Chishtí, whose tomb is at Ajmer; the third, the "Tariqa-i-Nakshbandia," derived from a Khwája Bahá-uddín Nakshband, a native of Bukhára. It was one of the peculiar pretensions of Sayyid Ahmad, that he held himself privileged to be the founder of a school of his own, to which he gave the name of the "Tariqa-i-Muhammadiá." His book was written some time about the year 1822 A. D., and it is to be remarked, as a new feature in the history of efforts for the propagation of Muhammadanism, or for the reform of its corruptions, how extensively the emissaries of this sect have availed themselves of the press to disseminate their tenets. The "Sirát ul-Mustakím" the "Takwíat ul-Imán," the "Hidáet ul-Mominín," and a little tract attached to it, named the "Múzih ul-Kabír wa'l Bidaat," and two other tracts, entitled the "Nasihat ul-Muslimín," and "Tam-bih ul-Gháfilín," have all been printed at private presses in Calcutta or at Hugié. See Sayyid Ahmad.

Muhammad Jani, محمد جاني, author of the work

called "Asar Ahmadi," a minute history of Muhammad and the twelve 'Imáms, with various anecdotes respecting them.

**Muhammad Jogi, Mirsa, محمد جوگی**, son of Sháhrúkh Mirzá, the son of Amír Taimúr. He died 1444 A. D., 848 A. H., two years before his father, aged 43 lunar years.

**Muhammad Karim, محمد كريم**, the son of prince Azim-ush-Shán, the son of the emperor Bahádúr Sháh. He was murdered by order of the emperor Jahándár Sháh his uncle, in April 1712 A. D., 1124 A. H.

**Muhammad Qasim, محمد قاسم**, the original name of the celebrated historian, Firishta.

**Muhammad Qasim, محمد قاسم**, *vide* Násir-uddín Kabbácha.

**Muhammad Qasim, محمد قاسم**, son of Háji Muhammad Surúri Káshání, and author of the "Farhang Surúri," a dictionary of the Persian language, dedicated to Sháh 'Abbás Bahádúr Khán, king of Persia, 1599 A. D., 1008 A. H. *Vide* Surúri.

**Muhammad Qasim Khan Badakhshani, محمد قاسم خان بدخشانى**, whose poetical name was Maují, was an officer in the service of the emperors Humáyún and Akbar. He died in 1571 A. D., 979 A. H., at Agrah, and is the author of an "Yúsaf Zalekha," containing the loves of Joseph and Potiphar's wife. *Vide* Maují.

**Muhammad Qasim, Mir, مير محمد قاسم**, author of the "Ibrat-náma," which he wrote after the invasion of Nádir Sháh, about the year 1739 A. D., 1152 A. H.

**Muhammad Qasim, Sayyad, سيد محمد قاسم**, of Danapúr, author of the work entitled "Aijáz Ghausia" in Urdú, which he composed in the year 1855 A. D., 1271 A. H., containing the history and miracles of the celebrated saint of Baghdád, 'Abdul Kádír Gilání.

**Muhammad Kazim, Mirza, ميرزا محمد كاظم**, the son and successor of Mirzá Muhammad Amín, private Munshí or Secretary to 'Alamgir, and author of the history called "Alamgir-náma." It is a history of the first ten years of the reign of the emperor 'Alamgir to whom it was dedicated in the 32nd year of his reign, 1689 A. D., 1100 A. H. When it was presented to him, he forbade its being continued; and prohibited all other historians or authors from relating the events of his life, preferring (says his panegyrist) the cultivation of inward piety to the ostentatious display of his actions. This monarch, whose reign is admired by the Muhammadans, and detested by the Hindús, after having imprisoned his father, mounted the throne of Delhi in 1658 A. D., 1068 A. H. At this period the glory of the house of Bábar may be said to have arrived at its zenith. The empire extended from the north-west mountains of Kábul to the southern limits of Chittagong; and the kings of Golkonda and Bījápúr paid tribute. He is also the author of a "Sháh-náma," a "Roz-náma," or Journal, and another work entitled "Akhbár Hasania."

**Muhammad Khalil-ullah Khan, محمد خليل الله خان**, surnamed Ashk, is the author of a history of Amír Hamzá, uncle of Muhammad, which he professes to have

drawn from a compilation made by order of Sultán Mahmúd, the Ghaznavide; and observes, "What renders this present history at all times interesting is this, that it informs us of the customs of various nations, and that it instructs us in the art of doing battle, and of taking towns and kingdoms. Accordingly Mahmúd, to avoid the necessity of counsel from any one, had portions of it read to him as a daily observance."

**Muhammad Khan Bangash, Nawab, محمد خان بنگش**, styled Ghazanfar Jang, a Rohela chief of the tribe

of Bangash. He founded the city of Farrukhábád in the name of his patron the emperor Farrukh-siyar. In the reign of Muhammad Sháh 1730 A. D., 1143 A. H. he was appointed governor of Málwa, but unable to cope with the Marhattas on account of their repeated incursions, he was removed in 1732 A. D., 1145 A. H., and appointed governor of Allahábád. Muhammad Khán having planned the reduction of the Bundelas of whom rája Chaturásal was chief, entered that country in 1733 A. D., 1146 A. H. with an army, and took several places; but as he was but little acquainted with the roads, Chaturásal, with the assistance of Peshwá Báji Ráo, surrounded him suddenly with an army. The nawáb, unable to combat a superior force, took refuge in the fortress of Jaitgarh, where he was closely blockaded by the enemy for some time, when his son Káem Jang having collected an army of the Afgháns, marched to Jaitgarh and escorted his father in safety to Allahábád. The imperial ministers, making a pretence of Muhammad Khán's ill-success, removed him from the Súbadári. He died in the month of June, 1743 A. D., Jumáda I, 1156 A. H., and was succeeded in his jágir by his son Káem Jang, commonly called Káem Khán.

*The following is a list of the Nawábs of Farrukhábád.*

Muhammad Khán, Bangash.  
Káem Jang, son of ditto.  
Ahmad Khán, brother of Káem Jang.  
Muzaffar Jang, son of Ahmad Khán.  
Tafazzul Husain Khán.

**Muhammad Khan, Mir, مير محمد خان**, commonly called Khán Kalán, was the eldest brother of Shams-uddín Muhammad Anka Khán. He served under the emperors Humáyún and Akbar, and was made governor of the Panjáb by the latter, which office he held for several years, and died 1575 A. D., 983 A. H. He was an excellent poet, and has left a Diwán in Persian, and another in the Turkish language. He was a native of Ghazní, and therefore chose for his poetical name "Ghaznawi." There is a work on Súfism entitled "Burbán ul-Imán," either written by him or some other Muhammad Khán.

**Muhammad Khan Shaibani, محمد خان شيبانى**, *vide* Sháhí Beg Khán Uzbek.

**Muhammad Khan, Sultan, سلطان محمد خان**,

also called Muhammad Káán and Khán Shahíd, was the eldest son of Sultán Ghayás-uddín Balban, king of Delhi, who had appointed him viceroy of all the frontier provinces, *viz.*, Multán, Láhor, Debalpúr and other districts. This prince was blest with a bright and comprehensive genius, taking great delight in learning and the company of learned men. He, with his own hand, made a choice collection of the beauties of poetry, selected from the most famous in that art. The work consisted of 20,000 couplets, and was esteemed the criterion of taste. Among the learned men in the prince's court, Amír Khusró and Khwája Hasan bore the first rank in genius and in his esteem. The throne of Persia was at this time filled by Arghún Khán, the son of Abka Khán, and grandson of Halákú Khán. Timar Khán Changezi who was then an Amír of mighty renown in the empire of the race of

Changez Khán, and governed Hirát, Kandahár and other districts; invaded Hindústán with 20,000 chosen horse. Having ravaged all the villages about Debalpúr and Láhor, he turned towards Multán. The prince Muhammad Sultán hearing of his designs, hastened to the banks of the river of Láhor, where both armies drew up in order of battle, and engaged with great fury. The prince, unfortunately, received a fatal arrow in his breast, by which he fell to the ground, and in a few minutes expired. Very few of the unfortunate Muhammad's party escaped from this conflict. Among the fortunate few, was Amír Khusro, the poet, who relates this event at large, in his book called "Khizir Khání." This event took place on Friday, the 9th of March, 1285 A. D., 30th Zil-hijja, 688 A. H.

**Muhammad Khan Talpur**, محمد خان تالپور, *vide* Mir Muhammad Khán Tálpur.

**Muhammad Khuda Banda, Sultan**, محمد خدا بنده, surnamed Sultán Sikandar Sháh, was the eldest son of Sháh Tahmásp I; was born in the year 1531 A. D., 938 A. H., and succeeded to the throne of Persia on the death of his brother Sháh Ismá'il II, in November, 1577 A. D., 985 A. H. The fortunes of this monarch, who from a natural weakness in his eyes, was incapable of rule, had been for many years upheld by the character of his eldest son, Hamza Mirzá, and his power terminated at the death of that prince, who fell under the blow of an assassin in his own private apartments on the 24th November, 1586 A. D., 22nd Zil-hijja, 994 A. H. The chiefs of Khurásán immediately proclaimed 'Abbás, the king's second son, as king of Persia, and in the year 1588 A. D., 996 A. H., marched with him to Kazwin, the capital of the empire, which they took possession of without opposition, and the unfortunate Muhammad was deserted by every inhabitant of Kazwin and by his own army.

**Muhammad Khuda Banda, Sultan**, محمد خدا بنده, surnamed Aljáílú, a descendant of Changez Khán, succeeded his brother Sultán Gházán Khán, the son of Arghún Khán to the throne of Persia in May, 1304 A. D., Shawwál, 703 A. H. He is said to have been a just prince, and was the first monarch of Persia who proclaimed himself of the sect of 'Alí. He gave a public proof of his attachment to this sect, by causing the names of the twelve Imáms to be engraven on all the money which he coined. He built the celebrated city of Sultánia in 'Azurbeján or Media, which he made the capital of his dominions, and where he afterwards was buried. The dome over his tomb is fifty-one feet in diameter, and is covered with glazed tiles. He died on the 17th December, 1316 A. D., 1st Shawwál, 716 A. H., after a reign of 13 lunar years, and was succeeded by his son Sultán Abú Sa'íd Bahádúr Khán.

**Muhammad Khusro Khan**, محمد خسرو خان, author of a Medical work called "Makhzan ul-Adwia."

**Muhammad Kuli Khan**, محمد قلی خان, governor of Allahábád, was the son of Mirzá Muhsin, the brother of Nawáb Saíd Jang of Audh. In the year 1759 A. D., 1172 A. H., he, under the royal standard of the prince 'Alí Gohar (afterwards Sháh 'Alam) who had procured from his father, 'Alamgír II, grants of Bengal, Behár and Urysa, marched towards Patna, where, on his arrival, the place was besieged and the siege was carried on for some days with briskness; but he was obliged to raise the siege and retreat on receiving intelligence that Shujás'-uddaula (who was his first cousin and the son of Saíd Jang), had treacherously seized Allahábád and possessed himself of that province. On his arrival at Allahábád in 1761 A. D., 1174 A. H., he was seized and imprisoned, and

ultimately put to death in the fort of Jalálábád by order of Shujás'-uddaula, he being jealous of his ambitious views in assisting the prince in the invasion of Bengal, and regarding Allahábád as his right, it having been given only in deputation by his father, Saíd Jang, to Muhammad Kuli Khán, who had refused to surrender it to the son.

**Muhammad Kuli Kutb Shah**, محمد قلی قطب شاہ, *vide* Kuli Kutb Sháh II.

**Muhammad Kuli Salim**, محمد قلی سلیم, *vide* Salim.

**Muhammad Kuresh, Mirza**, محمد قریش میرزا, the second son of Bahádúr Sháh. His title of succession to the throne of Dehli, was acknowledged by the British Government, in 1856 with this condition that on the king's death he would receive the title of Sháhzaá.

**Muhammad Kutb Shah**, محمد قطب شاہ, the fifth Sultán of the Kutbaháhi dynasty of Golkanda, and nephew or brother of Muhammad Kuli Kutb Sháh, whom he succeeded in January, 1612 A. D., Zi-Ka'da, 1020 A. H. He was living in 1620 A. D., 1029 A. H. After his death, 'Abdullah Kutb Sháh was raised to the throne of Golkanda.

**Muhammad Lad**, محمد لاد, author of the Dictionary called "Muwyyad ul-Fuzlá."

**Muhammad Lari, Mulla**, محمد لاری, author of a work which goes after his name, *vis.*, "Tálib Mullá Muhammad Lari."

**Muhammad Maghrabi, Maulana**, مولانا محمد مغربی, *vide* Maghrabi.

**Muhammad Makahul**, محمد مکهول, *vide* Muhammad (Sultán).

**Muhammad Ma'sum**, محمد معصوم, the son of Shaikh Ahmad Sarhindí, was born in the year 1598 A. D., 1007 A. H., and died in 1668 A. D., 1079 A. H. aged 72 lunar years.

**Muhammad Ma'sum Nami, Amir**, امیر محمد نامی, of Bakkar, was one of the nobles of the court of Akbar. He wrote five Masnawis or Poems, containing 10,000 verses; one is in the metre of "Haft Paikar," one in the measure of the "Sikandar-náma," one called "Parí Súrat," is in the measure of "Lailí and Majnún," one called "Husn wa-Náz," is in the metre of "Yúsaf Zalekhá," and one in the measure of the "Makhzan ul-Arar." He also wrote two Díwáns of Ghazals and two Sáki-námas. He once paid a visit to Sháh 'Abbás, king of Persia, accompanied with no less than one thousand followers.

**Muhammad Mir, Sayyad**, میر محمد. His proper name is Kamál-uddín Haidar. He was a native of Lakhnau, and translated the History of Rasselas from English into Urdú for the Agra School Book Society, in the year 1839 A. D.

**Muhammad Mirza**, محمد مرزا, son of Miránsháh and grandson of Amír Taimúr, was a pious prince, and not being ambitious, he remained with his brother Mirzá Khalíl-ulláh, ruler of Samarkand; and when that country was taken by Mirzá Sháhrukh his uncle, and made over to his own son Mirzá Ulagh Beg in 1408 A. D., 811 A. H.,



he passed the remainder of his life with the latter and died about the year 1441 A. D., 845 A. H., recommending his son Mirzā Abū Sa'īd to him.

**Muhammad Muhsin of Kashan, Mullā, محمد** ملا محمد, author of the "Tafsīr Sāfi."

**Muhammad Muhsin, محمد** محمد, the rebel Tahsīl-dār of Pailānī who joined the mutineers in the year 1857 A. D., and was, together with 'Imdād 'Alī the rebel Deputy Collector, hanged at Banda on the 24th April, 1858 A. D.

**Muhammad Mukim, محمد** محمد مقیم, *vide* Nizām-uddīn Aḥmad Khwāja.

**Muhammad Muzaffar, محمد** محمد مظفر, surnamed Mubāriz-uddīn, was the founder of the dynasty of Muzaffarians in Fars. He held a high station at the court of Sulṭān Abū Sa'īd Khān, king of Persia; but after his death, which happened in 1335 A. D., when trouble and confusion began to reign on all sides, he retired to Yazd and took possession of that country. In the year 1353 A. D., 754 A. H., he took Shirās from Shāh Shaikh Abū Is-hāk, and having seized him after some time, put him to death, and became master of Fars. His son Shāh Shujā'a rebelled against him in 1359 A. D., 760 A. H., deprived him of his sight and ascended the throne at Shirās. Muhammad Muzaffar died in the year 1364 A. D., 765 A. H. This dynasty governed Fars 77 years, during which, seven princes enjoyed power, *vis.* :

1. Mubāriz-uddīn Muhammad Muzaffar or Muzaffar-uddīn.
  2. Shāh Shujā'a, son of ditto.
  3. Shāh Mahmūd, his brother.
  4. Sulṭān Aḥmad.
  5. Shāh Mansūr, son of Muzaffar, in whose time Shirās was taken by Amīr Taimūr.
  6. Shāh Ahia.
  7. Shāh Zain-ul 'Abidīn, the son of Shāh Shujā'a.
- The last two reigned only a few months. *Vide* Muzaffar.

**Muhammad Nasir, محمد** محمد نظیر, *vide* Khwāja Nāsir.

**Muhammad Nasir Ahmad, محمد** محمد نظیر احمد, Deputy Collector of Settlements in Jalain, author of the work named "Mirat at Urūs" or the "Bride's Mirror," an admirable tale of domestic life among the Muhammadans of India, for which a reward of 1000 Rupees was conferred on him by the Lieutenant-Governor in 1870 A. D.

**Muhammad Ufi, محمد** محمد عوفی, who flourished in the 16th century of the Christian era, is the author of a biography, called "Tazkira Muhammad Ufi."

**Muhammad Ufi, محمد** محمد عوفی, author of a Tazkira or biography called "Labāb ul-Albāb," and of another work entitled "Jāma' ul-Hikāyat." The latter he compiled in 1228 A. D., 625 A. H. He was a native of Marv which, under the Saljūk princes, was the capital of Persia. *Vide* Nūr-uddīn Muhammad Ufi.

**Muhammad Parizada, محمد** محمد پریرزاده, an author whose work is continually studied throughout the Othmānli empire, not only by all the ministers and statesmen of the Porte but likewise by the Greek princes and dragomans.

**Muhammad Rafi-uddin Muhaddis, محمد** محمد رفیع الدین, *vide* Rafi-uddīn.

**Muhammad Rafia Waez, محمد** محمد رفیع واعظ, a celebrated preacher at Isfahān, was a contemporary of Mirzā Sāeb and Tāhir Wahīd. He is the author of a Diwān in Persian, as also of a poem containing the battle of Shāh 'Abbās with Elam Khān, ruler of Tūrān, and one called "Abwāb ul-Janān," a religious book.

**Muhammad Raza Khan, محمد** محمد رضا خان, he was selected for the office of chief minister by the English, after the death of Jafar 'Alī Khān, Nawāb of Bengal, to the young Nawāb Najm-uddaula, the son of the late Nawāb in 1765 A. D.

**Muhammad Raza, محمد** محمد رضا, author of the Arabic work on Theology, called, "Ashrakāt Alwīa" Heavenly Illuminations, and of another on Jurisprudence entitled "Intikhāb ul-Ahkām."

**Muhammad Saki, محمد** محمد ساقی, *vide* Mustai'd Khān.

**Muhammad Sadr-uddin, محمد** محمد صدر الدین, surnamed Abū'l Ma'ālī, which see.

**Muhammad Salah Kambu, محمد** محمد صالح کبجو, author of the "'Amal Sālah."

**Muhammad Salah, Shaikh, محمد** محمد صالح, Shaikh, Kamboh, brother to Shaikh Ināyet-ullah, is the author of the book called "Behar Chaman."

**Muhammad Salah, Mir, میر** محمد صالح, lived in the time of the emperors Jahāngīr and Shāh Jahān about the year 1628 A. D., 1037 A. H. His poetical name was Kashfī, which see.

**Muhammad Salah, Mirza, مرزا** محمد صالح, *vide* Sipahdār Khān.

**Muhammad Salah, Mirza, مرزا** محمد صالح, author of the "Latā'ef Khayāb," or the Beauties of Imagination. It contains extracts from all the poets of any celebrity, with memoirs of the authors; and ought to have been named the Beauties of Poetry; being of the nature of the English compilation of Select Extracts. It was commenced by the author in 1731 A. D., 1144—1155 A. H., and finished by Ja'far Nāsir in 1742 A. D.

**Muhammad Salah, Shaikh, محمد** محمد صالح, author of the "Bahār Sakhun" and the "Tārīkh Shāhjahānī", also of a poem called "Arām Jan" which he completed in 1646 A. D., 1056 A. H.

**Muhammad Sarbadal, محمد** محمد سردال, was the chief of a kind of vagabonds called Sarbadāls, who had made themselves master of the city of Sabzwār and of some others in Khurāsān. This personage was also called Sayyid Muhammad, and although he was head of a gang of highwaymen or robbers, yet he was much esteemed for his probity.

**Muhammad Shafia, محمد** محمد شفیع دهلوی, of Dehlī, author of the work called "Mirāt ul-Wāridāt," or Mirror of Occurrences, a compendious history of the Mughal empire, from the death of Akbar to the invasion of Nādir Shāh. He undertook this work at the request of a nobleman in the reign of Muhammad Shāh.

**Muhammad Shah, محمد** محمد شاه, the son of prince Farīd-uddīn, the son of Khizir Khān, king of Dehlī. He was

placed on the throne after the assassination of his uncle Mubárik Sháh in April, 1434 A. D., Ramañan 837 A. H. He reigned 12 lunar years and died on the 20th of January, 1446 A. D., 22nd Shawwál 849 A. H. He was succeeded by his son Sultán 'Alá-uddín.

**Muhammad Shah, محمد شاه**, the son of Ahmad Sháh, succeeded his father to the throne of Gujrat in July, 1443 A. D., Rabí I, 847 A. H. He reigned eight lunar years, 9 months and 4 days, and was poisoned by his wife on the 12th February, 1451 A. D., 10th Muharram, 855 A. H. He was succeeded by his son Kutb Sháh also called Kutb-uddín.

**Muhammad Shah, محمد شاه**, the son of Hoshang Sháh, ascended the throne of Málwá after the death of his father on the 17th July, 1434 A. D., 9th Zil-hijja, 837 A. H. He reigned about nine months and was poisoned by Muhammad Khán (the son of Malik Mughis his prime minister) who ascended the throne under the title of Mahmúd Sháh Khilji in May, 1435 A. D.

**Muhammad Shah, محمد شاه**, emperor of Dehlí, surnamed Roshan Akhtar or the Brilliant Star, was the son of the prince Jahán Sháh one of the three brothers who perished in disputing the crown with their eldest brother Jahándár Sháh, the son of Bahádur Sháh. He was born on Friday the 7th of August, 1702 O. S., 24th Rabí I, 1114 A. H., and crowned by the two Sayyads after the death of Rafi-uddaula, on the 29th September, 1719 A. D., 25th Zi-Kada, 1131 A. H. On his accession it was determined that the names of his two predecessors, viz., Rafi-uddarját and Rafi-uddaula who reigned about three months each, should be struck out of the list of kings, and that his reign should commence from the death of the emperor Farrukh-siyar. Muhammad Sháh reigned 30 lunar years, 6 months and 10 days, and died one month after the battle of Sarhind which his son fought against Ahmad Sháh Abdálí. His death took place on Thursday the 16th of April, 1748 A. D., 27th Rabí II, 1161 A. H. at the age of 47 lunar years, 1 month and 3 days. He was buried in the court before the mausoleum of Nizám-uddín Aulia at Dehlí, and was succeeded by his son Ahmad Sháh. This emperor may be termed the last of the race of Amir Taimúr who reigned in Dehlí and enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Muhammad Sháh were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambitions.

**Muhammad Shah 'Adil or 'Adli, محمد شاه عادل**, an Afghán of the tribe of Súr, whose original name was Mubáriz Khán, was the son of Nizám Khán Súr, the brother of Sher Sháh, and brother-in-law of Salím Sháh after whose death in 1554 A. D., 961 A. H., having murdered his son Fíroz, a boy of twelve years of age who had been raised to the throne, he assumed royal dignity with the title of Muhammad Sháh 'Adil. He was illiterate, hated men of learning and kept company with illiterate persons like himself, whom he raised to the highest dignities in the State; among whom, one Hímú, a Bania or Indian shopkeeper, whom his predecessor Salím Sháh had made superintendent of the markets, was intrusted with the whole administration of affairs. This naturally created him enemies among the Afghán chiefs, who having conspired against his life, revolted from his authority. Ibráhím Khán Súr, who had the king's sister for his wife, soon after raised a considerable army, and, getting possession of the city of Dehlí, ascended the throne in 1555 A. D., 962 A. H., and assumed the ensigns of royalty. Muhammad Sháh, finding himself betrayed, fled to Chunár, and contented himself with the government of the eastern provinces. He was slain

in a battle fought at Munger with Bahádur Sháh, king of Bengal, 1556 A. D., 963 A. H. The period of his reign at Dehlí was only eleven months.

**Muhammad Shah Bahmani I, محمد شاه بهمني اول**,

the second king of the Bahmaní dynasty, was the son of Sultán 'Alá-uddín Hasan Kángoh Bahmaní, whom he succeeded to the throne of the Dakhin in February, 1358 A. D., 19th Zi-Kada, 776 A. H. He reigned 17 lunar years and died on the 21st of March, 1375 A. D. His son Mujáhid Sháh succeeded him.

**Muhammad Shah Bahmani II, محمد شاه بهمني ثاني**,

the thirteenth Sultán of the Bahmaní dynasty, was the son of Humáyún Sháh the Cruel. He succeeded his brother Nizám Sháh to the throne of the Dakhin in July, 1463 A. D. in his ninth year; and the affairs of government were conducted, as in the reign of his late brother, by Khwája Jahán and Khwája Mahmúd Gáwán, under the direction of the queen mother. The former was murdered after some time, and the title of Khwája Jahán was conferred on Mahmúd Gáwán, adding the duties of Wakil-us-Saltanat to his other functions. Muhammad Sháh reigned nearly 20 lunar years, and died a year after he had caused his minister Mahmúd Gáwán to be put to death, i. e., on the 24th March, 1482 A. D., 1st Safar, 887 A. H. His son Mahmúd Sháh II succeeded him. The year of Muhammad Sháh's death is comprised in a Persian verse, the translation of which runs thus:

Sultán Muhammad Sháh, ruler of kings,  
When suddenly summoned to yield up his breath,  
Abandoned the Dakhin, and all worldly things,  
And "the ruin of the Dakhin," recorded his death.

**Muhammad Shah Sharki, محمد شاه شرقي**, succeeded

to the throne of Jaunpúr after the death of his father Mahmúd Sháh Sharkí in 1452 A. D., 856 A. H., and was killed after five months in a battle which he fought against his brother Husain Sháh Sharkí, who succeeded him.

**Muhammad Shahid, محمد شهيد**, whose garden is still

to be seen on the left bank of the Jamna at Agrah where the swimmers of Agrah assemble after bathing in the Jamna in the rainy season.

**Muhammad Shah, Sayyad, سيد محمد شاه**, son of

Sayyad Walí of Panjúa, author of a collection of documents containing Forms of Letters, Parwanas, instruments or Contracts of Law, &c., &c., entitled "Jáma' ul-Dastúr," written about the year 1800 A. D.

**Muhammad Shah Tughlak I, محمد شاه تغلق**,

whose former name was Malik Fakhr-uddín Júnán, succeeded his father Ghayás-uddín Tughlak Sháh on the throne of Dehlí in February, 1325 A. D., 725 A. H. He took the fort of Nagarkót in 1337 A. D. and built several royal buildings and places in Dehlí. It was in his reign that 'Alá-uddín Hasan Kángoh raised the standard of royalty in the Dakhin, 1347 A. D., 748 A. H., where his descendants reigned for several generations. Muhammad Sháh died at Thaṭṭa on the banks of the river Sindh on the 20th of March, 1351 A. D., 21st Muharram, 752 A. H., after a reign of nearly 27 lunar years. He was succeeded by his cousin Sultán Fíroz Sháh Bárbak, the son of Sipah Salár Rajab.

**Muhammad Shah Tughlak II, محمد شاه تغلق ثاني**,

surnamed Násir-uddín, was the son of Fíroz Sháh Tughlak. He was born on the 3rd June, 1353 A. D., 3rd Jumáda I, 754 A. H. He ascended the throne

of Dehli in the lifetime of his father in the year 1387 A. D., but was soon after deposed and expelled by the chiefs. He remained at Nagarkót till the reign of Abú Bakr Sháh, when he proceeded towards Dehli with a large army, and after some repulses proving victorious, ascended the throne in August, 1390 A. D., 792 A. H. He is the founder of a fortress in Jalesar which he called Muhammadábád. He reigned 3 years and 7 months, and died on the 19th February, 1394 A. D., 17th Rabí II, 796 A. H., and his body was deposited at Dehli in the same vault with that of his father. He was succeeded by his son Humáyún, who, on ascending the throne, assumed the name of 'Alá-uddín Sikandar Sháh, but died suddenly after a short reign of 45 days, and his brother Sultán Mahmúd succeeded him.

**Muhammad Shah, محمد شاه**, king of Persia, was the son of 'Abbás Mirzá, and grandson of Fatha Abú Sháh, whom he succeeded to the throne of Persia in 1834 A. D., and died in 1847 A. D.

**Muhammad Sharif Hakkani, محمد شريف حقاني**, author of a poem called "Aynak-e-Dil," which he completed in 1685 A. D., 1096 A. H.

**Muhammad Shah, محمد شاه**, present ruler of Badakhshán. He was placed in his present position by Amír Sher 'Alí of Kábul to whom he is bound to pay tribute, the amount of which in 1870 A. D., was £8100, and 500 horses. His predecessor was the intimate friend of 'Abdul Rahmán Khán, the pretender to the Afghán throne, who was opposed by Sher 'Alí in 1868 A. D.

**Muhammad Sharif, Khwaja, خواجه محمد شريف**, a nephew of Mauláná Umáidí. He was wazir to Sháh Tahmasp Safwí I, and governor of Yezd, Abarkóh and afterwards of Isfahán for several years, and died in 1538 A. D., 945 A. H.

**Muhammad, Sharif, Mir, مير محمد شريف**, author of a Masnawí or poem containing felicitations on the accession to the throne of Lakhnau, of Gházi-uddín Haidar, completed in 1814 A. D., 1229 A. H.

**Muhammad Shirin Maulana, مولانا محمد شيرين**, commonly called Mauláná Maghrabí, which see.

**Muhammad Shaikh, شيخ محمد**, author of the works called "Jámi Jahán-námá," and the "Nafs Rahmání," containing meditation on the unity of God, and rules for solitary devotion, *vide* Shaikh Muhammad.

**Muhammad Sufi, Maulana, مولانا محمد صوفي**, author of the work called "Maikhána wa-Butkhána," or the wine shop and idol house. He was a native of Mázindarán, and was residing in 1725 A. D., 1038 A. H. at Ahmadábád in Gujrát, and afterwards for some time in Káshmir.

**Muhammad, Sultan, سلطان محمد**, the last king of the ancient race of the sovereigns of Badakhshán, taken prisoner in battle by Sultán Abú Sa'íd, a descendant of Amír Taimúr, and slain together with all his children and relations in 1466 A. D., 871 A. H.

**Muhammad, Sultan, سلطان محمد**, who was afterwards surnamed Makahúl or the Blind, was the second son of Sultán Mahmúd of Ghazní. He succeeded his father in 1030 A. D. in the absence of his elder brother Masa'úd, who after five months deprived him of his sight and placed him in close confinement, where he remained

till he was again reinstated by the army in 1038 A. D., and his brother Masa'úd deposed. He reigned at Láhor for two years, after which he was defeated and put to death by Sultán Maudúd the son of Masa'úd 1044 A. D.

**Muhammad, Sultan, سلطان محمد**, was the second son of Sultán Malikháh Saljúkí, after whose death he ruled over Azurbejan, but when his eldest brother Barkayarak died in 1104 A. D., 498 A. H., he seized Baghdád also and assumed the title of Sultán. This prince died at Isfahán 1118 A. D., Zil-hijja, 511 A. H., and was succeeded by his son Mahmúd, who, however, was soon reduced by his uncle, Sultán Sanjar, to the condition of a dependent. Mahmúd died 1131 A. D., 15th Shawwál, 525 A. H., aged 27 years at Hamdan after a reign of 14 years.

**Muhammad, Sultan, سلطان محمد**, surnamed Kutb-uddín, succeeded his father 'Alá-uddín Takash as Sultán of Khwárizm in 1200 A. D., 596 A. H. He was defeated by the celebrated conqueror Chingiz Khán, his country pillaged, and almost all his family made prisoners in 1218 A. D., 615 A. H. He died of a broken heart in March, 1221 A. D., Zil-hijja, 617 A. H. His son Jakál-uddín for a long time bore up against the torrent that had overwhelmed his father, but was at last subdued. He was slain in 1230 A. D., 627 A. H. *Vide* Takash.

**Muhammad, Sultan, سلطان محمد**, son of Báisan-ghar Mirzá. *Vide* Bábar (Sultán) and Sultán Muhammad.

**Muhammad, Sultan Mirza, محمد سلطان مرزا**, or Sultán Mirzá, the son of Awais Mirzá, the son of Báikara, the son of Mansúr, a prince of the house of Amír Taimúr. He accompanied the emperor Bábar Sháh to India, and after his death rebelled against his son the emperor Humáyún, and though subdued and pardoned, his five sons, *viz.*, Muhammad Husain Mirzá, Ibráhím Husain Mirzá, Masa'úd Husain Mirzá, Ulagh Mirzá, and Sháh Mirzá, and three of his nephews took advantage of the general disturbance which took place in 1566 A. D., 974 A. H., and revolted at Sambhal, the government of which had been assigned to their father. At first they were overpowered without an effort and were confined in the fort of Sambhal by order of the emperor Akbar, but when that monarch marched in the year 1567 A. D., 975 A. H. for the purpose of subduing Málwá; they made their escape to Gujrát and sought an asylum with Chingiz Khán, governor of Baroach, where they sowed the seeds of future troubles, which only ended with the subjugation of the kingdoms by Akbar in 1572 A. D., 980 A. H., *vide* Ibráhím Husain Mirzá. Muhammad Sultán Mirzá was, on account of his sons' rebellion, confined in the fort of Bayána about the year 1567 A. D. where he died some years after.

**Muhammad Sultan, محمد سلطان**, the eldest son of Jahángír Mirzá. After his father's death, he was named by his grandfather, heir of all his dominions, but died before him in 1404 A. D., 805 A. H.

**Muhammad Tahir Nasirabadi, محمد تاهر نصيرآبادي**, author of a biography called "Taskira Muhammad Táhir." He lived in the reign of 'Abbás Sháh I of Persia.

**Muhammad Tahir, محمد تاهر**, *vide* Ináyet Khán.

**Muhammad Taki, Imam, امام محمد تقي**, also called Muhammad al Jawád, was the ninth Imám of the race of 'Alí, and the son of Imám 'Alí Músí Rasá' who was the eighth. He was born in the year 811 A. D., 195 A. H.,

and is said to have been poisoned in 835 A. D., 220 A. H. He is buried at Baghdád near the tomb of his grandfather Imám Músi Kázim, the son of Ja'far Sádik. His wife's name was Umm ul-Fazl, the daughter of the khalif Má-mún.

**Muhammad Taki, Mir,** میر محمد تقی, *vide* Takí (Mír).

**Muhammad Tughlak Shah,** محمد تغلق شاه, *vide* Muhammad Sháh Tughlak.

**Muhammad Wala,** محمد والا, author of the work called "Najm ul-Hidáet," containing much good advice, written according to the Súfi faith.

**Muhammad Walah, Sayyad,** سيد محمد واله, author of the "Risála Dastúr ul-Nazm," or the art of writing poetry, with specimens of the various measures.

**Muhammad Yar Khan,** محمد یار خان, the son of Aitmad Khán, nobleman of the time of the emperor 'Alamgír.

**Muhammad Yusaf,** محمد یوسف, a native of Kábul, who came to India and was employed in the service of the emperor Akbar. He was a good poet and died in the year 1562 A. D., 970 A. H.

**Muhammad Yusaf 'Ali Khan Bahadur,** محمد یوسف علی خان, the present loyal nawáb of Rámpúr (1859—1872) who succeeded Muhammad Saíd Khán in 1856.

**Muhammad Zahid, Mir,** میر محمد زاهد, son of Muhammad Aslam, an author who flourished in the reign of Sháh Jahán and 'Alamgír, and died in the year 1690 A. D., 1101 A. H.

**Muhammad Zaman,** محمد زمان, a celebrated punster and poet of Persia, who came to India in the reign of Akbar, but after a few years returned to his native country where he died some years before or after 1600 A. D.

**Muhammad Zaman,** محمد زمان, *vide* Kásim Khán, Súbadár of Kábul.

**Muhip Narayan,** مهدي ناراین, rájá of Banares, he was living in 1789 A. D., nephew of Rájá Cheyt Singh and grandson of Rájá Balwunt Singh. The Rájá's daughter was wife of Bábu Dirgbijai Singh, from whom the present Maháráj is descended.

**Muhi,** محی, takhallus of a poet who flourished about the year 1592 A. D., 1001 A. H., and is the author of a Díwán.

**Muhit,** محیط, *vide* Rámjas Munshí.

**Muhi-uddin,** محی الدین, author of a heroic poem called "Tarikh Najib-náma," in praise of Najib Khán, styled Najib-uddaula, an Afghán chief who distinguished himself during the reign of the unfortunate 'Alamgír II, emperor of Dehli.

**Muhi-uddin bin-Arabi, Shaikh,** شیخ محی الدین, *vide* bin 'Arabi, a celebrated learned Muhammadan of Persia, who was born in 1166 A. D., 561 A. H., died in 1239

A. D., 637 A. H., and is buried at Damascus. He is the author of a work in Arabic called "Fatúhát Makkia," *vide* Ibn-Arabi.

**Muhi-uddin Abdul Kadir bin-Abi ul-Wafa** محی الدین عبدالقادر بن ابی الوافه, *vide* Abdul Kadir bin 'Abi ul-Wafá Misri.

**Muhi-uddin Tusi, Shaikh,** محی الدین طوسی, a native of Tús, and author of the work called "Kanz ul-'Ashikín," a treatise on divine love; abridged from the "Kimiá-e-Sa'ádat." He was a co-temporary of 'Umar Mirzá, and was living in 1408 A. D., 811 A. H.

**Muhi-uddin,** محی الدین, author of the work called "Irahád Yáfa'í."

**Muhib,** محب, poetical name of Sayyad Ghulám Nabí of Bilgrám who was slain in a battle which took place between Nawáb Safdar Jang and Ahmad Khán, Nawáb of Furrukhábad on the 5th February, 1752 A. D., 29th Safar, 1166 A. H.

**Muhib,** محب, poetical name of Shaikh Walí-ullah of Dehli, who was a pupil of Sauda, and is the author of a Díwán.

**Muhib-uddin Saíd Hasan al-Yaghawi,** سيد محب الدین حسین, surnamed Guz, an author who died in 1132 A. D., 526 A. H.

**Muhib-ullah, Kazi,** قاضی محب الله, who, in the reign of 'Alamgír, was appointed Kázi of Lakhnau and afterwards of Haidarábád in the Dakhin. On the accession of Bahádúr Sháh to the throne of Dehli, 1707 A. D., 1119 A. H., he was honoured with the Sadárat of all India. He is the author of several works, among which are the "Kitáb Sallam," and "Muslim."

**Muhindar Singh, Maharaja,** مهیندر سنگه مہاراجہ, Rájá of Bhadawar (1870).

**Muhib-ullah, Shaikh,** شیخ محب الله, a pírzáda of Allahábád who died there in the year 1648 A. D., 1058 A. H. He is the author of a work called "Ibádat ul Khawás" on Ethics.

**Muhsin 'Ali Khan, Sayyad,** محسن علی خان شاہد, the son of Sayyad Sháh Husain, the son of Sayyad Arab Sháh, was an excellent poet, and is the author of a Díwán and a biography of Urdú poets called "Sarápá Sakhun."

**Muhsin Fani,** محسن فانی, an excellent poet and author, whose proper name was Shaikh Muhammad Muhsin and poetical title Fání. He held the appointment of Sadárat of the province of Allahábád for several years in the time of the emperor Sháh Jahán; and when that monarch conquered Balkh in 1646 A. D., 1056 A. H., amongst the spoil which fell into the hands of the emperor belonging to Nazar Muhammad Khán, the ruler of that province, was a Díwán composed by Muhsin Fání which he had sent as a present to that ruler with verses in his praise; this annoyed the emperor, and Muhsin was forthwith dismissed from his office. He received, however, a small pension and passed the remainder of his life at Kashmir where he died in 1670 A. D., 1081 A. H. His Díwán contains about 7,000 verses.

**Muhtadi Billah,** مهتدی بالله, *vide* Al-Muhtadí.

**Muhtashim 'Ali Khan,** محتمش علی خان, *vide* Hashmat.

- Muhtashim, Maulana**, مولانا محتشم, a poet of Kashan and master of Fakhri bin-Maulana Sultan Muhammad Amiri of Hirat. He wrote three Diwans, viz., "Sabaya," "Jalalia," and "Shababia," besides a Diwan of Kasidas in praise of the Imams and princes consisting of about 8,000 verses, and a Risala of Mua'mmas or enigmas and chronograms. There is a Kasida quoted on the accession of Shah Isma'il Safwi to the throne of Persia, of 66 misras, each of which contains a chronogram for the year 1576 A. D., 984 A. H.
- Mui'zzi**, معزي, vide Moi'zzi.
- Mui'zz-li-din-Allah**, معز الدين الله, vide Moi'zz-li-din-Allah.
- Mui'zz-uddin**, معز الدين, vide Moi'zz-uddin.
- Mui'zz-uddaula**, معز الدولة, vide Moi'zz-uddaula.
- Mujaddid Alif Sani**, مجدد الف ثاني, vide Ahmad Sarhindi (Shaikh).
- Mujahid Shah Bahmani**, مجاهد شاه بهمني, succeeded his father Muhammad Shah I Bahmani on the throne of the Dakhin in March, 1375 A. D., Shawwal, 776 A. H. He was murdered after a reign of three years on the night of the 14th of April, 1378 A. D., 17th Zil-hijja, 779 A. H., by his uncle Daud Khan who ascended the throne by the title of Daud Shah.
- Mujib**, شاد مجيب, or Shah Mujib, author of a history of the loves of Joseph and Potiphar's wife called "Yusaf wa-Zalekha," in Urdu verse composed in 1824 A. D., 1240 A. H.
- Mujir**, مجير بيلقاني, poetical name of 'Abdul Mukarim Mujir-uddin of Bilkan, a town in Azurbejan. He was a pupil of Khakani, and is the author of a Diwan. He died in 1198 A. D., 594 A. H. He flourished in the time of Kizal Arsalan, and was a co-temporary of Zahir-uddin Faryabi.
- Mujir-uddin Bilkani**, مجير الدين بيلقاني, vide Mujir.
- Mujrim**, مجرم, poetical name of Rahmat-ullah, who is the author of an Urdu Diwan.
- Mujrim**, مجرم, poetical title of Ghulam Husain of Patna, the father of Ishki, whose proper name was Shaikh Muhammad Wajih.
- Mukalil bin-Sulaiman**, مكاليل بن سليمان, author of a Commentary on the Qur'an. He died in the year 723 A. D., 105 A. H.
- Mukanna**, مقنع, vide Al-Makna or Mukanna.
- Mukarrab Khan**, مقرب خان, vide Masih (Mulla).
- Mukarram Khan, Nawab**, نواب مكرم خان, governor of Multan in the time of Alamgir.
- Mukim Khan**, مقيم خان, held the rank of 700 in the time of the emperor Akbar, and was raised to a high rank in the time of Jahangir. He had a home at Agra on the banks of the Jamna at a place still called Mukim Khan ka Ghat.
- Mukhlis**, مخلص, the poetical name of Raa 'Anand Raa, a Khattri, who was the father-in-law of Tansukh Raa, and a pupil of Mirza Bedil. He died in the fourth year of Ahmad Shah's reign 1751 A. D., 1164 A. H. His works contain 50,000 verses. He is also called Mukhlis Hindi, to distinguish him from Mukhlis Kashi.
- Mukhlis**, مخلص, the poetical appellation of Mukhlis 'Ali Khan, commonly called Mir Bakir. He was Nawab Nawazish Khan, Shahamat Jang's sister's son, and is the author of a Diwan in Urdu.
- Mukhlis Kashi**, مخلص كاشي, a poet of Persia.
- Mukhtar bin-Mahmud bin-Muhammad az-Zahidi Abu ar-Rija al-Ghazmini**, مختار بن محمود, surnamed Najm-uddin, is the author of "Kuniat al-Muniat," a collection of decisions of considerable authority. He died 1259 A. D., 658 A. H.
- Mukhtari**, مختاري, a Persian poet.
- Mukhtar-uddaula**, مختار الدولة, vide Murtaza Khan.
- Muktadi Billah**, مقتدي بالله, vide Al-Muktadi.
- Muktadir Billah**, مقتدر بالله, vide Al-Muktadir.
- Muktafi Billah**, مكتفي, vide Al-Muktafi.
- Mulhim**, ملهم, a poet who flourished about the year 1706 A. D., 1118 A. H., and is the author of a Diwan.
- Mulla Ahmad**, ملا احمد, vide Ahmad (Mulla).
- Mulla 'Ali al-Hafiz al-Kastamumi**, ملا علي الحافظ, author of the Commentary on the Hadis ul-Arbain of Shaikh Isma'il Hakki.
- Mulla 'Ali Kusanji**, ملا علي قوسنجي, who also wrote a Hashia or marginal notes on the Kashshaf, besides the one written by Tuftazani. He died about the year 1405 A. D. 808 A. H.
- Mulla Husain Waez**, ملا حسين وايز, vide Husain Waez (Maulana).
- Mulla Furati**, ملا قراني, author of the work entitled the "Karak Sawal" containing forty questions with the answers of Muhammad, according to tradition.
- Mulla 'Imad**, ملا عماد, author of a work on Sufism in Persian, called "Hashia Mullá 'Imád."
- Mulla Firoz**, ملا فيروز, a Parsi priest. The Parsis of Bombay entertain the most liberal feelings in favour of science and literature: they possess great wealth, and commercial relation with every part of Asia. The mission sent by them some years ago to Persia at their own expense of Kans, the father of Mullá Firoz, the Editor of the *Dasatir*, for the purpose of making inquiries relative to the remnant of the Parsis in that country; the discovery by Kans while on that mission of a copy of the *Dasatir* in the Pahlawi language, and the English translation of that curious work, published by Mulla Firoz at Bombay in 1818 shew the spirit and perseverance with which the Parsis of Bombay have instituted inquiries connected with the history of their country, vide *Transactions, Royal Asiatic Society*, Vol. III, Appendix, p. iv.
- Mulla Jami Lahouri Namdar Khani**, ملا جامي, whose poetical name is Bekhud,

was very well skilled in composing chronograms, and has left a thick *Diwán* of Ghazals, &c. He died in 1676 A. D., 1086 A. H.

**Mulla Jiwan**, ملا جيون اميدھوي, of Amaitihí, whose proper name was Shaikh Ahmad, was the tutor of the emperor 'Alamgir. He is the author of the Commentary on the *Kurán* called "Tafsír Ahmadi." He is also called Mullá Jián Jaunpúri, and is said to have died 1718 A. D., 1130 A. H.

**Mulla Kasim**, ملا قاسم مشھدی, of Mashhad, author of an *Insha*, or Collection of Letters.

**Mulla Khusro**, ملا خسرو, author of a law treatise, entitled "Ghurur ul-Ahkám," and a Commentary on the same work called the "Durar al Hukkám." Mulla Khusro, who is one of the most renowned of the Turkish jurists, completed his work in 1478 A. D., 883 A. H. and died in 1480 A. D., 885 A. H.

**Mulla Malik Kúmmi**, ملا ملك قمي, *vide* Malik Kúmmi.

**Mulla Mir**, ملا مير, he lived in the time of the emperor Akbar. In 1566 A. D., 974 A. H., he constructed a well at Agra, and Ashraf Khán Mir Munshi wrote the chronogram of the year of its construction. It is a subtractive one.

**Mulla Muftá Balkhi**, ملا مفيد بلخي, a native of Balkh, was an excellent poet. He came to India and died at Multán in the time of the emperor 'Alamgir, 1674 A. D., 1085 A. H. He is the author of a *Diwán*. A subtractive chronogram on his death written by Sarkhush.

**Mulla Muhsin**, ملا محسن, *vide* Faiz.

**Mulla Mukimai**, ملا مقیمای, an author who lived in the time of Sháh Jahán.

**Mulla Shah**, ملا شاه, a native of Badakhshán, was a learned and pious Musalmán. He was a disciple of Míán Sháh Mír of Láhor and Murshid or spiritual guide of the unfortunate prince Dárá Shikóh, the eldest son of the emperor Sháh Jahán, who highly respected him and visited him on his tour to Kashmír, where he (Mulla Sháh) had built a place for his residence. He died at Kashmír in the commencement of the reign of the emperor 'Alamgir, about the year 1660 A. D., 1070 A. H.

**Mulla Sharif**, ملا شريف, author of a *Diwán*, on the loves of "Shírín and Khusro," dedicated to Sultán Kúli Kutb Sháh of Golkonda in 1515 A. D., 921 A. H.

**Mulla Sheri**, ملا شيرى, *vide* Sheri (Mulla).

**Mulla Shikebi**, ملا شكيبي, an excellent poet who served under 'Abdul Rahím Khán, KhánKhánán, and was living in 1592 A. D., 1000 A. H.

**Mullazada**, ملا زاده, of Patna, author of an Urdú translation of the novel called "Bahár Dániyah," which he named "Izhár Dániyah."

**Mullazada**, ملازاده, author of the marginal notes on the "Mukhtasir Ma'ání wa-Bayán."

**Multan**, ملتان بادشاهان ملتان, kings of, *vide* Yúsaf (Shaikh).

**Mumtas**, ممتاز, the poetical name of two poets. One of whom is named Maulwí Ihsán-ulláh.

**Mumtas Mahal**, ممتاز محل, the favorite wife of the emperor Sháh Jahán, for whom he built the celebrated edifice at Agra called the *Táj*, *vide* Arjumand Báno Begam.

**Mumtas Shikoh**, ممتاز شكوه, second son of the emperor Sháh Jahán.

**Mumtaz-uddaula**, Nawab, ممتاز الدوله نواب, the grandson of Muhammad 'Alí Sháh, king of Andh. He was living in 1868 A. D. The nawáb, during the disorders consequent on the Mutiny at Lakhnau, declared his opinions by entering into a contract to give his daughter in marriage to the nominee of the rebels, Birjis Kadr. For this conduct he was adjudged to suffer the loss of his pension, Rs. 700 per mensem.

**Munai'm**, منعم, poetical name of Núr ul-Haq, Kázi of Bareilí, who was an excellent Persian poet, and has written upwards of 300,000 verses; among his compositions is a commentary on the *Kurán* in verse, and Arabic and Persian *Kasidas*, several *Maanawis*, and three Persian *Diwáns*. He was living at Dehlí in 1786 A. D., 1200 A. H.

**Munai'm Khan**, KhanKhanan, منعم خان خانان, a nobleman who was raised to the high dignity of prime minister by the emperor Akbar, after the dismissal of Bairám Khán, KhánKhánán in 1560 A. D., 967 A. H.; was appointed governor of Jaunpúr after the death of Khán Zamán, where he built that famous bridge on the river Gúmtí in the year 1567 A. D., 975 A. H. He was latterly appointed governor of Bengal after the defeat of Dáúd Sháh, king of that country in 1575 A. D., 983 A. H. From the period of Muhammad Bakhtyar Khiljí to that of Sher Sháh the city of Gaur, which is also called Lakhnautí, had been the capital of Bengal, after which, owing to its insalubrity, it had been abandoned for Khawáspúr Tanda. Munai'm Khán, however, admiring the spot, gave orders for its repairs, and made it his residence; but he soon fell a victim to its unhealthy climate, and died there on the 12th October the same year, 9th Rajab, 983 A. H.

**Munai'm Khan**, منعم خان, the son of Sultán Beg Bar-lás, a nobleman who had been the emperor Bahádúr Sháh's principal officer at Kábul, was, on the accession of that emperor to the throne of Dehlí, appointed his wazír with the title of KhánKhánán. He died some time before that monarch's death about the year 1711 A. D., 1123 A. H. He is the author of the work called "Ihámát Munai'mí."

**Munai'm**, Shaikh, منعم شيخ, a poet who served under prince Sultán Shujás, governor of Bengal, and was present in the battle fought by that prince against his brother the emperor 'Alamgir in December, 1658 A. D., after which he was never heard of. For his poetical name, he used his own in his compositions.

**Munir Lahouri**, ملا منير لاهوري, a poet of Láhor, was the son of Mulla 'Abdul Majid of Multán. He formerly took the words "Sakhun Sanj" for his poetical title, but afterwards used "Munir" in his compositions. His proper name was Abú'l Barkát. He died at Agra on Saturday the 31st August, 1644 A. D., 7th Rajab, 1054 A. H., and left about 30,000 verses and an *Inshá* which goes after his name, *viz.*, "Inshá Munir."

**Munna Jan**, منا جان, *vide* Nasir-uddin Haidar.

**Munni Begam**, منى بيگم, a concubine of Mír Ja'far, Nawáb of Bengal. After his death and the death of his two sons Najm-uddaula and Saif-uddaula, she was appointed guardian to Mubárik-uddaula, the infant son of the late Nawáb, by Warren Hastings, in preference to others whose claims were more forcible. The guardianship was taken away from the Begam in 1776 A. D. She was the mother of Najm-uddaula, died 1779 A. D., 1st Sha'bán 1103 A. H.

**Munshi**, منشى, takhallus of Jaswant Ráe Munshí. He is the author of a Diwán, and was living in 1712 A. D., 1124 A. H.

**Munshi**, منشى, poetical title of Munshí Múlc'hánd, a Káyeth and native of Dehlí. He was a pupil of the poet Nasír, and is the author of some fragments of the Sháh-náma in Urdú. He died about the year 1822 A. D.

**Munsif**, منصف, poetical title of Fázil Khán, who is the author of a Diwán, and was living in 1704 A. D., 1116 A. H.

**Murad I, Sultan**, اول سلطان مراد, whom our English authors call Amurath I, and who is also called Murád Khán Gházi and Khwáwandgár Rúm, was the third Sultán of the race of Usmán or Othmán. He succeeded his father Arkhan (Orchan) on the Turkish throne in 1359 A. D., 760 A. H., and was known for his cruelties towards his son, and those who espoused his cause. He advanced into Europe, and made Adrianople his capital in 1360 A. D. He was a great warrior and obtained 37 victories, in the last of which he perished 1389 A. D., 791 A. H., aged 71, by the hand of a soldier. He (or as some say his father) was the first who established the formidable force of the Jánisaris. His son Báyezid I, succeeded him.

**Murad II, Sultan**, ثانی سلطان مراد, succeeded his father Muhammad I as Ottoman emperor, in 1422 A. D., 825 A. H., and was the first Turk who used cannon in the field of battle. In 1443 A. D., 847 A. H., he resigned the crown in favour of his son Muhammad II, but finding him incapable to hold the reins of government, he abandoned his retirement and defeated the famous Sikandar Beg (Scanderbeg) and routed the Hungarians. According to Gibbon, he died on the 2nd February, 1451 A. D., Zil-hijja, 854 A. H., and was succeeded by his son Muhammad II, who afterwards took Constantinople.

**Murad III, Sultan**, ثالث سلطان مراد, succeeded his father Salím II to the throne of Constantinople in December, 1574 A. D., Shabán, 982 A. H., and to rid himself of all competitors, he, at his first coming to the crown, caused his five brothers to be strangled in his presence. This act of cruelty so affected his mother that she destroyed herself. He took from the disagreeing Persians, Armenia, Media, and the city of Tauris, and the fort Gaino from the Hungarians. He died on the 18th January, 1595 A. D., Jumáda I, 1003 A. H., aged 50 lunar years. At the time of his death such a sudden and terrible tempest arose, that many thought the world would then be dissolved. He was succeeded by his son Muhammad III. Sultán Murád is the author of the work called "Fatúhát-us-Siyám."

**Murad IV, Sultan**, رابع سلطان مراد, son of Aḥmad I, emperor of Constantinople, succeeded his uncle Mustafa I, who was deposed the second time in 1623 A. D., 1032 A. H. He took Baghdád in 1637 A. D., 30,000 of whose inhabitants he put to the sword, though he had promised them protection. He died on the 8th February, 1640 A. D., 1049 A. H., aged 18, of excessive intoxication, and was succeeded by his brother Ibráhím.

**Murad Baksh, Sultan**, سلطان مراد بخش, youngest son of the emperor Sháh Jahán, by whom he was appointed governor of Gujráť, Thatta and Bihkar. He was seized and imprisoned in the fort of Gwáliar, by the orders of his brother the emperor 'Alangír, after the first battle he fought against his brother Dárá Shikóh, and was subsequently murdered, 1662 A. D., 1072 A. H., at Gwáliar and buried within the fort.

**Murad Mirza**, مرزا مراد, also called Sultán Murád and Sháh Murád, was the second son of the emperor Akbar. His mother's name was Salima Sultána Begam. He was born on Thursday the 8th June, 1570 A. D., 973 A. H. in the house of the venerable Shaikh Salím Chishtí at Sikrí. The Hindús, on account of his being born in the mountainous country of Sikrí, used to call him Pahárf. After this prince's birth, the emperor, considering the village of Sikrí a propitious spot, two of his sons having been born there, ordered the foundation of a city to be laid, which, after the conquest of Gujráť, he called Fathapúr. This prince was sent by his father to conquer the Dakhin in 1595 A. D., 1004 A. H., where he fell sick and died on the 1st of May, 1599 A. D., 15th Shawwál, 1007 A. H. He was at first buried at Sháhpúr, but afterwards his corpse was removed to Dehlí and laid by the side of Humáyún the prince's grandfather.

**Murassa' Rakam**, مرصع رقم, title of the author of the "Nautarz Murassa." Vide Tahsín.

**Murauwat**, مروت, poetical name of Saghír 'Alí, a poet, who is the author of a story in Urdú called "Tilismát Ishk," composed in 1792 A. D., 1207 A. H.

**Murshid Khan**, مرشد خان, a poet, who flourished in the time of Jahángír, and is the author of a Diwán.

**Murshid Kuli Khan**, مرشد قلی خان, a nobleman of the time of the emperor Sháh Jahán, who was Faujdár of Muthurá, and was killed there in 1638 A. D., 1048 A. H.

**Murshid Kuli Khan**, مرشد قلی خان, nawáb of Bengal, vide Ja'far Khán.

**Murshid Kuli Khan**, مرشد قلی خان, Rustam Jang, son-in-law of Shujá-uddaula, governor of Bengal, by whom he was appointed governor of Katak. Being defeated by Mahábat Jang, Nawáb of Bengal, he fled to the Dakhin in the year 1739 A. D. where he died. He was a good poet, and his poetical name was Sarahár.

**Murtaza Khan**, مرزئی خان, a Sayyad, who on the accession of Nawáb 'Asaf-uddaula to the masnad of Lakhnau, was appointed by him his náib or deputy, with the title of Mukhtár-uddaula, but Basant 'Alí Khán, an old khwája sará (eunuch) of the nawáb's father, being offended at the influence he had over the nawáb, resolved to remove him; and for this purpose having invited him to an entertainment, murdered him, and was himself slain the same day by order of the nawáb. This circumstance took place in the month of March, 1776 A. D., Safar, 1190 A. H.

**Murtaza Khan**, مرزئی خان, a relative of Dost 'Alí, the Nawáb of Arkat, under whom the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. The nawáb was succeeded by his son Sařdar 'Alí, who after overcoming the effects of poison prepared for him by Murtaza Khán, fell by the pignard of a Pathán assassin hired for the work by the same person. A storm was raised which he had not the courage to encounter, and

disguising himself in female attire, he escaped from Arkat to his own fort of Vellore. Two years afterwards, the youthful son and successor of Safdar 'Alí met the fate of his father, and common report attributed to Murtaza Khán a principal share in the contrivance of this murder also. Such was the man to whom the patronage of Duplex, who was at that time grievously at a loss for money, was extended, for Murtaza Khán had the reputation of being extremely rich, and was selected by Duplex for a new Nawáb of Arkat. He was solemnly installed in his new dignity, but finding that his presence was indispensable at Vellore, he returned thither after some time in 1752 A. D.

**Murtaza Khan Anju**, مرتضى خان انجو, a nobleman of the reign of the emperor Sháh Jahán. At the time of his death which took place 1629 A. D., 1038 A. H., he was governor of Thatta.

**Murtaza Khan**, مرتضى خان, *vide* Shaikh Farid, and Farid Bukhári.

**Murtaza, Mir**, مير مرتضى, surnamed "Al-Mada'u bil-ilm ul-Huda." He died in September, 1046 A. D., Safar, 436 A. H.

**Murtaza Nizam Shah I**, مرتضى نظام شاه, ascended the throne of Ahmadnagar in the Dakhin after the death of his father Husain Nizam Sháh I, in 1565 A. D., 972 A. H., and as he was then in his minority, his mother Khunza Sultána became for six years chief manager of affairs, after which the Sultán took the affairs under his own management. He reigned about 24 lunar years, and becoming mad, his son Mirán Husain Nizam Sháh shut him up in a warm bathing-room, and shutting fast the doors and windows to exclude all air, lighted a great fire under the bath, so that the Sultán was speedily suffocated by the steam and heat. This circumstance took place about the 15th January, 1589 A. D., 8th Rab' I, 997 A. H. But according to the work of Jáma ul-Hind, he was poisoned by his son on the 5th June, 1588 A. D., corresponding with 18th Rajab, 996 A. H.

**Murtaza Nizam Shah II**, مرتضى نظام شاه, a nominal prince and a descendant of the Nizam Sháhí kings of Ahmadnagar, who was raised to the throne by Malik Ambar, the Abyssinian and others after the capture of Bahádur Nizam Sháh in 1600 A. D., 1009 A. H. He was put to death about the year 1628 A. D., 1038 A. H., by Fatha Khán, the son of Malik Ambar, who placed his son Husain, an infant of ten years on the throne. Husain was afterwards confined for life by the emperor Sháh Jahán in the fortress of Gwáliar. *Vide* Fatha Khán.

**Musahib, Mirza**, مرزا مصاحب, a poet who flourished after the poet Sáeb whom he imitates, and was probably living in 1745 A. D., 1158 A. H.

**Musannifak**, مصنفك, surname of Mulla 'Alá-uddín 'Alí bin-Muhammad, an Arabian author, who died 1470 A. D., 875 A. H.

**Musibat**, مصيبت, poetical name of Sháh Ghulám Kutb-uddín, eldest brother of Sháh Muhammad Afzal of Allahábád. He went on a pilgrimage to Mecca and died there in 1773 A. D., 1187 A. H.

**Mushfaki**, مشفقي, a poet who was born at Bukhári in the year 1538 A. D., 945 A. H., and composed a Diwán which he completed in 1575 A. D., 983 A. H.

**Mushtak**, مشتاق, the poetical name of Mir Said 'Alí of Isfahán who was alive in the year 1760 A. D., 1174 A. H.

**Mushtak**, مشتاق, poetical title of Mushták Hussain of Aghrah. He is the author of a Diwán, and since he was a pupil of Bahádur Sháh the ex-king of Dehlí, in every one of his Ghazals he has mentioned in the last verse the poetical name of the king, *viz.*, Zafar.

**Mushtak**, مشتاق, poetical appellation of Muhammad Kulí Khán of Patna, a son of Háshim Kulí Khán. He was a pupil of Muhammad Roshan Joshish, and Darogha of the household of Nawáb Zain-uddín Ahmad Khán Haibat Jang. He died in 1801 A. D., 1216 A. H.

**Mushtaki**, ميد مشتاقى, *vide* Rizk-ulláh (Shaikh).

**Muslim bin-Amr**, مسلم بن عمر, the father of Kutaiba. He was slain in battle along with Misaa' b ibn-Zuber, about the year 690 A. D., 71 A. H.

**Muslim bin-Hajjaj Naishapuri**, مسلم بن حجاج نيشاپوري, or Kashmiri, author of the "Sahih Muslim," a succinct collection of Traditions, and of the "Masnad Kabir." He died in the year 875 A. D., 261 A. H. The Sahih Muslim is considered as almost of equal authority with the Sahih ul-Bukhári, and indeed by some, especially by the African doctors, is preferred to that work. The two collections are constantly quoted together under the name of the Sahihain or two Sahihis. Muslim is said to have composed his work from 300,000 traditions. *Vide* 'Abdullah Abú Muslim.

**Muslim ibn-'Ukba**, مسلم بن عقبه, was made governor of Medina by Yezid, the son of Mu'áwia I, 682 A. D., 63 A. H., to chastise the insolence of the inhabitants of that place, who had rebelled against him, which done, he marched directly with his army towards Mecca, but died by the way in September, 683 A. D., Muharram, 64 A. H.

**Muslim ibn-Okail**, مسلم ابن عقيل, nephew of 'Alí and cousin of Imám Husain whom he wished to assist against Yezid, the son of Mu'áwia, but was beheaded along with Háris on the 8th September, 680 A. D., 8th Zil-hijja, 60 A. H., and their heads sent as a present to Yezid by 'Obaid-ulláh ibn-Zayád. This event took place a few days before the death of Imám Husain.

**Mustaa'sam Billah**, مستعصم بالله, the 37th or last khalif of the house of 'Abbás, *vide* Al-Mustaa'sam.

**Musta'in Billah**, مستعين بالله, *vide* Al-Musta'in Billáh.

**Mustafa**, مصطفى, a title of Muhammad.

**Mustafa I, Sultan**, سلطان مصطفى, succeeded his brother Ahmad I (Achmet) as emperor of Turkey or Constantinople in 1617 A. D., Zi-Ka'da, 1025 A. H., which was a novelty never before heard of in this kingdom, it being the Grand Seignor's policy to strangle all the younger brothers; however, this Mustafa was preserved, either because Ahmad, being once a younger brother, took pity on him, or because he had no issue of his own body, and so was not permitted to kill him. It is said that Ahmad once intended to have shot him, but at the instant he was seized with such a pain in his arm and shoulder, that he cried out "Muhammad will not let him die." He carried himself but insolently and cruelly, and was deposed and sent to prison in 1618 A. D., 1027 A. H., when 'Usmán, his nephew, was raised to the throne. 'Usmán was murdered in 1621 A. D., 1030 A. H., and Mustafa again restored, and ultimately strangled by his Janisaris in 1623 A. D., 1032 A. H. He was succeeded by Murád IV.



**Mustafa II, Sultan,** سلطان مصطفى, son of Muhammad IV succeeded Ahmad II in 1695 A. D., 1106 A. H. as emperor of Constantinople. He was an able warrior, and after defeating the Imperialists at Temswar, he attacked the Venetians, Poles and Russians. He retired to Adrianople, where he forgot himself in lascivious pleasures, till a revolt of his subjects compelled him to descend from his throne in 1703 A. D., 1115 A. H. He died of melancholy six months after. He was succeeded by his brother Ahmad III.

**Mustafa III, Sultan,** سلطان مصطفى, son of Ahmad III, succeeded his nephew 'Usmán III as emperor of Constantinople in 1757 A. D., 1171 A. H. He spent his time in his seraglio, and left the government to his favorites. He died on the 21st January, 1774 A. D., 1187 A. H., and was succeeded by his brother Ahmad IV, also called 'Abdul Hamid.

**Mustafa IV, Sultan,** سلطان مصطفى, son of Ahmad IV, succeeded Salím III on the 29th of May, 1807 A. D., 1222 A. H., as emperor of Constantinople. He reigned one year, and was deposed and slain in 1808 A. D., 1223 A. H., when Mahmúd II was raised to the throne.

**Mustafa bin-Muhammad Sa'id,** مصطفى, author of the Persian Commentary on the Qurán, entitled "Aksám 'Ayát Qurán."

**Mustai'd Khan,** مستعد خان, surnamed Muhammad Sáki, was employed as Munshí or secretary to 'Ináyat-ullah Khán, wazir of Bahádur Sháh, and is the author of the "Másir-i-'Alamgiri," the history of the emperor 'Alamgir. He had been a constant follower of the court for forty years, and an eye-witness of many of the transactions he records. He undertook the work by desire of his patron, and finished it in 1710 A. D., 1122 A. H. being only three years after the decease of 'Alamgir.

**Mustajab Khan,** مستجاب خان, one of the sons of Háfiz Rahmat Khán, and author of the work called "Gulistán-i-Rahmat" being a history of his father. He died in February, 1833 A. D., 2nd Shawwál, 1248 A. H., aged 74 lunar years.

**Mustakfi Billah,** مستكفي بالله, *vide* Al-Mustakfi Billáh.

**Mustanjad Billah,** مستنجد بالله, *vide* Al-Mustanjid.

**Mustanasar Billah,** مستنصر بالله, *vide* Al-Mustanasar.

**Mustarashid Billah,** مسترشد بالله, *vide* Al-Mustarashid.

**Mustazi Billah,** مستضي بالله, *vide* Al-Mustazi.

**Mustazahar Billah,** مستظهر بالله, *vide* Al-Mustazhir.

**Musailima,** مسيلمة, commonly called Kazzáb or the Liar,

was an impostor who arose in the time of Muhammad in one of the provinces of Arabia, named Hajar. As success in any project seldom fails to draw in imitators, Muhammad having raised himself to such a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office was Musailima and Al-Aswad. Musailima pretended to be joined in commission with Muhammad, and published revelations in imitation of the Qurán. He sent Muhammad a letter, offering to go halves with him, in these words: "From Musailima, the apostle of God, to Muhammad, the apostle of God. Now, let the earth be half mine and half thine." But Muhammad believing

himself too well established to need a partner, wrote him this answer: "From Muhammad the apostle of God, to Musailima the liar. The earth is God's; he giveth the same for inheritance unto such of his servants as he pleaseth; and the happy issue shall attend those who fear him." During the few months which Muhammad lived after the setting up of this new imposture, Musailima grew very formidable; Abú Bakr, Muhammad's successor, in the second year of his reign and the 12th of Hijri, (633 A. D., 12 A. H.,) sent an army against him under the command of Khálifa, the son of Walid, who defeated and slew him in battle. Al-Aswad set up for himself the very year that Muhammad died; but a party, sent by Muhammad, broke into his house by night, and cut off his head. They received the appellation of "The two Liars."

**Mutia' Billah,** مطيع بالله, khalifa of Baghdád, *vide* Al-Mutia' Billáh.

**Mutjali,** منجلي, poetical name of Sayyad Kutb-uddín.

**Mutnabbi** متنبى, or Al-Mutnabbi, surname of Abú Tyeyeb Ahmad bin-Husain, one of the most celebrated of the Arabian poets, born at Kúfa in 915 A. D., 303 A. H. He had acquired an extensive knowledge of pure Arabic, drawn from the best sources, and this he has handed down in his poetical compositions. He flourished about the year 950 A. D., 339 A. H.; his father was a water-carrier in Kúfa. His principal patron was Saif-uddaula, prince of Damascus, of the family of Hamdan. The surname of "Al-Mutnabbi," (the pretended prophet) was given him because he had set up for a prophet in the flat country near Sawáma, where he was followed by a great multitude of the Banú Kalab and other tribes; but Lúlú, governor of Emessa, having marched against him took him prisoner and dispersed his partizans. He kept Mutnabbi in confinement for a long period, and having at length brought him back to the Muslim faith, he set him at liberty. He was attacked by a chief of the tribe of Asad, at the head of a troop of partizans: a combat took place in which he was killed with his son Al-Muhassad and his slave Mufik. This event happened in the month of September, 965 A. D., 354 A. H.

**Muttaki Billah,** متقي بالله, a khalif of Baghdád, *vide* Al-Muttaki.

**Mutalibi,** مطلبى, surname of Muhammad bin-Idris al-Sháfa'i, who was one of the four Imáms, or chief of the four orthodox sects amongst the Musalmáns.

**Mutwakhil Ali Allah,** متوكل على الله, a khalif of Baghdád, *vide* Al-Mutwakkil.

**Muwyad al-Hulla,** (Shaikh), شيخ مويد الحلى, *vide* Abú'l Kásim of Hulla.

**Muwyad-uddaula,** مويد الدولة, son of Rukn-uddaula, the son of Alí Bóya the Bóyaite. He succeeded to a part of his father's dominions in Persia in September 976 A. D., Muharram 366 A. H. He was taken captive and imprisoned by Hisám-uddaula at Jurjan in January 984 A. D., Sha'bán, 373 A. H., and his brother Fakhr-uddaula Abú'l Hasan Alí got possession of the empire.

**Muwyad-uddaula,** مويد الدولة, the son of Nizám ul-Mulk, the celebrated wazir of Sultán Alp Arsalán and his son Maliksháh. He served as minister to Barkayarak, the son of the latter for some time, and when dismissed by that monarch, he joined his brother Muhammad in an attack upon Barkayarak; but was taken, and put to death by that prince.

**Muzaffar or Muzaffarian,** مظفر و مظفریان, a dynasty

of petty rulers of Fars or Persia. From the period at which the fortunes of the family of Halákrú began to decline, i. e., after the death of Sultán Abú Sa'íd in 1335 A. D. till the conquest of Persia by Amír Taimúr, the province of Fars was governed by a dynasty of petty rulers, who took the name of Muzaffar from their founder, Mubáriz-uddín Muhammad whose title was Al-Muzaffar, or the Victorious, which title he received on his victory over Abú Ishák, the governor of Shiráz in 1353 A. D., 754 A. H. The capital of this family was Shiráz, which is said to have attained its great prosperity under their rule. *Vide* Muhammad Muzaffar.

**Muzaffar**, مظفر, the poetical name of a person who flourished about the year 1690 A. D., 1102 A. H. The name of his Muráhid or spiritual guide was Alí Amjad, in whose praise he has written some Ghazals.

**Muzaffar Husain Mirza**, مظفر حسين مرزا, was the son of Sultán Husain Mirzá, ruler of Khurásán, after whose death in May 1506 A. D., Zil-hijja 911 A. H. he conjointly with his brother Badí-úzzamán Mirzá, ascended the throne of Hirát; but they did not enjoy it long, for Sháhi Beg Khán, the Uzbek, defeated them in May 1507 A. D., Muharram 913 A. H. and took possession of the country. Muzaffar Husain Mirzá, who had gone to Astarábad, died there the same year.

**Muzaffar Husain Mirza**, مظفر حسين مرزا, of the royal Safwi race of Persia, was the son of Sultán Husain Mirzá, the son of Bahrán Mirzá, the son of Sháh Ismá'il Safwi. He left his jágír of Qandahár, and proceeded to India; and on his arrival at the court of the emperor Akbar in August 1595 A. D. was appointed an amir of 5000. The Sarkár of Sambhal was assigned to him in jágír, and Qandahár (which was made over to the emperor,) to Sháh Beg Kábuli. About the year 1609 A. D. Mirzá Khurram (afterwards Sháh Jahán) was married to a daughter of Muzaffar Husain who received the title of Qandahári Begam.

**Muzaffar Husain Mirza**, مظفر حسين مرزا, was the son of Ibráhím Husain Mirzá and Gulrukh Begam. He was married to Khánam Sultán, the daughter of the emperor Akbar in 1593 A. D., and was living in 1600 A. D.

**Muzaffar Jang**, مظفر جنگ, also called Muzaffar Husain Khán, Nawáb of Farrukhabád, whose original name was Diler Himmát Khán. He succeeded his father Ahmad Khán Bangash in the month of November, 1771 A. D., Sha'bán, 1185 A. H., and received the above title from the emperor Sháh 'Alam, who was then proceeding to Dehlí from Allahábad. He ceded his territory to the English on receipt of a pension of 108,000 rupees on the 4th June, 1802 A. D. After his death, his grandson Tafazzul Husain Khán succeeded him.

**Muzaffar Jang**, مظفر جنگ, whose original name was Hidáet Muhín-uddín, was the favourite grandson of the celebrated Nizám ul-Mulk, the Súbadár of Haidarábád. He was the son of that nobleman's daughter, and on his death, he collected an army and gave out that his grandsire had in his will not only appointed him to inherit the greatest part of his treasures, but had likewise nominated him to succeed to the government of the southern provinces. Násir Jang, his uncle, who had taken possession of his father's wealth, was enabled to keep his father's army in pay; and this was so numerous, that the forces which Muzaffar Jang had collected were not sufficient to oppose him with any probability of success. Muzaffar Jang subsequently went to Arkát (Arcot) where he defeated and killed Anwar-uddín Khán, the nawáb of that place, by the assistance of the French

in a battle fought on the 23rd of July, 1749 A. D., and was acknowledged the lawful Súbadár of the Dakhin. He was, however, after some months obliged to surrender himself to Násir Jang, who kept him in close confinement; but after the murder of Násir Jang in December, 1750 A. D., 17th Muharram, 1164 A. H., he was again raised to the masnad by the assistance of the French. His reign was, however, of short duration, for he was not long after assassinated by the same persons who had raised him to power. His death took place on the 3rd of February, 1751 A. D., 17th Rabí' I, 1164 A. H., when Salabat Jang, the third son of the old Nizám, was placed on the masnad by the French.

**Muzaffar Kawami**, Maulana, مولانا مظفر قوامي, *vide* Kawámí.

**Muzaffar Khan**, Nawab, نواب مظفر خان, was the younger brother of Amír ul-Umrá Khán Daurán Abdus Samad Khán, by whose interest he was appointed governor of Ajmeer in the reign of Farrukh-siyar, and was ordered to march with a numerous army against the Marhatta chief Malhár Ráo Holkar, who had invaded the territories of the Maharájá Jaising Sawáf of Amber (now called Jaipur). Muzaffar Khán was slain along with his brother in the battle which took place between the emperor Muhammad Sháh and Nádír Sháh in the month of February, 1739 A. D., Zi-Ka'da, 1151 A. H.

**Muzaffar Khan**, مظفر خان, a nobleman who was appointed governor of Agra by the emperor Jahángir in the year 1621 A. D., 1030 A. H. He built the mosque in the city of Agra, called "Kálin or Kalí Masjid," in the year 1631 A. D., 1041 A. H. which is still standing but in a ruinous state.

**Muzaffar Khan Tirbati**, مظفر خان تربتي, a nobleman who was appointed governor of Bengal by the emperor Akbar in 1579 A. D., 987 A. H. In his time Bább Khán Kákshál rebelled against the emperor, took Gaur, slew Muzaffar Khán at Tanda in April, 1580 A. D., Rabí' I, 988 A. H., and became independent for some time.

**Muzaffar**, Maulana, مولانا مظفر, a celebrated poet of Hirát in Khurásán, who lived in the time of Sultán Ghayás-uddín Kart, and Sháh Shujáa' of Shiráz.

**Muzaffar Shah I**, مظفر شاه, whose original name was Muzaffar Khán, was the first king of Gujrat. He was born at Dehlí on the 30th June, 1342 A. D., 25th Muharram, 743 A. H. His family had been elevated from menial stations in the household of the kings of Dehlí. He was, however, appointed governor of Gujrat in 1391 A. D., 794 A. H. by Sultán Muhammad Tughlaq II, king of Dehlí, in the room of Farhat ul-Mulk who had rebelled against the king; a battle took place in which the latter lost his life. In the year 1396 A. D., 799 A. H. Muzaffar Khán caused himself to be proclaimed king under the title of Muzaffar Sháh, and directed coin to be struck in his name. He died after a reign of nearly 20 years, on the 27th July, 1411 A. D., 6th Rabí' II, 814 A. H., in the 71st year of his age, and was succeeded by his grandson Ahmad Sháh the son of Tátár Khán.

#### *Kings of Gujrat.*

1. Muzaffar Sháh I.
2. Ahmad Sháh I, his grandson, the son of Tátár Khán.
3. Muhammad Sháh, surnamed Karím, the merciful.
4. Kuṭb Sháh.
5. Dáúd Sháh, his uncle, deposed in favour of
6. Mahmúd Sháh I, surnamed Baikara, who made two expeditions to the Dakhin.
7. Muzaffar Sháh II.

8. Sikandar Sháh, assassinated.
9. Mahmúd Sháh II, displaced by Bahádur and confined.
10. Bahádur Sháh who was murdered by the Portuguese.
11. Mirán Muhammad Sháh Farúqí of Málwá.
12. Mahmúd II, released from prison.
13. Aḥmad Sháh II, a spurious heir, set up by the minister.
14. Muzaffar Sháh III, a supposititious son of Mahmúd, and the last king in whose time Gujráť was taken by Akbar.

**Muzaffar Shah II**, مظفر شاه, was born on Thursday the 10th April, 1470 A. D., 20th Sha'bán, 875 A. H., and succeeded his father Sultán Mahmúd Sháh I, Baiḡara on the throne of Gujráť, in the 41st year of his age, in November, 1511 A. D., Sha'bán, 917 A. H. He reigned nearly 15 years, and died on Saturday the 17th of February, 1526 A. D., 3rd Jumáda I, 932 A. H., aged 56 lunar years. He was buried at Sarkích. His son Sikandar Sháh succeeded him.

**Muzaffar Shah III**, مظفر شاه, a supposititious son of Mahmúd Sháh III, named Nathú, was raised to the throne of Gujráť by Ya'tmád Khán, the prime minister, after the death of Aḥmad Sháh II in 1561 A. D., 968 A. H. In the year 1572 A. D., 980 A. H., the emperor Akbar was invited by Ya'tmád Khán to occupy Gujráť as in former times; upon which Akbar advanced on the capital of that kingdom which he took possession of on the 20th of November of the same year 14th Rajab, 980 A. H., and re-united it to Dehlí as a province of Hindústán. Muzaffar Sháh, who had abdicated his throne in favour of Akbar, was sent to Ágrah in the first instance, but was subsequently remanded into close confinement, from which he not only made his escape but flying into Gujráť, collected a respectable force, attacked the viceroy Ḳuṭb-uddín Khán, and slew him in action; and after an imprisonment of nearly nine years, re-ascended the throne of Gujráť. His reign was, however, of short duration; for in the year 1583 A. D., 991 A. H., Akbar having deputed Mirzá Khán KhánKhánán, the son of Bairám Khán to re-take Gujráť, Muzaffar Khán was defeated in a pitched battle and fled to Júnagarh; and as he was pursued by Khán 'Azim, he cut his throat with a razor. His head was then cut off and sent to court. His downfall terminated the dynasty of the Muhammadan kings of Gujráť; ever since which period that kingdom has been considered as a province of Dehlí.

**Muzaffar Shah Purbi**, مظفر شاه پوربي, whose former name was Siddi Badar, was an Abyssinian slave; he murdered his sovereign Mahmúd Sháh, and ascended the throne of Bengal in 1495 A. D., 900 A. H. He reigned three years, and was killed in a battle fought with his minister Sayyad Sharif, who succeeded him with the title of 'Ala-uddín II, in 1498 A. D., 904 A. H.

**Muzaffar-uddin**, مظفرالدين, *vide* Sunḡar.

**Muzaffar-uddin**, مظفرالدين, *vide* Muhammad Muzaffar.

**Muzaffar-uddin Zangi**, مظفرالدين زنگي, *vide* Sunḡar.

## N.

**Nabi-Effendi**, نبي افندي, a Turkish poet, well acquainted with the classic writers of Greece and Rome. He flourished in the 17th century. *Lempriere's Universal Biography*.

**Nadim Gilani**, نادم گيلاني, an author who came to India, and was a cotemporary of Nazirí of Naishápúr.

**Nadir**, نادر, poetical title of Mirzá Kalb Husain, Deputy Collector of Etáwah. *Vide* Kalb Husain.

**Nadira Begam**, نادره بيگم, daughter of Sultán Parwez, the son of the emperor Jahángír. She was married to prince Dára Shikóh, the eldest son of the emperor Sháh Jahán, on the 23rd January, 1634 A. D., by whom she had two sons, *viz.*, Sulaimán Shikóh and Sipehr Shikóh. She died through fatigue in May, 1659 A. D., Ramaḡán, 1069 A. H. at Dáwar, the country of Malik Jiwan, where her husband had fled along with her after his defeat at Ajmeir. She was buried in the Khanḡa of Mian Mír at Lahor.

**Nadir Shah**, نادر شاه, also called Nádir Ḳulí Khán, and

Tahmasp Ḳulí Khán, the greatest warrior Persia has ever produced. He was the son of a shepherd, born in the province of Khurásán, 1687 A. D., but by selling some of his father's sheep, he collected a number of desperate followers who shared his dangers and the booty gained in plundering caravans. By degrees he saw himself at the head of 6,000 brave adherents, and his assistance was solicited by Sháh Tahmasp II, king of Persia, whose throne was usurped by Ashraf, the chief of the Afgháns. With impetuous valour, Nádir attacked and routed the enemy, and then seated his master on the throne of his ancestors at Isfahán 1730 A. D. He then pursued the flying Afgháns to Ḳandahár, and on his return, taking advantage of the odium created by an unfavourable treaty made by Sháh Tahmasp with the Turks during his absence, he deposed the king; and his son, an infant of six months he proclaimed Sháh, by the name of 'Abbás III. This event took place on the 16th August, 1732 A. D., 1145 A. H. In his name, Nádir assumed to himself the sovereign power, and after having recovered all that had been taken from Persia, he concluded a peace with the Ottoman Porte in 1736 A. D. On the death of the young Sháh 'Abbás the same year, he signified his intention of resigning his honours; but the nobles, excited by his private intrigues, invested him with the sovereign power. The historian of Nádir is careful in informing us, that the crown of Persia was placed upon the head of the conqueror exactly at 20 minutes past 8 in the morning of the 26th February, 1736 A. D., Shawwál, 1148 A. H. Nádir, now elevated to the height of his ambition, wisely saw that war was the only support of his greatness, and therefore with a numerous army he marched against India in 1739. The Mughal empire was rapidly conquered, 200,000 men were put to the sword, and a booty of one hundred and forty-five millions, in which was the imperial throne set with diamonds of an immense value, called the Peacock Throne, was brought away by him from Dehlí. He latterly became capricious, proud and tyrannical, and was guilty of such cruelty, that the nobles conspired against him and assassinated him on the night of Sunday the 10th May, 1747 A. D., 10th Jumáda I, 1160 A. H., after he had reigned 20 years over one of the most extensive and powerful empires of the world. He was buried at Mashhad nine days after his death. His nephew and murderer 'Alí Ḳulí Khán who took the title of 'Alí Sháh or 'Adil Sháh, succeeded him. On his accession, he put to death thirteen of the sons and grandsons of Nádir; the only descendant of the conqueror that was spared, was his grandson, Sháhrukh, the son of Raza Ḳulí, who was 14 years of age. 'Adil Sháh was soon after deprived of sight and imprisoned. After him Ibráhím his brother reigned for some time in 1748 A. D., Sháhrukh in 1749 A. D., Sulaiman in 1750 A. D., Ismá'il bin-Sayyad Mustafa from 1750 to 1759 A. D., and after him Karim Khán Zand and 'Alḡá Muhammad Khán Ḳájár, which see.

**Nafis bin-'Iwas**, نفيس بن عوض, author of the Arabic work, called "Hall-i-Mújiz ul-Kánún." He was a contemporary of Mirzá Ulagh Beg.

**Naftuya**, نفطويه, or Niftúya, was called so, because an offensive smell like naphtha issued from his body. He was an author, and died in 912 A. D., 300 A. H. His proper name is Abú 'Abdullah Ibráhm.

**Naila**, نيله, the mother of Firóz Sháh and the daughter of Rájá Mal Bhattí.

**Naishapuri**, نيشاپوري, or Naisábúri, an Arabian author, who took his poetical name from Naishápúr his birth-place; he is called by European writers Nisaburiensis. He has collected in a little book the grave and witty sayings of Muhammad and his successors, and some of the kings of Persia.

**Naiyar and Rakhshan**, ركش يا نيار, are the poetical titles of Nawáb Ziyá-uddín Ahmad Khán, the son of Nawáb Ahmad Bakhsh Khán of Firozpur and Láhor.

**Najabat Khan KhanKhanan**, Nawab, نواب نجات خان خانانان, a nobleman of the reign of the emperor 'Alamgir, by whom he was much respected. His proper name was Mirzá Shujá, he was the son of Mirzá Sháhrúkh, and the grandson of Mirzá Sulaimán of Badakhshán. He was born on the 25th November, 1603 A. D., and died on the 13th December, 1664 A. D., 4th Jumáda I, 1075 A. H. at Ujjain. He held the rank of 5000 at the time of his death.

**Najabat, Mir**, مير نجات, author of a poem called "Gulkushtí," on the art of wrestling, a Sbarah of which has been written by Siráj-uddín 'Alí Khán 'Arzú; and another by Munshí Batan Singh of Lakhnau. Vide Naját (Mir).

**Najaf Khan**, نجف خان, styled Amír ul-Umrá Zulfikar-uddaula, was born in Persia of a family said to be related to the Safwi sovereigns of that empire, and in his infancy was, with many of his relations, a prisoner to the usurper Nádír Sháh, who kept all the personages, any way allied to the throne, in confinement for his own security. At the request of Mirzá Muhsin Khán, the brother of Nawáb Safdar Jang, who was sent on an embassy to Nádír Sháh by Muhammad Sháh the emperor, after his invasion of Hindústán, Najaf Khán and a sister much older than himself were released. This lady married her deliverer, and Najaf Khán accompanied her and her husband to Dehli. He was treated with parental affection by Mirzá Muhsin, and at his death attached himself to Muhammad Kulí Khán his son, the governor of Allahábád, who was shortly after seized and put to death by his first cousin Nawáb Shujá-uddaula the son of Safdar Jang. Najaf Khán upon this event, retired with a few followers into Bengal, and offered his services to the Nawáb Mir Kásim 'Alí Khán, then at war with the English, who gave him great encouragement. When Kásim 'Alí took refuge with Shujá-uddaula, Najaf Khán not choosing to trust himself in the power of the latter, repaired to Bundelkhand, and served Gumáu Singh, one of the chiefs of that country. Upon the flight of Shujá-uddaula, after the battle of Buzar, he offered his services to the English, representing himself as the rightful lord of the province of Allahábád, was received with respectful welcome, and even put in possession of a part of it; but when peace was concluded with the Nawáb Wazir, the English discovering the falsehood of his claim, set it aside, and rewarded his attachment with a pension of two lakhs of

rupees and strong recommendations to the emperor Sháh 'Alam. The recompense was greater than his services to the English, as he had kept up a correspondence with Shujá-uddaula, whom he would have joined, had he been successful in the battle of Kórá. From Allahábád he accompanied the emperor Sháh 'Alam to Dehli in 1771 A. D., and having reduced the city of Agrah from the Játa, he was appointed Amír-ul-'Umrá with the title of Zulfikar-uddaula. The Rájás of Jaipur and several other Hindú princes were his tributaries. He died on the 22nd of April, 1782 A. D., 1169 A. H., in the 49th year of his age.

**Najashi**, نجاشي, vide 'Abú'l Husain Ahmad.

**Najat, Mir**, مير نجات اصفهاني, of Isfahán, whose proper name was Mir 'Abdul Kí, is the author of a Diwán. He was a cotemporary of Táhír Wahíd who wrote a Preface to that work. He is also, it seems, the author of another poem on the art of wrestling called "Gulkushtí." Some of the authors call him Mir Najábat. Vide Najábat (Mir).

**Naji**, ناجي, poetical name of Muhammad Shákir, who lived in the reign of the emperor Muhammad Sháh, and was cotemporary with the poets Walí, Hátim, Mazmún, and 'Abrá.

**Najib Khan**, نجيب خان, vide Najib-uddaula.

**Najib-uddin Farsi**, نجيب الدين فارسي, a poet of Persia who died about the year 1231 A. D., 628 A. H., and left a Diwán.

**Najib-uddaula**, نجيب الدوله, the title of Najib Khán, a Rohela chief, and nephew of Bashráat Khán. He came into Rohelkhand during the administration of 'Alí Muhammad Khán. He was at first appointed to the charge of a very small party, not consisting of more than twelve horse and foot. But his courage and activity soon brought him to the notice of his patron, who entrusted him with a respectable military command, and procured for him in marriage the daughter of Dúndé Khán the Rohela chief. He subsequently espoused the imperial cause, and was honourably received at Dehli by the wazir Gházi-uddín Khán, and being soon after promoted to the command of the army, he attacked Safdar Jang, who had avowedly announced his hostile disposition to the court, and compelled him to cross the Ganges 1753 A. D., 1167 A. H. On the successful conclusion of this campaign, in which he was wounded, he received from the emperor Ahmad Shah the title of Najib-uddaula. He was created Amír-ul-'Umrá to the emperor 'Alamgir II, by Ahmad Sháh Abdálí on the return to Kandahár in 1757 A. D., 1170 A. H., but was soon after that conqueror's departure, deprived of his office by the wazir Gházi-uddín Khán, who conferred it on Ahmad Sháh Bangash the Nawáb of Farrukhábád as a return for his services. Najib-uddaula was present in the famous battle fought by Ahmad Sháh Abdálí with the Marhattas in January, 1761 A. D., and on his departure to Kandahár, was again restored to his former situation of Amír-ul-'Umrá, and was entrusted with the care of the city of Dehli and protection of the royal family. He governed Dehli and the few districts yet in possession of the royal family with moderation and justice till his death which took place in October, 1770 A. D., Rajab, 1184 A. H., when he was succeeded in his dominions by his son Zábíta Khán who continued to protect the royal family; the emperor Sháh 'Alam residing at Allahábád with the English. Najib-uddaula was buried at Najibábád a city founded by him.

**Najib-un-Nisa Begam**, نجيب النساء بيگم, the sister of the emperor Akbar, and the wife of Khwāja Hasan Nakshbandī.

**Najm Sani**, نجم ثانی, a famous wazir of Sháh Ismá'íl Safwī I, whose proper name was Mirzá Yár Ahmad. He was taken prisoner in a battle fought against the Uzbaks, and put to death on the 12th of November, 1512 A. D., 3rd Ramazán, 918 A. H., by order of 'Abdullah Khán Uzbek, king of Túrán.

**Najm-uddin 'Abu Hafs 'Umar bin-Muhammad**, نجم الدين ابو حفص عمر بن محمد, *vide* Nasafi.

**Najm-uddin 'Abu'l Hasan 'Ali bin-Daud**, نجم الدين ابوالحسن علي بن داود, commonly called

Kahkharī, from Kahkar, a place in Chaldea, situated near Basra, where he was born in 1172 A. D., 568 A. H. He was a descendant of Zuber bin-Awám, and a famous jurisconsult, and a good grammarian. He led a very retired and austere life, and was one of the most celebrated professors of the Hanifan sect, in the college named Ruknia, in the city of Damascus, where he died in 1274 A. D., 645 A. H., aged 77 lunar years.

**Najm-uddin 'Abru, Shah**, شاه نجم الدين آبرو, a poet of Dehlī, who flourished in the reign of the emperor Sháh 'Alam.

**Najm-uddin Fahdani**, حافظ نجم الدين فهداني, or Kahdani (Háfiz) author of an Arabic work entitled "Itaháf ul-Warā bi-Akhbār ul-Ḳurá."

**Najm-uddin Kubra, Shaikh**, شيخ نجم الدين كبرى, a celebrated pious Musalmán, who was slain at Khwárizm at the time when the troops of Changiz Khán, the Tartar, invaded that kingdom in 1221 A. D., 618 A. H.

**Najm-uddin Muhammad 'Umar-al-Samarkandi**, نجم الدين محمد عمر السمركندي, author of a Medical work in Arabic called "Asbáb wa 'Alámat."

**Najm-uddin Bazi**, نجم الدين رازی معروف به بداله, commonly called "Ydullah" or the hand of God.

**Najm-uddaula**, نجم الدوله, whose proper name is Mír Phúlwarī, was the eldest son of Mír Ja'far 'Alí Khán, Nawáb of Bengal, Behár, and Urissa. He succeeded his father in February, 1765 A. D., Sha'bán, 1178 A. H., and the same year the East India Company received from the emperor Sháh 'Alam the appointment of Diwán of the three provinces of Bengal. Najm-uddaula died of the small-pox, after a reign of one year and four months, on the 3rd May, 1766 A. D., 22nd Zī-Ḳa'da, 1179 A. H., and was succeeded by his brother Saif-uddaula.

**Naki, Imam**, نقی امام, *vide* 'Alí Nakí (Imám).

**Naki Kamara**, نقی کمره, a poet who died in 1622 A. D., 1031 A. H., and left a Diwán.

**Nakib Khan**, نقیب خان, the grandson of Yahia bin-'Abdul-Latíf, which see.

**Nakhshabi**, نقشابى, poetical name of a person, who is the author of the "Túti-náma" or Tales of a Parrot. When he flourished or when he died is not known.

**Na'man, Mir**, میر نعمان, a poet who died at Agra on the 4th of March, 1648 A. D., 18th Safar, 1058 A. H., and was buried there.

**Na'mat 'Ali Khan**, نعمت علي خان, author of a work called "Sháh-náma," containing an account of the Muhammadan kings of India.

**Na'mat Khan**, نعمت خان عالی, whose poetical name is

'Alí, and who afterwards received the title of Dánishmand Khán, was Comptroller of the Kitchen to the emperor 'Alamgir, and a constant attendant on his person. He is the author of a number of excellent poems; one of which is called "Husn wa-Ishq," but that held in the greatest estimation is a satire on the conquest of Golkonda by 'Alamgir, 1687 A. D., in which the author lashes not only the generals, but even the emperor himself, whose conduct in destroying the Muhammadan kings of Bijápúr and Golkonda, while the Marhattas and other Hindú chiefs had exalted the standard of defiance, was much disapproved of by many of the zealous Musalmáns. The officers and soldiers were also much disgusted by incessant wars in the Dakhin, and the very great hardships they suffered during his campaigns in that country. This book goes by the name of the author, "Na'mat Khán 'Alí," and has no other name. It is sometimes called "Wakáya Na'mat Khán 'Alí." He also compiled a very excellent book on Oriental Cookery. The whole of his work is called "Khwán Na'mat," or the Table of Delicacies. He died in the reign of the emperor Bahádúr Sháh, 1708 A. D., 1120 A. H. *Vide* Dánishmand Khán.

**Na'mat-ullah**, سيد نعمت الله نازونی, a Sayyad of

Nárnaul and a pious Musalmán who is said to have performed miracles. He had reared a hawk by whose aid he procured his subsistence for several years. He afterwards proceeded to Akbarnagar commonly called Rájmahál in Bengal, where the prince Sulṭán Shujáa', the son of the emperor Sháh Jahán then governor of that province, with several of his 'Umrá, became his disciples. He died in the year 1666 A. D., 1077 A. H., at a place called Fírozpúr, east of Rájmahál where he had received a jágir from the prince. He was a saint and a poet.

**Na'mat-ullah, Khwaja**, خواجه نعمت الله, author of the history of the Afgháns or early Abdáls, an account of which is given in the Journal of the Asiatic Society of Bengal, Vol. XIV, p. 445. It is called "Tárikh Afgháni," translated by Bernhard Dorn, Ph. D. &c.

**Na'mat-ullah Wali**, Sayyad Shah Nur-uddin,

سيد شاه نورالله نعمت الله ولي, a descendant of Imám Músi Kázim. He was a learned and pious Musalmán, and an excellent poet. He is said to have performed miracles; was the disciple of Shaikh 'Abdullah Yáfa'í, but followed the tenets of Imám Sháfa'í. He is the author of nearly 500 books and pamphlets. He died in the time of Sháhrukh Mirzá the son of Amír Taimúr, 1424 or 1431 A. D., 827 A. H., aged 75 years, and is buried at Máhán, a village of Kirmán in Persia. Sayyad was his poetical title.

**Nami**, نامی, a poet who died in 1633 A. D., 940 A. H.

**Nami**, نامی, *vide* Muhammad Ma'súm Námí.

**Nami ul-Nami**, نامی النامی, surname of 'Abú'l 'Abbás ibn-Muhammad al-Dazamí al-Massíf, who was an excellent Arabic poet. He died 1008 A. D., 399 A. H., aged 90 years.

**Namkin**, قاسم خان نمکین, poetical title of Kásim Khán, who lived in the time of the emperor Jahángir.

**Namud**, نمود, *vide* Taskhír.

**Nana**, نانا, a corruption of Nánhá, or Nannhá, is the appellation by which Báláji Ráo Peshwá was commonly known in Hindústán, and is by most supposed to be a title of State; but as we are informed, it arose from the nickname given him when a child by his father; Nannhá signifying a little man.

**Nana**, نانہا پھرنویس, or Nánhá Farnawís or Pharnawís, was the Kárkun of Mádhó Ráo Peshwá.

**Nana**, نانہا صاحب, or Nánhá Sáhíb, the nickname of Dhondhúpant of Bithúr near Kahnúpúr. This miscreant was an adopted son of Bájí Ráo II, the ex-Peshwá of Púná who died in December, 1852 A. D. According to Mr. Shephard's narrative of the Kahnúpúr Mutiny, Bájí Ráo died on the 28th January, 1851 A. D. Of all the butcheries in the disturbances of 1857, that enacted by this vile wretch, stands pre-eminent. Out of seven hundred and fifty living souls (all Christians) in the strength and vigour of life, few escaped to tell the horrible tale. Lieutenants Delafosse and Thomson of the 53rd N. I., Ensign Brown, 56th N. I., and two other, soldiers, were the only survivors of the massacre. Three men and four women are reported to have also escaped and reached Allahábád. They escaped the massacre in the river and were hid in Kahnúpúr, until the arrival of General Havelock's forces. The pension of the ex-Peshwá amounting to 8 laks of rupees per annum, was not continued to the Nánhá, and this appears to have been his principal, if not sole grievance, though he invariably maintained friendly relations with the European residents, and indeed on many occasions treated them with apparently cordial hospitality. His residence was at Bithúr, situated ten miles from Kahnúpúr, where he owned an estate left him by his patron the ex-Peshwá, and he was allowed a retinue of 500 infantry and cavalry, with three guns of small calibre, and these troops were of course entirely independent of European authority. A proclamation was issued by the Governor-General in March, 1858 A. D., wherein a reward was offered of one lakh of rupees to any person, who should deliver Nánhá Dhondhúpant of Bithúr to the district officer commanding in any military camp or at any military post; and, in addition to the pecuniary reward, a free pardon was guaranteed to any mutineer, deserter or rebel (excepting the Nawábs of Farrukhábád, Bareli, Banda and Rájá of Mainpúr) who should so deliver up the Nánhá Sáhíb.

**Nanak**, نانک شاہ, or Nánhak Sháh, the founder of the sect called Sikhs, was born in the year 1469 A. D. He was the son of a Hindú grain-merchant, and disciple of Sayyad Husain, or as some say of Kabír, and consequently a sort of Hindú deist, but his peculiar tenet was universal toleration. He maintained that devotion was due to God, that forms were immaterial, and that Hindú and Muhammadan worship were the same in the sight of the Deity. During his travels, Nánhak was introduced to the emperor Bábar, before whom he is said to have defended his doctrine with great firmness and eloquence. Nánhak died in the month of August, 1539 A. D., aged 70 years. After his sect had silently increased for more than a century, it excited the jealousy of the Musalmán government, and its spiritual chief, the Gurú Arjun, was put to death in 1606 A. D., within a year after the decease of the emperor Akbar. This tyranny changed the Sikhs from inoffensive quietists into fanatical warriors. They took up arms under Hargóbind, the son of their martyred pontiff, who inspired them with his own spirit of revenge and of hatred to their oppressors.

*The following are the names of the Sikh Gurús from Nánhak.*

Gurú Nánhak Sháh, the founder of the sect, .....	died	1539	A. D.
" Angad, who wrote some of the sacred books, .....	"	1552	
" Amardás, .....	"	1574	
" Rámdás who beautified Amritsir, .....	"	1581	
" Arjunmal, he compiled the Adi Granth, .....	"	1606	
" Hargóbind, who was the first warlike leader, .....	"	1644	
" Har Ráo, grandson of Hargóbind, .....	"	1661	
" Har Krishan, son of Har Ráo, .....	"	1664	
" Teigh Bahádúr, uncle of Har Krishan, .....	"	1675	put to death.
" Gobind, son of Teigh Bahádúr. He remodelled the Sikh government. He was assassinated by a Pathán soldier in, .....	"	1708	Assassinated.
" Banda, put to death by the Musalmáns, .....	"	1715	put to [death.]
12 Misals of the Sikhs captured Láhor and occupied the Panjab.			
Charat Singh of Sukelpaka misal, .....	"	1774	
Maha Singh his son, extended his rule, and his wife became regent, and Lakhpat Singh her minister, .....	"	1792	
Ranjít Singh established Láhor independency in 1805, <i>vide</i> Ranjít Singh, .....	"	1839	[June. 27th]

**Nandkumar**, نندکمار, a rich Máháján of Calcutta and Faujdár of Huglí. All the power of the State had been committed to him without control, in the time of the Nawáb Ja'far 'Alf Khán. He was a treacherous enemy to the English. He was convicted of a forgery, condemned to suffer death, and was hanged at the appointed place of execution in Calcutta on the 5th August, 1775 A. D., 7th Jumáda II, 1189 A. H. His treasure and effects were given up to his son Rájá Gúrdás. It is said there were fifty-two lakhs of rupees in money, and about the same amount in jewels and rich goods. In his house were found the seals of several eminent persons which he had forged. The Bráhmans of Calcutta were struck with such horror when that execution took place, that they rushed into the sacred waters of the river to purge themselves of the pollution of such a sight, and looking upon Calcutta as a second Aceldama or field of blood, they crossed the river and settled at Bali, six miles from the scene of execution. They gradually extended their habitation beyond Bali and formed the village Utarpara.

**Narayan Rao Peshwá**, ناراین راو پيشوا, the third son of Baláji Ráo Peshwá, succeeded his brother Madhó Ráo in November, 1770 A. D. He was assassinated by his paternal uncle Raghunáth Ráo, better known by the name Rághoba, in August 1772 A. D., and was succeeded by his infant son Sewájí Madhó Ráo, Raghunáth Ráo failing in his views joined the English at Surat.

**Nargisi**, نرگسي, an author who died at Kandahár in 1530 A. D., 937 A. H., and has left a Diwán.

**Nassi**, نوسي, the Narsés of the Greeks, a king of the Sásánian dynasty, succeeded his brother Bahrán III 393 A. D., on the throne of Persia, and after a reign of nine

years abdicated it in favor of his son, Hurmuz II; and survived that act but a short period.

**Narsingh Deo Bundeila, Raja,** راجه نرسنگه دیو بندیلہ,

son of Rájá Madhukar Sáh Bundeila, who died in the reign of the emperor Akbar 1592 A. D., 1000 A. H. He served prince Mirzá Salim (afterwards Jahángír) for several years and by his orders slew Abú'l Fazl the prime minister of his father Akbar in 1602 A. D., 1011 A. H. In the first year of Jahángír, he was raised to the rank of 3000, and subsequently to that of 4000. The Hindú temple at Muthura (Muttra) which 'Alamgír afterwards converted into a mosque, was built by him at a cost of three lakhs of rupees. He died in the year 1626 A. D., 1036 A. H.

**Nasai,** نسائی, *vide* Abú 'Abdul Rahmán Nasáí. He was a native of Nasá, a town in Khurásán.

**Nasafi,** نسفی, or Al Nasafi whose proper name is Abú'l

Barakát 'Abdullah bin-Ahmad, commonly called Háfíz-uddín Al Nasafi, is the author of a law-book entitled "Wáfi," and its commentary called the "Káfi." He is also the author of the "Kanz ul-Dakáek," a book of great reputation, principally derived from the Wáfi, and containing questions and decisions according to the doctrines of Abú Hanifa, Abú Yúsaf, the Imám Muhammad, Zafar, Al Sháfa'i, Málík, and others. Many Commentaries have been written on this work: the most famous is the "Bahar ar-Ráek" by Zain-ul-'Abidin bin-Nujaim al-Misri. Nasafi died 1310 A. D., 710 A. H., *vide* Háfíz-uddín Nasafi.

**Nasafi,** نسفی, surname of Najm-uddín Abú Hafis 'Umar bin-Muhammad, a celebrated doctor, and author of the "Akáed al-Nasafi," a book in Arabic containing the fundamental and principal articles of the Muhammadan religion. This work is greatly esteemed by the Musalmáns, who prefer it to many others of the same title. A commentary on the above work was written by Taftazáni. Nasafi died in 1142 A. D., 537 A. H.

**Nasibi, Baba,** بابا نصیبی of Gílán, was a court poet of Sultán Ya'qúb. He died at Tabrez, in 1537 A. D., 944 A. H., and left a Díwán containing about 5,000 verses.

**Nasibi, Mirza Muhammad Khan,** نصیبی مرزا محمد خان, came from Persia to Lakhnau in the reign of Nasir-uddín Haidar; and died under Amjad Alí Sháh before or after the year 1845 A. D., 1261 A. H. He is the author of several poems.

**Nasim,** نصیم, poetical title of Lachhmí Naráyan, Rájá of Benares.

**Nasim,** نصیم, poetical appellation of Pandit Dayá Shankar, who is the author of a story called "Gulzár Nasim," in Urdú verse, composed in 1838 A. D., 1254 A. H.

**Nasim,** نصیم, poetical title of Asghar 'Alí Khán of Dehli.

**Nasir,** نصیر, poetical name of Mir Nasir 'Alí of Lakhnau.

**Nasir,** نصیر, takhallus of Nasir-uddín Hamdání, who flourished about the year 1606 A. D., 1015 A. H., in which year he visited Shíráz. He is the author of a Díwán.

**Nasir,** نصیر, poetical name of Sháh Nasir-uddín, an Urdú poet, commonly called Míán Kallú. He was a native of Dehli and the son of Sháh Gharib. In the latter part of his life, he proceeded to Haidarábád and was employed by

Mahárájá Chandú Lál in whose service he died about the year 1840 A. D. He has left an Urdú Díwán, containing more than 100,000 verses which were collected together after his death by one of his pupils named Maháráj Singh.

**Nasir Khan,** نصیر خان, ruler of Haidarábád in Sindh, succeeded his brother Mir Núr Muhammad Khán in 1842 A. D. He was imprisoned and sent down to Calcutta by the English in 1843 A. D., 6th Rab' II, 1261 A. H., where he died on the 16th of April 1845 A. D.

**Nasir Khan Faruki,** نصیر خان فیروقی, *vide* Malik Nasir Khán.

**Nasir-uddin,** نصیرالدین, title of Ahmad Sháh, the present king of Persia. *Vide* Ahmad Sháh.

**Nasir-uddin,** نصیرالدین, author of the Arabic work on Jurisprudence called "Fatáwí Ibráhími."

**Nasir-uddin,** نصیرالدین, king of Persia, *vide* Nasir-uddín.

**Nasir-uddin Haidar,** نصیرالدین حیدر, king of Audh, was the son of Ghází-uddín Haidar whom he succeeded on the throne of Lakhnau on the 30th October 1827 A. D., 28th Rab' I, 1243 A. H. with the title of Sulaimán Jáh Nasir-uddín Haidar. He reigned ten years, and died on the 7th of July 1837 A. D., 3rd Rab' II, 1253 A. H., in which year died also William IV, king of England, and Akbar II, king of Dehli. Nasir-uddín Haidar was succeeded by his uncle Nasir-uddaula, who took the title of Abú Muzaffar Mói-uddín Muhammad 'Alí Sháh, and Munná Ján the illegitimate son of Nasir-uddín Haidar was sent to the fort of Chunár where he died on the 15th January 1846 A. D., 16th Muharram 1262 A. H.

**Nasir-uddin Mahmud,** نصیرالدین محمود چراغ دهلی, also called by Firishta Nasir-uddín Mahmúd Awadhí, surnamed Chirágh Dehli or the Candle of Dehli, a celebrated Muhammadan saint, who was a disciple of Shaikh Nízám-uddín Auliá, whom he succeeded on the masnad of Irbhárd or Spiritual Guide, and died on Friday the 16th of September, 1356 A. D., 18th Ramazán, 757 A. H. He is buried at Dehli in a mausoleum which was built before his death by Sultán Firóz Sháh Bárbak, one of his disciples, and close to his tomb Sultán Bahlól Lódí was afterwards buried. He is the author of a work called Khair-ul-Majális.

**Nasir-uddin Tusi, Khwaja,** خواجه نصیرالدین طوسی, the famous philosopher and astronomer who was employed by Halákú Khán, the grandson of Changez Khán to form the Ilkhání Tables &c. He was the son of Imám Fakhr-uddín Muhammad Rázi, was born at Tús in Khurásán on Saturday the 3rd of March 1201 A. D., 11th Jumáda I, 597 A. H., and though a somewhat over-zealous Shia, was one of the best, and certainly the most universal scholar that Persia ever produced. He wrote on all subjects, and some of his works are to this day standard books in Persian Universities. He was a fair Greek scholar, and made a new translation of Euclid into Arabic, wherein he proves most of the propositions, sometimes in two, three, and four ways, wholly different from the demonstrations of the Greek author. He likewise translated the Almajisti, and wrote a volume of learned explanatory notes upon it. He also wrote several works on geometry, astronomy, philosophy, theology, and dissertations on miscellaneous subjects. During the Mughal persecutions he wandered among the mountains of Khurásán, and was taken captive by Alaiddín Muhammad, a descendant of Hasan Sabbah who forced him to remain with him for several years and employed him as his wazír. It was during his captivity,

that he wrote the most celebrated of all his treatises, a well-known and excellent little work on moral philosophy, which he styled "Akhlák Násiri," or the morals of Nasir in complement to Nasir-uddín 'Abdul Rahím, governor of the fortress of Dez; but this flattery did not procure him his liberty, he remained in that mountainous region till he was released by Halákú Khán in November 1266 A. D., 654 A. H. It was Nasir-uddín that persuaded Halákú to march against Baghdád, which was taken in 1268 A. D. The "Akhlák Násiri" is a translation in Persian of the "Kitáb-ut-Tahárat fil Hikmat Amalí," an Arabic work by Abú Alí Muhammad of Mecca. There are two other works on Súffism which he wrote, one called "Aosáf-ul-Ashraf," the Praises of the Virtuous, and the other "Bahar-ul-Ma'áni," the Sea of Truth. He is also the author of a work entitled "Khilláfat-náma Iláhi," and of another work on Prosody called "Másr-ush-shohra." Nasir-uddín died in the reign of Abákáán the son of Halákú on the 24th June, 1274 A. D., 18th Zil-hijja 672 A. H., and was buried at Baghdád near the tomb of Imám Músi Kázim. His brutal severity towards Ibn Hájb, a helpless captive, is an everlasting stain on the otherwise illustrious character of this distinguished man. *Vide* Al-Musta'asim Billáh.

**Nasir-uddaula**, نصيرالدوله, Nizám of the Haidarábád State, succeeded his father Sakandar Jáh on the 23rd May 1829 A. D. and died in May 1857 A. D. His son ascended the masnad with the title of Nawáb Afzal-uddaula.

**Nashat**, نشاط, the poetical name of Ráe Phukní Mal, a Hindú, who was Díwán or Treasurer of 'Klamgir's wazír.

**Nashati**, نشاطي, a poet who died 1508 A. D., 914 A. H.

**Nashwan bin-Said Himiri al-Yemani**, نشوان بن سعيد حيميري اليمني, author of the work called "Shams-ul-'Ulúm," or the Sun of Science. He died 1177 A. D., 573 A. H.

**Nasikh**, ناسخ, poetical title of Shaikh Imám Bakhsh, a celebrated poet of Lakhnau where he died in 1838 A. D., 1264 A. H. He is the author of an Urdú Díwán.

**Nasir**, محمد نصيرخان ناصر, the takhallus of Muhammad Nasir Khán, who is the author of a Díwán, and was living in 1807 A. D., 1222 A. H.

**Nasir**, ناصر, poetical name of Nawáb Násir Jang, son of Muzaffar Jang Bangaah. He died in 1813 A. D., 1228 A. H., on a day when an eclipse of the sun had taken place.

**Nasir**, ناصر, poetical title of Sa'ádat Khán, the son of Risalat Khán. He is the author of five Díwáns and a biography.

**Nasir 'Ali**, Mulla, ملا ناصرعلي, a poet of Sháhjahánábád, whose poetical name was 'Alí. He was born at Sarhind, and died at Dehli in March, 1697 A. D., Ramazán, 1108 A. H., and is buried near the mausoleum of Nizám-uddín Auliá. He was a fertile poet and has left a Díwán and a Masnawí.

**Nasir Bukhari**, Maulana, مولانا ناصر بخاري, a learned Musalmán who lived like a Dervish and wrote poetry on different subjects. He was a contemporary of Salmán Sáwají, who died in 1377 A. D., 779 A. H.

**Nasir Billah**, ناصر بالله, a Khalíf of Baghdád, *vide* Al-Násir Billáh.

**Nasir Jang**, Nawab Nizam-uddaula, ناصر جنگ, نواب نظام الدوله, was the second son of Nizám-

ul-Mulk 'Asaf Jáh, whom he succeeded in the government of the Dakhin in May, 1748 A. D., Jumáda II, 1161 A. H. He reigned two years and a half, and was slain on the 6th December, 1750 A. D., 17th Muhárram, 1164 A. H. by a conspiracy of his own servants, assisted by the French who surprised his camp while he was engaged in quelling a rebellion raised by his nephew, Muzaffar Jang, who had been imprisoned by him. On his death Muzaffar Jang was placed on the masnad of the Dakhin by the conspirators; but this young prince did not long enjoy his dignity, for he was assassinated almost immediately after his accession by the same persons who had raised him to power. This event took place on the 2nd February, 1751 A. D., 17th Rab' I, 1164 A. H. Násir Jang was buried at Burhánápúr near the tomb of his father.

**Nasir**, Khwaja, خواجه ناصر, a poet who was contemporary with Salmán Sáwají. *Vide* Násir Bukhári.

**Nasir bin-Khusro**, Hakim, حكيم ناصر بن خسرو, the author of the work, called "Zadíl Musafarín" from which book the compiler of the Hajat Darakoke Núr-uddín Shirázi, has so largely borrowed. He was a genuine Kuresh, and must have written under the short reign of al-Wasiq Billáh, the ninth Khalíf of the house of Abbás, who reigned between the year 840 and 841 A. D., *vide* Transactions Royal Asiatic Society, Vol. III, p. 32. 'Alí Raza the 8th Imám, and great-grandfather of Násir bin-Khusro died in the year 818 A. D., 204 A. H.

**Nasir Khusro**, ناصر خسرو, a celebrated physician and poet of Isfahán, whose poetical name was Hujjat. He is the author of several works, among which are the two following, *vis.*, "Róstáfi-náma" in verse, and "Kanz-ul-Hakáek" in prose. He has also left us a Díwán consisting of 30,000 verses. He was a contemporary of Khwája 'Abú'l Hasan Jurjání and the celebrated physician Avicenna. Some say that he was a Deist, and others considered him to be an Atheist, on which account he was persecuted by the Muhammadans, and fled from one city to another, till at last he was obliged to conceal himself among the hills of Badakhshán. Daulat Sháh has given a very interesting account of Násir Khusro in his Tazkira. In 1872 there was discovered among the Elliot papers an Arabic work by Násir Khusro, on the buildings and water-works of Jerusalem. He is most precise in his information. It is said, that if this work had been found a little earlier, it might have saved the Palestine exploration Committee some diggings and considerable outlay. There is also a work of the same kind in Persian called "the Travels of Násir Khusro," which he wrote in 1052 A. D., corresponding with 444 A. H.

**Nasir Shah Purbi**, ناصر شاه پوربي, a lineal descendant of Shams-uddín Bhangára, was placed on the throne of Bengal in 1427 A. D., 831 A. H., after the murder of Násir-uddín Ghulám, who had usurped the throne for several days after the death of his master Ahmád Sháh. General Briggs, in his translation, says that he reigned only two years, whereas it appears from Major Stewart's Bengal History, which seems to be correct, that he reigned 32 years, consequently his death must have happened in the year 1468 A. D., 863 A. H. He was succeeded by his son Bárbak. He is also called Násir Husain Sháh as appears from an Arabic Inscription on a mosque lately discovered in the district of Hughli



in Bengal by H. Blochmann, Esq., M. A., Professor, Calcutta Madrasa.

**Nasir, Shaikh,** شایخ ناصر اکبرآبادی, of Akbarābād, a

Musalman saint who is said to have performed a number of miracles, and was highly respected by the emperor Shāh Jahān. He died on the 7th June, 1647 A. D., 13th Jumādā I, 1057 A. H., and was buried at Agra.

**Nasir-uddin Qabbacha or Fattah,** ناصر الدین قباچه

یا فتنہ, ruler of Sindh. It is related in several Histories

such as the "Kulāsat ul-Hikāet," the "Haj-nāma," and the History of Hāji Muhammad Kāndahāri, that the first establishment of the Muhammadan faith in the country of Sindh took place in the time of Hajjāj bin-Yūsaf, governor of Basra, at the time when Walid the son of the Khalif 'Abdulmalik was ruler of the provinces of both 'Irāq. Hajjāj deputed Mahmūd Husain in the year 706 A. D., 87 A. H. with a select army into Mikrāu, and he subdued that country; and made converts of many of the inhabitants called Ballochis. He afterwards deputed Budmīn to conquer Dībāl (modern Thatta on the Indus). Budmīn failed in his expedition, and lost his life in the first action. Hajjāj, not deterred by this defeat, resolved to follow up the enterprise by another. In consequence, in the year 712 A. D., 93 A. H., he deputed his cousin Imād-uddin Muhammad bin-Kāsim the son of Aqīl or Uqail Thakāfi or Saqāfi with six thousand soldiers to attack Dībāl, and he in a short time conquered the place, and Rājā Dāhir, the ruler of Dībāl was slain in battle. After the death of Muhammad bin-Kāsim, a tribe who trace their origin from the Ansāris, established a government in Sindh; after which the zamindārs, of the tribe of Sūmara, usurped the power, and held independent rule over the kingdom of Sindh for the space of 500 years. In the course of years, the dynasty of Sūmara was subverted, and the country subdued by another dynasty called Sūmana, whose chief assumed the title of Jām. During the reigns of these dynasties in Sindh, the Muhammadan kings of India Proper, such as those of Ghazni, Ghōr and Dehlī, invaded Sindh, and seizing many towns, appointed Muhammadan governors over them. Among these rulers, Nāsir-uddin Qabbācha asserted his independence, and caused the public prayers to be read in his name as king of Sindh. Nāsir-uddin was one of the Turkish slaves of Shahāb-uddin Muhammad Ghōri, who made him governor of Uchcha in Multān about the year 1203 A. D., 600 A. H. He espoused the daughter of Sultān Kutb-uddin Eaubak viceroy, and afterwards king of Dehlī, after whose death in 1210 A. D., 607 A. H., having seized many of the towns subjected to the Sūmanas to the small tract of country around Thatta, and relinquishing the allegiance to the throne of Dehlī, became independent. Besides Sindh, his kingdom embraced the provinces of Multān, Kohrām and Sursatī. He was twice attacked by Tāj-uddin Elduz of Ghazni, but he successfully repelled both these invasions. In 1225 A. D. Shams-uddin Altīmah, king of Dehlī, made several attempts to remove him from his government, and even marched for that purpose as far as Uchcha, when Nāsir-uddin having no hopes of eventually repelling the arms of the Dehlī monarch, placed his family and personal attendants with his treasure, in boats, and endeavoured to occupy a contiguous island; when a storm coming on, the boat foundered, and every one perished. This monarch reigned in Sindh and Multān for a period of 22 years. In the latter end of the reign of Muhammad Tughlak of Dehlī, Sindh owned allegiance to that monarch; nevertheless, occasionally taking advantage of local circumstances, the Sindh contrived, for a considerable period, to shake off their allegiance. The first of the family of which we have any account was Jām Afrā.

The following is a list of the Jām dynasty of Sūmana, originally Rājput.

			A. D.
737 to 740 A. H.	1.	Jām Afrā, reigned 3 years and 6 months from 1336 A. D., and . . . . . died	1339
754 "	2.	" Chobān, his brother, reigned 14 years and . . . . .	1353
769 "	3.	" Bani, son of Jām Afrā, reigned 16 years and . . . . .	1367
782 "	4.	" Timmajī, son of Jām Afrā, reigned 13 years, . . . . .	1380
793 "	5.	" Salāh-uddin, converted to Muhammadanism, . . . . .	1391
796 "	6.	" Nizām-uddin, his son, . . . . .	1393
812 "	7.	" 'Alīsher, his son, . . . . .	1409
" "	8.	" Giran, son of Timmajī, died on the 2nd day after his accession.	
827 "	9.	" Fatha Khān, son of Iskandar Khāh, . . . . .	1423
854 "	10.	" Tughlak, his brother invaded Gujrat, reigned 27 years, and was succeeded by his kinsman Jām Mubārak, who was deposed after a reign of 3 days, . . . . .	1450
856 "	11.	" Sikandar, son of Fatha Khān, reigned 18 months and . . . . .	1452
" "	12.	" Sanjar, a descendant of the former kings of Sindh was elected in 1452, reigned 8 years and . . . . .	1460
894 "	13.	" Nizām-uddin, commonly called Jām Nanda, was contemporary with Hasan Langa, king of Multān, reigned 30 years, and . . . . . died	1489
927 "	14.	" Firōz his son, reigned about 33 years, when Shāh Beg Arghūn, governor of Kāndahār in 1520 A. D. marched to conquer Sindh, and occupied the whole country, even to the possession of Thatta, . . . . .	1520
930 "		Shāh Beg Arghūn, reigned 3 years, . . . . .	1523
966 "		Shāh Husain Arghūn, . . . . .	1554
982 "		Mahmūd of Bakkar, reigned till 1572 A. D. when the emperor Akbar annexed Sindh to the empire.	

**Nasir-uddin Qazi Baizawi,** ناصر الدین قاضی بیضاری, the son of Imām Badr-uddin Umar bin-Fakhr-uddin 'Alī Baizāwī. Vide Baizāwī.

**Nasir-uddin Khilji, Sultan,** سلطان ناصر الدین

خلجی, was the son of Sultān Ghayās-uddin Khiljī, king of Mālwa. He ascended the throne of that kingdom a few days before the death of his father which happened on the 26th October, 1500 A. D., 27th Rab' II, 906 A. H. He reigned eleven years and four months; and having previously declared his third son Mahmūd, his successor, died about the year 1511 A. D., 917 A. H.

**Nasir-uddin Mahmud, Sultan,** ناصر الدین محمود

سلطان, son of Sultān Shams-uddin Altīmah, succeeded

his nephew Sultán 'Aláuddín Masa'úd Sháh in June, 1246 A. D. to the throne of Dehli. He reigned 20 years, was imprisoned, and died on the 18th February, 1266 A. D., when Ghayás-uddín Balban succeeded him.

**Nasir-uddin Mahmud**, ناصرالدين محمود بغرا خان, surnamed Baghrá Khán, governor of Bengal, was the son of Sultán Ghayás-uddín Balban, and the father of Móizz-uddín Kaikubád who was, during the absence of his father in Bengal, made king of Dehli. When Sultán Ghayás-uddín Tughlaq in 1324 A. D. marched in person towards Bengal, he was then living, and came from Lakhnauti to pay his respects bringing with him many valuable presents. He was confirmed in his government of Bengal, and permitted to assume the ensigns of royalty. He died in the time of Muhammad Tughlaq Sháh. *Vide* Baghrá Khán.

**Nasir-uddin Muhtashim**, ناصرالدين محتشم, is the person in whose name Khwája Násir-uddín Túsi wrote the work entitled "Akhláq Násiri."

**Nasir-uddin Murtaza**, ناصرالدين مرتضى, author of several works, one of which is called "Risála Misbáh ilm Nahv." He died in 1213 A. D., 610 A. H.

**Nasr**, نصر, commonly called Nasr Badakhshí, is the poetical name of Mirzá 'Abú Nasr of Badakhshán who was an author, and died in 1668 A. D., 1078 A. H.

**Nasr Ahmad**, نصر احمد, a grandson of Sámán. He was appointed governor of Bukhára by the Khalíf Mo'tamid Billáh in 875 A. D., *vide* Ismá'íl Sámání.

**Nasrabadi**, نصربادى, the full name of this author was Muhammad Táhir; he was born at Nasrábád (which is in the district of Isfahán) about the year 1616 A. D., 1025 A. H., and is the author of the biography called "Tazkira Nasrábádi," which he wrote in the year 1672 A. D., 1083 A. H., and added about nine biographies ten years after.

**Nasr 'Asim**, نصرعاصم, was the first who introduced the diacritical marks in the Qurán by order of the Khalíf 'Usmán.

**Nasrat**, نصرت, the poetical title of Diláwar Khán who is the author of a Diwán. He died in 1726 A. D., 1139 A. H.

**Nasrati**, نصرتى, a celebrated poet of the Dakhin, who is the author of a heroic poem in Hindí and the Dakhiní dialect, called "Alí-náma," which contains the conquests or wars of Sultán 'Alí 'Adil Sháh of Bijápúr. This prince, to whom the work was dedicated, was assassinated in 1580 A. D., 938 A. H. Nasrati is also the author of two other poems called "Gulshán Ishk," and "Guldastae 'Ishk," the former is the tale of Rájá Manohar and the princess Chintáwati, and the latter contains a variety of odes and amatory poems, also dedicated to his patron the Sultán, between the year 1560 and 1570 A. D.

**Nasrat Jang**, نصرت جنگ, *vide* Khán Dourán Nasrat Jang.

**Nasrat Khan**, نصرت خان, *vide* Khán Dourán Nasrat Jang.

**Nasrat Shah**, نصرت شاه, the son of Fatha Khán, the son of Fíróz Sháh Tughlaq. The throne of Dehli which was vacated by Sultán Mahmúd Sháh on the invasion

of Amír Taimúr in 1399 A. D., was taken possession of by Nasrat Sháh on that conqueror's return to Persia. He reigned eleven months and was defeated in a battle by his cousin Ekbal Khán the son of Zafar Khán who succeeded him in 1400 A. D. The Súbáhs had rendered themselves independent in their own governments, during the misfortunes and confusions of the empire. Gujrát was seized upon by Khán 'Azim Zafar Khán; Málwá by Diláwar Khán; Kanauj, Audh, Kara and Jaunpúr by Sultán-ush-Sharak Khwája Jahán; Láhor, Dibálpúr, and Multán by Khizir Khán; Samána by Khalíl Khán; Bayána by Shams Khán; Mahóba by Muhammad Khán bin-Malikzada Fíróz, and so on.

**Nasrat Shah**, نصرت شاه, who is called by General Briggs, Nasf Sháh, succeeded his father 'Aláuddín in the government of Bengal in 1524 A. D., 930 A. H. When the emperor Bábar slew Ibráhím the son of Sikandar Lodí, and ascended the throne of Dehli in 1526 A. D., 932 A. H., many of the adherents of the Lodí dynasty sought protection at the court of Bengal, and among others the prince Mahmúd (brother to Ibráhím Lodí) also took refuge there, and his sister became the wife of the king. Nasrat Sháh died in 1538 A. D., 945 A. H., and Mahmúd who was then one of his ministers succeeded in usurping his throne. About this period Sher Khán, who afterwards ascended the throne of Dehli, attacked and defeated Mahmúd in action, and eventually expelled him from Bengal, whence he fled to the court of Dehli, where representing his grievances, the emperor Humáyún marched with an army and took the kingdom of Bengal from Sher Khán whom he defeated in a general action. Sher Khán rallying his defeated troops in the year 1542 A. D., 949 A. H., succeeded in re-conquering Bengal. On his death, and after the accession of his son Salím Sháh to the throne of Dehli, the province of Bengal was made over to Muhammad Khán Afghán, one of the officers of his court, on whose death his son declared his independence, and proclaimed himself king under the title of Bahádur Sháh.

**Nasr bin-Ahmad Samani**, نصرت بن احمد سامانى, *vide* Nasr Sámání.

**Nasr Samani, Amir**, امير نصر سامانى, the third Sultán or Amír of the race of Sámán or Samanides, was eight years old when he succeeded his father Amír Ahmad on the throne of Bukhára and Khurásán 914 A. D., 301 A. H. He enjoyed a long and prosperous reign and died at Bukhára 943 A. D., Rajab, 331 A. H., leaving all his territories in peace. He was succeeded by his son Amír Núh L. Ródakí the poet lived in his time.

**Nasr-ullah**, نصرالله بن عبدالمجيد بن ابى المعالى, the son of 'Abdul Hamíd bin-'Abí ul-Ma'á'íf, a poet who flourished in the reign of Bahrám Sháh of Ghazni, in whose name he wrote the book called "Kallela Damna," or Pilpay's Fables, which he translated from the Arabic into Persian. *Vide* 'Abú'l Ma'á'íf the son of 'Abdul Majid.

**Nasr-ullah**, نصرالله, king of Bukhára, who died in the year 1860 A. D. He was a great tyrant, a greater probably never ruled a people. When on his death-bed, and so weak as to be scarcely able to make himself understood, he directed one of his wives to be brought into his room. The poor lady's brother had recently been in rebellion, and the news of his defeat and capture reached the tyrant when on his death-bed. Unable to glut his eyes with the sight of their execution, he wreaked his vengeance on his own wife, because she was sister to the rebel chief. She was beheaded before his eyes now about to close in death. Laden with every crime that could burden the conscience of a re-

sponsible king, Nasr-ullah died, leaving the throne to his son and successor Muzaffar-uddín who was living in 1873 A. D.

**Nasr-ullah bin-'Abdullah al-Akhmi Alazhari,**

نصرالله بن عبدالله, a celebrated poet who died in the year 1173 A. D., 569 A. H. He is also called Kalakas, and Alaaz al-Iskandari.

**Nasir-uddin Shah,** ناصرالدين شاه, king of Persia,

was born in 1831 A. D., was the eldest son of Muhammad Sháh, the eldest son of 'Abbás Mirzá, so well-known for his partiality to the English, and the great-grandson of Fatha 'Alí Sháh. Násir-uddín ascended the throne after the death of his father, on the 4th September, 1848 A. D., in his 19th year. He visited Russia, London, France, Germany &c. in 1873 A. D.

**Natik,** ناطق نیشاپوری, a poet of Naishápúr, who came to India, and was the master of Jawáhir Singh the poet.

**Natik,** ناطق, the poetical name of Gul Muhammad Khán of Dehli. One of his works is called Jawhar ul-Muazzim. He died in 1848 A. D., 1264 A. H.

**Nawai,** نوائی, the poetical name of Amír Alísher.

**Nawai, Mulla,** ملا نوای خراسانی, of Khurásán. He came to India and found a patron in prince Daniál the son of Akbar, and died at Burhánpúr in 1610 A. D., 1019 A. H. He is the author of a Diwán.

**Nawal Ráo, Raja,** راجه نول رای, a Káyeth of the Saksena tribe in the service of Nawáb Saifdar Jang; was by degrees raised to higher rank with the title of Rájá, and was appointed his deputy to settle the affairs of the province of Farrukhábád which was seized by the Nawáb after the death of its ruler Nawáb Káem Jang. Nawal Ráo was slain in a battle fought against Ahmad Khán the brother of the late Nawáb, on the 3rd August, 1750 A. D., 10th Ramaẓán 1163 A. H.

**Nawal Singh,** راجه نول سنگه, the Ját Rájá of Bhartpúr who succeeded his brother Ráo Ratan Singh after the death of Kehri Singh his nephew, about the year 1769 A. D., 1183 A. H., and died in the year 1776 A. D. at the time when the fort of Díg was besieged by Nawáb Najaf Khán. After his death his nephew Ranjít Singh, the son of Kehri Singh, the son of Súrajmal Ját, succeeded him.

**Nawawi,** نوي بن شرف, the son of Sharaf whose proper name was Abú Zikariá Yehia; is the author of several works on different subjects. One of his works is called "Tahzib-ul-Asmáe" a biographical dictionary of Illustrious Men, another the "Fatáwá-an-Nawáwi" a collection of decisions of some note. He also composed a smaller work of the same nature, entitled "Uaiún-al-Masáel al-Muhimmat" arranged in the manner of question and answer. He died 1278 A. D., 676 A. H.

**Nawazish Khan,** نوازش خان, author of the "Gulzár Dánish."

**Nawedi,** نویدی, a poet who is the author of a Diwán. He was living in 1645 A. D., 1055 A. H. This person appears to be another Nawedí besides the one whose proper name was Khwája Zain-ul-'Abidín, which see.

**Naweri,** نوبری, an historian who wrote the Life of Sulţán Bibars, the sovereign of Egypt. He died in 1331 A. D., 732 A. H.

**Nazari, Hakim,** حكيم نزاری, *vide* Nizári (Hakím).

**Nazar Muhammad Khan,** نذر محمد خان, ruler of Balkh. He was defeated by the emperor Sháh Jahán and his country taken possession of by that monarch in 1646 A. D., 1056 A. H.

**Nazar Muhammad Khan,** نذر محمد خان, Nawáb of Bhopál succeeded his father Wazír Muhammad in March, 1816 A. D.

**Nazar,** نصر بن شميل, son of Shuml, whose proper name is Abú'l Hasan Nazar, was an author of several works He died at Marv 820 A. D., 204 A. H.

**Nazir,** نظير, the poetical title of a poet of Agra, whose proper name was Shaikh Walí Muhammad. He is the author of a poem or Diwán containing Persian, Urdú and Hindí verses on different subjects. He has besides composed a "Tarjihband" in Urdú on the Pand-náma of Sa'di. He supported himself by teaching, and his poetry is much esteemed by the bazar people of Agra. He died at Agra on Monday the 16th August, 1830 A. D., 26th Safar, 1246 A. H., and is buried at Tájganj.

**Naziri,** نظیری نیشاپوری, poetical title of Muhammad Hussain of Naishápúr. He came to India where he found a patron in 'Abdul Rahím Khán KhánKhánán. In 1603 A. D., 1012 A. H. he made the pilgrimage to Mecca, and after his return he paid a visit to his patron and then settled in Ahmadábád, Gujrát, where he died in 1613 A. D., 1022 A. H. He is the author of a Persian Diwán.

**Nazim Hirwi,** ناظم هروی, a poet of Hirat, who is the author of a Diwán and a "Yúsaf Zalekha," which he completed in the year 1648 A. D., 1058 A. H.

**Nazir Bakhtyar Khan,** ناظر بختيار خان, a man of letters, who led a private life near Faridábád, within a few miles of Agra, and is the author of the work called "Mirat 'Alam," or the Mirror of the World. This work contains the history of the first ten years of the emperor 'Alamgir. He is also called Bakhtáwar Khán, which see.

**Nazim-ul-Mulk, Nazir-ul-Mulk,** ناظرالملک, Wazír-uddaula, the son of Mubárik-uddaula, the Nawáb of Bengal whom he succeeded 28th September, 1793 A. D., and died in April, 1810 A. D. He was succeeded by his son Zain-uddín 'Alí Khán.

**Nekodar,** نیکودار, surname of Ahmad Khán, king of Persia, which see.

**Neko Siar, Sultan,** سلطان نیکو صیر, son of Muhammad Akbar, the youngest son of 'Alamgir Aurangzeb.

**Nigahi,** نگاهي, of Arán near Káshán, is the author of a poem or Masnawí called "Mukhtár-náma," of about 30,000 verses in the metre of the Sháh-náma, and one called "Mehr-wa-Mushtari," in imitation of Assár's Masnawí.

**Nihal Singh,** نیهال سنگه, Rájá of Kapúrthala. He died in the year 1852 A. D., having made his last will and testament, in which he left the throne with nearly the

whole of his kingdom to his eldest son, Randhír Singh, and to his two younger sons, Bikarna Singh and Suchait Singh, he assigned a jagir of one lakh each, in case they disagreed with their brother. The Government of India was made the executor of the will. After the Rájá's death, his eldest son Randhír Singh, ascended the gaddí. His younger brother Suchait Singh fell out with him, and asked the British Government to execute his father's will in regard to him. Lord Dalhousie at once ordered the separation of a jagir of one lakh from the Kapúrthala Ráj according to the provisions of the will. The other brother, Bikarana Singh, is a worthy man, and much attached to the British rule. Like his royal brother, he performed important services to the English Government in 1857, and was rewarded for them with a jagir in Audh, and titles besides. He received his jagir of one lakh in Kapúrthala in 1868.

**Nirpat Ræe**, نرپت راعي, a Hindú who was in the service of Sarhindí Begam the wife of Sháhjahán. He also built a garden at Agra on a spot of 28 bigas.

**Nirpat Singh**, نرپت سنگه, present Rájá of Panna.

**Nisar**, نثار دهلوي, of Dehlí, a poet who is the author of a Persian Díwán.

**Nisari**, نثاري, poetical name of a person who is the author of the work called "Chahár Gulzár."

**Nisbati**, نسبتی تھانيسري, of Thánesar, a poet who has left a Díwán in Persian.

**Nizam**, نظام, the poetical name of 'Imád-ul-Mulk Gházi-uddín Khán III.

**Nizam of Astrabad**, نظام استرابادي, an extremely pious man, who died in 1515 A. D., 921 A. H., and left besides a Díwán, a Masnawí which bears the title of "Bilkáis and Sulímán," and contains the story of Solomon and the Queen of Sheba.

**Nizam Ahmad**, نظام احمد, author of the work called "Ráhat-ul-Kulúb," Delight of Hearts, containing the sayings of Shaikh Faríd-uddín Shakarganj, a Muhammadan saint who is buried at Ajodhan, a place commonly called Patán in Multán.

**Nizam 'Ali Khan**, نواب نظام علي خان, Nawáb or Názim of Haidarábád in the Dakhin, was the son of the famous Nízám-ul-Mulk 'Asaf Jáh. He deposed and imprisoned his brother Salábat Jang on the 27th of June, 1762 A. D., 4th Zil-hijja, 1175 A. H. and assumed the government of the Dakhin; but his power was much curtailed by the Marhátas, who obliged him to resign a great part of his territories and pay a tribute for the remainder. He made Haidarábád the seat of his government, reigned 42 lunar years, and died on the 17th of August, 1802 A. D., 16th Rabí II, 1217 A. H. He was succeeded by his son Nawáb Sikandar Jáh.

**Nizam Bai**, نظام باي, the mother of the emperor Jahándar Sháh, and wife of Bahádur Sháh.

**Nizam Dast Ghaib**, نظام دست غيب, a poet.

**Nizami**, نظامي, the surname of 'Abú Majd bin-Yúsaf Al-Mutrazí, was one of the most illustrious poets of Persia.

**Nizami Ganjawí, Shaikh**, شيخ نظامي گنجوی, also called Nízám-uddín Ganjawí, a very celebrated poet who was a native of Ganja. He is the author of the poem called "Sikandar-náma," the history of Alexander the Great, which is one of the most celebrated Romances of the East, and is written in admirable poetry. The number of works attributed to Nízámí amount to nine or ten, among which are the five following poems called the Khamsa, or the five books, viz. :-

1. "Makhzan-ul-Asrár" the Magazine of Mysteries, which he dedicated to Bahrán Sháh.

2. "Laili-wa-Majnún" dedicated to Kháshán Manúchehr, ruler of Shírwán.

3. "Khusro-wa-Shírin," } dedicated to Kizal Arsalán for  
4. "Haft Paikar," } which he received from that chief fourteen villages free of rent.

5. Sikandar-náma, which was his last work and which he finished on the 15th of October, 1200 A. D., 4th Muharram 597 A. H., and died the same year, aged 84. This book, it seems he had dedicated to Tughral III, Saljúkí, some years before his death, for Tughral died in 1194 A. D. Some authors say that Nízámí died in 1209 A. D., 606 A. H.

To Nízámí is accorded the palm for the best poem on the loves of Khusro and Shírin, to Jámí, for those of Yúsaf and Zalekha, and to Hátifi, for the most musical, most melancholy version of the sad tale of Laili and Majnún. His Díwán contains nearly 20,000 verses on all subjects.

**Nizami 'Uruzi**, نظامي عروزي سمرقندی, of Samarkand, was a pupil of Amír Mu'izzí who lived in the time of Maliksháh. He is the author of a poem entitled "Waisa-wa-Rámín" and of another work in verse called "Chahár Makála."

**Nizam Haji Yemani**, نظام حاجي يماني, author of the "Latáef Ashrafi" which explains the origin of the Súfiá, their tenets, customs, dress, mystical phrases, moral obligations, and every other particular of their sect. Dedicated to Sayyad Ashraf Jahángir Sámání, 1446 A. D., 850 A. H.

**Nizam ibn al-Husain al-Sawai**, نظام ابن الحسين الساوي, author of the three last portions of the "Jáma Abbásí" vide Bahá-uddín Muhammad (Shaikh).

**Nizam Khan Ma'jiz**, نظام خان معجز, a poet who is the author of a Díwán in Persian.

**Nizam, Mirza**, ميرزا نظام, a poet who died in 1629 A. D., 1039 A. H., and is the author of a Persian Díwán.

**Nizam Sakka**, نظام سکه, is the name of a person who was a water-bearer, and saved the emperor Humáyún from being drowned in the river Chounás after his first defeat by Sher Sháh, near Patna. It is said that the emperor after his return to Agra, rewarded this man by allowing him to sit on the throne for half a day and then honoured him with the dignity of an Amír.

**Nizam Shah Bahmani**, نظام شاه بهمني, son of Humáyún Sháh the cruel, whom he succeeded on the throne of the Dakhin in September, 1461 A. D., 865 A. H. when only 8 years of age, the queen-mother acting as regent. Mahmúd Gáwán, who now held the government of Berar, was appointed wazír, and Khwája Jahán assumed the office of Wakil-us-Saltanat and was made governor of Tilangána. By the happy co-operation and unanimity of these two personages and the queen-mother, a woman of great abilities, the injuries occasioned by the tyranny

of the late king, were soon repaired. Nizam Sháh died suddenly on the night of his marriage, being the 29th of July, 1463 A. D., 13th Zi-Ka'da, 867 A. H., after a reign of two years and one month, and was succeeded by his brother Muhammad Sháh II.

**Nizam, Shaikh, شيخ نظام**, one of the authors of the "Fatáwá 'Alamgír," a work on jurisprudence. Of the collections of decisions now known in India, none is so constantly referred to, or so highly esteemed, as this work. It was compiled by Shaikh Nizam and other learned men, and commenced in the year 1656 A. D., 1067 A. H., by order of the emperor 'Alamgír, by whose name the collection is now designated. It was translated into Persian by order of 'Alamgír's daughter, Zeib-un-Nisa.

**Nizam, Shaikh, شيخ نظام**, his poetical name was Zamírí, which see.

**Nizam-uddin, Mir, نظام الدين مير**, *vide* Mamnún.

**Nizam-uddin Ahmad, Khwaja, خواجه نظام الدين احمد**, author of the "Tabkát Akbarí" which is also

known as "Tárikh Nizámí" a general history of India, dedicated to the emperor Akbar about the year 1593 A. D., 1002 A. H. He was the son of Khwája Muhammad Muqím of Hirat, who was one of the dependants of the emperor Bábar Sháh, and who, at the latter part of that king's reign, was raised to the office of Diwán of the household. After the death of Bábar when Gujrát was conquered by Humáyún, and the provinces of Ahmadábád was entrusted to Mirzá 'Askari, Khwája Muqím was appointed wazír to the Mirzá. He accompanied Humáyún to Agrah after that monarch's defeat by Sher Sháh at Chounsá. The Khwája subsequently served under Akbar. His son Nizam-uddin, in the 29th year of Akbar's reign, was appointed Bakhshí of Gujrát, to which office he continued for a long time. He died on the 28th October, 1594 A. D., 23rd Safar, 1003 A. H. on the banks of the Ráwí, and was buried in his own garden at Láhor. The following chronogram by 'Abdul Kádir Badásoní, translated by Mr. H. M. Elliot, records the date of his death. "Mirzá Nizam-uddin has departed in haste; but with honour has he gone to his final doom. His sublime soul has fled to the celestial regions, and Kádírí has found the date of his death in these words 'A jewel without price has left this world.'"

**Nizam-uddin Ahmad, نظام الدين احمد بن محمد صانع**, son of Muhammad Sáláh, author of a work called "Majmúa'-us-Sanáyá," or Collection of Arts, containing some beautiful poetical inventions, compiled in the year 1650 A. D., 1060 A. H. and published in the Lithographic Press at Lakhnau in 1845 A. D., 1260 A. H. He is also the author of the work called "Karamat-ul-Aulia," containing a minute detail of the (pretended) miracles performed by the twelve Imáms and other saints of the Muhammadan faith, written in 1657 A. D., 1067 A. H.

**Nizam-uddin Ganjawi, نظام الدين گنجوي**, *vide* Nizámí Ganjawi.

**Nizam-uddin Aulia, Shaikh, شيخ نظام الدين اوليا**,

styled Sulţán-ul-Mushákeh. He was one of the noblest disciples of Shaikh Faríd-uddin Shakarganj, and a most celebrated saint among the Musalmáns. He was born at Badáson, in October, 1236 A. D., Safar, 634 A. H., and died at Dehlí on Wednesday the 3rd of April, 1325 A. D., 18th Rabí' I, 725 A. H., where he lies buried, and his tomb, which is in Ghayáspúr, is visited by the Muhammadans to this day. Amir Khusro, the poet, was one of his disciples. Sayyid Ahmad, the father of Nizam-uddin, is buried at Badáson.

**Nizam-uddin Sihali, Maulana, مولانا نظام الدين سهالي**,

son of Kutb-uddin, is the author of the "Sharah" or marginal notes on the "Sadra," and "Shams Basighá," &c. &c. He died in 1748 A. D., 1161 A. H.

**Nizam-uddin Sikham, Amir, امير نظام الدين سخيم**, a poet who was a contemporary of Amír Alisher, and a panegyrist of Mirzá Sulţán Ahmad of Samarqand.

**Nizam-uddaula, نظام الدولة**, Nawáb of Haidarábád, *vide* Násir Jang.

**Nizam-uddaula, Nawab, نظام الدولة**, whose original name was Mar Phulwári, was the eldest son of Mír Ja'far 'Alí Khán, Nawáb of Bengal, whom he succeeded in February, 1765 A. D. and assumed the above title. His mother's name was Manní Begam. He died about the month of May, 1766 A. D., Zil-hijja, 1179 A. H., and was succeeded by his brother Saif-uddaula.

**Nizam-ul-Mulk Muhammad, نظام الملک محمد**, (the son of 'Alí Sayyad Junaidí, to whom the Jáma-ul-Hikayat is dedicated), was the general of Shams-uddin Altamsh, king of Dehlí. He was living in 622 A. H.

**Nizam-ul-Mulk, نظام الملک**, a justly celebrated minister of Sulţán Alp Arsalán, second king of the Saljúkides, and afterwards of his son Maliksháh; to his virtue and ability is attributed the success and prosperity of their reign. After an administration of 30 years, the fame of the wazír, his wealth and even his services, were transformed into crimes. This venerable statesman, at the age of 39 years, was dismissed by his master, accused by his enemies, and was stabbed by an assassin, who was a follower of Hasan Sabbáh, the Old Man of the mountain, on Friday night the 15th of October, 1092 A. D., Ramazán, 485 A. H. at a place called Naháwand. His body was carried to Isfahán where he was interred with great pomp. It is said that the assassin was suborned against him by Maliksháh, who was fatigued to see him live so long. The Sulţán survived him 35 days only. Nizam-ul-Mulk appears to be the author of the work, entitled "Siar-ul-Malúk."

**Nizam-ul-Mulk, نظام الملک آصف جاہ**, entitled 'Asaf Jáh, whose original name was Chin Kulich Khán, was the son of Gházi-uddin Khán Firoz Jang a favourite officer of the emperor 'Alamgír, under which monarch he also distinguished himself. In the reign of the emperor Farrukh-siyar, he held the government of Morádábád and was afterwards appointed governor of Málwá, which province he restored to a flourishing condition, but the reputation he acquired rendered him an object of jealousy to the two brothers, Sayyad 'Abdullah Khán and Husain 'Alí Khán, who wished to remove him to another quarter less favourable to his interest than the frontier of the Dakhin; but Nizam-ul-Mulk not willing to quit his post, excused himself, and resolved to seek an independent power in the Dakhin. The disturbed state of that country gave him a pretence for raising troops, and turned his attention to the conquest of the Dakhin. By intrigue and money he obtained possession of the fort of Asirgaph about the year 1717 A. D., and procured the junction of several officers of the province. He was pursued from Hindústán by the force under Diláwar Khán and another under 'Alam 'Alí Khán, both of whom he defeated and slew in battle in April, 1720 A. D., and at last remained without a rival in the Dakhin. In the reign of Muhammad Sháh, after the death of the two Sayyads, he was invited to court by that emperor; and on his arrival at Dehlí, the high office of wizárat was conferred on him, but Nizam-ul-Mulk being soon disgusted with

the state of things at court, sent in his resignation, and marched off for the Dakhin, and though he continued to send honorary presents, on fixed occasions to the emperor, he thenceforth conducted himself, in other respects, as an independent prince, and governed the provinces of the Dakhin for 30 years with great ability and success. He was present in the battle which took place between Muhammad Sháh and Nádir Sháh, and is the progenitor of the present Nizáms of Haidarábád. He died on the 22nd May, 1748 A. D., 4th Jumáda II, 1161 A. H., thirty-seven days after the death of the emperor Muhammad Sháh, aged 104 lunar years, and was buried at Burhánpúr near the tomb of Sháh Burhán-uddín Gharib. He left behind him six sons, viz., Gházi-uddín, Násir Jang, Salábat Jang, Nizám 'Alí, Basálat Jang and Mughal 'Alí, and was succeeded in the government of the Dakhin, by the second, Mír Ahmad surnamed Násir Jang, who was present at Burhánpúr when his father died; the eldest Gházi-uddín Khán then residing at Dehlí in the office of Amír-ul-'Umra. Násir Jang was assassinated in December, 1750 A. D., and Muzaffar Jang a grandson of Nizám-ul-Mulk was placed on the throne, and soon after assassinated in February, 1751 A. D.; Salábat Jang, by the influence of the French, was then proclaimed and reigned until 1761 A. D., when he was imprisoned, and in 1763 A. D. put to death by his brother Nizám 'Alí, who ascended the throne and reigned until the 6th August, 1803 A. D. when he died, and was succeeded by his eldest son Mirzá Sikandar Jáh. Sikandar Jáh died on the 23rd May, 1829 A. D., and was succeeded by his son Mír Farkhunda 'Alí Khán the present Nizám (1858). Nizám-ul-Mulk appears to be the author of a Diwán which was found in the Library of Tipú Sultán called "Diwán 'Asaf Nizám-ul-Mulk."

**Nizam-ul-Mulk Bahri**, نظام الملک بحری, the father

of Ahmad Nizám Sháh Bahri who was the first king of the Nizám Sháhí dynasty. Nizám-ul-Mulk was originally a Bráhmán of Bijánagar, but being taken prisoner in his infancy by the army of Sultán Ahmad Sháh Bahmaní, was made a Musalmán, and was educated as one of the royal slaves. He finished his education under the same tutor with the king's eldest son Sultán Muhammad, and became eminently learned in Persian and Arabic literature. On the accession of Sultán Muhammad II to the throne of the Dakhin in 1463 A. D., he was raised to the rank of a thousand and the charge of the royal falconry was entrusted to him, on which account he was called Bahri, i. e., a falconer. By degrees he rose to the highest honours and was appointed governor of Tilangána. On the death of Muhammad Sháh in 1482 A. D., he by his will became first minister to his son Sultán Mahmúd II, who added Bir and other districts to his jágir. This he committed to his son Malik Ahmad, who took up his residence at Khaibar and employed himself diligently in the affairs of his government, and after his father's death set up a separate dynasty in the Dakhin called Nizám Sháhí, the capital of which was Ahmadnagar. Nizám-ul-Mulk who had the sole power of the administration in his hands, latterly paid little or no regard for the king's authority, was murdered by the orders of the Sultán about the year 1486 A. D., 891 A. H., or some time afterwards.

**Nizam-ul-Mulk Mahmud**, نظام الملک محمد,

the son of Abí Sa'íd Junaidi, a general and wazír of Shams-uddín Altamsh, king of Dehlí. He died in the reign of Sultána Razia, on the mountains of Sirmor where he had taken refuge from his enemies about the year 1238 A. D.

**Nizari, Hakim**, حكيم نزاری قهستانی, of Kohistán, a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much, and in his travels

he met Sa'íd and other distinguished men. Towards the end of his life he retired from the world and lived by agriculture. He died in 1320 A. D., 720 A. H., and left besides a Diwán, two Masnawías.

**Nuh I, Samani, Amir**, امیر نوح سامانی, the fourth king of the Samánian dynasty, succeeded his father Amír Nasr to the throne of Khurásán and Bukhárá in 942 A. D., 331 A. H., and died in 954 A. D., 343 A. H. His son 'Abdulmalik succeeded him.

**Nuh II, Samani, Amir**, امیر نوح سامانی دویم, seventh king of the Samánian dynasty, surnamed 'Abú'l Kásim, succeeded his father Amír Mansúr I in March, 976 A. D., Rajab, 365 A. H. His reign was marked by extraordinary vicissitudes of fortune. He was contemporary with Subaktagin, a chief of high reputation, who had established a principality at Ghazní. He died in 997 A. D., Rajab, 387 A. H., and was succeeded by his son Mansúr II.

**Nur 'Ali Shah**, نور علی شاه, a leader of the Súfi sect and disciple of Ma'súm 'Alí Sháh, is supposed to have been poisoned, and died on the 3rd June, 1800 A. D., 10th Muhárram, 1215 A. H. close to the grave of the prophet Jonas, within a league of Mousal, vide Masúm 'Alí Sháh.

**Nuri**, قاضی نور الدین اصفهانی تخلص به نوری, poetical appellation of Kázi Núr-uddín of Isfahán who died in 1592 A. D., 1000 A. H., and left a Diwán.

**Nuri**, نوری, a poet who is the author of the "Maulúd Núria," in verse, which he dedicated to Sultán 'Abú'l Muzaffar Ya'kúb Bahádúr Khán, commonly called Ya'kúb Beg. He died in the year 1482 A. D., 887 A. H.

**Nuri**, نوری, vide Núr-uddín Safaidúní.

**Nur Jahan Begam**, نور جهان بیگم, the favourite

Sultána of the emperor Jahángir, was the daughter of the wazír Ya'tmad-uddaula whose tomb is at Agrah. She had attracted the notice of the prince Sultán Salím (afterwards Jahángir); but was, at the suggestion of his father the emperor Akbar, in order to withdraw the lady from the attentions of the prince, married to Sher Afghán Khán, a young Persian lately come into the service, and to whom Akbar gave a jágir in Bengal. After the death of his father, Jahángir appointed Kutb-uddín Khán his foster-brother the son of Shaikh Salím Chishtí, as governor of Bengal with the intention that he might procure for him the object of his passion. Kutb-uddín Khán on his arrival at Burdwán was slain by Sher Afghán Khán, who was himself despatched by Kutb-uddín's attendants. Núr Jahán was seized and sent as a prisoner to Dehlí, and was at first placed by the emperor among the attendants of his mother, but he subsequently married her in the sixth year of his reign 1610 A. D., 1019 A. H., changed her name, which was Mehr-un-Nisá, into Núr Jahán (the light of the world), and raised her to honours such as had never before been enjoyed by the consort of any king in India. From this period her ascendancy knew no bounds; the emperor took no step without consulting her; and on every affair in which she took an interest, her will was law. A circumstance so uncommon in an Asiatic government is thus recorded on the coins of that period. "By order of the emperor Jahángir, gold acquired a hundred times additional value by the name of the empress Núr Jahán." Her father Mirzá Ghayás or Ayas was made prime minister with the title of Ya'tmad-uddaula; and her two brothers were raised to the first rank of 'Umra, by the titles of Ya'tkád Khán,

and 'Asaf Khán. One of the accomplishments by which she captivated Jahángir, is said to have been her facility in composing extemporary verses. After the death of her husband, she was treated with much respect and allowed a stipend of £250,000 a year. She survived Jahángir eighteen years, and died aged 72 in 1645 A. D., 1056 A. H., at Láhor, where she was buried in the mausoleum of her husband close to his tomb; some say, near the tomb of her brother 'Asaf Khán on the banks of the Ráwí, at Láhor. Hugh Murray in his History of British India, p. 230, by his erroneously asserting, that she was buried in the mausoleum at Agra called the Táj Mahal, has misguided many others. Even so late as the year 1858 A. D., the author of the "History of the Indian Revolt," page 109, says "that this was the mausoleum of Sháh Jahán and his favourite wife Núr Jahán."

**Nur Muhammad**, **مید نور محمد بدواری**, a Sayyad of Badáon, was a learned and pious Musalmán of the sect of Nakshband. He died on the 3rd August, 1723 A. D., 11th Zi-Ka'da, 1135 A. H.

**Nur Manzil**, **نور منزل**, name of a garden in Agra, built by the emperor Jahángir, which is now called Bágh Dahra. There is a large well in the garden, so large that it is more like a tank.

**Nur-uddin Ahmad, Shaikh**, **شیخ نورالدین احمد**, surnamed **Ḳuṭb 'Alam**, which see.

**Nur-uddin Arsalan Shah, Atabak**, **نورالدین ارسلان شاه اتابک**, a prince of Mousal and Mesopotamia, of the family of Zangí, and grand-nephew of the famous Núr-uddin, Sultán of Aleppo and Damascus. He succeeded his father, Azz-uddin Masa'úd, 1193 A. D., 589 A. H., (the year of the death of Sálah-uddin). During a reign of 18 years, he established in some measure the declining power of his house, and compelled the minor princes of his family, to acknowledge his supremacy as lord paramount. He died 1210 A. D., 607 A. H., regretted by his subjects as a mild and beneficent ruler. His son Azz-uddin, after a reign of between seven and eight years, was succeeded by an infant son bearing the title of Núr-uddin Arsalán II who survived him only a few months.

**Nur-uddin 'Ali, Malik Mansur**, **نورالدین علی ملک منصور**, the second Sultán of the dynasty of Tartar or Baharite Mumlúks in Egypt, was placed on the throne by the Amírs after the assassination of his father Malik Mo'i'zz 'Azz-uddin Eibak, 1257 A. D., 655 A. H., at the age of fifteen. His short reign of two years was troubled by continual feuds among the Mamlúk chieftains, and attempts on the part of the Ayyúbite princes of Syria to recover the lost sway of their family in Egypt; and the apprehension of an irruption of the Mughals under Halákú, who had taken Baghdád and destroyed the Khiláfat, shewed the necessity of substituting a ruler of matured years and experience. The Amír Ḳutuz accordingly assumed the reigns of government, 1259 A. D., 657 A. H., and no more is heard of Núr-uddin. *Vide* Malik Mo'i'zz 'Azz-uddin.

**Nur-uddin bin-Lutf-ullah**, **نورالدین بن لطف الله**, better known as **Háfiz 'Abrú**, which see.

**Nur-uddin 'Ali, Malik-ul-Afzal**, **نورالدین علی ملک الافضل**, the eldest of the seventeen sons of Sálah-uddin; born 1170 A. D., 565 A. H. In the partition of his father's extensive dominions, which followed his death in 1193 A. D., Damascus and Southern Syria with Palestine fell to the lot of Núr-uddin; but in the dissensions

which soon followed, he was stripped of his kingdom by his uncle Saif-uddin 'Abú Bakr (the Saphadin of Christian writers), and his brother 'Umán, made Sultán of Egypt, 1196 A. D. *Vide* Malik-ul-Afzal.

**Nur-uddin Mahmud, Malik-ul-'Adil**, **نورالدین محمود ملك العادل** one of the most celebrated and power-

ful of the Muhammadan rulers of Syria in the age of the Crusades, born 1117 A. D., 511 A. H., was a younger son of 'Imád-uddin Zangí, the second of the dynasty of the Atábaks of 'Irak and Syria. At the death of his father, who was murdered by his own Mamlúks at the siege of Jabbár, 1146 A. D., 541 A. H., Núr-uddin hastening to Aleppo with the signet of the deceased prince, secured the possession of that city and of his father's Syrian dominions; while Mesopotamia, with Mousal for a capital, fell to the lot of the elder brother Saif-uddin; and the feeble attempts of Alp Arsalán, a prince of the house of Saljúk, to assert his ancestral claims to the dominion of these provinces, were easily frustrated by the combined power of the two brothers. The earliest exploits of the reign of Núr-uddin were in continuance of the Holy War which his father had assiduously waged against the Latin Christians of Palestine: Josceline de Courtenay, whose capital of Edessa had been taken by Zangí a few years previous, was signally repulsed in an attempt to recover it, and the Christian inhabitants, who had aided the enterprise, were put to the sword without mercy by command of Núr-uddin, who even levelled the fortifications of the town to prevent its ever again becoming a bulwark to the kingdom of Jerusalem. The recovery of this important fortress was the avowed object of the second Crusade, undertaken 1148 A. D., 543 A. H., under Louis VII of France and the emperor Conrad: but of the mighty hosts which they led from Europe, only a miserable and dispirited remnant escaped the arrows of the Suljúkí Turks in their march through Anatolia to Palestine, the project of retaking Edessa was abandoned as hopeless, the siege of Damascus, which was attacked by the crusading monarchs in conjunction with Baldwin III of Jerusalem, was foiled when on the eve of success by the address with which the minister of the Muslim prince Mujir-uddin fomented the mutual jealousies of the Christian leaders; and this vast armament, which if properly directed might have overwhelmed the rising power of Núr-uddin, only served by its failure to extend and confirm it. Resuming the offensive immediately after the departure of the crusaders, he invaded the territory of Antioch, and in a pitched battle (27th June, 1149 A. D.,) routed and slew the prince Raymond, whose head was sent as a trophy to the Khalif at Baghdád; and though he sustained a severe defeat in the following year from his ancient opponent Josceline de Courtenay, who surprised his camp, this disgrace was amply compensated by the captivity of that active leader, who was soon after seized while hunting by a marauding party of Turkmans, and died in confinement, while the remaining dependencies of Edessa, the fortress of Aintab, Tellbasher, Ravendan, &c., fell almost without resistance into the power of Núr-uddin, whose dominions now included the whole of Northern Syria. Mujir-uddin was still the nominal ruler of Damascus and the southern portion, but the government was entirely in the hands of his wasir Mo'in-uddin Anár, whose daughter Núr-uddin had married; and after the death of this able minister, the inhabitants, alarmed at the capture of Ascalon by Baldwin III in 1163 A. D., and dreading an attack from the Christians, voluntarily offered their allegiance to Núr-uddin (1154) as the price of his protection. The weak Mujir-uddin resigned his power, and sought an asylum at the court of the Khalif of Baghdád, which then seems to have been the usual retreat of deposed princes; while Núr-uddin, the circuit of whose realms now encompassed on all sides by land the Latin territories in Palestine, and extended to the frontiers of the Fatimite possessions

in Egypt, fixed his capital at Damascus, which he raised from the ruinous state in which it had been left by an earthquake, and adorned with mosques, fountains, colleges, and hospitals. The death of Baldwin III in 1162 A. D., released Núr-uddin from the ablest of his antagonists, his brother and successor, Almaric, or Amoury, being far inferior to Baldwin, both in prowess and abilities. Mesopotamia, ruled by the Sultán's nephews, acknowledged his supremacy as head of the family; he was now, by his officers, absolute master of Egypt; his name was recited with that of the Khalif Mustazi of Baghdád in all the mosques throughout his dominions, and even in the holy cities of Mecca and Medina, which Túrán Sháh, brother of Sálah-uddin, had made dependencies of Egypt. But the power and glory of Núr-uddin had now attained their highest pitch, the three remaining years of his life were unmarked by any memorable achievement, and disquieted by the forebodings of the future downfall of his house by the ambition of Sálah-uddin, who, though still ostensibly acting as his lieutenant, and making public professions of loyalty and obedience, had in fact become independent master of Egypt, and eluded or disregarded all the orders of his nominal sovereign. Núr-uddin was preparing to march into Egypt to reduce or expel his refractory vassal, when an attack of quinsy terminated his life at Damascus after a prosperous reign of 27 years on the 26th of May, 1173 A. D., 21st Shawwál, 569 A. H. His son Malik-us-Sálah Imá'íl, a youth, 11 years old, succeeded to the titular sovereignty of his extensive dominions, but was speedily stripped, by Sálah-uddin, of Damascus and the greater part of Syria, and died 8 years afterwards, reduced to the sovereignty of Aleppo and its dependencies.

**Nur-uddin Muhammad, Mirza,** مرزا نور الدين محمد

son of 'Alá-uddin Muhammad, the son of Khwája Husain. He was married to the daughter of the emperor Bábar, named Gulrukh Begam, by whom he had Salima Sultána Begam who was married to Bairám Khán.

**Nur-uddin Muhammad Ufi,** نور الدين محمد عوفي

the author of the "Jáma'-ul-Hikáyát," a collection of historical anecdotes. This work he wrote and dedicated to Nizám-ul-Mulk Mahmúd, a general of Shams-uddin Altímsh, king of Dehli, about 1230 A. D., *vide* Muhammad Ufi, and Sadr-uddin Ufi.

**Nur-uddin Safaiduni, Mulla,** ملا نور الدين سفيدوني

entitled Nawáb Tarkhán, was a native of Jám in Hirat and brought up at Mashhad. He was a favourite companion of the emperor Humáyún; and as the Pargana of Safaidún had been conferred on him as jágir, he was consequently called Safaidúní. He cut a canal from the river Jamna to Karnál in the year 1569 A. D., 977 A. H., and named it "Sheikhú Nahr," in honour of the prince Sultán Salím, who was born in that year and was nicknamed by his father the emperor Akbar, Sheikhú Bába. He was an excellent poet and has left a Diwán or book of Odes. His poetical title was Núrí.

**Nur-uddin Shirazi,** نور الدين شيرازي, *vide* Hakim Núr-uddin Shirázi.

**Nur-uddin, Shaikh,** شيخ نور الدين, an historian who wrote the history of Kashmir in Persian called "Tárikh Kashmir," which in after times was continued by Haidar Malik and Muhammad 'Azim.

**Nur-ul-Hak, Shah or Shaikh,** شاه نور الحق, surnamed Al Mashrakí, Al-Dehlawí and Al-Bukhári, was the son of Shaikh 'Abdul Hak bin-Saif-uddin of Dehli. He is the author of the "Zubdat-ut-Tawarikh," which is an enlarged edition of his father's history, and was

composed in order that by improving the style and supplying the omissions, he might render it worthy the acceptance of his patron, Shaikh Faríd-uddin Bukhári, with whom he was connected by marriage, and who under the title of Murtaza' Khán managed for some time the affairs of the empire in the reign of the emperor Jahángir. He has also written a Sharah on the "Sháh Bukhári" and "Muslim." He died in the reign of the emperor 'Alamgir, 1662 A. D., 1073 A. H.

**Nur-ul-Hak,** قاضي نور الحق بريلي, Kázi of

Bareli, *vide* Munai'm.

**Nur-ullah Shustari, Mir,** مير نور الله شوستري

who is sometimes called Núr-ullah bin-Sharif-ul-Husaini-ush-Shústari, was a nobleman at the court of the emperor Akbar. He is the author of the work called "Majális-ul-Mominín." This great biographical work, is a mine of valuable information respecting the most notable persons who professed the Shiá faith. The author has given an entire book or section (the fifth Majális) to the lives of the traditionists and lawyers, and has specified the principal works by each learned doctor at the end of their respective histories. Núr-ullah was a zealous Shiá and suffered in the year 1610 A. D., 1019 A. H. for his religious opinions in the reign of Jahángir, *vide* Súfi.

**Nur-un-Nisa Begam,** نور النساء بيگم, the daughter of

Ibráhm Husain Mirzá by Gulrukh Begam. She was married to prince Mirzá Salím afterwards Jahángir.

**Noubat Khan, Nawab,** نواب نوبت خان, an officer

of the reign of the emperor Akbar, whose mausoleum is in old Dehli close to the seraglio of Sháh-Jahán. It was built in the year 1565 A. D., 973 A. H. and is called "Núí Chhatrí" on account of its having a blue canopy at the top. It is now in a ruinous state.

**Noudar or Nouzar,** نودر, an ancient king of Persia of

the Pishdadian dynasty, *vide* Manúchehr.

**Nounihal Singh,** نونهال سنگه, *vide* Kharag Singh, ruler

of the Panjáb.

**Nouras Bano Begam,** نورس بانو بيگم, the wife of

Shahnawáz Khán, wazir. She was living in September, 1659 A. D., Muharram, 1070 A. H.

**Nousherwan,** نوشيروان عادل, surnamed 'Adil or the

Just (Chosroes of the Greeks), was the son of Kúbád, king of Persia, at whose death 531 A. D., he ascended the throne of that kingdom. The accounts given by Eastern and Western authors, of the successes of this king in his invasions of the Roman empire, differ but very little. Some of the former have falsely asserted that he took an emperor of the Romans prisoner; and they have all, with a partiality that, in national historians writing of this monarch, seems almost excusable, passed over the few reverses which his arms sustained. But the disgraceful peace which the emperor Justinian purchased at the commencement of the reign of Nousherwán, the subsequent war, the reduction of all Syria, the capture of Antioch, the unopposed progress of the Persian monarch to the shores of the Mediterranean, his conquest of Iberia, Calchoa, and the temporary establishment of his power on the banks of the Phasis, and on the shores of the Euxine, are facts not questioned by his enemies. They, however, assert, that his genius, as a military leader, even when his fortune was at the highest, was checked by Belisarius, who was twice sent to oppose his progress; and whose success, considering his want of means, and the character of the court he served, was certainly wonderful. In all the negotiations which took



place between the emperor Justinian and Nousherwán, the latter assumed the tone of a superior. His lowest servants were treated, at the imperial court, in a manner calculated to inflame the pride, and raise the insolence of a vain and arrogant nation: and the impressions which this conduct must have made, were confirmed by the agreement of the Roman emperor to pay 30,000 pieces of gold; a sum which could have been of no importance to Nousherwán, but as it showed the monarch of the Western world in the rank of one of his tributaries. In a second war with the Roman emperors Justin and Tiberius, Nousherwán, who though 80 years of age, still led his armies, experienced some reverses of fortune: but the perseverance and valour of the aged sovereign were ultimately rewarded by the conquest of Dara and the plunder of Syria, 572 A. D. He died after a prosperous reign of 48 years about the year 579 A. D., and was succeeded by his son Hurmuz IV.

Muhammad, who was born during the reign of Nousherwán, 571 A. D., used to boast of his fortune, in being born when so just a king reigned. This is great praise, and from a source that cannot be suspected of flattery.

**Nousherwan Kirmani**, نوشيروان کرمانی, an author who translated the "Ardai Viráf-náma" originally written in the Zend, into the modern Persian. Another translation was made by Zaratash Bairám in Persian prose and one in verse. This work was translated into English by Mr. J. A. Pope and published at London in 1816. See Ardai Viráf.

**Nouzar**, نوزر, an ancient king of Persia, *vide* Manúchehr.

**Nuzhat**, نزهت, poetical name of Muhammad 'Azím of Dámghán, a poet who is the author of a *Díwán*. He died in 1724 A. D., 1137 A. H.

## O.

**Oktai Káan or Khan**, اکتاء قان, the eldest surviving son of Changéz Khán whom he succeeded to the dominions of Tartary and Northern China, being crowned as Khákán or emperor 1227 A. D., 624 A. H. He died by excess of wine seven months after his brother Chughtái, about the month of January, 1242 A. D., 639 A. H. He was of a mild and generous disposition and governed his conquered subjects with impartiality and justice. As a warrior, he was brave, but prudent, and as a sovereign, equitable and benevolent. He was succeeded by his son Kayúk Khán.

*List of the Khákáns of Tartary.*

	A. D.
Oktái Káán, eldest son of Changéz Khán, began ..	1227
Kayúk Khán, son of Oktái Káán .....	1242
Mangú Káán, eldest son of Túlí Khán .....	1243
Kablái Khán, son of Mangú Káán, succeeded to the kingdom of Tartary in 1259 A. D. and died in 1294 A. D. His brother Halákú Khán, after the death of his father, succeeded to the kingdom of Persia, <i>vide</i> Halákú Khán .....	1259

**Oodham Bai**, اودهم باي, the mother of the emperor Ahmad Sháh, the son of Muhammad Sháh of Dehlí. On the accession of her son to the throne, she received the titles of Nawáb Bái, Nawáb Kudsia, and Sáhíba Zamáni, and her brother Mán Khán was raised to the rank of 6000 with the title of Mo'takid-uddaula.

**Orkhan**, اورخان, the son of Othmán or Osmán, the son of Amir Tughral. After his father's death he made himself Sultán of the Turks at Brusa in 1327 A. D., 727 A. H.

by the destruction of his elder brothers. He added largely to the territories of his father, and formed a body of infantry, afterwards formidable to Europe—the Yenicheri or Jannisáris. He died about the year 1359 A. D., 760 A. H. and was succeeded by his son Murád I (Amarath).

## P.

**Padmawati**, پدمواتی, daughter of the Rájá of Ceylon, who was carried off forcibly by Ratan Sain, Rájá of Chittour, and taken away from him by Sultán 'Alá-uddín when he conquered Chittour about the year 1303 A. D., 703 A. H. Her story called "Kissae Padmáwat," has been written in Persian poetry by Husain of Ghazni, and there is also a version in the Bhákha language in verse, by Malik Muhammad Jáesi. There is another in Persian prose by Ráo Gobind Munshí who wrote it, in 1652 A. D., 1062 A. H., and called it "Tukfat-ul-Kulúb," which is also a chronogram for that year. In the year 1796 A. D., 1211 A. H., another translation into Urdú verse was written by two poets, the first part by Mír Ziyá-uddín 'Ibrat, and the last by Ghulám 'Alí 'Ishrat.

**Palas or Palash**, پالاس, (the Valens of Roman History) succeeded his father Fíroz I on the throne of Persia 484 A. D. He reigned four years, and was succeeded by his brother Kubád.

**Panahi**, پاناهی, a celebrated poet and artist, who, says 'Ashik, "broke the pencil of the Frank painters, and by painting a single rose-leaf could metamorphose Winter into Spring."

**Parhez Bano Begam**, پرهیز بانو بیگم, daughter of Sháh Jahán by Kandhari Begam. She died in the year 1675 A. D., 1086 A. H.

**Parsaji**, پرساجی, also called Parsárám Bhosla, the son of Rághojí Bhosla, succeeded his father in the government of Berár or Nágpúr in March, 1816 A. D., but being an idiot, he was soon after strangled by Múdhaji surnamed 'Apá Sáhíb, who was acknowledged by the English.

**Parsaram Bhao or Bhosla**, پرسارام بهاؤ, *vide* Parsáji.

**Partap Singh**, پرتاپ سنگه, Rájá or Ráná of Udaipur, was the son of Udai Singh, the son of Ráná Sanga. Partap Singh, who is still idolized by his countrymen for the heroism with which he repelled the attacks of the Mughals, and preserved the germ of national independence in his wild fastnesses, reigned in 1614 A. D., and recovered the greater portion of his dominions before Akbar died. He founded the capital of Udaipur, and died in 1594 A. H.

**Partab or Partap Pal**, پرتاپ پال, present Rájá of Karoulí.

**Partap Singh**, پرتاپ سنگه, eldest son of Rájá Mán Singh, the son or nephew of Rájá Bhagwán Dás Kachhwáhá of Amber. He died before his father, and left a son named Maha Singh, the father of Mirzá Rájá Jai Singh.

**Partap Singh**, پرتاپ سنگه, Rájá of Jaipur. He succeeded his father Mádho Singh in 1778 A. D., and died in 1803 A. D., when he was succeeded by his son Rájá Jagat Singh. Don Pedro de Silva was employed by Partap Singh as a physician, at the time when Colonel Polier visited Jaipur in search of the Vedas of the Hindús, about

the year 1788 A. D. His son or grandson Augustine de Silva who received pension from the Rájá of Bhartpúr died in the year 1856 A. D.; his son Joseph de Silva is now at Agra, and the pension is still (1857) continued to him. After the death of Jagat Singh who died without issue, Rájá Jai Singh III, posthumous, believed spurious, succeeded him 1818 A. D.

**Partap Singh Narayan**, پرتاپ سنگه ناراین, Rájá of Sitára, the son of Rájá Sábú, commonly called Abba Sábib and grandson of Rághojí Bhoala. He was closely confined by the Peshwa Bájí Ráo. After the dethronement of Apá Sábib, he was released from confinement and formally enthroned by the English on the 11th April, 1818 A. D., and a part of the Púna territories assigned for his support. On the 25th September, 1819 A. D., a treaty was concluded between the British Government and the Rájá, ceding to him the districts he subsequently possessed. He violated his treaty, was deposed in 1839, and died at Benares in 1847 A. D. He left only one daughter, but was reported to have adopted Balwant Singh Bhoala, as her son. His next brother having died without issue in 1821; the third brother Sháhjí *alias* Appa Sábib succeeded in 1839 A. D. and died 6th April, 1848 A. D., leaving no issue.

**Parwana**, پروانه, poetical name of Kúnwar Jaswant Singh, a son of Rájá Bení Bahádur. He died in 1832 A. D., 1248 A. H.

**Parwiz, Sultan**, سلطان پرویز, second son of the emperor Jahángír. His mother's name was Sábib Jamál, daughter of Khwájá Hasan, uncle of Zain Khán Koka. He was born at Kábul about the year 1590 A. D., 998 A. H. and died at Burhánpúr in his 38th year on the 28th of October, 1625 A. D., 6th Safar, 1035 A. H. At a place called Sultánpúr near Agra on a spot of 450 bighas, he had built many splendid buildings now in ruins.

**Pashang**, پاشنگ, an ancient king of Túrán, and father of Afrásiáb.

**Payam**, پیام, the poetical name of Mír Sharaf-uddín who died at Agra in the year 1753 A. D., 1166 A. H.

**Payami**, پیامی, the poetical name of 'Abdul-Salám. He lived during the reign of Akbar; *vide* Kin Translation I, 601; [and Sprenger, p. 119].

**Pir Ali Hajwiri, Shaikh**, شیخ پیر علی هجوری, a native of Hajwír, a village in Ghazní, and author of the work called "Kashf-ul-Mahjúb." He died about the year 1064 A. D., 456 A. H., and is buried at Láhor.

**Pir Badar**, پیر بدر, a celebrated Musalmán saint whose tomb is at Chítágún in Bengal and is evidently of great antiquity. There is a stone scraped into furrows, on which, it is said, Pír Badar used to sit; there is also another bearing an inscription, which from exposure to the weather, and having on it numerous coats of whitewash, is illegible. There is a mosque near the tomb, with a slab of granite, bearing an illegible inscription, apparently from the Kurán. At a short distance is the Masjid of Muhammad Yásín with an inscription conveying the year of the Hijrí 1136. (1724 A. D.)

**Pelaji or Belaji**, بیلاجی, the second Gaikowár and Rájá of Baroda. In 1721 A. D. he laid the foundation of the

future greatness of Baroda on the firm foundation of a most sagacious policy. He was murdered by the Rájá of Jaudpúr while engaged in the congenial occupation of lifting some of the Rájá's property. He was succeeded by his son Damájí who was an unworthy representative of his illustrious sire. He had the audacity to declare open war against the Peshwa while the Peshwa was unencumbered with any other quarrels, and as the result of this unequal contest, he lost half of his possessions, and was forced to hold the other half himself as a fief from the Peshwa. Syají, the son of Daurojí, was a fool, and Anand Ráo was a fool, that is, not fools in the conventional and uncomplimentary sense of the word, but literally fools—persons of weak intellect. But they were the heirs to the throne, and it was sought to make them the victims of an usurpation. The British Government was horrified at this iniquity and they stepped in to prevent it. Afterwards when the British were engaged in their fresh struggle with the Peshwa, Baroda sided with us. The Marhatta confederacy was broken up, and in the final settlement, the Gaikowár received a large accession of territory. Anand Ráo died in 1819 A. D., and was succeeded by Saijaji Ráo. Since then we have maintained what was called by the term of the treaty our *alliance* with Baroda.

**Pir Muhammad**, پیر محمد جهانگیر, was the eldest son of Jahángír Mirzá and grandson of Amír Taimúr. He was sent to India some time before his grandfather, *viz.*, in the year 1397 A. D., 799 A. H., and had already taken possession of Multán when his grandfather invaded it. He was a brave prince and his grandfather had bequeathed his crown to him; but he was at Kandahár when his grandfather died; and Khalíl Sultán, another grandson, who was present with the army, obtained the support of several powerful chiefs, and the possession of Samarqand, the capital of the empire. A contest took place between these princes, which terminated unfavourably for Pír Muhammad, who was put to death by the treachery of his own minister six months after the death of his grandfather, 1405 A. D., 808 A. H.

**Pir Muhammad, Mulla, of Shirwan**, ملا پیر محمد شروانی, an officer who held the rank of 5000 in the time of the emperor Akbar. He was drowned in the river Nabada in pursuit of Báz Bahádur, king of Málwá, 1561 A. D., 969 A. H.

**Pir Muhammad, Shah**, شاه پیر محمد, a Pírzáda or Mutwallí of the Dargáh at Saloun, who died in 1688 A. D., 1099 A. H.

**Pir Muhammad**, پیر محمد, *vide* Aghar Khán.

**Peshwa**, پدشوا, *vide* Báláji Ráo Bishwanáth Peshwa.

**Peroses**, پیروسیسی, of the Greeks, *vide* Fíroz.

**Perron, General**, پیرن جنرل, a French soldier who came to India and was employed by Nízám 'Alí Khán of Haidarábád as a Colonel. When on the 1st of September, 1798 A. D. a treaty was concluded between the English and the Nawáb, Perron with his French troops were discharged from his service and employed by Daulat Ráo Scindhia the Gwáliar Chief. When M. Duboigne who had the command of the districts of Koel, Aligurh &c., went home, Mon. Perron was appointed General and succeeded him, and continued in command till Lord Lake on the 29th of August, 1803 A. D. took these places, and General Perron being defeated, went over to Lakhnan. He subsequently went home to France.

**Persia**, پارسى، For ancient kings of Persia of the 1st or Pishdadian dynasty, *vide* Kaimurs.

For ancient kings of the 2nd or Kayanian dynasty, *vide* Kaiqubád.

The ancient kings of the Greek dynasties founded after the death of Alexander the Great by his generals who were called by the Persians Ashkánians and Ashghánians or Arsacides of the Greeks, are not given in this work.

For the ancient kings of Persia of the Sásanian race called by the Persians Malúk-ut-Tawáf or Petty Kings, *vide* Ardisher Bábagan.

**Phul, Shaikh**, شيخ پھول, a brother of the saint Muhammad Ghaus of Gwáliar, which see. He is also called Phúl Shahíd. His tomb is on a hill near the fort of Bayana.

**Piari Bano**, پياري بانو, the second wife of prince Shujáa', son of the emperor Sháh Jahán. She bore him three daughters and two sons. She was so famed for her wit and beauty, that songs were made and sung in her praise in Bengal; and the gracefulness of her person had even become proverbial. After her husband's melancholy death in Arracan, she dashed her head against a stone and died, and two of her daughters poisoned themselves, while the third was married to the Rájá of that place.

**Pindar Razi**, پندار رازی, a poet of Rei whose proper name is Kamál-uddín, and who lived at the court of Sul-tán Majd-uddaula, son of Fakhr-uddaula, about the year 1009 A. D., 400 A. H., and wrote poetry in Arabic, Persian and the Dilamí language.

**Pirithi Raj**, پيرثي راج, the Chauhán Rájá of Ajmere and Dehlí who, in his last battle with Shaháb-uddín Ghori in 1192 A. D. was taken prisoner and conveyed to Ghazni where he stabbed himself, or was put to death. He is also called Pithoura.

**Pirithi Raj Rathor**, پيرثي راج راتھور, a Hindú chief who held a high rank in the service of the emperor Sháh Jahán, and died in the Dakhin 1656 A. D., 1066 A. H. After his death his brother Rám Singh and his son Keisri Singh were raised to suitable ranks.

**Pirithi Singh**, پيرثي سنگه, *vide* Mádhó Singh Kachhwáha.

**Pithoura**, پيثورا, *vide* Pirithí Ráj the Chauhán Rájá.

**Purbahae Jami**, پوربهاء جامي, a poet, who was a native of Jám a village in Hirát. He flourished in the reign of Arghúh Khán and was cotemporary with Humám Tabrezi.

**Pur Hasan Asfaraeni**, پور حسن اسفرايني, a very pious Musalmán who was a native of Asfaraén. He was a disciple of Shaikh Jamál-uddín Zákir, a cotemporary of Shaikh Razi-uddín Alí Lálá, and a good poet, and has left a Diwán consisting of Persian and Turkish Ghazals. In his Persian poems, he uses for his poetical appellation, his own name, *viz.*, "Púr Hasan," and in his Turkish compositions, "Hasan Ughlí."

**Pran Sukh**, پيران سوك, a learned Hindú, of the Káyoth caste, who is the author of an Inshá or specimens of letter writing, entitled "Insháe Ráhat Ján," written in the reign of the emperor Muhammad Sháh and completed in the year 1750 A. D., 1163 A. H.

**Prithi Raj**, پيرثي راج, *vide* Pirithí Ráj.

**Prithi Singh**, پيرثي سنگه, Mahárájá of Kishangarh, situated to the south of Jaipúr intervening between the territory of the British province of Ajmere. The ruler of this small but prosperous state, Mahárájá Prithí Singh, is described as a man of high character. He was living in 1872.

**Puranmal**, پورنمل راجه, Rájá of Amber now called Jaipúr. He gave his daughter in marriage to Akbar Sháh in the year 969 A. H. He is also called Bihári Mal, which see.

**Purdil**, پردل, a poet who flourished in the time of 'Alam-gir, and is mentioned in the "Mirat-ul-Khayál."

## R.

**Baba'a Basri**, رابعه بصري, a very celebrated pious lady of Basra, who had a good knowledge of all the traditions. She is said to have constructed a canal from Baghdád to Medina, was a cotemporary of Sarí Saqtí, and died in 801 A. D., 185 A. H.

**Rabit**, رابط, poetical name of Moulwí Abdúl Ahad.

**Raek**, رايق, author of the biography called "Tazkira Ráek," an abstract of which was made by Siráj-uddaula Muhammad Ghaus Khán Nawáb of the Karnatik in 1842 A. D.

**Rae Gobind Munshi**, راي گبيند, a Kayeth who is the author of the story of Padmáwat in Persian, entitled, "Tuhfat-ul-Kulúb" which he wrote in the year 1652 A. D., 1062 A. H.

**Rae Lonkaran**, راي لون كرن, Rájá of the Pargana of Sambhar, lived in the time of the emperor Akbar, and died in the 11th year of Jahángír, 1615 A. D., 1024 A. H. He was a good Persian scholar, and used to compose verses; his poetical name was Tousaní. He was succeeded in his territories by his son Manóhar Dás, whose poetical title, some authors say, was Tousaní and not his father's. *Vide* Tousaní.

**Rae Indarman**, راي اندرمن, a Hindú, by caste a Bais of Hisár, and author of a work called "Dastúr-ul-Hisáb." He was living in 1768 A. D., 1182 A. H.

**Rae Phukni Mal**, راي پھکني مل, *vide* Nashát.

**Rae Maldeo**, راي ملديو, *vide* Maldeo Ráe.

**Rae Rae Singh**, راي راي سنگه, son of Ráe Kalián Mal Rathor, a descendant of Ráe Máldeo and zamíndar of Bikaner in the time of the emperor Akbar. Ráe Kalián Mal with his son served under that monarch for several years, and received his niece in marriage. Ráe Singh subsequently gave his daughter in marriage to Sul-tán Salím, who, on his accession to the throne, conferred on him the rank of 5,000. Ráe Singh died in the year 1612 A. D., 1021 A. H.

**Rae Rayan Raja Bikarmajit**, راي رايان راجه, was the title of a Bráhman named Sundardás who at first served under the prince Sháh Jahán in the capacity of a Munshí. He afterwards rose by degrees to higher dignities and received the above title from the

emperor Jahángír. When Sháh Jahán rebelled against his father, Bikarmájít, who was then with the prince, fell in the battle which took place between the troops of the prince and his father about the year 1621 A. D., 1030 A. H.

**Rae Sarjan Hara**, راي سرجن هارا, Rájá of Ranthanbúr in the province of Agrah, lived in the time of the emperor Akbar. After his death Ráo Bhoj Hárá succeeded him.

**Rae Shew Das**, راي شيو داس, a Khattri who was appointed deputy to Rájá Jai Singh Súbádar of Agrah in the time of Muhammad Sháh. He built a fine garden at Agrah on the banks of the Jamna which goes still after his name, Bâgh Shew Dás.

**Rae Tansukh Rae**, راي تنسكه راي, a Hindú whose poetical name was Shaúk, was the son of Ráo Majlis Ráo, who was Náeb of the Díwán Khálsa of Agrah. He is the author of a Tazkira of Persian poets called "Safinat-ush-Shauk," and also of a small Díwán of 1000 verses. He was living at Agrah in 1756 A. D., 1170 A. H.

**Rafai, Sayyad**, رافعي سايد. Was an inhabitant of Dehlí and lived on for a long time in an old mosque which he repaired. He died about the year 1867 A. D., 1233 A. H.

**Rafa'i**, رافعي, whose proper name was Imám-uddín, is the author of the "Tadwin," and several works in Persian.

**Rafa'i**, شيخ محيي الدين حسين رافعي, surnamed Shaikh Muhi-uddín Husain. He died about the year 1422 or 1427 A. D., 825 or 830 A. H.

**Rafi or Rafla'**, مرزا حسن بيگ رفيع, the poetical name of Mirzá Hasan Beg who was employed as secretary to Nazar Muhammad Khán the ruler of Túrán. He came to India about the year 1646 A. D., 1056 A. H. in the reign of the emperor Sháh Jahán, who conferred on him the mansab of 500. He died in the time of 'Alamgir.

**Rafi Khan Bazil, Mirza**, مرزا رفيع خان باذل, author of the work called "Hamlae Haidari," containing the wars of Muhammad, and the first four Khalifas, viz., Abú Bakr, 'Umar, 'Usmán and 'Alí, in heroic verse consisting of 40,000 verses. He was a native of Dehlí and a descendant of Ja'far Sarond Mashhadí. For some years he had the command of the fort of Gwáliar in the time of 'Alamgir, after whose death he lived in retirement at Dehlí, where he died in 1711 A. D., 1123 A. H. He is also the author of a Díwán of Ghazals. His poetical name is Bázil.

**Rafizi Mua'mmai**, رفيعي معماي, vide Mir Haidar Rafikí.

**Rafi-uddarjat**, رفيع الدرجات, the son of Rafi-ush-Shán and grandson of Bahádur Sháh. He was raised to the throne of Dehlí by the two Sayyads, viz., 'Abdullah Khán and his brother Husain 'Alí Khán, after the dethronement of the emperor Farrukh-siyar on the 18th February, 1719 A. D., 8th Rabí II, 1131 A. H., but died in little more than three months of a consumption at Agrah on the 28th May the same year, 19th Rajab, 1131 A. H., when another youth of the same description, younger brother to the deceased was set up by the Sayyads under the name of Rafi-uddaula Sháh Jahán Sání, who came to the same end in a still shorter period. Both were buried in the mausoleum of Khwája Kutb-uddin Káki at Dehlí. After their death the Sayyads pitched on a healthier young

man as their successor, who ascended the throne by the title of Muhammad Sháh.

**Rafi-uddin**, رفيع الدين, a poet who is the author of a very curious and entertaining Díwán or collection of poems. He was a native of Hindústán, and probably of that province which is called the Dakhin. He served in a military capacity, and attached himself to the person of the illustrious emperor Akbar whom he first met at Kashmír in the year 1592 A. D. and received from that monarch the reward of his poetical labours. His Díwán which he commenced writing in the kingdom of the Dakhin, was brought to a conclusion in 1601 A. D., 1010 A. H. It contains about 15,000 disticha.

**Rafi-uddin Haidar Rafa'i Mua'mmai, Amir**,

امير رفيع الدين حيدر رفيعي معماي, is said to have composed more than 12,000 verses of chronograms, &c., but did not collect them. He was living in 1585 A. D., 993 A. H. This person appears to be the same with Mir Haidar Rafiyí Mua'mmái.

**Rafi-uddin Lubnani**, رفيع الدين لبناي, native of Lubnán, a village in Isfahán. He was cotemporary with the poets Asír-uddín Admání, Sharaf-uddín Shafrowa, and Kamál-uddín Ismá'il. He is the author of a Díwán.

**Rafi-uddin, Shaikh Muhammad**, شيخ رفيع الدين محمد, surnamed Muhaddis or traditionist who died in 1647 A. D., 954 A. H., and was buried in the Haweli of Asaf Jáh at Agrah.

**Rafi-uddaula**, رفيع الدوله, younger brother of the emperor Rafi-uddarjat, which see.

**Rafi-u'sh-Shan**, رفيع الشان, (prince) son of the emperor Bahádur Sháh, killed in battle against Jahándár Sháh his brother. Vide Jahándár Sháh.

**Rafi-u's-Sauda, Mirza**, مرزا رفيع السودا, vide Saudá.

**Rafi Waez**, رفيع واعظ, a poet who is the author of a Díwán. Vide Muhammad Rafi Wáez.

**Raghib**, راعب, poetical title of a poet of Shíráz whose proper name is Kalb Husain Beg.

**Raghoba**, رگوبا, vide Raghunáth Ráo.

**Raghoji Bhosla I**, رگوجي بهوسله. Was nominated "Seiná Sahib Sabha," or general of the Marhatta confederacy, in 1734 A. D., received a sanad from the Peshwa and became the first Rájá of Berár or Nágpúr in 1740 A. D. in which year a great revolution took place in the Marhatta government. The Rájá of Sitára, Rámrajá, a weak prince, being upon the throne, it was concerted between the two principal officers of the state, Bájí Ráo the Peshwá, and Rághóji Bhosla, the Bakhshi or Commander-in-Chief, to divide the dominions of their master. In consequence of this arrangement, the former assumed the government of the western provinces, continuing at the ancient capital of Púna; the latter took the eastern, and fixed his residence at Nágpúr, a principal city in the province of Berár; whilst Rámrajá was confined to the fortress of Sitára, the Peshwa administering the government in his name. Hence the distinction between the Marhattas of Púna and Berár. Rághóji was the son of Vimboji who was killed in Audh during the lifetime of his father Parsoji, who was Bakhshi under his brother Sáhóji the son of Sambhoji the son of Sewáji the founder of the Marhatta empire. Rághóji Bhosla died in 1749 or

1753 A. D., and transmitted his government to his son Jánoji, who dying in 1772 A. D., left his inheritance to his nephew and adopted son Rághójí Bhosla II the son of his younger brother Madhújí. This occasioned a contention between Jánoji's brother Samoji and Madhújí. The former claimed the government in the right of priority of birth, and the latter as father and guardian of the adopted child. They were accordingly engaged in hostility until the death of Samoji or Sabhoji, who was killed in an engagement with his brother on the 27th of January, 1776 A. D. From that period the government of Berár was held by Madhoji or Madhújí Bhosla.

*Bhosla Rájás of Nágpúr or Berár.*

	A. D.
Raghoji Bhosla I.....	died 1753
Jánoji or Ránoji .....	" 1772
Madhoji.....	" 1788
Raghoji Bhosla II .....	" 1816
Parsoji (strangled by Apa Sahib).....	" 1816
Múdoji (Apá Sahib) was acknowledged by the English in 1816 and... ..	deposed 1818
Partáp Singh Náráyan grandson of Raghoji Bhosla put on the throne .....	1818
Rághójí Bhosla III, .....	1853

**Raghoji Bhosla II, رگھوجي بهوسله**, succeeded his father Madhoji Bhosla in the government of Berár or Nágpúr in May, 1788 A. D. and died on the 22nd of March, 1816 A. D., when his son Parsoji succeeded him.

**Raghunath Shah, رگھوناتھ شاه**, of the Mandla district, who was a direct descendant of the eldest branch of the Gond dynasty, was executed in 1857 A. D. for rebellion, and his estates confiscated. Fifteen years later the Government gave his widow Mare Kúnpwar a compassionate allowance of Rs. 120 per annum.

**Raghoji Bhosla III, رگھوجي بهوسله**, Rájá of Berár. He died in 1853 A. D., not only without heirs but without any male relations who could support a legitimate claim to the Ráj; thereupon the Governor General quietly annexed that large country to the Company's dominions.

**Raghunath Rao, رگھوناتھ راؤ**, commonly called Raghóba, a Marhatta chief who was at one time much connected with the English. He was the son of Bájí Ráo Peshwá I, and father of the last Peshwá Bájí Ráo II, and paternal uncle of Mádhó Ráo Peshwá II. He usurped the Peshwáship after the death of Náráyan Ráo, youngest son of Bálájí Ráo Peshwá. On the death of Bálájí Ráo, who left two sons Mádhó Ráo and Náráyan Ráo, both minors, the power of the state was for some years wielded by his brother Raghunáth as regent. Mádhó Ráo was enabled to take the reins of government into his own hands after some time, but died in 1772 A. D., and was succeeded by his brother Náráyan Ráo. He was soon after murdered in consequence of a plot which Raghobá had formed against him. Raghobá was acknowledged Peshwá after his death; but it appeared soon after that the widow of Náráyan Ráo was with child. The ministers proclaimed the event during Raghobá's absence. He was defeated and fled to Surat.

**Rahim Beg, Mirza, رحيم بيگ مرزا** of Sardhána, author of a small work on Persian and Arabic poetry, entitled "Makhsan Shuárá" which he composed in the year 1852 A. D., 1268 A. H. It is also called "Wasilat-ush-Shuárá."

**Rahia, راحيه**, one of the earliest professors of Muhammadanism, although he was not present at the battle of Badar.

Muhammad used to say of him, that of all men he had ever seen Rahia did most resemble the angel Gabriel. He died in the year 670 A. D., 50 A. H.

**Rahim-uddin Bakht, Mirza, رحيم الدين بخت مرزا** and Mirzá Muhsin Bakht (princes of Dehli and grandsons of Sháh Alam) who came to Ágrah from Benares when the Duke of Edinburgh came to Ágrah in 1870 A. D.

**Rahmat-ullah, رحمت الله**, author of the history of the martyr Malik 'Umar, who is buried at Bahráich. He composed this poem 750 years after the death of the saint.

**Raiha, رايحه**, poetical name of Mir Muhammad 'Alí of Sayálkót who died in 1737 A. D., 1150 A. H.

**Raja, راجه**, poetical title of Rájá Balwán Singh, son of Rájá Cheyt Singh of Benares. He is a pensioner of the British Government, and is living at Ágrah, and is the author of a Diwán in Urdú.

**Raja Ali Khan, Faruki, راجه علي خان فاروقي**, succeeded his brother Mirán Muhammad Khán II, in the Government of Khándesh in 1576 A. D. At this period the princes of Hindústán, from Bengal to Sindh including Málwá and Gujrát, had been subdued by the victorious arms of the emperor Akbar; and Rájá 'Alí Khán, in order to avoid so unequal a contest, dropped the title of king, which his brother had assumed, and wrote a letter to Akbar, begging that he might be considered as his vassal and tributary. In order to convince him of his sincerity, he sent him many rich and valuable presents. After the death of Burhán Nizám Sháh II, king of Ahmádnagar in the year 1596 A. D., 1004 A. H., the prince Mirzá Murád and Mirzá Khán KhánKhánán the son of Bairám Khán, marched for the purpose of subduing the Dakhin. Rájá 'Alí Khán accompanied them, and was killed with many officers of distinction, by the explosion of a powder tumbrel, in the famous battle fought between KhánKhánán and Suheil Khán, general of the Ahmádnagar forces. His death happened on the 26th January 1597 A. D., 18th Jumáda II, 1005 A. H. after he had reigned 21 years. His body was carried to Burhánpúr, where he was buried with due honours. He was succeeded by his son Bahádúr Khán Farúkí.

**Rajab Salar, رجب سالار**, brother of Tughlaq Sháh, and father of Sultán Fíroz Sháh, king of Dehli. His tomb is in Bahraich.

**Raja Kans Purbi, راجه کنسی پوربي**, a Hindú zamindár who succeeded in placing himself on the throne of Bengal after the death of Shams-uddín II Púrbí in 1386 A. D., and became the founder of a new dynasty. He reigned seven years and died in 1392 A. D., 795 A. H., and was succeeded by his son Jítmal who became a Musalmán, and assumed the name of Jalál-uddin.

**Raja Ram, راجه رام**, the brother of Sambhájí the Marhatta chief by another mother. He succeeded his brother in July 1689 A. D. On his accession Sambhájí in April 1680, was seized and sent to reside in one of the forts of the Karnatic, with a decent appanage, but without any power in the government, and there he continued to reside till the death of his brother (July 1689) when he was acknowledged his successor. In his time the fortress of Sitára was taken by 'Alamgir on the 21st April, 1700 A. D., 13th Zil-Ká'da 1111 A. H., but before it fell, Rájá Rám died of the small-pox the same year at Jhinjí. He was succeeded by his son Karan, who survived him but a few days, when another son of his, named Seiwa an

infant only two years old was put on the masnad under the guardianship of Rám Chánd Pandit and regency of his mother, Tárá Bái. But when, after the death of 'Alamgir, Rájá Máhú or Sáhjí II, was released from confinement, he was put aside, and Sáhjí was crowned at Sitára in March 1708 A. D.

*List of Rájás.*

- Rájás of Berar or Nággpúr, *vide* Raghojí Bhoala I.  
 " of Chittour and Nággpúr, *vide* Ráná Sanka or Máldeo Ráo.  
 " of Gwáliar, *vide* Ránojí Scindhia.  
 " of Jaipúr or Jainagar, *vide* Bihári Mal or Sandhal dewa.  
 " of Málwá or Indor of the Holkar family, *vide* Malhár Ráo I.  
 " of Márwár or Jodhpúr, *vide* Jodhá Ráo and Máldeo Ráo.  
 " of Bhartpúr, *vide* Cháraman Ját.  
 " of Sitára, *vide* Sáhjí.  
 " of Indor *vide* Malhár Ráo Holkar I.

Raj Indar Goshain, راج اندر گوسائين, chief of a sect of Hindú ascetics who used to go about stark naked. He had under his command an army of those people, and was employed by Nawáb Saádar Jang. He was killed in the battle fought by his employer against the emperor Ahmad Sháh who had dismissed him from his office of wizárat. His death took place on the 20th June, 1753 A. D., 17th Shábán, 1166 A. H.

Raj Singh Kuchhwaha, راج سنگه كچھواہا, Raja, son of Rájá Askaran, brother of Rájá Bihári Mal. Served under the emperors Akbar and Jahángir, and died in the year 1615 A. D., 1024 A. H.

Raj Singh, Rana, رانا راج سنگه, of Chittour and Udaipúr, succeeded his father Ráná Jagat Singh 1652 A. D., 1062 A. H., and was honoured by the emperor Sháh Jahán with the rank of 5000. In his time the fort of Chittour was demolished by order of the emperor 'Alamgir. He died in the 24th year of that monarch, 1680 A. D., 1091 A. H., and was succeeded by his son Ráná Jai Singh.

Raju Kattal, راجو قتال, surnamed Sayyad Sado-uddín a Musalmán saint and brother of Makhdúm Jahánián Jahán Gasht Shaiikh Jalál. He is the author of the "Tuhfat-un-Nasayeh," which contains much good advice though written according to the Súfi School. His tomb is at Uchcha in Multán where he died in the year 1403 A. D., 806 A. H.

Rajwara, راجوارا, name of a place at Agra built by several Rájás, such as Rájá Jaswant Singh, Rájá Jai Singh, Rájá Mán Singh, Rájá Bharath, Rájá Bohar Singh, Rájá Benttal Dás son of Rájá Gopál Dás, Rájá Dwárka Dás and others, they built their house at Agra at a place which is now called (Mauza Rájwára).

Ramsai or Rami, رامسى, *vide* Sharaf-uddín Rámí.

Ram Charan Mahant, رام چرن مہنت, the founder of the Rámsanohí sect, was a Rámáswant Bairági, born 1719 A. D. in a village in the principality of Jaipúr. Neither the precise period, nor the causes which led him to abjure the religion of his fathers now appear: but he steadily denounced idol-worship, and suffered on this account great persecution from the Bráhmans. On quitting the place of his nativity in 1750 A. D., he wandered over the country, and eventually repaired to Bhilwára, in the Udaipúr territory, where, after a residence of two years, Bhim Singh, Ráná or prince of that state, was urged by the priests to harass him to a degree which compelled him to abandon the town. The chief of Sháh-púra offered the wanderer an asylum at his court, where

he arrived in the year 1767 A. D., but he does not seem to have settled there permanently until two years later, from which time, it may be proper to date the institution of the sect. Rám Charan expired in April, 1798 A. D., in the 79th year of his age, and his corpse was reduced to ashes in the great temple at Sháh-púra. Rám Charan composed 36,250 Sabds or hymns, each containing from five to eleven verses. He was succeeded in the spiritual directorship by Rámjan, one of his twelve disciples. This person died at Sháh-púra in 1809 A. D. after a reign of 12 years 2 months and 6 days. He composed 18,000 Sabds. The third hierach Dulhá Rám succeeded him and died in 1824 A. D. He wrote 10,000 Sabds, and about 4000 Saki, or epic poems, in praise of men eminent for virtue not only of his own faith, but among Hindús, Muham-madans and others. After him Chatra Dás ascended the gaddí, and died in 1831 A. D. He is said to have composed 1000 Sabds, but would not permit their being committed to paper. Náráyan Dás the fourth in descent from Rám Charan, succeeded him and was living in 1835 A. D. See *Journal Asiatic Society of Bengal*, Vol. 4, page 65.

Ramdeo, رامدیبو, a Rájá of Deogír (now Daulatábád) became a tributary to Sultán 'Alá-uddín Sikandar Sání, and died in the year 1310 A. D., 710 A. H.

Ramin, رامین, a lover, the name of whose mistress was Waisa. Their story, entitled "Rámín and Waisa" has been written in Persian poetry by Nizámi 'Urúzi.

Ramjas Munshi, منشی رام جسی, whose poetical name was Muhi't, was a Khattri by caste, and his father Lálá Gangá Bishun whose poetical title was 'Ajiz, resided at Láhor, but Muhi't was born in Dehli. He obtained an appointment in the Customs Department at Benares which gave him 1,200 rupees a year. He is the author of several Masnawís, such as "Muhi't-i-'Ishk," "Muhi't-i-Dard," "Muhi't-i-Gha'm," &c. He also translated some books on mysticism from the Sanskrit, as "Muhi't-ul-Hakáik," "Muhi't-ul-Asrar," "Gulhán-i-Ma'rifat," "Muhi't Ma'rifat," &c.

Ramji, رامجی, son of Rájá Bhagwán Dás the uncle of the celebrated Rájá Mán Singh. He, together with his two brothers, Bijai Rám and Sayám Rám, was crushed to death under the feet of an elephant by order of the emperor Jahángir in the early part of his reign.

Ram Mohan Rae, رام موہن رای, afterwards Rájá Rám Mohan Ráo, a Bráhman of a respectable family in Bengal, whose birth and mission are briefly stated in Maunder's Biographical Treasury, was early celebrated for his precocious genius, high linguistic attainments, and other natural gifts which in his after-life procured for him the reputation of a reformer. Among several other reforms, the degenerate state of Hindúism demanded his earliest attention, and he with his wonted zeal and assiduity, took upon himself to introduce a reform which at the risk of his purse and reputation, he succeeded in a great measure in affecting among his former co-religionists. His object was to reconstruct and varnish the old Hindúism, and not to abandon it altogether as some of the modern pseudo-reformers propose. He picked up morals and precepts from the Vedas, Dussanas and Upanishads, which he thought most appropriate and instructive; but never accepted them as revelations. He likewise borrowed rules and precepts from other religions, but more particularly from Christianity. His originality of mind, his natural logical powers, his mastery of mental and moral philosophy, and above all his ardent desire to establish the true knowledge of God among his countrymen, made him discard all the prevailing religions of the world as revelations. When in England, the Rájá always

attended the Unitarian church and much approved of its doctrines. He embarked for England and arrived at Liverpool on the 8th April, 1831 A. D. and died at Stapylton Grove near Bristol, while on a visit to that country, for the purpose of giving information and of promoting the interests of his countrymen, by advocating a more liberal intercourse with India. After his death his followers in Bengal strictly adhered to the faith, and multiplied in number by thousands. The works of Sir W. Hamilton and Bishop Berkeley have also become their guides in points of philosophy. In a word the Brahmists are not idolaters, as considered by some, nor infidels as supposed by many. They are rather the religious and enlightened people of the age as they consider themselves. Rájá Rám Mohan translated the Upanishads of the Yajur Veda according to the Comment of Sankar Acharya, into English, establishing the unity and incomprehensibility of the Supreme Being, whose worship alone can tend to eternal beatitude. A translation of the Vedant (an abridgment of all the sacred writings) in Hindústání and Bengali, was made by this Hindú philosopher and philanthropist. The Rájá also published an abstract of it in English. His tomb is in Arno's Vale cemetery in Bristol.

**Ramraj**, رامراج, a Rájá of Bījānagar or Bijaiánagar, who was slain in battle against the four Muhammadan princes of the Dakhin. This celebrated action took place on the banks of the Kṛishṇa river on Friday the 25th of January 1665 A. D., 20th Jumáda II, 972 A. H. It cost Rámraj his life, and ended in the defeat of the Hindú army with the loss of nearly one hundred thousand men. Rámraj being defeated, was taken prisoner and brought before Husain Nizám Sháh who ordered his head to be struck off, and caused it to be placed on the point of a long spear to be announced to the army; and afterwards kept at Bījápúr as a trophy.

**Ram Narayan, Raja**, رام ناراین. He was deputy governor of Patna in the time of Mir Ja'far 'Alí Khán the Nawáb of Bengal. Mir Kásim 'Alí, on his accession to the masnad in 1760 A. D., 1174 A. H. having detected embezzlements of large sums from the revenues, the jágira, and pay of the troops, confiscated his effects. About seven lacs of rupees in money and goods were found in his house, and nearly the same sum was recovered from persons to whom it had been entrusted by himself and his women. He was then kept in confinement with several others on suspicion. In August 1763 A. D., Muhurram, 1177 A. H., a few days before Mir Kásim 'Alí's defeat by the English on the banks of the Udwa nala, he commanded these persons to be put to death, and Rájá Rám Náráyan was drowned in the Ganges with a bag of sand tied round his neck. Rám Náráyan was a Persian scholar and wrote poetry in Persian and Urdú, having adopted the word "Maurún" for his poetical name.

**Ramraja**, رامراج, succeeded Sáhjí II as Rájá of Sitára in December, 1749 A. D. He was the adopted son of Sáhjí and grandson of Tárá Báí. He died on the 12th December, 1777 A. D., having a short time before his death adopted Abba Sáhíb the son of Trimbakjí Bhosla. This adopted son was formally enthroned under the title of Sáhú, but was always kept a close prisoner by the Peshwá.

**Ram Singh**, رام سنگه, present Rájá of Kótá and Bándí (1858 A. D.).

**Ram Singh Hara**, رام سنگه هارا, and Dalpat Ráo Bundela, two Hindú chiefs who served under the emperor 'Alamgir in the military capacity, and were both killed

at the same instant by a cannon shot in the battle which ensued between 'Azim Sháh and his eldest brother Bahádur Sháh, on the 8th of June, 1707 A. D., 18th Rab' I, 1119 A. H.

**Ram Singh, Munshi**, رام سنگه منشی, author of a collection of letters entitled "Gulshan Ajáeb," written in 1716 A. D., 1128 A. H.

**Ram Singh Bathor**, رام سنگه راتهور, son of Abhai Singh, Rájá of Jodhpúr. He poisoned Bakhat Singh his uncle, and usurped the throne. At his death 1778 A. D., disorganization prevailed in Márwár, promoted by the Marhattas, who then got footing in Rájputána, and by the evils generated by its feudal institutions. At Tonga, however, the Rathors defeated De Boigne, the celebrated general of Scindhia; but they were crushed at the subsequent battles of Pátan and Mairta by the reigning prince Bijai Singh.

**Ram Singh I**, رام سنگه راجه, Rájá of Jaipúr, he was honoured after the death of his father Rájá Jai Singh I, by the emperor 'Alamgir in 1666 A. D. with the title of Rájá, and put in possession of his father's territories. His son Bishun Singh succeeded him after his death about the year 1675 A. D.

**Ram Singh Sawai II**, رام سنگه سواى, present Rájá of Jaipúr, son of Jai Singh III, was born a few months before the death of his father whom he succeeded in January, 1834 A. D. He became a member of the Governor General's Council in 1869 A. D.

**Ranas of Chittour and Udaipur**, رانا. Vide Ráná Sanká.

**Rana Amar Singh**, رانا امر سنگه, the son of Ráná Partáp Singh of Chittour. He rebelled against the emperor Jahángír for some time, but was at last compelled by force of arms to acknowledge fealty to the throne of Dehli. The emperor ordered to be cut in marble, the images of Amar Singh and his son Karan, which, when finished and brought to him, he took to Agrah and placed in the garden-seat, called *Jharokha Darshan*, where the people assembled every morning to pay their respects to the emperor. Amar Singh died in 1619 A. D., 1029 A. H., but the images were cut while he was living.

**Rana Karan**, رانا كرن, son of Amar Singh, the son of Ráná Partáp Singh, the son of Ráná Udai Singh the son of Ráná Sanká. He succeeded his father Amar Singh in the rāj of Udaipur 1619 A. D. and died in the first year of the reign of Sháh Jahán, 1628 A. D., when his son Ráná Jagat Singh succeeded him, and was honoured by the emperor with the title of Ráná and rank of 5000. Jagat Singh died 1652 A. D. and was succeeded by his son Ráj Kúnwar, who received the title of Ráná Ráj Singh.

**Rana Mal**, رانا مل, a Rájá of Bhatner who lived in the reign of Sultán Ghayás-uddín Tughlak. His daughter named Naila, was married to Sálár Rájab the brother of the Sultán and father of Sultán Fíroz Sháh Tughlak.

**Rana Raj Singh of Chittour**, رانا راج سنگه, vide Ráj Singh (Ráná).

**Rana Sanga or Sanka**, رانا سانگا, Rájá of Chittour. His son Udai Singh is the founder of the capital Udaipur. The Udaipur chief is, in the estimation of all the Hindú

dynasties of India, *par excellence* the head, without a rival and free from stain. It is true that the independence of the "great Ránás of Chittour" was assailed by the Moguls, and that they succumbed to circumstances; but they never acknowledged a superior in birth or descent. The family dates back upwards of a thousand years. It was in 1614 A. D., in the reign of the emperor Jahángír, that the house was first compelled by force of arms to surrender that complete independence it had then maintained for eight hundred years, and to acknowledge fealty to the throne of Dehlí. In 1612 we first hear of the renowned Ráná Sangá of Chittour. His army consisted of 80,000 horse, supported by 500 war elephants. Seven Rájás of the highest rank, and a hundred and thirteen of inferior note attended his stirrup in the field. The Rájás of Jaipur and Márwár served under his banner, and he was the acknowledged head of all the Rájput tribes. In 1627 A. D. he espoused the cause of the dethroned dynasty of Dehlí. All the princes of Rájputána ranged themselves under his banner, and he advanced with 100,000 men to drive Babar across the Indus. The first conflict took place at Biana where the advanced guard of the Moguls was totally routed by the Rájputs. In 1668 A. D. Udai Singh, the son of Ráná Sangá, came under the displeasure of Akbar. He fled and left the defence of his capital Chittour to Rájá Jaimal who was killed by Akbar himself. His death deprived the garrison of all confidence, and they determined to sell their lives as dear as possible. The women threw themselves on the funeral pile of the Rájá, and the men rushed frantically on the weapons of the Moguls and perished to the number of 8000. In 1614 Partáp Singh reigned and recovered the greater portion of his dominion before Akbar died. In 1678 A. D., Aurangzib marched against Udaipur and succeeded in subjugating it, but the alienation of the Rájputs from the Moguls was now complete, and never changed. The great boast of the chiefs of Udaipur is, that their house never gave a daughter to the Mogul zanana. Jaipur and Jodhpur did, and gloried in these imperial alliances as conferring additional dignity on their families.

*List of the Ránás of Udaipur.*

	A. D.
Ráná Sanká .....	died 1528
" Udai Singh, son of Ráná Sanká ....	"
" Partáp Singh, son of Udai Singh ....	" 1594
" Amar Singh, son of Partáp Singh ....	" 1619
" Karan, son of Amar Singh, embel- lished Udaipur .....	"
" Jagat Singh, son of Ráná Karan, tributary to Sháh Jahán, .....	" 1652
" Ráj Singh, son of Jagat Singh .....	" 1680
" Jai Singh, son of Ráj Singh.	
" Amar Singh II.	
" Sangram Singh.	
" Jagat II pays chouth to the Marhattas.	

**Ranbir Singh, Maharaja,** مہاراجہ رنبیر سنگہ, the present independent ruler of Kaashmir, is the son of Maháráj Guláb Singh whom he succeeded about the month of July or August, 1857 A. D.

**Ranchhor Das,** رنچھور داس, a learned Káyeth of Jaunpúr, and author of a work on the art of writing prose and poetry, entitled "Dakáek-ul-Inshá," which he wrote in the year 1732 A. D., 1146 A. H.

**Randhir Singh,** رندھیر سنگہ, the Ját Rájá of Bhartpúr, was the eldest son of Ranjít Singh whom he succeeded. After his death, his brother Baldeo Singh ascended the Masnad of Bhartpúr.

**Randhir Singh, Raja,** رندھیر سنگہ, of Kapúrthalla,

is the son of the Alúwala chieftain near Jalandhar, in the Panjáb who claimed equal rank with Maháráj Ranjít Singh, but whose fortune diminished as that of his rival increased. During the disturbances of 1857 A. D., he rendered excellent service to the State in and around Jalandhar, for which he has been rewarded, though with no very liberal hand.

**Rana of Jhansi,** رانا جھنشی, *vide* Gangá Bái.

**Rangin,** رنگین, takhallus of Sa'ádat Yár Khán, who is the author of a poem called "Mehr-wa-Máh," a story of the Sayyad's son, and the jeweller's daughter who lived at Dehlí in the reign of Jahángír. He is also the author of several Diwáns and also a curious Diwán in Urdu rather indecent, in which he has brought in all the phrases of the women of the seraglio of Dehlí and Lakhnau. He died in October, 1835 A. D., Jumáda II, 1261 A. H., aged 80 years.

**Ranjit Singh,** رنجیت سنگہ, the Ját Rájá of Bhartpúr, was the son of Kehrí Singh, the brother of Ratan Singh and Jawáhir Singh, the sons of Súrajmal Ját, the founder of the principality. He succeeded his uncle Rájá Nawáb Singh in 1776 A. D., 1190 A. H. He was despatched by Scindhia to raise the siege of Agrah, near which a bloody battle was fought on the 16th of June, 1788 A. D., 12th Ramazán, 1202 A. H., in which Ismá'íl Beg was completely defeated, with the loss of all his cannon, baggage, and stores. He was succeeded by his son Randhir Singh.

**Ranjit Singh, Maharaja,** مہاراجہ رنجیت سنگہ, the Sikh ruler of the Panjáb and faithful and highly-valued ally of the British Government, was the son of Mahá Singh, born 1780 A. D., 1255 A. H., and established Láhor independency in 1805 A. D. At his death which happened on the 27th June, 1839, minute-guns to the number of 60 corresponding with the years of the deceased were fired from the ramparts of the forts of Dehlí, Agrah, Alláhábád and all the principal stations of the army. Four of his Ránis and seven slave girls burnt themselves with his corpse. He was succeeded in the Ráj by his eldest son Kharag Singh.

*The following are the names of his successors.*

	A. D.
Kharag Singh, son of Ranjít Singh, died 5th November .....	1840
Nounihál Singh, son of Kharag Singh, died 17th November .....	1840
Ráni Chanda Kúnwar, widow of Kharag Singh.	
Sher Singh, brother of Kharag Singh, .. murdered	1843
Dalip Singh, a son of Ranjít Singh in whose time the Panjáb was annexed to the British Government 1846 A. D. He was baptized 8th March, 1853 A. D., and in now living in England.	

**Ranoji Scindhia,** رانوجی سیندھیہ, the founder of the Scindhia family of Gwáliar was born at Patilí near Púna, and served first under a chief, who commanded the body-guard of Bájí Ráo the first Peshwá. From this inferior station he gradually rose, and afterwards accompanied the Peishwá in the expedition which was undertaken at the close of the reign of Rájá Sahújí against the province of Málwá. This province was afterwards divided into three parts, of which the first was allotted to Bájí Ráo the Peshwá; the second to the Rájá of Sitára, the third to the family of Holkar. As a reward for the services which Ránójí rendered in the expedition against Málwá, the Peshwá granted a considerable portion of the shares belonging to himself and to the Rájá of Sitára to Ránójí; which grant was afterwards confirmed in jágir to his descendants, now the Rájás of Gwáliar. He died in 1750 A. D., and left five sons, *viz.*, Jíápá, Jotíba, Dattájí,



Madhóji and Jokaji. Jíápá succeeded his father and was assassinated in his tent in 1759 A. D.; his brother Mádhóji succeeded him, and although illegitimate, was confirmed in the jágir by Mádhó Ráo Peahwá. He was the most powerful of the native princes of that day. He died at Púná in 1794 A. D. and was succeeded by his grandnephew and adopted son Daulat Ráo Scindhia then only 13 years of age. He married Bájí Báí and died on the 21st of March, 1827 A. D.

*List of the Scindhia family, now Rájás of Gwáliar.*

	Began	died
Ránóji Scindhia the first of the race	1724	1750
Jíápá, son of Ránóji	1750	1759
Mádhóji or Mahájí Scindhia, brother of Jíápá,	1759	1794
Daulat Ráo Scindhia, son of Anand Ráo and adopted son of Mádhóji (who fixed his camp at Gwáliar in 1817)	1794	1827
Bájí Báí, his widow who adopted Jhankóji and acted as regent		1827
Jhankóji, assumed the reins of government		1833
Jíájí Scindhia, adopted son of Jhankóji		1843

Ranoji Bhosla, رانوجي بهوسله, *vide* Jánóji Bhóalá.

Rao Bahadur Singh, راول باہادر سنگہ, a petty rájá of the Doáb of the Gújar tribe of Rájputa and ruler of Ghás-hera and Koel, nominally dependant on Dehli. The Nawáb Saifdar Jang in one of his contests had been deserted by Ráo Bahádur Singh, whose punishment was entrusted by the emperor, to Súraj Mal Jáí, with the grant of all the lands and castles he might wrest from his opponent. He performed the duty triumphantly. Bahádur Singh was killed in the siege of Ghás-hera, and that and Koel acknowledged the sovereignty of the Jáí prince. These events occurred in 1753 A. D., and form an episode in the "Suján Cheritra," a heroic poem.

Rao Dalip or Dalpat Rao Bundela, راول دلیپ, *vide* Rám Singh Hárá.

Rao Amar Singh, راول عمار سنگہ, whose daughter was married to Sulaiman Shikoh.

Rao Raj Singh Rathor, راول راج سنگہ راتھور. He commanded the advanced body of the army of the emperor 'Alamgir in the Dakhin. He died about the year 1675 A. D., 1086 A. H.

Rao Jodha (Rathor), راول جودھو, of Jodhpúr. He had 23 brothers who had separate fiefs. He founded Jodhpúr, and removed from Mandor, about the year 1458 A. D.

Rao Maldeo, راول مالديو, *vide* Máldeo Ráo.

Rao Ratan Singh, راول رتن سنگہ, a rájá of Bhartpúr, *vide* Ratan Singh.

Rao Ratan Singh Hara, راول رتن سنگہ ہارا, son of Ráo Bhóí Hárá, the son of Ráo Sarjan Hárá, Rájá of Búndí. He succeeded his father in the ráj about the year 1607 A. D., 1016 A. H. The rank of 5,000 was conferred on him by Jahángir with the title of Sarbaland Hárá, and subsequently with that of Rámráj. He died 1630 A. D., 1040 A. H.

Rasa, رسا, poetical name of Mirzá Eizid Bakhsh, which see.

Rashid, رشيد, or Ibn Raschid or Averroes, *vide* Ibn-Rashíd.

Rashid Pasha, رشيد پيشا, a celebrated Turkish Statesman, was born at Constantinople about 1800 A. D. Though a Turk, he was one of the most enlightened men of his time, and was well-versed in foreign languages, general literature and science. He died 7th January, 1858 A. D.

Rashidi of Samarkand, رشيدى سمرقندى, or of Balkh,

surnamed Watwát, a poet celebrated for his ready wit and smallness of stature. He was a descendant of 'Umar Khattáb and a native of Balkh, but brought up at Samarkand. He flourished in the time of Sultán Atsiz son of Khwárizm Sháh one of the Sultáns of Khwárizm. He was a contemporary of Anwarí, and was in the fort of Hazár Asp, while besieged by Sultán Sanjar, in whose service Anwarí was. During the seige the two poets wrote very severe satires against the parties of each other, which they exchanged by means of arrows; but the fort being at length taken, Watwát was made prisoner. He was, however, released at the intercession of Anwarí, and they both became intimate friends. He was called Watwát, which is the name of a small animal, on account of his being of a small stature and thin in body. He died in the year 1182 A. D., 578 A. H., in the time of Sultán Sháh the son of Arsalán, the son of Atsiz, aged 97 years, at Jurjánia in Khwárizm. He is the author of the "Misbáh Sharif," an extensive collection of poems on various subjects, and different metres, also of several other works, one of which is called "Hadáek-us-Sehr." He is also called Rashíd-uddin Abdul Jalíl Watwát 'Umari. His Diwán contains 15,000 verses.

Rashid Mehrban, رشيد مهربان, a man who was the leading Zoroastrian inhabitant of Yezd in Tehran and enjoyed the confidence of the Sháh of Persia. He was assassinated by the Musalmáns at Yezd on the 28th of November, 1874.

Rashid-uddin Watwat, رشيدالدين وطواط, *vide* Rashídi Samarqandí and Watwát.

Rashid-uddin Amir, امير رشيدالدين, whose full name is Fazl-ulláh Rashíd-uddin-ibn-'Imád-uddaula Abú'l Khair-ibn-Mawaffik-uddaula. He is the author of the "Jáma'-ut-Tawárikh," or Collection of Histories, which he completed in 1310 A. D., 710 A. H., and deposited in the mosque constructed by him at Tabrez. He was born in the city of Hamdán in 1247 A. D., 645 A. D., was by profession a physician, and it was probably from his skill in the science of medicine that he procured office under the Tartar Sultáns of Persia. He passed part of his life in the service of Abá Khán, king of Persia. At a subsequent period, Gházán Khán, who was a friend to literature, appointed him to the post of Wazír in 1298 A. D., 697 A. H. in conjunction with Sa'd-uddin who became his enemy. Rashíd-uddin was maintained in his office by Aljaitú, surnamed Khudá Banda, the brother and successor of Gházán Khán, and was treated by him with great consideration and rewarded with the utmost liberality. Rashíd-uddin in his first rupture with Sa'd-uddin, was compelled in self-defence to denounce him, and to cause him to be put to death. Amir 'Alí Sháh Júbán a person of low origin, was appointed Sa'd-uddin's successor at Rashid-uddin's request, but they soon fell out, and shortly after the death of Aljaitú who was succeeded by his son Sultán Abú Sa'd, Amir 'Alí Sháh so far succeeded in prejudicing the Sultán against the old minister, that he was removed from the wizárat in 1317 A. D., 717 A. H. A short time afterwards he was recalled, but it was not long before he again lost favour at court, and was accused of causing the death of his patron Aljaitú Khán. It was charged against him that he had recommended a purga-

tive medicine to be administered to the late king, in opposition to the advice of another physician, and that under its effects the king had expired. He was condemned to death, and his son Ibráhím, the chief butler, who was only 16 years old, and by whose hands the potion was said to have been given to the king, was put to death before the eyes of his parent, who was immediately afterwards cloven in twain by the executioner. His head was borne through the streets of Tabreiz, and proclaimed by the public crier as the head of a Jew. Rashid-uddín was 78 years old when he died, and his death occurred on the 19th July, 1318 A. D., 17th Jumáda I, 718 A. H. His eldest son Ghayás-uddín was subsequently raised to the same dignities as his father, and met with an equally tragical death. Amír 'Alí Sháh continued by his address to maintain his high honours and the favour of his master for the space of six years when he died; being the only Wasír, since the establishment of the Mongol monarchy, who had not met with a violent death. Besides the "Jáma'-ut-Táwárikh," Rashid-uddín composed several other works, such as the "Kitáb-ut-Tauzihát," "Miftáh-ut-Tafásír," and the "Risálat-us-Sultániat," *vide* Fazl-ulláh. The body of Rashid-uddín was buried near the mosque which he had constructed in Tabrez, but by a strange fatality, it was not destined to repose quietly in this, its last asylum. Nearly a century after his death, the government of Tabreiz together with Azurbeján, was given by Taimúr to his son Míránsháh. This young prince, naturally of mild disposition, had become partially deranged in consequence of an injury of the head occasioned by a fall from his horse, and one day, during a temporary access of madness, caused the bones of Rashid-uddín to be exhumed, and they were finally deposited in the cemetery of the Jews.

**Rashid Billah**, راشد بالله, a Khalifa of Baghdád, *vide* Al-Rashid Billáh.

**Rashk**, رشك, poetical name of 'Alí Aosat, who is the author of a dictionary and three Urdú Díwáns, the last of which he composed in 1845 A. D., 1261 A. H.

**Rasikh**, راسيخ, the poetical appellation of Mír Muhammad Zamán of Sarhind. He was a Sayyad, and a respectable officer in the service of prince 'Azim Sháh, the son of the emperor 'Alamgir. He was an excellent poet, and died in the year 1695 A. D., 1107 A. H. at Sarhind.

**Rasikh**, راسيخ, the poetical title of Ghulám 'Alí of Patna, a Dervish, who died in 1824 A. D., 1240 A. H., and has left an Urdú Díwán.

**Rathor**, رتھر, a tribe of Rájputés or Rájás, who reigned in Jodhpúr Márwár. *Vide* Máldéo.

**Ratan Singh**, رتن سنگھ, also called Ráo Ratan Singh, was the second son of Súrajmal Ját. He succeeded his brother Jawáhir Singh in the ráj of Bhartpúr in 1768 A. D., 1182 A. H., and was not long after murdered by a low assassin named Rúpa Nand, who pretended to be a transmuter of metals, and whom the Rájá had threatened with death. Ratan Singh reigned ten months and thirteen days, and left an infant son named Kehrí Singh, during whose minority, internal commotions, occasioned by contests for the regency, principally contributed to the success of Najaf Khán with whom the Játés were then at war. Kehrí Singh dying was succeeded by his uncle Nawal Singh, the brother of Ratan Singh.

**Raughani**, روغني, a jester in the service of the emperor Akbar. He is the author of a Díwán consisting of 3,000 verses. He appears to have died in Kábul in the country

of the Káfrs in 1573 A. D., 981 A. H. The following chronogram on his death expresses the estimation in which he was held by his contemporaries: "He has given his life in Káfristán like a dog."

**Rayah** رايح, poetical name of Mír Muhammad 'Alí, a Persian poet.

**Rayazi of Hirat**, رياضي هروي, an author and poet who flourished in the time of Sháh Ismá'íl I Safwí. He left a Masnawí of 8,000 verses containing an account of the reign of Sultán Husain Mirzá of Hirát, and had begun a poem on the exploits of Sháh Ismá'íl, but did not finish it. He died in 1515 A. D., 921 A. H.

**Rayazi of Samarkand**, رياضي سمرقندی, an author who died in 1479 A. D., 884 A. H.

**Raymond, General**, رايمند, a French chief in the service of the Nizám of Haidarábád. He died in the middle of the year 1798 A. D., and was succeeded by General Ferron.

**Raza, Imam**, امام رضا, *vide* 'Alí Músí Razá.

**Raza Kuli Mirza**, رضا کلي مرزا, the eldest son of Nádir Sháh. He was blinded by his father in 1741 A. D., 1164 A. H.

**Razi, Maulana**, رضي نيشاپوري, of Naishápúr, a poet, whose proper name is Razi-uddín Muhammad, and who instead of writing his takhallus in his Díwán, usually writes "Banda." He died in 1202 A. D., 598 A. H., and is the author of a work on Jurisprudence, entitled "Muhít."

**Razi, Shaikh**, شيخ رضي, *vide* Shaikh Razi.

**Razi**, راسي, poetical title of Fasáhat Khán who flourished about the year 1700 A. D., 1112 A. H., and is the author of a Díwán and a Masnawí.

**Razi**, رازی, takhallus of Muhammad-bin-Zikaria, who assumed the poetical name of Rázi, because he was a native of the city of Rái. He was one of the first physicians of the Khalifa Muqtadir Billáh, and a great philosopher and astronomer. He died in the year 922 A. D., 311 A. H., and is the author of several works: one of which is called "Al-Háwí" or "Al-Háwí fí'l Tibb" which he wrote from the Sanskrit.

**Razi**, رازی, poetical name of Mír 'Askarí, entitled 'Akil Khán, the Wazír of the emperor 'Alamgir, *vide* 'Akil Khán (Nawáb).

**Razi Billah**, راضي بالله, *vide* Al-Rázi Billáh.

**Razi-uddin 'Ali Lala**, رضي الدين, *vide* 'Alí Lálá.

**Razi-uddin Muhammad-bin-'Ali Shatibi**, شاطبي محمد بن علي, an Arabian author, who died 1285 A. D., 684 A. H.

**Razi-uddin Naishapuri**, رضي الدين, *vide* Razi (Maulana) Razi-uddin Muhammad.

**Razia Sultana**, رضيه سلطانة, a queen of Dehlí, *vide* Sultána Rázía.

**Rihai**, رهايي, poetical name of a poet, who is the author of a Díwán. He died in the year 1672 A. D., 980 A. H.

**Rihi**, رهي, poetical name of Majd-uddin Hamkar Farsi, which see.

**Rihi**, رهي, author of a collection of poems on religious subjects entitled "Durr-i-Akhd.".

**Rijai**, رجائي, poetical name of Hasan 'Alí, a native of Hirat, who died in the year 1558 A. D., 965 A. H.

**Rind**, رند, poetical name of Sayyad Muhammad Khán, son of Mirzá Ghayás-uddin Muhammad Khán, Bahádur Nasrat Jang, who died in the year 1813 A. D., 1228 A. H., at Lakhnau. Rind is the author of a Diwán in Urdú. He was living in 1850 A. D., 1267 A. H.

**Rind**, رند پوتيكا, poetical name of Jání Mánki Lal a Kayeth of Dehli. He is the author of a small Diwán in Persian which he published in the year 1851 A. D.

**Rizk-ullah, Shikh**, شيخ رزق الله, whose poetical name is Mushtáki, was the uncle of Shaikh 'Abdul Haq bin-Saif-uddin of Dehli, and brother of Shaikh Núr-ul-Haq's grandfather, Shaikh Núr-ul-Haq being the son of 'Abdul Haq. Rizk-ullah is the author of a history called "Wáka'át Mushtáki," written by him in the reign of Sulţán Sikandar. He was a Persian as well as a Hindí poet. In Persian compositions he used "Mushtáki" for his poetical title, and in Hindí, "Rájan;" and he is also the author of a work in Hindí which he called "Jót Niranján." He was born in the year 1495 A. D., 901 A. H., and died in 1561 A. D., 969 A. H. He had eight brothers, all of whom were men of learning.

**Roshan 'Ara Begam**, روشن ارا بيگم, the youngest daughter of Sháhjahán. She died about the year 1669 A. D., 1080 A. H., and is buried at Sháhjahánábád in her own garden called the Garden of Roshan 'Ará.

**Roshan-uddaula Rustam Jang**, روشن الدوله رستم جنگ, whose proper name was Zafar Khán, was a nobleman of the reign of Muhammad Sháh. He is the founder of the Sonahri Masjid (golden mosque) at Dehli, situated near the Kótwalí Chabútra, and built in the year 1722 A. D., 1134 A. H. Another mosque or college called the Masjid of Róshan-uddaula, situated in the vicinity of Kásiwara at Dehli which he had inlaid all over with gold, was built by him in 1725 A. D., 1137 A. H. This is that college, on the roof of which Nádír Sháh took post, and from whence he gave orders to slaughter the inhabitants of that city. Róshan-uddaula died in the 14th year of Muhammad Sháh 1732 A. D., 1145 A. H.

**Roshan-uddaula, Nawab**, روشن الدوله, brother to the late Nizám of Haidarábád, died of apoplexy on the 27th July, 1870 A. D.

**Rounak**, رونق, poetical name of Rám Saháe, a Hindú, who was an excellent Persian poet.

**Rounaki**, رونقي, a poet of Hamdán who died in 1622 A. D., 1031 A. H.

**Ros Afzun, Nazir**, نظر روز افزون خواجه سرا, a celebrated Khwája Sará or eunuch of the emperor Muhammad Sháh. The garden called Bâgh Násir at Sháhjahánábád, Dehli, was built by him in the year 1748 A. D., 1161 A. H.

**Ros Bihan, Shaikh**, شيخ روز بهان, surname of Abú Muhammad ibn-Abí Nasr-al-Bakílí, a learned and pious

Musalmán who is the author of the commentary on the Qurán called "Tafsír Aráesh," "Safwat-al-Mashárib," and several other works. He died in July, 1209 A. D., Muharram 606 A. H., vide Abú Muhammad Róz Bihán.

**Rudaki**, رودكي, a celebrated Persian poet and musician who flourished in the reign of Amír Nasr the son of Ahmad Sémání; and though born blind, soon attained, from the superiority of his genius, the highest rank at the court of that liberal ruler. History, indeed, gives no instance of a poet so honoured. His establishment was raised by Nasr to a level with that of the proudest nobles: and we may conjecture the style in which Rudaki lived, when assured that he was served by two hundred slaves, and that his equipment was conveyed, when he attended his patron in the field, by four hundred camels. He turned the Arabic translation of Pilpay's Fables into modern Persian verse in 925 A. D., 313 A. H., and received from his royal master a reward of 40,000 dirhams. He is the first who wrote a Diwán or book of Odes in Persian. His original name is Faríd-uddin 'Abú 'Abdulláh, but he assumed the title of Rudaki from Radak the place of his birth in Samarkand or Bukhárá. His death happened in the year 954 A. D., 343 A. H.

**Ruhani, Amir**, امير روحاني, a most learned poet and philosopher. He was a native of Samarkand and a pupil of Rashidí. He fled from Bukhárá, after that city was taken by Changéz Khán about the year 1226 A. D., 623 A. H., and sought protection at Dehli in the reign of Sulţán Altímah, where he wrote many excellent poems.

**Ruhi Baghdadi**, روحي بغدادى, a Turkish poet of celebrity. His satires are very forcible and striking, and his manner not unlike that of Juvenal.

**Ruhi**, روحي, poetical name of Sayyad Ja'far of Zánbírpur. He died in the year 1741 A. D., 1154 A. H., vide Sayyad Ja'far.

**Ruhul Amin Khan, Shaikh**, شيخ روح الامين خان, son of Kásí Muhammad Sa'íd of Bilgram. He was related to Shaikh Aláh Yár Khán the martyr, whose sister he married. He was an excellent poet and wrote a poem containing 7,000 verses. He held the rank of 6,000 with a jágir and 2,000 sawáras. He acted as deputy to Nawáb Sipahdár Khán, and after his death to Nawáb Mubáris-ul-Mulk Serbalaúd Khán, Súbadár of Allahábád. He was subsequently made governor of 22 maháls in the Panjáb in the time of Muhammad Sháh, and was killed in battle against Nádír Sháh at Karnál on Tuesday the 13th of February, 1739 A. D., 15th Zí-Ká'da, 1151 A. H.

**Ruh-ullah Khan**, روح الله خان, an Amír who held the high office of Mír Bakhshí or Pay Master General, in the reign of the emperor 'Alamgir. He died in the Dakhin in the 36th year of the emperor, on the 8th of August, 1692 A. D., 5th Zil-hijja, 1103 A. H. After his death his son Khánasád Khán, who was grand-steward of the emperor's household and treasurer of the privy purse, was also honoured with the title of Rúh-ulláh Khán II, and died about the year 1708 A. D., 1115 A. H.

**Rukayya**, رقيه, a daughter of Muhammad. She was at first married to 'Utba, the son of Abú Lahab, Muhammad's uncle, and after being divorced by him, was married to 'Usmán the son of Affán. She died about the month of March, 624 A. D., 2 A. H., a few days after the battle of Badar.

**Rukia**, سلطان رقيه, *vide* Sultána Rukia.

**Rukia**, رقيه, *vide* Rukayya.

**Rukia Sultana Begam**, رقيه, *vide* Sultána Rukia.

**Rukn Kashi, Hakim**, حكيم ركن كاشي, a physician

and poet who adopted "Masih" for his poetical name. He was a respectable attendant of the court of Sháh Abbás the Great, king of Persia, but having taken offence on some cause or other, he came to India and passed some years in the service of the emperor Akbar and his successors Jahángir and Sháh Jahán, during whose reign he went on a pilgrimage to Mecca and returning from thence to Persia, he died there some years after, in 1646 A. D., 1056 A. H., or, as some authors say, about the year 1656 A. D., 1066 A. H., and left near 100,000 verses. His nephew Rahmat Khán also called Hakim Ziyá-uddin son of Hakim Kutba, served under Sháh Jahán and 'Alamgir, and died about the year 1664 A. D., 1075 A. H.

**Rukn-uddin Dabir**, ركن الدين دابر, author of the "Shamáel Atkia," a record of the excellencies of the saints, and of the wonders and miracles performed by the Almighty; with an eulogium on Muhammad, dedicated to Burhán-uddin Súfi.

**Rukn-uddin Firoz, Sultan**, سلطان ركن الدين فيروز, the son of Sultán Shams-uddin Altimah, king of Dehli, on whose death he ascended the throne on the 1st of May, 1236 A. D., Shabán, 633 A. H., but was after six months deposed by the nobles, and his sister Sultána Razia was placed on the throne on the 19th of November the same year. Rukn-uddin died in confinement some time after.

**Rukn-uddin Kabai**, ركن الدين قبايي, a poet who was a pupil of Asír-uddin Asmání. He was a native of Kabai in Turkey, and cotemporary with the poet Ma'jizí.

**Rukn-uddin Mass'ud Masihi**, مولانا مسعود ماسيحي, author of the Arabic work on the practice of Medicine called "Zábitat-ul-Iláj." He was also a good poet and was living about the year 1685 A. D., 993 A. H.

**Rukn-uddin, Shaikh**, شيخ ركن الدين, surnamed Abú'l Fatha, a Muhammadan saint, was the son of Shaikh Sadr-uddin 'Arif and grandson of Shaikh Bahá-uddin Zikaria of Multán. He lived in the time of Sultán 'Alá-uddin Sikandar Sání about the year 1310 A. D., 710 A. H., and was a contemporary of Nizám-uddin Aulia. Shaikh Jalál, who is commonly called Makhdúm Jahánian, as well as Shaikh 'Uamán Syyáh, were his disciples.

**Rukn-uddaula**, ركن الدولة, was the brother of 'Imád-uddaula 'Alí Bóya, the founder of the race of the Bóyaitees, whom he succeeded on the throne of Fars and 'Irák 949 A. D., 338 A. H. He was lord of Isfahán, Rei, Hamdán and all Persian 'Irák, and father of the three princes, 'Azd-uddaula, Muwayyad-uddaula and Fakhr-uddaula, between whom he shared his possessions, which they governed with the greatest ability. He continued to reside in 'Irák after the death of his brother, and gave over the charge of the affairs of Fars to his eldest son 'Azd-uddaula. Besides 'Imád-uddaula he had another brother Moiz-uddaula younger than himself, who was wazir to the Khalif Al-Rázi Billáh and his three successors. Rukn-uddaula died at Rei on Friday night the 15th of September, 976 A. D., 18th Muharram, 366 A. H., and was buried in the mausoleum which bears his name at Shíráz. He is said to have reigned 44 lunar years 1 month and 9 days, *viz.*, he governed Persia during the

life of his brother more than 16 years, and after his death he reigned nearly 28 years. He was succeeded by his son Muwayyad-uddaula. *Vide* 'Alí Bóya.

**Rukn-uddaula**, ركن الدولة, a minister of the Nizám of Haidarábád, who was put to death by his master about the year 1794 A. D. His subserviency to the views of the Marhattas has generally been considered one of the chief causes which induced the Nizám to put him to death.

**Rukn-uddaula Ya'tkad Khan**, ركن الدولة اعتقاد خان, whose original name was Muhammad Murád, was

by birth a Kashmirian, and native of the same place as Sáhíba Niswán, mother of Farrukh-siyar. He was introduced by her to the emperor, whom he persuaded that he could easily effect the destruction of the two brother Sayyads without coming to open war, or causing confusion in the State. Farrukh-siyar, gratified by his flatteries, suddenly promoted him to the rank of 7000 with suitable jagirs and the title of Rukn-uddaula. The district of Murádábád was taken from Nizám-ul-Mulk, and being with additional lands created into a Súbadári, was conferred on him, but after the dethronement of Farrukh-siyar in 1719 A. D., 1131 A. H., by the Sayyads, he was disgraced, put under strict confinement, his fortune confiscated and severe tortures were also inflicted upon his person, to compel a disclosure of his wealth. He died during the reign of Muhammad Sháh.

**Rukta**, ركنه, name of a place built by the emperor Akbar about ten kós from Jammagar where all his Begams and relations had built their houses as far as Gaughat. This was a park or pleasure-ground.

**Rumani**, رمانی, a learned Musalmán, whose proper name was Abú'l Hasan 'Alí-bin-'Isá. He died 994 A. D., 384 A. H.

**Rup Singh, Raja**, راجه روپ سنگه, gave his daughter in marriage to Muhammad Muazzim, the son of 'Alamgir in the year 1661 A. D., 1072 A. H.

**Rustam**, رستم, a celebrated hero of Persia, whom some Persian historians call Rustam Dástán, and Rustam Zábuli because he was a native and governor of Zábulistán. This personage, who was the greatest and most famous of all Persian heroes, was the son of Zál or Zálzar, and grandson of Sám the son of Narímán. He was killed in a battle he fought against Bahman the sixth king of the dynasty of the Kayániáns.

**Rustam 'Ali, Maulana**, مولانا رستم علي, son of 'Alí 'Aghar of Kanauj. He is the author of the Commentary on the Qurán called "Tafsír Saghír." He died in 1764 A. D., 1178 A. H.

**Rustam Bastami, Khwaja Nizam-uddin**, خواجه رستم بسطامي, an author who died in 1431 A. D., 834 A. H., and appears to be the same with the following item.

**Rustam Kadd Khosiani, Khwaja**, خواجه رستم قد خوزياني, a poet who was a native of Khózián a village in Bastám, and flourished about the year 1408 A. D., 811 A. H. He was a panegyrist of Sultán 'Umar, son of Miránsháh, ruler of Khurásán, and a contemporary of Sháhrukh Mírzá. In the "Mirat-ul-Khayál" he is also said to be contemporary with Ibn-ul-Arabí, but this

cannot be correct, for Ibn-ul-Arabí died in 1240 A. D., 638 A. H., and Sultán 'Umar and Sháhrukh lived in the early part of the ninth century of the Hijra.

**Rustam Zaman Khan**, رستم زمان خان. *Vide* Alah Yár Khán.

**Ryazi**, ریاضی, *vide* Rayásí.

## S.

**Sa'adat**, سعادت, poetical name of Mír Sa'ádat 'Alí, a resident of Amroha and pupil of Sháh Wiláyet-ulláh. He is the author of a poem called "Seilí Sakheon" containing the story of two Lovers who lived in the time of Nawáb Kamar-uddín Khán, wazír.

**Sa'adat 'Ali Khan, Nawab**, نواب سعادت علی خان, surnamed Yeman-uddaula, was raised to the masnad of Audh at Lakhnau by Sir John Shore, Governor-General, after the death of his brother Nawáb 'Asaf-uddaula and the dethronement of that Nawab's adopted son Wazír 'Alí Khán, on the 21st of January, 1798 A. D., 4th Shabán, 1212 A. H. He died after a reign of nearly 17 years on the 11th July, 1814 A. D., 22nd Rajab, 1229 A. H., and was succeeded by his son Ghází-uddín Haidar who was afterwards crowned king of Audh. In the treaty with Sa'ádat 'Alí Khán, the annual subsidy was fixed at 76 lacs of rupees and the English force in Audh at 10,000 men. The fort of Allahábád was also surrendered to the English. Twelve lacs of rupees were to be paid to the English as compensation for the expense of placing him on the masnad, and he was restrained from holding communication with any foreign state, employing any Europeans or permitting any to settle in his dominions without the consent of his British ally.

**Sa'adat Khan**, سعادت خان برهان الملک, styled Burhán-ul-Mulk, whose former name was Muhammad Amín, was originally a merchant of Khurásán. He is the progenitor of the nawábs and kings of Audh. His father Nasír Khán came to India during the reign of Bahádur Sháh, and after his death his son Muhammad Amín came also. In the commencement of the emperor, Muhammad Sháh's reign he held the faujdári of Bayána, and was in the year 1724 A. D., 1136 A. H., appointed governor of Audh with the title of Sa'ádat Khán in the room of Rájá Girdhar who was appointed governor of Málwá. He afterwards received the title of Burhán-ul-Mulk and was present in the battle with Nádír Sháh, and died on the night previous to the massacre of Dehlí by that monarch, *i. e.*, on the 9th of March, 1739 A. D., 9th Zil-hijja, 1152 A. H., and was buried at Dehlí in the mausoleum of his brother Sayádat Khán. His only child was a daughter, who was married to his nephew Abú'l Mansúr Khán Safdar Jang the son of Sayádat Khán who succeeded him in the government of Audh.

### *List of the Nawábs and kings of Lakhnau.*

Burhán-ul-Mulk Sa'ádat Khán.  
Abú'l Mansúr Khán Safdar Jang.  
Shujá-uddaula, son of Safdar Jang.  
'Asaf-uddaula, son of Shujá-uddaula.  
Wazír 'Alí Khán.  
Sa'ádat 'Alí Khán.  
Ghází-uddín Haidar, son of Sa'ádat 'Alí Khán, who was made king of Audh by Lord Hastings.  
Nasír-uddín Haidar, son of ditto.  
Muhammad 'Alí Sháh, brother of Ghází-uddín Haidar.  
Amjad 'Alí Sháh, son of M. A.

Wájíd 'Alí Sháh, the son of Amjad 'Alí Sháh, the last king of Audh in whose time that country was annexed to the British Government.

**Sa'adat-ullah Khan**, سعادت الله خان, a regular and acknowledged Nawáb of the Karnatic, who having no issue, adopted two sons of his brother, appointing the elder, Dost 'Alí, to succeed him in the Nawábship, and conferring on the younger, Bákír 'Alí, the government of Velore; he likewise directed that Ghulam Husain, the nephew of his favourite wife, should be Diwán or prime-minister to his successor. Having reigned from the year 1710 to 1722 A. D., 1122 to 1135 A. H., he died much regretted by his subjects. According to the "Máisir-ul-Umra," he held the Nawábship of the Karnatic from the time of 'Alamgir to the year 1732 A. D., 1145 A. H., Dost 'Alí and his son Hasan 'Alí were killed in battle against the Marhattas on the 20th of May, 1740 A. D. His son Safdar 'Alí succeeded him, but was poisoned by his brother-in-law Murtaza 'Alí and died on the 2nd October, 1742 A. D. After his death Murtaza 'Alí was acknowledged Nawáb of the Karnatic. But in March, 1744 A. D., Nizám-ul-Mulk the subadár of the Dakhin, having appointed one of his officers, named Anwar-uddín, Nawáb of Arkot, he (Murtaza 'Alí) was deposed.

**Sa'adat Yar Khan**, سعادت یار خان, son of Muhammad Yár Khán, the son of Háfiz Rahmat Khán the Rohela chief, is the author of a work called "Gruli Rahmat" being a History of his grandfather Háfiz Rahmat, written in 1833. This work is an abridgment of the Gulistán Rahmat written by Mustaza Khán, his uncle.

**Sa'adat Yar Khan**, سعادت یار خان, son of Mukhan-uddaula Tahmásp Beg Khán Ya'tkád Jang Bahádur. *Vide* Rangín.

**Sabahi**, صباحی, the poetical name of Akhund Masfá.

**Sabat**, ثبات, poetical name of Mír Muhammad 'Azím the son of Mír Muhammad Afzal Sábít, born at Allahábád in 1710 A. D., 1122 A. H. He died in 1748 A. D., 1161 A. H., and left a Diwán of about 4,000 verses.

**Sabir**, صابر, poetical name of Mír Said 'Alí, a famous musician who wrote a work in Persian containing instructions on music.

**Sabir**, صابر, poetical title of Sháhzáda Mirzá Kádír Baksh of Dehlí. He is the author of a Diwán in Urdú.

**Sabir**, صابر, *vide* Shahádín Adíb Sábir.

**Sabit**, ثابت, the poetical title of Mír Muhammad Afzal of Dehlí who died in 1738 A. D., 1151 A. H., and left a Diwán in Persian of 5,000 verses.

**Sabit**, ثابت, poetical title of Khwája Hasan, an Urdú poet who is the author of a Diwán. He died in 1821 A. D., 1236 A. H.

**Sabit-bin-Kirra**, ثابت بن قرو, who translated Euclid and several other works into Arabic from the Greek, and died in the year 901 A. D., 288 A. H.

**Sabik**, سابق, poetical appellation of Mirzá Yúsaf Beg, a poet whose brothers were mansabdárs in the service of the emperor 'Alamgir, though he was a dervish and died in 1687 A. D., 1098 A. H.

**Sabuhi**, صبوحى, a poet in the service of the emperor Akbar. He died in the year 1564 A. D., 972 A. H.

**Sabr**, صبر, poetical title of Mír Husain 'Alí of Lakhnau, a pupil of Asghar 'Alí Khán Nasím of Dehlí.

**Sabri**, صبرى, also called Ros Bihán, a Persian poet of Isfahán.

**Sabzwari**, سبزواري, a native of Sabzwár and author of the "Sawána Sabzwári," which contains a description of the city of Daulatábád in the Dakhin, with a particular account of all the Súfis and holy men that are buried in its vicinity, written in 1318 A. D., 718 A. H.

**Sadafi**, صدفي, a poet who flourished in the time of Muhammad Sháh. He is the author of a Díwán which is usually called "Díwán Sadafi," but the true title given by the author is "Ráz-ul-'Arifi."

**Sadashiu Bhanu**, شادشيو بھانؤ, a Marhatta chief, son of Chinnájí and nephew of the Peshwá Bálájí or Bájí Ráo. He was slain in battle against Ahmad Sháh Abdálí on the 14th of January, 1761 A. D., 6th Jumáda II, 1174 A. H. After his death several pretenders started up, calling themselves the Bháú. In 1779 one appeared in Benares and began to levy troops and raise disturbances in the city, upon which he was seized and confined in the English garrison at Chunar, from whence he was released by Mr. Hastings in 1782.

**Sada Sukh**, شدا سوك, son of Bishun Parshád the son of Guláb Ráo, a Káyeth of Allahábád and author of a work on the art of writing prose and poetry entitled "Murassa Khurshaid" which he wrote in 1802 A. D., 1217 A. H. He also wrote a book of Anecdotes in Urdú.

**Sa'd-bin-Sharif Jaunpuri**, سعد بن شريف جونپوري, author of a Persian work called "Dastúr-ul-Musallín."

**Sa'd-bin-'Abdullah-al-Asha'ri**, سعد بن عبد الله الأشعري, or Ibn-ul-Farász, author of a treatise on the law of Inheritance, entitled, "Intijáj-ush-Shia." He died 913 A. D., 301 A. H.

**Sa'd-bin-Zangi**, آتابك سعد بن زنگي, *vide* Sunkar, or Sankar.

**Sa'd-ibn-Ahmad**, سعد ابن احمد, Kázi of Toledo. He died 1069 A. D., 462 A. H.

**Sa'di**, Shaikh, شيخ سعدي شيرازي, of Shíráz, a celebrated Persian poet, commonly called Shaikh Maslah-uddín Sa'dí-al-Shírází. He was born at Shíráz about the year 1175 A. D., 571 A. H., and died in 1292 A. D., 691 A. H., aged 120 lunar years. During his youth he served as a soldier both against the Hindús and Christians: by the latter he was taken prisoner, and obliged to work at the fortifications of Tripoli, whence he was liberated by a person who gave him his daughter in marriage: but the lady was of so bad a temper that the poet complained he had exchanged his slavery for a worse bondage. He was a great traveller; and made the pilgrimage of Mecca fourteen times. He was a disciple of the venerated Súfi, 'Abdul Kádir Gilání, or at least, adopted his opinion. His tomb is still to be seen in the neighbourhood of Shíráz. Besides the Gulistán and Boestán, he is the author of a large collection of Odes and Sonnets. There is likewise a short collection of poetical pieces attributed to him called "Al-Khabisát" or the book

of Impurities. The author, however, seems to have repented of having written these indecent verses, yet endeavours to excuse himself on account of their giving a relish to other poems, "as salt is used in the seasoning of meat." His works, all of which are held in great estimation, are the following:—

A Preface.	Rubá'yát.
Majális Khán.	Fardiát.
Rosala Sáhíb Díwán.	Ghazaliát.
Gulistán.	Mukaltíát.
Bostán.	Murakkabát.
Pandnáma.	Al-Khabisát.
Kasáed Arabí.	Tarjiát.
Kasáed Fársí.	Kitáb-al-Badáya.
Marásí.	Kitáb Tyyobát.
Mulamma'át.	Al-Khawátim.
Muzahhabát.	

A very good edition of Sa'dí's works was published in Calcutta by Mr. Harrington: with an English Preface containing the memoirs of the author, and many other interesting anecdotes; and Mr. Gladwin of Bengal has favoured the public with a very good translation of the Gulistán. Jamí calls Sa'dí, "the Nightingale of the Groves of Shíráz."

**Sa'dí**, سعدي دكهنى, of the Dakhin, who is the author of some verses which are erroneously ascribed to Sa'dí of Shíráz.

**Sa'did Usi**, سعيد اوسى, an excellent poet, author of the "Jámá-ul-Makiát."

**Sa'did-uddin Gazaruni**, سعيد الدين گازرونى, author of an Arabic work on Medicine called "Almughní."

**Sadik**, صادق, his proper name is Sádiq 'Alí, and he is the author of the "Chahár Bágh Haidari," dedicated to Nawáb Ghází-uddín Haidar of Lakhnau, who died in 1827 A. D., 1243 A. H. It contains rather selections from ancient authors than original poetry.

**Sa'dik Muhammad Khan**, زادها صادق محمد خان, *زاده* زاده ازاد ساز, a mansabdár of 4000: died 1597 A. D., 1005 A. H., buried at Dholpúr. He was a Persian, cousin to Núr Jahán, one of whose sisters he married. He was esteemed one of Akbar's best officers.

**Sadik**, صادق, the poetical name of Mír Ja'far Khán, grandson of Sa'id Muhammad Kádirí. He is the author of a work called "Baháristán Ja'fari." He was a native of Dehlí where he died some years before 1782 A. D., 1196 A. H., and was buried in the same vault wherein his grandfather was interred, and which is over the mala of Bairám Dai in Dehlí.

**Sadiki**, صادقي, poetical name of Sádiq Beg of the tribe of Afshár. He is the author of a Díwán and a Tazkira or Biography of poets in Turkí.

**Sadik Khan**, صادق خان, the son of 'Aqá Tákir whose poetical name was Waslí, and grandson of Muhammad Sharaf Hajri, and nephew and son-in-law of Ya'tmád-uddaula Tehráni. He held a high rank in the time of Akbar and Jahángír, and died on the 7th of October, 1630 A. D., 9th Rabí I, 1040 A. H., in the reign of the emperor Sháh Jahán.

**Sadik Khan**, صادق خان, was a spiritual guide of the emperor Akbar the Great. He died in 1597 A. D., 1006 A. H. To the left of the road, about half way between Sikandra and Agra, are some tombs in the

fields; one with an adjacent hall of 64 pillars, is believed to be the resting-place of this saint. *Vide* Keene's *Agrah Guide*, p. 44.

**Sadik Khan**, صادق خان, brother of Karim Khan, king of Persia. He took possession of Shiráz after the death of Zakí Khán; reigned nearly two years, and was murdered on the 14th March, 1781 A. D., *vide* Karim Khán.

**Sadr-uddin Ardibeli**, صدر الدين اردبيلي, *vide* Sadr uddin Músa.

**Sadr Jahan**, صدر جهان, a learned Muhammadan who lived in the time of Sultán Kulí Kutb Sháh, king of Golkanda who reigned from 1512 to 1543 A. D., 918 to 949 A. H. He is the author of a Persian work called "Marghúb-ul-Kulúb," a history of that king.

**Sadr Jahan, Kazi**, قاضي صدر جهان, *vide* Minháj-us-Siráj.

**Sadr Jahan, Mir**, مير صدر جهان, a well educated and learned Musalmán, a native of a village near Lakhnau. He was an officer of 4000 in the service of the emperor Akbar, in the 31st year of whose reign, 1585 A. D., 993 A. H., he was sent on an embassy together with Hakim Humám to 'Abdullah Khán Uzbek, ruler of Túrán, whose father Iskandar Khán had died at that time. He lived 120 years, and at the time of his death, which took place in 1611 A. D., 1020 A. H., he was so much emaciated by old age, that there was nothing left in him but bones.

**Sadr-uddin bin-Ya'kub, Mulla**, ملا صدر الدين بن يعقوب, author of a collection of decisions in Persian entitled "Fatáwá Qará Khání," which was arranged some years after his death by Qará Khán, in the reign of Sultán 'Aláuddin.

**Sadr-uddin Musa, Shaikh**, شيخ صدر الدين موسى, the son of Shaikh Safi-uddin the celebrated founder of the Safwi kings of Persia. *Vide* Shaikh Safi and Ismá'íl Sháh I Safwi.

**Sadr-uddin Muhammad**, صدر الدين محمد, son of Zabardast Khán, and author of the work called "Irshád-ul-Wazr," written in the reign of the emperor Muhammad Sháh.

**Sadr-uddin Muhammad bin-Is-hak Qunawi**, صدر الدين محمد بن اسحاق قونوي, a native of Iconium and an author, who died in 1273 A. D., 672 A. H.

**Sadr-uddin Muhammad, Mir**, مير صدر الدين محمد, author of the "Jawáhir-náma," a book on Arts and Sciences.

**Sadr-uddin Muhammad**, صدر الدين محمد, surnamed Abú'l Ma'álí, which see.

**Sadr-uddin, Ufi Maulana**, مولانا صدر الدين عوفي, author of the Jámá'-ul-Hikáyát." He is also called Núr-uddin Muhammad Ufi, which see.

**Sadr-uddin, Shaikh**, شيخ صدر الدين, the son of Shaikh Bahá-uddin of Multán. He died in 1309 A. D., 709 A. H., at Multán and is buried there.

**Sadr-uddin Sayyad 'Ali Khan**, صدر الدين سيده علي خان, son of Sayyad Nizám-uddin Ahmad Husainí. He was the best Arabic poet of his time, and is the author of the following works "Kitáb Badíq," "Salafat," and "Sharah Sahífa Kámila."

**Sa'd-uddin of Dehli**, سعد الدين دهلوي, author of the works called Sharh "Kanz-ul-Daqaik," and "Sharah Manár." He died in 1486 A. D., 891 A. H.

**Sa'd-uddin of Kashghar**, سعد الدين كاشغر, the spiritual guide of Jámí. He died 1456 A. D., 860 A. H.

**Sa'd-uddin Hamwia**, سعد الدين حمويه, entitled Shaikh-ul-Masháeq, is the author of several works, one of which is called "Sajanjal-ul-Arwáh," The Mirror of the Soul, and another entitled "Kitáb Mahbúb," the Beloved book. He died in the year 1252 A. D., 650 A. H.

**Sa'd-uddin**, سعد الدين, a Turkish historian, was born in 1536 and died at Constantinople in 1599. His history, entitled, the "Táj-ul-Tawárikh" (the Crown of Histories) a work held in high estimation by scholars, gives a general account of the Ottoman empire from its commencement in 1299 till 1620. He also wrote the "Salim-náma" or History of Salim I, which is chiefly a collection of anecdotes regarding that prince.

**Sa'd-uddin Tuftazani, Mulla**, ملا سعد الدين تفتازاني, *vide* Tuftázani.

**Sa'd-ullah Khan**, سعد الهه خان, the son of the Rohela chief 'Alí Muhammad Khán, whom he succeeded to the Rohela territories in 1749 A. D., 1162 A. H., but retired with a pension of eight lacs of rupees annually from Háfiz Rahmat Khán, and died in the year 1761 A. D., 1175 A. H., at Aonla. His brother 'Abdullah Khán was killed in the battle which took place between Háfiz Rahmat Khán and Nawáb Shujá-uddaula, 1774 A. D., 1188 A. H. After his death his brother Faiz-ulláh Khán succeeded him in the Rohela territories of Rámpúr.

**Sa'd-ullah Khan**, سعد الهه خان, whose title was Khán 'Alam, was sent as ambassador to the king of Persia by the emperor Sháh Jahán. He died in the year 1631 A. D., 1044 A. H.

**Sa'd-ullah Khan Wazir**, سعد الهه خان وزير, surnamed 'Allámí Fakhámí, and entitled Jumlat-ul-Mulk, was the most able and upright minister that ever appeared in India. He makes a conspicuous figure in all the transactions of the emperor Sháh Jahán, and is constantly referred to as a model in the correspondence of the emperor 'Alamgír during the long reign of that monarch. He died on the 9th of April, 1656 A. D., 22nd Jumáda II, 1066 A. H., aged 48 lunar years. After his death the mansab of 700 and 100 Sawars was conferred on his son Lutf-ulláh Khán, a boy of 11 years of age.

**Sa'd-ullah Khan**, سعد الهه خان, the brother-in-law of Mahmúd Khán, Nawáb of Bijnour, and Munsif of Amroha. He, together with Jalál-uddin Khán, the Nawáb's brother, was tried and convicted by Court Martial, and shot by order of General Jones on the 23rd April, 1858, at Kote Khádir within eight miles of Najibábád on account of their rebellion.

**Sa'd-ullah Kirmani**, سعد الهه كرماني, author of the work called "Fatúhát Miránsháhi," containing an account of the conquests made by Miránsháh the son of Amír Taimúr.

**Sa'd-ullah, Shaikh**, شيخ سعد الهه دهلوي of Dehli, a descendant of Islám Khán who was wazir to one of the kings of Gujrát; and as he was a disciple of Sháh Gul

whose poetical name was Wahdat a descendant of Shaikh Ahmad Mujaddid, consequently he lived like a dervish, and assumed the title of Gulshán for his poetical name. He died at Dehlí on the 13th December, 1728 A. D., 21st Jumáda I, 1141 A. H.

**Saeb, Mirza**, **میرزا صایب**, the poetical name of Mirzá Muhammad 'Alí of Tabrez, a celebrated poet of Persia, who in the latter part of the reign of the emperor Jahán-gír came to India as a merchant. He became intimate with Zafar Khán, a nobleman of the court, who being appointed governor of Kashmír in those days by Sháh Jahán, took him along with him to that country. From Kashmír he returned to Isfahán where he was honoured with the title of "Malik-ush-Shu'ará" or the king of poets, by Sháh Abbás king of Persia. He wrote Ghazals in an entirely new style, and may therefore be considered as the founder of the new school. He died in 1669 A. D., 1080 A. H., and was buried at Isfahán. His Díwán in Persian contains 80,000 verses.

**Saeb, Mirza**, **میرزا صایب**, a Hindústání poet and author of the "Mirat-ul-Jamál," or the Mirror of Beauty, a very eccentric work, containing a distinct poem in praise of each of his mistresses' features, limbs, and perfections.

**Saidai Gilani**, **سیددای گیلانی**, came to India in the time of Jahán-gír, and as he was very clever and of great abilities, he was made a Darogah of the Zargár Khána or goldsmith's shop, and received the title of Bedil. He is the author of a Díwán, Nukat Bedil Rukaat Bedil and Chahar Ansur. He died about the year 1116 A. D.

**Sa'id-bin-Mansur**, **سعید بن منصور**, author of the works called "Sunan and Zuhd." He died in 842 A. D., 227 A. H.

**Sa'id-bin-Masa'ud of Shiraz**, **بن مسعود شیرازی**, author of the Tarjuma Maulúd," a complete history of Muhammad, translated from the Arabic about the year 1358 A. D., 759 A. H.

**Sa'id-bin-Muhammad**, **سعید بن محمد**, author of the works called "Minháj-ul-'Abidín" and "Sa'id-náma," containing moral and philosophical treatises on the virtues, vices, passions, rewards, punishments, &c.

**Sa'id-bin-Musayyab**, **سعید بن مسیب**, son-in-law of Abú Hureira. He was one of the seven Fikhas of Madína; made forty pilgrimages to Mecca, and died in 713 A. D., 94 A. H.

**Sa'id-bin-Zand**, **سعید بن زند**, was the last of those ten companions who had a positive promise of paradise from Muhammad. He died in the year 671 A. D., 51 A. H.

**Sa'id Hirwi**, **سعید هردي**, a poet who was a native of Hirat and contemporary with Kázi Shams-uddín Tibsí.

**Sa'id Khan Kureshi**, **سعید خان قوریشی**, whose proper name was Shaikh Muhammad, was a native of Multán. He was a good poet and a wit, and was employed by the prince Sultán Murád Bakheh son of Sháh Jahán at the time when he was governor of Gujrát; and afterwards by prince Dárá Shikóh, after whose death he was employed by the emperor 'Alamgír, and died in November, 1676 A. D., Ramazan, 1087 A. H., at Multán where he was buried in a monument which he had built whilst living. He is the author of a Díwán.

**Sa'id Khan, Hakim**, **حکیم سعید خان**, a physician of

Kaem who lived in the time of Sháh 'Abbás II of Persia, and is the author of a Díwán.

**Sa'id Khan, Muhammad**, **محمد سعید خان**, present Nawáb of Rámpúr (1858).

**Sa'id Muhammad Kirmani**, **سعید محمد کرمانی**, author of the "Siar-ul-Aulia," containing the memoirs of all the principal Súfí Shaikhs and saints. Written in 1594 A. D., 1003 A. H.

**Safdar 'Ali Khan**, **صافدر علی خان**, nawáb of Arkat son of Dost 'Alí murdered by his brother-in-law Murtazá 'Alí Khán of Vellore on the 2nd October, 1742 A. D.

**Safdar Jang**, **صافدر جنگ**, Nawáb of Audh, whose proper name was Mirzá Mukím and surname Mansúr 'Alí Khán, was the son of Sayádat Khán, and nephew and son-in-law of Burhán-ul-Mulk Sa'ádat Khán whom he succeeded in the government of Audh after paying two crores of rupees to Nádír Sháh in the beginning of the year 1152 A. D., 1152 A. H., or April, 1739 A. D., 1161 A. H. He was appointed wazír in 1748 A. D. on the accession of the emperor Ahmad Sháh (in the room of Nizám-ul-Mulk who had died that year), and assumed the whole administration of the imperial authority for several years. He was, however, dismissed from the wizárat in 1752 A. D., 1166 A. H., and died on his way to Audh at Pá-parghát on the 17th of October, 1753 A. D., 17th Zil-hijja, 1167 A. H. He was buried for some time at Guláb Bári in Faizábád his seat of government, but afterwards his remains were conveyed to Dehlí and interred in the vicinity of the Dargáh of Sháh Mardán where a splendid mausoleum was built over his tomb. He was succeeded in the government of Audh by his son Nawáb Shujá-uddaula.

**Safi Khan**, **صافی خان**, son of Islám Khán Mashhadí, a nobleman who served under the emperors Sháh Jahán and 'Alamgír.

**Safi Mirza**, **صافی میرزا**, the son of Sháh 'Abbás I. He was murdered by the instigation of his father who hated him, about the year 1611 A. D., 1020 A. H.

**Safi, Shah**, **شاه صافی**, king of Persia, *vide* Sháh Safi.

**Safi, Shaikh**, **شیخ صافی**, *vide* Shaikh Safi.

**Safir of Faryab**, **صافیر**, poetical name of a poet of Fáyáb.

**Safi-uddin Muhammad**, **صافی الدین محمد**, son of Husain Wáez. He is the author of a book called "Rish-hát," which is a chronogram for 909 A. H., in which year it was completed. (1503 A. D., 909 A. H.) It contains the sayings of his Murshid or spiritual guide Obeid-ulláh Ahrár who resided at Samarkand. *Vide* 'Alí Wáez.

**Safi-uddin, Shaikh**, **شیخ صافی الدین**, *vide* Ismá'íl Sháh Safwi and Shaikh Safi.

**Saffah**, **صفاح**, *vide* Al-Saffáh.

**Safia**, **صافیة**, daughter of a Jew of Khaibar, whom Muhammad married after the battle of Khaibar. She was one of the most beloved wives of the prophet, whom she survived for forty years of widowhood. She died about the year 670 A. D., 50 A. H.

**Safshikan Khan**, **صاف شکن خان**, title of Muhammad Táhir, a nobleman of the rank of 3000, who served under the emperor 'Alamgír and died 1676 A. D., 1066 A. H.



**Safwi Kha'n**, صفوي خان, a descendant of the royal house of Persia of the Safwi family. He held a high rank in the service of the emperor 'Alamgir, and was killed in the battle which took place between the two brothers 'Azim Sháh and Bahádur Sháh on the 8th June, 1707 A. D., 18th Rabí I, 1119 A. H.

**Saguna Ba'i Sa'heb**, ميگوندہ باي صاحب, Rání of Sitára and widow of the late Mahárájá of Sitára Chatrapati Appa Saheb who died about the year 1874 A. D.

**Saha'bi**, سحابي, poetical name of a poet who wrote poetry in Persian, and is the author of a *Díwán*.

**Sahar**, سحر, poetical title of Sayyad Násir 'Alí who died in 1833 A. D., 1249 A. H.

**Sahara'wi**, صحراوي, *vide* Ab'ul Kásim Al-Saharáwi.

**Sahba'**, صہبا, whose original name was 'Abdul Báki, was a poet who flourished about the year 1653 A. D., 1063 A. H. in the time of the emperor 'Alamgir.

**Sahba'i**, صہبائي, poetical name of Maulwi Imám Bakhsh. He translated the Arabic work called "*Hadáeq-ul-Balághat*," into Persian, and is the author of several Persian and Urdú works. He was living in 1864 A. D., 1271 A. H.

**Sahba'n**, سہبان, the son of Wálí Kheyái, who lived in the time of Harún-al-Rashíd. Shaikh Sádi in his *Gulistán* says, that Sahbán Wálí has been considered as unrivalled in eloquence, insomuch that if he spoke before an assembly for the space of a year, he did not repeat a word twice, and if the same meaning occurred he repeated it in a different form.

**Sa'hib**, صاحب, the poetical appellation of Hakím Kázim, commonly called "*Masih-ul-Bayán*." He was a physician and also a poet, and held the rank of 500 in the reign of 'Alamgir. He died two or three years before Mirzá Sábé the poet about the year 1667 A. D., 1077 A. H., and left two or three *Díwáns*. He imitated Jalál-uddin Rúmi and wrote several *Masnawis* or poems, *viz.*, "*Aina Khána*," "*Parí Khána*," "*Maláhat Ahmadi*," "*Sabáhat Yúsaifi*," "*Gul Muhammadí*," and "*Aufás Masihí*."

**Sa'hib**, صاحب, *vide* Masihái (Akhúnd).

**Sa'hib Balkhi**, صاحب بلخي, a poet of Balkh who wrote panegyrics in praise of some of the kings of Badakhshán. He flourished in the 9th century of the Hijra.

**Sa'hib**, صاحب, (Aloysius Reinhardt) a son of Shamrú or Sombre, who had the title of Mazaffar-uddaula Mumtáz-ul-Mulk Nawáb Zafaryáb Khán Bahádur Nasrat Jang. He held (says an author) sometimes assemblies of poets in his house, and is said to have been a pleasant man, but a great scoundrel. He was a pupil of Khairátí Khán Dilsóz. He died in the prime of life, and was buried at Agra in the small Catholic Church built by his father. He was grandfather of the late Dyce Sombre.

**Sa'hib Jama'í**, صاحب جمال, wife of the emperor Jahángir and a relative of Zain Khán Koka. She was the mother of Sulţán Parweiz.

**Sa'hib Kira'n**, صاحب قران, this is the title the Orientals as well as Arabs, Persians and Turks have given to Amír Taimúr (Tamerlane), because he was born in a particular planetary aspect (*vide* next article but one).

**Sa'hib Kira'n**, صاحب قران, the poetical title of Sayyad Imám 'Alí of Bilgram who became distracted in 1813 A. D., 1228 A. H., and wrote indecent and satirical poetry. He came to Lakhnau in the time of Nawáb 'Asaf-uddaula.

**Sa'hib Kira'n Sa'ni**, صاحب قران ثانی, or Sáhíb Kírán the Second, a title of the emperor Sháh Jahán. The first being Taimúr or Tamerlane the founder of the family. The word means "nearness" and is used in Astrology to express a planetary conjunction. Taimúr and his descendant, the builder of the Táj, were both born when Jupiter and Venus were "in the same house." *Vide* Sháh Jahán.

**Sa'hiba Zama'ni**, صاحبہ زماني, daughter of the emperor Muhammad Sháh. She was sought in marriage by 'Alamgir II, but she refused him. Her mother, Malika Jahán, claimed the protection of Ahmad Sháh Abdálí against 'Alamgir's designs upon her daughter, and he carried them both to Kábul in 1757 A. D., and some time after espoused Sáhiba Zamání himself.

**Sa'aji** or **Sa'huji** Bhosla I, ساھجي يا ساھوجي, a Mahrattá chief who rose to considerable rank in the time of Malik Ambar an Abyssinian chief of Ahmadnagar. He afterwards entered the service of the king of Bijápúr and was continued in his jágir, which had fallen to that state in the partition of the Ahmadnagar territory. He was subsequently employed on conquests to the southward, and obtained a much more considerable jágir in the Mysore country including the towns of Sira and Bangalore. When at a great age, he was killed by a fall in hunting, about the year 1664 A. D. He was the father of the celebrated Sewáji, who though the son of a powerful chief, began life as a daring and artful captain of banditti, ripened into a skilful general and an able statesman, and left a character which has never since been equalled or approached by any of his countrymen. Sáhji, in consequence of some dispute with his first wife, separated from her, and married Toka Báí, by whom he had, Ekóji, who afterwards became king of Tanjore.

*List of the family of Sewáji or Rájás of Sitára.*

	A. D.
Sáhji, Súbadár of the Karnatik under 'Alamgir, bestows jágirs on his sons—Tanjore on Ekóji—and dies .....	1664
Sewáji, his son commences predatory expeditions..	1647
— plunders Surat, and assumes the title of rájá .....	1664
— establishes a military government .....	1669
and dies .....	1680
Rájá Rám, set up by minister, imprisoned at Ráegarh .....	1680
Sambháji assumed the sovereignty 1680—executed at Talápúr .....	1689
Santa, usurped power—murdered .....	1698
Rájá Rám again proclaimed 1698 A. D., at Sitára and died .....	1700
Tará Báí, his wife, assumed regency .....	1700
Sewáji II, son of Sambhá, nicknamed Sáhji, released on 'Alamgir's death, and crowned at Sitára in March, 1708, and died in .....	1749
Rám Rájá, nominal successor,—power resting with minister or Peishwa, died 12th December .....	1777
Sabú surnamed Abba Saheb, the adopted son of Rám Rájá succeeded .....	1777
Partáp Singh the son of Sabú, reinstated at Sitára by the British, 11th April .....	1818

**Sa'aji**, **Sa'huji** or **Sa'u** Bhosla II, ساھجي يا ساھوجي, the son of Sambháji the Marhattá chief, after whose death in 1689 A. D., 15th Muharram, 1101 A. H.

he (though then an infant) was acknowledged as Rájá, and his uncle Rájá Rám nominated to be regent during his minority; but when subsequently the infant Rájá fell into the hands of 'Alamgir, and was confined, Rájá Rám proclaimed himself Rájá on the ground of the captivity of his nephew. In his time the fort of Sitára was taken by 'Alamgir on the 21st April, 1700 A. D., 18th Zi-Ka'da, 1111 A. H., but before it fell, Rájá Rám had died of the small-pox at Jhinjí, and had been succeeded by his son Sewá, a child of two years, under the regency of his mother Tára Báí, the widow of the deceased. After the death of 'Alamgir, Sáhjí was released from confinement by 'Asim Sháh, and was acknowledged by the Marhattas as their principal chief, and crowned at Sitára in March, 1708 A. D. During his reign, the Marhattas having overrun and plundered almost every part of Hindústán, excepting Bengal, extended their territories from the Western Sea to Urisa, and from Agra to the Karnátik, forming a tract of near one thousand miles long by seven hundred wide. His minister, the Peishwá Batojí Bishwanáth, gained such an ascendancy over the mind of his master, as to persuade Sáhjí to delegate to him the exercise of all authority and power in the state. During the latter part of his reign, Sáhjí shut himself up in Sitára, and his person and government were almost forgotten. Sáhjí died (some time after the death of Nizám-ul-Mulk) about the month of December, 1749 A. D. after a reign of 50 years. He was succeeded by his adopted son Rám Rájá the grandson of Tára Báí, power resting with the minister or Peishwá. Before his death he intrusted the Peishwá with the sole management of the Marhatta empire, and directed that Kolhápúr, then governed by Sambháji the son of Rájá Rám, should be always considered as an independent kingdom.

**Sahu**, ساھو, also called Abba Sáheb, was the son of Trimbakjí Bhoala, and adopted son of Rám Rájá, whom he succeeded on the masnad of Sitára on the 12th December, 1777 A. D. He was always kept a close prisoner. After his death, his son Partáp Singh succeeded him.

**Saja'wandi**, سجاوندی, *vide* Siráj-uddín Muhammad bin-'Abdur Rashíd-al-Sajáwandi.

**Sajja'd, Mir**, میر سجاد, an Urdú poet of Agra who was a pupil of Sháh Najm-uddín 'Abrú.

**Sakafi**, ثقفی, or Thakafi, whose original name is Abú Isá, was an excellent Arabic grammarian and author. He died in 766 A. D., 149 A. H.

**Sakina Ba'no Begam**, سكينه بانو بيگم, sister of Mirzá Muhammad Hakím half-brother to the emperor Akbar. She was married to Sháh Ghazí Khán the nephew of Nokíb Khán.

**Sakina**, سكينه, daughter of Imám Husain. After her father's death she was married to Misaab the brother of 'Abdulláh the son of Zubeir.

**Sakha'**, سخا, poetical name of Záhíd 'Alí Khán an author.

**Sakha'wi**, سخاوي, author of the history of the Kázis of Egypt.

**Sakhun**, سخون, a poet of Agra, named Mir Abdus Samad who died in 1727 A. D., 1140 A. H.

**Sakka**, سقہ بخاری, or Derviah Saqqá of Bukhára. He died in 1555 A. D., 962 A. H., and is the author of a Diwán.

**Sakka Bardwa'ni**, سقہ بردوانی, author of a Diwán found in the Library of Tipú Sultán.

**Sakka'ki**, سكاكي. This word which in Arabic signifies a cutler, was the surname of Abú Ya'qúb Yúsaf bin-Abú Bakr, who was also called Siráj-uddín-al-Khwárizmí. He was a great author and master of Záhídí. One of his works is called "Misbáh-ul-Ulúm." He was born in 1160 A. D., 555 A. H., and died in the year 1229 A. D., 628 A. H.

**Sakhi Sarwa'r**, سخی سروار, a Muhammadan saint. See Sultán Sakhi Sarwar.

**Salábat Jang**, صلاحیت جنگ, the third son of Nizám-ul-Mulk 'Asif Jáh, was placed by the French on the masnad of the Dakhin after the assassination of Muzaffar Jang his nephew which took place on the 3rd February, 1751 A. D., 17th Rabí I, 1164 A. H. Monsieur Bussy the French General was created by him a nobleman of the empire, and the Northern Sircars granted in jágir to his nation. Monsieur Bussy continued to conduct the affairs of the Dakhin, till, by the intrigues of Nizám 'Alí, brother to Salábat Jang his counsellor Haidar Jang being assassinated on the 12th May, 1758 A. D., 3rd Ramazán, 1171 A. H., and the English who had patronized Muhammad 'Alí Khán in the province of Arkát growing powerful, he was obliged to return to the French territories to the assistance of his countrymen. Nizám 'Alí being without a rival, deposed and imprisoned Salábat Jang on the 26th June, 1762 A. D., 4th Zil-hijja, 1175 A. H., and assumed the government. Salábat Jang remained in confinement till his death which happened on the 29th September, 1763 A. D., 20th Rabí I, 1177 A. H.

**Salábat Kha'n**, صلاحیت خان, a nobleman who held the office of Mir Bakhahí or pay-master general in the time of the emperor Sháh Jahán. He was stabbed in the presence of the emperor by a Rájput chief named Amar Singh Ráthor the son of Gaj Singh, on the evening of Thursday the 25th of July, 1644 A. D., 30th Jumáda I, 1054 A. H., in the fort of Agra. His tomb is still to be seen in the vicinity of Agra. Amar Singh was pursued and cut down near one of the gates of the fort, which goes after his name, Amar Singh Gate.

**Salábat Kha'n**, صلاحیت خان, a nobleman who on the accession of the emperor Ahmad Sháh to the throne of Dehli in 1748 A. D., 1161 A. H. was raised to the rank of Mir Bakhahí or pay-master general with the title of Zulfikár Jáng.

**Saladin**, *vide* Sálah-uddín Yúsaf the son of Ayyúb.

**Sala'h**, صالح, author of the Masnawí or poem called "Náz wa Nayáz," which he composed about the year 1523 A. D., 930 A. H.

**Sala'h bin-Muba'rik-al-Bukhari**, صالح بن مبارک, author of the "Muqámát Khwája Bahá-uddín," containing the memoirs of the celebrated Shaikh Bahá-uddín, founder of the Naqshbandí Order.

**Sala'h, Mir**, میر صالح کشفی, styled Kashfi, was the son of 'Abdulláh Miskín. He died in the year 1650 A. D., 1060 A. H. at Agra and lies buried there. *Vide* Kashfi.

**Sala'h-uddin Yusuf**, صالح الدين يوسف, the son of Ayyúb (the same who is called by Christian writers Saladin), a celebrated Sultán of Syria and the first king of Egypt of the Ayyúbite family, equally renowned as a warrior and legislator. It is said that he supported himself by his valour, and the influence of his amiable

character, against the united efforts of the chief Christian potentates of Europe, who carried on the most unjust wars against him, under the false appellation of Holy Wars. He reigned in Egypt and Syria from 1173 to 1193 A. D., 568 to 588 A. H., and in the year following he died at Damascus, leaving seventeen sons, who divided his extensive dominions. He was succeeded by his son Malik-ul-'Aziz 'Usmán in the government of Egypt, but as none of his successors possessed the enterprising genius of Sálah-uddín, the history of Egypt from that time to the year 1250 A. D. affords nothing remarkable. At this time the reigning Sultán Malik-al-Sálah was dethroned and slain by the Mamlúks, a kind of mercenary soldiers who served under him. In consequence of this revolution, the Mamlúks became masters of Egypt, and chose a Sultán from among themselves. *Vide* Mamlúk.

*Sultáns of Egypt of the Ayyúbite family.*

	A. D.
Sálah-uddín Yúsaf bin-Ayyúb, began 1168 .. died	1193
Malik-ul-'Aziz 'Usmán, son of Sálah-uddín, ..	1197
Malik Mansúr Muhammad bin-'Usman, ....	1200
Malik 'Adil Saif-uddín Abú Bakr bin-Ayyúb, ..	1218
Malik Kámil Muhammad, son of Saif-uddín, ..	1237
Malik 'Adil Abú Bakr bin-Kámil, .....	1239
Malik Sálah Ayyúb Najm-uddín bin-Kámil, ..	1249
he was slain in battle with the Franks, ....	
Malik Muazzim Túrán Sháh bin-Sálah, ....	1250
Malika Shajrat-uddurr, a slave girl of Malik ..	
Sálah, she reigned three years and died in ..	1255
Malik Ashraf Músa bin-Yúsaf, reigned 5 ..	
years.	

Malik Moizz 'Azz-uddín Eaiabak, a Turkoman slave or Mamlúk of the Ayyúbite dynasty, married the queen Malika Shajrat-uddurr, and ascended the throne of Egypt. His descendants ruled for nearly one hundred years, and were called the Mamlúkiites.

**Salamat 'Ali**, سلامت علي, the city Munsif of Allahábád who became a rebel and was hung in June, 1857 A. D. at that station.

**Salamat 'Ali Khan, Hakim**, حكيم سلامت علي خان, of Benares, author of a Treatise on Music, who lived about the commencement of the present or nineteenth century.

**Salami or Salmi**, صلمي, this word which signifies a native of Baghdád, was also the surname of Abú'l Hasan Muhammad bin-Obeid-ullah, who was one of the most illustrious Arabian poet of his time. He lived at the court of 'Azd-uddaula, a Sultán of the dynasty of the Bóyaides, who reigned at Fars and 'Irák from 976 to 983 A. D.

**Salar Masa'ud Ghazi**, سالار مسعود غازي, *vide* Masa'úd Gházi (Salár).

**Salhahan or Salivahana**, سالهان, is said to have been the son of a potter and to have lived at Patar on the Godavari. His era is still in use in the Dakhin, its date is 78 A. D.

**Salim**, سليم, the poetical title of Muhammad Kúlí, who came to India from Persia during the reign of Sháh Jahán and was employed by Islám Khán, wazír. He is the author of a *Díván* and also of a *Masnawí* which he wrote in Persia, and in which he describes Lahiján. But when he came to India, he altered the heading and called it a description of Kashmír. He died in the year 1647 A. D., 1057 A. H.

**Salim**, مير محمد سليم, Mír Muhammad Salim of Patna a merchant who died at Murshidábád in 1781 A. D., 1195 A. H., and left a *Masnawí* in Urdú.

**Samdik Phra Paramidr**, همامديك فري پريميدتر, king of Siam who came to Hindústán in the beginning of 1872 and was received in Calcutta, Lakhnan, Bombay, &c., &c. with all the honours due to high rank.

**Salim I, Sultan**, سلطان سليم, emperor of the Turks or Constantinople, and the greatest monster of that monstrous race, was the second son of Báyezíd II whom he defeated in a battle, and after poisoning him and murdering eight of his brothers or nephews, ascended the throne of Turkey on the 6th April, 1512 A. D., 18th Safar, 918 A. H. He subverted the Mamlúks of Egypt, bringing it with Palestine, Syria, and Arabia under the yoke of the Turks. He invaded the kingdom of Persia; subdued and slew Aladeules, the mountain king of Armenia and reduced his kingdom to the form of a Turkish province. He repressed the forces of the Hungarians by a double invasion. But when intending to turn all his forces upon the Christians, he was suddenly seized with a cancer on his back whereby he died on Friday the 21st of September, 1520 A. D., 6th Shawwal, 926 A. H. on the very spot where he had formerly unnaturally assaulted his aged father. He was succeeded by his son Sulaimán I, surnamed 'The Magnificent.

**Salim II, Sultan**, سلطان سليم succeeded his father Sulaimán I. surnamed The Magnificent, as emperor of the Turks in September, 1566 A. D., Safar, 974 A. H. He was an idle and effeminate emperor; but his deputies took from the Venetians the isle of Cyprus, and from the Moors the kingdom of Tunis and Algiers. Over this emperor the Christians were victorious in that famous sea-fight called the battle of Lepanto, when he lost above 35,000 men besides his fleet. Devoting his time to the several pleasures of his seraglio, he died, little respected, on the 9th December, 1574 A. D., Shaban, 982 A. H., aged 52, and was succeeded by his son Sultán Murád III.

**Salim III, Sultan**, سلطان سليم, son of Mustafá III, was born in 1761 A. D., Rajab, 1203 A. H., and succeeded to the throne of Turkey on the death of his uncle Aḥmad IV, in April, 1789 A. D. He began his reign with a war with Catharine II of Russia, in which peace was purchased by great sacrifices of territory. At a later period Egypt was invaded by the French; but they were defeated, and compelled to quit the country, by the English, in 1801. A revolt of the Jannisaris deposed Salim on the 28th of July, 1807 A. D., Jumáda I, 1222 A. H., and raised Mustafá IV to the throne; but he was deposed after a reign of one year, and Mahmúd II made emperor 1808 A. D.

**Salim Chishti, Shaikh**, شيخ سليم چشتي of Fathapúr

Síkrí, surnamed Shaikh-ul-Islám, a Muhammadan saint who, during his life was greatly revered by the emperor Akbar. It is said that by his prayers the king was blessed with several children. His father Bahá-uddín was a descendant of Shaikh Faríd Shakarganj. He was born at Dehlí in 1478 A. D., 883 A. H., was a disciple of Khwája Ibráhím Chishti, and resided on a hill close to the village of Síkrí in the province of Agrah. By the liberality of the emperor, he built a splendid Masjid or mosque on the hill, called the Masjid of Fathapúr Síkrí, which was completed in 1571 A. D., 979 A. H., at a cost of 5 lacs of rupees. He died a few months after its completion on the 13th February, 1572 A. D., 27th Ramaḥán, 979 A. H., aged 96 lunar years, and was buried

on the top of the hill where his tomb is to be seen to this day. He was one of the chief saints of Hindústán, and his sayings are worthy of commemoration. After his death his son Badr-uddín succeeded him to the guddí. His pedigree runs thus: "Shaikh Salím Chishtí, the son of Bahá-uddín, the son of Shaikh Sulaimán, the son of Shaikh 'Adam, the son of Shaikh Músá, the son of Shaikh Maudúd, the son of Shaikh Badr-uddín, the son of Shaikh Faríd-uddín of Ajúdhun, commonly called Shakarganj." Twenty-four times Salím Chishtí is said to have gone on a pilgrimage to Mecca and returned again. His bread was made of singháras that were produced in the reservoir of Sikrí. His son Kutb-uddín was killed in Bengal by Sher Afkan, first husband of Nur Jahán. His grandson Islám Khán, the son of Badr-uddín was raised by the emperor Jahángir to the rank of an Amír and was appointed governor of Bengal in 1608 A. D., 1017 A. H. *Vide* Islám Khán.

**Salim Shah Sur**, **سليم شاه سور**, also called Islám Sháh and Jalál Khán, was the younger son of the emperor Sher Sháh. His elder brother 'Adil Khán being absent at his father's death, Jalál Khán ascended the throne in the fortress of Kalinjár on the 29th of May, 1545 A. D., 17th Rabi' I, 952 A. H., and assumed the title of Islám Sháh, which by false pronunciation was turned to that of Salím Sháh. He reigned nine years and became afflicted with a fistula, of which he died at Gwáliar 1554 A. D., 961 A. H., in which year also died Mahmúd Sháh king of Gujráat, and Burhán Nizám Sháh king of Ahmadnagar. In commemoration of the remarkable circumstance of these monarchs dying almost at the same time, Mauláná 'Alí the father of the celebrated historian Firishta, wrote a short epitaph, in which the words "the ruin of kings," exhibit the Hijrí year 961 A. D. The remains of Salím Sháh were conveyed to Sahsarám and buried close to his father's tomb, Salím Sháh was succeeded by his son the prince Fíroz, then 12 years of age, who was placed on the throne by the chiefs of the tribe of Súr, at Gwáliar. He had not reigned three days (some say three months) when Mubáriz Khán the son of Nizám Khán Súr, at once the nephew of the late Sher Sháh, and brother-in-law of Salím Sháh, assassinated the young prince, and ascending the throne, assumed the title of Muhammad Sháh 'Adil.

**Salima Sultana Begam**, **سليمه سلطانة بيگم**. The mother of this lady was Gulrukh Begam the daughter of the emperor Bábar Sháh who gave her in marriage to Mirzá Núr-uddín Muhammad by whom she had Salima. Salima was married to Bairám Khán KhánKhánán in 1558 A. D., the marriage took place at Jalandhar with the consent of the emperor Akbar who was present at the nuptials. After the death of Bairám Khán in 1561, she became the wife of the emperor, by whom she had a daughter named Shábzáda Khánam, and a son named Sultán Murád. She was well-versed in Persian and had a good genius for poetry. She died in the reign of the emperor Jahángir 1612 A. D., 1021 A. H.

**Salima Bano Begam**, **سليمه بانو بيگم**, the daughter of Sulaiman Shikoh, the son of Dára Shaikh, was married to Prince Muhammad Akbar, Aurangzeb's fourth son. Their offspring was Nikasíar who was proclaimed emperor at Agra and imprisoned by Rukn-uddaula.

**Salimi or Hasan Salimi**, **حسن سليمي**, **مولانا**, a poet who died and was buried at Sabzwar, in the year 1450 A. D., 854 A. H. He has left a Díwán.

**Salghur**, **صلغر**, from whom the Atábaks of Fárs were descended, was a Turkish general in the service of the Saljúki kings, and was entrusted with the charge of one of the princes of that race and appointed to the government of Fárs and some adjoining provinces. Salghur

managed not only to keep his government during his life, but to transmit it to his descendants, seven of whom held Fárs as governors, *vis.* :—

1. Maudúd, the son of Salghur.
2. Fazlán-Shubán-Karra, who received the government from Alp Arsalán, rebelled, but was subdued by Nizám-ul-Mulk the prime-minister of the Sultán.
3. Rukn-uddaula.
4. Atábak Jalál-uddín Jawálí.
5. Atábak Kuraja, who built a college at Shíráz, and a palace called Takht Kuraja.
6. Atábak Mankús.
7. Búzaba, who is said to have been a just and wise governor. After the death of Búzaba who was the last of these governors, Atábak Sunkar the great grandson of Salghur, succeeded in 1148 A. D., and became a powerful ruler. *Vide* Sunkar and Muzaffar.

**Salibi or Thalibi**, **ثالبی**, author of the Taríkh Ghadr-us-Siar," and "Taríkh Aráes."

**Saliha Bano**, **سالمه بانو**, the daughter of Kásim Khán and wife of the emperor Jahángir who gave her the title of Bádasháh Mahal.

**Salik Kazwini**, and **Salik Yezdi**, **سالك قزوینی**, **سالك يزدي**. These two poets, one from Kazwín and the other from Yezd, flourished in the time of the emperor Sháh Jahán, and both died in the reign of 'Alamgir. Sálík Kazwíní died in 1699 A. D., 1080 A. H., and the other, one year after him.

**Salik**, **سالك**, poetical title of Sháh Ibrahim.

**Salim**, **سليم محمد اسلم**, author of a Díwán which he completed in 1701 A. D., 1082 A. H. His proper name is Háji Muhammad Aslam.

**Saljuk**, **صلجوق**, *vide* Saljúki.

**Saljuki**, **صلجوقي**, a dynasty of Tartar kings who derive their name from Saljúk, a chief of great reputation, who had been compelled to quit the court of Bighú Khán the sovereign of the Turks of KapcháK. Saljúk, who had proceeded with his tribe to the plains of Bukhárá, embraced the religion of Muhammad and acquired the crown of martyrdom in the war against the infidels. His age of an hundred and seven years, surpassed the life of his son Mikáíl; and Saljúk adopted the care of his two grandsons Tughral and Ja'far; the eldest of whom, at the age of 45 years was invested with the title of Sultán in the royal city of Naishápúr. It is said that Mikáíl became known to Sultán Mahmúd of Ghazní, and was greatly honoured by that monarch. They relate, that on Mahmúd asking the ambassador of their chief, what force they could bring to his aid; "Send this arrow," said the envoy, presenting one of two which he held in his hand, "and 50,000 horse will appear!"—"Is that all?" exclaimed Mahmúd. "Send this," said he presenting the other, "and an equal number will follow." "But suppose I was in extreme distress," observed the monarch, "and wanted your utmost exertions?"—"Then," replied the ambassador, "send my bow, and 200,000 horse will obey the summons!" The proud conqueror heard with secret alarm, this terrifying account of their numbers: and we are told that he anticipated the future overthrow of his empire. Tughral Beg and his brother served for several years under Sultán Mahmúd. In 1036 A. D., 429 A. H., the former resisted Sultán Masa'úd the son of Mahmúd, and received investiture as Sultán of Khurásán from the Khalífa of Bagh-

dád. *Vide* Tughral Beg who was the first king of the Saljúk dynasty of Persia. Kadarad was the first of Saljúk dynasty who reigned in Kirmán; Sulaimán or Kutlamish, the first Sultán of Saljúk dynasty who reigned in Rám or Anatolia.

**Salman**, سلمان, a poet who died in 1530 A. D., 937 A. H.

**Salman**, 'Aka, آقا سلمان, also called Mirzá Hisábí, is the author of a commentary on the Preface of the Gulistán of about 3000 lines. He devoted himself to Súfism and wrote a treatise thereon. He also compiled an Arabic Commentary on Kúsanj's Persian treatise on astronomy; another work of his is called "Aosáf-ul-Bilád." He was living in 1585 A. D., 993 A. H.

**Salman Farsi**, سلمان فارسي, or the Persian. Is said to have been a native of a small place near Isfahán, and that on passing one day by a Christian Church, he was so much struck by the devotion of the people, and the solemnity of the worship, that he became disgusted with the idolatrous faith in which he had been brought up. He afterwards wandered about the East, from city to city, and convent to convent, in quest of a religion, until an ancient monk, full of years and infirmities, told him of a prophet who had arisen in Arabia to restore the pure faith of Abraham. He then journeyed to Mecca, and became a convert to Muhammadanism. This Salman rose to power in after years, and was reputed by the unbelievers of Mecca to have assisted Muhammad in compiling his doctrines. He died at Madáen in Persia in 653 A. D., 33 A. H.

**Salman Sawaji**, سلمان ساوجي, a celebrated Persian poet, native of Sáwa, surnamed Jalál-uddín Muhammad, who flourished in the time of Amír Shaikh Hasan Jaláyer also called Hasan Buzurg, and his son Sultán Aweis, rulers of Baghdád. In the latter period of his life he became blind, and having retired from the world, died in the year 1377 A. D., 779 A. H. He is the author of a poem entitled "Jamaheid-wa-Khursheid," and of the "Firáq-náma," and several other works, and also of a Díwán.

**Sam**, سام, the son of Narimán, and grandfather of Rustam the celebrated hero of Persia. *Vide* Zál and Manúchehr.

**Samanini**, سمانيني, commonly called so, but his proper name is Abú'l Kásim 'Umar, and his father's name Sábít. He was an excellent Arabic grammarian and died in 1050 A. D., 442 A. H.

**Sam Mirza**, سام مرزا, the son of Sháh Ismá'íl I. He is the author of the work called "Tuhfa Sámi," being a biography of the contemporaneous poets of Persia, compiled in 1550 A. D., 957 A. H. His poetical name is Sámi.

**Samrat Jagannatha**, شمرات جگناتھ, a Bráhmán, who made a version of Euclid's Elements by order of Sewáí Jai Singh, Rájá of Jaipur, in Sanskrit and called it "Rekhi Ganita."

**Sam Sultan Bahadur**, سام سلطان بهادر, a native of Gujrát, and author of the "Tárikh Bahádúr Sháhí."

**Saman**, سامان, the great-grandfather of Ismá'íl Sámán, the first king of the Samánides. His grandson Nasr Ahmad was appointed governor of Bukhárá by Mo'tamid the Khalifa of Baghdád, in 874 A. D., 261 A. H., *vide* Ismá'íl Samání.

**Samani**, ساماني, a dynasty of Muhammadan kings who reigned over Transoxania, holding its court at Bukhárá. Its power extended over Khwárizm, Máwar-un-Nahr, Jurján; Siwastán and Ghazní. This dynasty continued to reign in Bukhárá for a period of 128 years, when it became extinct by the death of its last prince 'Abdulmalik II, in 999 A. D., 389 A. H. The first king of this race was Ismá'íl Sámání, great-grandson of Sámán, a robber-chief from whom this dynasty took its name.

**Samani or Samnani**, ساماني, an Arabian author who in the 6th century of the Hijri wrote a dictionary of the names of all the Arabian authors, entitled "Fi'l Ansáb," which in the succeeding century was abbreviated by Ibn-al-Asír, and this extract again shortened by Sayútfí. *Vide* Jalál-uddín Sayútfí.

**Sama-ullah, Shaikh**, شيخ سماء الله, or Samá-uddín, one of the great Masháekhs of India, and brother of Shaikh Ishák. He lived in the time of Sultán Bahlól Lodi, and died according to 'Abdul Hak in 1496 A. D., 901 A. H., and lies buried on the banks of the Hauz Shamsí at Dehlí.

**Sammugarh**, ساموگر, a place in Agra built by the emperor Akbar.

**Sambhaji**, سنبھاجي, the son of Sewájí Bhoala the Marhat-  
ta chief and second rájá of Sitára. He was at Parnála when his father died and a faction endeavoured to secure the succession to Rájá Rám, a son of Sewájí by another wife. But Sambhájí supported by the greater part of the troops, who had been the companions of his contests with the forces of the emperor 'Alamgir, established his sovereignty. He behaved with great cruelty to his opponents, imprisoned Rájá Rám and reigned nine years. He succeeded his father in April, 1680 A. D., generally spent his time in female pleasure and excessive drinking, and possessed no talents for government. He listened to the advice of no one, having a conceited opinion of his own abilities, and chose for his favourite Kab Kalás or Kálúsáh, a Bráhmán with whom he acted such scenes as made him hateful to the world. He was taken prisoner together with his wife and children by the officers of the emperor 'Alamgir, who ordered him to be executed. His eyes were first destroyed with a hot iron, his tongue cut out, and he was at last beheaded along with his favourite. This event took place in July or August, 1689 A. D., 1100 A. H. His son Sáhjí also called Sáó or Sáhú, an infant, was acknowledged rájá by the Marhatas, but he was soon after taken prisoner by 'Alamgir and confined till the death of that monarch when he was released. *Vide* Sáhjí II.

**Sambhu Singh**, سنبھو سنگھ, Maharana of Udaipur and Meigar, who was invested a G. C. S. I. on the 6th of December, 1871 A. D., died on the 7th October, 1874 A. D., at the early age of 27. He succeeded to the guddí of Mewar by adoption in 1862. His elevation was great and sudden, as his father, a brother of the late Rána Sarúp Singh had fallen under suspicion of conspiring to gain his way to the throne by poisoning the invalid Sarúp; and, while the father died under the hands of assassins in a prison within the walls of the palace, the son, along with other members of the family suffered for several years the most cruel persecution.

**Samnani**, سماناني, one of the chief followers of the Súffí sect who died in 1335 A. D., 736 A. H., six years before Khwája Kirmání. *Vide* Ata-uddaula Samnání.

**Samru or Sombre**, سامرو, *vide* Shamrá.

**Samsam-uddaula**, مصمصام الدوله, title of Sháhnawáz Khán, which see.

**Samsam-uddaula** or **Samsam Jang**, **مصمّم الدوله**,

**مصمّم جنگ**, the son of Samsam-uddaula Shahnawáz Khán, who received the same title after his father's death. Both of them held distinguished positions in the court of the Nizám of Haidarábád. *Vide* Shahnawáz Khán.

**Samsam-uddaula**, **مصمّم الدوله**, the son of Mirzá

Nasír who came to India from Mázindaran in the reign of the emperor Sháh Alam. Samsam-uddaula whose original name was Malik Muhammad Khán, received the title of Nawáb Samsam-uddaula Malik Muhammad Khán Dilair Jang from Nawáb Najaf Khán. He died in Jaipur in 1804 A. D., 1219 A. H.

**Samsam-uddaula**, **مصمّم الدوله**, entitled Khán

Daurán, held the high rank of Amír-ul-'Umrá in the reign of the emperor Muhammad Sháh. *Vide* Khán Daurán.

**Sana'**, **صانع**, poetical name of Shaikh Nizám-uddín Ahmad commonly called Basí Mián. He flourished about the year 1738 A. D., 1151 A. H.

**Sanai, Husain**, **حسين ثنائي**, *vide* Khwája Husain Sanai.

**Sanai, Shaikh**, **شيخ ثنائي**, commonly called Hakim

Sanai, a celebrated poet and native of Ghazni, who flourished in the reign of Bahrám Sháh, son of Masa'úd Sháh of Ghazni. He is the author of several poems. His last work which he dedicated to Bahrám Sháh, is called the "Hadíqa," or "Hadíkat-ul-Hakák." the Garden of Truth, a very beautiful poem on the unity of God and other religious subjects, said to contain 30,000 verses. This book he finished 1131 A. D., 525 A. H., in which year he is supposed to have died, aged 62 years. He is also the author of a small work containing about 280 verses, entitled "Ramúz-ul-Anbia wa Kanúz-ul-Aulia," and of a Diwán.

**Sanai, Maulana**, **مولانا ثنائي**, author of a poem, entitled Bāgh Iram.

**Sana-ullah, Maulana**, **مولانا ثنائي**, Kāzī of Panípat, flourished about the year 1539 A. D., 946 A. H., and is the author of the commentary called "Mazhari" and other works; one of which is called Saif-ul-Maslúf.

**Sandhal Deo**, **دندھال ديو**, one of the Rájás of Ameir, now called Jaipur. After him reigned Gokul or Kantal, and after him reigned Pújandeva or Pajúrji about the year 1185 A. D. He married the daughter of Prithi Rájá. After him Malesi, after him the following rájás reigned in succession, Bijalji, Rajdeo, who was defeated by Mahmúd II, 1251 A. D. Kílan, Kantal, who built the city of Ameir, Júnsi, Udaikaran, Nar Singh, Banbeir, Udheirao, Chandarsein, Prithiraj, murdered by his son Bhím, Ayskaran; after him reigned Bharamal also called Púranmal and Biharimal, which see.

**Sangham Lal**, **سنگھم لال**, a Hindú whose poetical name was Izzat. He was a pupil of Mirzá Ján Jánán Mazhar, and was living at Ágrah 1760 A. D., 1174 A. H.

**Sanjar, Mir**, **مير سنجر** also called Sháh Sanjar Bījápúri, was the son of Mir Haidar Káshí the punster. He was an excellent poet and flourished in the time of Sultán Ibráhm 'Adil of Bījápúr. He died in 1612 A. D., 1021 A. H., and left a Diwán.

**Sangram Shah**, **سنگرام شاه**, Rájá of Kharakpúr in South Bihár, defied the Mughal armies in the time of Akbar, lost his life in a struggle, and his son and successor were forced to become converts to Islám.

**Sanjar Shah**, **سنجر شاه**, the son of Tughan Sháh II.

He was cotemporary with Takash Khán who married his mother and adopted him; but when he rebelled against him, Takash blinded him.

**Sanjar, Sultan**, **سلطان سنجر**, the third son of Sultán

Maliksháh Saljúki. He held at his father's death, 1092 A. D., the government of Khurásán, and took little concern in the troubles that ensued on that event: but after the death of his brother, Sultán Muhammad, he may be deemed the actual sovereign of Persia. He forced Bahrám Sháh, a monarch of the race of Ghazni, whose capital was Láhor, to pay him tribute; and Aláuddín, prince of Ghór, who had defeated Bahrám Sháh and taken Ghazni, yielded in his turn to the superior fortune of Sanjar, by whom he was defeated, made prisoner and tributary to the house of Saljúk. But Sanjar, after a long reign marked by singular glory and success, was destined to experience the most cruel reverses of fortune. In the year 1140 A. D., 535 A. H., he advanced far into Tartary to attack Gour Khán, the monarch of Kara Khatá, and suffered a signal defeat in which almost his whole army was cut to pieces, his family taken prisoner, and all his baggage plundered. He next marched, 1153 A. D., 547 A. H., against the Turkman tribe of Ghus who had withheld their usual tribute of 40,000 sheep: an action ensued, in which he was defeated and taken prisoner. During his long confinement of four years, his dominions were ruled by his favourite Sultána Khatún Turkán: at whose death in 1156 A. D., 551 A. H., Sanjar made an effort to escape and was successful; but he lived only a short time after he regained his liberty, for he died on Friday the 24th May, 1157 A. D., 11th Rabí II, 552 A. H., in the 73rd year of his age, and was buried in Marv. The Saljúk dynasty in Khurásán ceased with his existence, and most part of his kingdom fell into the possession of Khwárizm Sháh Átsiz ibn-Muhammad ibn-Anushtakím the grandfather of Takash Khwárizm Sháh. The poets of his court were Adíb Sábir, Rashid Wátwát, Abdul Wása, Jabali, Farid Kátib, Anwarí, Malik 'Imád Zauzaní, and Seyyad Husain of Ghazni.

**Sanka**, **سنگا**, *vide* Ráná Sanká.

**Sankar**, **سنگر**, *vide* Sunkar.

**Saraj-uddin**, **سراج الدين**, *vide* Siráj-uddín.

**Sarbaland Khan**, **سربلند خان**, an Amír of the time of the emperor 'Alamgir, who held the rank of 4000 and died in the year 1679 A. D., 1090 A. H.

**Sarakhsi** or **Al-Sarakhsi**, **سرخسي**, *vide* Abú Bakr Muhammad-al-Sarakhsi.

**Sarbadal**, **سربدال**, a tribe of Afgháns of Sabzwár. *Vide* 'Abdul Razzák.

**Sarbaland Khan**, **سربلند خان**, entitled Nawáb Mu-báriz-ul-Mulk, was governor of Patna in the time of Farrukh-siyar, and was recalled to court about the year 1718 A. D., 1130 A. H. In the reign of the emperor Muhammad Sháh he was appointed governor of Gujrát 1724 A. D., 1137 A. H., but in 1730 A. D., 1143 A. H. was removed from his government on account of his

consenting to pay the Marhattas the Chouth or part of the revenue of that province, and Rájá Abhay Singh the son of Ajít Singh Rathor was appointed to succeed him. Sarbaland Khán made some opposition to his successor, but was defeated and prevented from coming to court by the emperor. He was, however, after some time appointed governor of Allahábád, 1732 A. D., 1145 A. H., when he deputed his son Khánazád Khán to command, himself residing at court. He died in 1745 A. D., 1158 A. H.

**Sardar Singh**, سردار سنگه, present Rájá of Bikaneir, (1857).

**Sari Sakti**, سري سكتي, a celebrated Musalmán saint, was called Saktí because he formerly dealt in metals, but afterwards became a disciple of Marúf Karkhí. He was the uncle of Shaikh Junaid as well as his master. The following anecdote is related on good authority: Sari Saktí said that for thirty years he never ceased imploring divine pardon for having once exclaimed, "Praise be to God!" and on being asked the reason, he said: "A fire broke out in Baghdád, and a person came up to me and told me that my shop had escaped, on which I uttered those words, and even to this moment I repent having said so, because it showed that I wished better to myself than to others." He died on Wednesday the 9th of August, 870 A. D., 6th Ramaẓán, 256 A. H., and is buried at Baghdád. Some authors say that he died three years before that period.

**Sarfaraẓ Khan, Nawab**, نواب سرفراز خان, entitled 'Alá-uddaula, was the son of Nawáb Shuja-uddaula or Shuja-uddín, governor of Bengal, whom he succeeded on the 13th March, 1739 A. D., 13th Ẓil-ḥijja 1151 A. H. He reigned one year and two months, and was slain in an attack made by Alahwardí Khán Mahábat Jang on the 29th April, 1740 A. D., 13th Safar, 1153 A. H. The cause of this murder is thus recorded: "'Alá-uddaula having accidentally met the niece of his wazír Mahábat Jang, a young lady who bore the repute of being the most beautiful woman of the age, first commanded, and then entreated, her to withdraw her veil, that he might enjoy one look at her face. The modest damsel, overwhelmed with confusion and terror, entreated the prince's pardon, and, pleading eloquently for her honour, declined to gratify his curiosity; but he, being charmed with her exquisite grace and the delicious tones of her voice, was fired with a hasty determination, and himself withdrew the veil. He gazed in ardent admiration on her lovely countenance for a few seconds; then dropping the drape, he asked forgiveness for his rudeness, and paying the beauty some princely compliment, passed on. The unhappy girl fled in tears to her father, 'Atáulláh, and to her uncle the wazír, and with mixed indignation and shame, declared the sad tale of her disgrace, and immediately afterwards destroyed herself with poison. Suffice it to say, that the prince became their victim within a few hours."

**Sarfi Sawaji**, صرفي ساوجي, a poet named Shaikh Yaḳúb who flourished in the time of the emperor Akbar, and wrote a chronogram on the death of Amír Fath-ulláh Shírásí and Hakím Abú'l Fatha Gílání, both of whom died in 1589 A. D., 997 A. H. He was a native of Sáwa in Persia and came to India where he died in 1595 A. D., 1003 A. H., and left a Diwán.

**Sarfoji**, سرفوجي, Rájá of Tanjore, a descendant of Ekkojí, the brother of the celebrated Siwájí the Marhatta chief. By the treaty of 25th October, 1799 A. D., the English Government decided between two rival claimants, to place Sarfojí upon the masnad, on condition that he transferred

the management of his territory to the British, consenting to receive in lieu of its revenue, an annual payment of £118,350. The absolute sovereignty of the fortress and city of Tanjore itself, were at the same time guaranteed to the prince. Sarfojí died in 1832 A. D., and was succeeded by his only son Siwájí, who reigned 23 years and died on the 29th October, 1855 A. D., leaving no legitimate son to succeed him. The surviving family consisted of the following persons: viz., The Queen Dowager, 16 wives, 2 daughters, 2 sisters, 6 natural sons, 11 natural daughters, and 54 collaterals.

**Sarhindi Begam**, سرهندي بيگم, one of the wives of Sháhjahán, who built a garden at Agrab, no traces of which are left now.

**Sarkhush**, سرخوش, the poetical name of Muhammad Afzal who was born in 1640 A. D., 1050 A. H., flourished in the time of the emperor 'Alamgir. He wrote a biography of the poets of his own time, entitled "Kalmát-ush-Shu'ará," the letters of which, if taken according to their respective numbers, will give the year in which it was written, viz., 1682 A. D., 1093 A. H. He was a good poet, had the good fortune to become acquainted with almost all men of talents of his day. He died at the advanced age of 76 years about the year 1714 A. D., 1126 A. H., and left besides the above-mentioned work, four Masnawís or poems, viz., "Husn-o-Ishk," "Núr-i-'Alí," "Sáki-náma," and "Sháh-náma Muhammad 'Azim."

**Sarmad or Muhammad Sarmad**, سرمد, Kāzí of Seringapatam in the time of Tipú Sultán, by whose request he translated into Persian a work in the Dakhani dialect, and called it "Khulása Sultání."

**Sarmad**, سرمد, the poetical name of an Armenian merchant who came to India in the reign of the emperor Sháh Jahán. In one of his journeys towards Thaḥta, he fell so passionately in love with a Hindú girl, that he became distracted and would go about the streets stark naked. He was well-versed in the Persian language and was a good poet. In the beginning of the reign of 'Alamgir, he was sentenced to death on account of his disobeying the orders of that emperor who had commanded him not to go about naked. This event took place about the year 1661 A. D., 1072 A. H. Some say that the real cause of his execution was a Rubái which he had composed, the translation of which is "The Mullah say that Muhammad entered the heavens; but Sarmad says that the heavens entered Muhammad." His tomb is close to the Jama Masjid at Dehlí.

**Sarmadi**, سرمدي, Takhallus of Muhammad Sharif of Isfahán. He died 1606 A. D., 1015 A. H.

**Sarup Chand**, سروپ چند, a Hindú, who is the author of a history called "Sahíh-ul-Akhbar."

**Sarsabz**, سارشايز, poetical name of Mirzá Zain-ul-Abidín Khán, son of Nawáb Salar Jang. He is the author of a Diwán.

**Sarup Singh, Rana**, رانا سروپ سنگه, present Rájá of Udaipur, (1857) died 1862 A. D.

**Sarshar**, سرشار, the poetical name of Murshid Kúli Khán Rustum Jang, son-in-law of Nawáb Shujá-uddín of Bengal. He was living in the time of Nawáb Mahábat Jang.

**Sarwar**, سرور, poetical name of 'Azim-uddaula Nawáb Mir

Muhammad Khán Bahádúr, a son of 'Azim-uddaula Ab'ul Kásim Musaffar Jang. He died in 1834 A. D., Shawwál, 1260 A. H., and left besides the *Tazkira* called "Umda-e-Muntakhibá," a thick *Diwán*.

Sarwat, سرورت, *vide* Jugal Kishór.

Sata, ساطع, takhallus of a poet.

Satesh Chandar Rae Bahádúr, چندررای بہادر, *میش*, Mahárájá of Nadea, the great-grandson of Rájá Kishan Chandar Rae who aided the English in despoiling Siráj-uddaula, died November, 1870 A. D.

Sayadat Khan, سیادت خان, brother of Islám Khán, a nobleman of the reign of Sháh Jahán; he died in the month of July, 1659 A. D. His son's name was Fazl-ulláh Khán.

Sayyad Ahmad Kabir, سید احمد کبیر, grandfather of Sayyad Jalál Bukhári, and a Musalmán saint, whose tomb is in Bijaimandil near the tomb of Sháh Muhammad Khayáli at Dehli.

Sayyad Ahmad, سید احمد منصف دہلی, Munsif of Dehli in the British Government service, was the son of Sayyad Muhammad Muttakí Khán Bahádúr, and author of the work called "Asár Sanádíd," containing a description of old Dehli and Sháhjahánábád, and also of another work, entitled "Silailat-ul-Malúk." The native place of his ancestors, is Arabia. They removed afterwards to Hirat, and during the reign of Akbar the Great, they came into India. Ever since that period, they have enjoyed royal titles and dignity. He was living in 1857 A. D., 1273 A. H.

Sayyad Ahmad, سید احمد, brother of the celebrated Sayyad Jalál Bukhári. He was left in charge of Gujrat by Dará Shikóh in 1659 A. D. His elder brother's name was Sayyad Jafar Khán. His tomb is near Tájganj at Agrah.

Sayyad Ahmad Khan, سید احمد خان, *vide* Ahmad Khán (Sayyad).

Sayyad Ahmad, سید احمد بریلوی, of Bareilí, who raised a religious war with the Sikhs in the Panjáb and was killed at Balákoṭ. He began life in an indifferent school for the character of reformer and saint, which he ultimately assumed, as a sawár serving with Amír Khán's free-booting horse in Málwá. Quitting that service, he repaired to Dehli, and became a disciple of Sháh 'Abdul 'Aziz, a very celebrated devotee of the city; the fame of whose knowledge and piety has been widely extended throughout this side of India. It is frequently said by natives, that it was from Sháh 'Abdul 'Aziz, that Sayyad Ahmad derived the peculiar opinions which he subsequently promulgated, and the design which he adopted of preaching up a religious war. It is at least certain, that the chief of his first disciples, and the most constant associates of all his fortunes, were two near relatives of 'Abdul 'Aziz, one his nephew, Maulwí Muhammad Ismá'íl, author of the *Sirát-ul-Mustakim*, the other his son-in-law, and also partially a contributor to the book, named Maulwí 'Abdul Hai. By these persons, Muhammad Ismá'íl is generally esteemed to have been a man of much talent and learning. The extreme honour which he and his brother Maulwí paid to Sayyad Ahmad, who was himself nearly illiterate, had a powerful effect in attracting towards him the respect of the vulgar. They rendered him almost menial offices, running, it is said, with their shoes off, by the side of his palankeen, when, he moved

out with his servants. From his first leaving Dehli, he assumed the name of a religious teacher, and commenced spreading his religious doctrines. The general spirit by which these were animated (identical nearly with that of the tenets of the Arabian Wahábía, of whom the sect of Sayyad Ahmad may perhaps be accurately termed an Indian imitation) was the ardent profession of Muhammadanism in its primitive simplicity and fervour, and the utter rejection of all idolatrous or superstitious innovations, whencesoever derived. The manner in which they were at first actually received was, however, highly favourable. When Sayyad Ahmad at last came down to Bengal, he had got together many followers, and had established an extensive reputation. He arrived in Calcutta with a considerable retinue towards the end of 1821 A. D., and immediately a great majority of the Muhammadans of the place, of all ranks and stations, flocked to become, or to profess themselves, his disciples. In the early part of 1822, he proceeded with his friends, the two Moulwías, to Mecca, from whence he returned in October of the next year, having touched for a few days at Bombay, where, with reference to the shortness of his stay, his success, in gaining numerous followers, was nearly as remarkable as in Calcutta. In December, 1823 A. D., he again started for Upper India. The next important event of his career, his commencing a religious war in the Láhor territories, did not occur till after a considerable interval, though the enterprise was one in which he had long openly announced his intention to engage. Its date is given in the "Targhib-ul-Jihád," or "Incitement of Religious War," a little treatise written in Hindústání during the continuance of the struggle, by a Maulwí of Kanauj, with the view, as its name purports, of rousing the Faithful to rally round the standard which had been raised in the Panjáb. "The tribe of Sikhs," says the indignant Maulwí, "have long held sway in Láhor and other places. Their oppressions have exceeded all limits. Thousands of Muhammadans they have unjustly killed, and on thousands have they heaped disgrace. The 'Azán, or summons for prayer, and the killing of cows, they have entirely prohibited. When at length their insulting tyranny could no longer be borne, Sayyad Ahmad, going to the direction of Kábul and Kandahár, roused the Muhammadans of those countries, and nerving their courage for action in the service of God, some thousands of believers became ready at his call to tread the path of God's service; and on the 21st December, 1826 A. D., 20th Jumáda I, 1242 A. H., the Jihád against the Káfir Sikhs began." The events of this war were watched with a natural interest by the Muhammadan population of India generally, whether followers of Sayyad Ahmad or not. Many of the inhabitants of our Western Provinces went in bodies to range themselves under his standard; and his emissaries gathered large contributions of money and jewels, even from our own distant Presidencies, and from the principal Muhammadan towns of the Dakhin. The prominent occurrences of the war, the perseverance with which it was kept up, the temporary and occasional successes which Sayyad Ahmad met with, and his ultimate death in battle, are well known. With his death, the struggle appears to have entirely ceased.—*Journal Asiatic Society of Bengal*, Vol. I, p. 480.

Sayyad 'Ali or Sayyad 'Ali Hamdani, علي همداني

سید, a famous Sayyad who fled to Kashmir from his native city of Hamdán where he had incurred the wrath of Amír Taimúr. Seven hundred Sayyads are said to have accompanied his flight to Kashmir in the reign of Sultán Kutb-uddín. He arrived in that province in 1380 A. D., 782 A. H. He remained at Kashmir six years and named it the "Garden of Solomon" (Bágh Sulaimán). He died at Pakli whilst on his return to Persia. His son Mír Muhammad Hamdání, also a fugitive, brought in his train three hundred Sayyads to Kashmir,



where he remained twelve years. These two immigrations of fugitive Sayyads fixed the religion of the country, and were doubtless the chief cause of the religious persecutions which ensued in the following reign.

**Sayyad 'Ali Shirazi**, سيد علي شيرازي, the saint of the Jokhia Sindhi tribe. His tomb is in Tatta. The inscription bears the date 1776 A. D., 1190 A. H.

**Sayyad 'Ali bin-Shahab-uddin Hamdani**, سيد علي بن شهاب الدين همداني, author of the "Tazkirat-ul-Malúk," treating upon religion, articles of faith, duty of kings to their subjects, &c., &c.

**Sayyad Husain Shahid, Amir**, امير سيد حسين شهيد, a Muhammadan saint or martyr, who was slain on the 9th of May, 1538 A. D., 9th Zil-hijja, 944 A. H. in the time of the emperor Humáyún, and is buried at a place called Náikí Mandí at Agra, where his tomb is to be seen to this day bearing a Persian inscription in verse.

**Sayyad Kabir, Sayyad**, سيد سيد كبير. His tomb is still to be seen at Agra near a place called Sultánanj, and from the inscription on the tombstone, we learn that he died in 1609 A. D., 1018 A. H.

**Sayyad Muhammad or Said Muhammad**, سيد محمد, author of an Arabic work on Theology called "Asrár 'Ulúm."

**Sayyad Muhammad**, سيد محمد, a poet whose poetical name is Rind, vide Rind.

**Saydi, Mir**, مير سيدی, a poet of Persia who in 1654 A. D., 1064 A. H. came to India in the reign of Sháh Jahán. It is said that in one instance he received a present of 5000 rupees from Jahán 'Ará Begam the daughter of the emperor, and in another one lac for his poems. He died in 1672 A. D., 1083 A. H. and is the author of a Díwán containing, 4,000 verses.

**Saifi of Bukhara, Mulla**, ملا سيفي بخاري. He is the author of two Díwáns, one of Ghazals, and the other for the use of trades-people. Vide the following article.

**Saifi of Naishapur**, سيفي نيشاپوري, a poet who flourished in the reign of Aláuddin Takaak of Khwarizm. There are several other poets of this name, such as Saifi of Bukhara, Amír Hájí Saif-uddin Saifi, a nobleman at the court of Amír Taimír, &c. One of them is the author of a small work on the art of writing poetry, called "Urúz Saifi" which he wrote in the year 1491 A. D., or 896 A. H. This work was translated into English in 1872 A. D. by H. Blochmann, M. A.

**Saif Khan**, سيف خان, a nobleman of the reign of the emperor 'Klamgír, who was appointed governor of the Súba of Agra in September, 1659 A. D., 1070 A. H.

**Saif Khan**, سيف خان, the brother of Zain Khán Koka.

**Saif Khan**, سيف خان, son of Ibráhím Khán, Faíha Jang governor of Bengal by a sister of the empress Núr Jahán, named Malika Báno Begam. His aunt the empress, having no sons by Jahángír, adopted Saif Khán as her own, and he was from his tender years brought up at court by the empress. He was subsequently governor of Bardwán where after some years as he was riding on an elephant through the street, a child was accidentally trodden to death. The parents loudly demanded an exemplary punishment on the driver. Saif

Khán refused their request and ordered them to be driven away. They made their complaint to the emperor, who ordered Saif Khán to make them ample amends for their loss; but Saif Khán threw them into prison which coming to the ears of the emperor, he sent for Saif Khán at Láhor, and for his disobedience had him trodden to death in the presence of the child's parents.

**Saif Khan Koka**, سيف خان كوكا, eldest brother of Zain Khán Koka, who was raised by the emperor Akbar to the rank of 4000. He was killed in battle against Muhammad Husain Mirzá at Ahmádábád Gujrát in the year 1572 A. D., 980 A. H.

**Saif-uddin Lachin, Amir**, امير سيف الدين لچين, a Turk of the tribe of Láchin, came to India about the year 1253 A. D., 651 A. H., and served under several emperors of Dehlí. He is the father of 'Azz-uddin 'Alí Sháh, Hisám-uddin Ahmad and of Abú'l Hasan who is commonly called Amír Khusro, the celebrated poet of Hindústán.

**Saif-uddin Asfarikati**, سيف الدين اسفركاتي, a poet who was a native of Asfarikat a town in Máwar-unnahr. He flourished in the time of one of the Sultáns of Khwárizm, named Alp or Apal Arsalán who reigned after Atsiz and died in 1166 A. D., 561 A. H. Saif-uddin has left a Díwán containing 12,000 verses.

**Saif-uddaula**, سيف الدوله, a prince of Hamdán who reigned about the year 967 A. D., 356 A. H.

**Saif-uddaula or Saif-uddin**, سيف الدوله, son of 'Alá-uddin Hasan Ghóri, whom he succeeded in the kingdom of Ghór and Ghazní 1156 A. D., 551 A. H., and made over the latter province to his cousin Ghayás-uddin Muhammad the son of Sám. He was slain in a battle he fought against the Ghizán Turkmans 1163 A. D., 558 A. H., after a reign of seven years, and was succeeded by his cousin Ghayás-uddin.

**Saif-uddaula**, سيف الدوله whose proper name is Mír Najábat 'Alí Khán, was the second son of Mír Ja'far 'Alí Khán, governor of Bengal, Behar and Urysa. He succeeded his brother Najm-uddaula who died of small-pox, in May, 1766 A. D., Zil-hijja, 1179 A. H., and assumed the title of Saif-uddaula. A pension was granted to him by the English, and the business of Názim managed by deputy. He lived after this three years and ten months, and died on the 10th March 1770 A. D., 8th Zi-Ka'da, 1183 A. H. He was succeeded by his younger brother Mubárik-uddaula, a minor.

**Saif-uddaula**, سيف الدوله. This man, who was a faithful follower of Mirzá Najaf Khán, was a Hindú Rájput called Rathor, a native of Bikaneir. Having been in service at Allahábád under the brother of the late Wazír, father of Muhammad Kúlí; he became a Muhammadan about the year 1866, and was appointed to the charge of districts returning 20 lacs a year, with the title of Saif-uddaula.—*Mr. H. G. Keene's Moghul Empire*, page 110.

**Saif-uz-zafar Naubahari**, سيف الظفر بنجر نوبهار, author of a work called "Durr-ul-Majális" containing anecdotes of various persons from the earliest ages to the time of Abú Sa'id Abú'l Khair who died in 1048 A. D., 440 A. H., together with a description of heaven and hell. He is also called Sayf Zafar Naubahári.

**Sayyad**, سيد, the Sayyads who are also called Mírs, are the descendants of 'Alí, the son-in-law of the prophet.

**Sayyad Abdullah**, سيد عبد الله, son of Sayyad 'Abdul

Kádir Ghání, the great saint of Baghdád. His tomb is in the city of Tatta in Sindh.

**Sayyad**, **سید**, the poetical title assumed by Sayyad Nāmat-ullah Walí.

**Sayyad Ahmad Jalal Bukhari**, **احمد جلال بخاری**, **سید**. *Vide* Abú Jalál Bukhárí.

**Sayyad 'Alí**, **سید علی**, *vide* Sayyad 'Alí.

**Sayyad Husain** or **Mir Husain**, **سید حسین**, a celebrated Muhammadan of Ghazni who died at Hirát in December, 1317 A. D., Shawwál, 717 A. H., aged 117 lunar years. He is the author of works called *Nazhat-ul-Arwáh* and *Kanz-ul-Ramúz*.

**Sayyad Husain, Makhdum**, **مخدوم سید حسین**, a contemporary of Shaikh Nizám-uddín Aulia, and author of the work called "*Siar-ul-Aulia*. See *Wajih-uddín Mubárik Kirmání*.

**Sayyad Husain**, **سید حسین خنگ سوار**, commonly called *Khink Sawár*. It is mentioned in the *Akbar-náma*, that Sayyad Husain came to India with *Shaháb-uddín Ghórí*, who after his conquest of India in 1192 A. D., 588 A. H. left him behind as governor of Ajmeir where he died some years after, and was buried on the hill where the fort of Ajmeir then stood. He is now venerated by the Muhammadans as a saint.

**Sayyad Ismail Shah**, **سید اسمعیل شاه**, commonly called "*Pír Chattar*," a Muhammadan saint, whose tomb is situated about two thousand paces out of the western gates of the city of Broach on the northern bank of the *Narbada*. The tomb is said to be upwards of three hundred years old. It is built of the ordinary form in a small enclosure. It is shaded by a *Khizni* tree which grows by the side of the eastern wall out of the enclosure. In the middle of the tomb is a reservoir about 5 feet 4 inches by 1 foot 8 inches, and in depth about 1 foot 2 inches. In the midst of the water there rises about one inch above it, a small island, or the inner tomb, of 4 feet by 1. This miraculous reservoir is always full to the brim of very cold water. Hundreds of visitors go to the shrine every Thursday, and drink a tumbler full of the water, but it never diminishes nor increases.

**Sayyad Ja'far**, **سید جعفر زبیر پوری** of *Zamírpúr* or *Zamírpúr*, was a descendant of Sayyad Nāmat-ullah Walí. His poetical name was *Rúhí*. He died on the 30th of October, 1741 A. D., 1st *Ramazán*, 1154 A. H., and is buried at *Zamírpúr*, a place situated thirty miles from *Lakhnau*.

**Sayyad Ja'far Khan**, **سید جعفر خان**, the eldest son of Sayyad Jalál Bukhárí, and brother of Sayyad Ahmad. After his father's death he sat on the *masnad* of *Irshád* as a spiritual guide. He lived in the time of the emperor 'Alamgir.

**Sayyad Jalal Bukhari**, **سید جلال بخاری**, *vide* *Shaikh Jalál*.

**Sayyad Jalal Bukhari**, **سید جلال بخاری**, son of Sayyad Muhammad Bukhárí and a descendant of Sayyad Ahmad Kabír. A very proud and learned Musalmán who held the rank of 8000 in the reign of the emperor *Sháh Jahán*. He was born on the 11th February, 1595 A. D., 11th *Jumáda*, II, 1003 A. H. and died in 1647 A. D., 1067 A. H. and is buried near the gate of the city of *Dehlí*. Some say his tomb is near *Tájanj* at *Agrah*.

**Sayyad Sharif Jurjani**, **سید شریف جرجانی**, *vide* *Sharif Jurjání*.

**Sayyad Saíd**, **سید سعید**, *Sultán* of *Oman*, and *Imám* of *Muskat*, who at the age of 16, ascended the throne in 1803 A. D. and reigned till his death in 1856. His dominions, after his death, were divided among two of his sons, one of whom is established at *Zanzibár*, the other resides at *Muskat*, and has the sovereignty of the *Asiatic Provinces*.

**Sayyad Tehrani**, **سید طهرانی**, author of a *Díwán* found in *Típú Sultán's Library*.

**Sayyad Saíd**, **سید سعید**, *Imám* of *Muskat*. The connection of the British with *Muskat* commenced in the beginning of the present century, when in conjunction with the then *Imám*, *Sayyad Saíd*, the English were engaged in suppressing the *Wahabí* pirates who infested the *Persian Gulf* and the *Indian Ocean*. *Sayyad Saíd* lived to a great age and filled the throne of *Muskat* for about fifty years. He died in 1856 A. D., and was succeeded by his son *Thowayní* who has recently been murdered by his son *Salím*. The old *Imám* left several sons, one of whom received as his share the kingdom of *Zanzibár* and the other *Sayyad Turkí* another chiefship.

In the year 1868 A. D., one *Azan bin-Ghais*, aided by the other potentates, having attacked and driven the *Sultán* from the throne, occupied it himself. *Sultán Salím* fled to *Bandar Abbás*, where he is now. The new ruler *Azan bin-Ghais* is no doubt connected with the *Wahabís* and supported by them.

**Sayadat, Mir Jalal-uddin**, **سیداد**, a son of *Mír Jamál-uddín Muhaddis*. He flourished about the year 1670 A. D., 1081 A. H., and is the author of a *Díwán*.

**Sayuf Zafar, Naubahari**, **سید ظفر نوبهاری**, this is his correct name, however see under *Saif-uz-zafar Naubahári*.

**Sayuti**, **سیدوطی**, *vide* *Jalál-uddín Sayúti*.

**Sidi** or **Sayyad Maula**, **سیدی مولا**, a venerable sage, in a mendicant dress, who travelled from *Jurján* towards the east and arriving at *Dehlí*, set up a great academy and house of entertainment for travellers and the poor of all denominations. Though he was very religious, and brought up in the Muhammadan faith, yet he followed some particular tenets of his own, so that he never attended public worship. He kept no women nor slaves for himself, and lived upon rice only; yet his expenses in charity were so great, that, as he never accepted any presents, men were astonished whence his finances were supplied, and actually believed, that he possessed the art of transmuting other metals into gold. He made nothing of bestowing two or three thousand pieces of gold to relieve the wants of any noble family in distress. In short, he displayed more magnificence in his feasts than the princes themselves. He expended daily upon the poor 1000 maunds of flour, 500 maunds of meat, 80 maunds of sugar, besides rice, oil, butter and other necessaries in proportion. He latterly began to bestow titles and offices upon his disciples, and to assume a tone and manner sufficiently indicative of his design on the throne. One of his followers dissatisfied with the part assigned to him, went privately to the king (*Jalál-uddín Fíroz Khiljí*) and disclosed the plot. The king caused him to be apprehended and trodden to death by an elephant. This event happened in the year 1291 A. D., 690 A. H., and is accounted one of the most remarkable

events that took place in the reign of that monarch, for many believed him entirely innocent of the charge.

**Sidi 'AH Kapudan**, سیدی علی کپدان, or Captain of the fleet of Sultan Sulaiman I, emperor of Constantinople. He is the author of the work called "Mirat-ul-Mumalik," or Mirror of Countries, containing a description of his journey overland from the Indian shores to Constantinople; and of the "Muhit," that is the Ocean, a Turkish work on Navigation in the Indian Seas. This work the author finished at Ahmadabad the capital of Gujrat in December, 1564 A. D., Muharram, 962 A. H. It was translated by the Baron Joseph von Hammer, Professor, Oriental Languages, at Vienna, and communicated through the Journal of the Asiatic Society of Bengal in 1837.

**Simi Naishapuri**, سیمی نیشاپوری, a very learned Musalman of Naishapur. It is said that in one night and day, he composed 3,000 verses. He flourished in the time of Prince 'Alauddaula (the son of Baisanghar Mirza) who reigned at Hirat 1447 A. D.

**Sina, Abu Sina or Avicenna**, سینا, *vide* Abú Sina.

**Sirati**, سیرتی, a poet who wrote Kasidas, of which some are panegyrics on Sadik Khan and his son Jafar Khan Razi, kings of Persia, the latter of whom was murdered in 1785 A. D., 1199 A. H.

**Seibuya**, سیبویه, an author who received this name on account of his keeping an apple (seib) in his hand, and smelling it often, but his proper name was Abú Bashar 'Umar. He died in 796 A. D., 180 A. H., aged 32 years. See Kutrib.

**Seindhia**, سیندھیا, for Rájas of the Seindhia family, *vide* Ránóji Seindhia.

**Seiwaji or Siwaji**, سیواجی, a celebrated chief of the Bhoala family and founder of the Marhatta States in the Dakhin, of whose origin we have the following account. Bhim Sen, rana of Udaipur, the first in rank among the Hindú princes, had a son named Bhag Singh by a concubine of a tribe very inferior to his own. On the death of his father, Bhag Singh finding himself despised and neglected by his relations, the Sisodhia rajputs, who from the low caste of his mother, regarded him only as a bastard, and not of their tribe, became weary of the indignities shewn him; and moved from Udaipur to Khándesh where he embraced the service of a Zamindar, named Raja 'Ali Mohan. He afterwards retired into the Dakhin, where he purchased a tract of land near the present Marhatta capital of Puna, and settled upon it as Zamindar, in which situation he died. Bhag Singh had four sons, two of whom, Malluji and Bambuji, being of an enterprising spirit, entered into the service of Jadhó Ráe, a Marhatta chief of distinguished rank at the court of Bahádur Nizam Sháh. Malluji had a son named Sahji or Sajuji who married the daughter of Jadhó Ráe, and thus the Bhoala family became incorporated with the Marhattas, and are commonly esteemed as such in Hindustan. Sahji, after the death of his father, left Ahmadnagar with his followers and entered into the service of Ibrahim 'Adil Sháh, king of Bijapur, who gave him a jagir in the Karnatic, with a command of ten thousand horse. Soon after this in May, 1627 A. D. his son Sewaji, afterwards so celebrated in the Dakhin, was born, from the daughter of Jadhó Ráe Marhatta. Sahji having disagreed with his wife, sent her, with the infant Sewaji, to reside at Puna, of which, and the vicinity, he had obtained a grant. Sewaji though neglected by his father was properly educated, and at the age of seventeen excelled in every accomplishment. Military fame was his first

passion; and the government of Bijapur being now weakened by intestine divisions and the encroachments of the Mughals, he had soon an opportunity of signalling himself among other rebels. He raised a banditti, and plundered the neighbouring districts, and having now taken possession of the jagir, raised more troops, successfully levied contributions on several Zamindars, and much extended the limits of his territories. At this crisis the prince Aurangzeib, governor of the imperial territories in the Dakhin, was meditating the overthrow of his brother Dara Shikoh, the favourite son of the emperor Shah Jahán, who was now in a dangerous state of health. For this purpose he was preparing an army to march to Agra; and, observing the enterprising genius of Sewaji, sent him an invitation to his service. Sewaji pretending to be struck with horror at the rebellion of a son against a father, received the prince's messenger with indignity, drove him from his presence, and ordered the letter he had brought, to be tied to the tail of a dog. Aurangzeib for the present stifled his resentment, but never would forgive Sewaji's insolence, and hence may be dated his tedious war in the Dakhin, and finally the ruin of the Mughal empire by the Marhattas. Aurangzeib having left the Dakhin in 1658 A. D., 1068 A. H., Siwaji resolved to turn the inactivity of the imperial troops, and the weakness of the Golkanda and Bijapur princes, to the utmost advantage. He took the strong fortress of Rajgarh, which he fixed upon as the seat of his government. The Bijapur government having in vain desired his father Sahji, (who disclaimed all connection with him) to repress the excesses of his son, at length sent against him a considerable force under a general named Afzul Khan. Sewaji with artful policy invited him to come and receive his submission. Afzul Khan advanced without opposition to his tent, when he was stabbed by the treacherous Zamindar in embracing him. Upon a signal given, the Marhattas rushed from an ambuscade, attacked the unsuspecting army of Bijapur, which, deprived of their chief, was quickly defeated. Sewaji plundered their rich camp, and by this victory became master of all Kókan, the Zamindars of which flocked to acknowledge his authority, to save their possessions. The strong fortress of Sitara and other places also opened their gates to receive him. In the course of only three years, Sewaji became a powerful prince, his authority being acknowledged over almost the whole coast of Marwar. He built palaces and erected fortifications in every part of his country; gave much trouble to the emperor 'Alamgir; reigned more than twenty years, and left a character which has never since been equalled or approached by any of his countrymen. He died on the 14th April, 1680 A. D., 24th Rabi I, 1091 A. H., but according to Elphinstone's History of India, on the 5th April the same year, aged 53 years. His funeral pile was administered with the same sacrifices as had been devoted the year before to the obsequies of the Maharaja Jaswant Singh of Jodhpur; attendants, animals, and wives, were burnt with his corpse. He was succeeded by his son Sambha or Sambhaji.

**Seoji or Shioji**, سیوجی, a grandson of the renowned Jaichand, the last Rathor monarch of Kanauj. He with a few retainers migrated in the year 1212 A. D., and planted the Rathor standard in Marwar. His successors in process of time, by valour, and by taking advantage of the times, enlarged the state, and in 1432 A. D., Jodha Rao of Marwar, founded the modern capital of Jodhpur, to which he transferred the seat of government from Mandor. The name of Marwar is a corruption of Marwar, also called Maru-deis, or "the region of death." Anciently, and properly, it included the entire western desert, from the Satlaj to the ocean.

**Shahib**, شہیب بن یزید بن نعیم, the son of Yezid, the son of Naim, was a Kharijite. It is related that his

father Yezid was sent by 'Usmán the Khalif to assist the Syrian Muhammadans against the Greeks in the twenty-fifth year of the Hijra. The Musalmáns obtaining the victory, the Christians were exposed for sale. Among the captives Yezid espied a beautiful maid, whom he bought, and married. She proved with child of Shabíb, who was born on the 10th of the month of Zil-hijja, being the day on which the pilgrims kill the sacrifices at Mecca. He opposed Hajjáj the governor of Mecca for a long time, and was at last drowned in a river. His body being drawn out, his head was cut off and sent to Hajjáj. This happened in 696 A. D., 77 A. H.

**Shadan**, شاداد, poetical title of Ráe Chandra Lal, an Amír in the service of the Nizám of Haidarabád.

**Shaddad**, شداد, the Adite, was the son of 'Adand the first king of the 'Adites, a race of ancient Arabs; the smallest of their tribe is said to have been 60 cubits high, and the largest 100 cubits. 'Ad had two sons, Shadíd and Shaddád; on the death of their father they reigned conjointly over the whole earth. At length Shadíd died, and his brother Shaddád ruled after him. Shaddád was fond of reading the ancient books, and when he met with descriptions of Paradise and of the world to come, his heart enticed him to build its like upon the earth. A pleasant and elevated spot being fixed upon, Shaddád despatched one hundred chiefs to collect skilful artists and workmen from all countries. He also commanded the kings of Syria and Onnus to send him all their jewels and precious stones. Forty camel-loads of gold, silver, and jewels were daily used in the building, which contained a thousand spacious quadrangles of many thousand rooms. In the areas were artificial trees of gold and silver, whose leaves were emeralds, and fruit clusters of pearls and jewels. The ground was strewed with ambergris, musk and saffron. Between every two of the artificial trees was planted one of delicious fruit. This romantic abode took up 500 years in the completion. To this paradise he gave the name of Irám. When finished, Shaddád marched to view it, and when arrived near, divided two hundred thousand youthful slaves, whom he had brought with him from Damascus, into four detachments, which were stationed in cantonments prepared for their reception on each side of the garden, towards which he proceeded with his favourite courtiers. Suddenly was heard in the air a voice like thunder, and Shaddád, looking up, beheld a personage of majestic figure and stern aspect, who said, "I am the Angel of Death, commissioned to seize thy impure soul." Shaddád exclaimed, "Give me leisure to enter the garden," and was descending from his horse, when the seizer of life snatched away his impure spirit, and he fell dead upon the ground. At the same time lightnings flashed, and destroyed the whole army of the infidel; and the rose-garden of Irám became concealed from the sight of man.

It was during the reign of Muáwia, the first Khalif of Damascus, that some of the principal incidents connected with the Paradise of Shaddád, are said to have taken place. This Paradise, though invisible, is still supposed to be standing in the deserts of Aden, and sometimes, though very rarely God permits it to be seen.

Orighton, in his "History of Arabia," says that "The whole fable seems a confused tradition of Belus and the ancient Babylon; or rather, as the name would import, of Benhadad, mentioned in Scripture as one of the most famous of the Syrian kings, and who, we are told, was worshipped by his subjects."

**Shadid**, قاضي شديدي, an eminent Musalmán doctor and author who died in the year 1447 A. D., 861 A. H.

**Shadid**, شديدي, an author, whose proper name is Muhammad bin-Farámur.

**Shadman**, سلطان شادمان, a poet who had assumed the title of Sultán on account of his being a descendant of the royal race of Gihkars, whose territory was between the countries of the Panjáb and Hasan Abdal. He flourished in the reign of the emperor Sháh Jahán, and is the author of a Diwán. He wrote some beautiful verses in praise of the peacock throne on its completion in the year 1636 A. D., 1044 A. H. for which he was very handsomely rewarded by the emperor. He died in the reign of 'Alamgir 1668 A. D., 1079 A. H.

**Shad-ul-Mulk**, شاد الملك ياسعد الملك, a celebrated courtesan whom Sultán Khalíl the grandson of Amír Taimúr had secretly married, and at last lost his kingdom on her account. *Vide* Khalíl (Sultán).

**Sha'ib**, شعيب, the name of Jethro, the father-in-law of Moses.

**Sha'ib**, شعيب, the title of a poet of Isfahán, who wrote the poem called "Wámik and Uzra."

**Shaek**, شايق, the poetical name of Yúsaf Beg, a poet of Dehlí, who passed a retired life although his other brothers were mansabdárs in the service of the emperor 'Alamgir. He died 1687 A. D., 1098 A. H.

**Shaek**, شايق, poetical name of Mír Ghulám 'Alí bin-Sayyad Fatha 'Alí Razawí Jálisí. He flourished under Ghází-uddín Haidar king of Audh who reigned at Lakhnau from 1814 to 1827 A. D., 1229 to 1243 A. H. He is the author of a Diwán.

**Shaek**, نذيرالدين حسن شايق, poetical name of Nazir-uddín Hasan, son of Sháh Ghulám Muhí-uddín Aweisí. He is the author of a work called "Masdar Fayúz" a grammar to learn the Persian language, which he wrote at Bareili in the year 1815 A. D., 1230 A. H., when in the service of Nawáb Ahmad Yár Khán.

**Shafa'i**, امام شافعي, surname of Abú Abdullah

Muhammad bin-Idris, who was thus surnamed from Shafia one of his forefathers who was a descendant of 'Abdul Mutallib, grandfather of Muhammad. It is from that origin that the Sunnis give to this doctor the title of Imám-ul-Mutallibí, as well as that of 'Arif Billáh, or learned in God. He was born at Ghaza a city of Palestine on the very day that Abú Hanifa died 767 A. D., 150 A. H., and eventually became the founder of the third of the chief Sunni sects. He died in Egypt on Friday the 20th January, 820 A. D., 30th Rajáb, 204 A. H., aged 54 lunar years. He is the author of several works, and is said by all Sunni writers to have been a learned and virtuous man, who laboured to arrange the traditions so as to render them useful as a code of laws. In his youth he was a pupil of Málík ibn-'Aus. His followers were at one time very numerous in Khurásán; but at present his opinions are rarely quoted, either in Persia or India. He is reputed to have composed two collections of traditions, namely, the "Masnad" and the "Sunan." Besides the works on the traditions, he is said to have composed a most excellent treatise on jurisprudence, called "Al-Fih-ul-Akbar;" but it has been questioned whether he was the author.

**Shafa'i**, شافعي, poetical appellation of a poet. See Hanifá (Imám).

**Shafa'i**, حكيم شافعي, poetical title of Sharaf-uddín Hasan, a physician and poet who is the author of

several Masnawia, one of which is called "Namakdán Hakikat" the Salt-cellar of Truth. He died in 1628 A. D., 1037 A. H., *vide* Sharaf-uddin Hasan Shafáf.

**Shafari**, شافارى, one of the three authors who composed the poems entitled "Lamaát-ul-Arab."

**Shah Abbas I**, شاه عباس, *vide* Abbás (Sháh I.)

**Shah Abbas II**, شاه عباس, *vide* Abbás (Sháh II.)

**Shahab-uddin**, شهاب الدين, author of a Medical work in Persian, called "Asrár Atibba."

**Shahab-uddin Abu'l Fazl Ahmad-al-'Uskalani**,

شهاب الدين ابراهيم بن احمد العمقلازى, author of a work on Traditions, entitled "Bulúgh-al-Marám," an abridgement of which called "Muntakhib Bulúgh-al-Maráni" was printed at Calcutta with an interlinear Urdú translation. 'Uskaláni died in 1448 A. D., 852 A. H., *vide* Ibn-Hajar.

**Shahab-uddin Adib Sabir**, شهاب الدين اديب صابر,

a celebrated poet at the court of Sultán Sanjar Saljúki. He was a contemporary of Anwarí and Raahidí, and was drowned in the river Jaihún by order of Sultán Atsiz of Khwárizm who was an enemy of Sultán Sanjar. When Atsiz raised in Khwárizm the standard of revolt against Sanjar, the latter sent Adib as a spy to the court of Atsiz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsiz despatched an assassin who was to murder Sanjar on Friday. Adib sent the intelligence of the plot and portrait of the assassin in advance to Sanjar. The plot was thus frustrated, but Adib paid with his life for his fidelity to his former patron. Atsiz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in 1152 A. D., 548 A. H. He has left a Díwán of Kasidas, called "Qasáed Adib Sábir."

**Shahab-uddin Ahmad bin-Mahmud-al-Siwasi**,

شهاب الدين احمد بن محمود الشواسى, author of a most celebrated Commentary on the Sirájia of Sajáwandi. He died 1400 A. D., 803 A. H.

**Shahab-uddin Ahmad Talash**, الدين احمد تالاش,

شهاب, author of the "Tárikh Mulk Asham," which contains the account of an expedition undertaken against the kingdom of Asám in the 4th year of the reign of 'Alamgir 1661 A. D., by Muazzim Khán KhánKhánán, written in 1663. *Vide* Mir Jumla.

**Shahab-uddin Ahmad**, شهاب الدين احمد, son of

Muhammad Maqdisí of Jerusalem, author of the "Sharah Lámia Shatibia." He died 1328 A. D., 728 A. H. There appears to be another Shaháb-uddin the son of Yúsaf Chilpi, who is said to be the author of the above work. He died in the year 1355 A. D., 756 A. H.

**Shahab-uddin Ahmad**, شهاب الدين احمد, author of

the "Fatáwá Ibráhím Sháh" which was composed by order of Ibráhím Sháh of Jaunpúr in the ninth century of the Hijra.

**Shahab-uddin Burhanpuri**, شهاب الدين برهانپوري,

author of the Fountain of Truth, called "Ayn-ul-Ma'ání," an Essay on the knowledge of God, &c., written in the year 1688, *vide* Majd-uddin Ahmad.

**Shahab-uddin Ahmad bin-Yahia**, احمد بن يحيى,

شهاب الدين, an Arabian author who died in 1317 A. D.

**Shahab-uddin Burulusi**, شهاب الدين برلسى, author of a work on Súfyism called "Durr-ul-Ghawwás."

**Shahab-uddin, Kázi**, قاضي شهاب الدين دولتا بادي,

of Daulatábád, author of the Commentary on the Qurán, called "Bahr Mauwáj," in Persian. He received the title of Malik-ul-'Ulmá, king of the learned from Sultán Ibráhím Sharqí of Jaunpúr, and died in the year 1437 A. D., 842 A. H. He is also the author of the work entitled "Munáqib-us-Sa'ádat."

**Shahab-uddin, Maulana**, مولانا شهاب الدين,

author of the marginal notes on the Qurán, called "Hashia Shaháb Hifáshí."

**Shahab-uddin, Mua'mmai**, شهاب الدين معماى,

or the Punster. He accompanied the emperor Bábar Sháh to India; was a good poet and wrote a book of Enigmas, on account of which he received the title of Muammái or the Punster. He died in the reign of the emperor Humáyún 1535 A. D., 942 A. H., and Khúndamír, the historian, found the year of his death in the words "Shaháb-ul-Sáqib" or Shaháb the Sublime.

**Shahab-uddin Muhammad Ghorí**, محمد غورى,

شهاب الدين, surnamed Moizz-uddin Muhammad Sám.

He was appointed governor of Ghazní in 1174 A. D., 570 A. H. by his elder brother Ghayás-uddin Muhammad, Sultán of Ghór and Ghazní. He defeated and took prisoner Khusró Malik, the last prince of the race of the Ghaznavides 1186 A. D., 582 A. H., and subdued Khurásán and great part of India. He fought two battles with Pithoura the Rájá of Ajmeir, who was made prisoner and put to death along with Khánde Rác, king of Dehlí in 1192 A. D., 588 A. H. His brother Ghayás-uddin died in 1208 A. D., 599 A. H., when he succeeded to the throne and reigned over Ghór, Ghazní and India three years. He was murdered by the Gihkars on his way to Ghazní on the 14th March, 1206 A. D., 2nd Shabán, 602 A. H. after he had reigned 32 years from the commencement of his government over Ghazní, and 3 from his accession to the throne. His remains were taken to Ghazní and buried there in a new vault which had been built for his daughter. He was succeeded by his nephew Ghayás-uddin Mahmúd the son of Ghayás-uddin Muhammad.

**Shahab-uddin 'Umar**, شهاب الدين عمر, son of Sultán

'Alá-uddin Sikandar Sání, king of Dehlí, *vide* Káfúr and 'Alá-uddin.

**Shahab-uddin Suharwardi**, شهاب الدين سهروردي,

شيخ, generally called Shaikh Maqtúl, and Káfil-ulláh, because he was put to death by the famous general Sálah-uddin (Saladin) of Aleppo, for having more philosophy than religion. According to the work called Haft Aklím, he was starved or put to death at Aleppo in 1189 A. D., 585 A. H., aged 36 or 38 years. He is the author of the Commentaries called "Sharah Hayákal," and "Sharah Ayzáh." In the 4th Vol. of Háji Khalífa, p. 236, he is said to be the author of another work called "Akl Surkh."

**Shahab-uddin Suharwardi, Shaikh**, سهروردي,

شيخ شهاب الدين, the son of Abú Najib; was born at

Suharward in January, 1145 A. D., Rajab, 539 A. H. He was a pious Shaikh, most assiduous in his spiritual exercises and the practise of devotion. He is the author of several works, among which is one called "Awárif-ul-Ma'arif" also called "Awárif-ul-Hakáek." He died on the 26th September, 1234 A. D., 1st Muharram, 632

A. H., in his 93rd year, at Baghdád, where he was buried. There is another work in Arabic found in the Library of Típu Sultán, entitled "Hikmat-ul-Ashráf," of which he is said to be the author.

**Shahab-uddin, Sultan,** سلطان شهاب الدين, the son of Sultán 'Alá-uddin whom he succeeded on the throne of Kashmir, 1356 A. D., 767 A. H. He turned his attention to foreign conquest, and during the succeeding ten years subdued Thibet, Káshghar, Badakhshán and Kábul. He then, according to the historian Haidar Malik, invaded Hindústán with an immense army, and is said to have worsted Fíroz Sháh king of Dehli in a pitched battle on the banks of the Satlaj; the result of which was to cause that potentate to acknowledge his supremacy. Shaháb-uddin then returned to Kashmir, where his religious zeal led him to destroy the idol temples at Bijbihári and elsewhere. He died after a reign of 19 years, 1376 A. D., and was succeeded by his brother Kutb-uddin, during whose reign, the famous Sayyad 'Alí Hamdání arrived at Kashmir.

**Shahadat,** شهادت, poetical name of Mirzá Sálah of Balkh, who died in 1742 A. D., 1156 A. H.

**Shah 'Alam,** شاه عالم, king of Dehli, whose original name was 'Alí Góhar, was the son of the emperor 'Alamgir II, by Zínat Mahal surnamed Bilál Kúnwar; was born on the 15th of June, 1728 A. D., 17th Zi-Ká'da, 1140 A. H. In the year 1758 A. D., 1172 A. H., fearing he might be made a prisoner by 'Imád-ul-Mulk Gházi-uddin Khán the minister of his father, he left Dehli to try his fortune in Bengal, the Nawáb of which province, Siráj-uddaula had been deposed by the assistance of the English, and Mir Jafar set up in his room. He was in Behár, when he received the intelligence of the murder of his father, and having assumed the imperial authority, he ascended the throne on the 25th of December, 1759 A. D., 4th Jumádá I, 1173 A. H. with the title of Sháh 'Alam. After the defeat of Shujá-uddaula his prime-minister, at Buxar on the 23rd October, 1764 A. D., 26th Rab' II, 1178 A. H., and his flight to the upper province, the king followed the English to Allahábád where he granted the East India Company the Sanad of the Diwání of Bengal dated 12th August, 1765 A. D., 24th Safar, 1179 A. H., on the Company agreeing to pay the emperor 24 lacs of rupees annually from the revenues of the three provinces, viz., Bengal, Behár, and Urysa. This important business being settled by Lord Clive, he returned to Calcutta, leaving General Smith to attend the emperor, but in fact to rule him; for the General resided in the fortress, and his majesty in the town; and the sound of the imperial naubat in the fort being disagreeable to General Smith, he forbade the band to play, nor did the servants of the emperor refuse. Sháh 'Alam continued to reside at Allahábád under the protection of the English till the year 1778 A. D., 1185 A. H. when growing weary of his retirement, he proceeded to Dehli where he arrived on the 25th of December the same year, but not long after fell into the power of Ghulám Kádir Khán a Rohela chief, who put out his eyes on the 10th of August, 1783 A. D., Ramazán, 1185 A. H. Sháh 'Alam after this event re-assumed the throne and died on the 19th November, 1806 A. D., 7th Ramazán, 1221 A. H., aged 81 lunar years. Sháh 'Alam's poetical name was 'Aftáb. He was a good poet, and has left a Diwán called Diwán 'Aftáb, in Persian and Urdú verses. His remains were deposited close to the tomb of Bahádúr Sháh adjoining the Moti Masjid near the Dargáh of Kutb Sháh.

**Shah 'Alam,** شاه علم, a celebrated Muhammadan saint, was the son of Kutb 'Alam, which see.

**Shah 'Ali, Hazrat,** حضرت شاه علي, a pious Sayyad who is the author of several works on religion, in Persian, Arabic, and Gujrátí. He died at Ahmadábád Gujrát in 1565 A. D., 973 A. H., and was buried there.

**Shah 'Ali Muhammad,** شاه علي محمد, author of the "Tajjallíát Rahmání," an explanation of the Súfi tenets and mystical phrases, &c.

**Shah Begam,** شاه بيگم, the mother of Sultán Khusro the son of the emperor Jahángír. *Vide* Khusro (Sultán).

**Shahbaz Banda Nawaz,** شاهباز بنده نواز, author of two books called "Ishk-náma, and Sárdat-náma," containing Essays on divine love, the soul, future state, &c.

**Shahbaz Khan Kambu,** شاهباز خان کبجو, a descendant, in the sixth generation, of Hájí Jamál who was a disciple of Shaikh Bahá-uddin of Multán. He passed the first part of his life as a Dervish or mendicant, but was afterwards employed by the emperor Akbar, and raised to the dignity of an Amír. He was appointed governor of Bengal in 1584 A. D., 992 A. H., and died in the 44th year of the reign of that monarch, 1599 A. D., 1008 A. H., aged 70 years. He was buried at Ajmeir near the mausoleum of Khwája Mo'in-uddin Chishtí. His liberality and the money he expended was so great, that it made the people think that he had in his possession the Philosopher's Stone.

**Shah Beg Arghun or Urghun,** شاه بيگ ارغون, king of Sindh and founder of the Arghún family, was the son of Mirzá Zunnún Beg Arghún, the commander-in-chief and head of the nobles at the court of Sultán Husain Mirzá king of Khurásán, and governor of Kandahár and the provinces of Shál, Sitúnak and Arghún. Mirzá Zunnún met his death in attempting to resist an invasion under Muhammad Khán Shaibání Uzbek. After his death the government of Kandahár devolved on his son Sháh Beg Arghún. When the emperor Bábar Sháh invaded the province of Kandahár, Sháh Beg was unable to resist him retreated towards Sindh, and having overcome Jám Fíroz the last king of the Samána dynasty, 1521 A. D., 927 A. H., he settled himself as king in that country. His reign was, however, but of short duration, for he died two years and some months after the conquest, in the year 1524 A. D., 930 A. H., and his eldest son Sháh Husain Arghún succeeded him.

**Shah Begam,** شاه بيگم, this was the title conferred by Jahángír on his first wife who was the daughter of Bhagwán Dás the son of Rájá Behári Mal. She was married to prince Salím (afterwards Jahángír) in 1584 A. D., 993 A. H., and became the mother of Sultán Khusro who was born in 1587 A. D., 995 A. H. When Jahángír rebelled against his father Akbar, and was living independently at Allahábád he gave himself up more than ever to debauchery. He had always entertained a peculiar dislike for his eldest son Sultán Khusro whose own levity and violence seem to have given him reasons for his displeasure. Some circumstance in their disputes so affected Khusro's mother, that she swallowed poison (opium) in 1603 A. D., 1012 A. H., and died at Allahábád where she was buried in a place called Sultán Khusro's garden, where her son Sultán Khusro also was afterwards buried.

**Shah Begam,** شاه بيگم, a daughter of Muhammad Mukím, brother of Sháh Beg Arghún, governor of Kandahár and afterwards king of Sindh. She was married to Kásim Kóka, who was killed in the wars of the Uzbaks. On the conquest of Kandahár by Bábar Sháh, she was taken away to Kábul.

**Shah Begam**, شاه بيگم, mother of Khán Mirzá of Badakhshán, traced her genealogy to Alexander the Great.

**Shah Dai-ullah, Shirazi**, شاه داعی الله شیرازی, a pupil of Sháh Namat-ulláh Walí. He was a mystical poet, and a great saint. His tomb which is at Shiráz is a place of pilgrimage.

**Shahi**, شاهی, poetical title of Prince Mirzá Núr-uddín the son of Mirzá Khán Bakht, the son of Mirzá Sulaimán Shikoh.

**Shahi Beg Khan Uzbek**, شاهی بیگ خان ازبک, also called Shaibáni Khán, who after he had conquered Transoxiana, invaded Khurasán, took Hirát in 1507 A. D., 913 A. H., and extinguished the principal branch of the house of Taimúr. He was, however, defeated and slain in a battle against Sháh 'Ismaíl I, Safwí, in 1510 A. D., 916 A. H., when his scull was overlaid with gold, and made into a drinking cup by that monarch. After his death Taimúr Sultán succeeded him and Jání Beg Sultán and 'Abdulláh Khán divided Bukhárá between themselves. The Uzbaks were Tartars who came from the borders of Russia, where they had been governed by a race of princes descended from Shaibáni, the grandson of Changez Khán; but they derived their name from Uzbek, the seventh of their race, who introduced the Muhamadan religion among them. The last prince of this tribe was Burgú Khán, who was slain by Sháh Bakht, upon which the Uzbaks quitted their ancient habitation, and conquered Khurasán, Khwarizm, &c.

**Shahi, Mir or Amir**, میر شاهی, poetical name of 'Aká Malik son of Jamál-uddín Fírozkojí. His mother was the sister of Khwája Muwyyad, a chief of the race of Sarbadáls of Sabzwár. He was himself a native of Sabzwár and a very learned man. He wrote a beautiful hand, was a good musician and painter. He flourished in the time of Baisanghar Mirzá and Sultán Bábar, and died at Astrahád in 1450 A. D., 854 A. H., aged more than 70 years. He was buried at his own request at Sabzwár. He is the author of a biography of poets called "Majmú'a-ush-Shuará" and of a Diwán entitled "Diwán Sháhí."

**Shahid**, شاه, *vide* Ghulám Imám Shahíd.

**Shah Ghulam Azim**, شاه غلام عظیم, son of Sháh Abul Maálí, the son of Sháh Ajmal of Allahábád. He is the author of two Diwáns and a Masnawí. *Vide* Afzal.

**Shah Girami or Mirza Girami**, شاه گرامی, a poet who lived in the dress of a Kalandar and Dehlí and died in the year 1743 A. D., 1156 A. H.

**Shah Gul**, شاه گل, *vide* Wahdat.

**Shah Hatim**, شاه حاتم, surname of Shaikh Zahr-uddín a Hindústáni poet. *Vide* Hátim.

**Shah Husain Arghun**, شاه حسین ارغون, king of Sindh, succeeded his father Sháh Beg Arghún in 1524 A. D., 930 A. H. He reigned 32 years and died in 1556 A. D., 962 A. H. After his death the government of Sindh was divided between two rivals, Mahmúd the governor of Bakkar and Mirzá 'Isa Turkhár governor of Thatta, who both assumed the title of king, and between whom frequent dissensions arose, and battles were fought. The emperor Akbar on coming to Láhor reduced the whole of the province of Bakkar exclusive of the fort, till

at last Mahmúd was willing to give it up, and Akbar deputed Geisú Khán to receive it, but Mahmúd died before his arrival, 1574 A. D., 982 A. H., after a reign of 20 lunar years, and Akbar thus became possessed of Upper Sindh, and put an end to the hopes of the race of Mahmúd. 'Isa Turkhán who took possession of Thatta after the death of Sháh Husain, died after a reign of 13 years in 1567 A. D., 976 A. H.

**Shah Husain Safwi**, شاه حسین صفوی, succeeded his father Sháh Sulaimán, king of Persia in 1694 A. D., 1134 A. H. In the year 1722, Mahmúd, an Afghán chief of Kandahár besieged Isfahán, and compelled Sultán Husain to surrender and resign his crown to him. This circumstance occurred on the 23rd of October the same year 1135 A. H., and the unfortunate Sultán was confined in a small palace, where he remained seven years; when a reverse of fortune which threatened their downfall led his enemies, whose chief was Ashraf the successor of Mahmúd, to put an end to his existence. This melancholy event took place in November, 1729 A. D., 1142 A. H. The Safwian family may be said to have actually terminated with Sultán Husain. His son Tahmasp, assumed the title of king, and struggled for a few years with his fate, but a weak effeminate, and debauched youth, was unsuited for such times; and he only merits a place in history, as his name furnished a pretext for the celebrated Nádir Sháh to lay the foundation of his great power.

**Shah Husain Sayyad**, سید شاه حسین, *vide* Hakífat.

**Shahidi**, شاهدی, poetical name of Mir 'Abdul Wáhid of Bilgrám, which see.

**Shaista Khan, Nawab**, شایسته خان نواب, the son of Asaf Khán the prime minister.

**Shahidi Kummi**, شاهدی کمی, an author who was a native of Kumm, and died in 1529 A. D., 935 A. H.

**Shah Jalal**, شاه جلال, a Muhammadan saint of great sanctity, whose tomb is in Sylhet. This shrine has a large number of attendants to minister at it, and the pigeons and other birds which flock there, are held as sacred as the birds within the temple of Mecca.

**Shah J a h a n**, شاه جهان, emperor of Dehlí, surnamed Shaháb-uddín Muhammad Sáhib Kirán Sání, was the third son of the emperor Jahángír. He was born at Láhor on the 6th January, 1593 A. D., 29th Rab' I, 1000 A. H., and named Mirzá Khurram. His mother Balmatí was the daughter of Rájá Udai Singh, son of Rájá Maldeo of Jodhpúr, and sister to Rájá Súraj Singh. At the time of his father's death he was absent in the Dakhin, but the throne was secured for him by his father-in-law, 'Asaf Khán the wazír, the brother of Núr Jahán Begam. He marched towards Láhor on hearing of the throne being at his disposal; and began his reign 4th February, 1628 A. D., 8th Jumáda II, 1037 A. H. He was the most magnificent prince that ever appeared in India. The most striking instance of his pomp and prodigality was his construction of the famous Peacock throne. It took its name from two peacocks fashioned splendidly in sapphires, emeralds, rubies and other appropriate jewels which formed the chief ornament of a mass of bullion and precious stones that dazzled every beholder. Tavernier, a jeweller by profession, reports, that it cost nearly six millions and a half sterling. His greatest splendour was shown in his buildings. He founded a new city at Dehlí called after him Sháhjahánábád, but of all the structures erected by him, there is none that bears any comparison

with the Táj Mahal at Agra, a mausoleum of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any edifice, either in Europe or Asia. Táj Mahal is a corruption of Mumtáz Mahal, the name of Sháh Jahán's favourite wife, whose sepulchre it forms. Sháh Jahán reigned thirty years and was deposed and confined in the fort of Agra by his son 'Alamgir Aurangzeib on the 9th of June, 1658 A. D., 17th Ramañán, 1068 A. H., and died at Agra after an imprisonment of 7 years and 10 months, on Monday night the 23rd of January, 1666 A. D., 26th Rajab, 1076 A. H., aged 76 lunar years 3 months and 17 days, and was buried in the Táj close to his wife's tomb. There were living at the time of his imprisonment, four of his sons and four daughters. Of the sons, the eldest was Dárá Shikóh, the second Sultán Shujá, the third 'Alamgir and the fourth Murád Baksh; but 'Alamgir, who succeeded his father, murdered two of his brothers, viz., Dárá and Murád, and the third Sultán Shujá died in Arracan, or was murdered by the Rájá of that country. His daughters were Arjuman 'Ará, Geití 'Ará, Jahán 'Ará and Dahr 'Ará, (or Roshan 'Ará).

Inscription on a gold coin of Sháh Jahán of enormous size and value struck in 1064 A. H.

مکه بر مهر دو صد صهری زد از لطف اله  
 نایع صاحب قرین شاه جهان دین پناه  
 روی زر باد از نقش مکه اش عالم فوز  
 ناشود از پرتو خورشید روشن روی ماه

Reverse.

از صدق ابوبکر شد ایمان انبیا  
 اسلام قوی دست شد از عدل عمر  
 دین تازه شد از شرم و حیا عثمان  
 از علم علی یافت ولایت زبیر

**Shah Karak**, شاه كرك, a celebrated Muhammadan saint

who is buried at Kara, a city in the province of Allahábad, and whose tomb is still held sacred by the Musalmáns. It is mentioned by Firihta, that the day before the assassination of Sultán Jalál-uddín Fíroz in 1296 A. D., Sultán 'Alá-uddín visited this holy man, who rising from his pillows repeated the following extempore verses. "He who cometh against thee, shall lose his head in the boat, and his body shall be thrown into the Ganges;" which, they say, was explained a few hours after by the death of the unfortunate king, whose head fell into the boat upon this occasion. Sháh Karak died between the years 1296 and 1316 A. D.

**Shah Jahan Begam of Bhopal**, شاه جهان بیگم,

succeeded to the principality of Bhopal on the death of her mother Sikandar Begam, on the 30th of October, 1868. Her Highness in 1871 married her own minister Muhammad Sádik Hasan Khán, by the advice or consent of the Supreme Government. This is her second husband. She commanded that in future he should be addressed thus: Motamid-ul-Muhárn Muhammad Sádik Hasan Khán Sahib Bahádur, second minister of the State of Bhopál.

**Shah Kasim**, شاه قاسم, a pious and learned Musalmán who died in the year 1584 A. D., 992 A. H., and Khwája 'Abdul Razá wrote the chronogram of the year of his death.

**Shah Kudrat-ullah**, شاه قدر الله, *vide* Kudrat.

**Shah Kuli Khan Mahram**, شاه قلی خان محرم,

a nobleman of the court of the emperor Akbar. He held the rank of 5,000, and was sent with prince Sultán Salim to Ajmeir accompanied by Rájá Mán Singh, to chastise the Amírs under the Rájá of Udaipur in 1598 A. D., 1007 A. H. The emperor Jahángir says in his Memoira, that in the first year of his reign 1605 A. D., he gave the daughter of Mirzá Handál, named Sultán Begam, in marriage to Sháh Kulí Khán Mahram, but his death is mentioned in another work, viz., "Máisir-ul-Umra," to have taken place in the month of December, 1600 A. D., 18th Azar, 1009 A. H., at Agra.

**Shah Madar**, شاه مدار, a celebrated Muhammadan saint,

whose proper name was Badí-uddín. He was a disciple of Shaikh Muhammad Taifúri Bastámí, and is the founder of the sect called Madária in India. Many curious anecdotes are related of him. He died on the 20th December, 1434 A. D., 838 A. H., aged 124 years, and is buried at Makanpúr in Kanauj, where a great assembly is held every year at his tomb. He was a cotemporary of Kází Shaháb-uddín Daulatábádí who lived in the time of Sultán Ibráhím Sharqí of Jaunpúr.

**Shah Mahmud of Isfahan**, شاه محمود اصفهانی, *vide* Sháh Shujá.

**Shah Mansur**, شاه منصور, last Sultán of the dynasty of the Muzaffarians, was the son of Sháh Muhammad Muzaffar. He reigned in 'Irák and Fars after Sháh Zain-ul-'Abidín whom he deprived of sight and took possession of Shiráz. He was defeated by Amír Taimúr, who put him to death on Thursday the 22nd of May, 1393 A. D., 10th Rajab, 795 A. H.

**Shah Mansur**, شاه منصور, *vide* Khwája Mansúr.

**Shah Mir**, شاه میر, also called Míán Mir whose proper

name was Shaikh Muhammad, was a descendant of the Khalíf 'Umar, and a very pious Musalmán. He is reckoned amongst the Muhammadan saints. He was born at Shístan 1650 A. D., 967 A. H., came to Láhor where he resided 60 years, and died there on Tuesday the 11th August, 1635 A. D., 7th Rab' I, 1045 A. H., aged 88 lunar years. He is buried at a place called Háshimpúr near Láhor. He had numerous disciples, one of whom was Mullá Sháh, the spiritual guide of the prince Dárá Shikóh, the eldest son of the emperor Sháh Jahán. He is the author of the work called "Ziyá-ul-Ayún," or the Light of the Eyes, containing the rules for propriety of conduct through life.

**Shah Mir**, شاه میر, first Muhammadan king of Kashmír,

The original inhabitants of Kashmír appear to have been the followers of Brahmá. The period of the first establishment of the Muhammadan faith in that country took place during the reign of Rájá Seina Déva, about the year 1315 A. D., 715 A. H., when a person called Sháh Mir, coming to Kashmír in the habit of a Dervish, was admitted into the service of that prince. Upon the death of the rájá, he was appointed prime minister to his son and successor Rájá Ranjan. When this rájá died, Anand Dev, who succeeded him, also made Sháh Mir his minister. The whole of this family not only gained great ascendancy over the rájá, but also over the minds of the people, till the rájá, becoming jealous of their power, forbade them the court. This exclusion drove Sháh Mir into rebellion, when having occupied the valley of Kashmír with his troops, most of the officers of the rájá's government also joined him. This insurrection soon brought the rájá to the grave, who died of a broken heart in the year 1327 A. D., 727 A. H., leaving his widow regent. Sháh Mir after some years married



Kaula Devi, the wife of the rájā, who embraced the Muhammadan faith; an event which secured to him the country which he had before nearly usurped. It is related by another author, that when preparations for the marriage were commenced, the devoted princess despairing and indignant, surrounded by her train of maidens, advanced into the presence of the usurper, and upbraiding him for his ingratitude and treachery, stabbed herself before him. Thus perished by her own hand the last Hindú sovereign of Kashmir, and Sháh Mir, who is considered the first Muhammadan king of that country, ascended the throne under the title of Sultán Shams-uddín, in the year 1341 A. D., 742 A. H. He died in 1344 or 1349 A. D., 745 or 750 A. H., and was succeeded by his son Jamsheid.

*List of the Muhammadan Kings of Kashmir.*

1. Sultán Shams-uddín Sháh Mir.
2. Jamsheid, son of Sháh Mir, reigned 14 months, and was expelled by his younger brother 'Alá-uddín 'Alísheir, and slain.
3. 'Alá-uddín 'Alísheir, son of Sháh Mir, reigned 13 years.
4. Shaháb-uddín, son of 'Alá-uddín reigned 19 years and died 1376 A. D.
5. Kutb-uddín, brother of Shaháb-uddín, during whose reign the famous Sayyad 'Alí Hamdání arrived in Kashmir. He reigned 15 years.
6. Sikandar, surnamed Butshikan, who destroyed all images and subverted the Hindú religion, was the son of Kutb-uddín, and a contemporary of Amír Taimúr. He reigned about 25 years.
7. 'Alí Sháh, the son of Sikandar, reigned nearly 7 years.
8. Zain-ul-'Abidín, brother of 'Alí Sháh, reigned 52 years, and died about the year 1474 A. D.
9. Haidar Sháh, son of Zain-ul-'Abidín, reigned little more than a year, and was killed by a fall from his palace.
10. Sultán Hasan, son of Haidar Sháh, reigned 12 years in excess and drunkenness.
11. Muhammad Sháh, a child of seven years of age, son of Hasan Sháh. He had several battles with Fatha Khán, and after a reign of 11 years was imprisoned by his uncle.
12. Fatha Khán, who took the title of Fatha Sháh, reigned 10 years.

Muhammad Sháh re-ascended the throne in 1506 and reigned two months, and then Fatha Sháh one year, after which Muhammad Sháh ascended the throne the third time, and was deposed after a reign of 19 years. He was once more raised to the throne and died in 1533 after an interrupted reign of 50 years.

Ibráhím, the son of Muhammad, reigned 5 years.

Mubárik Sháh also called Nazuk and Barbak, son of Ibráhím, ascended the throne and after a reign of 3 months was expelled by the army of the emperor Humáyún, who being defeated by Sheir Sháh in 1541, had fled his country, and had retreated to Láhor, whence he sent an army under the command of Mirzá Haidar Doghlát, who invading Kashmir, conquered that province, and reigned there 10 years.

Mirzá Haidar Doghlát, after a reign of nearly 10 years, was killed in a night-attack in 1551 A. D., 958 A. H. After his death, the leading men divided the country into three principalities among themselves, though for form's sake, Názuk, the son of Ibráhím, was again seated on the throne, and was again deposed the second time, by his brother.

Ibráhím II was placed on the throne by Daulat Chak, and after a short time was deposed and blinded, and his brother

Ismá'il was raised to the throne in 1556. He reigned nearly two years, and was succeeded by his son

Habib who ascended the throne and reigned 3 years, after which he was imprisoned by Gházi Chak.

Gházi Chak declared himself king and assumed the title of Gházi Sháh, and reigned 4 years, when being attacked with a leprosy, abdicated the throne in 1563 A. D.

Husain Sháh, his brother mounted the throne, reigned 6 years and was compelled to abdicate in favour of his brother 'Alí Khán in 1569 A. D.

'Alí Sháh ascended the throne in 1569, and in the year 1572, Mullá Ishki and Kázi Sadr-uddín came as ambassadors from the court of Dehlí, the result of which was that Akbar was proclaimed emperor of Kashmir in the public prayers; and 'Alí Sháh at the request of Akbar, sent his niece the daughter of his brother Husain Sháh to be married to the prince Salim. In the year 1578, 'Alí Sháh was killed by a fall from his horse after a reign of 9 years and was succeeded by his son.

Yúsaf Chak who proceeded to the court of Akbar in 1586 and his son.

Yakúb Chak succeeded to the throne in consequence of his father's detention at the court of Dehlí. In the year 1587 A. D., 995 A. H. Akbar appointed Muhammad Kásim Khán, Amír-ul-Bahr (Admiral) to march and subdue Kashmir. Yakúb was defeated and at last seized and sent to Dehlí in 1588, where Akbar enrolled Yúsaf Sháh and his son Yakúb among the nobles of his government. Each of them received estates in the province of Behár, and from that period the kingdom of Kashmir has been a province of Dehlí.

**Shah Muhammad, Khalifa**, خليفة شاه محمد, author of the book called "Insháe Jáma-ul-Kawánín," commonly called "Insháe Khalífa," containing forms of letters.

**Shah Murad**, شاه موراد, vide Murad Mirzá.

**Shahnawaz Khan**, شاه نواز خان, son of 'Abdul Rahím Khán KhánKhánán. His daughter was married to prince Sháh Jahán. He died in the year 1028 A. H.

**Shahnawaz Khan**, شاهنواز خان, a nobleman of the reign of the emperor Sháh Jahán, was the son of 'Asaf Khán wazír, and father-in-law of the emperor 'Alamgir, and of his brother prince Murád Baksh. But the author of the Músir-ul-Umrá says that he was the son of Mirzá Rustam Kandahárf. He was appointed governor of Gujráat in the room of the prince Murád Baksh who was imprisoned by order of his brother 'Alamgir in July, 1658 A. D. When Dára Shikóh through various adventures, after his flight from Multán, came to Ahmadábád Gujráat, Shahnawáz Khán his maternal uncle was then in that city, and his daughter the wife of Murád Baksh was in his palace. Her bitter supplications against 'Alamgir, the impending murderer of her husband, prevailed on him to join the cause of Dára, for whom he levied an army, and marched with him towards Ajmeir where on their arrival, a bloody battle ensued between the armies of Dára and 'Alamgir, on Sunday the 13th of March, 1659 A. D., Jumáda II, 1069 A. H. which ended in the defeat and flight of Dára and death of Shahnawáz Khán who fell by the lance of Dileir Khán. He was buried by the orders of 'Alamgir in the mausoleum of Khwája Mo'ín-uddín Chiahtí at Ajmeir.

**Shahnawaz Khan**, شاهنواز خان, a nobleman of Sháh 'Alam's court, author of the book called Miraat-e-Aftáb-numai a work on the history of Modern Dehlí.

**Shahnawaz Khan**, شمس الدوله شاهنواز خان, entitled Samsám-uddaula. The original name of this nobleman was 'Abdul Razzák; he was descended from the family of Sadát of Khawáf in Khurásán, but his great-grand-

father Amír Kamál-uddín left Khawáf, and came to Hindústán in the reign of the emperor Akbar, when he was admitted amongst the nobles of the court of Dehli. Mirak Husain, the son of Kamál-uddín held a situation in the service of the state, in the reign of Jahángír. The son of Mirak Husain, Mirak Mo'ín-uddín, commonly called Amánat Khán, was in great favour with Sháh Jahán, and rose to the first rank. He retained also the patronage of 'Alamgir, was appointed by him to various important governments as those of Láhor, Multán, Kábul and Kashmir. Amánat Khán was the ablest man in the court, and a great favourite of 'Alamgir. When the emperor resided in Upper India, he bestowed the Súbadári of the Dakhin on Khán Jahán Bahádúr Kokaltásh about the year 1670 A. D., 1081 A. H., and Amánat Khán was appointed Díwán of the Dakhin or Paymaster General, and Historiographer. He had four sons of eminent character; the first 'Abdul Kádír Dayánat Khán, was the keeper of the Privy Purse. The second Mír Husain Amánat Khán, was the public treasurer and governor of Súrat: after his death the latter post was assigned to his elder brother. The third son was Mír 'Abdul Rahmán Wizárat Khán who was promoted to the Díwání of Málwá and Bijápúr. He was an excellent poet and composed a Díwán under the poetical title of Bikrámi. The fourth son Kásim Khán was Díwán of Multán. Mír Hasan 'Alí the son of Kásim Khán was the father of Nawáb Samsám-uddaula Sháhnawáz Khán. He was born on the 10th of March, 1700 A. D., 29th Ramazán, 1111 A. H. at Láhor, but repaired to 'Aurangábád at an early age, and took up his abode with his relations and kinsmen who resided there before him. He was engaged first by Nizám-ul-Mulk 'Asaf Jáh under whom and his son Násir Jang he served as Díwán of Berár for several years. In the time of Salábat Jang, he was raised to the rank of 7000 with the title of Samsám-uddaula. On the 12th of May, 1758 A. D., 3rd Ramazán, 1171 A. H., the day on which 'Abdul Rahmán Haidar Jang, the counsellor of Monsieur Bussy the French General, was assassinated by the instigation of Nizám 'Alí the brother of Salábat Jang, he also was murdered in the confusion together with his youngest son Mír 'Abdul Nabí Khán, but his two other sons, Mír 'Abdur Salám and Mír 'Abdul Hai escaped. The remains of the father and son were interred in the tomb of their ancestors in the southern part of the city of 'Aurangábád. The chronogram of this event gives the following: "We have been murdered by 'Abdul Rahmán" Sháhnawáz Khán is the author of the work called "Másir-ul-Umráe 'Taimúria" containing the Memoirs of the nobility who served in Hindústán and the Dakhin under the house of Taimúr. It was commenced by him, but he left it unfinished, and in the turbulent scenes which attended his death, the manuscript was scattered in various directions, and was considered as lost: some short time afterwards Mír Ghulám 'Alí Azád, a friend of his collected the greater portion of the missing leaves, and restored the work to its entire form with a few additions, amongst which was the life of the author: at a subsequent period again, his son Mír 'Abdul Hai Khán who had received the title of Samsám-uddaula Samsám Jang after his father's death, completed the work in the form in which it now occurs, in the year 1779 A. D., and died on the 28th April, 1782 A. D., 15th Jumáda I, 1196 A. H.

**Shah Nur Ashhari**, شاه نورا شهري, a famous poet who was a pupil of Zahir-uddín Fáyábí and flourished in the reign of Sultán Muhammad Khwárizm Sháh son of Takash. He died at Tabrez in 1204 A. D., 600 A. H.

**Shah Nur**, شاه نور, a celebrated Dervish and saint who died on the 2nd February, 1693 A. D., and was buried in the vicinity of 'Aurangábád where his tomb is still visited by the Muhammadans.

**Shahpur**, شاه پور, *vide* Sháhpúr.

**Shahristani**, شهرستاني, *vide* 'Abú'l Fatha Muhammad-ash-Shahristaní.

**Shahrukh, Mirza**, شاهرخ مرزا, the son of Razá Kúli and grandson of Nádír Sháh. His father Razá Kúli's mother Fátima Sultán Begam was the daughter of Sháh Sultán Husain Safwí. Sháhrúkh was raised to the throne some time after the death of his grandfather, but was soon after seized and deprived of sight. He retired to Mashhad, which province he was allowed to hold in his possession till the time of his death which happened at Dámghán in 1796 A. D. His death was the consequence of the tortures that had been inflicted upon him by 'Aká Muhammad, king of Persia, who by this act extorted from him many precious stones of great value which had once belonged to Nádír Sháh.

**Shahrukh, Mirza**, مرزا شاهرخ, was the fourth son of Amír Taimúr and held the government of Khurásán at his father's death which took place in February, 1405 A. D. After the imprisonment of Sultán Khalil his nephew, ruler of Samarkand 1408 A. D., 811 A. H., he marched from Khurásán to take possession of his dominions. His authority was immediately acknowledged, not only in Samarkand, but over all Transoxania. He was brave and generous, but not an ambitious prince: and during a reign of 42 years, we hear of no wars in which he was engaged, except with the Turkmán tribes of Asia Minor whose power Taimúr had overcome, but not destroyed. Mirzá Sháhrúkh was born at Samarkand on the 21st July, 1377 A. D., 14th Rab' I, 779 A. H., and died at Fisháward in the province of Rei, on the Persian new year's day, *viz.* Sunday, the 12th March, 1447 A. D., 25th Zil-hijja, 850 A. H., aged 71 lunar years. He reigned 42 years during which the conquests of his father in India seem to have remained in subjection to his authority. At his death he left 5 sons, *viz.*, Mirzá Ulagh Beg, Ibráhim Mirzá, Mirzá Báisanghar, Sayúrghamish and Muhammad Júgi. He was succeeded by his son Mirzá Ulagh Beg.

**Shahrukh Mirza**, شاهرخ مرزا, a descendant of Amír Taimúr, was the son of Ibráhim Mirzá, the son of Mirzá Sulaimán ruler of Badakhshán. His mother's name was Muhtarim Khánam. About the year 1575 A. D., 983 A. H., he forcibly took possession of Badakhshán from his grandfather and reigned there about 10 years, after which in 1585 A. D., 993 A. H. that province was conquered by 'Abdulláh Khán Uzbek, and Sháhrúkh compelled to fly to India, where he was kindly received by the emperor Akbar, who gave him his daughter Shakar-un-Nisá Begam in marriage in the year 1593 A. D., 1001 A. H. and raised him to the rank of an Amír of 5,000. In the time of Jahángír the rank of 7,000 was conferred on him. He died at Újjain 1607 A. D., 1016 A. H., and was buried there.

**Shahruk Mirza or Mirza Shahruk**, مرزا شارك, who had a Jagír in Gujrat, was murdered by his younger brothers in the year 1032 A. H.

**Shahryar**, شهریار, a king of Persia of the Sasanian race, who reigned in Persia a few months in 629 A. D., *vide* Sheiróya.

**Shahryar, Sultan**, سلطان شهریار, the youngest son of the emperor Jahángír, was married to a daughter of Núr Jahán Begam by her former husband Sher Afghán Khán. On the death of Jahángír in 1627 A. D., 1037 A. H. this prince who was then at Láhor, seized the royal treasure, bought over the troops, and forming a coalition

with the two sons of his uncle the late prince Daniál, marched out to oppose 'Asaf Khán the wazír, who had released prince Dáwar Bakhsh surnamed Buláki the son of Sultán Khusro from prison and proclaimed him king. The battle ended in Sháhryár's defeat, he fled but being given up by his adherents, was imprisoned and blinded. He was after three months put to death together with Dáwar Bakhsh and the two sons of Daniál, named Tahmur and Hoshang by order of Sháh Jahán who ascended the throne on the 4th February, 1628 A. D., 8th Jumáda II, 1037 A. H.

**Shah Sadr**, شاه سدر, a Muhammadan saint whose tomb is situated at the foot of a large mountain of Siwistán, at the distance of about 300 yards from the village of Lakki in Sindh which belongs to the Sayyads of that place. This famous saint, says Lutf-ullah in his Autography, originally came from Arabia, and brought thousands of infidels to the light of Islám from the darkness of idolatry in Sindh. The year of his death is not known, but his tomb was built here by order of Nádir Sháh, king of Persia, in 1155 A. H. Tradition states, that Nádir in a dream was invited by this saint to come to Amarkote where he was to find a very large treasure. Nádir having acted upon the visionary command, discovered the treasure promised to him, and received a very large amount, as a tribute from the Amírs of Sindh. Nádir then bestowed a large sum of money upon the Sayyads of the village, directed them to have the edifice built over the remains of the saints. This they carried into execution, and the following inscription at the door of the shrine gives the date of its completion :—

"I inquired of intellect the year of its date.

"Inspiration informed me, It is the Paradise of the members of the sacred house." 1742 A. D., 1155 A. H.

All Sayyads of Sindh that are called Lakki Sayyads, are, I am informed (says Lutf-ullah) the descendants of this saint, whose parentage ascends up to the Imám 'Alí Naki. I am therefore inclined to think that the word Lakki is a corruption of Naki, which is the name of the tenth Imám.

**Shah Sañ**, شاه صافي, grandson of Sháh Abbás the Great, king of Persia. His father's name was Sañ Mirzá and his original name Bahráñ Mirzá. He succeeded his grandfather in January, 1629 A. D., Jumáda I, 1038 A. H. and took the title of Sháh Sañ. He was a capricious tyrant; and every year of his rule presented the same horrid and disgusting scene of barbarous cruelty. All the princes of the blood royal, and almost every minister, or general of family or character, were either put to death, or deprived of their eyes, by command of this monarch. He reigned nearly 14 years, died in May, 1642 A. D., Šafar, 1052 A. H., and was succeeded by his son, Abbás II.

**Shah Sharaf-uddin**, شاه شرف الدين, a Muhammadan saint who died in the year 1379 A. D., 781 A. H., and is buried in Behár, where his monument is still standing and is visited by the Muhammadans. There is an inscription in the Kúfi character over the entrance to the dargáh, which however time has rendered illegible with the exception of the date of the death of the saint, and of the erection of the tomb in 1569 A. D., 977 A. H. The dargáh is held in great veneration by the Muhammadans who at the 'Urs or anniversary of the death of the saint, assemble from all parts of the country, it is said to the number of 50,000. He is also called Makhdúm-ul-Mulk Sháh Sharif-uddin and Shaikh Sharif. The emperor Sikandar Sháh the son of Bahlól Lodí went to visit his tomb about the year 1495 A. D., 900 A. H., *vide* Sharaf-uddin Ahmad 'Abia Manerí.

**Shah Sharif or Sharif-uddin**, شاه شريف, *vide* Sháh Sharaf-uddin.

**Shah Shujaa' or Shuja'-ul-Mulk**, شاه شجاع الملك, king of Kábul, was the youngest son of Taimúr Sháh the son of Ahmad Sháh Abdálí. He was sent to Kashmir by his brother Muhammad Sháh and imprisoned in the fort of the Kóh-i-Marán in 1812 A. D. from which place he was released in 1814 by Ranjít Singh and detained at Láhor as a prisoner till his escape to the British territories. He was placed by the British Government on the throne of Kábul on the 8th May, 1839 A. D., and was murdered by his nephew, a son of Zamán Sháh on the 2nd May, 1842 A. D. He is the author of a biographical sketch of his own life written at Lúdhiana in 1826-27. This work was translated by Lieut. Bennet, of the Artillery, and published in the Asiatic Journal, Vol. XXX, p. 6, under Asiatic Intelligence.

**Shah Shujaa'**, شاه شجاع, Sultán of the Musaffarians whose capital was Shírás. It is said that this prince was in such a manner plagued by a malady called Jáu'l Baqar, or canine hunger, that he could not satisfy his hunger, neither on his journey, nor when he was at rest. He deprived his father Muhammad Musaffar of his sight in 1359 A. D., and held the reins of government in his own hands. His brother Sháh Mahmúd of Isfahán besieged Shírás in 1364, took possession of that country and died before his brother in 1375 A. D., 9th Shawwal, 776 A. H. after a reign of 16 years. Sháh Shujaa' died on Sunday the 9th of October, 1384 A. D., 21st Shabán, 786 A. H. He was succeeded by his son Zain-ul-'Abidin, who on the approach of Amír Taimúr to Shírás retired to Tiahtar, where his uncle Sháh Mansúr seized him and deprived him of his sight. Shírás was bestowed by Amír Taimúr on Sháh Abia the son of Muzaffar, but it was soon after taken by Sháh Mansúr, in whose possession it remained till it was retaken by that conqueror in 1393 A. D., 795 A. H. There is a garden near Shírás called Haft-tan, which contains the remains of Sháh Shujaa', and has, on one side of it, a small building, ornamented with a variety of pictures.

**Shah Sufi**, شاه صوفي, a Muhammadan saint whose shrine is at a village called Súfipúr in the Pargana of Ffrozábád in Agrah. It is related by the Khádims of the dargáh that in the reign of the emperor Akbar, Sháh Súfi a fakír of some celebrity wandered from Isfahán to India, and took up his hermitage among the Jamna ravines near the city of Chandwár, then the county town of the Pargana of the same name, and which from the remains which still cover the surrounding country for miles—ruined mosques, dilapidated octagon mausolea, fallen entrance gates and such like works of costly strength, must have been an important post in a fiscal and military point of view. All the time from which the fable of Sháh Súfi's miracles commence, Rájá Chandarsen was the lord of the fort of Chandwár, and a troublesome tributary of the Dehli court. Non-compliance with the royal demands for payment of revenue, brought upon the rájá the investment of his fort by the army of Akbar, who is said to have commanded his forces in person, and to have prosecuted his attack with no approach to success for a period, which the credulous or imposing Khádims of the establishment have exalted into a term of ten years. In the language of Oriental metaphor, the emperor is said to have planted a mangoe tree on the commencement of the siege, and to have eaten the fruit of it, ere his success was secured. This success he owed to the anchorite of the ravines Sháh Súfi. During a severe land storm, the lamps of the entire camp were put out, and the light of the Sháh's hut alone glimmered in the surrounding darkness. This extraordinary fact led to the Sháh's being

visited by some of the courtiers. The miraculous character of the event being much commented on by the visitors, the Sháh acknowledged himself to be under the special favour of Heaven—and in the end the conversation turned upon the difficulties of the seige, and the grateful sense of the hermit's interference which the sovereign would entertain in the event of its being brought to a close by his holy means. The Sháh promised the required aid, and declared that the fort should be captured by a fixed day. Thus much for the emperor. In respect to the rájá, the Sháh acted very effectually upon his superstitious fears—told him that the fort was destined to fall, and proffered his own miraculous powers to secure for the rájá, a safe and honourable retreat for himself, family and valuables. The whole were accordingly passed invisible through the besieging camp, and the rájá quitted Hindústán for the eastward. In return for this valuable service, the emperor bestowed half of an hamlet of Chandwár on the Sháh. The place assumed the name of Saffpúr, and has since been inhabited by the descendants of the Sháh. The decease of Sháh Safi took place soon after the grant was made, and he was buried on the brow of a deep ravine, a handsome tomb being erected over his remains. The mausoleum is still in good order and forms a picturesque object in the midst of the desolation of the Jamna ravines in the vicinity of Chandwár and Firozábád. Its pretty dome and minarets commanding as they do, the heights of the Jamna ravines, often lead the voyagers on the river to visit the shrine of the saint, and landwards the building is an object of interest and beauty, which (says Mr. Mansel, Collector of Agra) in a letter to the Commissioner of Revenue at Agra 29th May, 1839 No. 125) all would regret to see lost to the country. There are several dáláns, a handsome gate, and a small mosque comprised within the building, and the whole is kept in occasional good repair by the outlay of part of the funds of the grant. The fable of the whole is palpable. Indeed the rájá who, under the name of Chandersen, was ousted from Chandwár, lived it is supposed by those best acquainted with the annals of Firozábád, in the reign of 'Alá-uddin, and his descendants were the party who fell under the displeasure of Akbar.

**Shah Sub-hán**, شاه شويان, a Muhammadan saint who died in 1200 A. D., 596 A. H.

**Shah Sulaiman Safwi**, شاه سليمان صفوي, the son of Sháh Abbás II, king of Persia, whom he succeeded on the 26th August, 1666 A. D., 5th Rabí' I, 1077 A. H. He reigned over Persia 29 years, and died in 1694 A. D., 1106 A. H. He was succeeded by his son Sháh Husain Safwi.

**Shah Tahir Junaidi**, شاه طاهر جنيدي, also called Dakhani, was the youngest brother of Sháh Jafar. He came to India in the time of the emperor Humáyún, and went afterwards to the Dakhin and was appointed minister to Burhán Nizám Sháh I of Ahmadnagar. He was of the Shia sect, and succeeded in converting his sovereign to the Shia persuasion in the year 1537 A. D., 944 A. H., and induced him to exchange the white canopy and scarlet pavilion for the green standard assumed by the followers of 'Alí. Sháh Táhir died in the Dakhin 1545 A. D., 952 A. H. He was an excellent poet and is the author of several works.

**Shah Taki or Shaikh Taki**, شاه ياشيخ تقي, a Muhammadan saint who died between the years 1413 and 1421 A. D., and is buried at a place called Jhúsi in the province of Allahábád where a great crowd of Musalmáns assemble every year and make offerings on his tomb.

**Shah Turkman**, شاه تركمان, a Musalmán saint who died in February, 1241 A. D., 24th Rajab, 638 A. H., and lies buried in Sháhjahánábád (Dehlí) at a place called Dargáh Sháh Turkman.

**Shah Wali Muhammad**, شاه والي محمد, a saint whose dargáh is in Agra.

**Shah Wali Ullah**, شاه ولي الله, vide Ishtiyák.

**Shahzada Khanam**, شاهزاده خانم, a daughter of the emperor Akbar by Salíma Begam. She was living in the commencement of the reign of her brother Jahángír.

**Shahzada Sultan**, شاهزاده سلطان, vide Sultán Sháh-záda.

**Shah Zaman**, شاه زمان, vide Zamán Sháh.

**Shaista Khan, Amir-ul-Umra**, امير الامرا شايسته خان.

His original name is Abú Tálib, or Mirzá Murád. He was the son of 'Asaf Khán wasír, and grandson of Yátmáduddaula. After the death of his father 1641 A. D., he was appointed wazír by the emperor Sháh Jahán. The large Jama Maajid which stood (till 1857) on the banks of the Jamna river to the west of the fortress of Allahábád, was built by him in the time of Sháh Jahán and completed in the year 1646 A. D., 1056 A. H. His son Khudábanda Khán also held a high rank in the time of 'Alamgir, and was appointed Faujdár of the Karnatic Bjjápúr, and subsequently, after the death of Ruh-ullah Khán, he held the post of grand steward of the household. Shaista Khán was appointed governor of Berár by Sháh Jahán in 1638: and in 1652 to the more important command of Gujrát. In 1656 he was employed by 'Alamgir (Aurangzeib) at that time viceroy of the Dakhin, to serve as lieutenant to his eldest son Sultán Muhammad in the war of Golkanda. In the contentions of Sháh Jahán's sons for the throne in 1658, he served with Dará Shikóh, whom he betrayed by giving intelligence and guides of Aurangzeib. He was appointed in July, 1659 A. D., governor of the Dakhin in the room of Muhammad Muazzim the son of the emperor 'Alamgir who was recalled to the presence, and in 1666 as governor of Bengal. He kept his court at Dacca and by his injustice provoked a war with Job Charnock, Governor of the factory of the East India Company at Golágháţ near Huglí. He died in the reign of 'Alamgir on the 31st May, 1694 A. D., 16th Shawwál, 1105 A. H., aged 93 lunar years. Some traces of his Rauza and garden are still to be seen at Agra on the banks of the Jamna.

**Shakar-un-Nisa Begam**, شكار ان نسا بيگم, the daughter of the emperor Akbar, who gave her in marriage to Mirzá Sháhrukh, son of Ibráhím Mirzá. She is buried in the mausoleum of Akbar at Sikandra in Agra. Her mother's name was Bibí Daulat Sháh.

**Shakik Balkhi**, شقيق بلخي, a celebrated pious Musalmán. He died on the 20th January, 791 A. D., 9th Ramazán, 174 A. H. in the reign of the Khalif Hárún-al-Rashíd, and was buried at Khatlán.

**Shakir**, شاکر, the poetical name of Nizám-ul-Mulk 'Asaf Jáh.

**Shakir**, شاکر, the poetical name of 'Abdur Rahmán, author of the poetical work called "Gulistán Musarrat," which he also named "Hadáek-ul-Maání. He wrote this book at Lakhnau during the reign of Amjád 'Alí Sháh in 1845 A. D., 1261 A. H., and finished it in the time of Wájid 'Alí Sháh.

**Shali**, شالي, author of a *Diwán*, which goes after his name, *Diwán Sháhlí*.

**Shama'-ul-Mulk**, شمع الملك, title of the ruler of *Jurján* named *Kábús*.

**Shamgar**, شگر, *vide* *Kábús*. He is called *Shamgír* by *Daulat Sháh*.

**Shamru, Samru or Sombre**, شمر. His real name was *Walter Reinhard*, a person of obscure parentage in the *Electorate of Treves*. He entered early as a common soldier the service of the French, taking for his *Nom-de-Guerre*, *Summer*, which his comrades, from his saturnine complexion, turned into *Sombre*, and the Indians, by corruption, *Samrú* and *Shamrú*. At length he repaired to *Bengal*, and enlisted in one of the *Swiss Companies* then employed at *Calcutta*; but at the end of eighteen days deserted to the French at *Chandarnagar*, where he became a *Serjeant*. Deserting this post, he fled into the *Upper Provinces* and was for some time a private trooper in the cavalry of *Safdar Jang*, father to *Shujá-uddaula*. This service he quitted, and led a vagabond life in different provinces; but in 1760 was with the rebel *Faujdar* of *Purnia* *Khádim Husain Khán*. Upon his being expelled from *Bengal*, *Shamrú* left him and entered into the service of *Gregory*, an Armenian, then in high favour with *Nawáb Kásim 'Alí Khán* and distinguished with the title of *Gúrgin Khán*. From him he had the command of a battalion of *sepoys*, and afterwards obtained from the *nawáb* the addition of another. In this station he massacred the *English* captives at *Patna* in 1763. Some time previous to the battle of *Buxar*, he treacherously deserted *Kásim 'Alí* with his corps, and embraced the service of the *Nawáb Shujá-uddaula*, who had gained him over by bribes. Upon the *nawáb's* defeat at *Buxar*, he was entrusted with the protection of the *Begams*, and remained with the *nawáb* till he had made peace with the *English*; when, fearful of being delivered up to them, he retired to *Agrah*, and entered into the pay of the *Ját ráj* *Jawáhir Singh*; but quitted him for the service of the *ráj* of *Jaipúr*, who soon dismissed him on a remonstrance from the *English* General. He then again served the *Játs*; quitted them once more, and came to *Dehlí*, from whence he followed the fortunes of *Nawáb Najaf Khán*, in whose service he died. Such are the outlines of the fortune of this man, who had some merit as a soldier, but wholly obscured by a treacherous and blood-thirsty disposition. His corps was continued after his death, in the name of his son and a favourite concubine, who received for their maintenance the sum of 65,000 *rupees* per month. He died or was murdered in the year 1778 A. D., 1192 A. H., at *Agrah*, where his tomb is to be seen in the *Roman Catholic* Burial-ground with a *Persian* inscription in verse, mentioning the year of his death and his name. *Vide* next article.

**Shamru Begam**, شمر بیگم, the celebrated princess of *Sardhana*, whose original name is *Zeib-un-Nisa*, was the wife, or rather concubine of *Shamrú* or *Sombre*. She held an extensive jagir at *Sardhana*, and died on the 27th of *January*, 1836 A. D., 8th *Shawwál*, 1251 A. H., aged 88 lunar years. She was buried in the church of *Sardhana* of which she was the founder. She was one of the oldest and most sincere allies of the *English*. At her death she left upwards of six lakhs of *rupees* to various charitable and pious purposes, and gave instructions for founding a college for young men, to serve on the apostolic mission of *Thibet* and *Hindústán*. Captain *Mundy* in his "*Journal of a Tour in India*," says that the history of her life, if properly known, would form a series of scenes, such as perhaps, no other female could have gone through.

*Colonel Skinner* had often, during his service with the *Mahrattas*, seen her, then a beautiful young woman, leading on her troops to the attack in person, and displaying in the midst of carnage, the greatest intrepidity and presence of mind. The *Begam* contracted a lawful marriage in 1793. Her first lord, *Reinhardt*, who bought her when a young and handsome dancing girl; married, and converted her to the *Roman Catholic* religion. Her second husband was a *French* adventurer, a soldier of fortune named *Levassout* who commanded her small army. It is of this man that the following anecdote is related, which is wondrous strange, if it be true. *Skinner* used to say that her husband had become possessed of wealth, power, and a numerous army; of these his ambitious wife coveted the undivided possession, and she then accomplished her purpose. A mutinous disposition, on the subject of pay, having manifested itself among his body-guard, the *Begam*, then about twenty-five, exaggerated the danger to her husband, and got intelligence conveyed to him that the rebels had formed a plan to seize and confine him, and to dishonour his wife. They, consequently, arranged to escape together from the fury of the soldiery; and at night, started secretly from their palace, in palankeens. Towards morning the attendants, in great alarm, announced that they were pursued; and our heroine, in well-feigned despair, vowed that, if their escort was overcome, she would stab herself to the heart. The devoted husband, as she expected, swore he would not survive her. Soon after, the pretended rebels came up, and after a short skirmish drove back the attendants, and forced the bearers to put down the palankeens. At this instant he (*Sombre*) heard a scream and his wife's female slave rushed up to him, and exclaimed that her mistress had stabbed herself to death. The husband, true to his vow, instantly seized a pistol, and blew out his own brains. His tomb is at *Sardhana*.

**Shamsheir Bahadur I**, شمشیر بہادر, an illegitimate offspring of the *Peshwá Bájí Ráo Marhatta* by a *Muslimán* concubine named *Mastání*, who brought him up in the *Muhammadan* religion. He was severely wounded in that famous battle which took place between the *Marhattas* and *Ahmad Sháh Abdálí* in *January*, 1781 A. D., got to *Dig* where *Súrjmal Ját* had his wounds treated with the greatest care, but he died soon after, and was buried at *Dig*.

**Shamsheir Bahadur II**, شمشیر بہادر, *Nawáb* of *Banda*, was the eldest son of *'Alí Bahádur*, the son of *Shamsheir Bahádur I*, the son of *Bájí Ráo Peishwá*. He succeeded to the territories of his father in *Bundelkhand* about the year 1802 A. D., but subsequently a pension or stipend of four lacs of *rupees* annually was granted him in perpetuity by the *British* Government. He died on the 30th *August*, 1823 A. D., 24th *Zil-Ka'da*, 1238 A. H., and was succeeded by his brother *Zulfikár 'Alí Khán*.

**Shams Fakhri**, شمس فخری, a poet.

**Shamsheir Khan**, شمشیر خان, a nobleman at whose request a prose abridgement of the *Sháhnáma* of *Firdausí* was made by *Tawakkul Munshí* in 1652 A. D., 1063 A. H.

**Shams Shahab Afif**, شمس شہاب عقیف, the son of *Malik Sad-ul-Mulk* who was *Amaldár* of *Abúhar* and *Dibálpúr* in the reign of *Sultán Ghayás-uddín Tughlak*. He was born the very day that *Sultán Fíroz Sháh* came into the world, *i. e.*, in the year 1309 A. D., 709 A. H., and was the grandfather of *Shams Siráj Afif*, the author of the *Tarikh Fíroz Sháhí*.

**Shams Siraj Afif**, شمس سراج عقیف, the grandson of

Shams Shaháb Aff, was an historian who flourished in the reign of Sultán Fíroz Sháh Bárak, king of Dehlí who reigned from 1351 to 1388 A. D. He is the author of the entire history of that monarch, called "Tárikh Fíroz Sháhí," in which he relates that when that emperor built the city of Fírozábád adjoining to that of (old) Dehlí in the year 1354 A. D., 755 A. H., he (the author) was then twelve years of age, and that the red stone pillar in the Koshak of Fírozábád near the mosque or Jama Masjid, was brought by that emperor in the same year with great expense and labour from a place called Naweira in the vicinity of Sitaura near Khizirábád, a city situated on the foot of a mountain, ninety cós dietant from (old) Dehlí, where it then stood. The whole length of this pillar, says the author, was 32 gaz; 8 of which the king ordered to be buried in the earth or sunk in the building and the remaining 24 to be above the surface. This pillar was called by the emperor, "Mínar Zarrín," i. e., the Golden Minar. The second pillar which the emperor set up within his hunting place, called Shikárgáh Fíroz Sháh, was brought from Míráth, and was somewhat smaller than the one just mentioned. This pillar is now called the Láth of Fíroz Sháh. These two pillars were even at that period, as they are now, believed by the Hindús to have been the hand sticks of a famous hero of antiquity named Bhím Sen. The character engraved round these two pillars, the most intelligent and learned men of all religions were not able to decipher. He also observes that the high Minar in the Jama Masjid called "Kúwat-ul-Islám" in (old) Dehlí was built by Sultán Shams-uddín Altimsh. The author was living at the time of Tamerlane's invasion to India in 1398 A. D., 801 A. H., whom he has mentioned in his work.

**Shams Tabreizi, شمس تبریز, vide Shams-uddín Muhammad Tabreizi.**

**Shams Tibsi, شمس تبریز, vide Shams-uddín Tibsi (Kází).**

**Shams-uddín Ahmad, شمس الدين احمد, author of the "Khulásat-ul-Munákib," containing the Lives of ten celebrated Sáfí Shaikhs.**

**Shams-uddín Ahmad Khan, شمس الدين احمد خان, a descendant of the Sayyads of Naishápúr. He held the rank of 5000 in the reign of the emperor Akbar, and died in 1591 A. D. 999 A. H.**

**Shams-uddín 'Alí Khan, شمس الدين علي خان, author of the "Muntakhib-ul-Hasnát" which contains the history of the eighth Imám, viz., 'Alí Razá bin-Músa also called 'Alí Músfí Razá, who died 818 A. D., and whose tomb is at Mashhad (formerly called Túsi) in Khurásán, and is still an object of pilgrimage to the Persians; also memoirs of his descendants. This work was translated from the Arabic of Abú Jáfár.**

**Shams-uddín-al-Shafá'i, شمس الدين الشافعي, author of the Arabic work called "Ayún-ul-Asar;" containing the wars and conquests of Muhammad, his successors and companions, interspersed with various anecdotes of his generals.**

**Shams-uddín Altimsh, Sultan, شمس الدين اتشمش سلطان, a king of Dehlí, whose original name was Altimsh. In his childhood he was bought from a merchant by Sultán Kutb-uddín Eybak, king of Dehlí, who afterwards gave him his daughter in marriage. He expelled 'Arám Sháh, the son of Kutb-uddín from the throne of Dehlí, 1210 A. D., 607 A. H., and declared himself king with the title of Shams-uddín. He defeated**

and imprisoned Táj-uddín Eldúz, king of Ghazní who came to Láhor with a large army in 1215 A. D. He besieged for a whole year the fortress of Gwáliar and took it in 1233, and after a reign of 26 years, died on the 30th April, 1236 A. D., 633 A. H. His son Sultán Rukn-uddín Fíroz succeeded him. It is supposed that the Kutb Minár in old Dehlí, which is now commonly called the Láth of Kutb Sáhib because it stands close to the dargáh of the celebrated saint Khwája Kutb-uddín Bakhtiyár Kákí, was built and completed by Sultán Shams-uddín Altimsh some time before the year 1236 A. D. A part of it was injured by lightning and was repaired and completed on the 26th October, 1501 A. D., 13th Rabí' II, 907 A. H. by Fatha Khán Masnad 'Alí in the reign of Sultán Sikandar Sháh Lodí.

**Shams-uddín Bahmani, Sultan, شمس الدين بهمني سلطان, the son of Sultán Mahmúd Bahmaní. He was**

placed on the throne of the Dakhin on the 14th of June, 1397 A. D., 17th Ramazán, 799 A. H., after the dethronement of his brother Ghayás-uddín, by Lálichín, who was now honoured with the title of Malik Náeab or regent. Shams-uddín had reigned only five months and seven days, when Fíroz Khán, the son of Sultán Dáúd Sháh, having deposed him, sent him together with Lálichín to confinement, and ascended the throne with the title of Fíroz Sháh Rózafzún on Thursday the 15th of November, 1397 A. D., 23rd Safar, 800 A. H.

**Shams-uddín bin-Mubarik, شمس الدين بن مبارک, author of the "Sharah Hikmat-ul-Ain."**

**Shams-uddín Fakir, Mir, مير شمس الدين فقير, a native of Dehlí, and author of the work, called "Hadáek-ul-Balághat," or Garden of Eloquence, a treatise on the rhetoric, poetry and rhyme of the Persians.**

**Shams-uddín Kart I, Malik, ملك شمس الدين كرت, also called Malik Shams-uddín Muhammad Kart, the son of Abá Bakar Kart, was the founder of the dynasty of Kart or Kard, a tribe of Turks. He commenced his reign in the year 1268 A. D., 666 A. H., over Hirát, Ghor, Ghazní and Kábul. His mother was the daughter of Malik Rukn-uddín Ghóri, who before his death in 1245 A. D., 643 A. H., had named him to be his successor, and which was subsequently confirmed by Mangú Khán and Halákú Khán, kings of Persia. His descendants continued to reign over those countries for 119 lunar years and two months, till they were extinguished by Amír Taimúr (Tamerlane) in 1381 A. D. He was a cotemporary of Abaká Khán, king of Persia, and died at Tabreiz in January, 1278 A. D., Shaban, 676 A. H. after a reign of ten years and was succeeded by his son Malik Shams-uddín II.**

*Kings of the dynasty of Kart or Kard.*

1. Malik Shams-uddín Muhammad Kart I.
2. " Shams-uddín II, his son, also called Rukn-uddín.
3. " Fakhr-uddín Bahman, his son.
4. " Ghayás-uddín Kart, his brother.
5. " Shams-uddín Kart III, his son.
6. " Háfiz, his brother.
7. " Moi'zz-uddín Husain, his brother.
8. " Ghayás-uddín, the son of 'Alf and grandson of Moi'zz-uddín, the last king of this race.

**Shams-uddín Kart II, Malik, شمس الدين كرت ملك, second king of the dynasty of Kart, was the son of Shams-uddín Kart I, whom he succeeded in January, 1278 A. D., 676 A. H. He was a cotemporary of Abaká Khán the Tartar king of Persia, and reigned about 28**

years over Hirat, Ghazni, Balkh, &c. He died on Thursday the 2nd of September, 1305 A. D., 12th Safar, 705 A. H., and was succeeded by his son Malik Fakhr-uddin Bahman.

**Shams-uddin Kart III, Malik, شمس الدين كرت**

ملك, the fifth Sultán of the dynasty of Kart who reigned over Hirat, Balkh, Ghazni and Kábul. He succeeded his father Ghayás-uddin Kart in 1329 A. D., 729 A. H. reigned ten months and died in 1330 A. D., 730 A. H., He was succeeded by his brother Malik Háfiz, who was slain in 1332. After him Mo'izz-uddin Husain his brother ascended the throne.

**Shams-uddin Khan, نواب شمس الدين خان**

the nawáb of Firozpur, was the son of Nawáb Ahmad Bakhsh Khán, a jagirdár of Pargana Firozpur and Lohári. It was at his instigation that Karim Khán one of his confidants murdered Mr. W. Fraser the British Commissioner of Dehli, on the evening of the 22nd March, 1835 A. D., for which act Karim Khán was hanged on the 26th August following, and subsequently the nawáb, who after a full investigation of the case, being found guilty, was executed on the 8th of October of the same year at Dehli. Nawáb Shams-uddin was the Jagirdár of Firozpur, the town of a large district of the same name, situated at a distance of sixty miles to the south-west of Dehli. He enjoyed a revenue variously estimated at from three to ten lacs of rupees a year. The actual cause of his animosity towards Mr. Fraser, and the reason which induced him to instigate his murder, will perhaps ever remain a mystery. The supposition is, that Mr. Fraser had, in the faithful discharge of his duty, apportioned to Amin-uddin and Ziya-uddin, the younger brothers of the nawáb, a part or whole of Lohári, an extensive estate, to which the latter considered himself the best entitled.

**Shams-uddin Khawafi, Khwaja, شمس الدين خوانفي**

خواجه, the son of an Amír of Khawáf in Khurásán by name Khwája 'Alá-uddin. Shams-uddin held a high rank in the service of the emperor Akbar, and was appointed Díwán of the Panjáb in 1599 A. D., 1008 A. H., but died after a few months at Láhor.

**Shams-uddin Muhammad, شمس الدين محمد**

author of the works called "Bakhtyar-náma," and "Sindbad-náma."

**Shams-uddin Muhammad Anka Khan, عنكا خان**

شمس الدين محمد, *vide* 'Azim Khán.

**Shams-uddin Muhammad Assar, الدين محمد عصار**

شمس, *vide* Assár.

**Shams-uddin Muhammad-bin-Abdullah-al-**

Ghuzzi, Shaikh, **الدين محمد بن عبدالله الغزوي**

شمس, author of the "Tanwir-ul-Absár," which he composed in 1586 A. D., 995 A. H., and enriched with a variety of questions and decisions. It is considered to be one of the most useful books according to the Hanafí doctrines, and has been frequently commented upon. The most noted of these commentaries is one written by the author himself, entitled "Manh-al-Ghasfiar."

**Shams-uddin Muhammad ibn-Nasar, ابن نصر**

شمس الدين محمد, author of the work called "Mujma-ul-Bahryn." He lived in the time of Táj-uddin Eldúz.

**Shams-uddin Muhammad bin-Killai, محمد**

شمس الدين, author of the "Farsez-ul-Fáriqia," a treatise on the Law of Inheritance according to Sháfa's doctrine. He died in 1375 A. D., 777 A. H.

**Shams-uddin Muhammad bin-Hamza, بن حمزة**

شمس الدين محمد, surnamed Fanári. He was an author and died in the year 1431 A. D., 834 A. H. He wrote a commentary which is considered one of the best glosses on the Sirájia of Sajáwandí.

**Shams-uddin Muhammad Kuswi, Khwaja, خواجه شمس الدين محمد كوسوي**

a descendant of Shaikh Ahmad Jám. He died on Saturday the 31st of March, 1459 A. D., 26th Jumáda I, 863 A. H., and is buried near the Jama Masjid at Hirat, close to the tomb of Faqih Abú Yezid Marghazi.

**Shams-uddin Muhammad Sahib Diwan, ديوان**

شمس الدين محمد صاحب, held the office of Díwán and prime minister in the reign of Halákrí Khán and his son Abáká Khán the Tartar kings of Persia. In the first year of the reign of Arghún Khán, the son of Abáká Khán, he was accused by his enemies of causing the death of the king's father by poison, and was executed at Kara Bágh of Tabrez on Monday the 16th of October, 1284 A. D., 4th Shabán, 683 A. H. He was a good poet and is the author of the work called "Risála Shamsia dar ilm Mantak," a work on the science of Logic. His brother Alá-uddin, surnamed Atá Malik, is the author of a History entitled Jahán Kushá.

**Shams-uddin Muhammad Tabrezi, Maulana, مولانا شمس الدين محمد تبریزی**

commonly called Shams Tabrezi, a celebrated Muhammadan of Tabrez. He was the master of Jalál-uddin Maulwí Rímí who wrote a book of odes in his name entitled the Díwán of Shams Tabrezi. He was murdered by 'Alá-uddin Mahmúd, the son of the Maulwí and thrown into a well 1247 A. D., 645 A. H. He is considered by the Súfís to be one of the most celebrated martyrs of their sect. He was, they say, sentenced to be flayed alive, on account of his having raised a dead person to life. We are told that, after the law had been put in force, he wandered about, carrying his own skin, and solicited some food to appease his hunger, but he had been excommunicated as well as flayed, and no one would give him the slightest help. After four days he found a dead ox: but he could not obtain fire to dress it. Wearied out with the unkindness of men, he desired the sun to broil his meat. It descended to perform the office; and the world was on the point of being consumed, when the holy Shaikh commanded the flaming orb to resume its station in the heavens.

**Shams-uddin Purbi I, شمس الدين پوربي**, surnamed

Bhangeira. His proper name was Khwája Iliás. He ascended the throne of Bengal after the assassination of 'Alá-uddin Púrbi about the year 1343 A. D., 744 A. H. For thirteen years he resisted with success the forces of the king of Dehli, who could never succeed during the whole of that period in making any impression upon him. He died after a reign of 16 years 1358 A. D., 760 A. H., and was succeeded by his son Sikandar Sháh Púrbi.

**Shams-uddin Purbi II, شمس الدين پوربي**, ascended

the throne of Bengal after the death of his father Sultán-us-Salátin 1383 A. D., and died after an inglorious reign of three years 1386 A. D., 788 A. H. He was succeeded by Rája Kans Púrbi.

**Shams-uddin Tabrezi, شمس الدين تبریزی, vide**

Shams-uddin Muhammad Tabrezi.

**Shams-uddin Tibsi, Kāzi, قاضي شمس الدين طبسي,** one of the learned men of Khurāsān, and an excellent poet, who attended the court of Nizām-ul-Mulk Wazīr to Sultān Jalāl-uddin Malikshāh. He died about the year 478 A. H.

**Shams-ul-'Umra, Amir Kabir Nawab, شمس الامرا,** امير كبير نواب, a nobleman or Amīr-ul-'Umra of the court of the Nizām of Haidarābād. He was born in 1780 A. D., and survived three successive Nizāms. The first was Nizām 'Alī Khān by whom the nawāb was originally appointed "Commander of the household troops," during the troubled periods of Tīpū Sultān's reign. On Nizām 'Alī's death in 1803 A. D., the Nawāb lived to see Mīr Akbar 'Alī *alias* Sikandar Jāh, raised to the masnad, and subsequently on the decease of this prince in 1830, saw him succeeded by Nāsir-uddaula, the late Nizām, from whom he received the title of "Amīr Kabīr" in acknowledgment of his services to the state. As a geometrician he stood unrivalled, and the compilation styled after himself "Shams-ul-Handisa" besides other works published by him on the Arts and Sciences, distinguish him as an author. He died on the 10th April, 1863 A. D., when he had just completed the 83rd year of his age, and was the oldest nobleman then living in Haidarābād. He left two sons, both are good men. The elder of the two has inherited his father's vast estates and his official titles. The younger received most of his father's immense wealth during his lifetime, and many jagīrs since his death.

**Shams-un-Nisa Begam, شمس النساء بیگم,** the daughter of Hakīm Kamar-uddīn Khān of Benares, but her place of residence is at Lakhnau. She is the author of a small Dīwān and was living in the year 1272 A. H.

**Shani, شاني,** a poet who flourished in the reign of Shāh Abbās I, king of Persia, and died in the year 1614 A. D., 1023 A. H. He is sometimes called Maulana Shānī Taklū.

**Shapur, شاپور,** a poet of Teherān who died 1638 A. D., 1048 A. H. His tomb is at a place called Surkhāb in Tabreiz. He had the title of Malik-ush-Shoārā or king of poets.

**Shapur or Shahpur I, شاپور,** (the Sapoers of the Greeks) the second king of Persia of the Sasanian dynasty, was the son of Ardisheir Bābigān. He began to reign about the year 240 A. D., and carried his arms into the Roman territories, gained many important victories over that nation, whose emperor, Valerian, he made prisoner and flayed him alive. According to Persian historians, Shāpūr reigned 31 years, and died about the year 271 A. D. He was succeeded by his son Hurmuz I, the Hormisdes of the Greeks.

**Shapur II, شاپور,** surnamed Zū'l Aktāf, was the son of Hurmuz II, king of Persia, and was born 310 A. D. a few months after the death of his father, on which account the Persian historians say, that his reign was a few months longer than his life. He died 381 A. D., aged 71 years. During his long reign, he raised his country to a state of the greatest prosperity; having defeated all his enemies, and extended the limits of his empire in every direction. He was succeeded by his son Ardisheir II.

**Shapur III, شاپور,** the son of Shāpūr II, and the uterine brother of Ardisheir II, whom he deposed, and mounted

the throne of Persia 385 A. D. This prince who is described as virtuous and beneficent, reigned over Persia only five years. He was killed by the fall of his tent, the pole of which struck the monarch as he slept.

**Sharaf-ibn-Shams-uddin, شرف ابن شمس الدين,** author of the "Sharaf-nāma" a Persian History of the Dynasties which have governed in Kurdistān. It was translated into English by Professor Charmoy.

**Sharaf Jahan, Mirza, مرزا شرف جهان,** an author whose father Kāzī Jahān held a high appointment at the court of Shāh Tahmasp Safwī, but being suspected of being a Sunnī, he was deprived of it. Sharaf Jahān died in 1561 A. D., 968 A. H.

**Sharaf Kazwini, شرف قزوینی,** a poet who was a native of Kazwīn, and is the author of a Persian Dīwān. He came to the Dakhin in the reign of Kūṭb Shāh in whose service he died.

**Sharaf-uddin Ahmad Ahia Maneiri, Shaikh, شرف الدين احمد احيا منيري,** a celebrated saint of

Behār. He and his eldest brother Shaikh Jalāl-uddin were the disciples of Shaikh Najm-uddin Firdausī. Sharaf-uddin was a contemporary of Shaikh Nizām-uddin Aulia. He resided at Behār, and is the author of the works called "Maḍan-ul-Maʿānī," and "Mukātibāt Ahia Maneirī," the latter contains the whole duty of a Sūfī in a series of 250 letters addressed to his disciples and friends. He died in the year 1379 A. D., 781 A. H., and his tomb (an exact delineation of which has been given by Mr. Daniel) stands near the junction of the river Sōn with the Gangee, and is still the resort of devout Muham-madans. He is called Maneirī because he resided in a town called Maneir near Patna. The tomb of his father Shaikh Ahia or Yehia is in the town of Maneir. (Journal Asiatic Society of Bengal, Vol. XIV, part I, pp. 138-140.) See also Shāh Sharaf-uddin.

**Sharaf-uddin 'Ali Yezdi, Maulana, علي يزدي,** مولانا شرف الدين, a learned man and author of several works. He lived at the court of Sultān Ibrāhīm, the son of Shāhrukh Mirzá, at whose request he wrote in a beautiful style, the "Zafar-nāma," also called Tārīkh Sāhib Kirānī," a history of the celebrated conqueror Amīr Taimūr (Tamerlane), whose dominions extended from the borders of China to the shores of the Mediterranean. This work was finished in four years and dedicated to Shāhrukh Mirzá, 1425 A. D., 828 A. H. It has been translated by P. De la Croix, and the heads of it may be found in Gibbon's sixth volume of the Decline of the Roman Empire. Sharaf-uddin may be considered as the Panegyrist of Taimūr, while the work of Ahmad-ibn-Arabshāh is a coarse satire on that conqueror. He is also the author of the "Sharb Burda." Sharaf-uddin who used Sharaf for his poetical name, died about the year 1446 A. D., 850 A. H.

**Sharaf-uddin Ashrafi Samarkandi, سمرقندی,** شرف الدين اشرفی, a poet of Samarkand who died in the year 1199 A. D., 595 A. H.

**Sharaf-uddin Hasan Shafai of Isfahan, اصفهانی,** شرف الدين حسن شافعی, He is the author of the following Masnawis or poems, *viz.*, Namakdān Haḳīqat," "Mehr-o-Muhabbat," and "Dida Beidar." He died in the year 1628 A. D., 1038 A. H.

**Sharaf-uddin Husain, Mirza, مرزا شرف الدين حسين,** the son of Khwāja Mōīn who was of the race of Khwāja



Shákir Násir-uddín 'Abdulláh one of the greatest saints of Turkistán. Sharaf-uddín Husain was the son-in-law of the emperor Humáyún and was governor of Ajmeer. He with another chief named Abú'l Maálí, had revolted at Nágór, before the Uzbek rebellion took place in Málwá, about the year 1561 A. D., 969 A. H., had defeated the emperor Akbar's troops, and advanced towards Dehli. They were afterwards driven back in their turn, and forced to seek for safety, the latter beyond the Indus, and the former to Aḥmadábád in Gujrát where he joined the Mirzá at Barouch, in the year 1568 A. D., 976 A. H.

**Sharaf-uddin Panipati**, شرف الدين پانی پتی, *vide* Abú 'Alí Kálandar.

**Sharaf-uddin Rami, Maulana**, شرف الدين رامي مولانا, author of a Diwán and the "Hadáek-ul-Hakáek," which treats on metric and poetic compositions, and has been written in imitation of, or competition with, Rashid-uddín Watwát's Hadáek-us-Sehr. He flourished in the reign of Sháh Mansúr and died 1393 A. D., 795 A. H.

**Sharaf-uddin Shafrawa**, شرف الدين شفرودة, a poet of Isfahán, who flourished in the reign of Tughral III, and was cotemporary with the poet Mujír. He is the author of the work called "Itbak-uz-Zahab" which he wrote in imitation of Itwak-uz-Zahab of Zamakhshari.

**Sharaf-uddin, Shah**, شاه شرف الدين, *vide* Sháh Sharaf-uddín.

**Sharaf-uddaula**, شرف الدوله, a nobleman of the reign of the emperor Muhammad Sháh. He is the founder of the Masjid situated in the Dariba Bázár at Dehli which he built in the year 1723 A. D., 1135 A. H.

**Sharaf-uddaula, Nawab**, نواب شرف الدوله, ex prime-minister of Audh, was a native of Kashmír. His ancestors were "Rafúgurs" or shawl-darners. At an early age he travelled to the Dakhin, where he obtained employment under the Nizám. He did not, however, remain long at Haidarábád; the reputed splendour of the court of Lakhnau brought him to Audh where he found he had an uncle, the celebrated Maulwí Ahia, the residency Wakíl during the reign of Násir-uddín Haidar. On the accession of Muhammad 'Alí Sháh to the throne in 1839 A. D., Maulwí Ahia was advanced to the post of prime-minister, *vice* Hakím Mahdí, deceased, and Sharaf-uddaula was appointed residency Wakíl *vice* his uncle promoted. Maulwí Ahia dying soon after, Sharaf-uddaula succeeded him as prime-minister. He held the office up to the time of Muhammad 'Alí Sháh's death which took place in May, 1842 A. D., when Amjád 'Alí Sháh succeeding to the throne, he nominated his favourite, Amín-uddaula to the premiership, obliging Sharaf-uddaula to retire. By the Resident personally the nawáb was so much esteemed that, after he lost office, he, the Resident, deemed him the fittest man in Lakhnau to manage the very responsible and important concerns of the Husainábád Imámbarah, of which he induced the king to make him "Wasífkadár," or stipendiary. Sharaf-uddaula was known by every one to be the most sincerely attached friend the British had in Audh. He was, therefore, looked upon with much jealousy and rancour by all the courtiers, but especially by Nawáb 'Alí Naqí Khán, the father-in-law and prime-minister of Wájíd 'Alí Sháh the last king. Viewing him always as his rival, 'Alí Naqí often contemplated his ruin, and at one time in league with Nawáb Wasí 'Alí Khán, one of the famous abominables of the court of Lakhnau, he would have compassed his end, as he had succeeded in getting the king to issue an order of banish-

ment against Sharaf-ud daula, with his whole family, but for the timely interference of the Resident who had the order revoked. During the early part of the rebellion (in 1857) the insurgents surrounded his house, insisting that he should become prime-minister of the rebel government. He refused and tried to excuse himself in every way, but they forcibly installed him in the office, which he knew he only nominally held, since Mammú Khán was the ruling spirit with the Begam. On the arrival of General Havelock's force for the relief of the Lakhnau garrison, he was in the Keisar Bág and received a bullet in the shoulder. When the final grand attack was made on the city by the Commander-in-Chief, which caused the Begam and her party to remove to the Músa Bág, Sharaf-uddaula took advantage of the confusion and skulked behind, and endeavoured to steal out of the city, when he was recognised by some sepoy, who bound him with cords, took him to Maulwí Aḥmad-ulláh Sháh, who after starving him for four days had him put to death.

**Sharif Jurjani, Mir or Sayyad**, میر شریف جوجانی, whose full name is Sayyad Sharif 'Alí bin-Muhammad, is the author of the "Háshia Kashaháf" and "Háshia Tafsír Anwár-ut-Tauzíl," also of an Arabic work on philosophy called "Adáb-ul-Sharif," and the marginal notes on the "Sharah Matla-ul-Anwár" and on the "Mawákif Azdia" a work on Jurisprudence in Arabic. He also wrote a Commentary on the Sirájia of Sajáwandi, which he named "Sharífa." He was born in 1339 A. D., 740 A. H., and died in July, 1413 A. D., 6th Rabí II, 816 A. H.

**Sharif Khan Amir-ul-'Umra**, شریف خان امیر الامرا, son of Khwája Abdus Samad, a nobleman of the reign of the emperor Jahángír, who in the first year of his reign conferred on him the rank of 5,000 and appointed him governor of Haidarábád in the Dakhin where he died after some years. He was an excellent poet and has left a Diwán. His poetical name was Farsá.

**Sharif Muhammad**, شریف محمد, author of the Persian work on Jurisprudence called "Fatáwa Faeróz Sháhí," dedicated to Firóz Sháh, king of Dehli.

**Sharifi Maulana**, مولانا شریفی, a native of Balkh who was a physician, poet and a good musician. He has written several panegyrics in praise of the king of Badakhshán.

**Sharif-uddin Muhammad Abdullah-al-Mousali-al-Basri**, شریف الدین محمد عبدالله الموصلي, author of a Diwán which he called "Diwán Mur tazá 'Alí."

**Sharm**, شرم, *vide* Shams-un-Niss Begam.

**Shatibi**, شاطبي, *vide* Abú Muhammad Shátibí.

**Shayek**, شایق, *vide* Sháek.

**Shayurghamish, Mirsa**, شیور غمش مرزا, a son of Sháhrukh Mirzá.

**Shirazi**, شیرازی, an author who wrote a Commentary on the Tahrir-ul-Majastí of Is-hák bin-Husain, and named it "Hall Mushkilát Majastí."

**Shirin**, شیرینی. This word or name which signifies in Persian, sweet, charming or agreeable, is the name of a lady well-known throughout the East. Some call her Mary and others Irene. The Greeks only describe her as a Roman by birth, a Christian by religion; but she is represented as the daughter of the emperor Maurice in

the Persian and Turkish romances, which celebrated the love of Khusró for Shírín, of Shírín for Farhád the most beautiful youth of the East. This celebrated beauty has been accused of giving those affections, which a monarch so anxiously sought, to the lowly Farhád, in whose breast her beauties kindled a flame, which deprived him of reason and life. We are told that the son of Khusró, after putting his father to death, sought the favours of his father's mistress; who appeared to consent, but desired to take one look at the remains of his father. The murdered body of her former lover was shown to her, and she immediately put an end to her existence by stabbing herself. *Vide* Farhád.

**Shidi**, شیدی, an African.

**Shidi Foulad Khan**, شیدی فولاد خان, *vide* Foulád Khán Shídí.

**Shefta**, شیفته, his proper title and name is Nawáb Mustafá Khán of Dehlí, the son of Nawáb Murtazá Khán. He was a good poet and had adopted two poetical names, *viz.*, Shefta and Hasratí. In the art of poetry he was a pupil of Momin who died 1852 A. D., 1250 A. H. He is the author of a *Diwán* and a biography of Urdu poets which he wrote in 1834 called Gulshán Beikhár.

**Shaikh 'Alai**, شایخ علی, a philosopher of Bayana, who made a great noise in the world in the reign of Sultán Salím Sháh by introducing a new system of religion. He called himself Imám Mahdí who is believed to be the last of the prophets. This impostor raised great disturbances in the empire, converted some thousands by force and persuasion. After being twice banished by the king, he returned, and kindled fresh troubles, for which he was scourged to death at Agrah, by order of the king 1548 A. D., 955 A. H. He remained firm to his doctrine in the agonies of death; but his religion was not long maintained by his disciples. *Vide* Kín Translation, (Abú'l-Fazl's Biography).

**Shaikh 'Alam**, شایخ عالم, who wrote a book on the Music of India, and called it Mádhóanal or Mádhó Náek, after the name of the musician who first wrote it in Hindi.

**Shaikh 'Ali**, شایخ علی, author of the "Jawáhir-ul-Samania."

**Shaikhi 1st**, شایخی, a poet, on whom Murád I had conferred a wazírship. The following amusing anecdote of this poet is recorded by an author. In the early part of his career Shaikhi suffered much from a complaint in the eyes, and, being very poor, he was so inconsequent as to open a shop for the sale of eye-water. The price was an asper a bottle. One day, however, a stranger, passing by and observing the bloodshot eyes of the poet, stopped to purchase a bottle, and in paying for it laid down two aspers. "I charge but one asper," said Shaikhi, "do you not know that?" "Certainly I know it," said the stranger, and therefore you see I give you a second." "Give me a second!" replied Shaikhi angrily. "for what?" "To enable you to buy one of your own bottles, my friend," replied the other coolly, "and cure yourself!" The poet shrugged his shoulders and shut up his shop. He flourished about the year 1395.

**Shaikhi 2nd**, a Turkish poet, who was contemporary with Ahmádí.

**Shaikh Buhlul**, شایخ بھلول, the brother of the saint Muhammad Ghaus of Gwáliar. He was put to death in

Agrah by Mirzá Handal, the brother of the emperor Humayún about the year 1539 A. D., 945 A. H. His tomb is on a hill near the fort of Byana.

**Shaikh Farid Bhakari**, شایخ فرید بہکری, a native of Bhakar, and author of the work called "Zakhírat-ul-Kawánín," which he composed in the time of the emperor Sháh Jahán 1650 A. D., 1060 A. H.

**Shaikh Farid Bukhari**, شایخ فرید, a nobleman, who in the first year of Jahángír, was raised to the rank of 5,000, with the title of Murtazá Khán, and appointed Paymaster General of the army. He died in the year 1616 A. D., 1025 A. H.

**Shaikh Ibrahim**, شایخ ابراهیم, an uncle of the poet Hazín. He is the author of the "Ráfa'-ul-Khiláf," which contains glosses on various works, and of the "Káshif-ul-Ghawáshí" being glosses on the Kashsháf as far as the 49th Súra, and of a commentary on Euclid. He died at Láhján in 1707 A. D., 1119 A. H.

**Shaikh Jalal**, شایخ جلال, surnamed Makhdúm Jahánian Jahángasht; a celebrated saint of Multán, the son of Sayyad Ahmád Kabír the son of Sayyad Jalál Bukhári. He was the disciple of Shaikh Rukn-uddín Abú'l Fatha, grandson of Shaikh Bahá-uddín Zikaria. He is said to have travelled all over the world, and is on that account called Jahángasht. He made seven pilgrimages to Mecca and brought from there a stone bearing the foot mark of the prophet, which he made over to Sultán Fíroz Sháh Tughlaq who became one of his disciples. Shaikh Jalál was born on the 8th February, 1308 A. D., 14th Shabán, 707 A. H., and died on Wednesday, the 3rd February, 1384 A. D., 10th Zil-hijja 785 A. H., aged 78 lunar years; he was buried at Úchcha in Multán. The Persian inscription is engraved on the gate of his mausoleum, which is annually visited by the pilgrims of distant countries. It is a popular belief that a fool can get restored to perfect sense by eating the earth of his tomb. He is the founder of the sect of Malang and Jalália Fakirs in India, and is the brother of Sayyad Rájú Kattál. His memoirs were written by one of his disciples and is called "Kitáb Kutbí." *Vide* Thomas, Chronicles of the Pathán kings, p. 94 n.

**Shaikh Jalal of Thanesar**, شایخ جلال بھاری, a celebrated pious Musalmán who lived in the time of the emperor Akbar, and died on the 10th of January, 1582 A. D., 14th Zil-hijja 989 A. H., and lies buried at Thanesar.

**Shaikh Jamali**, Maulana, مولانا شایخ جمالی, was a native of Dehlí and an excellent Persian poet. He at first took for his poetical title "Jalálí," but subsequently at the request of his *murshid* Shaikh Samá-uddín, changed into, "Jamálí." From Dehlí he proceeded on a pilgrimage to Mecca, and on his return he came to Hírat in the time of Sultán Husain Mirzá, where he resided for several years and became acquainted with the celebrated Maulwí Jámí. He is the author of the work entitled "Siar-ul-'Arifín" or Lives of the Pious, as also of a *Diwán*. He died in the time of the emperor Humáyún 1585 A. D., 942 A. H., and lies buried at old Dehlí where his tomb is still to be seen. His son Shaikh Gadáf Kambóh served under Bairám Khán for several years, rose to a suitable rank and died in 1568 A. D., 976 A. H.

**Shaikh Jun or Jiwan bin-Abi Sa'id-al-Makki**, شایخ جون, author of the "Núr-ul-Anwár fí Sharh-al-Manár, a law treatise.

**Shekh Mir**, شیخ میر, a nobleman and one of the best generals of 'Alamgir, whose cause he espoused and was killed in the last battle which took place between that emperor and his eldest brother Dará Shikóh at Ajmeir on Sunday the 13th of March, 1669 A. D., 29th Jumáda II, 1089 A. H. He was buried by the orders of 'Alamgir close to the tomb of Khwája Mo'in-uddin Chishtí at Ajmeir.

**Shekh Mir of Lahor**, شیخ میر. He is also called Sháh Mír, and is said to have been a pious Musalmán and spiritual guide of Mullá Sháh. He died in August, 1635 A. D., 1045 A. H., and is buried at Láhor. *Vide* Sháh Mír.

**Shekh Mubarak of Nagor**, شیخ مبارک ناگوری, father of Shekh Faizí and Abú'l Fazl the celebrated wazir of the emperor Akbar. He is the author of the Commentary on the Kurán called "Munba-ul-Ayún," and of another work entitled "Jawáma-ul-Kalám." He was born in the year 1506 A. D., and died at Láhor on the 5th August, 1593 A. D., 17th Zil-Ka'da, 1001 A. H., and was buried at Agra where in the same compound it is supposed Faizí, Abú'l Fazl and Ladli their sister were buried. His father's name was Shekh Músá, who was a Turk by birth.

**Shekh Mufid**, شیخ مفید, *vide* Abú 'Abdulláh Muhammad bin-Muhammad-al-Namání.

**Shekh Muhammad**, شیخ محمد, author of a work on Súfism in Persian called "Chehal-Risála," or forty Chapters, *vide* Muhammad (Shekh).

**Shekh Muwyyad**, شیخ موید, *vide* Abú'l Kasim of Hulla.

**Shekh Nizam**, شیخ نظام, *vide* Nisám (Shekh).

**Shekh Razi**, شیخ رضی, son of Hasan, author of the Sharah on the Káfiya and Sháfiya of Ibn-Hájib. He died in 1287 A. D., 686 A. H.

**Shekh Safi or Safi-uddin**, شیخ صفي, the celebrated founder of the sect of Súfís in Persia, from whom were descended the royal Safwí family. He dwelt in Ardibeil in Media and died there. His son Shekh Sadr-uddin Músá was held in such high estimation, that he was honoured by a visit from the great conqueror Amír Taimúr. That monarch was so much pleased by the Shekh's conversation, that at his request he released all the prisoners taken in Asia Minor and Turkey. Many of the captives were persons of wealth and family, who afterwards enriched their benefactor by costly presents and acknowledged him as their tutelar saint. Their respect and that of their descendants was continued to him and his posterity. Shekh Safi died at Ardibeil on the 7th of August, 1335 A. D., 17th Zil-hijja, 735 A. H.

**Shekh Razi**, شیخ رضی, son of Hasan, author of the "Sharah on the Káfiya and Sháfiya of Ibn-Hájib." He died in 1287 A. D., 686 A. H.

**Shekh Saduk**, شیخ صدوق, also called Abú Jafar Muhammad bin-'Alí Babawia. *Vide* Babawia.

**Shekh Sharif**, شیخ شریف, *vide* Sháh Sharaf-uddin.

**Shekh Taki**, شیخ تقي, *vide* Sháh Takí.

**Shekh Yusaf**, شیخ یوسف, *vide* Yusaf (Shekh).

**Sher Afgan Khan**, شير افغان خان, a Turkman nobleman of high lineage and great renown, was the first husband of the celebrated Núr Jahán Begam. He served in the wars of Akbar with extraordinary reputation, and had a jágir at Bardwán where he was slain 1607 A. D., 1019 A. H., in an encounter with the Governor, Kutb-uddin. His original name was Asta Fillo, and 'Alí Zula Beg, but having killed a lion, he was dignified with the title of Sher Afgan Khán or the destroyer of Lions. The Emperor Jahángir married the widow some years after which gave rise to a legend of the Emperor's having caused his death.

**Sher 'Alí Khan, Amir of Kabul**, شير علي خان, the youngest son of Dost Muhammad Khán.

**Sher 'Alí Afsos, Mir**, مير شير علي افسوس, *vide* Afsos.

**Sheri Maulana**, مولانا شيرى, a poet who flourished in the reign of the emperor Akbar. When the fortress of Chittor was taken by that monarch in December, 1567 A. D., Jumáda II, 975 A. H., and the fort of Rinthanpur on the 22nd March, 1569 A. D., 3rd Shawwál, 976 A. H., in which year the fort of Agra was also completed, Sheri was then living, and wrote the chronogram of all three. He was slain together with rájá Birbal and other officers of note in a battle fought against the Yúsafzai Afgháns of Sawád and Bijúr in February, 1586 A. D., Rab' I, 994 A. H. The author of the "Mábir-ul-'Umrá" says, that he was the nephew of Khwája Jahán Hirwí a nobleman of the court of Akbar, who died in November, 1574 A. D., Shaban, 982 A. H., and that Sheri died in 1581 A. D., 989 A. H. He is the author of a Diwán.

**Sher Khan Lodi**, شير خان لودي, the son of 'Alí Amjad Khán Lodi who died on the 13th of November, 1673 A. D., 14th Shaban, 1084 A. H. Sher Khán is the author of a Tazkira or biography of poets called "Mirat-ul-Khayáb," or the Mirror of Imagination, which he wrote in the year 1691 A. D., 1102 A. H., in the reign of the emperor 'Alamgir. It contains an account of the most celebrated poets, and besides it treats on almost every science cultivated by the Musalmáns: music, medicine, cosmography, oneiroscopy, talismans, &c.

**Sheroya**, شيرويه, the Siroes of the Greeks, was the son of Khuro Parwez, or Chosroes, king of Persia, whom he threw into a dungeon and subsequently murdered 628 A. D., 7 A. H. He reigned only eight months and died 629 A. D., 8 A. H. At the death of Sheroya, an ambitious noble raised Ardisher the infant son of that prince to the throne: but another noble of the name of Shahryár, disapproving this measure, marched from the province which he governed, seized Madáin, put Ardisher to death after he had reigned five months, and usurped the crown, which however he held only a few days, having been slain by the adherents of the royal family. These not being able to discover any heir male of the house of Sasán, elevated Túrándukht the daughter of Khuro Parwez to the throne.

**Sher Shah**, شير شاه, a native of Hissar. His original name was Farid. His father Hasan was an Afghán of the tribe of Súr, and a native of Roh at Pesháwar who had received from Jamál Khán the governor of Jaunpur, the districts of Sahsarám and Tánja in jágir for the maintenance of 500 horse. Farid was for some time in the service of Muhammad Lohání king of Behár, and on his

killing a tiger, received from him the title of Sher Khán. He defeated the emperor Humáyún once at Behár on the 26th June, 1539 A. D., 9th Safar, 946 A. H., and the second time on the 17th of May, 1540 A. D., 10th Muḥarram, 947 A. H., at Kanauj, when he pursued him through Agrah and Láhor to Khúsháb; from whence Humáyún eventually retreated towards the Indus. Sher Khán by this victory became the sovereign of Dehli, assumed the title of Sher Sháh, and ascended the throne on the 25th January, 1542 A. D., 7th Shawwál, 948 A. H. In the 5th year of his reign he moved towards Kalingar one of the strongest forts in Hindústán. The batteries were advanced close to the walls, a breach was made, and a general assault was ordered, when a shell, which was thrown against the fort, burst in the battery in which the king stood. The explosion communicating to a powder magazine, several gunners were blown up, and the king so much scorched, that his recovery was hopeless. In this condition he encouraged the prosecution of the attack, and continued to give his orders, till in the evening news was brought him of the reduction of the place. He then cried out, "Thanks to the Almighty God!" and expired. His death happened on the 24th May, 1545 A. D., 12th Rabí I, 952 A. H. His corpse was conveyed to Sahsarám the family estate, where it was buried in a magnificent sepulchre, which is still to be seen standing in the centre of a reservoir of water, built during his own life. Tradition adds, that during his reign, such was the public security, that travellers rested and slept with their goods by the highways without apprehension of robbery. He was succeeded by his son Salim Sháh.

**Sher Singh**, شیر سنگه, ruler of the Panjáb, was the second

son of Kharag Singh the son of Ranjit Singh. After the death of his eldest brother Nau Nihál Singh, which took place on the 17th November, 1840 A. D., his mother Rání Chánd Kúnwar managed the affairs of his country for two months, when Sher Singh her second son deprived her of that power and became the sole manager. On the 13th September, 1843 A. D., the royal palace was taken by a powerful body of troops and Sher Singh and his son Partáp Singh was murdered by Sardár Ajít Singh—every child and all of Sher Singh's and Partáp Singh's wives were brought out and murdered; amongst the rest, one of Sher Singh's sons, only born the previous evening. After Sher Singh's death, Rájá Dalip Singh the youngest son of Mahárája Ranjit Singh was placed on the Masnad. *Vide* Kharag Singh.

**Sherzad, Sultan**, سلطان شیرزاد, son of Sultán Masáúid III, of Ghazní, whom he succeeded 1114 A. D., 508 A. H., and was murdered after one year by his brother Arsalán Sháh, who ascended the throne 1115 A. D., 509 A. H.

**Shia or Shia'**, شيعه. Those Muhammadans who assert the rights of 'Alí, are called Shias or Shiites or Sectaries, whilst those who consider the first three Khalífas preceding 'Alí as the rightful successors of Muhammad, are called Sunnis or Sannites or Traditionists. The animosity which exists between the Shias and Sunnis, fully equals that of the Protestants and Papiets of former times. It was owing to their dissensions that Baghdád was taken, and the Khiláfat overturned. The Turks and Arabs are Sunnis; the Persians and most of the Muhammadans of India are Shias. A complete history of the Shias will be found in a work called "Majális-ul-Mominín." The Shia doctrines were adopted by the Persians at the foundation of the Safwí dynasty in 1500 A. D., 905 A. H., and from that period until the present time, have prevailed as the national religion and law of Persia, notwithstanding the violent efforts to substitute the Sunni creed made by the Afghán usurper Ashraf, and the great Nádir Sháh.

**Shibli**, شبلي, *vide* Abú Bakr Shibli.

**Shikeibi, Maulana**, مولانا شكيبي, a poet of Persia whose proper name is Muhammad Razá. He came to India in the reign of the emperor Akbar, and died in the time of Jahángir 1614 A. D., 1023 A. H.

**Shimbhu**, شيمبو, a Bráhman, who is the author of a "Zafar-náma" or book of victory, containing a poetical account of the military career of General Lake.

**Shinasi**, شناسي, title of a poet who died in the year 1627 A. D., 1037 A. H., and is the author of a work called "Fazl-náma."

**Shio Ramdas**, شيو رام داس, a poet whose poetical title was Hayá, which see.

**Shitab Rao, Raja**, راجه شتاب راي, was by caste a Káyeth, and a native of Dehli; in his youth he served 'Aká Sulaimán, the favourite dependant of Samsám-uddaula, son of Khán Daurán Amír-ul-'Umra to the emperor Muhammad Sháh. Upon the death of Samsám-uddaula, he obtained the office of imperial Díwán at Patna. Attaching himself to the English in the several revolutions, he became their chief adviser in their connections with the country powers. He was an able statesman, and understood completely the direction of finance. He died about the year 1777 A. D., 1187 A. H.

**Shahrat or Shuhrat**, شهرت, the poetical title of Nawáb Hakím-ul-Mumalik, *vide* Muhammad Husain (Shekh).

**Shorish**, شورش, a poet, whose proper name is Gholám Husain and who is the author of a biography of Urdú poets. He died in 1781 A. D., 1195 A. H.

**Shouk**, شوق, the poetical name of Mír Muhammad Bákir father of Mír Muhammad 'Atá Husain Khán Tahsín.

**Shouk**, شوق, poetical name of Maulwí Kudrat-ulláh, who has left a Díwán and a Biography of poets called Tabkat-ush-Shoara.

**Shouk**, شوق, poetical name of Ráe Tansukh Ráe, which see.

**Shoukat of Bukhara**, شوكت بخاري, a poet who died at Isfahán in 1695 A. D., 1107 A. H., and left a Díwán in Persian. His proper name is Muhammad Is-hák.

**Shouki**, شوقي, a poet of Tabreiz, but he is usually called Hirwí, i. e., of Hirát. He left the service of Sám Mirzá, son of Sháh Tahmasp Safwí and went with the emperor Humáyún to Kabul where he died in 1546 A. D., 953 A. H.

**Shouki, Amir**, امير شوقي, a nobleman and poet who lived in the time of the emperor Sháh Jahán. His proper name was Mír Muhammad Husain. He died in 1634 A. D., 1044 A. H.

**Shujaa' Khan or Shujaa't Khan**, شجاع خان, a relative of Sher Sháh, king of Dehli, who conferred the

government of Málwá on him after the expulsion of Mallú Khán entitled Kádir Sháh in 1542 A. D., 949 A. H. He governed Málwá for a period of 12 years and died in 1654 A. D., 962 A. H. After his death his eldest son Malik Báyesid assuming the title of Báz Bahádúr, took the reins of government in his own hands.

**Shujaa', Sultan,** سلطان شجاع, *vide* Sultán Shujáa.

**Shujaa't Khan, Nawab,** نواب شجاعت خان, a nobleman in the service of the emperor 'Alamgir, *vide* Fakhr-un-Nisa Begam. He was a mansabdár of 4000 in the time of Sháh Jahán. He had a house at Agra of which no traces now remain.

**Shuja-uddin,** نواب شجاع الدين, nawáb of Bengal, also called by some Shujá-uddaula, was a native of Burhánpúr, and a descendant of a Turkish tribe of Afgháns in Khurásán. During 'Alamgir's campaigns in the Dakhin, he married Zeib-un-Nisá the daughter of Murshid Kúli Jafar Khán Súbadár of Bengal, and accompanied him to that province. Jafar Khán, who died in the year 1726 A. D., 1138 A. H., left at his death the succession to his government to his grandson 'Alá-uddaula Sarfaráz Khán; but Shujá-uddin his father having more interest at the court of Dehlí than his son, procured the Súbadárá for himself, and in the year 1735 A. D., 1148 A. H., the province of Behár also was conferred on him by the emperor Muhammad Sháh. Shujá-uddin was celebrated for his clemency, justice and good qualities. He died after 12 years' government of Bengal on the 13th of March, 1739 A. D., 13th Zil-hijja, 1151 A. H., just at the time when Nádir Sháh was at Dehlí. As there were only a few days remaining for the commencement of the Hijri year 1152 A. D., at his death. He was succeeded by his son 'Alá-uddaula Sarfaráz Khán, a young prince, whose character as a moral and religious man stands high on the pages of native history.

**Shuja-uddaula, Nawab,** نواب شجاع الدوله, who played a conspicuous part in the early history of British India, was the son of Mansúr 'Alí Khán Saifdar Jang, governor of Audh. His original name is Jalál-uddin Haidar; he was born in the year 1731 A. D., 1144 A. H., and after the death of his father succeeded to the government in October, 1753 A. D., Zil-hijja, 1167 A. H. He was present in the famous battle which took place between Ahmad Sháh Abdáli and the Marhattas in January, 1761; was appointed wazir to the emperor Sháh 'Alam; was defeated at Buxar by the English on the 23rd October, 1764 A. D., 26th Rabi' II, 1178 A. H., and died at Faizabád, the seat of his government, in the midst of his victories and highest prosperity, on the 29th of January, 1775 A. D., 24th Zi-Ka'da, 1188 A. H. By his own subjects he was sincerely beloved, and the sons of Háfiz Rahmat Khán, whose country he had seized, wept at his death. He was buried at a place called Guláb Bári in Faizabád, and was succeeded by his eldest son 'Asaf-uddaula. For a legendary account of his death see Keene's *Fall of the Mughal Empire*, p. 117.

**Shuja-ul-Mulk, Shah,** شاه شجاع الملك, *vide* Sháh Shujáa.

**Shukr-ullah,** شکر الهه, author of the history called "Bahjat-ut-Tawarikh."

**Shukr-ullah Khan I, Nawab,** شکراله خان نواب, a nobleman in the service of the emperor Aurangzeib who died about the year 1698 A. D., 1110 A. H.

**Shukr-ullah Khan II, Nawab,** شکراله خان نواب, son of Shukr-ullah Khán I, was an Amír in the service of the emperor Aurangzeib 'Alamgir. He was appointed governor of Mewát in 1702 A. D., 1114 A. H.

**Shaibani,** شیبانی, an author whose proper name was Abú Amrú Is-hák. He died at Baghdád in the year 828 A. D., 213 A. H.

**Shaibani Khan,** شیبانی خان, *vide* Sháhí Beg Uzbek.

**Shaída, Mulla,** ملا شیدا, title of a poet who flourished in the latter part of the reign of Jahángir and commencement of the emperor Sháh Jahán. He was one of the Sheikhdádas of Fathapúr Síkri, and a contemporary of the poets Tálíb Kálím, Kudsí, Hakím Házik and Nawáb Islám Khán wazir. His works contain more than 50,000 verses. He has left a Masnawí of 12,000 verses in the style of the "Makhzan-ul-Asrár" of Nizámí. He died in 1652 A. D., 1062 A. H., in Kashmir and was buried there. He also had a house at Agra.

**Shaída,** شیدا, poetical appellation of Mir Fatha 'Alí of Lakhnau, author of the story of the Owl and the Grocer entitled "Búm-o-Bakál." He was contemporary with Fidwí, author of an Yúsaf and Zaleikha in Urdú.

**Siamak,** سیامک, the son of Kayomurs and the father of Hoshang, the second king of the Pishadian dynasty of Persia.

**Siwakhsh,** سیاوخش, son of Kaikáús, king of Persia of the Kayánian dynasty. He was murdered by Afrásiáb king of Túrán.

**Sihl or Sehl bin-Sa'd,** سهیل بن سعد, one of the companions of Muhammad.

**Sijaj,** سجاج, a false prophetess cotemporary with Musylima another impostor. She was a Christian of extraordinary talents and eloquence, and being prompted by an aspiring ambition, she announced herself a prophetess, and uttering her string of rhapsodies in rhyme, declared that they came inspired from above. Struck by her success, Musylima thought it advisable to temporize with her, and accordingly having sent agents, invited her to a private conference, Sijáj consented and came to an interview; she was deceived and having forfeited all pretensions to that purity, which is the highest attribute of her sex, she fell from her proud pre-eminence, and became a mere debased, and contaminated woman. She subsequently enrolled herself among the proselytes of the Kúrán.

**Sikandar, Alexander the Great,** اسکندر ذوالقرنین, called by Muhammad in the Kúrán, "Zú'lkarnyn" the Two Horned Man; probably by reason of his head being figured as Ammon, with the Ram's Horns, on coins and medals. Eastern commentators have been at a loss to decide who is intended, but generally agree that he was a being favoured of, and who believed in the true God; that guided by the prophet Khizir, he reached the Land of Darkness, near the Fountain of Life, but he could not obtain permission to take a draught of the Eternal Spring. He died in 327 A. D., at the age of 33 years. He conquered Darius king of Persia in 331 B. C. and in 327 he proceeded to invade India. He crossed the Indus without opposition. He was afterwards opposed by a rájá who is called by the Greek Porus whose army was utterly routed.

**Sikandar**, سکندر, poetical name of Khalifa Sikandar who used to write beautiful Marsias in the Púrbi, Márwári and Panjábí language, and is the author of a poem containing the story of the Fish, the Ferryman and king Dilkhwár.

**Sikandar 'Adil Shah**, سکندر عادل شاه, the last of the kings of Bijápúr. He succeeded his father 'Alí 'Adil Sháh II when an infant about the year 1672 A. D., 1083 A. H., but never acquired any real power, being the tool of his nobility. In the year 1686 A. D., 4th Zi-Ka'da, 1097 A. H., on Monday the 13th of September Bijápúr was taken; the young prince made prisoner, and the kingdom with its remaining dependencies was reduced to the Mughal yoke by the emperor 'Alamgir. He died after three years' imprisonment.

**Sikandar (Prince)**, سکندر شاهزاده, the son of 'Umar Shaikh Mirzá the son of Amír Taimúr, after whose death he had several battles with his two brothers, Pir Muhammad and Mirzá Rustam, and took possession of Fars and Isfahán which they had received as inheritance from their grandfather; on which account, his uncle Sháhrukh Mirzá, having defeated him in a battle, put out both his eyes. This circumstance took place in 1414 A. D., 817 A. H.

**Sikandar Begam**, سکندر بیگم, the ruler of Bhopál. She was born in 1816 A. D. Her father was one of the Pathán or Afghán soldiers of fortune, who after the death of the emperor Aurangzeib, declared himself independent in Bhopal. On his death his wife was declared Regent by his troops, and his daughter Sikandar Begam heir. She married her cousin Jahángir in spite of her mother upon condition that her husband swore to leave her the direct and visible control of all affairs. Her husband Jahángir died in 1845 A. D. She was publicly presented with the Grand Cross of the Star of India at the Durbar at Agra. She died on the 30th October, 1868 A. D. Her Highness had conducted the administration of her principality since the year 1847 when she was first appointed Regent, with ability and success until the day of her decease. Her eldest daughter Sháhjahán Begam succeeded her.

**Sikandar Jah**, نواب سکندر جاہ, nawáb or Nizám of Haidarabád, succeeded his father Nawáb Nizám 'Alí Khán to the masnad of the Dakhin on the 16th August, 1802 A. D., 16th Rabí II, 1217 A. H., and died on the 23rd of May, 1829 A. D., 19th Zi-Ka'da, 1244 A. H., after a reign of 28 lunar years and some months. He was succeeded by his son Mir Farkhunda 'Alí Khán, who took the title of Násir-uddaula.

**Sikandar Kadr**, میرزا, سکندر قدر, the son of Prince Khurshaid Kadr, *vide* Tashkír.

**Sikandar Khan Uzbek**, سکندر خان ازبک, a descendant of the royal house of that tribe also called Sikandar Khán of Káshghar. He accompanied the emperor Humáyún to India, was created a nobleman by that monarch. He accompanied Mirzá Haidar who took possession of Kashmír in 1543, and died at Lakhnau in the reign of the emperor Akbar on the 18th September, 1572 A. D., 10th Jumádá I, 980 A. H.

**Sikandar Munshi**, سکندر منشی, Secretary to Sháh Abbás I, king of Persia. He is the author of the "Tárikh 'Alam Aráe Abbási," a history of that monarch, in three books, which he dedicated to him in 1616 A. D., 1025 A. H., *vide* Iskandar Munshí.

**Sikandar Shah**, سکندر شاه, king of Gujrát, succeeded his father Muzaffar Sháh II, in February, 1526 A. D., 19th Shabán, 932 A. H., and after a reign of only three months and seventeen days was assassinated on the 30th May the same year. After his death his younger brother Nasir Khán was raised to the throne under the title of Muhammad Sháh II.

**Sikandar Shah Lodi**, سلطان, سکندر شاه لودی, whose original name was Nizám Khán, was the son of Sultán Bahlól Lódi whom he succeeded in July, 1489 A. D., Shabán, 895 A. H. He was the first Musalmán king who made Agra his capital. In his time a violent earthquake took place, when many houses were thrown down and several thousands of inhabitants lost their lives. This happened on Sunday the 6th July, 1506 A. D., 3rd Safar, 911 A. H. It was in his reign that the Hindús first commenced reading Persian. He reigned 21 lunar years and some months, and died at Agra on Sunday the 17th of February, 1510 A. D., 7th Zi-Ka'da, 916 A. H., Colonel Dow and General Briggs in their translation of Firishta say, that Sikandar Sháh died in the year of the Hijri 923 corresponding with 1517 A. D., and that he reigned 28 years and some months; this is evidently a mistake, for the words "Tári Shud" shew the year of his death to be 916 A. H., consequently the period of his reign only 21 years. He was succeeded by his son Ibrahim Husain Lódi. Sikandar Lódi in his time had built a small fort at Agra on the right bank of the river Jamna and called it Badalgarh. The emperor Akbar in the 10th year of his reign, *viz.*, in 972 A. H., having demolished this part laid the foundations of another part of redstone which was completed in the course of 8 years superintended by Kasim Khán Mir Bahar this fort had three gatis and two windows and cost 36 lacs of rupees. This fort was accidentally burnt down in the time of Sháh Alam and Madho Rao Sendhia.

**Sikandar Shah Purbi**, سکندر شاه پوربی, He was raised to the throne of Bengal after the death of his father Shams-uddin Bhangaira, about the year 1358 A. D., 760 A. H. He had not long entered on his rule before his country was invaded by Firoz Sháh Tughlaq king of Dehli, who was, however, induced to retreat on Sikandar Sháh promising to pay an annual tribute. He reigned in peace for a period of nine years and died in 1367 A. D., 769 A. H., when he was succeeded by his son Ghayás-uddin Púrbi.

**Sikandar Shah Sur**, سکندر شاه سور, His original name was Ahmad Khán Súr, a nephew of Sher Sháh. He ascended the throne of Dehli after defeating Sultán Ibráhím Súr in a battle fought in May, 1555 A. D., Jumádá II, 962 A. H. He had not long enjoyed his good fortune however, when he was obliged to repair to the Panjáb to oppose the emperor Humáyún, who having returned from a long exile, was now advancing to recover his dominions. He engaged Bairám Khán the general of the army near Sarhind, was defeated on the 22nd June, 1556 A. D., 3rd Shabán, 962 A. H., and fled to the Sewálík mountains from whence he was afterwards expelled by the emperor Akbar 1557 A. D., 27th Ramazán, 964 A. H., and sought refuge in Bengal, where he died after two years.

**Sikandar Shikoh Mirza**, سکندر شکوه, a cousin of Bahádúr Sháh II, king of Dehli. He was executed for the murder of his wife in July, 1838 A. D.

**Sikandar, Sultan**, سلطان سکندر, king of Kashmír, surnamed "But Shikan," or Destroyer of Idols, was the grandson of Sháh Mir Darweish who introduced the Muhammadan religion into Kashmír. Sikandar by the

assistance of his mother, succeeded his father Sultán Kutb-uddin 1393 A. D., 796 A. H., his authority being acknowledged by all the nobles and other officers, and became one of the most powerful kings that ever reigned in Kashmir. Various magnificent temples and images of the Hindús did this Sultán lay in ruins; which conduct obtained him the glorious title of "But Shikan," or Iconoclast. He reigned 22 years and 9 months and died in 1416 A. D., 819 A. H. In his time Tamerlane invaded India and presents passed between him and Sikandar. He was succeeded by his son Sultán 'Alí Sháh.

**Sikandar Turkman**, سكندر تركمان, *vide* Kará Muhammad.

**Silhaddi**, صلهدي, a ráj of Raisin, who was made prisoner by Bahádúr Sháh of Gujrát and was forced to become a Muhammadan in the year 1631 A. D., 938 A. H., and afterwards when the fort of Raisin was surrendered by his brother Lachhman to the king, Rání Durgawati, the daughter of Rana Sanka, Rana of Chittor and wife of Rájá Silhaddi, with a heroic fortitude invoking curses on the heads of those who should not revenge her cause, set fire to a pile with which she had caused the female apartments to be surrounded, containing seven hundred beautiful women; she plunged into the flames, and they were all consumed. Silhaddi and Lachhman his brother with one hundred of their blood-relations, now putting on their armour, rushed impetuously on the Gujrát troops, and bravely met their fate the same year.

**Sindbad Hakim**, سندباد حكيم, author of a Díwán or book of Odes which he completed in the year 1374 A. D., 776 A. H., and dedicated to Sháh Mahmúd Bahmaní.

**Sindh**, سنڌه, history of, *vide* Násir-uddin Kabácha.

**Sipahdar Khan**, سپه دار خان, whose proper name is Mirzá Muhammad Sáláh, was a native of Tabrez, and his ancestors were reckoned among the nobles of that country. In the year 1592 A. D., 1000 A. H., he left Persia for Hindústán in company with Khwája Beg Mirzá son of Masúm Beg Safwí. On his arrival in India, he obtained the honour of an interview with the emperor Akbar. Mansabs suitable to his dignity as well as the government of Gujrát were conferred on him, time after time. When, after the death of prince Murád in 1599 A. D., 1007 A. H., prince Daniál went to the Dakhin and captured the fort of Ahmadnagar the capital of Nizám Sháh, the government of that country was conferred upon Khwája Beg Mirzá and Sipahdar Khán.

**Sipahdar Khan**, سپه دار خان, was the second son of Khán Jahán Bahádúr, the foster-brother of the emperor 'Klamgir. He was raised to the rank of 3000 by that monarch 1691 A. D., 1103 A. H. with the government of the province of Allahábád which he held for several years. His brother Himmat Khán was killed by an arrow in an action with the Marhattas about the year 1698 A. D., 1110 A. H., and soon after, their father Khán Jahán Bahádúr died in the imperial camp.

**Sipehr Shikoh**, سپه سيكو, third son of Dara Shikoh *vide* Sulaiman Shikoh. He was confined in the fort of Gwáliár by 'Klamgir who in his 16th year, 1085 A. H., sent for him from Gwáliár, got him married with his daughter Badr-un-Nisa of whom was born prince 'Alí Tabar.

**Siraj**, سراج, takhallus of Siráj-uddin Husain of Aurangábád who is the author of the "Díwán Muntakhib," containing extracts from no less than 680 poets, and which he completed in 1756 A. D., 1169 A. H.

**Siraj Kummi**, سراج قمي, a poet who was a native of Kumm in Persia and contemporary with Salmán Sáwají.

**Siraj-uddin**, سراج الدين, son of Núr-uddin, author of the "Sharah Bukhári," and "Sharah 'Umda." He died in 1401 A. D., 804 A. H., see Bilkaíní.

**Siraj-uddin 'Ali Khan**, سراج الدين علي خان آرزو, whose poetical title is 'Arzú, was a native of Akbarábád (Agrab), and a descendant of Shaikh Muhammad Ghaus of Gwáliár. He was an excellent poet and an officer of rank in the time of the emperor Farrukh-siyar. He is the author of several works, among which is a Díwán and a biography entitled "Majmú'a-ul-Nafáes," which is also called "Tazkira Arzú," containing the memoirs of the Indian poets who have written Persian, Hindústání and Dakhaní poems. Arzú in 1734 A. D., 1147 A. H. met at Dehli the poet Hazín who had just come from Persia. The jealousy between the two poets induced 'Arzú to write a treatise entitled "Tambih-ul-Ghásálm," in which he points out the errors in Hazín's poems. He died at Lakhnau on the 27th of January, 1756 A. D., 23rd Rab' II, 1169 A. H., and was buried there for some time, but afterwards his remains were removed to Dehli by his nephew Muhammad Husain Khán. Beside the above-mentioned works, he is the author of the following:

Móhibat Usma.

'Atia Kubrá.

Siráj-ul-Lughát.

Chirágh Hidáet.

Gharáeb-ul-Lughát.

Khayábán.

Mustiláhat-ush-Shuará.

Jawáb Yatarását Munír.

Sharah Kasáed 'Urfi.

Sharah Sikandar-náma.

Sharah Mukhtasir-ul-Maání.

Sharah Gulkuashtí Mir Naját.

Nawádir-ul-Alfarz, a Hindústání Dictionary.

**Siraj-uddin Husain**, سراج الدين حسين, *vide* Siráj.

**Siraj-uddin Muhammad bin-'Abdur Rashid-al-Sajawandi**, محمد بن عبد الرشيد آل شيرازوندي, author of the "Sirájia," which is sometimes called "Faréez as-Sajawandí." This book is of the highest authority on the law of inheritance amongst the Sunnis of India. It has been commented upon by a vast number of writers, upwards of forty being enumerated in the "Kashf-uz-Zunún. The most celebrated of these Commentaries, and the one most generally employed to explain the text, is the "Sharífia" by Sayyad Sharíf 'Alí bin-Muhammad-al-Jurjání. The original text of the "Sirájia," together with that of the "Sharífia," was published in Calcutta in 1829. A Persian translation of the Sirájia and Sharífia was made by Maulwí Muhammad Rásbid by order of Warren Hastings, and published in Calcutta in 1812 A. D. The most celebrated Commentaries on the Sirájia next after the Sharífia, are, that by Shaháb-uddin Ahmad bin-Mahmúd-as-Siwási; one by Burhán-uddin Haidar bin-Muhammad-al-Hirwí; another by Shams-uddin bin-Hamza-al-Fanári; and lastly, a Persian Commentary entitled "Al-Faréez-at-Tájífí Sharh Faréez-as-Siráji" by 'Abdul Karim bin-Muhammad-al-Hamdání.

**Siraj-uddin Muhammad bin-'Umar Halabi**, سراج الدين محمد, an author who died 1446 A. D., 850 A. H.

**Siraj-uddin Sawai**, سراج الدين ساوي, Maulana, مولانا, one of the celebrated poets of Sámána a city in the province of Dehli. He is the author of the work

called "Khiljī-nāma." When Sultān Jalāl-uddin Fīroz Khiljī, before his accession to the throne, was governor of Sāmāna, the poet was ill-treated by some of his people, and as the Sultān took no notice of it then, he wrote the abovementioned book, in which he satirized the governor and the Khiljī. However the Sultān after his accession to the throne of Dehlī in 1289 A. D. sent for the poet, and he having tied a rope round his own neck presented himself like a criminal before the king, who embraced him and made him one of his principal confidants. The poet afterwards wrote several panegyrics in praise of the Sultān.

**Siraj-uddin, Shaikh,** شيخ صراج الدين, a celebrated Muhammadan saint, whose relics are deposited in an island in the river Krishna near the town of Kurā, in the district of Rāsbāgh Bijāpūr, in southern Hindūstān.

**Siraj-uddin 'Umar,** صراج الدين عمر, who after the death of his brother Zain-ul-'Abidīn Nujaim completed the work called "Bahr-ar-Rāeḳ" about the year 1662 A. D., 970 A. H., and wrote another but inferior commentary on the Kanz-ul-Daḳḳeḳ entitled the "Nahr-ul-Fāeḳ."

**Siraj-uddaula Muhammad Ghaus Khan,** خان صراج الدوله محمد غوث, nawāb of the Karnatic whose poetical name was 'Azim, is the author of the work called "Tazkira Subh Watan," being a biography of the poets of Karnatic, compiled in 1842 A. D., 1258 A. H. It is an abstract of the Tazkira of Rāeḳ also called "Guldasta Karnatik."

**Siraj-uddaula,** نواب صراج الدوله, nawāb of Bengal, formerly named Mirzā Mahmūd, was the eldest son of Zain-uddin Ahmad, styled Haiḳat Jang, the nephew and son-in-law of Alahwardī Khān Mahābat Jang governor of Bengal. On the death of his grandfather Mahābat Jang, which happened on the 10th of April, 1756 A. D., 9th Rajab, 1169 A. H., he succeeded him in the government of that province, and immediately taking offence at the English, for their protection to a native officer, said to have escaped from Dacca with treasure, he attacked Calcutta, carried it on the 20th June the same year, and allowed his officers to shut up 146 European prisoners in a small military prison room called the "Black Hole," in which 123 of the number, perished during the night. Mr. Drake the governor of Calcutta escaped on board a ship with a few Englishmen and retired to Madras. At that time Colonel Clive commanded the Company's forces in the province of Arkot. It was agreed by the government of Madras that he should repair with a force to Bengal and endeavour to regain the factory of Calcutta. Colonel Clive and Admiral Watson left Madras with 900 Europeans and 1600 sepoys. He reached Falta on the 20th December and re-took Calcutta on the 2nd January, 1757 A. D., 1170 A. H., and forced Sirāj-uddaula into a treaty, offensive and defensive, on the 9th of February following. Clive, subsequently made a secret treaty with Mīr Jaḳar, an officer of the Nawāb, and advanced in June towards Murshidābād, the nawāb's capital. On the 23rd of June, 1757 A. D., Clive fought the battle of Plassey against 18,000 horse and 50,000 Infantry, and aided by the treachery of Mīr Jaḳar, routed the Nawāb's troops. Sirāj-uddaula fled, but in a few days was seized and cruelly assassinated on the 4th July, 15th Shawwāl, 1170 A. H., by order of Mīran the son of Mīr Jaḳar. Thus perished Sirāj-uddaula in the 20th year of his age and the 15th month of his reign. On the 29th June Mīr Jaḳar was raised to the masnad, and from that date, the influence of the British may be said to have become paramount in Bengal. His tomb is not far from that of Mahābat Jang.

**Suda,** سودة, daughter of Zamaa, the second wife of Muhammad, He married her after the death of his first wife Khudjya and before his marriage with Ayesha the daughter of Abū Bakr. She died in 674 A. D., 54 A. H., forty-three years after the death of Muhammad.

**Sudi,** صودي, a Turkish poet, who wrote a commentary on the Dīwān-i-Hāfīz in the Turkish language. The names of Shorī, Sayyad 'Alī, Lamaī, Surūrī and Shamaī occur also as commentators on Hāfīz; but Sūdī excels all as an enlightened and accurate critic, not only on account of his eminent success in correcting the exuberances of this fanciful and extravagant mode of interpretation, but of the singular happiness with which he has illustrated the ambiguous and more obsolete allusions of the Poet.

**Sufi,** صوفی, a sect among the Muhammadans. Kāzī Nūr-ullah of Shustar, a Persian author of very high reputation for his piety and judgment, has given an excellent account of the Sūfīs and their doctrine in the Majālis-ul-Mominīn, a treatise on the Shia faith. "The Sūfīs" (he there says) "are of two classes: those who desire human knowledge, and pursue it in the accustomed way, observing the common ordinances of religion, are called Mutakallam (advocates or observers): those who practise austerities and strive to purify their souls, are called Sūfīs." This word literally means, *pure, clean*. The celebrated Moulwī Rūmī has the following play upon it in one of his lines. Sūfī na Shawad Sāfī tā dar narasad jamī. The Sūfī will not be pure till he takes one cup. This is said to have a mystical meaning.

**Sufi, Mulla Muhammad Sufi of Amol,** صوفی ملا محمد, author of a "Sāfī-nāma," which he composed in the year 1592 A. D., 1000 A. H.

**Songsters,** سنگسترس, celebrated Indian, *vide* Tānsein.

**Surajmal Jat,** سورجمل جات, rājā of Bhartpūr, was the son of Badan Singh Jāt whom he succeeded to the rāj a few years before 1750 A. D., 1163 A. H. His younger brother Partāp Singh, built the fort of Kumbhir or Kumeir. After the departure of Ahmad Shāh Abdālī from India to Kandahār, Sūrjmal taking advantage of the weakness of the empire made himself master of all the countries that were dependant on Agrah and ultimately of the town itself, and many other important places, but fell in battle with the Rohela chief Najīb-uddaula in December, 1763 A. D., 1177 A. H. His son Jawāhir Singh succeeded him.

**Suraj Singh, Raja,** راجه سورج سنگه, son of Udai Singh Rathor, the son of Rāe Maldeo. After the death of his father, 1594 A. D., 1002 A. H., he was raised by Akbar to a suitable rank, and served under that emperor and his son Jahāngīr, for several years. The mansab of 5,000 was conferred on him by the latter. He died in the Dakhin 1619 A. D., 1028 A. H., and Rājā Gaj Singh his son succeeded him; and as his father was uncle to the emperor Shāh Jahān on the mother's side, he was in a short time raised to the rank of 5,000. Gaj Singh died on the 6th May, 1638 A. D., 2nd Muharram, 1048 A. H. His son Amar Singh killed Salābat Khān Mīr Bakhshī in 1624 A. D., 1054 A. H., and was himself cut to pieces at one of the gates of the Fort of Agrah, now called Amar Singh Gate.

**Surdas,** سورداس, son of Bābā Rāmdās, a Hindū poet and an excellent musician, who flourished about the 16th or 17th century. He is the author of the work called Sūr Sāgar," in Hindi, &c.



**Souda**, سودا, his real name is Mirzá Muhammad Rafiá, to which he subsequently added his poetical title "Soudá," and is now commonly known by the appellation of Mirzá Rafiús Soudá. He was a native of Dehlí but resided at Lakhnau, and his *Díwán* and *Kasáed* contain a variety of poems on various subjects; also *Idyla*, *Elegies*, and other miscellaneous pieces in Hindústání verse. These volumes are held in the highest estimation all over India. They include a number of encomiastic poems on the late Nawáb 'Asaf-uddaula of Lakhnau, and many other persons of high rank and power, both at Lakhnau and Dehlí; not the least remarkable of which is an eulogy on the late Mr. Richard Johnson. The satires of this poet are also numerous and admirable; but having created him many enemies, to avoid the consequences of their anger, he feigned himself insane, and took the poetical name of Soudá or madman, but he is frequently known by the appellation of "Malik-ush-Shuará," or king of poets. He died at Lakhnau in the year 1781 A. D., 1195 A. H., aged 70 years. 'Asaf-uddaula of Lakhnau gave him a stipend of 6,000 rupees a year. He was a pupil of Siráj-uddín 'Alí Khán 'Arzú.

**Soudai**, بابا سودايي ايوردي, Baba of Abiward, a poet who had formerly assumed for his poetical title "Kháwari" but as he used to go about the streets without a turban or shoes, people gave him the title of "Soudái," i. e., distracted, which he subsequently used in all his compositions. He lived in the time of Sháhrukh Mirzá. He died 1448 A. D., aged 80 years.

**Soz**, سوز, the poetical name of Sayyad Muhammad, who flourished in the reign of the emperor Sháh 'Alam, and is the author of a small *Díwán* in Urdú. He died in 1797 A. D., 1212 A. H. Another Soz is mentioned in the "Mirat-ul-Khayál" who lived in the time of 'Alamgir. He was a native of Bukhárá and brought up in India.

**Sozan**, سوزان, poetical appellation of Nawáb Ahmad 'Alí Khán Shoukat Jang son of Nawáb Iftikhár-uddaula Mirzá 'Alí Khán, and nephew of Nawáb Sálár Jang. He lived in the time of Nawáb 'Asaf-uddaula of Lakhnau, and is said to have been a good Urdú poet.

**Sozani**, Hakim, حكيم سوزني, surnamed Shams-uddín Muhammad of Samarkand, a Persian poet who derived his origin from Salmán Fársí one of the first companions of Muhammad. Some authors say he was a native of the city of Nakhshab, and others pretend of Samarkand. It is said that when he was a student at Bukhárá, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhallus of Sózani. (Sozan means a needle.) He is considered the best humorous poet of his time, and is the author of a poem called "Kasáed Sózani," or elegies, written in a very devout style, containing nearly 8,000 verses. During his youth he was a great debauchee; but when advanced in years, he became very devout, made the pilgrimage of Mecca and died in 1173 A. D., 569 A. H., at Samarkand, aged 80 years. One of his friends declared that he had appeared to him after his death (in a dream) and said that God had forgiven all his sins for the sake of one of his verses, in which expressing his humility and contrition, he says, "O Lord, I offer unto thee an oblation, not to be found in thy treasury. Accept thou my sins, my poverty, my repentance and my nothingness."

**Subaktagin**, ناصر الدين سبكتگين, surnamed Násir-uddín, a man of Turkish descent, who, according to some historians, was purchased as a slave by Alaptagin Sultán of Ghazní, who perceiving in him the promise of future greatness, raised him by degrees to posts of confidence

and distinction; and his character obtained him the support of all the adherents and officers of that prince. He was raised to the throne of Ghazní after the death of Abú Is-hák the son of Alaptagin 977 A. D., 367 A. H. He enlarged its dominions, and became the first of a family, called Ghaznawí, and by us Ghaznavides, which outshone, at one period, the glory of the proudest dynasties of Asiatic monarchs. He conquered a part of India, which, when connected with his former possessions of Ghazní and Kábul, gave him a kingdom that extended from Khurásán to the Panjáb. Subaktagin reigned 20 lunar years, and died in August, 997 A. D., Shában, 387 A. H., aged 56, near Balkh, from which place his remains were conveyed to Ghazní for interment. He was succeeded by his son the celebrated Sultán Mahmúd. Including Subaktagin sixteen kings of his race reigned at Ghazní and Láhor. Their names are as follow:—

*List of the Ghaznavide dynasty of Persia and India, including Khurásán, Mawar-un-nahr, Bukhárá, &c., Capital Ghazní.*

1. Násir-uddín Subaktagin. Ismaíl appointed successor, but displaced by his brother.
2. Sultán (Yemin-uddaula Abú'l Kásim) Mahmúd.
3. Muhammad, his son, deposed instantly and blinded. Muhammad, restored and again deposed.
4. Masáúd I, another son, deposed and killed.
5. Maudúd, son of Masáúd.
6. Masáúd II, reigned only six days.
7. Abú'l Hasan 'Alí son of Masáúd I.
8. Abdur Rashid son of Mahmúd.
9. Farrukhzad son of Masáúd.
10. Ibráhím his brother.
11. Masáúd III son of Ibráhím.
12. Sheizád.
13. Arsalán Sháh.
14. Bahrám Sháh fled to Láhor.
15. Khuro Sháh ruled at Láhor.
16. Khuro Malik ruled at Láhor.

*Kings of the family of Ghór.*

Alá-uddín Hasan Ghorí.  
Malik Saif-uddín.  
Ghayás-uddín Muhammad Ghorí.  
Shaháb-uddín Muhammad Ghorí.  
Táj-uddín Eldúz.

**Subhan Bakhsh**, مولوی سبحان بخش, Maulwi, author of a modern history of jurisprudence, or rather of jurists in Urdú, compiled from the works of Ibn-Khallikán and Sayúti, entitled "Fajjuma Tárikh-al-Hukmáe wa Tazkirat-al-Mufasssirin." It was published at Dehlí in 1848 A. D.

**Sub-hani**, مولانا سبحاني, Maulana, a poet whose native country was Najaf Ashraf, commonly called Kúfa, from which place he never stirred all the time of his life. He lived at the same period in which Shaikh Faizi and Zahúri flourished, and wrote nothing but Rubáis in the Persian language on different subjects of which 12,000 were collected after his death.

**Sub-hi**, صبحي, a poet who served under Sultán Shujáe the son of Sháh Jahán.

**Suchet Singh**, سچت سنگه, a Sikh chief, who joined the rebels after the murder of Maharájé Sheir Singh, was attacked by Híra Singh, near Láhor, his force dispersed and himself killed about the 6th April, 1844. On hearing of the death of this chief, no less than 95 females of his family sacrificed themselves at Lamba.

**Sufian Sourī**, صفيان ثوري, whose proper name was Abū 'Abdullah, was born at Kúfa in 718 A. D., 95 A. H. He was a master of the highest authority in the Traditions and other Sciences. He died in the time of the Khalifa Al-Mahdí, about the year 777 A. D., 160 A. H., and is buried at Basra, where he had concealed himself in order to avoid accepting the office of Kází.

**Suhyli Khurasani**, سهيلي خراساني, whose full name is Amír Shaikh Ahmad Suhyli, also called Nizám-uddín Ahmad Shykhām, was seal-bearer to Sultán Husain Mirzá of Hirát. The work called "Anwár Suhyli," was dedicated to him by Husain Wáez. He is the author of a Díwán. His death took place in 1501 A. D., 907 A. H.

**Sukman bin-Ortak**, سقمان بن ارتك, first king of the princes of the Turkmán Ortakites who reigned at Amid and Khaifa. The following is a list of this race:—

	A. D.	A. H.
Sukmán bin-Ortak, .....	1097	490
Ibráhím bin-Sukmán, .....	1104	498
Rukn-uddín Dádúd, .....	1128	522
Fakhr-uddín Kará Arsalán bin-Dádúd, ....	1149	544
Núr-uddín Muhammad bin-Kará Arsalán, .....	1166	562
Kutb-uddín Sukmán bin-Muhammad, ....	1186	581
Malik-us-Sálah Násir-uddín Mahmúd, ....	1200	597
Malik-ul-Mas'úd bin-Mahmúd, .....	1221	618
Malik-ul-Kámil nephew of the celebrated } Sálah-uddín (Saladin), he took Amid, }	1231	629

**Sultan Ahmad Jalayer**, سلطان احمد جليار, *vide* Hasan Buzurg.

**Sultan 'Ali Khurasani**, سلطان علي خراساني, author of the Persian work on Medicine called "Dastúr-ul-Iláj," which he wrote in 1334 A. D., 734 A. H., and dedicated to Sultán Abú Saíd Bahádúr Khán.

**Sultan 'Ali Mashhadi**, سلطان علي مشهدی, a native of Mashhad. He was not so much distinguished as a poet as he was as a calligrapher. He was in calligraphy, a pupil of Mauláná Azhar, who was a pupil of Jafar, and Jafar was a pupil of Maulána Mir 'Alí the inventor of the Naskhtálik. Mauláná Sultán 'Alí lived at the court of Mirzá Báikara and found a patron in Amír 'Alísheir. He was upwards of 63 years of age in 1550 A. D., 957 A. H.

**Sultana Begam**, سلطانة بيگم, a daughter of the emperor Bábar Sháh.

**Sultana Begam**, سلطانة بيگم, a daughter of Mirzá Handál the brother of the emperor Humáyún. She was married to Sháh Kulí Mahram. Her sister named Ruqia Sultána was married to the emperor Akbar.

**Sultana Razia**, سلطانة رضية, daughter of Shams-uddín Altímsh king of Dehlí. She was raised to the throne after the deposition of her brother Rukn-uddín Fíróz in November, 1236 A. D. She was deposed in November, 1239 A. D., and confined in the fort of Bitahnda, from which place she made her escape and contrived to raise an army with which she marched towards Dehlí; but was defeated and put to death by her brother Bahrán Sháh, who ascended the throne. The reign of Sultána Razia lasted 3 lunar years 6 months and 6 days. Her tomb is still to be seen in old Dehlí.

**Sultana Rukia or Ruqia**, سلطانة رقيه, the daughter of Mirzá Handal the son of the emperor Babar, was the

first or chief wife of the emperor Akbar, by whom he had no children. Consequently when Sháh Jahán was born to Jahángír, his grandfather Akbar made him over to her to be brought up by her. She was also the patroness of Núr Jahán; and died at Agrah in January, 1626 A. D., Jumáda I, 1035 A. H., aged 84 lunar years.

**Sultan Ahmad bin-Masa'ud**, سلطان احمد, author of the Arabic work called "Asmá-ul-Rijál."

**Sultan Ahmad Mirza**, سلطان احمد مرزا. Ahmad Mirzá (Sultán).

**Sultan Husain Mirza**, سلطان حسين مرزا, surnamed

Abú'l Gházi Bahádúr, was the son of Mirzá Mansúr, the son of Mirzá Báikara, the son of Mirzá 'Umar Shaikh, the son of Amír Taimúr. After the death of Sultán Abú Saíd Mirzá, he contrived to make himself master of Khurásán, and ascended the throne at Hirát on the 24th of March, 1469 A. D., 10th Ramazan, 873 A. H. The great victories which this prince gained over the numerous competitors for the throne, as well as over the Uzbaks, obtained him the title of Gházi, or victorious. The court of this prince boasted of many eminent men. The celebrated historian Khandamír was his subject, and Amír 'Alísheir his wasír. He reigned in Khurásán 38 lunar years and 4 months, and died according to the "Tabkát Akbari," on the 10th of May, 1506 A. D., corresponding with the 16th Zil-hijja, 911 A. H. aged 70 years, and was buried at Hirát. He was succeeded by his two sons Badfu'zamán Mirzá and Muzaffar Husain Mirzá, who reigned conjointly for some time over Khurásán. The former in the year 1507 A. D., 913 A. H., was driven from his dominions by Sháhí Beg Khán Uzbek; and his brother, who usurped the throne and reigned a short time at Hirát, afterwards shared the same fate. Sultán Husain Mirzá is the author of the work called "Majális-ul-Ishk," a very entertaining novel, containing a variety of stories, principally on the subject of love. He had a turn for poetry, and composed a Díwán in Turkí. His poetical name was Husaini.

**Sultan Husain Safwi**, سلطان حسين صفوي, *vide* Sháh Husain Safwi.

**Sultan Ibrahim**, سلطان ابراهيم, *vide* Ibráhím (Sultán).

**Sultan Khusro**, سلطان خسرو, *vide* Khusro (Sultán).

**Sultan Mahmud**, سلطان محمود, *vide* Mahmúd (Sultán) of Ghazni.

**Sultan Mahmud Mirza**, سلطان محمود مرزا, the son of Sultán Abú Saíd Mirzá who was sovereign of the greater part of Mawar-un-nahr and Badakhshán. His takhallus or poetical name was "Zillí."

**Sultan Mirza**, سلطان مرزا, *vide* Muhammad Sultán Mirzá.

**Sultan Muhammad Saljuki**, سلطان محمد بن جلال الدين ملكشاه, the son of Sultán Jalál-uddín Maliksháh. He succeeded his brother Barkayarák in December, 1104 A. D., 498 A. H., and after a reign of about 13 years died in 1118 A. D., 511 A. H., *vide* Muhammad (Sultán).

**Sultan Muhammad**, سلطان محمد بن مرزا بايسنغر, the son of Mirzá Báisanghar the son of Mirzá Sháhrukh, the son of Amír Taimúr. He was defeated in a battle against his brother Bábar Sultán, taken prisoner and put to death in January, 1452 A. D., Zil-hijja, 855 A. H.

**Sultan Murad**, سلطان مراد, *vide* Murad Mirzá.

**Sultan Muhammad**, سلطان محمد بن عالمگیر, the eldest son of the emperor 'Alamgir. He died 30 years before his father, on the 5th December, 1676 A. D., 8th Shawwál, 1087 A. H., in the fort of Gwáliar where he was confined by his father, and was buried near the mausoleum of K̄uṭb-uddín called K̄uṭb Sháh, at Dehlí.

**Sultan Sakhi Sarwar**, سلطان ساقی سروار, a Muhammadan saint. His shrine is situated at the mouth of the Sieri Pass leading in the direction of Kán-dahar, and is built at the "Dámanpahár." Though not much revered in the Darájat, it is said that from 180,000 to 200,000 pilgrims both Musalmáns and Hindús from the Panjab and Sindh, visit it annually. In February, March and April disciples assemble in large numbers, and the fair is over in April.

**Sultan Shah**, سلطان شاه, son of Alp Arsalán, Sultán of Khwárizm. Some time after his father's death, which took place in 1162 A. D., 557 A. H., he was defeated in several battles by his elder brother Alá-uddín Takash, and obliged to fly to the forests where he died from hunger and distress, about the year 1193 A. D., Ramaẓán, 589 A. H.

**Sultan Shahzada**, سلطان شهزاده, an eunuch of Fatha Sháh king of Bengal whom he murdered, and ascended the throne 1491 A. D., 896 A. H. He reigned only a few months and was assassinated the same year by Malik Andíl who succeeded him and took the title of Firóz Sháh Púrbi.

**Sultan Parwez**, سلطان پروی, *vide* Parwez Sultán.

**Sultan Shujas'**, سلطان شجاع بن شاهجهان, second son of the emperor Sháh Jahán, was born at Ajmeir on Sunday the 12th of May, 1616 A. D., 4th Jumáda I, 1026 A. H., and married to the daughter of Mirzá Rustam Safwi brother of Muzaffar Husain Mirzá of the royal house of Persia. He was appointed governor of Bengal by his father, which country he governed with justice and clemency till the accession of his brother the emperor 'Alamgir and the defeat of Dará Shikóh in 1658, when he marched with a powerful army towards Dehlí. He was defeated by 'Alamgir on the 5th January, 1659 A. D., 19th Rabí' II, 1069 A. H. at a place called Khajúa, about thirty miles west of Allahábád, and pursued by Mir Jumla and Sultán Muhammad the eldest son of 'Alamgir to Bengal, from which place he was obliged to seek refuge in Arakan where, after two years, 1660 A. D., 1071 A. H., he was put in a boat with all his family and sunk in the river by order of the rájá of that country.

**Sultan-ul-Nisa Begam**, سلطان النسا, eldest daughter of the emperor Jahángir and sister of Sultán Khusro. Her mother was the daughter of Rájá Bhagwán Dás, and she was born in the year 1686 A. D., 994 A. H.. After the death of her brother Sultán Khusrau, she erected a tomb for herself close to her brother Sultán Khusrau's grave at Allahábád, but died at Agrah and lies buried there in the mausoleum of the emperor Akbar.

**Sultan-us-Salatin Purbi**, سلطان السلاطين, was elevated to the throne of Bengal on the death of his father Ghayás-uddín Púrbi 1373 A. D., 775 A. H. This prince was benevolent, merciful and brave. He died after a reign of ten years 1383 A. D., 785 A. H., and was succeeded by his son Shams-uddín II Púrbi.

**Sultan Walad**, سلطان ولد, son of the celebrated Maulví Rúmí. He is the author of a beautiful poem on the Sífí

doctrines, &c., written in imitation of the Masnawí of his father 1291 A. D.; 690 A. H., and also of a Diwán, and another work called "Walad-náma" containing an account of his father and grandfather.

**Sulaiman**, سليمان, a Khalíf of the house of Umayya, and son of 'Abdulmalik. He succeeded his brother Walíd I in Syria 714 A. D., 96 A. H., and died after a reign of three years 717 A. D., 99 A. H.

**Sulaiman**, سليمان, the son of Báyezíd I, (Bajazet) was proclaimed emperor of the Turks in 1402 A. D., 805 A. H., at the time when his father was taken captive by Amír Taimúr. He displayed great valour, but his glory was tarnished by his excessive love of pleasure. He was dethroned and murdered in 1410 A. D. by his brother Músa, who in his turn was defeated and assassinated by another brother Muhammad I who ascended the throne in 1413 A. D. This Sulaimán is not reckoned among the Turkish Sultáns.

**Sulaiman I, Sultan**, سلطان سليمان, surnamed the Magnificent, was the son of Salím I, whom he succeeded as emperor of the Turks in September, 1520 A. D., Shawwál, 926 A. H. His reign was splendid. He defeated the Mamlúks in Egypt, and made peace with Sháh Ismá'il I Safwi king of Persia, after which he carried his arms against Europe and took Belgrade. In 1522 he attacked Rhodes and took it, and then invaded Hungary and defeated the Hungarians at Mohatz in 1526. The conquest of Buda was followed by the siege of Vienna, but after twenty unsuccessful assaults, he retreated with the loss of 80,000 men. In 1534 he made war against Sháh Tahmásp Safwi, and invaded Tauris and Persia, but suffered a defeat, and was disappointed in his attack on Malta. He died on the 4th September, 1566 A. D., Safar, 974 A. H., having lived 76 solar years and reigned 46. He was a prince more just and true to his word than any other of his predecessors, but a great terror to all Christians. His son Sultán Salím II succeeded him.

**Sulaiman II, Sultan**, سلطان سليمان, emperor of Turkey who succeeded his brother Muhammad IV in 1687 A. D., 1098 A. H., was a very indolent prince. He died in the year 1691 A. D., 1102 A. H., and was succeeded by his brother Ahmad II.

**Sulaiman bin-Ahmad Tahrani**, بن احمد طهرانی,

author of the "Muajjam Kabír," "Muajjam Ausat," "Muajjam Saghír," "Daláel-ul-Nabúat," and many other works. He died in 971 A. D., 360 A. H.

**Sulaiman bin-Ahmad**, سليمان بن احمد, author of the book called "Umdat," a Turkish work on Navigation in the Indian Seas written in the year 1511 A. D., 917 A. H., and five others of the same description, called the "Fawáed," the "Hawia," the "Tuhfat-ul-Fahúl," the "Minháj," and the "Kiládat-ul-Shamús."

**Sulaiman bin-Kutlamish**, سليمان بن قتلмыш, by the aid of Maliksháh Saljúki who took his father prisoner, became the first king of the Saljúk dynasty of Rúm or Anatolia whose capital was Iconium. He began his reign in 1077 A. D., 470 A. H., reigned eight years, and destroyed himself through fear of Takash or Turtash the son of Alp Arsalán. After him there was an interregnum of seven years from 1085 to 1092 A. D., when his son Daúd ascended the throne.

*Kings of the Saljūk dynasty who reigned in Iconium.*

1. Sulaimán bin-Kutlamish.
2. Dáúd son of Sulaimán, having gained a victory over his enemies ascended the throne in 1092 A. D., and died in 1107.
3. Kulich Arsalán his brother, who in a battle with Atábak Jáwalí fell into a canal with his horse and was drowned in 1116 A. D.
4. Masáúd son of Kulich Arsalán died in 1156 A. D.
5. 'Azz-uddín Kulich Arsalán son of Masáúd. He destroyed the first Crusade army and died in 1188 A. D.
6. Kutb-uddín Maliksháh son of 'Azz-uddín, deposed in 1192 A. D.
7. Ghayás-uddín Kaikhusro son of 'Azz-uddín deposed in 1200 A. D.  
Ghayás-uddín Kaikhusro restored 1203 A. D.
8. Rukn-uddín Sulaimán son of 'Azz-uddín Kulich Arsalán deposed in 1203 A. D.
9. Kizal or Kulich Arsalán son of Rukn-uddín deposed by Ghayás-uddín Kaikhusro in 1203 A. D.
10. 'Azz-uddín Kaikás bin-Kaikhusro began to reign in 1210 and deposed in 1219 A. D.
11. 'Alá-uddín Kaikubád bin-Kaikhusro, poisoned in 1236 or 1239 A. D.
12. Kaikhusro son of Kaikubád. He was invaded by the Mughal princes, descendants of Chingiz Khán. 'Azz-uddín Kaikás restored and reigned in nominal conjunction with his brothers Rukn-uddín and 'Alá-uddín sons of Kaikhusro 1245 A. D.
13. Rukn-uddín Kulich Arsalán son of Kaikhusro began in 1257 A. D.
14. Ghayás-uddín Kaikhusro son of Rukn-uddín began 1267 A. D.
15. Masáúd bin-'Azz-uddín Kaikás died in 1308 A. D., 708 A. H. He was the last of this race.

**Sulaiman Badakhshi, Mirza, مرزا سليمان بدخشي**, was the son of Khán Mirzá, the son of Mahmúd Mirzá, the son of Sultán Abú Saíd Mirzá, a descendant of Amir Taimúr. When his father Khán Mirzá died in the year 1521 A. D., 927 A. H., he was then only seven years old, consequently that province fell into the hands of the emperor Bábar who was then in Kábul; he appointed his son Humáyún to take charge of that country; but when Bábar conquered Dehlí in 1526 A. D., 932 A. H., he after four years restored that kingdom to Mirzá Sulaimán, in whose possession it remained till the year 1575 A. D., 983 A. H., when it was usurped by his grandson Sháhrúkh Mirzá the son of Ibráhím Mirzá, who intended to assassinate him. Mirzá Sulaimán was obliged to fly to India, where on his arrival, he was received by the emperor Akbar with the greatest affection and kindness. He subsequently made a pilgrimage to Mecca and returned to India in 1587 A. D., 995 A. H., where after two years he died at Láhor on Saturday the 12th of July, 1589 A. D., 8th Ramazán, 997 A. H., aged 77 lunar years.

**Sulaiman Kadr, Mirza, سليمان كدر**, a prince, the son of Mirzá Khurahaid Kadr, the son of Mirzá Asmán Kadr. Their poetical titles were Tashkír, Kaiser and Namúd, *vide* Kaiser.

**Sulaiman Baiza, سليمان بيضا**, an author.

**Sulaiman Kirani, سليمان قراني**, was made governor of Bengal after the deposition of Bahádur Sháh Afghán in 1549 A. D., 956 A. H., but threw off his allegiance from the throne of Dehlí after the death of Salím Sháh king of Dehlí 1554 A. D., 961 A. H. During his rule he subdued the province of Orissa; and notwithstanding he was virtually independent, he used frequently to send valuable presents to the emperor Akbar. He reigned for a period of 25 lunar years, and died in 1572 A. D., 981 A. H.

His eldest son Báyezíd Khán succeeded him, but was murdered after one month, and Dáúd Khán his younger brother ascended the throne with the title of Dáúd Sháh.

**Sulaiman Shah, سليمان شاه**, the son of Muhammad Maliksháh, the Saljúkid. He was much addicted to pleasure and wine, and resigned his crown to Arsalán Sháh the son of Tughral II. He was killed in 1159 A. D.

**Sulaiman Shikoh, سليمان شكو**, the eldest son of the prince Dárá Shikóh the son of the emperor Sháh Jahán. He was born on the 5th April, 1635 A. D., 26th Ramazán, 1044 A. H. After the defeat and assassination of his father in 1659 A. D., 1069 A. H., he was seized and brought to Dehlí by the officers of 'Alamgr from Sirínagar where he had taken refuge, and imprisoned by that emperor, along with his brother Sipehr Shikóh in the fort of Gwáliar where they both died in a short time, and was buried in the fort of Gwáliar. Sulaimán had also his house built at Agrah close to his father's house.

**Sulaiman Shah, سليمان شاه**, king of Persia, *vide* Sháh Sulaimán.

**Sulaiman Shikoh, Mirza, مرزا سليمان شكو**, the son of the emperor Sháh 'Alam and brother of Akbar Sháh II king of Dehlí. He died on the 24th February, 1838 A. D., 29th Zil-Ka'da, 1253 A. H. at Agrah, and was buried in the mausoleum of the emperor Akbar the Great at Sikandara in Agrah. His tomb is of white marble and has a Persian inscription, mentioning his name and the year of his death. He has left a Diwán in Urdú.

**Sunna, سنا**, this word is used generally to signify all the traditions, both of the sayings and doings of the Prophet, and the term Hadís is employed in the same comprehensive sense. The distinction between the Hadís (sayings) and the Sunan (doings), is not attended to by doctors of the Muslim law; both are generally authoritative.

**Sunni, سني**. Those Musalmáns, who assume to themselves the appellation of orthodox, and uphold the succession of the Khalífas Abú Bakr, Umar, and Usmán, and deny the right of supremacy, either spiritual and temporal to the posterity of 'Alí, are called Sunnis. They are divided into an infinity of sects, but of these there are only four principal ones, which are called after their founders. *Vide* Imám, and Shia.

**Sunkar or Sankar, سنقر**, son of Maudúd, one of the Atábaks of Fars, who is better known by his title of Atábak Muzaffar-uddín, was the great-grandson of Salghar, the founder of this dynasty. He succeeded Búzaba the last governor of Fars of this family, and threw off all dependence upon the Saljúki Sultáns about the year 1148 A. D., 543 A. H. He made his residence the city of Shirás, which afterwards became the capital of his family. He died 1161 A. D., 566 A. H., and was succeeded by his brother.

Muzaffar-uddín Zangí, who after a peaceful reign of 14 years, left the government to his son Takla in 1175 A. D., 571 A. H.

Takla, who acquired fame by employing, as his *vazir*, the victorious Khwája Amin-uddín of Gázarán, reigned 20 years, and at his death, which happened 1195 A. D., 591 A. H., the government of Fars fell to his brother.

Atábak Sad bin-Zangí, who made a successful attack upon Isfahán. The memory of Atábak Sad is to this day held in great respect at Shirás. He surrounded that city by a wall, and built the Jáma Masjid or chief mosque, which still remains a monument of his piety and munificence. He reigned more than 30 lunar

years, and died about the year 1226 A. D., 623 A. H. He was succeeded by his son.

**Atábak** Abú Bakr also called Abú Nasr, a son every way worthy of his father. He gave an extraordinary proof of his foresight in his early conciliation of Changeiz Khán, to whom he sent a mission, and some valuable presents. The conqueror received the advance with favour, conferred the Turkish title of Kutlak Khán upon him; and the province of Fars through the wisdom of its prince, was exempted from that destruction which fell on all those in its vicinity. In his time lived the celebrated Sađí of Shíráz who wrote the Gulistán in his name. Abú Bakr died at Shíráz in 1260 A. D., 5th Jumáda II, 658 A. H., after a long and prosperous reign of 34 years, and left his government to his son. Daulat Sháh says he died in 667 A. H.

**Atábak** Sađ II, who, at the time of his father's death, was with the army of Halákú Khán the grandson of Changeiz Khán, hastened to take possession of his inheritance, but was seized by an illness, which terminated his existence before he could reach his capital. His infant son

**Atábak** Muhammad was placed upon the masnad; and the rule devolved upon the child's mother Khátún Turkán: but her authority received a great shock in the death of her son, who two years and a half after his advancement, fell from the terrace of his palace, and was killed on the spot, 1262 A. D., 660 A. H. After his death

**Muhammad Sháh**, a chief of the family of Salghar was elevated to the dignity of Atábak, but Khátún Turkán, after eight months being displeased with his conduct, seized him and sent him prisoner to Halákú Khán: while she elevated his brother Saljúk Sháh to the government.

**Saljúk Sháh**, with a view of confirming his power, married Khátún Turkán; but afterwards in a fit of intoxication, ordered one of his slaves to strike off her head. Some officers of the emperor Halákú Khán, who were present, expressed their feelings at this horrid act and were instantly put to death. When Halákú heard of these proceedings, he immediately ordered the execution of his brother Muhammad; and Saljúk, dreading the vengeance of the emperor, fled to Kásarín: but was seized and put to death, 1263 A. D., 661 A. H.

**Yah**, the daughter of Atábak Sađ who reigned one year, got married to Mangú Taimúr the son of Halákú, which put an end to this family, which lasted 120 lunar years.

**Supkaran** or **Subhkarán Bundeila**, **سبھكارن بوندیلا**, a Rájput, who was an Amír of 2600 in the service of the emperor 'Klamgír. He died at Bahádurgarh in the Dakhin about the year 1678 A. D., 1089 A. H., and was much lamented by all who knew him. Many of his women buried themselves upon the funeral pile with his corpse. He was a soldier unequalled, had in repeated battles won the prize of valour, and was in general successful. After his death his son Dalpat Ráo was exalted to the rank of 500 by the emperor.

**Surur**, **سورور**, poetical name of Mirzá Rajab 'Alí Beg of Lakhnau. He is the author of a Díván and several other works and of a beautiful story in Urdú called "Fisána Ajáb" which he completed in the first year of the reign of Nasir-uddín Haider, 1828 A. D., 1244 A. H.

**Surur**, **سورور**, poetical name of Lachhmí Rám.

**Sururi**, **سوروری**, poetical title of Hájí Muhammad, a poet who died in 1561 A. D., 969 A. H. He was the son of a shoemaker, and had so excellent a memory, that he knew

more than 30,000 verses by heart. He composed a dictionary called "Mujma-ul-Fura," and a book in which he explains the difficult words of Nizámi and other poets. *Vide* Muhammad Kásim son of Surúrí. He also wrote a Commentary in the Turkish language on the Díván of Hafiz.

**Sururi**, **سوروری**, poetical appellation of Razi-uddín a brother of Maftún. He is the author of several Persian poems, besides which he has composed from 10 to 12 thousand Urdú verses. He was alive in 1796 A. D. 1211 A. H.

**Suryya Jah**, **سوریا جاہ**, *vide* Amjad 'Alí Sháh, king of Andh.

**Swami Bhopat Rae Begam**, **سوامی بہو پت رای بیغم**, a Khatrí who resided at Patán near Jammú in the Panjáb. He translated, from the Sanskrit into Persian the Prabodh Chand (Chandrodaya) Nátak a very curious work on Theosophy, and dedicated it as well as several other treatises on Súfyism to Narfyan Chand.

## T.

**Taban**, **تابان**, the poetical name of Mír 'Abdul Hai of Dehli, a youth whose extraordinary beauty was the theme of contemporary poets, and of whose personal charms, it is related that they were the envy of the other sex, and the admiration of all who beheld him. He was slain at an early age in consequence of having himself formed a very unbecoming attachment. His odes are in high estimation for delicacy and elegance of sentiment, and even the poet Souda was among the number of his admirers. *Gilchrist's Hindústán Grammar*. He lived in the time of the emperor Muhammad Sháh.

**Tabari**, **طبری**, a celebrated historian of Tabaristán, and author of the "Tárikh Tabarí." He was a famous Imám of Baghdád, and the Livy of the Arabians. He finished his General History in 914 A. D., 302 A. H. At the request of his friends, he reduced his work of 30,000 sheets to a more reasonable size. He died 922 A. D., 310 A. H. *Vide* Abú Jafar-at-Tabarí, and Abú Alí the wazir of Mansúr.

**Taba Taba**, **طبا طبا**, a poet whose proper name was Mír Raffi-uddín Husain, a Sayyad, who being of the Tabátábá tribe, used it as his poetical name. He was living in 1601 A. D., 1010 A. H.

**Tabiat**, **طبیعت**, poetical name of Shaikh Saif-uddín Muhammad, a poet who lived in 1742 A. D., 1155 A. H.

**Tadbir**, **تدبیر**, poetical title of Prince Sikandar Kadr.

**Tadrawi** or **Tazrawi Ab-hari**, **تدروی**, a nephew of Nargisí. He came from Rome to India, died there 1567 A. D., 975 A. H., and was buried at Agra. He is the author of a memoir or Masnawí called "Risála Hasan-o-Yúsaf Muhammad Khán."

**Tafta**, **تافتہ**, poetical name of Munahí Hargopál of Sikan-darábád, by caste a Káyeth. He is the author of a Persian Díván which he completed and published in the Lithographic Press at Agra in 1851 A. D., 1267 A. H.,

and of a Parody on the verses of the Gulistán in verse, entitled "Tazmín Gulistán," published in 1868 A. D., 1274 A. H.

**Tafazzul Husain Khan**, **نفضل حسين خان**, the rebel Nawáb of Farrukhábád. He was the grandson and successor of Muzaffar Jang, also called Muzaffar Husain Khán. This man, a British protégé, murdered sixty-two Englishmen, women, and children, during the insurrection of 1857, under circumstances of the most cold-blooded atrocity. After months of unavailing pursuit, Major Barrow, Commissioner of the district of Audh, to which he had fled, offered him his life provided he had himself committed no murders. The Nawáb surrendered, was tried, found guilty, and sentenced to death. The Governor-General, however, while fully coinciding in the verdict, held that the word of a British officer must be maintained, declared the criminal exempt from the punishment of death, on the condition that he should immediately quit the British territory for ever. If, ran the order, he accept this condition, he will be conveyed to the frontier as a convict under a Military guard and there set at liberty. If he refuse the condition, or if having accepted it, he shall break it, or attempt to break it, now, or at any future time, the capital sentence pronounced upon him will be carried out. The Nawáb elected to be sent to Mecca. Accordingly on the 23rd of May, 1859 A. D., he was taken to the Magistrate's office under a European Guard, and there fettered. He was allowed to see his children but not his wife. Two hundred men of the Fathagaph Levy were ordered to guard him to Bombay on his way to Mecca.

**Taftazani** or **Tuftazani**, **تفتازانی**, which is sometimes erroneously written Tughtázáni, is the surname of an author who was called so from his birth-place, a city in Khurásán. His proper name is Mulla Sa'd-uddín Mas'úd bin-'Umar. He is the author of the Commentaries on the "Maázid", "Akáed" and "Kashsháf"; and also of the "Sharah Sharaf Zanjání", "Mutouwal", which he dedicated to Malik Husain Kart and "Mukhtasir Talkhis," dedicated to Jání Beg. There is another work entitled "Sharah Halláj," which is also attributed to him. In the latter part of his life he served under Tamerlane and died at Samarkand. According to the Muntakhib-ut-Tawárikh, he was born in 1322 A. D., 722 A. H., and died on the 10th January, 1390 A. D., 22nd Muharram, 792 A. H., but according to Hájí Khalfa in 791 A. H.

**Taghallub**, **تغلب**, a learned and pious Musalmán whose proper name was Abú'l Abbás Ahmad. He was the Imám of the inhabitants of Kúfa, and died at Baghdád in the year 903 A. D., 290 A. H.

**Tahawi** or **Al-Tahawi**, **طحاوي**, *vide* Abú Jafar bin-Muhammad Tabáwí.

**Tahir and Ghani**, **غني طاهر**, poetical names of Mirzá Muhammad Táhir commonly called Ghaní Kashmirí, which see.

**Tahir**, **طاهر**, the grandson of Amrú bin-Lais, which see.

**Tahir I** or **Tahir ibn-Husain-al-Khuzai'**, **طاهر ابن حسين الخزازي**, surnamed Yeminain (Ambidexter). He was one of Al-Mámún's ablest supporters and one of the greatest generals of his age. He defeated and slew 'Alí Ibn-Yasá in battle 811 A. D., 195 A. H., and sent his head as a present to the Khalíf Al-Mámún his employer, who amply rewarded Táhir for his services. And when that prince was residing at Marv the capital of Khurásán, he revolted against his brother Al-Amin

the Khalíf of Baghdád, and despatched Táhir with an army to attack him at Baghdád which place he took in 813 A. D., Safar, 198 A. H., and having slain Al-Amin, sent his head to Khurásán that it might be presented to Al-Mámún his brother, who conferred the government of Khurásán upon Táhir and his descendants with almost absolute and unlimited power. Táhir died on Saturday the 15th of November, 822 A. D., 24th Jumáda II, 207 A. H., at Marv, and his son Talha was appointed wazir in his room. The following is a list of his descendants.

Táhir I, died 207 A. H.

Talha his son.

'Abdullah son of Táhir died 230 A. H.

Táhir II son of 'Abdullah.

Muhammad son of Táhir II and last prince of this race.

**Tahir II**, **طاهر ابن عبد الله**, great-grandson of Táhir I, and son of Abdulláh whom he succeeded in the government of Khurásán in the reign of Al-Mustáin Billáh and died a natural death. He was succeeded by his son Muhammad the last prince of this race.

**Tahir bin-Ahmad-al-Bukhari**, **Imam Iftikhar-uddin**, **طاهر بن احمد البخاري**, author of a work on Ilm-ul-Fatáwa or science of decisions, entitled the "Khu-lásat ul-Fatáwa," a select collection of decisions of great authority. He was also the author of the "Khazínat-ul-Wakiát," and the "Kitáb-an-Nisáb" on which books the Khulásat was grounded, and to which many subsequent collections are indebted for numerous valuable cases. He died 1147 A. D., 542 A. H.

**Tahir Billah**, **طاهر بالله**, *vide* Al-Táhir Bi-amrullah a Khalíf of Baghdád.

**Tahir Bukhari**, **طاهر بخاري**, a very pious Musalmán of Bukhárá and an excellent poet, who flourished in the reign of Sulţán Bábar of Hirát.

**Tahir Abiwardi**, **طاهر ابیوردی**, a poet who flourished in the time of Sulţán Báisinghar.

**Tahir Muhammad bin-Imad-uddin Hasan bin-Sultan 'Ali bin-Haji Muhammad Husain Sabzwari**, **طاهر محمد بن عماد الدين حسن**. He is the author of the history called "Rauzat-ut-Táhirin," the Garden of the Immaculate. It is a general history and was commenced in 1602 A. D., 1011 A. H., three years before the death of Akbar and concluded in 1606 A. D., 1015 A. H. Sir H. M. Elliot in his "Historians of India," calls it the "Rauzat-us-Safá," this is evidently a mistake, for that book was written by Mir Kháwand Sháh who died in 1498 A. D.

**Tahir Wahid**, **Mirza**, **مرزا طاهر وحید**, son of Husain Khán Kazwíní, commonly called Wáká Nawá, the news-writer, was one of the greatest poets of the age. He was historiographer of Sháh Abbás II, and afterwards wazir to Sháh Sulaimán, kings of Persia. Mirzá Sáeb, who died in 1669 A. D., was one of his cotemporaries. Táhir Wahid is the author of a Diwán containing 60,000 verses, and of a history of the Safwí kings of Persia. One of his works which he wrote, in 1656 A. D., 1066 A. H., is called "Mirat-ul-Ai'jaz" and one, which contains letters written by him for the king of Persia, goes after his name, and is called "Táhir Wahid." He died in 1696 A. D., 1108 A. H.

**Tahir-al-Azaz** **دین الله**, **ظاهر الافردين الله**, son of Hákim Abú Mansúr, succeeded his father 1020 A. D. on the throne of Egypt. He reigned 15 years, and left his crown to a son under seven years of age, named Al-Mustanasar Billáh. Tahir died in 1036 A. D., 427 A. H.

**Tahmasp I, Shah Safwi**, **شاه طهماسب صفوي**, king of Persia, was born on Wednesday the 22nd of February, 1514 A. D., 26th Zilhijja, 919 A. H., and succeeded his father Sháh Ismá'íl I to the throne of Persia, on the 24th May, 1524 A. D., 19th Rajab, 930 A. H., when he was ten years of age. The reign of this prince owes much of its celebrity to the truly royal and hospital reception he gave to the emperor Humáyún 1543 A. D., when that monarch was forced to fly from India, and to take shelter in his dominions. All the means of the kingdom were called forth to do honour to the royal guest: and they were as liberally furnished to replace him upon his throne. Sháh Tahmasp died at the age of 64 after a reign of more than 53 lunar years, on Tuesday the 15th of May, 1576 A. D., 15th Safar, 984 A. H. His fourth son Ismá'íl Mirzá succeeded him. According to his own request he was buried at Mashhad.

**Tahmasp II, Shah, Safwi**, **شاه طهماسب صفوي**, king of Persia was the son of Sultán Husain. He assumed the title of king of Persia after the confinement of his father by Mahmúd the Afghán chief, and struggled a few years with his fate; but a weak, effeminate, and debauched youth was unsuited for such times: and he only merits a place in history, as his name furnished a pretext for the celebrated Nádír Kulí Khán to lay the foundations of his great power. He was confined at Sabzwár in Khurásán, and put to death by Razá Kulí Khán, the son of Nádír Sháh who was then absent in his expedition to India in 1739 A. D., 1151 A. H.

**Tahmasp Kulí, Mirza**, **مرزا طهماسب قلی**, a Turk, and an excellent poet, who flourished in the time of the emperor Sháh Jahán, and wrote a beautiful chronogram consisting of nineteen verses in Persian on the marriage of the emperor's eldest son Dárá Shikóh, each hemistich of which gives the year 1633 A. D., of the Hijra, 1043 A. H.

**Tahmurs**, **طهرت**, commonly called Deoband or the Magician binder, a title which he derived from the success with which he warred against the enemies of his family. He succeeded his father Hoshang, and was the third king of Persia of the first or Pishadian dynasty. He governed Persia 30 years, and was succeeded by his nephew, the famous Jamshed.

**Tahsin**, **تھسن**, poetical name of Mír Muhammad 'Atá Husain Khán of Lakhnau who lived in the court of Nawáb Mansúr 'Alí Khán, Safdar Jang, and had the title of Murassa Raqam. His father Mír Muhammad Bákír whose poetical name was Shauk, was also a learned man and a poet. Tahsin is the author of the works called "Zawábit Angreizi," "Tawárikh Kásimí," "Insháe Tahsín," and of the "Nautara Murrassa," an Urdú version of the Four Darweishes, which he wrote in the commencement of the reign of Nawáb 'Asaf-uddaula about the year 1775 A. D. *Vide* Atá Husain Khán.

**Tahsin 'Alí Khan**, **تھسن علي خان خواجه صرا**, an eunuch of Nawáb 'Asaf-uddaula of Lakhnau. He died in the time of Nawáb Saádat 'Alí Khán in August, 1813 A. D., Shabán, 1228 A. H.

**Taimur**, **تيمور**, *vide* Amír Taimúr.

**Taimur Shah**, **تيمور شاه**, the eldest son of Ahmad Sháh Abdálí, succeeded his father to the throne of Kábul and Kandahár in 1772 A. D., 1186 A. H., after murdering Sháh Walí Khán his father's wazír, who intended to crown his son-in-law prince Sulaimán a younger brother of Taimúr. He reigned 20 years over Kábul, Kandahár and Khurasán and died 17th May, 1793 A. D., 7th Shawwál, 1207 A. H., aged 47 years. He left several sons, *viz.*, Humayún Sháh, Zamán Sháh, Mahmúd Sháh, Sháh Shujá, Fíroz Sháh, Abbás and Ayyúb. On Taimúr's death, a powerful faction headed by his favourite wife, and supported by Páinda Khán entitled Sarfarás Khán, the head of the Barakzái family, placed Sháh Zamán upon the throne, at Kábul; Humayún the elder brother, proclaimed himself king of Kandahár, and Mahmúd became the ruler of Hirát.

**Taimur Sultan**, **تيمور سلطان**, the successor of Shaibáni Khán the chief of the Uzbaks, after whose death in 1510 A. D., 916 A. H., he took possession of Samarkand, and Jáni Beg Khán and 'Abdullah Khán divided Bukhará between themselves.

**Tajalli**, **تاجلي**, poetical title of 'Alí Razá, an encomiast of 'Aká Husain Khwánsári. He is the author of a poem called "Maráj-ul-Khayál." He died in 1677 A. D., 1088 A. H.

**Tajara Begam**, **تاجارا بيگم**, the mother of Wájid 'Alí the ex-king of Lakhnau, who proceeded to England after the annexation of Andh to the British possessions and died in France in 1857 A. D. *Vide* Jawad 'Alí.

**Taji**, **تاجي**, poetical appellation of Mír Muhammad Husain, the native country of whose forefathers was Andján in Persia. He flourished in the time of 'Alamgir, and is the author of a Diwán.

**Tajrid**, **تجريد**, a poet who is the author of a Diwán.

**Taj-uddin 'Abdul Wahhab bin-as-Sabki**, **تاجي**, author of the "Tabakát-ash-Sháfí'at." There are numerous biographical collections treating of the lives of the principal followers of Sháfí besides the one just mentioned which have similar titles, but the most noted is by Táj-uddin. He died in 1369 A. D., 771 A. H.

**Taj-uddin Abu Ja'far bin-Sukman**, **بن سقمان**, an author who died 1118 A. D., 512 A. H.

**Taj-uddin Abu'l Fazl**, **تاج الدين ابو الفضل بن طاهر**, son of Tahir, ruler of Sistán also called Nímros which country he received from Sultán Sanjar Saljúki sometime about the year 1150 A. D., 545 A. H. The following is a list of his descendants who reigned in Sistán till the invasion of Changeis Khán.

1. Táj-uddin 'Abú Ja'far.
2. Shams-uddin Muhammad son of Táj-uddin, who along with his sister was slain by his own subjects.
3. Táj-uddin Harb son of 'Izzul Mulk who is said to have reigned 60 years.
4. Bahrám Sháh son of Táj-uddin in whose time lived Abú Nasr Faráhi the author of the "Nisáb-us-Subián."
5. Nasrat-uddin son of Bahrám, who was killed in battle against his brother Rukn-uddin.
6. Rukn-uddin son of Bahrám, who was slain at the time of the invasion of Changeis Khán.

7. Shaháb-uddin Muhammad son of Táj-uddin slain in battle.
8. Táj-uddin who defended himself for two years in the fort of Sistán which was at last taken and every soul put to the sword by the troops of Changeiz Khán.

**Taj-uddin Elduz**, تاج الدين يلدوز, king of Ghazni.

It is related that Shaháb-uddin Muhammad Ghóri who had no children excepting a daughter, took pleasure in educating Turkish slaves, whom he afterwards adopted. Four of these slaves, besides Kutb-uddin Eaiyak, became great princes, of whom Táj-uddin Eldúz was one. On the death of Shaháb-uddin, in 1206 A. D., 602 A. H., the Turki officers espoused the cause of his nephew prince Mahmúd, the son of Ghayás-uddin Ghóri; but Mahmúd being unambitious, and naturally indolent, remained satisfied with the throne of his ancestors at Ghór, and proclaimed Eldúz king of Ghazni, content to receive homage from that chief. Eldúz had several battles with Kutb-uddin Eaiyak kirg of Dehli, and some time after his death, he recruited his army and marched to India with a view to conquer that country, but was defeated near Dehli by Shams-uddin Altimah in 1215 A. D., 611 A. H., and being taken prisoner, was imprisoned in Badáon, where, according to some accounts, he died a natural death, but according to others, he was poisoned. The whole length of his reign was nine years. A list of the Sultáns of the Slave Dynasty of Ghór, who reigned in India, is given under Kutb-uddin Eaiyak.

**Taj-uddin Gazruni**, تاج الدين غازرني, author of the "Bahr-i-Saádat" the Sea of Felicity, a Persian work containing Essays on the goodness of God, the Creation of the world, on Virtue and the necessity of observing the moral duties, proved by various quotations from the Kurán.

**Taj-uddin Sangreiza**, تاج الدين سنكريزه, a Persian poet who lived in the time of Ghayás-uddin Balban king of Dehli, about the year 1274 A. D., 670 A. H.

**Taj-uddin 'Umar bin-'Ali**, عمر بن علي فقهي, surnamed Fikáhi, an Arabian author who died in the year 1331 A. D., 731 A. H.

**Taj-ul-Mulk**, تاج الملوك, whose original name was Malik Tájú, was appointed wazir by Khizir Khán king of Dehli in the first year of his reign 1414 A. D., 817 A. H., with the above title. He died on the 13th January, 1421 A. D., 8th Muharram, 824 A. H., and his eldest son Sikandar succeeded him in the office of wizárat under the title of Malik-ush-Sharq."

**Takash or Turtash**, تكش, which see.

**Takash or Taksh**, تكش, surnamed 'Alá-uddin Sultán of Khwárizm, the son of Alp Arsalan the son of Atsiz a descendant of the prince of that country, who had been cupbearer to the celebrated Sultán Sanjar king of Persia. He defeated and slew Tughral III Saljúki in a battle 1194 A. D., 590 A. H. At his death which happened 4th July, 1200 A. D., 19th Ramazán, 596 A. H., he left his kingdom to his son Sultán Muhammad surnamed Kutb-uddin, whose reign was at its commencement, splendid and successful: but his fortune fell before that great destroyer of the human race, Changeiz Khán: by whom he was defeated, his countries pillaged and almost all his family made prisoners. He died of a broken heart 1220 A. D., 617 A. H. His son Jalál-uddin, who was the last of this dynasty of kings, long bore up against the torrent that had overwhelmed his father: but was at last subdued. He was slain 1230 A. D.

**Takhat or Takht Singh**, تخت سيكه, Rájá of Jodhpúr

Márwár, who was raised to the gaddí after the death of his father Rája Mán Singh in November, 1843 A. D. He died on the 12th February, 1873 A. D., and was succeeded by his eldest son Jaswant Singh to whom he had resigned the reins of government some months before his death.

**Takla**, تكله, a king of Fárs, vide Sunkar.

**Takoji Holkar**, تڪوچي هولڪر, the nephew of Malhár

Ráo Hólkar I, was elected and placed on the masnad of Indour by Ahlia Báfi the widow of Khande Ráo son of Malhár Ráo in 1767 A. D. on the death of her son Mallí Ráo. He reigned 30 years and died on the 15th August, 1797 A. D., leaving two legitimate sons Kashi Ráo and Malhár Ráo; and two illegitimate sons Ythoji and Jaswant Ráo. After the death of Takóji, his eldest son Káshí Ráo succeeded him; but the country was usurped by Daulat Ráo Scindhia for some time and afterwards made over to Jaswant Ráo.

**Takoji Holkar**, تڪوچي هولڪر, rájé of Indour, was raised to the gaddí in 1844 A. D., and was living in 1857.

**Tala'**, طالع, the poetical name of Mirzá Nizám-uddin brother to Mirzá Kutb-uddin Máel. He was an excellent poet and flourished in the time of the emperor 'Alamgir, and was living about the year 1696 A. D., 1108 A. H.

**Talaha ibn-Khawailid**, طلحه ابن خويلد, one of the false prophets who pretended to prophecy like Muhammad, and lied against God, saying, that inspiration came down to him from heaven. He was received into favour by the Saracens 638 A. D., 17 A. H., by saving the life of Sarjabil ibn-Hasaní in a battle against the Greeks, and was subsequently employed by the Khalif 'Umar in his wars against the Persians.

**Talash**, تالاش, the poetical name of Shaháb-uddin Ahmad, which see.

**Taleiha ibn-Khaweilid**, طلحه, a false prophet.

About the 12th year of the Hijra, several persons, perceiving the success and prosperity of Muhammad and his followers, set up also for prophets in hope of meeting the like good fortune, and making themselves eminent in the world. Such were Osad-al-Abbasi and Taleiha, with several others whose attempts however quickly came to nothing. Vide Talaiha.

**Talha**, طلحه بن طاهر, the son of Táhir the general of the Khalif al-Mámún. He succeeded his father in the government of Khurásán in 822 A. D., 213 A. H., and after a reign of 6 years died a natural death in 828 A. D. His son 'Alí was killed the same year in a battle against the rebels at Naishapúr.

**Talha ibn-'Obeidullah**, طلحه بن عبيدالله,

He, together with Zubeir and 'Aysha the widow of Muhammad, were 'Alí's irreconcilable and implacable enemies. The Kúfians, Egyptians and the greatest part of the Arabians were for 'Alí. A part of the Basorians favoured Talha but the rest supported Zubeir. He was killed with Zubeir in a battle against 'Alí at Basra with an arrow by Marwán the then Secretary of 'Alí 656 A. D., 36 A. H.

**Talib 'Amuli**, طالب آملی, a celebrated poet of 'Amul in Persia, who came to India in the reign of the emperor Akbar, and lived till the time of the emperor Jahángir,



and was honoured by that monarch with the title of "Malik-ush-Shu'arâ" or the king of poets 1619 A. D., 1028 A. H. He died in the year 1625 A. D., 1035 A. H., aged nearly 100 years, in Kashmir, and left a Diwân of 14,000 verses.

**Talib Jajurmi**, طالب جاجرمي, author of a poem called "Manázira Gólí-o-Chougán," Dispute between the Bat and the Ball, which he dedicated to Sulţán 'Abdu'lláh, the son of Sulţán Ibráhím, the son of Sháhruk. He died in 1450 A. D., 854 A. H., and is buried close to the tomb of Khwája Háfiz at Shiráz.

**Talib Kalim**, طالب كلیم, vide Abú Tálib Kalím.

**Talmasani**, تالمسانی, a poet.

**Tamanna**, تمننا, author of a small Diwân in Urdú.

**Tamas**, تاسم, vide George Thomas.

**Tamerlane or Timarlang**, تاملنگ, vide Amír Taimúr.

**Tana Shah**, تانا شاه, vide Abú'l Hasan Kútbeháh.

**Tanha**, تنها, poetical title of 'Abdul Latíf Khán, who is the author of a Diwân.

**Tanha**, تنها, poetical name of Muhammad 'Alí.

**Tanuki**, طانوكي, surname of Abú'l 'Alá, one of the most celebrated Arabian poets of the tribe of Tánúk which has produced many clever men.

**Tansen**, تانسین, a celebrated Hindí musician or singer who flourished in the time of Akbar, and was employed by him. He was originally in the service of a Rájá named Rám Chand, and was sent to court at the special request of the emperor. He died in the 34th year of that monarch's reign 1588 A. D., 996 A. H.

The musicians both vocal and instrumental in India ever since the Musalmán conquests, who have been highly esteemed, and whose names are handed down to posterity with much respect by different authors, are as follow: Gopál, Amír Khuro the poet, Baijú, Bháno, Pandwá, Bakhshú, Lohang, Sulţán Husain Sharqí of Jaunpúr, Rájá Mán of Gwáliar founder of the Dhurpad, in whose time also lived the four following, viz., Chárjú, Bhagwán, Dhondhí, and Dálú. Tánsein, Subhán Khán, Súrghayán Khán of Fathapúr, Chánd Khán and his brother Súrāj Khán, Tántarang Khán the son of Tánsein, Madan Ráe, Rámdás and his son Súrdsás a blind moral poet and musician, Báz Bahádur, Munđia, Mián Pand, Mián Dáúd Mullá Is-hák, Shaikh Khizir, Sheikh Beichú, Hasan Khán Teini, Súrāt Sein and his brother Lálá Deibi, Mirzá 'Akil, Mián Shóri, Ghulámí, Lal Khán, Nilam Prakásh, and the Bíz players Fíroz Khán and Naubat Khán.

**Tantia Topi**, تانتيا توبي, a famous rebel chief of 1857.

He was captured in the jungles of Perone on the 7th, and hanged on the 18th of April, 1859. It is said that before his death he solemnly affirmed that he was the instigator of the Cawnpúr massacre, and that the Náná who had sworn to protect the Europeans was angry with him for his conduct and never saw him afterwards. If true, this confession was made evidently with the view of saving the Náná, when it would no longer injure himself. At his confession Tántia described himself as a Bráhman of high caste, a native of Púna, which place he had left about 30 years before for Central India, where he became an Artillery soldier (Tópi). He next obtained employment in the Náná's establishment at Bithúr in connection with the Treasury, and was so employed in

1857 when the mutiny broke out. He also said, that he commanded the rebel army of 8,000 men which attacked Colonel Greathead's column on the parade ground at Ágrah on the 10th October, 1857. He declared he was aware of the arrival of the column from Dehlí before he opened fire on the encampment that morning, and did not suppose he had only the Ágrah brigade to deal with, as we imagined. He was deceived, however, after the action had commenced, by seeing a re-enforcement of European redcoats coming up (Greathead's men being dressed in Khákhi) for whose appearance and apparent numbers (for they were reported to be 2,500 men) he could not account, but supposing them to be new arrivals from down-country, he immediately retreated; otherwise he would have held his ground, and not have allowed Col. Greathead to win so easy a victory. Tántia also mentioned that the largest force he ever commanded was at the battle of Betwa, when he had under him 22,000 fighting men, and 130 pieces of ordnance of various calibres.

**Tapish**, تاپش, the poetical name of Munshí Ghulám Muhammad Khán editor of the Newspaper called "Audh Akhbar." He was living in 1871 A. D.

**Taqi Aohadi**, تقی اوحدی, a Persian poet who came to India and was living at Ágrah in 1614 A. D., 1023 A. H. He is the author of a Diwân.

**Taqi, Imam**, امام تقی, vide Muhammad Taqí.

**Taqi Kashani**, تقی کاشانی, vide Taqí-uddín Muhammad Káshání.

**Taqi, Mir**, میر تقی, a Persian and Urdú poet who is the author of six Diwáns and several other works. He was a native of Ágrah and died at Lakhnau in 1810 A. D., 1225 A. H. His father's name was Muhammad Muttakí. His poetical name is Mir, which see.

**Taqi-uddin Muhammad bin-Ahmad bin-'Ali Hasani Fasi**, تقی الدین محمد بن احمد بن علی, author of the work called "Shafa-ul-Gharám." He died 1428 A. D., 832 A. H.

**Taqi-uddin Muhammad Kashani**, محمد کاشانی, تقی الدین, son of Sharaf-uddín 'Alí Husaini Zikri. He was born at Káshán about the year 1539 A. D., 945 A. H., and is the author of a biography called "Khulásat-ul-Ashaár, wa Zubdut-ul-Afkár" compiled in the year 1585 A. D., 993 A. H.

**Taqi-uddin Sabaki**, تقی الدین سبکی, son of Abdul Káfí. He is the author of more than 150 works on different subjects. He died in 1349 A. D., 750 A. H.

**Taqi-uddin Tamimi**, تقی الدین تمیمی, author of a biographical treatise giving an account of the Hanafi lawyers, arranged in alphabetical order, entitled "Tabakát us-Saniat fi Tarájim-ul-Hanafiát." He died in 1596 A. D., 1005 A. H.

**Tara Bai**, تارا بائی, the wife of Rájá Rám, the brother of Sambhají the son of Seiwájí Bhosla the Marhatta chief of Sitára. After the death of her husband in March, 1700 A. D., she ruled as regent in the name of her son, Seiwá, a child of two years, over the territories acquired by Seiwájí. But on 'Alamgir's death in 1707 A. D., when Sáhú, the son of Sambhají was released by 'Azim Sháh, he (Sáhú) quickly made himself master of Sitára and imprisoned Tára Bái.

**Tara Begam**, تارا بیگم, one of the wives of the emperor Akbar. She had a garden in Agra consisting of 40 bigas of ground, now in ruins.

**Tarbiat Khan**, تربیت خان, a nobleman of 4000 who served under the emperor 'Alamgir as Mir 'Atash or Commander of Artillery. After the death of that monarch, he espoused the cause of his son 'Azim Sháh and was killed in the battle against Bahádur Sháh, 1707 A. D., 1119 A. H. He had, on a spot of land of 13 bigas, built a house at Agra on a piece of ground called Tajára or Majára outside the fort opposite to Amar Singh Darwáza.

**Tarbiat Khan Barlas**, تربیت خان برلاس, title of Shafi-ulláh Khán, a native of Persia, who came to India and served under the emperors Sháh Jahán and 'Alamgir. At the time of his death he held the rank of 4,000, and was governor of Jaunpúr where he died 1686 A. D., 1096 A. H.

**Tari**, تاري, poetical title of Mullá 'Alí Muhaddis.

**Tarkhan or Nawab Tarkhan**, نوب نروخان, *vide* Núr-uddín Safaiduni, (Mulla).

**Tarki**, تركي, the first Sultán or emperor of, and his descendants; *vide* Usmán or Uthmán.

**Tarmadi, Tarmizi or Tirmizi**, ترمذی, *vide* Tirmizí which is the correct name.

**Tasali**, تسلي, the poetical name of Ibráhím of Shírás who came to India and was living in 1623 A. D., 1032 A. H. He is the author of a Díwán.

**Taskhir**, تسخير, poetical title of Prince Mirzá Sulaimán Kádr, the son of Mirzá Khurshaid Kádr. *Vide* Káisar.

**Tashbihi**, تاشبیهی, *vide* Akbar 'Alí Tashbíhí.

**Tashkparizada**, تاشکپری زاده, surname of Mulla Ahmad bin-Mustáfa, a celebrated Arabian who died 1660 A. D., 968 A. H.

**Tasir**, تاسیر, the poetical title of Mirzá Muhsin who is the author of a Díwán. He flourished about the year 1718 A. D., 1130 A. H.

**Taslim**, تسلیم, title of Muhammad Háshim of Shírás. He came under 'Alamgir to India, and is the author of a Díwán. He was living in 1697 A. D., 1109 A. H.

**Tatar Khan**, تاتار خان, adopted son of Tughlaq Sháh and prime minister of Sultán Muhammad Sháh Tughlaq. He is the author of a Commentary on the Qurán, entitled "Tafsir Tátár Khání," and of another work on Muhammadan Law, called "Fatáwí Tátár Khání." He died in the reign of Sultán Fíroz Sháh Bárbak.

**Tatar Khan**, تاتار خان, of Khorasan; a *Mansabdar* of one thousand under Akbar. He was Governor of Dehli, and died there, 1688 A. D., 986 A. H.

**Tatar Khan**, تاتار خان, son of Muzaffar Sháh I, King of Gujrát, and father of Ahmad Sháh I.

**Taufal Khan**, توفل خان, prime minister, *vide* Burhán 'Imád Sháh.

**Tauli Khan**, تولی خان, the fourth son of Changéiz Khán.

On the death of his father, 1227 A. D., he succeeded to the kingdoms of Persia, Khurasán and Kábul and died three years after. He left several sons, among whom the two eldest, *viz.*, Mangú Khán and Halákú Khán were the most famous.

**Taurandukht**, توران دخت, the daughter of Khuro

Parwez. She was elevated on the throne of Persia some time after the death of her brother Sheiroya 631 A. D. We are told by Persian historians that this queen restored the sacred cross, which had been borne away from Jerusalem by Khuro Parwez; and by that act, acquired great power with the Roman emperor. But this is evidently erroneous: for there is no doubt that the emperor Heraclius, when he returned from Persia, carried that precious relic to Constantinople, which was deemed a more splendid trophy of victory, than all his spoils and conquests. Túrándukht ruled Persia only one year and four months. She was succeeded by her cousin and lover Sháh Shananda. He had reigned only one month when he was deposed, and 'Azam or Arzamídukht, another daughter of Khuro Parwez was raised to the throne 632 A. D. This princess, who was alike distinguished by her sense and beauty, resolved to take the whole management of the affairs of the kingdom into her hands. She would not even appoint a wazir. But the fatal passion of a Persian noble defeated all her designs. Farrukh Hurmuz the governor of Khurasán, fell violently in love with her, or perhaps, with her dominions. He proceeded to court and made his love known to his royal mistress; she refused her hand, and he was soon after murdered through her instigation. As soon as his melancholy fate was known to his son Rustam, he collected a large army, and marched from Khurasán to Madain. The queen was unable to oppose him; and the young chief revenged his father by putting her to a cruel death. After her demise, Farrukhzád the son of Khuro Parwez by a female singer of Isfahán was raised to the throne, but before he had reigned a month, his days were terminated by poison. Such were the events which immediately preceded the reign of Yazdijard III, and the fall of the Persian monarchy.

**Tauran Shah**, توران شاه, surnamed Mulik-ul-Muazzim, was the brother of the famous Salah-uddín who had appointed him as his lieutenant in Damascus. He died at Alexandria on the 1st of July, 1180 A. D., 5th Safar, 576 A. H.

**Tauran Shah, Khwaja**, خواجه توران شاه, surnamed Jalál-uddín, was wazir of Sháh Shujá ruler of Shírás, and died on the 3rd of April, 1385 A. D.

**Tausi Maulana**, مولانا طوسی, poet of Khurasán who flourished in the reign of Bábar Sultán, after whose death, he went over to Azurbeijan in the time of Jahán Sháh, and died there 1487 A. D., 892 A. H.

**Tauti Begam**, توتی بیگم, one of the wives of the emperor Akbar. She had built a garden in Agra called Tota Báh; there is also a tank in Agra which is called Tota ka Tál.

**Tauti, Maulana**, مولانا طوطی ترشیزی, of Tarshiah, a learned Musalmán and a good poet. He flourished in the time of Bábar Sultán and died at Hirát in the year 1462 A. D., 866 A. H. As Tuti means in Persian a parrot, consequently Amír 'Alfshair found the year of his death to be contained in the word "Khurús," which means a cock.

**Taufik, Mulla**, ملا نوبق كشميري of Kashmir, a Persian poet.

**Tausani**, توسني, the poetical name of Manóhar Dás, who, though a Hindú, was also called Muhammad Manóhar and Mirzá Manóhar. He flourished in the reign of the emperor Akbar. The name of his father was Lónkaran (Salt Manufacturer). He was rája of Sambhar. *Vide* Rás Lónkaran.

**Tawakkul bin-Isma'il bin-Haji Ardibeili**, توكل بن اسمعيل, author of the work entitled "Safwat-us-Safá," containing the history of the celebrated Shaikh Safi, the founder of the sect of Súfis in Persia, and from whom were descended the royal Safwi family, written in 1397 A. D., 800 A. H.

**Tawakkul Munshi**, توكل منشي, author of the work called "Sháhnáma" "Shamsher Khání," a prose abridgment of the celebrated Sháhnáma of Firdausi, written in 1652 A. D., 1062 A. H. A translation of this was again made in Urdú verse by a poet in the reign of the emperor Sháh Akbar II, 1810 A. D., 1225 A. H.

**Taya' or Tai Billah**, طايح باله, a khalif of Baghdád. *Vide* Al-Táya Billáh.

**Tayyabi**, طيبي, author of the "Háshia Kashaháf," and "Sharah Mashkút-ul-Masábih." He died in 1342 A. D., 743 A. H.

**Tazrawi**, تدروى, *vide* Tadrawi.

**Tegh Bahadur**, تېغ بهادر, a gúrú or chief of the Sikhs, who having collected his followers, levied contributions from the inhabitants of his neighbourhood, in conjunction with Háfiz 'Adam, a Musalmán devotee and his votaries, He was put to death as a dangerous heretic in the 17th year of the emperor 'Alamgir's reign, 1673 A. D., 1084 A. H. His body was divided into four parts and hung in the city.

**Tek Chand**, تېك چند, whose takhallus is Chánd, was the son of Balráam a Hindú of Sarhind. He is the author of the "Guldastae Ishk," Nosegay of Love, a Masnawí or poem containing the story of Kámrap in Persian verse. He flourished in the time of 'Alamgir.

**Tek Chand, Munshi**, تېك چند, whose poetical title is Bahár, was a Hindú, by caste a Khattrí and author of a work entitled "Bahár Ajam," a voluminous dictionary of Persian idioms, and another called "Nawádir-ul-Masádir." The former work he completed in the year 1739 A. D., 1152 A. H. He also wrote another work called "Abtál Zarírat."

**Thatta, rulers of**, تهت تبه. *Vide* Násir-uddín Kabbácha.

**Tippu Sahib**, تېپو صاحب, *vide* Típú Sultán.

**Tipu Shah or Tippu**, تېپو شاه, a celebrated Muhammadan devotee of Arkat, from whom the famous Típú Sultán the sovereign of Mysore was named. His mausoleum still continues, a favourite resort of the pious, and Haidar 'Alí Khán the father of Típú Sultán had a particular veneration for him. Típú or Tippú in the Canarese language signifies a tiger.

**Tipu or Tippu Sultan**, تېپو سلطان, the son of Haidar 'Alí Khán of Mysore. He was born in the year 1749,

and succeeded his father in December, 1782 as ruler of Mysore. During the American war he joined the French against the English; but after the breaking out of the French revolution, he was alone exposed to the fortunes of the war. In 1790 he was defeated in Travancore, and yielding to the British arms, he consented, in 1792, to make peace with Lord Cornwallis by delivering up his two sons as hostages, and paying, besides part of his dominion, above three millions sterling. His intrigues with the French, and his machinations to destroy the English power, renewed the war in 1799. He was attacked by the British in his very capital, and was killed whilst bravely defending himself on the ramparts on the 4th of May, 1799 A. D., 28th Zil-Ka'da, 1213 A. H., aged 52 years. He was buried in the mausoleum of his father in the garden named Lal Bág. Típú, though oppressive and capricious, patronized the arts, and his fondness for literature was displayed in the collection of books found in his palace, consisting of various works in the Sanskrit language of the 10th century, translations of the Kurán, MSS. of the history of the Mughal victories and historical memoirs of Hindústán, all which were deposited in the Library of Calcutta, and a catalogue of them was written by Captain Stewart and published. Típú Sultán is the author of two books or collections of letters, one entitled "Farmán-ba-nám 'Alí Rájá," and the other "Fath-ul-Majáhidín," a part of the latter has been translated and published by Mr. B. Crisp of Bengal.

**Tirandaz Khan**, تيرانداز خان, a slave of the emperor Akbar Sháh the Great, was raised to high rank and received the title of Khán. He built his house on a spot of ground consisting of six bigas in Agrah towards the south of the house of Islám Khán Rúmi. He was raised to the rank of 2000 and appointed governor of Ahmadabad by the emperor Sháh Jahán.

**Tirmizi**, تيرمزي, also called Hakím-al-Tirmizi. This was the title or surname of Abú 'Abdul áh Muhammad bin-'Alí, an author and philosopher of Tirmis in Persia, who died in the year 869 A. D., 255 A. H.

**Todar Mal or Torar Mal**, تودر مل, the celebrated minister of Finance or Díwán of the emperor Akbar Sháh, was a Hindú of the tribe of Khattrí of Láhor. He was appointed Súbadár of Bengal in 1580 A. D., 988 A. H., and died at Láhor in the 36th year of the reign of that monarch, on Monday the 10th of November, 1589 A. D., 11th Muharram, 998 A. H. Abú'l Fazl describes him as entirely devoid of avarice and quite sincere, but of a malicious and vindictive temper, and so observant of the fasts and other superstitions of the Hindús, as to draw down on him reproof even from Akbar.

**Tufail**, طفيل, the name of 'Alí's nephew.

**Tughan Khan**, طغان خان, the Muhammadan governor of Bengal in 1243 A. D. He invaded the principality of Jaházpúr in Urysa, and was defeated by its rája, who pursued him into Gour, his metropolis; but reinforcements from Audh compelled the rája subsequently to retreat.

**Tughan Taimur Khan**, طغان تيمور خان, a descendant of the Mughal kings of Persia and ruler of Jurján. After the death of Sultán Abú Saïd and Arpa Khán, he conquered several provinces of Khurásán and subdued the Sarbadáls of that place. He was at last slain by Khwája Ahia Kiratí chief of the Sarbadáls on Saturday the 14th of December, 1353 A. D., 16th Zil-Ka'da, 764 A. H.

**Tughan Shah I**, طغان شاه, a prince of the Saljúkián family whose seat of government was Naishápúr. This prince is said to have been defeated in his younger days, in a battle fought against Ibráhím bin-Nayál, who took him prisoner and blinded him. After some time his uncle Tughral Beg seized Ibráhím in 952 A. D., 451 A. H., murdered him, and restored the kingdom to his cousin Tughán Sháh. The poet Arsaquí lived in his time and wrote several panegyrics in his praise.

**Tughan Shah II**, توگان شاه, a prince of the Saljúk dynasty, who ascended the throne of Persia after the death of Sultán Sanjar and after several battles was defeated and slain by Takash the Sultán of Khwarizm and died in 1186 A. D., 581 A. H.

**Tughlak**, تغلق, a slave of Sultán Ghayás-uddín Balban. His son, after murdering Khuro Sháh, ascended the throne of Dehlí and assumed the title of Ghayás-uddín Tughlak in 1321 A. D.

**Tughlak Shah**, تغلق شاه, *vide* Ghayás-uddín Tughlak Sháh and Muhammad Tughlak Sháh.

**Tughrai, Mulla**, طغری ملا, an author who lived in the middle of the 11th century of the Hijrí.

**Tughrai**, طغرای, surname of Hasan Abí Isma'íl of Isfahán, a celebrated wazír of the king of Mousal, Sultán Masaúd Saljúki. He was called Tughrái on account of his excellence in the species of writing styled Tughrá, and also had the title of "Honors of Writers," but better known in Europe by his admired Arabic poem, entitled "Carmen Tughrai." Being taken prisoner in a battle where his sovereign was defeated by his brother Mahmúd 1120 A. D., 514 A. H., he was put to death by that prince's wazír who hated him for his great abilities. A collection of the poems of Tughrái has been made, the most celebrated of which is that called "Láma-ul-'Ajam."

**Tughrai**, طغرای, title of Amír Yemin-uddín of Alashhad, a poet and author of the Kullíat Tughráe Mashhadí, a collection of poems, odes, elegies, &c. which also contains the following prose works, all of which are entertaining novels; *viz.*: "Mirat-ul-Maftúh," "Kanz-ul-Ma'ání," "Majmú'a-ul-Gharíb," "Chashmae Faiz," and "Anwár-ul-Mubárah." He died at a place called Fareomud in 1324 A. D., 724 A. H. There is an Insha supposed to have been written by him entitled "Inshae Tughrái." He was cotemporary with the Tartar king of Persia Muhammad Khuda Banda and his son Abú Saíd.

**Tughral Beg**, طغرل بیگ, (the Tangrolipix of the Greeks) was the son of Mikáíl the son of Saljúk, and the first Sultán of the race of the Saljúkidés. Tughral Beg and his brother Jafar Beg Dáúd, were in the service of Sultán Mahmúd of Ghazní. After defeating Sultán Masaúd I son of Sultán Mahmúd in a battle fought in 1038 A. D., 429 A. H., he assumed the title and state of a sovereign at Naishápúr. He subdued 'Irák, took Baghdád, and by its reduction, became master of the person of the Khalífa Al-Káem Billáh, who invested him as Sultán of Khurásán, appointed him viceregent or vicar of the holy prophet, and the lord of all Muhammadans. He gave his sister in marriage to the khalif, and his nephew Alp Arsalan afterwards married the daughter of the khalif Al-Muktadí. The Saljúk family divided into three branches and settled in Hamdan, Kirmán and Rám or Anatolia. Tughral Beg died after a reign of 25 lunar years 1063 A. D., 455 A. H., aged 70 lunar years, and as he had no issue, he was succeeded by his nephew Sultán Alp

Arsalán the son of Abú Jafar Dáúd. The following are the names of the Sultáns of the Saljúk dynasty of Irán or Persia:—

1. Tughral Beg the son of Mikáíl the son of Saljúk.
2. Alp Arsalán, nephew of Tughral Beg.
3. Maliksháh the son of Alp Arsalán.
4. Barkayarak the son of Maliksháh. In his reign the empire was divided, he retaining Persia; Muhammad his brother, Syria and Azarbáiján, and Sultán Sanjar, Khurásán and Máwarun-nahr.

**Tughral II**, طغرل, also called Tughral king (Sultán) of the race of Saljúk, was the son of Sultán Muhammad the son of Alp Arsalán. He was raised to the dignity of Sultán by his uncle Sultán Sanjar 1132 A. D., 525 A. H., after the death of his brother Sultán Mahmúd, and after a reign of three years died in October, 1134 A. D., Mu-harram, 529 A. H., aged 25 years. His brother Masaúd succeeded him.

**Tughral III**, طغرل, a Sultán of the Saljúkián family, was the son of Arsalán Sháh the son of Sultán Muhammad the brother of Sultán Sanjar. After the death of Sultán Sanjar, 1157 A. D., 552 A. H., Persia continued, for a period of forty years, to be distracted with the wars of different branches of the Saljúkián dynasty. The last who exercised power was Tughral III who succeeded his father Arsalán Sháh in January, 1176 A. D., Jumáda II, 571 A. H., and after a reign of ten years was seized and imprisoned by his uncle and wazír Kizal Arsalán, who resolved to usurp the throne, but fell by the hand of an assassin in 1191 A. D., 587 A. H., and the kingdom restored to Tughral. He was, however, after some years defeated in a battle, taken prisoner and executed by Takash ruler of Khwárizm, 1194 A. D., 590 A. H., and his head sent to Násir the khalífa of Baghdád. With this prince terminated the Saljúkián monarchs of Persia, who had governed that country, from the commencement of his reign of Tughral I to the death of Tughral III, 158 years.

**Tughtazani**, تغتازانی, *vide* Tuftazání.

**Tokaji Holkar**, توکاجی حلکر, *vide* Takóji.

**Tuktamish Khan**, تکتامیش خان, ruler of Dasht Kapchák whom Amír Taimúr defeated in 1396 A. D.

**Tulshi Bai**, تلشی بای, the widow of Jaswant Rao Holkar, *vide* Jaswant Rao Holkar.

**Tulshi Das**, تلشی داش, a Bráhmañ and a celebrated poet among the Hindús. He is the author of the "Ramáyan" in the Bhákha dialect. He flourished in the reign of the emperors Akbar and Jahángír, was originally an inhabitant of Rájápúr near Chitarkót and Tarhuwán; but went about as an ascetic from one place to another, and died at Benares on the 24th of October, 1623 A. D. In the Bhákha or pure Hindí, there are still extant many elegant poems, songs, &c., the productions of Hindui poets, *viz.*, Kab Gang, Tulshí, Bihári, Girdhar, Láalach, Súrdaś, Kabír, Náuhak, and to these we may add the names of Malik Muhammad Jáyesí, Ahmad Waháb, Muhammad Afzal, Amír Khán, &c., as they composed in both dialects. Girdhar Dás is the author of another Ramáyan. *Vide* Girdhar Dás.

**Turkan Khatun**, توکان خاتون, a daughter of Sultán Jalál-uddín of Khwárizm. She was given in marriage by Halákú Khán, to Malik Sháh son of Badr-uddín Láki, prince of Mausál.

**Turkan Khatun**, تركان خانون, wife of Sultán Jalá-uddin Maliksháh.

**Turkman**, تركمان, the poetical name of a person whose father was a native of Shiráz, but he was born in India, and was living about the year 1690 A. D., 1102 A. H.

**Turtush**, ترتوش, a brother of Maliksháh the Saljúkian, against whom he rebelled and was compelled to save himself by leaving the kingdom. This appears to be the same person called by Ibn-Khallikán, Tutush the son of Alp Arsalán, who took prisoner Atsiz a Sultán of Khwarizm and put him to death on the 21st October, 1078 A. D., 11th Rabi' II, 471 A. H. Turtush was slain in a battle fought against his nephew Barkayaraq on Sunday the 25th February, 1095 A. D., 17th Šafar, 488 A. H., aged 30 years.

**Tutash**, توش, vide Turtush.

## U

**'Ubeid or 'Ubeid**, عبید, a poet who lived in the time of Sultán Ghayás-uddin Tughlaq Sháh, and was buried alive on account of his having raised a false report that the king was dead, and that a great revolution had taken place at Dehlí. This event took place in the second year of the king's reign, 1322 A. D., 722 A. H.

**'Ubeid Khan**, عبید خان, ruler of the Uzbaks, was contemporary with Sháh Tahmásp I Safwí king of Persia, who in a battle defeated his troops and gave them a signal overthrow in 1527 A. D., 935 A. H.

**'Ubeid-ullah**, عبید الله, sovereign of the Uzbaks. This monarch was the nephew of the celebrated Sháhí Beg Khán, the conqueror. He commenced his reign about the year 1542 A. D., 949 A. H.

**'Ubeid-ullah Ahrar Nakshband**, الله احرار نقشبند, عبید, a celebrated learned Musalmán and saint of Khurasán, among the number of whose disciples Maulwí Jámí was one. He died in the month of February, 1491 A. D., Rabi' II, 896 A. H., and is buried at Samarqand. Amír Alíshah, the celebrated wazir of Sultán Husain Mirzá, who much respected him, found the chronogram of the year of his death in the words "Khuld Barín."

**'Ubeid-ullah bin-Masa'ud**, عبید الله بن مسعود, author of a Commentary on the Wikáya a work on jurisprudence, entitled "Sharh Wikáya." He is also the author of the "Nikáya" which is sometimes called "Mukhtasir-al-Wikáya," being in fact, an abridgment of that work. 'Ubeid-ullah died 1349 A. D., 750 A. H. See Mahmúd surnamed Burhán-ash-Shariat.

**'Ubeid-ullah ibn-Qais (or Qais)**, عبید الله ابن قيس, a distinguished Arabian poet, who commemorated the death of Misaa'b the son of Zubeir, who was on terms of friendship with him, and had fought in his cause in the year 690 A. D., 71 A. H.

**'Ubeid-ullah ibn-Zayad**, عبید الله ابن زياد, was appointed governor of Kúfa by the khalif Yazíd in the room of Al-Námán 679 A. D., 60 A. H. He beheaded Muslim, Husain's cousin, and his troops surrounded

Husain at Karbala, who having desperately engaged his troops, was after long resistance cut to pieces with all his men in October, 680 A. D., Muḥarram, 61 A. H. In the reign of 'Abdulmalik, 'Ubeid-ullah was sent to Kúfa with leave to plunder it for three days; but before he reached that city, Al-Mukhtár, then ruler of that place, sent his forces against him under the command of Ibrá-him the son of Alashtar, when after a sharp engagement, 'Ubeid-ullah's forces were beaten and himself killed in the camp. Ibráhim having cut off his head, sent it to Al-Makhtár, and burnt his body. This circumstance took place in August 686 A. D., Muḥarram, 67 A. H.

**'Ubeid-ullah-al-Mahdi**, عبید الله المهدي, a chief of Barbary in Africa, who in 910 A. D., 298 A. H., rebelled against the king of that country of the race of Aghlab, and assumed the title of Khalíf of Kairwán (the ancient Cyrene, and residence of the Aghlabite princes). To give the greater weight to his pretensions, he also took the surname of Al-Mahdí, the director. According to some, also, he pretended to be descended in a right line from 'Alí the son of Abú Tálib, and Fátima the daughter of Muhammad; for which reason, the Arabs called him and his descendants Fatimites. He likewise encouraged himself and his followers by a traditional prophecy of Muhammad, that at the end of 300 years the sun should rise out of the West. Having at length driven the Aghlabites into Egypt, where they became known by the name of Maghrabians, he extended his dominions in Africa and Sicily, making Kairwán the place of his residence. He sent several of his generals at different times to conquer Egypt, but they were always defeated and obliged to fly to Kairwán. Al-Mahdí reigned in Barbary 24 years, and was succeeded by his son Abul Kásim, who then took the surname of Al-Káyem Mahdí.

**'Ubeid Zakani**, عبید زكاني, a celebrated jester and poet, was contemporary with the poet Salmán Sáwají. He composed several ludicrous verses on Jahán Khátún the wife of Khwája Amín-uddin, wazir of Sháh Abú Is-hák ruler of Shiráz. He is the author of the work called "Risála dar ilm Bayán," which he dedicated to the king, and also of a Diwán. He died in 1370 A. D., 772 A. H.

**Udaipuri Begam**, اودپوري بيگم, the favourite wife of the emperor 'Akbar, and the mother of the prince Kámbakhsh whom his father cherished with the utmost tenderness, as the son of his old age. She was living in 1686 A. D. She is believed to have been a Sisodia from Jodhpur.

**Udai Singh**, رانا اودي سنگه, Ráná of Chittor was the son of Ráná Sanka the emperor Babar's competitor, but a man of feeble character. In his time the fort of Chittor was taken by the emperor Akbar in March, 1568 A. D., Šaban, 975 A. H. His son Ráná Partáp founded the new capital called Udaipúr, which is still occupied by his descendants. Ráná Partáp Singh died 1595 A. D., 1004 A. H., and Amar Singh his son succeeded him and died in the 14th year of Jahángir, 1620 A. D., 1029 A. H.

**Udai Singh Rathouri**, اودي سنگه راتھوري, commonly called Moṭa Rája, was the son of Ráe Máldeo of Jódhpúr Márwár. He served under the emperor Akbar, and in the year 1586 A. D., 994 A. H., gave his daughter named Bálmatí in marriage to Sultán Salím (afterwards Jahángir) by whom he had Sháh Jahán. He was raised to high rank, and Jódhpúr his native country given him in jágir. He died 1594 A. D., 1002 A. H., and four of his wives burned themselves with his corpse. After his death his son Súraj Singh succeeded him.

**Ugarsen**, اوگرسين راجه, a rája who is said to have reigned at Agrah several centuries before the time of

Sultán Sikandar Lodí. After him *Agrah* became a village of Bayana, the name of the rája of which place was Bin.

**Ulfati**, **الفتي**, poetical name of *Qulich Khán* of *Andján*, which see.

**Ulagh Beg Mirza** or **Ulugh Beg**, **الغ بيغ مرزا**, a prince celebrated for his knowledge in Astronomy, was the son of *Mirzá Sháhrukh* the son of *Amír Taimúr*. He reigned at *Samarqand* for 40 years during the lifetime of his father whom he succeeded in March, 1447 A. D., 861 A. H. He was a prince who made peaceful studies the chief object of his life, and had entirely neglected the art of war. He assembled all the astronomers of his kingdom, and the celebrated Tables which are known by his name, *viz.*, "*Zij Ulagh Beg*" were the result of his labours. He is said to have had very large instruments for making his observations; particularly a quadrant as high as the church of *Santa Sophia* at *Constantinople*, which is 180 Roman feet. His fate was cruel, he was defeated, taken prisoner, and put to death by his son *Mirzá 'Abdul Latif* on the 27th of October, 1449 A. D., *Ramazan*, 863 A. H. It is a consolation to know that this unnatural prince enjoyed the power he had attained, by so monstrous a crime, only for the short space of six months: he was slain by his own soldiers. *Ulagh Beg's* Catalogue of fixed stars rectified for 1434 A. D., was published by *Hyde* at *Oxford* in 1665 in 4to. with learned notes.

**'Umar-al-Maksus**, **عمر المكوس**, the favourite master of the khalif *Mu'awia II*, who after his father's death consulted him whether he ought, or not, to accept the khalífat. His master told him, that if he thought himself able to administer justice duly to the *Musalmán*s, he ought to accept it; but otherwise he ought not to charge himself with it. This khalif had scarcely reigned six weeks, when he found himself too weak to sustain the weight of the government, and resolved to lay it down. This he did, and had no sooner renounced the khalífat, but he shut himself up in a chamber from whence he never stirred till he died, not long after his abdication, of the plague, according to some, and according to others of poison. The family of *Umayya* was so greatly irritated at his proceedings, that they vented their resentment upon the person of *'Umar-al-Maksús*, whom they buried alive, because they supposed that it was by his advice that *Mu'awia* deposed himself. This circumstance took place in the year 683 A. D., 64 A. H.

**'Umar bin-'Abdul Aziz**, **عمر بن عبد العزيز**, grandson of *Marwán I*, was the ninth khalif of the house of *Umayya*. He succeeded *Sulaimán* at *Damascus* in September or October, 717 A. D., 99 A. H., and died after a reign of two years and some months in February, 720 A. D., 101 A. H., at *Dyr Samán*. He was succeeded by *Yezid II*. This khalif (*'Umar 'Abdul Aziz*) was eminent above all others for temperance and self-denial, inasmuch, that according to the *Muhammadan* faith, he was raised to *Muhammad's* bosom, as a reward for his abstinence in an age of corruption.

**'Umar bin-'Abdul Aziz**, **عمر بن عبد العزيز**, was an eminent *Musalmán* who died in the year 742 A. D., 124 A. H.

**'Umar bin-'Abdul Aziz bin-Maja**, **عمر بن عبد العزيز**, **بن ماجه**, commonly called *Husám-ush-Shahíd*, author of a most esteemed Commentary. He was killed 1141 A. D., 536 A. H. *Vide* *Abú Bakr Ahmad bin-'Umar-al-Khassáf*.

**'Umar bin-'Abdullah**, **عمر بن عبد الله**, a famous Arabian poet who flourished in the time of the khalif *'Abdulmalik*. *Vide* *Jamil*.

**'Umar bin-Khattab**, **عمر بن خطاب**, one of the favourite companions and father-in-law of *Muhammad*. He succeeded *Abú Bakr Sadík* as second khalifa after *Muhammad* in August, 634 A. D., *Jumáda II*, 13 A. H. He spread his conquests over *Syria* and *Phœnicia*, and took *Jerusalem* after an obstinate siege in 637 A. D., 16 A. H. His generals extended his conquests over *Persia* and *Egypt* and increased the worshippers of *Muhammad*. The fall of *Alexandria* under his power was marked by the destruction of its celebrated library, but he restored the canal between the *Nile* and the *Red Sea*. During his reign the *Muhammadans* conquered 36,000 towns, destroyed 4,000 Christian temples, and built 1,400 mosques. He was the first who was called "*Amir-ul-Mominín*" or the Lord of the Believers, and this title was ever afterwards used by all succeeding khalifs. He was married seven times, and one of his wives was *Umm Kulsúm* the daughter of *'Alí*. He was stabbed on Wednesday the 3rd of November, 644 A. D., 26th *Zilhijja*, 23 A. H., by a Persian slave named *Firóz* whilst saying his morning prayers in a mosque, and died three days after, aged 63 lunar years. He reigned 10 years 6 months and 8 days, and was succeeded in the khalífat by *'Usmán* the son of *'Affán*. *Waring* in his "*Tour to Shiráz*," mentions that while he was at *Shiráz* (1802 A. D.,) the *Persians* (who are *Shias*) celebrated the death of the khalif *'Umar*. "They erected a large platform, on which they fixed an image, disfigured and deformed as much as possible. Addressing themselves to the image, they began to revile it for having supplanted *'Alí* the lawful successor of *Muhammad*; at length having exhausted all their expressions of abuse, they suddenly attacked the image with stones and sticks, until they had shattered it into pieces. The inside was hollow, and full of sweetmeats, which were greedily devoured by the mob who attended the ceremony."

**'Umar Khan Khilji**, **عمر خان خلجي**, the youngest son of *Sultán 'Alá-uddín Khiljí* a boy of seven years of age, was raised to the throne of *Dehli* after the death of his father, by *Malik Káfúr* the eunuch, in December, 1316 A. D., *Shawwál*, 716 A. H. *Malik Káfúr* was assassinated after 35 days and soon after *'Umar Khán* was deposed by his brother *Mubarak Khán* who ascended the throne in January, 1317 A. D., 716 A. H.

**'Umar Khayam**, **عمر خیام**. He was originally a tent-maker and hence his *takhallus* of *Khayám*. He is held to be one of the most remarkable of *Persian* poets, unprecedented in regard to the freedom of his religious opinion. The *Voltaire* of *Persia*, his works gave great offence to the priests, but are, nevertheless, highly esteemed by general readers, apparently with justice, as the animation and brilliancy of his style are unquestionable. His hatred of hypocrisy and the tricks of false devotees, appears his crime in the eyes of the supposed pious; his tolerance of other creeds was looked upon with equal suspicion and dislike. He was born at *Naihapúr*, and devoted much of his time to the study of astronomy, of which science he was a distinguished professor; but it is said that, instead of his studies leading him to the acknowledgment of the Supreme Being, it prompted his disbelief. The result of his reflections on this important subject is given in a poem of his, much celebrated under the title of "*Rubáyát 'Umar Khayám*." He was the friend of *Hasan Sabbáh*, the founder of the sect of the *Assassins*, and, it has been conjectured, assisted him in the establishment of his diabolical doctrine and fellowship. Some allowance must, however, be made for the prejudices of his historians, who would, of course, neglect

nothing calculated to cast odium on one so inimical to their superstitions. 'Umar Khayám seems particularly to direct his satire against the mysticism of Mawási, the most exalted poet of his time, though inferior in this extraordinary and incomprehensible style to the later followers of the same school, Attár and the great Mulla. However reprehensible his mockery would be if really directed against religion in general, it scarcely deserves the severity it met with when we consider that it was the abuses he attacked and the absurdities he ridiculed; and as for the incongruities introduced into his poems, and his professed love of pleasure, he is only following or rather pointing out as absurd, the contradictions of the mystic poets, which are difficult enough to reconcile to the understanding, whether allegorical or not. The following will give an idea of the style of 'Umar Khayám :

"Ah! ye who long that, in time's coming night  
Your names should shine in characters of light,  
Let not this duty ever be forgot;—  
Love well your neighbour; do him no despise."

"Ah! strive your best no human heart to wring,  
Let no one feel your anger burn or sting;  
Would you be wrapped in everlasting joy,  
Learn how to suffer, and cause no suffering."

Some English versions of the Quatrains by Mr. Edward Fitzgerald have been published by Quaritch of London. 'Umar Khayám was contemporaneous with Hasan Sabbah, Nizám-ul-Mulk wasír of Malikháh, and Mawási the poet. Khushgo in his *Tazkira* has recorded the year of 'Umar Khayám's death 1123 A. D., 517 A. H., and this appears to be correct. Wajid 'Alí in his *Matla-ul-Ulúm* says that he died in 1121 A. D., 515 A. H.

'Umar Mahrami, عمر مهرامي, author of a work called "*Hujjat-ul-Hind*," written in 1646 A. D.

'Umar Mirza, عمر مرزا, one of the sons of Miránsháh the son of Amír Taimúr. He was defeated and wounded in a battle fought against Sháhrúkh Mirzá and died after a few days in May, 1407 A. D., 809 A. H.

'Umar Sahlan (Kasi Mir) Sawaji, سهان ساراجي, author of a work on the science of Logic and Philosophy called "*Masábir Nasíri*," which he dedicated to Nasír-uddín Mahmúd the wasír of Sultán Sanjar.

'Umar Shaikh Mirza, عمر شيخ مرزا, second son of Amír Taimúr. He was governor of Persia during the lifetime of his father, and was killed in battle in 1394 A. D., 799 A. H., aged 40 years. Báikara Mirzá who succeeded him was one of his sons.

'Umar Shaikh Mirza, عمر شيخ مرزا, one of the eleven sons of Sultán Abú Saíd Mirzá, the son of Sultán Muhammad, the son of Miránsháh, the son of Amír Taimúr. He was the father of Bábar Sháh king of Dehlí; born at Samarkand in the year 1456 A. D., 860 A. H., and held the government of Andiján during the lifetime of his father which, with the united principality of Farghána, he continued to govern after his death which took place in 1469 A. D., 873 A. H. He died after a reign of 26 lunar years and 2 months on Monday the 9th of June, 1494 A. D., 4th Ramaṣán, 899 A. H. by the fall of a scaffold upon which he stood to see his pigeons flying; aged 39 lunar years. His son Bábar, then in his eleventh year, was advanced to the throne by his nobles and assumed the title of Zahir-uddín.

'Umdat-ul-Mulk, عمدت الملك, a title of Nawáb Amír Khán.

'Umdat-ul-Umra, عمدة الامرا, the eldest son of Muhammad 'Alí Khán the Nawáb of the Karnátik. He succeeded his father in October, 1795 A. D., and died on the 15th July, 1801 A. D., on his death the English resolved to take the functions of government into their own hands. 'Alí Husain, the next heir, refused to comply. The English in consequence, raised 'Asim-uddaula, the nephew of the deceased Nawáb, to the nominal throne, on condition of his renouncing the powers of government in their favour.

Umm Habiba, ام حبيبة, one of the wives of Muhammad. She was the daughter of Abú Sufián the father of Mu'áwia I, and died in 664 A. D., 44 A. H.

Umm Habiba, ام حبيبة, daughter of Rabiya and fourth wife of 'Alí, by whom she had one son named 'Umar.

Umm Hanna, ام حنن, a daughter of Abú Tálib and sister of 'Alí the son-in-law of Muhammad.

Umm Jamil, ام جميل, daughter of Harb, sister of Abú Sufián and wife of Abú Lahab. Because she fomented the hatred which her husband bore to Muhammad, the passage in the *Qurán*, Ch. CXI was revealed against them.

Umm Makri, ام مقري, one of the principal Muhammadan saints, born at Ghazní; who acquired such great reputation by his sanctity, that Sultán Mahmúd often went to consult him, and refused to sit down in his presence, out of respect to his virtues. He lived about the year 1000 A. D.

Umm Salma, ام سلمة, daughter of Abú Umayya and wife of Muhammad. She outlived all the wives of that prophet and died in 679 A. D., 59 A. H.

Umyd, اميد, the poetical name of Mirzá Muhammad Rasa, whose title was Kizalbéah Khán, which see.

Umydi, Maulana, مولانا اميدي, one of the best poets of his time, born at Tehrán a province of Rei. Najm Sáni, Mír 'Abdul Báki and Khwája Habíb-ulláh who were nobles in the service of Sháh Ismaíl Safwi, were his intimate friends; but Sháh Kawám-uddín Núr Bakhshí who was also one of the courtiers, and was his enemy, murdered him one night in the year 1519 A. D., 925 A. H.

Ung or Ang, انگ, which see.

Uns, انس, poetical name of Munshí Lalchánd, *vide* Lalchánd.

'Unsari, عنصري, commonly called Abú'l Kásim 'Unsari, a native of Balkh and one of the learned men who lived at the court of Sultán Mahmúd of Ghazní. He was a pupil of Abú'l Farah Sanjari and master of the poets Ajjadí and Farrukhí. He is esteemed to hold the first rank, as to genius, in that age; for besides being one of the best poets, he was a great philosopher, versed in all the known sciences, and all the learned languages of those times. Four hundred poets and learned men, besides all the students of the university of Ghazní acknowledged him for their master. Among the works of 'Unsari there is an heroic poem upon the actions of Sultán Mahmúd. The king one night in a debauch having cut off the long tresses of his favourite slave, Ayas, was much

concerned in the morning for what he had done. 'Unsari accosted him with some extempore lines on the occasion, which so pleased the king that he ordered his mouth to be thrice filled with jewels. He wrote a *Diwán* consisting of 30,000 couplets, and died according to *Daulat Sháh*, in the reign of *Sultán Mas'úd I* the son of *Sultán Mahmúd 1040 A. D., 431 A. H.* Dr. Sprenger in his *Catalogue of Persian Books*, says, p. 15, "that 'Unsari died in 1049 A. D., 441 A. H."

**Unsi**, انسى, a poet, whose proper name was Muhammad Sháh. He died in 1565 A. D., 973 A. H.

**'Uqail**, عقيل, the brother of 'Alí the son of 'Abú Tálib, who not being entertained by his brother according to his quality joined Mu'áwia 660 A. D., 40 A. H., who received him with open arms, and assigned him large revenues. His son Muslim, who espoused the cause of his uncle Husain, was beheaded by 'Ubeid-ullah ibn-Zayád in the reign of Yezid.

**'Urfi**, Maulana, مولانا عرفى, a native of Shíráz and an excellent poet. His proper name is Jamál-uddín, but he is better known by his poetical title 'Urfi. He first came to the Dakhin, and thence to Agrah where he passed a few years in the service of *Hakim Abú'l Fatha Gilání*, after whose death in 1589 A. D., 997 A. H., 'Abdul Rahim Khán, KhánKhánán introduced him to the emperor Akbar who finding him to be a well learned man, and a good poet, employed him among his own officers. Not long after he died in the year 1591 A. D., 999 A. H., aged 36 years at Láhor where he was buried; but as he had expressed his wish in one of his odes that his remains should be transported to Najaf Ashraf where 'Alí is buried, his bones were accordingly after some years sent to that place by *Mír Sábir Isfahání* and re-interred there. He is the author of several works, of which his *Diwán* and *Kasá'id* are most-esteemed, and were, even during his lifetime, very popular and sold in every street.

**'Urian**, عريان, poetical name of Mirzá Asad.

**'Uskalani**, عسقلانى, an author, *vide* *Shaháb-uddín Abú'l Fazl Ahmad*.

**'Usman**, Osman or Othman, عثمان, the first Sultán of the Turks, was the son of *Amír Tughral* who died in 1288 A. D., 687 A. H. His grandfather *Sulaimán* was a native of Balkh which country he left on the invasion of *Changez Khán* in 1214 A. D., 611 A. H., and went to Rome where he was drowned. 'Usmán served under Sultán 'Alá-uddín Kaikubad one of the Saljúkian Sultáns of Iconium in Karamania; had received a grant of land in the direction of ancient Phrygia, where he took Brusa from the Greek emperor, and laid the foundation of that power called after him Ottoman or 'Usmania and on the destruction of the Sultánate of Iconium in 1299 by the Mongols, succeeded in obtaining possession of a portion of Bithynia. According to the work "*Haft Aklím*," the first year of his reign is fixed 1289 A. D., 688 A. H., and that he reigned 38 lunar years and died in 1327 A. D., 727 A. H., and was buried at Brusa. His son *Orkhán* succeeded him.

*List of the Emperors of Turkey of the 'Usmán or Ottoman family.*

'Usmán or Osmán.  
Orkhán son of 'Usmán.  
Murád I son of Orkhán.  
Báyezíd I son of Murád.  
Sulaimán son of Báyezíd.  
Muhammad I son of Báyezíd.  
Murád II son of Muhammad.

Muhammad II son of Murád.  
Báyezíd II son of Muhammad II.  
Salím I son of Báyezíd.  
Sulaimán I surnamed the Magnificent, son of Salím.  
Salím II son of Sulaimán.  
Murád III son of Salím II.  
Muhammad III son of Murád III.  
Ahmad I son of Murád III.  
Mustapha I son of Murád III.  
'Usmán I son of Ahmad I.  
Murád IV son of Ahmad I.  
Ibráhím son of Ahmad I.  
Muhammad IV son of Ibráhím.  
Sulaimán II son of Ibráhím.  
Ahmad II son of Ibráhím.  
Mustafa II son of Muhammad IV.  
Ahmad II son of Muhammad.  
Mahmúd I son of Mustafá II.  
'Usmán II son of Mustafá II.  
Mustafá III son of Ahmad III.  
Ahmad IV son of Ahmad III.  
Salím III son of Mustafá III.  
Mustafá IV son of Ahmad IV.  
Mahmúd II son of Ahmad IV.  
Abdul Majíd son of Mahmúd II.

**Usman**, Osman or Othman I, عثمان, son of Ahmad I, (Achmet) succeeded his uncle, *Mustafá I* (who was deposed in 1618) on the Turkish throne, and being unsuccessful in his wars against Poland in 1621, was by the *Jannisáris* slain in an uproar 1622 A. D., and *Mustafá* again restored; but this he enjoyed not long, for the same hand that raised him to the throne, again plucked him down in 1623, and raised *Murád IV* to be their king.

**'Usman II**, عثمان II, brother of *Mahmúd I* (or as some call him *Muhammad V*) whom he succeeded to the throne as emperor of Constantinople in 1754 A. D., 1168 A. H. He renewed, under severe penalties, the *Muhammadan* law, that his subjects should drink no wine. He died after a short reign in 1757 A. D., 1171 A. H., aged 59 years, and was succeeded by *Mustafá III* his nephew.

**'Usman**, عثمان بن عفان, the son of 'Affán, the son of 'Abú'l 'As the son of *Umayya*, was one of the favourite companions of Muhammad. He succeeded 'Umar as third Khalíf after Muhammad, in November 644 A. D., Muharram, 24 A. H., and was murdered after a reign of nearly twelve years in his own house at Medina by Muhammad the son of *Abú Bakr*. *Ammar ibn-Yasar* and several others on the 30th June, 655 A. D., 18th Zil-hijja, 35 A. H., aged 82 years. His corpse lay unburied for three days; at last it was removed bloody at it was, and buried in the same clothes he was killed in, without so much as being washed, and without the least funeral solemnity. The dissensions which arose on the death of the Prophet, with regard to the succession to the *Khiláfat*, were revived with renewed fury when, on the murder of 'Usmán, the noble and unfortunate 'Alí succeeded to the dignity of *Amír-ul-Mominín*; and they eventually caused the division of *Islám* into two great parties or sects, called respectively the *Sunnis*, and the *Shias* who differ materially in the interpretation of the *Kurán*, and in admitting or rejecting various portions of the oral law. The hatred entertained between these rival sects has been the cause of constant religious wars and persecutions scarcely to be surpassed in the history of any nation or creed, and still separate the followers of Muhammad into two classes, by a barrier more insurmountable than that which divides the Roman Catholic from the Protestant.

**'Usman bin-Isa bin-Ibrahim Sadik**, بن عيسى, author of a collection of traditions in Arabic called "*Ghâet-ut-Touzih*."



'**Usman Mukhtari**, عثمان مختاری, a poet who flourished in the reign of Sultán Ibráhím of Ghazní and was a cotemporary of Sheikh Sanáí the poet.

'**Utba**, عتبة, the son of Abú Lahab. He was married to Rukyya third daughter of Muhammad, but repudiated her afterwards. It is said that he was torn to pieces by a lion in the presence of a whole caravan when on a journey to Syria.

'**Usaeri Razi**, عضایری رازی, one of the learned men and poet of the court of Sultán Mahmúd of Ghazní, whose poetical performance as a panegyrist are esteemed very good, for one of which he received a present of 4000 dirhams from the Sultán. He is called Assaberi Rázi, in the Dictionary of the Religious Ceremonies of the Eastern nations. He was a native of Rei, consequently the word Rázi is fixed to his name.

**Uzbek**, ازبک, scribe of Turks.

**Uzlat**, عدلت, the poetical name of Sayyad 'Abdul Wali, the son of a very learned and pious man named Sadulláh in whom Aurangzeib had very great confidence. After the death of his father, he went down to Murshidábád and was supported by Alahwardí Khán. After the demise of his patron in 1756, he went to the Dakhin where he died and left a Diwán.

**Uzzan Hasan**, اُذن حسن, (or Hasan the Long) who is also called Hasan Beg, was the founder of the tribe of Turkmans called 'Akkoinlos, or the White Sheep. After he had extirpated his rival Jahán Sháh the son of Kará Yúsaf in 1467 A. D. and put all his relations to death, he engaged in a war with Sultán Abú Saíd Mirzá king of Persia who fell into his hands and was slain 1449 A. D., Uzzan Hasan from this event, became sovereign of a great part of the dominions of the house of Taimúr. After he had made himself master of Persia, he turned his arms in the direction of Turkey: but his career of greatness was arrested by the superior genius of the Turkish emperor, Muhammad II, from whom he suffered a signal defeat, which terminated his schemes of ambition. He died after a reign of eleven years at the age of seventy on the 7th of December, 1477 A. D., 882 A. H. Catherine Commenah, who is called by the Persians Carum Commeniah, was married to him. She had a daughter named Martha, married to Shaikh Haidar, father of Sháh Ismaíl Safwí, first monarch of the Safwian dynasty of Persia. Uzzan Hasan was succeeded by his son Yaqúb Beg.

## V.

**Victoria Gaurama, Princess**, وكتعدیا گاوراما.

The Princess Victoria Gouráma is daughter of his Highness Prince Bir Rájindar Wadér, ex-rájá of Kurg (Coorg) a small principality of Hindustán, situated near the Mysore country; its greatest length is about seventy miles, and the mean breadth about twenty-two miles. Haidar 'Alí contrived in the middle of the last century, to get possession of Kurg by treachery; but in 1787 the young rájá, Bir Rájindar, his prisoner, escaped from confinement through the aid of several of his subjects and succeeded in establishing himself in his dominions. At his death, in 1808, he left the succession to an infant daughter, to the exclusion of his brother, to whom of right it belonged according to ancient usages; but the young

princess soon after abdicated in favor of her uncle, with the sanction of the British Government.

The Princess Victoria Gauráma was born in February 1841. The melancholy circumstance of the death of the mother, two days after the birth of the child, seems to have led to increased affection for his offspring on the part of the father, who from his own previous convictions in favor of Christianity, determined that his favorite daughter should be brought up in the principles of the Christian faith. From this period the ex-rájá entertained an anxious desire to visit Europe, in order that, when she had arrived at a suitable age, she might be introduced into European society; and thereby receive such impressions as would promote a feeling favourable to Christianity. Accordingly in the early part of 1852, the prince quitted India for England, leaving at the city of Benares the rest of his family, consisting of eleven children, with their mothers. On his arrival in England the object of his visit was made known to the Queen, who at once most kindly and graciously consented to become sponsor to the young princess. The baptismal ceremony was performed by the Archbishop of Canterbury in the private chapel of Buckingham Palace on 30th June, 1852, in the presence of Her Majesty, the Prince Consort, and numerous other members of the royal family: the princess received the prefix of "Victoria" to her Indian name of "Gauráma," by which she had been called after one of the pagan divinities of her country.

The princess is said to have become a good scholar under the care of those charged with her education. Her personal appearance was exceedingly interesting and intelligent, and the complexion of her skin but little darker than that what Europeans call a deep brunette. Her portrait, which Winterhalter painted by command of Her Majesty, is at Buckingham Palace.—*The Art Journal*, Vol. III, p. 293.

**Vikramaditya**, بیکرا مادیتیا, commonly called Bikramájít, which see.

## W.

**Wa'il Khuzai'**, واعل خوزاعي, an Arabian poet who lived in the time of Harún-al-Rashíd and his son Mamún. He was cotemporary with Imám 'Alí Músi Raza, and is the author of a Diwán in Arabic wherein he praises the charms of his beloved Salmí.

**Waez**, واعظ, vide Husain Wáez, and Muhammad Raff Wáez.

**Wafa**, وفا, vide Ayn-ul-Mulk Hakím.

**Wafa**, وفا, poetical name of Mirzá Sharaf-uddín 'Alí Husainí of Kumm. He came to India in 1749 A. D., 1162 A. H., and is the author of a short Diwán.

**Wafa**, وفا, poetical name of Dayánáth a Kashmirí of Barelí. He is the author of a poem called "Gul wa Bulbul" the Nightingale and the Rose, which he composed in 1847 A. D., 1263 A. H.

**Wafai**, وفای, title of a poet.

**Wahab or Wahhab**, وهاب, the son of 'Abdul Manáf, was the father of 'Amina the mother of Muhammad.

**Wahdat**, وحدت, poetical name of Shaikh Jamál-uddín the great-grandfather of Shaikh Muhammad Hazín. He is the author of several works, viz., "Elucidation of the miracle of the Moráj, or Ascent of the prophet;" "An Explanation or Commentary in Persian on the Kullíat of the Kánún," which he wrote at the desire of Khán Ahmad Khán, king of Gilán. "An Epistle or Treatise on the confirmation of a Necessary Being;" "A Treatise on the Solution of Obscurities in the Section of Surds or Solids;" an extensive "Commentary on the Fisús or Gems of Faryábi," and a Díwán containing 2,000 couplets.

**Wahdat**, وحدت, poetical name of 'Abdul Ahad, who was familiarly called Sháh Gul, a son of Shaikh Muhammad Saíd and grandson of Shaikh Ahmad Sarhindí. He resided mostly in the Kótíla near Dehlí and is the author of a Díwán. He died in 1714 A. D., 1126 A. H.

**Wahid**, واحد, *vide* Tahir Wahíd.

**Wahidi**, وهيدى, poetical title of Wahíd-uddín, which see.

**Wahid-uddin Tabreizi**, وحيدالدين تبريزي, a poet of Persia whose poetical title is Wahídí. He is the author of a treatise written professedly upon versification.

**Wahidi**, واحدي, poetical name of 'Alí son of Ahmad, which see.

**Wahmi**, وهى, poetical appellation of Hájí Tahmásp Kúlí, a poet who flourished in India between the years 1637 and 1647 A. D., 1047 and 1057 A. H.

**Wahshat**, وحشت, poetical title of Shaikh 'Abdul Wahíd who was a descendant of Imám Muhammad Ghazzálí. He was an excellent poet born and brought up in Kasba Thánesar. He flourished in the reign of 'Alamgír, and is the author of a Díwán.

**Wahshi Yezdi**, Maulana of Yezd, وحشي يزدي مولانا, author of the Masnawí or poem called "Názir wa Manzúr" which he completed in the year 1559 A. D., 966 A. H., and of another poem called Farhad and Shírín in the metre of Nizamei's Khuro and Shírín and several other works. He died in 1584 A. D., 992 A. H.

**Wajih-uddin Ahmad Maghrabi**, الدين احمد مغربي, *Wajih*, commonly called Shaikh Ahmad Khaṭṭú, which see.

**Wajih-uddin Mubarak Kirmani**, مبارك كرماني, *Wajih*, a Sayyad and a disciple of Nizám-uddín Aulia. He was commonly called Sayyad Khúrd or the little Sayyad. He is the author of the work called Siar-ul-Aulia." See Sayyad Husain (Makhdúm).

**Wajih-uddin, Shaikh**, شيخ وجيه الدين, of Gujráṭ, a disciple of Shaikh Muhammad Ghaus of Gwáliar. He was a learned man, is the author of several works, and his poetical name was Alwí. He died on the 30th of November, 1589 A. D., 1st Safar, 998 A. H., and was buried in Ahmadábád Gujráṭ.

**Wajid 'Ali**, واجد علي, author of an Urdú Grammar entitled "Guldastae Anjuman" which he wrote and published at Agra in the year 1849 A. D., and another work called "Matla-ul-Ulum."

**Wajid 'Ali Shah**, واجد علي شاه, the last king of Audh was the son of 'Amjad 'Alí Sháh, after whose death he ascended the throne at Lakhnan, in 1847 A. D., 1263 A. H. In his time Audh was annexed to the British Government on the 7th of February, 1856. His poetical title is Akhtar, and is the author of three Díwáns and three Masnawís in Urdú. This ex-king is now living in Calcutta, pensioned by Government.

Inscription on his coin.

سکه زد برسیم وز از فضل و تاصیر الهه  
ظل حق واجد علی سلطان عالم بادشاه

**Wakidi**, واقدي, surname of Muhammad bin-'Umar, an author who wrote in Arabic the work called "Tabakát Wákidi," containing the history of the conquests of Syria by the generals of 'Umar, during the years 638-9 A. D. He died in the year 824 or 834 A. D., 209 or 219 A. H. Ibn-Jauzí relates that Wákidi who dwelt at Baghdád, when removing to the Eastern bank of the Tigris, required 120 camels to convey his books. *Vide* Abú Abdulláh Muhammad ibn-'Umar-ul-Wákidi.

**Wakif**, واقف, the poetical name of a poet whose proper name is Núr-ul-Ayn. He was a native of Patiála of which place his father was a Kázi. He was contemporary with the poet 'Arzú, and died about the year 1776 A. D., 1190 A. H. He is commonly called Wákif Lahorí and his Díwán contains about 800 Persian Ghazals.

**Wala**, والا, poetical name of Isám Khán, which see.

**Walad**, ولد, *vide* Sultán Walad, who is also called Mauláná Walad.

**Waláh**, واله, poetical name of Saíd Muhammad, author of a poem called "Dastúr-ul-Nazm."

**Waláh**, اله, poetical title of 'Alí Kúlí Khán of Daghístán. He is the author of a Tazkira entitled "Rayáz-ush-Shu'árá." It is an universal biographical dictionary of Persian poets, and contains about 2,500 articles. He came to India in 1734 A. D., 1147 A. H., where he composed the above work in 1748 A. D., 1161 A. H., and died after nine years in 1757 A. D., 1170 A. H. He is the father of Gunna Begum, which see.

**Walajah, Prince**, شهزاده واليدجاء, son of 'Asim Sháh. He along with his brother Beidár Bakht, was killed in the battle fought by his father against the emperor Bahádúr Sháh his eldest brother in 1707 A. D.

**Walajah**, والاجاء, a title of Muhammad 'Alí Khán, nawáb of the Karnatik, who died in 1795 A. D., aged 87 years.

**Wali**, والي, poetical name of Najaf 'Alí Beg, an author.

**Wali**, والي, poetical name of Sháh Walí-ulláh a native of Gujráṭ, but passed the greatest part of his life in the Dakhin. He was living in the time of the emperor 'Alamgír and is the first poet who wrote a Díwán in Urdú. A copy of this book was brought to Dehlí in 1720 A. D., 1132 A. H. which induced many poets of that city to apply themselves to Urdú poetry. *Vide* Hátim.

**Wali**, of Dasht Bayaz, ولي دشت بياني, a place in Khurásán. He was a contemporary with Mirzá Muhammad Kúlí Mailí who came to India in 1571 A. D., 982 A. H. Walí is the author of a Persian Díwán. *Vide* Walí (Mauláná).

**Walidad Khan and Ahmad 'Ali Khan**, خان وليداد, rebel leaders in Bulandshahr (N. W. P.) during the troubles of 1857.

**Wali Kalandar**, والي قلندر, a poet who lived in the time of Báisanghar Mirzá.

**Wali Muhammad Khan Uzbek**, محمد خان ازبك ولي, king of Túrán, was the son of Jáni Beg Khán by 'Abdulláh Khán Uzbek's daughter. He was raised to the throne of Túrán after the death of his brother Báki Beg Khán, and visited Sháh Abbás king of Persia in 1611 A. D., 1020 A. H. He reigned 6 years and was killed in battle about the year 1612 A. D.

**Wali Muhammad, Hazrat**, حضرت ولي محمد نازولي, of Narnoul a Musalmán saint who died on the 13th of November, 1647 A. D., 26th Shawwál, 1067 A. H.

**Wali, Maulana**, مولانا ولي دشت بياني, a famous poet of Dasht Bayáz in Khurásán, who was a contemporary of Mauláná Zamírí, and was put to death by order of Taimúr Sultán Uzbek, who had taken possession of Khurásán in the reign of Sultán Muhammad Khudá Banda, king of Persia who reigned from 1577 to 1588 A. D., 985 to 996 A. H. He is the author of a Persian Díwán. Vide Wali of Dasht Bayáz.

**Wali Ram**, ولي رام, a Hindú, who was usually called Banwálí Dás, is the author of a Masnawí.

**Wali-ullah, Maulwi Shah**, شاه ولي الهه دهلوي مولوي, of Dehlí, author of the commentary on the Kúrán in Persian, entitled "Fath-ul-Rahmán."

**Wali-ullah Husaini, Maulwi Muhammad**, مولوي محمد ولي الهه حسيني, author of a commentary on the Kúrán, called "Nazm-ul-Jawáhir," which he wrote in 1821 A. D., 1236 A. H.

**Walid**, وليد بن عتبة, the son of 'Utba, was made governor of Medina by Mu'áwia I, but was removed from the government of that city by Yezíd I in favour of Amrú the son of Saïd who was then governor of Mecca.

**Walid I**, وليد بن عبدالمك, seventh Khalíf of the house of Umayya. He succeeded his father 'Abdulmalik in Syria 705 A. D., 96 A. H., and died after a reign of 9 years and some months about the year 714 A. D. Spain was conquered in his time by his generals. He was succeeded by his brother Sulaimán.

**Walid II**, وليد بن يزيد, son of Yezíd II, succeeded his uncle Háshim in Syria as eleventh Khalíf of the race of Umayya in 743 A. D., 126 A. H. He reigned little more than a year and was slain in 744, when his son Yezíd III, succeeded him.

**Wali-uddin 'Abu 'Abd-ullah Muhammad bin-'Abdullah-al-Katib, Shaikh**, ابو عبدالهه شيخ ولي الدين, author of the "Mishkát-ul-Masábih" a new and augmented edition of the Masábih of Al-Baghwi, which he completed in 1336 A. D., 737 A. H. It is a concise collection of traditions, principally taken from the Six Books or Sahíhs and arranged in chapters according to subjects. This collection was translated by Captain Matthews in 1809.

**Wamik**, وامق, the celebrated lover of Asrá. The poet Farkhári has written a poem on their love adventures.

**Waraka**, ورقة, a lover, the name of whose mistress was Gulsháh.

**Waraka bin-Naufat**, ورقة بن نوفل, a cousin of Khudya the wife of Muhammad. In the days of ignorance he learned the Christian religion, translated the gospel into Arabic, gave himself up to devotion, and opposed the worship of idols. He became a convert to Muhammadanism about the year 611 A. D., lived to a great age, and towards the end of his life became blind.

**Warusta**, وارسته لاهوري, a poet of Láhór, who is the author of a work called "Jang Rangárang," being a collection of verses of all the poets who have written on different matters. He was living in 1766 A. D., 1180 A. H.

**Wasfi**, وصفي, vide Abdulláh Tirmizí.

**Wasik or Wathik Billah**, واثق بالله, a Khalífa of Baghdád. Vide Al-Wásiq Billáh.

**Wasik, Mulla**, ملا واثق, name of a poet.

**Wasili**, ملا واثق, vide 'Alá-ud-dín (Sayyad).

**Wasil Khan of Kashmir**, واصل خان كشميري, author of the "Maháráj-náma," in the Preface of which he praises Nawáb 'Asaf-uddaula, Mahárája Nirmal Dás and Lála Hulás Ráo.

**Wasili**, واصلي, poetical appellation of Mír Imám Wardí Beg, who is the author of a Díwán, and was living at Lakhnau in 1780 A. D., 1194 A. H.

**Wasli**, وصلي, the poetical title of 'Aká Táhir the father of Sádiq Khán.

**Wasti**, واسطي, poetical name of Mír 'Abdul Jalí Bilgramí, which see.

**Watwat**, وطوط, the nickname of the poet Rashídí, which see. It is also the surname of Muhammad bin-Ibrahím, the son of Ahia the son of 'Alí-al-Kátibí, an Arabian author.

**Wazah**, واضح, the poetical title of Mirzá Mubárik styled Irádat Khán the grandson of Nawáb 'Azim Khán of the time of Jahángir. He took instructions in the art of poetry from Mír Muhammad Rásikh and became an excellent poet; but in the latter part of his life, he led a retired life, became a Kalandar and died in 1716 A. D., 1128 A. H. Vide Irádat Khán.

**Wazah**, واضح, poetical name of 'Aká 'Alí Asghar who was originally a manufacturer of gold thread. He was living in 1720 A. D., 1132 A. H., and is the author of a Díwán.

**Wazir**, وزير, the poetical title of Khwája Wazír son of Khwája Fakír of Lakhnau. He died in 1854 A. D., 1270 A. H., and is the author of a Díwán in Urdú.

**Wazir**, وازي, poetical name of Shaikh Wazír, author of two Díwáns, Persian and Urdú.

**Wazir 'Ali Khan**, وزير علي خان, for a short time Nawáb of Lakhnau, was the adopted son of Nawáb 'Asaf-uddaula on whose death in September, 1797 A. D., he was raised to the masnad of Audh at Lakhnau, but after a short

interval grounds for disputing the authenticity of his pretensions having been established, he was deposed on the 21st of January, 1798 A. D. by Sir John Shore, and Sa'adat 'Alí Khán the brother of the late Nawáb was placed on the masnad. Wazir 'Alí was sent to Benares where he murdered Mr. Cherry the Political Agent on Monday the 14th of January, 1799 A. D., 8th Shában, 1213 A. H. He at first fled to Butwal and afterwards took refuge with the rája of Jaipur, a powerful independent chief who refused to give him up unless under a stipulation of his life being spared. To this it was thought prudent to accede, and being accordingly given up to the British in December following, he was brought down to Calcutta and confined at Fort William in a bomb-proof, divided by iron gratings in three parts. The longest, in the centre, was occupied by Wazir 'Alí, and the other two by Sentries, one English and one native. After many years captivity, he was transported to a more suitable prison in the palace built for Tipú Sulţán's family in the fort of Vellore, where the females of his family subsequently joined him, and there he died. Lord Teignmouth, in the Life of his father, states that Wazir 'Alí died in rigorous confinement in Fort William and this is said to be a mistake. His death took place in the month of May, 1817 A. D., Rajab, 1232 A. H., after 17 years 3 months and 4 days' confinement, and was buried at Kási Bághán close to a tomb of one of the sons of Tipú Sulţán. He was then in his 36th year. His mother was the wife of a Farrash. The expenses of his marriage in 1795 amounted to 30 lakhs of rupees, while 70 rupees were sufficient to defray all the cost of his funeral in 1817, a strange reverse of fortune.

**Wazir Khan**, وزیرخان, surname of Muhammad Táhir an officer of the rank of 5000 who served under the emperor 'Alamgir. In the latter years of his life he was appointed governor of Málwa where he died 1672 A. D. His nephew Rafi Khán is the author of the "Hamlae Hai-dari."

**Wazir Muhammad**, Nawab of Bhopal, وزیرمحمد, an ally of the British Government, died in March, 1816 A. D., and his son Nazar Muhammad Khan succeeded him.

**Wazir Khan**, وزیرخان, an Amír of the Court of the emperor Sháhjahán by whom he was raised to the rank of 5000 into the title of Wazir Khán and the Súbadarship of the Panjáb. He built a splendid masjid at Láhor in 1044 A. H., which is still in good preservation. His proper name was Hakim Alím-uddín.

**Wazir-uddaula**, وزیرالدوله, title of Wazir Muhammad Khán, the Nawáb of Tonk, the son of Nawáb Amír Khán the Pindara Chief, died in June, 1864 A. D.

**Wazir-uddaula**, وزیرالدوله, vide Názir-ul-Mulk Wazir-uddaula.

**Wikar-ul-Umra**, وكرال عمره, the son of Shams-ul-Umrah Nawáb of Haidarabád Dakhin.

**Wisal**, وصال, the poetical name of Mirzá Kóchak of Shíráz, author of a "Farhá wa Shírín."

**Wisali**, وصالی, poetical name of Sayyad 'Alá-uddín a modern poet of Khurásán who was settled in Audh. He is the author of an Elegy on the Imáms, vide 'Alá-uddín (Sayyad).

**Wizarat Khan**, وزارت خان, whose proper name is Mir

Abdur Rahmán, was the second son of Amánat Khán Mírak, an excellent poet. His poetical name was Bikramí. He flourished in the time of the emperor 'Alamgir and has left a Díwán. Vide Bikramí.

**Wys Karani**, بیش کوانی, vide Aweis Karani.

## X.

**Xavier**, Hieronymo, a Catholic Missionary who came

from Goa to Dehlí in the reign of the emperor Jahán-gír. He is the author of a religious work in Persian entitled the "Mirror of Truth" which he dedicated to the emperor in the year 1609 A. D., and which has been preserved in the Library of Queen's College, Cambridge. A reply to this book was written a few years after its appearance by Ahmad ibn-Zain-ul-'Abidin Alalwí, to which he gave the title of "The divine rays in refutation of Christian error." A copy of which is also preserved in the same College. This work was written by the author in the month of November, 1621 A. D., Muhárram, 1031 A. H.

## Y.

**Yadgar Muhammad**, Mirza, مرزا یادگار محمد, the son of Mirzá Muhammad, the son of Mirzá Báisanghar, the son of Mirzá Sháhrukh, the son of Amír Taimúr.

After the death of Mirzá Báisanghar, his grandfather, he succeeded him as governor of Khurásán in 1434 A. D., and held that situation till the death of Sulţán 'Abú Sa'íd Mirzá, who being taken prisoner by Uzzan Hasan, was made over to Yádgár Muhammad in 1469 A. D., 873 A. H. who slew him. After his death Sulţán Husain Báikara took possession of Hirát, with whom Yádgár Muhammad had several battles; but was at last slain in a night attack on the 25th of August, 1470 A. D., 27th Safar, 875 A. H. He was the last of the descendants of Sháhrukh Mirzá, and is said to have written excellent poetry.

**Yadgar Nasir**, Mirza, مرزا یادگار ناصر, brother of the emperor Bábar Sháh. When the emperor Humáyún after his return from Persia marched in person in the year 1546 A. D., 953 A. H. to reduce Badakhshán, Yádgár Násir having attempted to stir up a sedition in the royal army, was upon conviction, sentenced to death, though he was uncle to the king.

**Yafa'i**, Imam, امام یافعی, a Muhammadan doctor whose proper name was 'Abdullah bin-Asad. He was a native of Yáfa in Syria from which he was called Yáfa'i. He is also called Kutb Mecca, and Yáfa'i Nazal-ul-Haramyn. Sháh Namat-ullah was one of his disciples. He is the author of several works in Arabic, among which are "Durr-ul-Nazm fi Munáfa-ul-Ķurán," "Rauzat-ul-Rayázín fi Hikáet-ul-Sálahín," "Khulásat-ul-Mufákhír fi Munáqib-ush-Shaikh 'Abdul Ķádir," and the "Mirat-ul-Janán fi Hawádis-uz-Zamán" the latter containing Memoirs of all the Muhammadan Generals and other illustrious Characters, from the commencement of the Hijrî era 622 A. D. to the year 1300 A. D., a very interesting work. Yáfa'i, according to some, died in 1354 A. D., and according to others in 1366 A. D., 755 or 767 A. H., but the latter date appears to be correct. He is sometimes called 'Abdullah bin-'Abdul Yáfa'i.

**Ya'jaz**, اعجاز, the poetical name of Shaikh Muhammad Sa'id a native of Agra and an excellent poet. He was living about the year 1691 A. D., 1102 A. H. in the reign of the emperor 'Alamgir, and was employed in the service of Nawab Mukarram Khan, Nazim of Multan. He was a contemporary of the poet Sarkhush, who has mentioned him in his biography called "Kalamat-ush-Shu'ara.

**Ya'kub Beg or Sultan Ya'kub**, يعقوب بيگ, the son of Uzzan Hasan, whom he succeeded in 1477 A. D., 882 A. H. and became the king of the Turkman tribes called Akkoinlu or the White Sheep. After his death he was succeeded by his son Alwand Beg who was defeated about the year 1500 A. D., 906 A. H., by Shah Isma'il I, Safwi.

**Ya'kub bin-Idris**, يعقوب بن ادريس, *vide* Kirmani.

**Ya'kub bin-Lais Saffar, Amir**, امير ليث صفاري. He is also called Yakut and is the first who rebelled against the Abbasides and is the founder of the dynasty of the Safari or Saffarides which signifies a pewterer. He raised himself from a humble station of a copper-smith, to the rank of a sovereign in Sistán, and having obtained the possession of Khurasan and Tabaristan in 874 A. D., 260 A. H. from Muhammad the son of Tahir II whom he took prisoner, he was declared rebel by the Khalif Mo'tamid, in consequence of which he marched with a powerful army towards Baghdad in the year 878 A. D., 265 A. H., but died on the road after a reign of eleven years. He was succeeded by his brother Amru bin-Lais. *vide* Lais.

**Ya'kub, Sultan**, سلطان يعقوب, *vide* Ya'kub Beg.

**Yakut**, ياقوت, *vide* Ya'kub bin-Lais.

**Ya'mali of Hirat**, اعصالي هراتي, a poet who is the author of a Persian Diwan.

**Yari, Maulana**, مولانا ياري, an author.

**Yehia bin-'Abdur Rahman**, يحيى بن عبدالرحمان, author of the Arabic work on Theology called "Ayn-ul-Ilm," the fountain of science, and one entitled "Afzal-us-Salat, a collection of Traditions.

**Yehia bin-'Abul Mansur**, يحيى بن ابوالمنصور, one of the greatest astronomers that lived in the time of the Khalif Al-Mansur.

**Yehia bin-Ahmad-al-Hilli or Hulli**, محمد الحلي, who was celebrated for his knowledge of traditions, is well known amongst the Imamia sect for his works on jurisprudence, is the author of the "Jama'ush-Shar'ya" and the "Madkhal dar Usul Fiqh which are in the greatest repute. He died 1280 A. D., 679 A. H.

**Yehia bin-Aktam**, يحيى بن اكنتم, was Chief Justice during the Khalifat of Al-Mamun. He died in the reign of the Khalif Al-Mutwakkil 856 A. D., 242 A. H.

**Yehia bin-Khalid**, يحيى بن خالد, Grand wazir of Harun-al-Rashid, whose son Jafar-al-Barmaki, was put to death by order of that khalif 803 A. D., 187 A. H.

**Yehia bin-Ma'as Razi**, يحيى بن معاذ رازي, a very learned Muhammadan who died on the 9th August, 871 A. D., 18th Ramazan, 257 A. H., and was buried at Naisapur.

**Yehia Kashi, Mir**, مير يحيى كاشي, one of the celebrated poets of the reign of the emperor Shahjahan. On the completion of the palace and city of Shahjahanabad in the year 1648 A. D., 1058 A. H., he wrote a chronogram for which he was rewarded by that monarch with 5000 rupees. He died in the year 1654 A. D., 1064 A. H.

**Yehia Maneiri**, يحيى منيري, a celebrated saint who is buried at Maneir, *vide* Sharaf-uddin Ahmad Ahia Maneiri.

**Yehia, Mulla of Naishapur**, ملا يحيى نيشاپوري. His poetical name is Fatahi. He is the author of a Diwan and of the Persian work called "Shabistan Khayal," "the Chamber of Imagination." He flourished in the reign of Shahrukh Mirza, and died 1448 A. D., 852 A. H.

**Yekin**, يقين, the poetical name of Inqam-ullah Khan, an Urdu poet who has left in a Diwan or collection of Hindi poems, principally on love subjects. He was the son of Azhar-uddin Khan Bahadur Mubarak Jang, a grandson of the Mujaddid Alif Sani, or Reformer of the second thousandth year, and a pupil of Mirza Janjann Mazhar, who was so fond of him that he wrote most of his poetry in his name; he was killed at the age of 25 years in the time of Ahmad Shah about the year 1750 A. D., 1163 A. H. by his own father, because he brought disgrace on his family. His Diwan is very celebrated.

**Yelduz**, يلدوز, *vide* Taj-uddin Elduz.

**Yemin-uddin, Amir**, امير يمينا الدين, entitled Malik-ul-Fuzla or prince of the learned, was the father of Amir Mahmud commonly called ibn-Yemin, *vide* Amir Yemin-uddin, also Tughrat.

**Yemin-uddin, Amir**, امير يمينا الدين نزلابادي, a poet who was a native of Nazlabad in the province of Bahak in Persia. He was cotemporary with the poets Katiabi and 'Ali Shahab. He is the author of several Masnawis, *viz.*, "Misbah-ul-Kulub containing Dialogues between the Candle and the Moth; "Mishkat-ul-Talibin" dialogues between Wisdom and Love; and the story of "Fatha and Fathuh."

**Yemin-uddin Tughrat of Mashhad**, امير يمينا الدين طغرائي, *vide* Tughrat Mashhad.

**Yezdi**, يزدي, author of a treatise concerning divine love, called "Risalat fi bayan Muhabbat."

**Yezdijard I**, يزديجرد, surnamed Al-'Athim or Al-'Asim, the sinner (the Isdigertes of the Greeks) whom some authors term the brother, and others the son of his predecessor Bahram IV, whom he succeeded to the throne of Persia 404 A. D. This monarch is represented by Persian historians, to have been a cruel prince, and we are told, the nation rejoiced when he was killed by the kick of a horse. He died after a reign of 16 years, and was succeeded by his son Bahram V.

**Yezdijard II**, يزديجرد (the Isdigertes II of the Romans), succeeded his father Bahram V to the throne of Persia 438 A. D. He was a wise and brave prince and reigned 18 years.

**Yezdijard III**, يزديجرد, the son of Shahryar and grandson of Khuro Parwez, was raised to the throne of Persia after the dethronement of the queen Arzami Dakht, 632

**A. D.** He is the Isdigertes III of the Greeks, and a cotemporary of 'Umar the Khalif of Arabia. This prince who appears to have been as weak as he was unfortunate, sat upon the throne only nine years; that being the period from his elevation to the battle of Nahawand which decided the fate of Persia, and which from its date 641 A. D., fell under the dominion of the Arabian Khalifs. For a period of ten years afterwards this monarch was a fugitive, possessed no power whatever. He first fled to Sistán, then to Khurásán, and lastly, to Marv where he was murdered 651 A. D., 31 A. H. He was the last sovereign of the house of Sásán, a dynasty which ruled Persia for 416 years. It is from the commencement of his reign that the Persian Era, which is in use to this day in Persia, is called after him the Era of Yezdijard. It began on Tuesday the 16th of June, 632 A. D., 20th Rab' I, 11 A. H. being only eight days after Muhammad's death.

**Yezid, يزيد بن ابو سفيان**, the son of Abú Sufián. He died by the plague that raged in Syria in the year 639 A. D. The mortality both among men and beasts was so terrible, that the Arabs call that year "Am-ul-ramada," or the year of destruction. By this pestilence the Saracens lost 25,000 men, among whom were Abú 'Obeida, general of the Saracen army at Syria, Sarjabíl, ibn-Hasana formerly Muhammad's secretary, and Yezid ibn-Sufián.

**Yezid I, يزيد بن معاوية**, the son of Mu'áwia and the second Khalif of the house of Umayya. His inauguration was performed at Damascus on the same day that his father died, viz., on the new moon of the month of Rajab, corresponding with the 7th of April, 680 A. D. 1st Rajab, 60 A. H. He was a man of considerable taste and refinement, an eloquent orator, and an admired poet. Some specimens of his composition, which are still extant, display no ordinary powers of mind. The first and the last lines of the ode with which the bard of Persia, the celebrated Háfiz, opens his magnificent Diwán, are borrowed from Yezid. It was once sarcastically asked of Háfiz, "How could a distinguished poet like yourself stoop to borrow from Yezid, who was not only a usurper, but also the murderer of Imám Husain?" He answered, "Which of you, seeing a dog running away with a diamond, would not stop the brute, and rescue the jewel from its unclean mouth?" By Persian authors, Yezid is never mentioned without abomination, and ordinarily this imprecation is added to his name, "Lanat-ulláh," that is, the curse of God be upon him; in reference not to his vices, but to the death of Husain, the son of 'Alí, whom he first of all attempted to destroy by poison, and afterwards caused to be killed, with all his family, on the plains of Karbala. Under his khiláfat the Musalmáns conquered all Khurásán and Khwárizm, and put the territories of the princes of Samarkand under contribution. The motto of his seal was, "God is our Lord." Yezid died on the 31st of October, 683 A. D., 4th Rab' I, 64 A. H. in the 39th year of his age, after he had reigned three years and eight months, and was succeeded by his son Mu'áwia II. His mother's name was Maisana a Bedouin of the tribe of Ka'abí.

Yezid was a debauchee and is represented by Moslem writers as an Atheist.

**Yezid II, يزيد بن عبد الملك**, the ninth Khalif of the race of Umayya, was the son of the Khalif 'Abdulmalik. He succeeded 'Umar the son of 'Abdul Azíz in 720 A. D., 101 A. H. in Syria, and died after a reign of four years, 724 A. D., 105 A. H. His brother Hashám succeeded him.

**Yezid III, يزيد بن وليد**, the twelfth Khalif of the house of Umayya, succeeded his father Walid II in Syria 744 A. D., 126 A. H., and died the same year after he had reigned six months. He was succeeded by his brother Ibráhím.

**Yunas bin-Abdur Rahman-al-Yuktaini, الرحمان بن عبد**, a celebrated Shiá traditionist. Amongst other works, he wrote the "Ilal-al-Hadís," the "Ikh-tiláf-al-Hadís," and the "Jáma-al-Kabír." He is said to have made forty-five pilgrimages to Mecca, and fifty-four 'Umrats when he merely visited the sacred city, and to have written the surprising number of 1,000 volumes, controverting the opponents of the Shia doctrines. He died at Madina in 823 A. D., 208 A. H.

**Yusaf of Ahmadabad, يوسف احمد ابادي**, author of an Arabic work on Theology called, "Akáed Yúsaf."

**Yusaf, يوسف**, author of a collection of letters called "Badáyu'l Insha" or wonders of letter writing. It is also called "Insháe Yúsafí."

**Yusaf Abu'l Haji, يوسف ابوالحاجي**, one of the Moorish kings of Granada, and the Finisher of the celebrated palace of the Alhambra. He ascended the throne of Granada in the year 1333, and his personal appearance and mental qualities were such as to win all hearts. He established schools in all the villages, with simple and uniform systems of education; he obliged every hamlet of more than twelve houses to have a mosque, and prohibited various abuses and indecorums, that had been introduced into the ceremonies of religion and the festivals and public amusements of the people. His attention was also directed towards finishing the great architectural works commenced by his predecessors, and erecting others on his own plans. The Alhambra, which had been founded by the good Muhammad ibn-Alahmar, was now completed. He constructed the beautiful gate of Justice, forming the grand entrance to the fortress, which he finished in 1348. He likewise adorned many of the courts and halls of the palace, as may be seen by the inscriptions on the walls, in which his name repeatedly occurs. In the year 1354, as he was one day praying in the royal mosque of the Alhambra, a maniac rushed suddenly from behind, and plunged a dagger in his side. He was borne to the royal apartments, but expired almost immediately. The murderer was cut to pieces, and his limbs burnt in public, to gratify the fury of the populace.

**Yusaf Adil Shah, يوسف عادل شاه**, whose original name was Yúsaf 'Adil Khán, was the founder of the 'Adil Sháhí dynasty of Bijápúr. He was a nobleman in the service of Muhammad Sháh II Bahmaní, king of the Dakhin. When the Sultán left this world, and dissensions began to prevail in the kingdom, most of the foreign officers and soldiers attached themselves to Yúsaf 'Adil Khán; who, seeing the ministers of Sultán Mahmúd II, the successor of the late king bent on his destruction, withdrew himself from Ahmadábád, with his family and followers, to his government of Bijápúr, and resolving to become the founder of a kingdom, he began to add to his territories by conquest. In the year 1489 A. D., 895 A. H., he, with the assent of Malik Ahmad Bahri, assumed the title of Sháh, and read the khutba of Bijápúr in his own name. Yúsaf 'Adil Sháh died at Bijápúr in 1510 A. D., 916 A. H. of a dropsical disorder after he had reigned with great prosperity 21 years, in the 76th year of his age, and was succeeded by his son Ismá'il 'Adil Sháh.

*List of the kings of the 'Adil Sháhí dynasty.*

	A. D.
Yúsaf 'Adil Sháh, supposed to be the son of Murád II of Anatolia; purchased for the bodyguard at Ahmadábád from a merchant. He began to reign .....	1489
Ismá'íl 'Adil Sháh, son of Yúsaf .....	1510
Mallú 'Adil Sháh, son of Ismá'íl, reigned six months .....	1534
Ibráhím 'Adil Sháh I, son of Ismá'íl .....	1535
'Alí 'Adil Sháh I, son of Ibráhím .....	1557
Ibráhím 'Adil Sháh II, son of Tahmásp the son of 'Alí A. Sháh .....	1579
Muhammad 'Adil Sháh, son of Ibráhím II .....	1626
'Alí 'Adil Sháh II, son of Muhammad .....	1660
Sikandar 'Adil Sháh the last king of Bijápur ....	1672

**Yusaf 'Ali Khan, يوسف علي خان, Nawáb of Rámpúr.**  
His Highness was one of the few princes who were faithful to the British Government in the troublous times of 1857, when the whole of the N. W. Provinces were in a state of revolt and insurrection. Lord Canning rewarded him with liberal grants of land worth a lac per annum, whilst Her Majesty was pleased to confer on him the Star of India. He died at his capital in Rohilkhand on the 21st of April, 1866 A. D., 24th Zi-Ka'da, 1282 A. H.

**Yusaf Amiri, Maulana, مولانا يوسف امري, a Persian poet who flourished in the time of Sháhrúkh Mirzá and wrote panegyrics in praise of his son Baisanghar Mirzá.**

**Yusaf bin-Muhammad, يوسف بن محمد, author of a medical work called "Fádat-ul-Akhbár."**

**Yusaf bin-Junaid, يوسف بن جنيد, generally known by the name of Akhí Chalabí. Vide Kásí Khán.**

**Yusaf bin-Hasan-al-Mukaddasi, بن حسن المدسي يوسف, author of a portion of the "Tabakát-al-Hanbaliat." He died in 1466 A. D., 871 A. H. vide Abú'l Husain bin-Abú Yalí.**

**Yusaf Hamadani, يوسف همداني, a celebrated learned Musalmán of Hamadán who died in the year 1141 A. D., 536 A. H.**

**Yusaf Khan, Mirza, يوسف خان. A Mansabdar of 2,500 in the 30th year of Akbar, and subsequently governor of Kashmir. Later still served with distinction under Abú'l Fazl in the Dakhin; died Jam. II. 1010 A. H. Was a native of Mashad, of the Sáyyid tribe.**

**Yusaf, Mir, مير يوسف استرابادي, of Astrabád who was living in 1580 A. D., 988 A. H. and wrote a chronogram on the death of the poet Kásim Káhi, who died that year.**

**Yusaf Muhammad Khan, يوسف محمد خان, Commander of Five Thousand under Akbar, whose foster-brother he was. Died of drink, 973 A. H.**

**Yusaf Muhammad Khan, يوسف محمد خان, author of a history of the reign of Muhammad Sháh emperor of Dehlí, called "Tarikh Muhammad Sháhí."**

**Yusaf Shah Purbi, يوسف شاه پوربي, the son of Bárbak Sháh whom he succeeded to the throne of Bengal in 1174 A. D., 887 A. H. He reigned 8 years and died in 1482 A. D. His son Fatha Sháh succeeded him.**

**Yusaf, Maulana, of Naishapur, مولانا يوسف نيشاپور, is the first person who wrote a book on the art of writing**

poetry in Persian; he flourished about two hundred years after Khulí bin-Ahmad of Baqra who had also written on the same subject in Arabic.

**Yusaf, Shaikh, شيخ يوسف, first king of Multán. The**

introduction of the Muhammadan faith into Multán, says Firishá, first took place in the latter part of the first century of the Hijra, about the year 700 A. D. by the conquest of that country by Muhammad Kásim, after whom, until the reign of Sulţán Mahmúd of Ghazni, no account is to be traced of its history. Mahmúd conquered Multán from the infidels; but on the decline of the Ghazni power, the inhabitants succeeded in expelling the Muhammadans, and establishing a separate government. From the period of its subjugation by Muhammad Ghóri, it remained tributary to Dehlí until the year 1443 A. D., 847 A. H. when the governor of that province like most others of the kingdom at the same period, declared independence. After which time several princes reigned in succession. The first of these was one Shaikh Yúsaf a man of learning, wisdom and high character, of the tribe of Kureish, whom the inhabitants of Multán selected to be ruler over the people of Multán and Uchcha, when the public prayers were read and money coined in his name. Shaikh Yúsaf had reigned but two years, when his father-in-law, Ráe Sehra of the tribe of Langa having seized him, sent him under a guard to Dehlí, and mounted the throne under the title of Kutb-uddín Mahmúd Langa. Abú'l Fazl in the 'Ayin-i-Akbarí, assigns seventeen years for the reign of Shaikh Yúsaf.

*Muhammadan kings of Multán.*

	A. D.
Shaikh Yúsaf who established an independent monarchy, began .....	1443
Ráe Sehra or Kutb-uddín Mahmúd Langa .....	1445
Husain Langa I .....	1502
Mahmúd Khán Langa .....	1502
Husain Langa II, who began 1524 A. D., was over- come by Sháh Husain Arghún, and subsequently Multán became a province of the empire under the emperor Humáyún.	

**Yusaf, Shaikh of Gujrat, شيخ يوسف گجراتي, author of the "Taskirat-ul-Atkiyá."**

**Yusaf Khan, يوسف خان, governor of Sindh, who lived in the time of the emperor Sháh Jahán. In his time (says Múnshí Lutf-ullah) he built an ídgah, in Tatta a splendid mosque, where all true believers gather together twice a year, and perform the divine service. Its inscription is in beautiful large Nastalik characters, as follows:—**

"Yúsaf Khán, the powerful lord, erected this place of worship as high as his fortune. The year of its finishing is found by cherubion—the temple of Makka for the virtuous." 1633 A. D., 1043 A. H.

There are upwards of 400 mosques in the city of Tatta, (says Lutf-ullah) but almost all of them going to decay. There is also a Grand Mosque (Juma Masjid) begun by Sháh Jahán, in 1647 A. D., 1057 A. H. and finished by Aurangzeib in 1072 A. H. The edifice is a magnificent one about 200 yards long by 30 broad, built of baked bricks and mortar. The whole site is roofed with 100 domes, every one of them painted in a different style from another. The inscriptions carved round the great arch of stone, and those upon the two Lata stones, are excellently done in large letters. In short, the whole scene presents a picture of beauty and solemnity to the spectator.

## Z.

**Zabita Khan**, **صابطة خان**, a Rohella chief, and son of

Najib-uddaula Amir-ul-Umrá. After the death of his father in October, 1770 A. D., Rajab, 1184 A. H. he continued to protect the royal family at Dehli till the return of the emperor Sháh 'Alam from Allahábád in December, 1771 A. D., Ramañán, 1185 A. H., when he was convicted of having been deficient in respect to the royal authority while the emperor resided at Allahábád, and having abused his trust by corrupting the ladies of the harem especially the princess Khairunnisa the king's sister. His territories were seized, and he was compelled to make his escape to Shujá-uddaula the nawáb of Audh. But not long after, the Marhattas obliged the emperor to confer on Zábita Khán, the rank of Amir-ul-Umrá, and to restore him the grant of almost all the districts of which he had only a few months before been deprived by their assistance. Zábita Khán was the father of that traitor, Ghulám Kádír Khán, who subsequently blinded the emperor Sháh 'Alam. His second son, by name Mu'in-uddín Khán commonly called Bhanbú Khán, received a pension of 5,000 rupees from the British Government, and after his death a pension of one thousand rupees monthly was granted to his two sons Mahmúd Khán and Jalál-uddín Khán. The elder rebelled in 1857 and being subsequently arrested died in Meerut jail.

**Zaer or Zayer**, **زائر**, poetical name of Shaikh Muhammad Fákhir of Allahábád who died in 1751 A. D., 1164 A. H.

**Za'ifa Khatun**, **ضعيفة خاتون**, sister to Sulţán Sanjar, married to Malik Táj-uddín Abú'l Faal, a descendant of the royal family of Amrú bin-Lais.

**Zafar**, **ظفر**, the poetical name of Abú Zafar Siráj-uddín Bahádur Sháh the ex-king of Dehli. *Vide* Bahádur Sháh.

**Zafar**, **ظفر**, poetical title of Týká Rám, a Hindú.

**Zafar Khan**, **ظفر خان**, the original name of (Nawáb) Roshan-uddaula, which see.

**Zafar Khan**, **ظفر خان**, son of Sulţán Firóz Sháh Bárbak, was murdered by Khán Jahán the prime minister in 1385 A. D., 787 A. H.

**Zafar Khan**, **ظفر خان**, the title of Khwája Ihsán-ulláh, a nobleman of the reign of the emperor Sháh Jahán, and father of Ináyet Khán who was the author of the work called "Sháh Jahán-náma." Zafar Khán held the rank of 3000, and died at Láhor 1662 A. D., 1073 A. H. His poetical name was Ihsán, which see.

**Zagatai, Jagatai**, **ظفرزني**, *vide* Chagatái (Khán) which is more consonant to the Turkish pronunciation.

**Zahid, Shaikh**, **شيخ زاهد كيلاني**, of Gilán, a pious Musalmán who resided in Ardibail, a city in Azurbaiján, about 25 miles to the east of Taurus or Tabrea, and was the father-in-law of the celebrated Shaikh Saffi or Saff-uddín Ardibeilí. He died 1335 A. D., 735 A. H.

**Zahid**, **زاهد**, whose proper name is Mirsá Záhid-uddín, the son of Mirsá Kam Bakhsh, the son of Mirsá Sulaimán Shikoh, the son of Sháh Alam king of Dehli. He is the author of a Diwán.

**Zahidi**, **زاهدي**, a learned Muhammadan who wrote excellent Commentaries on the Kurán in Arabic as well as in Persian, called "Tafásir Záhidi." He died in 1260 A. D., 658 A. H.

**Zahik**, **زاهك**, the poetical name of Mir Ghulám Husain the father of Mir Hasan of Lakhnau. He is the author of an Urdú Diwán and every Ghazal of his are full of jokes.

**Zahir Faryabi**, **ظهير فاريابي**, *vide* Zahir-uddín Faryábí.

**Zahir Kirmani**, **ظهير كرماني**, author of a poem called "Majma-ul-Bahryn," containing the story of Manóhar, composed in the year 1749 A. D., 1162 A. H.

**Zahir-uddin Abu Bakr Muhammad bin-Ahmad-al-Bukhari**, **الدين ابو بكر محمد بن احمد البخاري**

**ظهير**, who died in 1222 A. D., 619 A. H., is the author of the "Fatáwa-az-Zahíria," a collection of decisions.

**Zahir-uddin 'Isa, Shaikh**, **ظهير الدين عيسى**, a son of Shaikh Ahmad Jám and author of a work called "Ramúz-ul-Hakáek."

**Zahir-uddin Faryabi**, **ظهير الدين فاريابي**, a native of

Faryáb, was an excellent poet and the pupil of Rashídf. He flourished in the reign of Tughral III Saljúkí and Atábak Kisal Arsalán. He died at Tabriz 1201 A. D., 598 A. H., and is buried close to the tomb of Khákání at Surkháb in Tabriz. He is the author of a Diwán. Some authors say that the style of his poetry is far better than Anwarí's. Another poet has written, that "Should you come across with the Diwán of Zahir Faryábí, steal it, though you find it in the Kába."

**Zahir-uddin Marghashi**, **ظهير الدين مرغشي**, author of the "Tarikh Tabaristán."

**Zahir-uddin Makhdum**, **ظهير الدين مخدوم**, an Arab, Egyptian, or subject of the Turkish empire, who is thought to have been despatched to assist the Muhammadan princes of Malabar against the Portuguese, and to have during his stay in India, composed an historical account of Malabar in the Arabic language, which terminates with the Hijrí year 987 A. H., corresponding with the year of our Lord 1580 A. D.

**Zahir-uddin, Mir**, **ظهير الدين**, son of Mir Khalib-ulla of Yazd, came from Persia to Lahore temp. Jahángir, and rose to high employ.

**Zahir-uddaula Bahadur**, **ظهير الملک**, (Prince) of Arkot, son of Asím Jáh Bahádur. He succeeded to the Masnad after the death of his father in January, 1874 A. D.

**Zahuri, Mulla**, **ملا ظهيري نرشدزي**, a native of Tarahish a city of Sabawár in Persia. His proper name is Núr-uddín. After completing his studies he came to the Dakhin in the reign of Ibráhím 'Adil Sháh II of Bijápúr, and passed the remainder of his days in his service. He dedicated his Sáki-náma, a celebrated poem, containing 4,000 verses to Burhán Nizám Sháh II of Ahmadnagar who made him a present of seven elephants loaded with valuables. He is also the author of several other works, among which are the "Mína Bazár," "Rukaat Zahúrí," "Seh Naar," a Diwán "Risála Nauras," "Khwán Khalí," and "Gulzar Ibráhím," the last three he dedicated to his patron Ibráhím 'Adil Sháh. Zahúrí died one year after his father-in-law Mulla Malik Kummí, *i. e.*, in 1617 A. D., 1026 A. H., aged more than 90.

**Zahur-uddin, Isa**, **ظهير الدين عيسى**, son of Shaikh-ul-Ialám Ahmad Jám, and author of the work called Ramúz-ul-Hakáek. *Vide* Záhír-uddín Isa.



**Zain Khan**, زين خان, son of Khwāja Maksud, of Herát.

A connection of Akbar and Jahángír, and Mansabdár of 4,500, afterwards promoted to 5000: an accomplished soldier and literary man, died of drink in 1010 A. H.

**Zakaria**, زكريا, *vide* Bahá-uddin Zikaria.

**Zakaria bin-Muhammad bin-Mahmud-al-Ka-**

**mulī-al-Kaswini**, بن محمود الكسويني الفزويني

بن محمود الكسويني الفزويني, a native of Kaswin, and author of the "Ajseeb-ul-Makhlúqát," or the Wonders of the Creation, which he completed in the year 1363 A. D., 764 A. H. There are several copies of this work to be found in the public Libraries of London, and in private collections, some of them containing beautiful and correct drawings of all the beasts, fishes, birds, trees, and even monsters, described in the book: and the account of metals and gems, a subject that has attracted great public attention of late, contains in particular much curious information.

**Zakaria bin-Muhammad Ansari of Egypt**,

زكريا بن محمد انصاري مصري, an author who died 1520 A. D.

**Zakaria Khan**, زكريا خان, the son of Abdus Samad Khán,

styled Saif-uddaula Bahádúr Jang. He held the government of Láhor at the period of Nádir Sháh's invasion to India 1739 A. D., 1151 A. H., and died in the year 1745 A. D., 12th Jumáda II, 1158 A. H. His eldest son succeeded him in the government with the title of Sháh nawáz Khán.

**Zaki**, ذكي همداني, a poet of Hamdan, who lived in the

time of Sháh Tahmásp Safwí, and died about the year 1621 A. D., 1030 A. H. He is the author of a Díwán.

**Zaki**, ذكي, poetical name of Jafar 'Alí Khán of Dehlí who

lived in the time of the emperor Sháh 'Alam.

**Zaki or Saif-uddin Zaki Maraghai**, ذكي, but he

was simply called Zaki. He was a poet and died in 1210 A. D., 607 A. H.

**Zaki Khan**, ذكي خان, who usurped the throne of Persia

after the death of Karim Khán in March, 1779 A. D., but was assassinated after two months. *Vide* Karim Khán.

**Zakhmi**, Hazrat, حضرت ذكي, author of a Persian

Díwán.

**Zakhmi**, زخمي, takhallus of Fakhr-uddaula Dabír-ul-Mulk

Rája Ratan Singh Bahádúr. He was a native of Lakhnau where he was minister of Finance. He died in 1850 A. D., 1266 A. H. and left a considerable Library at Bareli. A few years before his death, *viz.*, in 1846 A. D. he had embraced the Muhammadan faith.

**Zal**, زال, also called Zálzar, the son of Sám and grandson

of Narimán. He was the father of Rustam, and these three personages, *viz.*, Sám, Zál and Rustam pass for the most famous heroes of Persia; they belong to the reigns of Manúchehr, Bahman and Afrásiáb. It was Zál who drove Afrásiáb king of the Turks out of Persia and put the crown on the head of Zú or Zah, son of Tahmásp, a descendant of one of the kings of the Pishdádian dynasty. This same Zál was put in prison by Bahman son of Iafandíar; but he made his escape, and married Rúdába, daughter of Mehráb governor of Kábulistán, who became the mother of Rustam; unfortunately, however, he fell into the hands of Bahman again, who put him to death.

**Zalali Hirwi**, زلالي هروي, a poet who was a native of

Hirat and died in the year 1525 A. D., 931 A. H.

**Zalali Khwansari**, Mulla, ملا زلالي خوانساري,

who is sometimes called Hakím Zalálí, was a native of Khwánsár. He was a pupil of Mirzá Jalál Asír, and is the author of the following seven Masnawís or poems, *viz.*, "Sulaimán-náma," "Shiála Didár," "Maikhána," "Husn Gulútoz," "Azur wa Samundar," "Zarra wa Khurshaid" and "Mahmúd Ayáz," which was his last composition and which he commenced in 1592 A. D., 1001 A. H., and completed in 23 years in 1615 A. D., 1024 A. H., but died before he could arrange it. This was done in India, and Mulla Tughrái wrote a Preface to it.

**Zalali Shirazi**, زلالي شيرازي, an author who died in

1541 A. D., 948 A. H.

**Zalim Singh**, ظالم سنگه, the present rája of Kotá.

**Zamakhshari**, زمخشري, *vide* Jár-ulláh.

**Zaman Shah**, زمان شاه, king of Kábul and Kandahár,

was the son of Taimúr Sháh and grandson of the celebrated Ahmad Sháh Abdálí. He ascended the throne of Kábul after the death of his father in 1793 A. D., 1207 A. H. He advanced to Láhor in 1796 A. D., 1210 A. H. and threatened to visit Dehlí, but soon retreated to his own dominions, tranquillity of which had been disturbed by the rebellion of one of his brothers. He was blinded by his younger brother Mahmúd Sháh of Hirát about the year 1800 A. D., and confined in the Balá Hisár. When in the year 1839, the British Government placed Sháh Shujás on the throne of Kábul, Zamán Sháh was proclaimed king by the Afgháns in January, 1842 A. D.

**Zamani**, Yezdi, زماني يزدي, a Persian poet who died

in 1612 A. D., 1021 A. H.

**Zamir**, ضمير, the poetical name of Sayyad Hidáet 'Alí

Khán styled Násir-uddaula Bakshá-ul-Mulk Asad Jang Bahádúr, a relative of Alah Wardí Khán Mahábat Jang, Nawáb of Bengal. He held for some time the Súbadári of Patna where he died in the beginning of the reign of Sháh 'Alam, and is buried at Husainábád.

**Zamir**, ضمير, poetical name of Sayyad Ahmad the brother

of Sayyad Imtiyáz Khán Humá.

**Zamir**, ضمير, poetical name of Naráyan Dás, a Hindú.

**Zamiri**, Maulana, مولانا زميري, a celebrated poet of

Persia who flourished about the year 1538 A. D., 945 A. H. in the time of Sháh Tahmásp Safwí. He is the author of the following six poems, *viz.*, "Naz wa Nayás," "Wámik wa Azra," "Bahár wa Khizán," "Lailí wa Majnún," "Sikandar-náma," and "Jannat-ul-Akhiyár." He also wrote two Díwáns of Kasidas called "Saháef Yamál" and "Isdáf Léal." He died in 1565 A. D., 973 A. H.

**Zamiri**, Maulana, مولانا زميري, the poetical name of

Shaikh Nizám, who was the son of Shaikh Sulaimán's sister. They were both inhabitants of Bilgrám, and both were employed in the service of the emperor Humáyún after his conquest of India the second time. Shaikh Sulaimán died in the reign of the emperor Akbar, on the 1st September, 1589 A. D., 1st Zí-Ka'da, 997 A. H., and Maulaná Zamirí, who was an excellent poet, died at Safaidán 1595 A. D., 1003 A. H., and nawáb Mubarak Khán of Dehlí found the chronogram of his death to consist of the words "Ah! Ah! Nizám."

**Zamzam**, زمزم, a famous well at Mecca which the Muhammadans pretend was made from the spring of water, which God shewed to Hagar and Ishmael whom Abraham had driven from his house, and obliged to retire to Arabia.

**Zangi Shahid**, زنگی شهید, a Muhammadan saint whose Dargáh is in Agrah towards the gate of the Hatheapul.

**Zardasht**, زردشت, the celebrated Persian Magian Zoroaster.

The religion of the first Persians appears to have been the worship of the planets; but in the reign of Darius Hystaspes or Gashtasp, the adoration of fire and the elements was introduced by Zardasht, and continued to be the religion of the State until its conquest by the Muhammadans. The fugitives known as Gabrs and Parsís, still follow this faith. The doctrines and practices of this system are collected in a work called Avesta, or Zand Avesta, being written in the Zand language. The Zand Avesta was translated into French, by Anquetil Du Perron and subsequently much studied and elucidated by Bask, Barnouf and other Continental scholars.

**Zarra**, زَرَّ, the poetical name of Mirzá Bhuchchú of Dehlí or Lakhnau, who has left a Persian Diwán which he completed in 1774 A. D., 1188 A. H.

**Zarra**, زَرَّ, the poetical title of Mirzá Rája Rám Náth who served under the emperor Sháh 'Alam the blind. He chose the takhallus of "Zarra" i. e., atom or dust, in reference to "Aftáb," the poetical appellation of his patron the king.

**Zeib-un-Nisa Begam**, زيب النسا بيگم, a daughter of the emperor 'Alamgir, born on the 5th of February, 1639 A. D., 10th Shawwál, 1048 A. H.; was well versed in Persian and Arabic, had the whole Kurán by heart, wrote a beautiful hand, and is the author of a commentary on the Kurán entitled "Zeib-ul-Tafásír." She was also a good poetess, and has left a Diwán in Persian. Her poetical name was "Makhfi." She died, unmarried, in the year 1702 A. D., 1113 A. H. Her tomb was close to the Kabulí gate at Dehlí, but was demolished when the Rájútana Railway was constructed.

**Zila'i**, زيلعى, the son of Yúsaf, a learned Musalmán and author, who died 1361 A. D., 762 A. H.

**Zilli**, زلي, poetical name of Sultán Muhammad Mirzá, which see.

**Zinat Mahal**, زينت محل, the wife of Bahádur Sháh, king of Dehlí, who was still living in 1873 in British Burma as a State prisoner.

**Zinat-un-Nisa Begam**, زينت النسا بيگم, a daughter of the emperor 'Alamgir. She died in 1710 A. D., 1122 A. H. and is buried in the yard of the mosque called "Zinat-ul-Masájid," in Dehlí. This mosque which is built of red stone, was erected by her, and is situated on the banks of the Jamna at a place called Dariáganj in Sháhjahánábád.

**Zingis Khan**, ظنگي زي خان, vide Changex Khán.

**Zinut Mahal**, زينت محل, the title of Bilál Kúpwar the mother of Sháh 'Alam king of Dehlí.

**Ziyad**, زياد, supposed to be an illegitimate son of Abf Sufán by a woman named Abia. He was Mu'áwia's brother by the father's side, and was publicly acknowledged by him to be his brother. He was reckoned one of the companions of Muhammad although he was born in the first year of the Hijrat, 622 A. D., and was but eleven years old when Muhammad died. In Alf's reign he was made lieutenant of Persia; this office he discharged much to his own credit, and to the advantage of the people. He was a man of incomparable parts, and of singular greatness of spirit. Besides the lieutenancy of Basra, Mu'áwia gave Ziyád those of Khurásán, Sajistán, India, Bahrein and Ammán. He died of the plague on his fingers, on the 22nd of August, 673 A. D., 3rd Rama-gán, 58 A. H. in the 53rd (lunar) year of his age, and was buried near Kúfa. A little before his death, he gathered the people together, and filled both mosque and street, and castle with them, in order to impose upon them by oath the renunciation of the line of 'Alí; but the plague had just seized him, and the accident was afterwards looked upon by all as a providential deliverance.

**Ziyae Barani**, ضياء برني, vide Ziyá-uddin Barani.

**Ziyae Burhanpuri**, ضياء برهانپوري, author of a Persian Diwán.

**Ziya-uddin Ahmad Khan**, زياوالدين خان, Nawab, the son of Nawáb Ahmad Baksh Khán of Firozpur and Lohari. His poetical name is Nyyar and Rakhshán. He succeeded to his father's estate on the 1st January, 1870.

**Ziya-uddin Barani**, ضياءالدين برني, also called Ziyáe Barani, flourished in the reign of Sultán Muhammad Sháh Tughlak and Fíroz Sháh Tughlak, kings of Dehlí, and is the author of the history called "Tarikh Fíroz Sháhí," which gives an account of eight kings from the first year of Sultán Ghayás-uddin Balban 1266 A. D., to the sixth year of Sultán Fíroz Sháh Tughlak 1366 A. D., 767 A. H., at which period our author was 74 (lunar) years of age. His uncle Malik 'Alá-ul-Mulk was Kotwál of the city of Dehlí in the reign of Sultán Alá-uddin Khiljí, and his father who held the title of Muwayyad-ul-Mulk, was appointed in the first year of that monarch 1296 A. D. to the Nayábat of Baran or Baran Shahr, now called Bulandshahr, which city appears to have been the birthplace of our author, on which account he calls himself in the above-mentioned history Ziyáe Barani. Baran is also the name of a Pergunnah in Bulandshahr.

**Ziya-uddin Ghazanfar**, ضياءالدين غضنفر, Maulana, مولانا, was born at Kumm but educated at Káshán. Besides many Kasídas and Ghazals &c., he left a Maanawí called "Pir wa Jawán" of about 3,000 verses. He was living about the year 1585 A. D., 993 A. H.

**Ziya-uddin Khujandi**, ضياءالدين خجندی, a poet who died in 1225 A. D., 622 A. H.

**Ziya-uddin Nakhshabi**, ضياءالدين نخشي, author of the "Túti-náma," or Tales of a Parrot in Persian, and also of a story called "Gulreiz," containing the story of Prince Masúm Sháh and the princess Naushába. He is also the author of a treatise entitled "Lazzat-un-Nisá," (vide Hasan 'Alf the poet laureate).

**Ziya-ullah**, Sayyad, سيد ضياءالله, an author who died in 1691 A. D., 1103 A. H.

**Zohak**, ضحاک, vide Zuhák.

**Zouk**, ذوق, poetical title of Shaikh Muhammad Ibráhím of Dehli, an Urdú poet who passed the greatest part of his life in the service of Akbar II, king of Dehli, and was living about the year 1837 A. D.

**Zouki Ardastani**, ذوقی اردستانی, a poet who died in 1635 A. D., 1045 A. H.

**Zouzani**, زوزنی, whose full name and title is Al-Kási-al-Imám Sayyad Abú 'Abdullah-al-Zouzani, was the author of the "Sharah Kasáed-ul-Saba'al-Muallakát," an esteemed Commentary in Arabic on the seven celebrated poems which were written in letters of gold, and suspended to the door of the temple of Mecca previous to the mission of Muhammad. Their authors were Amri-al-Kais, Tarafa, Zahir, Labid, Antar, Amrú, and Harath. These poems have been so elegantly translated by Sir William Jones, that had he never published any thing else, they would have stamped his fame, as a man of taste, a good poet, and an excellent Oriental scholar.

**Zu or Zab**, زویا زب, a descendant of the ancient kings of Persia, whom Zál, the father of Rustam, raised to the throne of Persia, and drove Afrásiáb king of the Turks who had conquered it, out of that kingdom. Zú died after he had conquered Fars, and was succeeded by his son Karshásp. This prince, who was soon set aside as incompetent by Zál, is considered by Persian authors as the last of the first or Pishdadian dynasty: who according to their own computation, governed Persia 2,450 years. The names of twelve kings only of their race have been preserved. After Karshásp, Kaiqubád who is the first king of the second or Kayánian dynasty, was proclaimed king of Persia.

**Zubari**, زبیری, the son of Muslim, an Arabian author who died in 742 A. D., 124 A. H.

**Zubdatun-nisa**, زبدة النساء, the fourth daughter of the emperor 'Alamgir. Her mother's name was Nawáb Bai. She was born on the 26th Ramazán 1061 A. H., was married to one of Dara Shikoh's sons. She died a few days before her father in the same month and year, 1118 A. H.

**Zubeida Khatun**, زبیده خاتون, the wife of Hárún-al-Rashid. She was the daughter of Abú Jafar the son of the Khalif Al-Mansúr, and mother of the Khalif Al-Amín. Her chastity was ample, her conduct virtuous. She died at Baghdád in June, 831 A. D., Jumáda I, 216 A. H. She is said to have built the city of Tabrez in 806 A. D., 190 A. H.

**Zuber**, زبیر بن بكار, the son of Bakkár, a Kazí of Mecca and author of the "Kitáb Sunan and Kitáb Akhbár Madína. He died in the year 370 A. D., 256 A. H.

**Zuber ibn-al-Awam**, زبیر ابن الاوام, was the father of 'Abdullah ibn-Zubeir, and an enemy of 'Alí. He was slain by Amrú ibn-Jarmuz 656 A. D., and his head carried to 'Alí, who not approving this act of his, Amrú drew his sword and ran himself through.

**Zuha'k or Zohak**, ضحاک, or Ozdahák, a tyrant of Persian mythology who overcame Jamshid king of Persia in a battle, and became the king of that country. There are various accounts of the descent of Zuhák. Some say he was an Arabian, but descended from Kyomurs: others trace his descent to Shaddád, and term him a Syrian; and it has even been conjectured that he was the Astyages of the Greeks. All agree in one fact, that he was of a cruel and sanguinary temper. He is described as having had

two dreadful cancers on his shoulders, which the Persian fabulists have changed into snakes, whose hunger nothing could appease but the brains of human beings: two of his subjects were slain daily to furnish the horrid meal: till the manly indignation of Káwa or Gáwa a blacksmith of Isfahán, whose two sons were on the point of being sacrificed, relieved the empire from this tyrant, and raised Farsidún, a prince of the Pishdadian dynasty to the throne. The fable perhaps indicates an ancient subjugation of Persia by a Median or Tartar tribe who used the serpent, a dragon, for their standard. There is a ruin near Bámián called by the people "The Castle of Zohák.

**Zujja**, زجاج, whose proper name was Abú Is-hák Ibráhím bin-Muhammad, was the author of several works. He died at Baghdád in the year 923 A. D., 311 A. H., when he was upwards of 80 years old.

**Zuka**, ذكا, poetical name of Mír Aulád Muhammad of Bilgram, a nephew of Mír Ghulám Alí 'Azád. He was living in 1761 A. D., 1175 A. H.

**Zuka'h**, ذركاه, poetical name of Khubchand Kayeth of Dehli, author of a biography of poets in Urdú.

**Zulfaka'r 'Alí**, ذوالفقار علي, whose poetical name is Mast, was the author of a Tazkira entitled "Rayáz-ul-Wifák," containing the biography of the poets of Calcutta and Benares who wrote Persian verses; it was completed in 1814 A. D., 1229 A. H. at Benares. He is also the author of several other works.

**Zulfaka'r 'Alí Khan**, ذوالفقار علي خان, Nawáb of Banda, was the son of 'Alí Bahádur, ruler of Bundeilkhanda. He succeeded his brother Shamsheir Bahádur on the 30th of August, 1823 A. D., 22nd Zil-hijja, 1238 A. H. He was succeeded by 'Alí Bahádur Khán.

**Zulfaka'r Jang**, ذوالفقار جنگ, a title of Salábat Khán.

**Zulfaka'r Khan**, ذوالفقار خان, a nobleman of the reign of the emperor Sháh Jahán. He is the father of Asad Khán whose son also held this title. He died in 1659 A. D., Muharram, 1070 A. H.

**Zulfaka'r Khan Turkman**, ذوالفقار خان ترکمان, an officer who served under Sháh Jahán and died in 1647 A. D., 1057 A. H.

**Zulfaka'r Khan, Amir-ul-Umra**, ذوالفقار خان نصرت, styled Nasrat Jang, whose former

title was Yatkad Khán, was the son of 'Asad Khán, a nobleman of the reign of 'Alamgir: he was born 1657 A. D., 1067 A. H. and held several appointments under that emperor. On the accession of Bahádur Sháh in the year 1707 A. D., 1119 A. H. the title of Amir-ul-Umra was conferred on him with the government of the Dakhin. It was by his aid and intrigues that Jahándár Sháh, after the death of his father Bahádur Sháh, overcame all his brothers and ascended the throne of Dehli, when he was appointed to be chief Vazír; but after the defeat of that emperor in the battle against Farrukh-siyar, he was taken up and strangled by order of the latter as a punishment for his conduct. His head with that of the late emperor Jahándár Sháh who had also been put to death in prison, were carried on poles, and their bodies hanging feet upwards across an elephant, were exposed in the new emperor's train, when he made his triumphant entry to the palace at Dehli. This event took place in January, 1713 A. D., Zil-hijja, 1124 A. H. The aged minister Asad Khán Z's father was compelled to attend the pro-

cession, accompanied by the ladies of his family as spectators of their own disgrace. Asad Khán, who in hopes of making peace with the new emperor had persuaded his son to visit him, and had thus put him in his power, with tears in his eyes, wrote the following chronogram

on his death: **ابراهيم المجل را قربان نمود** (Abraham sacrificed Ishmael.) Mehr-un-Nisa Begam, the daughter of Yemin-uddaula 'Asaf Khán was his mother, and Shaista Khán the son of 'Asaf Khán was his father-in-law.

**Zulfikar of Sabzwari**, ذوالفقار سبزواری, a Sayyad and a great poet, who flourished in the reign of Sulṭán Muhammad of Khwarizm about 1200 A. D.

**Zulfikar-uddaula**, ذوالفقار الدوله, a title of Najaf Khán.

**Zulkadar**, ذوالقدر, *vide* Zulkadar.

**Zulkadar**, ذوالقدر, the poetical name of Mirzá Muhammad Míhsia, a Turk of the tribe of Zulkadar, the meaning of which in the Turkish language is an archer that never misses his aim. This title he assumed for his takhallus. He flourished about the year 1688 A. D., 1100 A. H., and is the author of a *Diwán*.

**Zulkarnyn**, ذوالقرنین, master of two horns, a title of Alexander the Great, probably based on coins representing him in the character of Ammon.

**Zunnun or Zu'l Nur Misri**, ذوالنون مصري, surnamed Abú'l Fazl Túbán, son of Ibráhím, a celebrated Muhammadan saint of Egypt whose merits were great in number, and who is said to have performed many miracles, and to have been the founder of the sect of Sáfi in Egypt, where he was held in the greatest estimation. It is related in the "Nafahát," that at his death when they were carrying him for burial, a large flock of birds, of the kind that was never seen before, overshadowed his coffin to the grave. He died in February, 860 A. D., Zi-Ka'da, 245 A. H., and a chapel was built over his tomb in Egypt, where a number of other holy men are buried. The work called "Latáef-ul-Akhbár," contains the Memoirs of this famous saint.

**Zyd (or Zaid) bin-Sabit**, Abu Sa'd, زيد بن ثابت, one of Muhammad's secretaries, to whom he dictated the *Kurán*. He wrote that copy which was used by the Khalífs or Imáms at the command of 'Usmán the son of Affán the third Khalif after Muhammad. He died about the year 665 A. D., 45 A. H., some say that he died in 673 A. D., 54 A. H. He is the earliest authority on the *Im-al-Faráez* and may be called the father of the law of inheritance. Muhammad is reported to have said to his followers—"The most learned among you in the laws of heritage is Zyd;" and the Khalífas 'Umar and 'Usman considered him without an equal as a judge, a juriconsult, a calculator in the division of inheritances, and a reader of the *Kurán*.

**Zyd bin-Haria**, زيد بن حارث, of the tribe of Kalb, was the emancipated slave of Muhammad who married his divorced wife Zynab. See the following article. Zyd was killed in the eighth year of the Hijrat in an attack on the Greeks at Muta in Syria, 629 A. D., 8 A. H.

**Zynab**, زينب بنت جحش, the daughter of Jahash and the wife of Muhammad. She was formerly married to Zyd the emancipated slave of the prophet. Towards the end of the fifth year of the Hijrat 626 A. D., Muhammad going into the house of Zyd, did not find him at home, but happening to spy his wife, he could not conceal the

impression made upon him, but cried out, "Praise be to God, who turneth men's hearts as he pleaseth!" Zynab heard him, and told it to her husband when he came home. Zyd, who had been greatly obliged to Muhammad, was very desirous to gratify him, and offered to divorce his wife. Muhammad pretended to dissuade him from it, but Zyd easily perceiving how little he was in earnest, actually divorced her. Muhammad thereupon took her to wife, and celebrated the nuptials with extraordinary magnificence, keeping open house upon the occasion. She died nine years after the death of Muhammad in the year 641 A. D., 20 A. H.

**Zynab**, زينب بنت خزيمة, the daughter of Khuzyma, was also one of the wives of Muhammad, and died two months after the preceding one in the year 641 A. D., 20 A. H.

**Zynab**, زينب, a daughter of Muhammad married to Abú'l 'As. This man, who was an unbeliever, was taken prisoner to the battle of Badar, and the prophet would fain have drawn his son-in-law to him, and enrolled him among his disciples, but Abú'l 'As remained stubborn in unbelief. Muhammad then offered to set him at liberty on condition of his returning to him his daughter. To this he agreed, and Zyd, the faithful freedman of the prophet was sent with several companions to Mecca to bring Zynab to Medina, where after her arrival, Abú'l 'As was released.

**Zyn Khan Koka**, زين خان كوكه, the foster-brother of the emperor Akbar. He was the son of Khwája Maqsúd Hirwi; his mother, whose name was Pichah Ján, was employed as an Anaga or nurse on Akbar in his childhood, consequently Zyn Khán was called Kóka or foster-brother to Akbar who raised him in course of time to the rank of 4,500. Subsequently his uncle Khwája Hasan's daughter was married to Sulṭán Salím, and became mother of Sulṭán Parwez. In the year 1586 A. D., 994 A. H., Zyn Khán was despatched with a considerable detachment against the Afgháns of Sawád and Bijour, but he was defeated, and Khwája Arab Baksháf, Rája Birbal, Mulla Sheri and many other persons of distinction, with 8,000 men, were killed in the action. In 1688 he was appointed to the government of Kábul. He died at Agrah on the 6th of Mehr 1009 A. H., corresponding with the 19th of September, 1600 A. D. He is said to have been the best musician of the time of Akbar, but a bad poet. He played chiefly Hindí tunes. (The same as Zain Khán, q. v.)

**Zyn-uddin Ahmad 'Ali Khan**, زين الدين علي خان, succeeded Názir-ul-Mulk Nawáb Názim of Bengal at Murshidábád in April, 1810 A. D.

**Zyn-uddin bin-Ahmad**, زين الدين بن أحمد, commonly called Ibn-Rajab, is the author of the "Sharah Tirmizí," "Sharah Bukhárí," and "Tabaqát Hanábila." He died in 1393 A. D., 795 A. H. He is sometimes called Zyn-uddin Abdul Rahmán bin-Ahmad, *vide* Abú'l Husain.

**Zyn-uddin 'Ali-al-Sai'hi**, زين الدين علي السيلي, commonly called the second Shahíd, author of a valuable and voluminous commentary upon the *Sharáya-al-Islám*, entitled the "Masálik-ul-Afhám."

**Zyn-uddin Muhammad Hafí, Shaikh**, زين الدين محمد حافي, an excellent poet and author who flourished in the reign of the emperor Humáyún. He was called Háfi on account of his walking barefoot.

**Zyn-ul-'Abidin**, زين العابدين, metropolitan of Seringapatam and author of the work called "Muwayyad-ul-

Jáhidín," a poem consisting of 62 odes or hymns, one of which was ordered to be chaunted in the mosques, throughout the kingdom of Mysore, every Friday. They are in sixteen different kinds of metre, and were compiled by order of Típú Sultán, to rouse the zeal of his Muhamadan subjects, against the Hindús and the Christians.

**Zyn-ul-'Abidin Ibrahim bin-Nujim-al-Misri,**

زين العابدين بن نجم, author of the Commentary on the Kanz-ul-Dakáik entitled "Bahr ar-Ráik" which he left incomplete at his death, but it was finished by his brother, Siráj-uddín 'Umr, who also wrote another and inferior Commentary on the same work, entitled "Nahr-ul-Fáik." Zyn-ul-'Abidín died in 1562 A. D., 970 A. H. The "Aahbáh wán Nazáir" is also an elementary work of great reputation by Zyn-ul-'Abidín, also the "Fatáwa az-Zynia," which contains decisions, and were collected by his son Ahmad about 1562 A. D.

**Zyn-ul-'Abidin 'Ali Abdi,** زين العابدين علي ابدي, *vide* Khwája Zyn-ul-'Abidín 'Alí Abdí.

**Zyn-ul-'Abidin, Imam,** زين العابدين امام, surnamed Alí Asghar, was the son of Imám Husain, and the fourth Imám of the race of Alí. His mother's name was Salafa or Shahr Báno, said to be the daughter of Yazdijard III king of Persia. She was one of the captives when Persia was conquered, and sold to 'Alí, who gave her to his son Husain. It is said that the Khalíf Walíd I. suspecting

him of a design upon the Khiláfat, said to him, alluding to his mother's having been exposed for sale as a slave, "You are unworthy to reign, as being the son of a slave." The Imám answered, "Hagar the mother of Iahmael the son of Abraham, was a slave, yet Muhammad was descended from her." The Khalíf blushed and was silent. He was born in 657 A. D., 37 A. H., and died in the reign of the Khalíf Walíd I in the month of October, 713 A. D., Muharram, 95 A. H. He was buried in the cemetery called Bakír in Medina close to his uncle Imám Hasan's tomb.

**Zyn-ul-'Abidin Khan, Nawab,** زين العابدين خان

نواب, the son of Nawáb Ghulám Husain Khán and grandson of Nawáb Fyz-ullah Beg Khán. His poetical name is 'Arif. He died in 1855 or 1856 A. D., 1272 A. H.

**Zyn-ul-'Abidin, Sultan,** زين العابدين سلطان, son of

Sultán Sikandar, ascended the throne of Kaashmír, after taking prisoner his brother 'Alí Sháh in a battle in 1423. This prince improved the country more than any of his predecessors. He built bridges, towns and forts, and erected at Naunahra a noble palace, twelve stories high, each story of fifty rooms. He also enlarged and beautified the city of Srinagar his capital. He died in 1474 A. D. after a reign of 52 lunar years, and was succeeded by his son Hydar Sháh who after reigning little more than a year, was killed by a fall from his terrace 1475 A. D., and was succeeded by his son Sultán Hasan.













