AN ORIENTAL

BIOGRAPHICAL · DICTIONARY,

FOUNDED ON MATERIALS COLLECTED

BY THE LATE

THOMAS WILLIAM BEALE,

AUTHOR OF THE MIPTAH-UL-TAWARIKH.

A NEW EDITION REVISED AND ENLARGED

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PREFATORY NOTICE.

The substance of this Dictionary was collected by Mr. T. W. Beale, 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 Muhammadan 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 Elliot's work.* Mr. Beale died at Agra, 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 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 œcuménical reputation. That distinguished man (of whom it has been observed by Count von 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 present Editor.

The substance, as already stated, is almost entirely Mr. Beale’s; and I cannot close this notice more fitly than by giving the following extract 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.”

I may, however, 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

* "Kaiser Akbar," Leyden, 1880. [Since the above was written the illustrious author quoted has himself died.]
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.

This notice may well terminate with a repetition of Mr. Beale's guarantee of accuracy: and with an appeal to scholars of larger leisure and opportunities for an indulgent treatment of a work originated by a man who had never been in Europe nor enjoyed the use of a complete Library. Mr. Beale had, however, drawn up a list of more than thirty books in various languages which had furnished him with materials. In addition I have from time to time referred to the translation of the *Ain Akbari* and its invaluable notes by the late Mr. Blochmann, of which the First Volume (never, alas, continued) was published in Calcutta some years ago; also to the works of Garcin de Tassy and the Baron McG. de Slane.

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 Sir 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 conformed to the third method in printing these pages. The principle is, mainly, to accentuate the long vowels and to express the other vowels by the English sounds in "ruminant" and "obey." *G* is always to be pronounced hard, as in "give." 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.
ADVERTISEMENT TO SECOND EDITION.

This work has been carefully revised and much amplified: and now appears, for the first time, as an English publication. The fresh additions to Mr. Beale's matter are chiefly taken from Ibn Khālikān and the works of Garcin de Tassy, with occasional references to Blochmann, von Noer, and some historical books by the Editor himself and other recent authors. It is still far from complete; but great pains have been taken to make it a trustworthy and useful work of reference to students of Eastern history. "The Imperial Gazetteer of India," 2nd edition, 1886, has been consulted throughout.

It must be understood that Anglo-Indian lives have been omitted: they will be found, in some instances from the pen of the present Editor, in the Dictionary of National Biography: to have included them here would have made the book too bulky. Similarly, Chinese matter is excluded; indeed, Sinology forms a distinct department of research.
A

A'azz (أعز الدين), Prince, second son of Shāh 'Alam Bahadur Shāh. He was born on the 17th Zil-Qa'da 1074, and appears to have died early.

A'azz - Uddin (أعز الدين), son of Mu'izz - uddin Jahāndār Shāh, emperor of Delhi. He was blinded and imprisoned by Farrukh-siyāh at the end of A.H. 1124.

Abā Bakr (أبا بكر), Mirzā or Sūltān, the son of Shāhrukh Mirzā, the son of Amīr Timur. He was murdered by order of his brother Mirzā Ghūgh Beg, A.D. 1448 (A.H. 852).

Abā Quan or Aba Qā Khan or Abaq Khan (ابن خان or ابن قائن), a king of Persia, of the tribe of Mughbuls or Tattars, and descendant of Chingis Khan. He succeeded his father Hulak Khan in February, A.D. 1265 (Kalīr-i-Našr, A.H. 663), and was crowned on Friday the 19th June following (3rd Ramazān). 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 a somewhat formidable neighbour to the Christians who settled at Jerusalem. The intrigue of his court embittered the latter years of his reign; and his days were belied by many to have been shortened by poison given to him by his minister Khwāja Shamsuddin Muhammad, which occasioned his death on Wednesday the 1st April, A.D. 1282 (20th Zil-hijja, A.H. 690), after a reign of 17 years and some months. He had married the daughter of Michael Palaeologus, emperor of Constantinople, who had been betrothed to his father, but arrived at Muragha in Tábriz, the seat of his government, after the death of that prince. Abī Khan was succeeded by his brother, Nekodār Khan (g.v.), who embraced Muhammadanism, and took the title of Ahmad.

Abbas (عباس), the son of 'Abd-ul-Muthalib, 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 Musulman. He served the cause of Muhammad at the battle of Ḥumaymān. By recalling his dismayed troops to the charge, and inciting them boldly to rally round their prophet, who was near perishing under the scimiters of the Šu'aybites. He died on the 21st of February, A.D. 656 (17th Rajab, A.H. 32); and 100 lunar years after Abul-Abbas, surnamed Abū Saffūb, one of his descendants, laid the foundation of the 'Abbasī or Abasid family of the Caliphs in Baghdad, which continued for 524 lunar years. The tomb of 'Abbas is in Madīna.

'Abbas (عباسة), a sister of Hūrin-ur-Raśād, the Khullūn of Baghdad, who bestowed her hand on Ja'far Barmaki, 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 'Abbasah was reduced to poverty. This circumstance took place in A.D. 903 (A.H. 187). There are still extant some Arabic verses which beautifully celebrate her love and her misfortunes. [See Ja'far ul-Barmaki.]

'Abbas 'All (عباس علي), a physician, and one of the Persia 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 Khullūn of Baghdad, to whom it was dedicated. It was translated into Latin by Stephen of Antioch in A.D. 1127.

'Abbas 'All (عباس علي), Mirzā, whose poetical name was Betab, the son of Navāb Sayādat 'Ali Khan, son of Ghiyām Muhammad Khan, the son of Fūz-ullah Khan, Nawāb of Rāmpūr in the 16th century.

'Abbas Bin-'Ali Shirwani (عباس بن علي شرواني), author of a history, containing the narrative of Sher Shāh the Afghān, who drove Humāyūn from Hindūs- tān, A.D. 1539, and mounted the throne of Delhi. This work was dedicated to the emperor Akbar, and is called Ta'īk-i-Abhar-e Shāhī. The first part of this work was translated into Urdu by Mas'ūd 'Ali Khan in the time of Lord Cornwells, and is entitled Ta'īk-i-Abhar Shāhī. [Vide Dowson, Editor's History of India, iv. p. 301.]

'Abbas Mirza (عباس مرزا), a Persian prince, son of Fath 'Ali Shah, was born in 1783. He died in 1833. His death was
a great loss to his country, though he could not prevent the encroachments of Russia. His eldest son, Muhammad Mirza, mounted the throne in 1804, on the death of Path Ali, under the united protection of England and Russia.

Abbas Mirza (عابس میرزا), whose title was Nawab Iqtdar-uddaula, was the author of a Maqam in Urdu verse, containing a history of Christ. He was living in Lucknow in A.D. 1849, and was then about eighty years of age.

Abbas (Shah) I. (عابس شاه), surname of the Great, and seventh king of Persia in the Safawid family, was born on Monday the 25th of January, A.D. 1671 (3rd Ramadan, A.H. 974). He was proclaimed king of Persia, in his sixteenth year, by the chiefs of Khurasan, and took possession of the throne during the lifetime of his father, Sultan Sakurad Shah, surnamed Muhammad Khudabandha, A.D. 1688, (A.H. 996). He was the first who made Isfahan the capital of Persia. He was brave and active, and enlarged the boundaries of his dominions. He took, in conjunction with the English forces, in A.D. 1622, 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 Jahangir, and died on Thursday the 8th of January, A.D. 1629 (24th Jamada I., A.H. 1038). His grandson succeeded him and took the title of Shah Safi.

He was a bigoted Shi'a. In later histories he is generally called ملک الممالک (Malik-e-Mamlak) (المملک); vide Blockmann's Aин Transl., i. pp. 444, 453.

Abbas (Shah) II. (عابس شاه ثانی), great grandson of Shah Abbas I. succeeded his father Shah Safi on the throne of Persia in the month of May, A.D. 1642 (Safar A.H. 1052), when he was scarcely ten years old. Qandahar, which was lost by his father, was recovered by this prince before he was sixteen years of age. Shah Jahan made many efforts to recover this city, but with no success. He reigned 26 lunar years, and was cut off by the Iroon enemies in his 24th year, on the 26th August, A.D. 1666 (6th Rabi'-ul-awwal, A.H. 1077). He was succeeded by his son Safi Mirza, who took the title of Shah Sulaiman. According to Char-Go, he died on the 28th June, which corresponds with the 5th Rabi'-us-Sani.

Abdal Chak (ابدار جنگ), uncle of Yousuf Khan Chak (last king of Kashmir, who succumbed to the emperor Akbar).

Abdali (ابدلی), vide Ahmad Shah Abdali.

Abdals, the Forty, hence called Chahal-Tasnin. 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 Qaus.

Abdar Begam (ابدار بیگم), one of the concubines of the emperor Akbar.

Abdi (عابدی), his proper name is not known. He is the author of the work called Tairyana-e-Tahqiq, a translation of 'Ithiq's Legends of Qadriya nuns into Persian verse, completed in A.D. 1641, A.H. 1051, under Shah Jahan.

Abdi of Tun (عابدی), a poet who had a predilection for Maqam, and is the author of the Ghazis of Shahr-i-Asfar. He came to celebrity in Khurasan in A.D. 1645, A.H. 980.*

Abdi (عابدی), and Nawedi (نوابدی), vide Khwaja Zain-ul-Abidin (Ali 'Abdi, who appears to be the same person.)

Abdi (عابدی), author of an elegiac poem called Anvar-e-Ma'na in praise of Nawab Awwar-uddin Khain of the Karnatik, in which the exploits of Major Lawrence and the first contacts between the English and French in India are recorded with tolerable accuracy.

Abdul-'Ali (Maulana) (عبد العلي), entitled Bahar-ul-alam (i.e., The Sea of Knowledge), the son of Mullâ Najm-uddin Sihâli. He is the author of the Arkansas Araba [qfah] and several other works. He died A.D. 1811, A.H. 1226.

Abdul-'Aziz bin 'Umar (عبد العزيز بن عمر), son of 'Umar (Omar), the second Khalifa after Muhammad. He did not succeed his father in the khilafat. The Muhammadans consider him a great lawyer.
'Abdul-'Aziz (Abd el-'Azīz), author of the Tūrkī-i Husainī, containing the Life of the famous Sadr-uddin Muhammad Husaini Gīrī-Dagrā, whose tomb is held in the highest veneration at Kalbara in the Doğan. This work was dedicated to Ahmad Shah Bahman in A.D. 1445.

'Abdul-'Aziz bin Ahmad Dairint (Shalihk) (Dā'ī-īnī), an Arabian author who died A.D. 1294.

'Abdul-'Aziz Khan, vade 'Aziz.

'Abdul-'Aziz (Ma'allūna Shah), son of Shāh Wulflūh, a learned Mūsulmān of Dehlī. He is the author of a Persian commentary on the Qur'ān, entitled Tifāsir Fath-ul-Asfāz, and several other works. His death took place in June A.D. 1824 (12th Shawwal, A.H. 1239).

'Abdul-'Aziz, emperor of Turkay, son of Sultan Mahmūd, succeeded his brother Sultan Abdul-Majid on the 25th June, 1861; died in 1877.

'Abdul-'Aziz (Shahk) (Abd el-'Azīz Shīkh), of Dehlī, a learned man who died in the time of the emperor Akbar, A.D. 1567, A.H. 975. 'Abdul-Qadir al-Balām found the chronogram of his death in the following words—"Qubti-Tawqat-nūma."

'Abdul-'Aziz (Shahk) (Abd el-'Azīz Shīkh).

His poetical name was 'IsqKH. He held a manzil of 700 in the reign of Aurangzeb, and died in the year A.D. 1690, A.H. 1091. He is the author of a poem called Sāgh-ul-Muna.

[For further details see Dowson, Elliot's History of India, vi. 237.]

'Abdul-Baqi (Maulana). He was a Sādir (or Judge) in the beginning of Akbar's reign.

'Abdul Basit (Maulana) (Abd el-'Azīz Shīkh), the son of Rustam 'Ah. He wrote a commentary on the Qur'ān which he left incomplete. He also wrote a work called 'Aṣīr-ul-Baqi fi 'Ilm-ul-Qur'ān. He died in A.D. 1806, A.H. 1233.

'Abdul-Fatḥah (Abd el-Fatḥah), author of the Persian work called Avarād-i-Qāsmīya on Sūfism, and of one entitled Jōzūr-ul-Kāyīnāt.

'Abdul-Ghaffār (Abd el-Ghaffār), whose full title is Shāikh Najmuddin 'Abdul-Ghaffār ur-Shāhī Qazwini, is the author of the Hīrūn, Fugāh, Lubāb, and Shāh Labāb. He died in the year A.D. 1265, A.H. 666.

'Abdul-Ghafūr of Lakhī (Abd el-Ghaffūr Lakhī), was an author and a pupil of 'Abdūr-Rahmān Jāmī. He died in the year A.D. 1506, A.H. 912.

'Abdul-Ghaffār (Shahk) (Abd el-Ghaffār Shīkh), commonly called Bābā Kāpur, a saint whose tomb is at Gwāllūr. He was a native of Kālpī, and a disciple of Shāh Madār. He died in the year A.D. 1571, A.H. 979.

[See Am Translators, i. p. 639.]

'Abdul-Ghafūr (Shahk), of Āzamūr in Sumbhal, a pupil of 'Abdul Quddās. He died in A.H. 933.

'Abdul-Ghanī (Mirza) (Abd el-Ghanī Mirza), a native of Kashmir, wrote under the name of Qābūl. He died in the year A.D. 1726, A.H. 1139.

[I'īd Qābūl.]

'Abdul-Haqī (Shahk) (Abd el-'Azīz Shīkh), of Dehlī, surnamed "Mabuddins," son of Saiyid-uddin, son of Saiyid-ullah Turk. He was a descendant of one of Amir Timur's followers, who had remained at Dehlī, after the return of the conqueror to his native land. He is the author of the Tūrkī-i-Haqī, which is more frequently styled Tūrkī-i-'Abdul-Haqī, compiled in the 42nd year of the emperor Akbar's reign, A.D. 1595, A.H. 1005. He went on a pilgrimage to Mecca and Medina, where he dwelt for a long time, and wrote works upon many subjects—Commentaries, Travels, Sāfī Doctrines, Religion and History, and his different treatises amount altogether to more than one hundred. The best known are the Madīna Sakhtin, Matla-ul-Asbahr, Madīna-un-Nabwī, Jāfī-ul-quāīb, Aḥkām-ul-Azīm, a book on the saints. He was born in the month of January, A.D. 1531, Muṣarrat, A.H. 1556. In the year A.D. 1637, although he was then nearly ninety years old, he is said to have been in possession of his faculties. He died in the year A.D. 1642, A.H. 1052, aged ninety-four lunar years; he was buried on the bank of the Ḥaṁ Shāmī in Dehlī, and
now holds a high rank among the saints of Hindustan. His son Shaikh Nūr-ol-Haqq is the author of the Zhudul-ul-Tawārīkh.

[For further notes vide Dowson, Elliot's History of India, vi, pp. 178, 483.]

'Abdul-Hakim of Siyalkot (عَبْدِ اللَّهِ بْنِ مَسْهُلْ) was a pupil of Maunānī of Kanāl-uddin of Kashmir. He wrote the Nasāya, or marginal commentary, on the Tafsir Barcha, and a Hadīsīs on the marginal notes of Abdul-Ghaffar. He died in the year A.D. 1666, A.H. 1066.


'Abdul-Hamid, rida Ahmad IV, emperor of Turkey.

'Abdul-Hamid of Lahore was the author of the Fādshah-nāma-i-Shāhshahin. [Regarding this history, vide Dowson, Elliot's History of India, vii, p. 3.]

'Abdul-Hasan (Kazi), author of an Arabic work on Jurisprudence called Ahkām-us-Sulfiya.

'Abdul-Hay (Mir) Sadr (عَبْدِ اللَّهِ بْنِ سَدِير) a learned man who wrote a chronogram on the death of the emperor Humayun, and one on the accession of Akbar in A.D. 1556, A.H. 963. [Vide Afn Translation p. 480]

'Abdul-Jalil (Mir or Sayyid) (عَبْدِ اللَّهِ بْنِ سَعَيْد) of Bilgāmr in Anaul. He was a great scholar and an elegant poet, and his poetical name was Wasiq. In A.D. 1699, A.H. 1111, he visited the camp of Aurungzeb at Hījāpur; and being presented to that monarch by Mirzā 'Ali Beg, the royal intellecual, obtained a maqāsib and jāfār, with the joint offices of Bagkhał (Peymaster) and New-writer of Gujarāt; from which place he was removed to Behar in Sindh, with similar appointments. Through some intrigues at court, he was recalled from Behar in the reign of Fārūkhshāy in A.D. 1714, A.H. 1128, but upon circumstances being explained, he was restored in the most honourable manner, and was at length permitted to officiate by deputy, whilst he himself remained at Delhi until A.D. 1721, A.H. 1138, when he resigned in favour of his son, Mir Sayyid Muhammad. He was the son of Sayyid Ahmad of Bilgāmr, was born on the 2nd June, A.D. 1661; 15th Shawwal 1071; and died on Monday the 28th December, A.D. 1724; 23rd Bahī' I. 1137; aged 68 lunar years, and is buried at Bilgāmr close to his father's tomb. He is the author of several works, one of which containing letters written in Persia is called Abdu-ul-Muradīn.

[For a detailed biography, vide Afsīd's Sarv-e-Islāmī and the Tahārīs-ut-Nāṣīrīs by 'Abdul-Jalil's son.]

'Abdul-Qadir (Sultan) was the descendant of a Marābūt family of the race of Hashim, who trace their pedigree to the Khalifs of the lineage of Fāṭima. His father died in 1834. His public career began at the time of the conquest of Algiers by the French. In 1847, he was deated and surrendered himself, but was afterwards permitted to reside in Constantine. He died in 1873.


'Abdul-Qadir Badaqī (Shaikh عَبْدِ اللَّهِ بِدَالْقِدَر) the son of Mulūk Shāh of Badāsq and pupil of Shaikh Muḥarrak of Nāgor. He is the author of a work called Montakha-at-Turāqī. 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 Munjum-al-Buldān, Jam-ut-Rahštī, and the Nāvīn. He also composed a moral and religious work, entitled Nafsit-us-Bashīd, and translated the out of the eighteen Sections of the Mahābhārat, and made an abridgment of the History of Kashmir in A.D. 1591, A.H. 999. The year of his death is not known, but he was living in A.D. 1590, A.H. 1004, in which year he compiled the Montakhab-al-Turāqī. His poetical name was Qaduri. (He died at Badāsq, in 1500. For a detailed biography, vide Jour. As. Soc., Bengal, 1869, pt. i. p. 118; and Dowson, vol. v. p. 477.)

'Abdul-Qadir Suhrāwārdi (Shaikh عَبْدِ اللَّهِ سُحْرَاوْرْدَ) a celebrated poet, better known by his poetical name of Bedil or Mirza Bedil. He was a Turc of the tribe of Birīs; in his youth he was employed by prince Aṣżam Shāh, son of Aurungzeb, 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 Mutif A'arum; Chir 'Ummer; Lakhî-i-Bediil, also called Rugh-i-Bediil; and of a Divan, or book of Odes in Persian, containing 20,000 couplets. He died in the commencement of the reign of Muhammad Shah, on the 24th November, o s. 1720; 4th Safar, A h. 1133. He is also the author of a work called Nukatî-i-Bediil, containing the memoirs of Shaikh Jami, third in descent from the celebrated Shaikh Saafi, and grandfather of Shaikh Saafi, king of Persia.

[From Spranger, Catalogue of Oudh MSS., p. 379.]

Abdul-Qadir Gilani or Jilani or Jili (Shaikh), also called Pir-i-Dastgir and Guhunul-A'râm Mânihâd-din, a saint, who is said to have performed a number of miracles during his lifetime. He was born in Gilan, in Persia, in the year A D 1078, A h. 471, and was greatly revered for his learning, his piety, and the sanctity of his manners. He died on the 22nd February, A D 1166, 17th Rabi' II 561, aged 91 lunar years, and is buried at Baghâdâd, where he held the place of guardian of Abû-Handara's tomb. The qâdis, called after him the Qâdisi, acknowledge him as the founder of his school, and is held in high veneration amongst the Muhammadans. He is said to have written many books on Mystical Theology, amongst which are the Kutuk-ul-Qaib, Mutjuzi-i-Qidvi in Arabia, and a translation of the same in Persian, under the name of Mutjuzi-i-Jilâni. Another work of his in Arabic on Jurisprudence is called Qummat-ul-A'wâm, and another work on Safism is entitled Bahi-tsul-A'wâm, and a book on Odes called Bajtsul-A'wâm.

[From Muhammad Qasim (Suyyid) and Abdula.]

Some say that he was born at Jili, a village near Baghû'ad; hence he should be called Jili.

Abdul-Qadir (Maulana) (Abdu'l Qâdir), of Delhi, the son of Maulawi Waliullah. He is the author of an Urdu commentary on the Quran, entitled Tafîr Mâzâh-ul-Qurîm. He made an Urdu translation of the Quran, which was finished 1803.

[From Abdullah Suyyid.]

Abdul-Qadir Nâиni (Maulana) (Abdu'l Qâdir Nâi'îni), a poet who was a native of Nain near Isfahân, and contemporary with Shaikh Sa'di.

Abdul-Qadir, a resident of Devi, a village in the district of Lucknow. From the Jami-i-W.Tawarih of Rashid-ud-din he translated that portion which is called the book of Patañjali 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 several sects, and the history of their ancient kunges, also the life of Sâkyamuni.

Abdul-Qahir Jurjani (Shaikh) (Abdu'l Qâhir Jurjânî), son of Abdul-Rahmân, was the author of the book called Darul-ul-Tanzî, and several other works. He died in A D 1081, A h. 474.


Abdul Karim bin Muhammad al-Hamadani, author of a Persian Commentary on the Sirajâya of Sâjâwindi, entitled Farizi-ul-Tujj Sharâf-e-Sârij.

Abdul-Karim Sindhi (Mulla), a native of Sindh who served under Khwaja Mahmûd Gâwân in the Deccan, and was living about the year A D 1181, A h. 580. He is the author of the history of Sultan Mahmûd Bahârâm, entitled Tarikh-i-Mahmûd-Shah.

Abdul-Karim, a native of Delhi, who accompanied Nâdir Shah to Persia, and wrote a history of that conqueror about the year A D 1716, A h. 1168, entitled Bayan-i-Waqi. [Regarding this work, see Downson, Elliot's History of India, vol. p. 124.]

Abdul-Karim, Mir, of Bukhârâ, who died at Constantinople about A D 1246, A h. 1830. He is the author of a history of Afghanistân and Turkistan (A D 1740 to 1748), translated into French by C. Schefer, Paris, 1876.

Abdul-Karim, Munshi, who died about thirty years ago. He is the author of the Tarikh-i-Ahmud, a history of Ahmad Shah Durzáni and his successors. The Persian text was lithographed in 1866, and an Urdu translation under the title of W.Qaïîh-i-Durrânî was issued at Kâshpûr in A D 1292 (A h. 1875). Abdul-Karim also wrote a larger work entitled Mâzarüla-x-Kabul o Qandakhor (A D 1265), which contains the heroic deeds of Akbar Khan, son of Dost Muhammad Khan, and is chiefly based on the Akbar-nâma written in verse by Munshi Qâsim Jân; and the Tarikh-i-Tunqah takfatan lil-e-kabir (A D 1265) on the Sikh wars.
Abdul-Qaddus Gangohi (Shaikh)
Abdul-Qaddus Gangohi (Shaikh), a native of Gangoh, near Delhi, was a descendant of Abu-Hizma Kutia, and a famous saint of India. He died on the 27th November, A.D. 1537, 23rd Jumada II. A.H. 944, the chronogram of the year of his death being "Shaikh-l-aqal." His grandson Shaikh ‘Abdul-Nabi held a high post in the reign of Akbar, but was subsequently imprisoned and murdered.

Abdullah (عبد الله بن عبد المطلب), the father of Muhammad the Prophet, was a younger son of ‘Abdul-Muttalib, the son of Hashim, 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 ‘Amina, 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-Muttalib, his father, was therefore obliged to take care of his grandson Muhammad, which he did and at his death enjoined his eldest son Abū-Talib to provide for him for the future. ‘Abdullah died about the year A.D. 571.\\n
Abdullah bin ‘Ali al-Halabi was one of the first writers on Shī‘a jurisprudence, as he was amongst the earliest compilers to the traditions of that sect. It does not appear that any of his legal compositions are extant.

Abdullah (عبد الله بن رواحة), son of Rawâha, 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 Muta in Syria with Zaid and Ja’far the brother of ‘Ali in A.D. 629, A.H. 8.

Abdullah, son of Zubair (عبد الله بن زبێر) was a Musalmān born at Madina amongst those who were called "Muhajirin," that is to say, fugitives from Mecca. After the battle of Karbala in A.D. 680, in which Hussein the son of ‘Ali was slain, the inhabitants of Mecca and Madina, perceiving that Yazid did all that lay in his power to suppress the house of ‘Ali, made an insurrection against Yazid, the second khalifa of the house of Umayya, and proclaimed ‘Abdullah khalifa in the city of Mecca. The Musalmāns of Syria also, after the death of Yazid and Mu‘awiya the 2nd, acknowledged him for the space of 128 days, after which time Marwan the son of Hakam was proclaimed khalifa in the city of Damascus. ‘Abdullah, still remaining in the city of Mecca, was besieged there in A.D. 691, A.H. 72, by Hajjaj, 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 A.D. 692, A.H. 73. His head was cut off and sent to the khalifa ‘Abdul-Malik.

Abdullah (عبد الله بن مسعود), son of Maw‘id, companion of Muhammad. He died in A.D. 662, A.H. 32.

Abdullah (عبد الله بن عباس), son of ‘Abbas, 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 A.D. 619, three years before the Hijra (622), and was considered the ablest interpreter of the Qur’an then in existence. He was appointed governor of Basra, by the khalifa ‘Ali, and remained there for some time. He then returned to Hijaz, and died at Tayy, a town lying 60 miles eastward of Mecca, in A.D. 687, A.H. 68, aged 70 years. His mother Umm-al-Fayl was the sister of Maimuna, one of the wives of Muhammad.

Abdullah bin ‘Umar the second khalifa after Muhammad, was one of the most learned Arabians amongst the contemporaries of Muhammad. He died in A.D. 692, A.H. 73. He is famous for his liberality.

Abdullah (عبد الله بن يزيد), son of Yazid, was celebrated as a lawyer in the 7th century. He was the disciple of Abū-Hurairah and Abū-‘Abbas, companions of Muhammad, and lived till the hundredth year of the Hijra, or A.D. 718, A.H. 100.

Abdullah, son of ‘Ali, the son of ‘Abdul, son of ‘Abdul, the uncle of Muhammad, was the uncle of the first two khalifas of the Abbasides, viz., Abū-‘Abbas al-Saffah and Al-Mansur, under whom he served as general against the Khalifa Marwan, and having vanquished that prince, proclaimed his nephew Al-Saffah. He was guilty of horrible cruelties on the family of the Ommiades. When his eldest nephew died, his brother Al-Mansur 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 A.D. 754, A.H. 137.
'Abdullah (عبد الله بن سلم), the son of Salām, author of the questions which Muhammad was asked on the subject of his prophecy. He is also the author of a work called 'Arba'at-ul-Maqsūr. Another work, called Hāsrur Musyīlī, is ascribed to him.

'Abdullah (عبد الله بن محمَد), son of Muhammad, surnamed Qalānšāh, an Arabian author. He died in A.D. 1121, A.H. 516.

'Abdulrahman (عبد الله ابن ياقين شنائي), the son of 'Al-Ya'qīn Shāhī, author of the Arabic work called Ṣaqqat-ur-Rūḥūn, containing a detailed account of the lives of Muhammad, the twelve Imāms, and of all the saints of Arabia, Persia, and Hindustān.

'Abdulrahman Abu-Muslim (عبد الله أبو مسلم), author of the Commentary on the Qurān, called Sahih Musilim. He was born in A.D. 817, A.H. 202, and died in the year A.D. 873, A.H. 261. He is called by some writers Abu-Husain Muslim bin-al-Hajjaj bin-Muslim al-Qushairi, and by others Muslim bin-Hajjaj Nishāpurī, which see.

'Abdulrahman Ahrar (عبد الله احرار), author of the Mafātīh-ī-Khawja 'Abdulrahman, containing the doctrines of the Sunnīs, and of the Aṣīr-ī-Sāhīkh, Ansamāri (Khawaja) Abdulrahman (عبد الله), surnamed Shaikh Abū Ismā'īl al-Khwāja al-Mansūr, the son of Abu-Mansur, the son of Abu-Ayyūb. He was born at Idrīs in May, A.D. 1005, Shu‘bān, A.H. 396, and is the founder of the sect called 'Anṣārīs in Idrīs and Khurasan. He died on the 2nd July, A.D. 1088, 9th Rabi‘ I. A.H. 481, aged 84 lunar years, and is buried at Idrīs, in a place called Gānūrgūl. 'Abdulrahman was struck with stones by the boys whom he was doing penance, and expired.

'Abdulrahman bin-'Ali bin-Abu-Shu'ba al-Halabī (عبد الله بن علي أبو شعبة العلبي). One of the earliest writers both on the Hadīth and Law of the Imāmīya sect. His grandfather, Abu-Shu’ba, is related to have collected traditions in the time of the Imām Hasan and Husain. 'Abdulrahman wrote down these traditions, and presented his work, when completed, to the Imām Ja'far Sādīq, by whom it is said to have been verified and corrected.

'Abdulrahman bin-'Ali, author of the work called Sirak-ul-Hind, which he paraphrased from the Persian into the Arabic, for it had been originally translated from Sanskrit into the Persian.
Abdullah bin-Fazl-ullah, of Shiraz, author of the Tarikh-i- Wazif.

[The first four volumes of this work, which may be looked upon as a continuation of the Jahan-i-zakhri, go as far as Shahbanu, 860 (March, 1300). Subsequently, the author added a fifth volume which relates the events down to the year 728 (A.D. 1328); vide Elliot's History of India, iii. p. 24. Abdullah is also the name of the author of the Turic-i-Dasht, an Afghan History, written during the reign of Jahangir; vide Dowson, iv. p. 494.]

Abdullah Hatifi, vide Hattif.

Abdullah Khan Uzbek, was a renowned officer in the time of Akbar. He was made governor of Mandu (Midwâ) in A.D. 1562, and afterwards rebelled against the king, but was defeated and compelled to leave the country.

[For further notes, vide Ain Translation, i. p. 329.]

Abdullah Khan, chief of the Uzbeks, was the son of Sikandar Khan, the son of Jamir Beg Khan, a descendant of Juji Khan, son of Chingiz Khan. After the death of his father (during whose life he had several battles with him), he ascended the throne of Samarkand and Bukhara in A.D. 1582, A.H. 990, invaded Khurasan, and took Hirat after a siege of nine months in A.d. 1585, A.H. 993. Its governor, Ali Quli Khan, with several other chiefs were put to death, and the city was plundered. He was contemporary with Shah 'Abbas of Persia and Akbar Shah, and died after a reign of 15 years, aged 60, on the 12th February, A.D. 1607, 9th Rajab A.H. 1005. The chronogram of the year of his death is "qiyyamat qayim shud." He was succeeded by his son 'Abdal-Mumin Khan.

Abdullah Khan Firuz-Jang, a descendant of Khwaja 'Abdullab Ahrar. 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 Jahangir, and died in the time of Shah Jahan, A.D. 1644, 17th Shawaal 1054, aged nearly 70 years.

Abdullah Khan (Seyyid), styled Qutbul-Mulk, was governor of Allahabad from the time of Babur Shah, emperor of Delhi, and was brother Seyyid Hussein Ali Khan, that of Bihâr. These brothers sprung from a numerous and respected family of the descendants of the prophet, who were settled in the town of Bârâ, and in consequence of this origin, they are best known in India by the name of Sâdât, or Sayyid, of Bârâ. Farrukh-niyer, who by the aid of these two brothers had ascended the throne of Delhi, on his accession in January A.D. 1718, A.H. 1125, made the forges his prime minister, with the title of Qutb-un-Mulk, and appointed the latter Amir-ul-Umarâ. Husain Ali Khan was assassinated by Mir 'Haidar Khan, at the instigation of the emperor Muhammad Shah, on the 15th September, o.s. 1720, 27th Zil-qa'da 1132, and his brother, Abdullah Khan, who made some resistance, was defeated and taken prisoner on the 24th November following, 14th Muharram 1133, and died in confinement, after three years, on the 19th September, o.s. 1723, 30th Zil-bijja 1135. The remains of Husain Ali Khan were transferred to Ajmir for burial. His brother 'Abdullah was buried at Delhi.

[Regarding the Sayyids of Bârâ, vide Ain Translation, i. p. 390; and for 'Abdullah Qutb-un-Mulk, vide Dowson, vii. 447ff.]

Abdulafiz Qutb-Shah, the sixth Sultan of the Qutb-Shahi dynasty of Golconda in Haidarâbâd, Deccan. He succeeded Muhammad Qutb-Shah, and reigned many years under the protection of the emperor Shah Jahan, to whom he acknowledged himself tributary, and paid an annual sum; but in the year A.D. 1656, A.H. 1065, he displeased that monarch, and brought upon himself much trouble. The emperor had commanded him to permit his prime minister, Mir Muhammad Sa'id, and his son Muhammed Amin, to repair with their effects to court. Qutb-Shah disobeyed the mandate, and confining Muhammad Amin, then at Haidarabadd, seized part of his wealth. The prince Aurangzib, then governor of the imperial territories in the Deccan, enraged at this conduct, marched to Haidarabadd, which he took and plundered. 'Abdulafiz was obliged to purchase pardon by a contribution of a crop of Roupes, and the gift of his daughter in marriage to the son of his enemy, the prince Sultan Muhammad. From this time 'Abdulafiz, during the remainder of his life, was, in fact, a vassal of the empire. 'Abdulafiz Qutb-Shah died in June, A.D. 1674, Rabia 1., A.H. 1086, and was succeeded by his son-in-law, Afzal-Husain.

Abdullab Mansur, author of the Tarjama-i-Tabagat-i-Safya, containing the lives of the most celebrated Safis and Shuikhs.

Abdullab Mirza was the son of Trubhim Mirza, the son of Shahrukh. Mirza, and great-grandson of Safi Timur. Upon his father's death (about the year A.D. 1443), he became possessed of the sovereignty of Fars, or Persia; but, four years after, he was dispossessed by one of his cousins-German, named Mirza Abdul-Sa'id, and was obliged to fly to his uncle Mirza 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 Mirza 'Abdul-Latif, and afterwards put to death by him in October, A.D. 1449, Râmâzân, A.H. 853, 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 Mirza 'Abû-Sâ'îd, 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 A.D. 1451, A.H. 854.

'Abdullah Sayyid, son of Bahâdur 'Ali, a native of Sawâna, near Thanesar, and a prominent disciple of Sayyid Ahmad (q.v.), under whose inspiration he published 'Abdul Kâdir's true version of the Korâan, with commentary, 1822.

'Abdullah Shattari (Shalîkh) (عبد الله شتاري), a descendant of Shalîkh Shihâb-ud'din Shahwardi. He came from Pusa to India, and died in Malâz, A.D. 1404, A.H. 809, and is buried there.

[Regarding the Shattârî vide Jour. As. Soc. Bengal, 1874, pt. i. p. 216.]

'Abdullah Tamimi (عبد الله تميمي), author of the Arabic work called Ranzatul-Abîr, which contains the history of Muhammad, and Memoirs of many of his companions.

'Abdullah Tirmizi (Mir) (عبد الله ترمذي) was an elegant poet and wrote an excellent Nastâ'-î ' צורך, for which he received from the emperor Jahângîr the poetical name of Wâqî, or praise-worthy, and the title of Mushâhâl-Qalam, that is to say, one of whose pen flowed musk. He is the author of several poems. His death happened in the year A.D. 1626, A.H. 1035. His tomb stands at a place in Agma, called Nuğlî Jawâhir.

[For the inscription on his tomb, and his son Muhammad Sâlih Mashî, vide Proc. As. Soc. Bengal, 1874, p. 162.]

'Abdul-Latif (عبد اللطيف), a celebrated physician born at Baghdad, A.D. 1261, A.H. 660. To the acquirement of medical knowledge, he applied himself with diligence, and it was entirely with this view that, in his 28th year, he left Baghdad in order to visit other countries. Having spent a year in Mauzil, 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 160 treatises which he composed on various subjects, only one, entitled Historia Aegypti Compendium, has survived the ravages of time. He died suddenly at Baghûdâ in his 60th year.

'Abdul-Latif (عبد اللطيف), a great-grandson of Amir Tinur. In October A.D. 1449, he defeated his father Mirza Ulugh Beg in an action near Sarmaqand, 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, 28th Rabi I. A.H. 854. His head was separated from his body and sent to Hîrat, where it was placed on the gate of the college built by his father.

'Abdul-Latif (عبد اللطيف), a native of Qâwân, and author of the work entitled Luhb-ut-Tawârîkh, a history of Persia, written in the middle of the 16th century.

'Abdul-Latif (Mulla) (عبد اللطيف ملا) of Sultanpur, was the tutor of the prince Auranzib. In the last years of his life he became blind, received from the emperor Shah Jahan a few villages free of rent for his support, and died in the year A.D. 1632, A.H. 1042.


'Abdul-Latif (عبد اللطيف), author of the work called Latîfî-i-Masâviri, a commentary on the difficult passages of the Masâvî or Mauzil Rûm, written in A.D. 1640. He also is the author of a Dictionary called Latîfî-ut-Lughât.

[Regarding the author vide Jour. As. Soc. for 1868, p. 32.]

'Abdul-Maal (عبد المعال), author of a system of Geography, written in the Persian Language, and entitled Mašîhât ul-Azî, or the survey of the earth.

'Abdul-Majid Khan (عبد المجيد خان), the Turkish emperor of Constantinople, was born on the 23rd April, 1833, and succeeded his father Mahmûd II. on the 2nd July, A.D. 1839, A.H. 1247. He died on the 26th June, 1861, aged 39 years, and was succeeded by his brother 'Abdul-Aziz.

'Abdul-Majid Khan (عبد المجيد خان), entitled Majid-ud daula, a nobleman who was promoted by Ahmad Shâh of Delhi to the post of 3rd Bahâshigâr or paymaanshah, in A.D. 1748, A.H. 1161. He died in the year 1762, A.H. 1168.
Abdul-Majid (Shaikh), a learned man who flourished in the time of Shah Jahan, and wrote a history of that emperor entitled Shah Jahan Ilmaw.*

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

Abdul-Malik (عَدُدُ المَلِكْ), the son of Marwan I and the 8th Khaifa of the house of Omayyad. (Ommamida). He succeeded his father at Damascus, on the 18th April, A.D. 683 and remained in power as far as Jayn 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 Abdul-Zubab or 'father of the sea' because his breath was so offensive that it killed the very fish that settled on his lips. He reigned upwards of 21 lunar years and died in October, A.D. 706. Shawwal 80. He was succeeded by Wad I, the oldest of his sixteen sons who materially extended the Moslem dominions.

Abdul-Malik (عَدُدُ المَلِكْ), the son of Sulaym, the son of 'Abdulrahman. Thus 'Abdulrahman was raised in blood to the prophet Muhammad, and was beloved by Harun al-Rashid. His Khilaifa of Baghdad with the government of Egypt, in which he continued till about the year A.D. 784 A.H. 178, when Harun, suspecting that he was engaged in some cabals in order to obtain the empress, threw him into prison, where he remained till Harun's death. His son released him, and invested him with the governorship of Syria, A.D. 908, A.H. 193.

Abdul-Malik (عَدُدُ المَلِكْ), the son of Zuhri, an eminence Arabian physician, commonly called by Europeans Avenarius, a corruption of Ibn-Zuhri. His full name is Abu-Marwan futuristic. 'Abdul-Malik Ibn-Zuhri. He flourished about the end of the 11th or the beginning of the 12th century. He was of noble descent, and born at Seville, the capital of Andalusia, where he excelled 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 begun to practice at 40 or, as others say, at 20, and had the advantage of a longer experience than almost any one ever had, of his acquired perfect health to his last hour. He left a son, also known by the name of Ibn-Zuhri, who followed his father's profession, was in great favour with Al-Mansur, emperor of Morocco, and wrote several treatises on physica. Avenarius wrote a book entitled Terrencus a-l-madusali wul-tador, which is much esteemed. This work was translated into Hebrew in A.D. 1280, and thence into Latin by Paravicinus, whose version has had several editions. The author added a supplement to it, under the title of Jâme', or Collectanea. He also wrote a treatise Al-advayat wul-aghaz, i.e. of medicines and food, wherein he treated of their qualities. Ibn Zuhr was contemporary with Ibn Rashid (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 (عَدُدُ المَلِيكْ), king of Fes 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 mountebanks of Usman and Sebastian fell on the field, A.D. 1576 (A.H. 977).

Abdul-Malik (Khwaaja), a native of Sanaa who held the office of Shaghul-ul-Islam in that city in the reign of Amir Timur.

Abdul-Malik Samani I (عَدُدُ المَلِكْ), a king of the house of Sasanid and son of Amir Nuh I, whom he succeeded in A.D. 914 (A.H. 304). He reigned in Khurasan and Marwan-ush-shar and seven and a half years and was killed by a fall from his horse while plung at ball in A.D. 916 (A.H. 330). He was succeeded by his brother Amr Mansur.

Abdul-Malik Samani II (عَدُدُ المَلِيْكْ), an Amir of the house of Sasanid, an Amir of the house of Sasanid, who succeeded in A.D. 914 (A.H. 304). He was the last Amur, or king of the house of the Sassanids. He reigned only a few months and was defeated in battle against Sultan Mahmud of Ghur in A.D. 989, who took possession of his country. Abdul-Malik was shortly after murdered.

Abdul-Manaf (عَدُدُ المَالِفْ), or 'Abdul-
Manaf, (as slave of the idol Manaf) the great-great-grandfather of Muhammad, was the son of Quasim, who aggrandized the tribe of the Quraysh by purchasing the keys of the Ka'b from Abu-Qhasas, a weak and silly man, for a bottle of wine. Quasim was succeeded by his second son Abdul-Manaf, 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 Hashim, the father of 'Abdul-Mutalib, succeeded.

["Abdul-Manaf is also the name of a son of the Prophet, who died in infancy"]
'Abdu-Nabi (Shaiikh) (عبد النبي), son of Shaiikh Ahmad, and grandson of Shaiikh 'Abdul-Quddás of Gango. He was the tutor of the Emperor Akbar, and was honoured with the post of Sadr-us-Sudar (Chief Justice). No Sadr during any former reign had so much favour. The Emperor was for some time so intimate and unceremonious with him that he would rise to adjust the Shaeikh's slippers when he took his leave. At last, through the enmity of Maulá Abdal-Maghfúr-ud-Din (vide p. 6) and others, he fell in Akbar's estimation, and began to be treated very differently. He was banished to Mecca, and after his return was murdered in the year A.D. 1583 (A.H. 991).

[Vide 'In Translation, i. pp. 538, 546, and p. xiii (Abdul-Fazl's Biography); and Proc. As. Soc. Bengal, January, 1870.]

'Abdul - Nabi Khan served under Aurangzeb, and built the large Mosque at Mathura.

[Vide Proc. As. Soc. Bengal, 1873, p. 12.]


[Vide Jour. As. Soc. Bengal, for 1868, p. 6.]

'Abdul-Rahim Khan (عبد الرحمن خان), Khan Khánán, commonly called Khán Mízà, was the son of Bárám Khán, the first prime-minister of the emperor Akbar. He was born on the 17th December, A.D. 1556 (14th Safar A.H. 964) and was only four years old when his father was assassinated. When of age, he received a command in the force attached to the emperor's person. In 1584 he was one of the commanders of the army sent to Gujrat, and on the conclusion of the campaign, was made head of the army. On Todor Mal's death (1589) he was made prime-minister. His daughter Ját Begam was married to prince Dánuyl in the year A.D. 1609 (A.H. 1007). He translated the Wáhí'-i-t-Ashárí (Memoirs of the emperor Jákbar) from Turk to Persian. After Akbar's death he served under Jhángír for 21 years, and died a few months before that emperor, shortly after the suppression of Mahábát Khan's rebellion, in the year A.D. 1627 (A.H. 1038), aged 72 lunar years, and lies buried at Delhi near the Dargah of Shaiikh Nisám-uddin Auliya, where his tomb is to be seen to this day. His poetical name was Bábím.

[For a detailed biography, vide 'In Translation, i. p. 334.]

'Abdul-Munin (Abdul Almumin) (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 Trémez. He meditated the invasion of Spain, when death stopped his career in A.D. 1166. His son Yusuf, who succeeded him, carried his ambitions into effect.

Abdul-Munin Khan (عبد المومن خان), the son of 'Abbúlláh Khán, chief of the 'Ilbas, was raised to the throne after the death of his father at Samarqand in the year A.D. 1597, A.H. 1005. He took Mashed and put the inhabitants to the sword. He was soon after assassinated by his own officers in A.D. 1598, A.H. 1006, the chronogram of his death being contained in the words 'Badhabvít-tar-áurradí'. After his death, Din Muhammad Khan, the son of 'Abbúlláh Khán's sister, was placed on the throne; but he fell shortly after, in a battle fought at Murád, against Sháh 'Abbas, King of Persia.

Abdul-Muttalib (عبد المطلب), the grandfather of Muhammad, the son of Háshim, the head of the tribe of Quraish. He is said to have been extremely affable and easy of access, as well as just and generous. The well which God showered Hagar the mother of Ishmael, in the wilderness, is said to have been miraculously discovered to 'Abdul-Muttalib, which five hundred years after it had been filled up by 'Amr, prince of the Jorhanites. The well is called Zamam 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: Abu-Talib, the father of 'Ali; 'Abbas, the ancestor of the Abbasides who reigned at Bagdad; Hamza; Hâris; Abu-Lahab; 'Abbúlláh; the father of Muhammad; Al-Maqawwam; Záibár; Zirár; Quasam. 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 Abu-Talib to provide for him for the future. 'Abdul-Muttalib died about the year A.D. 679, at which time Muhammad was about eight years old.
'Abdul-Rahim (عبد الرحمٰن), one of the principal nobles who joined Prince Khusru in his rebellion against his father Fakhrur in A.D. 1606. He was taken prisoner with the prince and brought to the emperor at Lhobor; 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 twenty-four hours. He was afterwards paroled.

[Vido Ain Translation, i. p. 465.]

'Abdul-Rahim Khan (Khwaja) (عبد الرحمٰن خواجه), the son of Abul-Qāsim. He was a native of Andijān in Farghāna, came to India in the reign of the emperor Shāh Jahan, and served under Aurangzīb for several years. He died in A.D. 1692 (A.H. 1103).

'Abdul-Rahman (عبد الرحمن ابن ملجم), the son of Muljim, the murderer of 'Ali, son-in-law of Muhammad. He was killed by Husayn, son of 'Ali, in January, A.D. 661 (Rumayyān a.H. 40).

[No Shi'a would now-a-days call his son 'Abdul-Rahmān, just as no orthodox Muhammadan would call his son Yāsīn.]

'Abdul-Rahman (ابوبكر), the son of Abū-Bakr, first Khalifa after Muhammad, and brother to 'Abī-Sa'īd, the favourite wite of the prophet. He died in the same year that his sister died, i.e., in A.D. 678, A.H. 58.

'Abdul-Rahman (عبد الرحمن بن حمود حمد), the son of Muhammad Hanif son of 'Ali. He raised a formidable power against Hajjāj, 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, A.D. 701, A.H. 82.

'Abdul-Rahman, a popular Afghan poet of Peshtawar. 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 Hażār-Khāna, the poet's native village.

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

'Abdul-Rahman Mustafa (فاسط), who in Watkin's Biographical Dictionary is called Babacenschich, was mustaph of the city of Cassa, in Tunis. He wrote a book called The Friend of Princes. He died in A.D. 1381, A.H. 783.

'Abdul-Rahman (عبد الرحمن), also called by old writers Abderresme, a descendant of the Khalifah of the house of Umayyā. He was invited to come to Spain, in A.D. 765, A.H. 139, 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 Ommaids of Spain, who reigned above two hundred and fifty years from the Atlantic to the Pyrenees. He died in A.D. 7809 A.H. 174, after reigning 52 years.

'Abdul-Rahman Iqi (أبيجي), or Iji, the father of 'Qāzī 'Az-uddīn of Shī Sar, a learned man and native of Ich, a town situated 40 farahks from Shī Sar.

'Abdul-Rahman (عبد الرحمن), called by us Abderraman, a petty prince in the kingdom of Morocco, who murdered 'Imād-ud-dīn, his predecessor and nephew, and was himself after a long reign assassinated by a chieftain whose depth he meditated, A.D. 1503, A.H. 911.

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

'Abdul-Rahman Khan (خان), Nawāb of Jihjjar, who on account of his rebellion during the mutiny of the native troops in A.D. 1857, A.H. 1274, was found guilty and executed at Delhi before the Koywāl, on the 23rd December of the same year. He was a descendant of Muhammad 'Ali Khān, to whom in 1800, when Sir G. Barlow was Governor-General of India, were granted the large territorial possessions held by the late Nawāb, yielding a yearly revenue of 127 lacs, and consisting of Jihjjar, Badī, Kāranū with its fort, Nārū, etc. In addition to these, expressly for the purpose of keeping up 400 horsemen, the territory of Būdān and Dadār 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 (أحمد), Sadr-ud-Durr of Kanhpur (Cawnpoor), a rebel and a staunch supporter of Nana Sahib, who led the rebel movement. He was hanged at Kanhpur, in June, 1858, A.H. 1274.

'Abdul-Rahman Sulami (Shaikh), author of the Tabaqat-i-Siksha, a work on Sufism. He died in A.D. 1021, A.H. 412. He is also called Abul-Abdurrahman.

'Abdul-Rahman, son of 'Abdul-'Aziz Naqvi, the father-in-law of Salimain Shikoh, who married his daughter in A.H. 1062, the 26th year of Shah Jahan.

'Abdul-Rahman Chishti (عبد الرحمن خشي), author of the Mirat-i-

Mawdūd, which contains the legendary history of Sultan Mas'ud Ghazi, buried at Bahramgir in Aundh. 'Abdurrahman died during the reign of Aurangzeb in A.H. 1094.

For extract translations see Dowson, Elliot's History of India, ii. p. 513. An Urdu translation of the Mirat-i-Mas'ud was lithographed at Kanhpur A.H. 1287, under the title of Kanz-ul-Mawa'in-i-Mas'ud.

'Abdul-Rashid (عبد الرشيد), was the son of Sultan Mas'ud, of Ghazni. He began to reign, after deposing and confining his brother 'Ali, in A.D. 1052, A.H. 443, He had reigned but one year, when Tughrill, one of his nobles, assassinated him, and assumed the throne of Ghazni. Tughrill reigned only forty days, and was murdered on the Persian New Year's day in March A.D. 1053, A.H. 444, when Farrukhshah, a brother of Abdul-Rashid, succeeded him.

'Abdul-Rashid (Mir) (عبد الرشيد مير), son of Abdul-Ghafir-ul-Husain. He lived in the time of the emperor Shah Jahan, and wrote chronograms on his accession to the throne of Delhi in A.D. 1628, A.H. 1037. He is the author of the Persian Dictionary called Faqrohak-Rashidi, also of the Muntakhab-ul-Lughat, a very useful Arabic Dictionary, with Persian explanations, dedicated to the emperor Shah Jahan. Another work of his is called Rusul-ul-Mu'vrarab.

The Farhang-i-Rashidi, which was written in 1064 (A.D. 1653), is the first critical dictionary of the Persian language, and has been printed by the Asiatic Society of Bengal.

[See Jour. As. Soc. Bengal, 1868, p. 20.]

'Abdul-Rashid Khan (عبد الرشيد خان), son of Sultan Abū-Sa'id Khan, king of Kishwar. He was the contemporary of Humayun, the emperor of Delhi. Mirza Haidar, author of the Tarikh-i-Rashidi, dedicated his work to him.

[See Dowson, Elliot's History of India, v. p. 127; and Ain Translation, i. p. 460.]

'Abdul-Razzaq (عبد الرضا), a chief of the Sarbadals of SBazhar. He was at first employed by Sulján Abū-Sa'id Khan as a Yassawal, or mace-bearer, but after his death, when confusion took place, he possessed himself of Khurásan in A.D. 1336, A.H. 737, and was slain, after one year and two months, by his brother, Wajih-ul-Muluk Mas'ud, in September, 1337, Sa[itar A.H. 738. Mas'ud reigned seven years, and was deposed by his brother Shams-ul-Mulk, who after a reign of four years and nine months was slain at SBazhar by Haider Qasim. After him Amir Yahyâ Qârî made himself master of Khurâsân, and gave the command of his troops to Haider Qasim. In the month of December A.D. 1363, A.H. 764, Yahyâ slew Tughril Tîmur, a descendant of the Mughal king, in battle, and was himself slain by his nobles, after he had reigned four years and eight months. After him they raised Khwâja Lutf-ullah, the son of Khwâja Mas'ud to the mantle. He was slain after a short time by Husain Dângânî, who reigned four years and four months, when Khwâja 'Ali Mâ'âyaddeh slew him, and reigned eighteen years in Khurâsân, after which he made over his country to Amir Tîmur, who passed Khurâsân in A.D. 1380, A.H. 792. 'Ali Mâ'âyaddeh was killed in a battle in the year 1386, A.H. 798, and with him terminated the power of the Sarbadals.

'Abdul-Razzaq, Kamâl-ul-Mulk, son of Jâlâl-ul-Mulk Is-hâq, born at Hirât on the 12th Sha'ban, 816 (6th November, 1413). He is author of the historical work entitled Manafi'us-sal-din. He died in 887 (A.D. 1482).

[See below in voc. Kamâl, and Dowson iv. p. 90.]

'Abdul-Razzaq, the son of Mîrzâ Ulugh Beg, the emperor Bâbur's uncle. He was killed by the command of that monarch, before his invasion of India, for raising disturbances at Kâbul, about A.D. 1509, A.H. 915.

'Abdul-Razzaq (Mulla) (عبد الرضا ملا), of Lâhijân, author of the Gauhar-i-Murâd, a dissertation on the creation of the world, and the pre-eminenence there given by God to man, dedicated to Shah Abbas II. of Persia. He lived about the year A.D. 1660, A.H. 1702.

His poetical name is 'Fâyâyî.

'Abdul-Salam (عبد السلام، bin سعد), son of Muhammad, a celebrated learned man, and author of the Tajâfir Kabîr, a commentary on the Qurân. He died in the year A.D. 1096, A.H. 488.
Abdul-Salam (Qazi) (عبد السلام عمادی), of Badā'īn, son of ʿAṭī-ʿul-Hāng. He is the author of the commentary called Tarḥīr Zad-ul-Abharat, in Urdu, consisting of 200,000 verses, which he completed about the year A.D. 1828, M.H. 1244, as the name of the work shows.

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

Abdul-Salam (Mulla) (محمد علي عبد السلام), of Lāhōr, a pupil of Amir Fath-ullah Šīhārzād. He died in the year A.D. 1828, M.H. 1087.

[Vide Aīn Ṭālāṣ, i. p. 645.]

Abdul-Salam (Mulla), of Dehlī, was the pupil of Mulla Abdul-Salam of Lāhōr. He wrote the Sharīʿ, or marginal notes, on the commentaries called Zhuhār, Manāṣīr, etc., and is also the author of the work on Sūfism, in Arabic, called Halīr-ul-Rūmāz.

Abdul Samad (عبد الصمد عبدالله), uncle of the two first Khalīfās of the house of ʿAbbās, died at a great age during the khilāfat of Ḥārūn-ur-Rashīd, in the year A.D. 801, M.H. 185. 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 (Khwaja) (عبد الصمد الخواجه), a noble of Akbar's court, also well-known as a calligrapher. He was the father of Shāhīz, Amir-ul-Umar, under Jāhāngīr (vide Aīn Ṭālāṣ, i. pp. 617, 617), and had the title of "Shirīn-Qalam," or sweet-pen.

Abdul-Samad, nephew of Shaikh Abdul Faghi, secretary to the emperor Akbar. He is the compiler of the work called Ḥusn-ı-Abūl-Faghi, which he collected and published in the year A.D. 1605, A.H. 1616.

Abdul-Samad Khan (عبد الصمد خان), styled Nawāb Samsāmuddaula Bahādur-Jang, was the son of Khwaja Abdul-Karim, a descendant of Khwaja ʿUbayd-ullah Ahrār. The native country of his father was Samārquand, but he was born at Agra. In his childhood, he went with his father to Samārquand, where he completed his studies. In the reign of Aurangzīb 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 1600, with the title of Khān. In the reign of Jahāngīr, the rank of 7000 and the title of 'Ali-Jang were conferred on him. He was made governor of Lāhory, in the time of Farrokh-siyār, and was sent with a great army against the Sikhs, whom he defeated and made prisoners with Bānda their chief. He was made governor of Multan by the emperor Muḥammad Shāh, with the title of Samāsam-uddaula, and his son, Zakiyā Khān, Shahdār of Lāhory. He died in A.D. 1739, during the invasion of Nadir-Shāh.


Abdul-Samad Khan (عبد الصمد خان), Faujdar of Sarhān, distinguished himself in the Maratha Wars, and was at last beheaded by Bhāo in A.H. 1174 (A.D. 1760).

[Vide Dowson, viii. p. 278.]

Abdul-Shukur (Maulana) (عبد אלشکور مولانا). His poetical name was Bazmī [g.v.], and he was killed, or mortally wounded, in a skirmish near Kurnal, 16th February, A.D. 1684.

Abdul Wahhab (Qazi) (عبد الوهاب قاضی) lived in the time of the emperor Alamgīr, and died on the 26th November, A.D. 1675, 18th Ramāzān, A.H. 1080, at Delhi. He is the author of a Dastīr-ul-Amāl, which he dedicated to that monarch.

Abdul Wahhab (Mir) (عبد الوهاب میر), author of the Taskīr-i-Bēnīāzīr, which he wrote about the year A.D. 1708, A.H. 1172.

Abdul-Wahhab, author of the Manāqīb-i Maulavi Rūmī, containing the memoirs of the celebrated Jalāl-ād-Dīn Rūmī.

Abdul-Wahhab bin-Ahmad (عبد الوهاب بن أحمد), author of the Arabic work on theology, called Anwār Ahmadiya, written in A.D. 1548.

Abdul-Wahhab, or Muḥammad bin-Abdul-Wahhab, founder of the sect of the Wahhabīs, was born at Harmala, in the province of Najā, in Arabia, about the year A.D. 1750.

Abdul-Wahid (عبد الواحد) (عبد الواحد مریم), author of the Sahīh Sanāʾī, essays on the duties of Instructor and Student, written in the year A.D. 1581, A.H. 969.

Abdul-Wahid (Mir) (عبد الواحد مریم), a native of Bilgrām, in Andh, whose poetical name was Shāhīdī. He died in his native country on the 11th of December, A.D. 1608, 3rd Ramāzān, A.H. 1017. His son's name was Mir 'Abdul-Jalil, the father of Sayyid Uwaīs, whose son's name was Sayyid Barkat-ullah.
'Abdu Wahid (Mir), of Bilgram. He wrote under two assumed names, viz.: Wahid and Zangui, an excellent poet in Persian and in Hindi, and is the author of a work in prose and verse called Makar-isun-i-
Khayyam, wherein he has mentioned the names of all kinds of sweetmeats. He was killed on the 18th October, A.D. 1721, Friday, 2nd Muharram, A.H. 1134, in an affray with the Zamindars of Rahan, in the Panjab, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.

'Abdu Wahidi, a Turkish poet, author of a Diwan, comprising 30 Quasidas, 200 Ghazals, 29 Tahrity, and 34 Rubais.

'Abdu-Wasi' of Hanafi (عبد الواسم هانسوي), author of a Persian grammar, called after his name, Ru'us-i-'Abdu-Wasi'. He flourished in the last century, and is also the author of a Hindustani dictionary, entitled Ghurar-ul-Lughaat.

[For further notes, vide Proc. As. Soc. Bengali, for 1886, p. 121.]

'Abdul-Wasi' Jabali (عبد الواسم جابلي), a celebrated poet of Persia, who flourished about the year A.D. 1152, A.H. 1577, in the time of Sultan Mahom Shah, son of Sultan Mas'ud, of Ghuzni, and Sultan Sanjar Saljuq, in whose praise he wrote several beautiful panegyrics. He died in the year A.D. 1160, A.H. 555. "Jabali" means a mountain, and as he was a native of Ghur, a mountainous country, he chose "Jabali" for his poetical title; vide Jabali.

[Note: vide Spengler, Catalogue of Oudh MSS. p. 443.]

Abengnejal (a corruption of an Arabian name, spelt so in Lamy's Biographical Dictionary), was an Arabian physician of the 12th century, and author of a book, the translation of which, entitled De eruditur medicorum et bibrorum, was printed at Vicence in 1585; folio.

'Abhai Singh (رابح ابي شمگ), of Jodhpur, who had acquired his power by the murder of his father, Raja Ajit Singh Rathauri in the beginning of the reign of Muhammad Shah, emperor of Delhi, about the year A.D. 1726, A.H. 1130. He served under the emperor, and having in a battle defeated Sarbuland Khan, the usurper of Gajarat, was appointed governor of that province in A.D. 1727, A.H. 1140; but his younger brother Bakhi Singh succeeded his father to the Raj of Jodhpur. Abhai Singh was poisoned in A.D. 1755, and after his death his son Bijai Singh succeeded him.

'Abi Bakr, author of the Jauahir-ul-
Ganj, and of another work on Sufism, called Marifat-ul-Ibad.

'Abi Bakr Muhammad (ابی بكر محمد), author of an Arabic work in prose entitled Shd-ul-ul-Khitab, written in A.D. 984, A.H. 574.

'Abid Khan (عبد خان), a nobloman
Among the Sultans of all his names, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.

'Abid Khan, a nobloman
Among the Sultans of all his names, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.

'Abqar Khan (ابقا خان), vide Abu Qaain.

Abrakh Khan (ابرق خان), the son of
Qizilbash Khan Afsar, governor of the fort of Ahmadnagar, who died there in the 22nd year of Shah Jahan, was a nobleman of high rank in the time of Alumgir. A few years before his death, he was appointed governor of Benar, where he died on the 24th of July, A.D. 1683, 3rd Ramazan, A.H. 1096.

Abru (آبرو), vide Hafiz Abrü.

Abru (آبرو), poetical name of Shah
Najmuddin, of Dehli, alias Shah Mubarak, who flourished in the reign of the emperors Muhammad Shah. He died in A.H. 1161.

[Note: vide Spengler, Oudh MSS., p. 196.]

Abtin (آبتين), the father of Faridun, seventh king of Persia of the first, or Peshda-
dian, dynasty. Abtin pretended that he derived his origin from Jamshed, king of Persia of the same dynasty.

Abu-Abbas (ابو عباس), the first kha-
life of Bebdhal, of the race of 'Abbas.

[Note: vide Abul-'Abbas.]

Abu-'Abdullah (ابو عبدالله). There are three Muhammadan saints of this race, whose lives are written by Abu-Jafar. The first is surnamed Quraish, because he was of the family of the Quraishites, and a native of Mecca. The Second bears the name of Ismail and the third that of Jusbari.
Abu-'Abdullah Muhammad Ha'kim Kabir, author of the work called Mustadrik. He died in A.D. 1014, A.H. 405.

Abu-'Abdullah Muhammad bin-Muhammad al-Nu'man, surnamed Shaikh Mu'fiid and Ibn-Mu'atlim, was a renowned Shi'a lawyer. Abi-Jafar ut-Taht describes him in the Fehrist as the greatest orator and lawyer of his time, the most ancient Mujtabah, the most subtle reasoner, and the chief of all those who delivered Fatwas. Ibn-Kuwr-ush-Shia'i relates that, when he died, Ibn-Naqib, who was one of the most learned of the Sunni doctors, adorned his house, told his followers to congratulate him, and declared that, since he had lived to see the death of Shaikh Mu'fiid, he should himself leave the world "without regret. Shaikh Mu'fiid is stated to have written 200 works, amongst which one, called the Irshad, is well-known. He also wrote many works on the law of inheritance. His death took place in A.D. 1022, A.H. 413, or as some say A.D. 1025, A.H. 416.

Abu-'Abdullah Muhammad bin-'Umar al-Waqidi, an author who wrote in Arabic the work, called Tabaqat Waqidi, containing the history of the conquest of Syria by the generals of 'Umar during the years A.D. 668-9. He is said by some to have died in the year A.D. 821, A.H. 219, but as he makes mention of Al-Mu'ta'am Bilah, whose reign began in 666, he must have died about the year 832, not at A.D. 824, A.H. 220.

[Tabaqat Waqidi]

Abu-'Abdullah Muhammad bin-Husain al-Shabani, commonly called Imam Muhammad, was born at Wasit in 'Irak in A.D. 749, A.H. 132, and died at Kair, the capital of Khurasan in A.D. 802, A.H. 187. He was a fellow pupil of Abu-Yusuf, under Abu-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 cited under the title of the Zahir-al-Rawdah; they are Jama'-ul-Kabir, Jama'-us-Saghur, the Masabat fi furu'-si-Hanafiyya the Ummadat fi furu'-si-Hanafiyya, the Gugur-ul-Kabir of 'Abd-al-Salih, and the Nou'mad, the sixth and last of the known compositions of Imam Muhammad, which, though not so highly esteemed as the others, is still greatly respected as an authority.

Abu-'Abdullah Salih, vide Abü-'Ali, Wasif of Manṣūr I.
Abu-'Abdul-Rahman Ahmad bin 'Ali bin-Shu'ab al-Nasai (أبو عبد الرحمن أحمد نسائي), author of the works called Sunan al-Khuda and Sunan Sugra. The first is a large work on the traditions, but as Nasai himself acknowledged, that many of the traditions which he had invested, were of doubtful authority, he himself wrote an abridgment of his great work. Omitting all those of questionable authenticity, and this abridgment which he entitled Al-Mustaba and is also called Sunan Sugra takes its rank as one of the six books of the Sunna. Al-Nasai was born at Nisa, a city in Khurasan, in A.D. 830, A.H. 203, and died at Makkah in A.D. 916.

Abu-'Abdul-Rahman Sulami Vide 'Abdul Rahman Sulami.

Abu-'Abdul-Rahman Yunus (عبد الرحمن يونس), the son of Habib, an excellent immigrant who died in the year A.D. 798 A.H. 182.

Abu-'Abdul-Wahid (أبو عبد الواحد), an Egyptian poet who flourished in the first half of the fourteenth century.

Abu-Ahmad (أبو أحمد داس), the son of Qasim was born in the 8th of the world in 1187 A.D. 888. He publicly explained the book written by his father Ahmad bin Abdullah al-Kusayr on the fundamentals of Muhammadanism.


Abu-'Ali (أبو علي), the wazir of Mansur, the son of 'Abd, prince of the Samanid dynasty of Khurasan. In A.D. 984, A.H. 372, he translated the Inshih Tabari into the Persian language from the Arabic. It is a general history from the creation of the world down to the 300th year of the Hijra. In the course of eight centuries, the language of Abu-'Ali having become obsolete, Abu-'Abdullah bint-Muhammad was persuaded by 'Abdullah Khan, prince of Turan, to put it into modern Persian.

Abu-'Ali Ahmad bin Muhammad, the son of 'Abd-Gabbun Mas'ud and Khadij of Bas, author of the Arabian work entitled Khub ut-Tahbat, which was translated in Persian by Nasa'i and named Akhlaq-i-Nasari. He flourished about the 12th century.


Abu-'Ali Qalandar (Shaikh) (أبو علي قلندر, commonly called Bu-Ali Qalandar Shamsuddin Pampat), a celebrated and highly respected Muhammadan saint, who is said to have performed numerous miracles during his life. He was born at 'Iraq in Persia, but came to India and fixed his residence at Pampat, where he died, aged about 100 years, on the 30th of August, A.D. 1124, 9th Ramzan A.H. 724. His tomb is held sacred and is visited by the Musalmans to this day.


Abu-'Ali 'Umar (أبو علي عمر), son of Muhammad, was the author of the commentary, called Shafi Kabin and Shafi Sugra. He died in the year A.D. 1247, A.H. 650.

Abu-Ayyub (أبو أيوب), a companion of the Prophet Muhammad, who had been with him in the battles of Badr and Uhud, and lived his life in the expropriation of Constantine, A.D. 661, A.H. 44. On the 2nd of Muawiyah the first Khilafah of the house of Omara, his tomb is held in such veneration by the Muhammadans, that the Sultan of the Ummay, or Ottoman, dynasty gird their swords on it on their accession to the throne.

Abu-Bakr (أبو بكر بن خسرو), son of Abu-Shabi, an Arabian author who died in the year A.D. 949, A.H. 235.

Abu-Bakr Ahmad (أبو بكر أحمد), son of Husain Buhaki, vide Bahaqi.

Abu-Bakr Ahmad bin 'Umar al-Khassa (أبو بكر أحمد بن عمر الخساس), author of several treatises, known by the name of Adab-ul-Qura. His life's work is very highly of this. It contains 150 chapters, and has been commented upon by many learned jurists. The most esteemed commentary is that of 'Umar bin-'Abdul- 'Arris bin Maja, commonly called Husain-ub-Shahidi, who was killed in A.D. 1141. Al-Khassa died in A.D. 876, A.H. 291.
Abu-Jafar Ahmad bin Muhammad Tahawi (ابو جعفر أحمد بن محمد طهاوي), an inhabitant of Taḥā, a village in Egypt. He was a follower of the Hanafī school, and was the author of the commentary on the Qurān, called Ḥākim-ul-Qurān, and other works, called Ḥaḍīth-haṣi-nī-māt, Muʿāṣir, Nāṣiruṭ, and Manāṣiruṭ, all in Arabic. He died in the year A.D. 933, A.H. 321. He also wrote an abridgment of the Hanafī doctrines, called the Ḥukkaṭuṣir al-Tahwīl."
die until A.H. 329, A.D. 940. In addition to this, Nūr-ullāh relates, on the authority of the Sūfī Shāikh ad-Dārāyatī (Dārāyat, a village near Rāis, which is now called Darashtī), that Abū-Jaʿfar lived in the time of Bakr-ud-dānu Daulami, and had repeated interviews with that prince, who, as is well-known, reigned from A.H. 338 to A.H. 336, A.D. 949-976. He is also the author of the Muḥāfaẓah al-Fāqīḥ, which is the fourth of the four authentic books on Shīʿa tradition called "Kutub Arbaʿ."]

Abū-Jaʿfar Muḥammad bin-Hasan al-Tusi Shaikhi, who was one of the chief Mīṣṭahīdīs of the Imāmiya or Shīʿa sect, is the author of the work entitled Fihristu-Khutub-isha- Shīʿa wa ʿAṣna-ʿal-Marron-nīṣīn. It is a bibliographical dictionary of Shīʿa 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 Shīʿa in A.D. 1050, A.H. 448-450, Abū- Jaʿfar died in A.D. 1067. He is also the author of a very extensive commentary on the Qurʾān, in twenty volumes, which is generally called the Ṭafṣīr al-Tusiyy, though it was compiled by the author the Muṣnaʿ al-Ḥaqqīn li-ṣulūqī-r-Quṣūrīn. Among the Four Books of Shīʿa Hadis, is called Kutub Arbaʿ, the two first in order were composed by him entitled Tuhf al-ʿAḥkām, and Istibār. His chief works are the ʿAlī al-Mubāhin and Khajīf, which are held in great estimation, as are also the Nihayat and the Mīkhāl by the same author. The Khulāṣa-ī-Jaffārīyya is likewise a legal treatise by al-Tusiyy, which is frequently quoted.

Abū-Jahl (ابو جهل), the uncle of Umar ibn-ul-Khattab (“FATHER of IGNORANCE.”) has a letter of theology, ignoramus, or unbiqful). He was one of the most invertebrate enemies of Muḥammad and his religion. Though his son Iqṣīma became a convert to the lands of Muḥammad, yet the father was so ever shut out from paradise; and so violent is the resentment of the Muṣalmān against this first enemy of their prophet, that they call the colocynthus, in contempt, the melon of Abū-Jahl. Abū-Jahl was slain in the battle of Badr, which he fought against Muḥammad, together with Abī-Asʿ, his brother, in the 70th year of his age, in the month of March, A.D. 624, Ramadaḥ A.H. 2.

Abū-Leḥab (ابو يرب), the uncle of Muḥammad, also called ʿAbdul-Uzza, was the son of ʿAbdul-Muṭṭalib and one of the bitterest enemies of Muḥammad and his doctrines. He died of grief within a week after the defeat of Abū-Sufyan in the battle of Badr, which took place about the beginning of the year A.D. 624, A.H. 2. He was a man of wealth, of proud spirit, and irritable temper. His son Ība was engaged, or according to some, married, to Muḥammad's third daughter Ruqayya, but when Muḥammad appeared as a prophet, the contract was dissolved, and Ruqayya married her lover ʿUṣmān. Abū-Lahab was also allied to the ringleader of Quraisy, having married Umm-Jamil, sister of Abū-Sufyan.

Abu-Lais Nasir Samarkandi, author of the work on jurisprudence in Arabic called Fiqh Abu-l-Ais, and the Ghayyat-ul-Shībādī, Abul-'Abbas, surnamed Al-Saffāḥ, which see.

Abul-'Abbas Ahmad bin-Muḥammad, commonly called Ibn-'Uqla, 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-Dārāyatī, the Sunnī traditionalist, is reported to have said that Ibn-'Uqla knew 500,000 traditions of the Abi-l-Haidī and the Banu-Hashim. He died in A.D. 944, A.H. 333.

Abul-'Abbas bin Muḥammad (ابوب، العباس بن محمد), author of the Arabic work Mutṣifat-ul-Shībāna, and other books. He died in A.D. 1041, A.H. 432.

Abul-'Abbas Fazl, bin-Aḥmad, of Isfahān, was minister to Mahmiud of Ghazni.

Abul-'Aīna (ابوب العين), a Musaḥān lawer, celebrated for his wit. When Mūsā, son of the khalīfa ʿAbdul-Malik, put to death one of Abul-'Aīna's friends, and afterwards spread a report that he had escaped, Abul-'Aīna 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-'Aīna 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 kill'dest the other man yesterday?" The ingenuity of the expression disarmed the anger of Mūsā, who loaded him with presents.

Abul-'Ala (ابوب العل), entitled Malik-ush-Shu'ara, or royal poet, of Gara, flourished in the time of Manāṣibh, ruler of Shirwān. The poets Fakālī and Khāqānī were his pupils, and to the latter he gave his daughter in marriage.

Abul-'A'ala Ahmad bin-'Abdullāh al-Ma'ārri (ابوب العلا أحمد بن عبد الله المأري), a celebrated Arabic philosopher, free-thinker and poet, born at
Abul-'Ala Mir (أبو الفرج علي بن حسین), the son of Husain bin-Muhammad Quraishi Isfahānī, was born in the year A.D. 897; A.H. 284, and was brought up at Baghdād. He is the author of a famous work called Kitāb-al-Aṣfat, 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-al-daula, prince of the race of Hamdān, who ordered him a thousand dinars. 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 tailor of this celebrated work died in A.D. 367, A.H. 356, having lost his reason previous to his death.

Abul-Farah al-Khalidi (أبو الفرج الكلاهدي), two great poets, who lived at the court of the Sultan Saif-al-daula of the house of Hamdān, who was a protector of men of letters, on whom he bestowed large pensions.

Abul-Farah ibn-Jauzi (أبو الفرج اب جوزي), surnamed Shams-ud-din, was the most learned man, the ablest traditionalist, and the first preacher of his time. He compiled works on a variety of subjects, and was the tutor of the celebrated Shuikh Saddār of Shirāz. He died on the 16th June, A.D. 1201, 12th Ramażān, A.H. 697, and is buried at Baghdād. His father's name was 'Ali, and that of his grandfather Jauzi. One of his works is called Tabīb-Ibī, The Temptation of Satan.

Abul-Farah Runi (أبو الفرج روني), of Rūm, said to be near Lāhore. He is the author of a Diwān, and was the panegyrist of Sultan Ibrahim (the grandson of Sultan Mahmūd of Ghānī) who reigned from A.D.
Abul-Fath Muhammad al-Shahristani

Abul-Fath Muhammad al-Shahristani (أبو الفتح محمد الشهريستانى), author of the Arabic work called Kitâb al-Mîtal wa-n-Nihâl, or the Book of Religious and Philosophical Sects. This book, which gives a full account of the various Sunni sects, was translated into Latin and published by Dr. Haarrücker, in A.D. 1890, and into English by the Rev. Dr. Cureton. Shahristani died in A.D. 1153, A.H. 548.

Abul-Fath Nasir bin-Abul-Makarim Mutarrizzi

Abul-Fath Nasir bin-Abul-Makarim Mutarrizzi (أبو الفتح ناصر بن أبو مكارم), author of the Arabic Dictionary called Majhrîb. He died in A.D. 1213, A.H. 610 in Khwarazm. He was a Mutazzilite and invited people to that faith. He is also the author of the Sharh Muqâmît Tarkî, and of another work called Kitâb Askârî. The inhabitants of Khwarazm used to call him the master of Zamaqshari, and on his death the poets wrote more than seven hundred elegies in his praise.

Abul-Fath Bilgrami Qazi

Abul-Fath Bilgrami Qazi (أبو الفتح بيلغرمي خازى), commonly called Shaikh Kumâl. It is mentioned in the work called Sharîfîz-î 'Usmâni, that he was born in the year A.D. 1511, A.H. 977, and that in the reign of the emperor Akbar he held the situation of Qazi of Bulgrâin, and died in the year A.D. 1592, A.H. 1001. Mullâ Firuz 'Usmâni found the chronicle of the year of his death in the letters of his name, viz.: Shaikh Kumâl.

Abul-Fath Basti Shaikh

Abul-Fath Basti Shaikh (أبو الفتح بستي), a learned Musalmân of Bist, who lived in the time of Sultan Mahmûd of Ghazni, wrote excellent poetry on divinity, and died in July, A.D. 1039, Shawkal, A.H. 430. He is the author of a Diwan in Arabic.

Abul-Fath Gilaqi

Abul-Fath Gilaqi (أبو الفتح غيلاكي), surnamed Masîh-uddin, the son of 'Abdur-Razzâq, a nobleman of Gîlan, was a physician in the service of the emperor Akbar. In the year A.D. 1689 he proceeded to Kashmir with that monarch, and during the emperor's progress from Kashmir to Kabul, he died at a place called Dhanpur, on the 20th June of the same year, 16th Sh'âban, A.H. 997, and was buried at Babâ Hasun Abdâlî. He had come to India with his two brothers Hâkim Mumân and Hâkim Nûr-uddin Qarâri about the year A.D. 1567, A.H. 974.

[For further notes, see Ain Translation, i. p. 424.]

Abul-Fath Lodi, chief of Multân.

Abul-Fath Lodi, chief of Multân. Sultan Mahmûd of Ghazni took Multân in A.D. 1010, and carried away Abul-Fath as prisoner to Ghazni.
Abul-Fazl Bahkht (ابن الفضل بالهقی), author of several works on history. Vide Bahqhti.

Abul-Fazl Ja'far (ابن الفضل جعفر), son of the Khalifa Al-Mutawakkil, was a great astronomer. Vide Al-Mutawakkil.

Abul-Fazl Muhammad (ابن الفضل محمد), author of the Arabic Dictionary called Sarraja-ul-Lughat.

Abul-Fazl (Shaikh) (ابن الفضل شیخ), Abkar's favorite Secretary and Wazir. His poetical name was 'Allamî. He was the second son of Shaikh Muhabir of Nâgor, and brother of Shaikh Faigî. He was born in the year A.D. 1531, A.H. 598, and was introduced to the emperor in the 19th year of his reign. His writings prove him to have been the most learned and elegant writer then in the East. He is celebrated as the author of the Akba-a-ruma and the Mubakhi, and for his letters, called Muktabat-i-'Allamî, 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 Sultân Murad in A.D. 1597, A.H. 1668, as Commander-in-Chief of the army of the Deccan, and on his being recalled five years after, he was advancing towards Narwar with a small escort, when he fell into an ambush laid for him by Bhir Singh Deo Bundela, râja of Ujibâ in Bundelkhand, at the instigation of Prince Salim (afterwards Jahângir) on suspicion of being the occasion of a misunderstanding between him and the emperor his father; and although Abul-Fazîl 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 Allâhabâd. This event took place on Friday the 13th of August, A.D. 1602, 4th Rabî I. A.H. 1011. Abkar 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-Fazîl is also the author of the Fazir-Dinawah, which is a translation of Pâlû's Fâlees in Persian.

[For a detailed biography, vide In Translation, I, pp. 1 to 36.]

Abul-Fazl Tahir bin - Muhammad 'Zahir-uddin Faryabi (ابن الفضل حمد), a Persian poet. Vide Zahir.

Abul-Fida Ismail Hamawi (ابن الفذاء), whose full name is Malik Muayyad Ismâ'îl Abul-Fida, son of Malik-ul-Afgâni, a learned and celebrated prince, who succeeded his brother Ahmad as king of Hamâs, in Syria, in the year A.D. 1342, A.H. 743. When a private man, he published in Arabic an account of the regions beyond the Oxus called Taqwil-ul-Buldtin, which was first edited by Gravius, with a Latin translation, London, 1650, and by Hudson, Oxford, 1712. Abul-Fida died in 1345, aged 72, at Hamâs. The principal of Abul-Fida's other works is his abridgment of Universal History down to his time, called Tarih-i-Mubakhi. He is very exact, and his style is elegant, on which account his works are very much esteemed.

Abul-Faigi (ابن الفذی). Vide Faigi.

Abul-Fazl Muhammad bin - Husain bin-Ahmad, surnamed Al Kâtib, or the Writer, is better known by the name of bin-Ahmad. He was a wazir of Sultan Rukn-ul-daula, of the Boyides. He was a great orator and a poet, and brought Arabian calligraphy to perfection. He died in A.D. 901, A.H. 900.

Abul Futuh Razi Makk (ابن الفتح رازی مکی), author of the Arabic work called Risala, or Kâtib Husayi, which has a great reputation amongst the Shi'as, particularly in Persia. It consists of an imaginary disputation between a Shi'a slave-girl and a learned Sunni lawyer, on the merit of the respective doctrines, in which, as a matter of course, the girl utterly dishonest her opponent. The argument is very ingeniously managed, and the treatise, taken altogether, furnishes a good and concise exposition of the tenets of the Shi'as and the texts on which their belief is founded. This work was translated into Arabic into Persian by Ibrahim Astari Tabâhi, in A.D. 1551.

Abul-Ghazi Bahadur (ابن الغازی بہادر), Khan of the Tartars, was descended from the great Chingiz Khan. He came to the sovereignty of Khwâjâzam 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, Anush Muhammed, 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, A.H. 747, and on his death-bed charged his son and successor to complete his history, which he performed in two years after his father's death. This valuable work was translated in to German by Count Strahlenberg, and a French translation appeared at Leyden in 1726.

Abul-Ghazi Bahadur. Vide Sultan Husain Mirza.
Abul-Haras, the son of I'timād-ud-daula, prime minister of the emperor Jahāngir, had three daughters, viz. Jumund Bānī, also called Muntaz-Mahal, married to the emperor Shāh Jahān; Sultan Zamānī, the second daughter, was married to Sultan Parvīz; and the third, Hadr-uzamānī, to Shāh 'Abdul-Latif, the spiritual guide of the emperor 'Alamgir. Vīde Asaf Khān.

Abul-Hasan 'Abdul lah (Imam), (ابو الحسن عبد اللہ بن مقبه), son of Mu'amma. He translated Silpay's Fables from the Pahlavi language into Arabic by order of Abū-Jafar Mānsūr, the second khilāfa of the house of 'Abbas, who reigned at Baghdad from A.D. 754 to 775. The book is called Kafila Jamma.

Abul-Hasan 'Ali (ابو الحسن علي), author of the works called Saman and 'Idal. He died A.D. 990, a.h. 380.

Abul-Hasan 'Ali bin-al-Husain al-Kumī (ابو الحسن بن جعفر القمي), commonly called Bāwāwī, who is said to have died in A.D. 940, a.h. 329, was the author of several works of note, one of which is called Kīṭah-wah-Sharī'a. This writer is looked upon as a considerable authority, although his fame has been almost eclipsed by his more celebrated son, Abū-Jafar Muhammad Ibn-Bāwāwī (p. 14). When these two writers are quoted together, they are called the two Sūfās. He is also the author of the Kīṭah-ul-Mawārīq, a treatise on the law of inheritance.

Abul-Hasan 'Ali (ابو الحسن علي بن سلطان مسعود), the son of Sultan Mas'ūd I., ascended the throne at Ghazni, on Friday 29th December, A.D. 1049, 1st Shar'ī, a.h. 441, reigned little more than two years, and was deposed by his brother, 'Abdur-Rashid, in A.D. 1052, a.h. 443.

Abul-Hasan Ash'ari (ابو الحسن اشعری), son of Ismā'īl. He was a Mu'tazilite, but afterwards became a Sunnī. He is the author of nearly 400 works. He died in the year A.D. 966, a.h. 324.

Abul-Hasan Jurjani (ابو الحسن جرجانی), a celebrated lawyer, a native of Jurjān or Georgia. Vīde Jurjānī.
Abul-Qasim Nishapuri (ابو القاسم نیشابوری), author of a Persian work on Ethics, called Ganji-i Ganji, and of another work, entitled Hujjat-i Mulkagin.

Abul-Qasim 'Abdullah (ابو القاسم عبدالله), son of Muhammad Baghawi, author of the book called Mijam, and several other works. He died in the year A.D. 929, A.H. 317.

Abul-Qasim Isma'il bin - 'Abbad (ابو القاسم اسماعیل), waizir of the Boyide prince Fakjur-ud-Daula. One of the most splendid libraries ever collected by a private individual in the East was that of this nobleman. Ibn-Ar'if relates that four hundred camels were required to remove the books.

Abul-Qasim Mirza, son of Kamran Mirza, brother of the emperor Humayun. In the year A.D. 1557, A.H. 964, he was confined in the fort of Gawilar by the emperor Akbar, who, when going to punish Khaz Zamun, ordered him to be murdered.

Abul-Qasim Kahi (ابو القاسم کاهی), of Isfahan, though it is usually said that he was of Kabul. He died at Agra. Vide Qasim-i-Kahi.

Abul-Qasim of Hilla (ابو القاسم الحیلا), commonly called Shaikh Muayyad, author of the Shahr-i-al-Attin, a treatise on lawful and forbidden things. This book is of great authority amongst the Muhammadans professing Shia doctrines. He is also called Shaikh Najm-uddin Abul-Qasim Ja'far bin Muayyad. He died A.D. 1277, A.H. 676.

Abul-Qasim 'Ubaldullah bin - 'Abdullah bin-Khuradabih, died A.H. 300, A.D. 912. He is best known as Ibn Khuradabih. He wrote the Kitab-ul-Mamalek wal-Manamik, the Book of Roads and Kingdoms.

Abul-Khair Maulana of Khwarazm (ابو الخیر مولانا خوارزم), a physician and poet, whose poetical name was 'Ashiq. From his native country he went to Hirat in the latter part of the reign of Sultan Hussen Mirza, and was there till Muhammad Shaiibani, commonly called Shah Beg Khan Uzbak, conquered that province, and took him to Mawar-an-nahr, or Transoxiana, where he died in A.D. 1650, A.H. 957. The chronogram of the year of his death is "Faut-i-'Ashiq," the death of 'Ashiq.
Abul-Ma‘ali, whose proper name is Muhammad Sadr-uddin, 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 Nasir-uddin. He was contemporary with Jalal-uddin Rumi and his son Walad, and died about the year A.D. 1270. He is not, however, according to Baron von Hammer, to be strictly considered 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 unassailable 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 which sought some power 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 (Shaikh) (ابو المعالي شايك), the son of ‘Abdul-Majid, the most eloquent of the Persians, who flourished in the times of Sultan Bahram Shah Qahanwai, by whose order, in the year A.D. 1116, A.H. 512, he wrote in prose his Kalila Dunya (or Pilpay’s Fables) from a way which Kâdaki, the celebrated poet, had formerly used for poetry. This version continued in vogue till the time of Sultan Husain Mirza, fourth in descent from ‘Umar Shaikh, the second son of Amir Timur, when his prime minister Amir Shaikh Ahmad Suzaili got Husain Waiz to modernize it, in A.D. 1566, A.H. 910, under the name of Amir Suzaili, or the Rays of Canopus. Abul-Fazl, the able prime minister of Akbar, compressed this work, and gave it the name of Ajnab-Dinab, or the Peak-stone of Knowledge. He is called by Daulat Shah, Hamid-uddin Nasir-ullah. Also Nasir-ullah, the son of ‘Abdul Hamid.

Abul-Ma‘ali (Shaikh) (ابو المعالي شايح), a chief in the service of the emperor Akbar, who having revolted was compelled to seek safety in Kâbul, where Mirzâ Muhammad Hakim, the brother of Akbar, gave him his sister, named Mihir-un-Nisa Begam, in marriage, and raised him to the first office in that kingdom. The unjustly refugee, however, had not been many months in office, before he aspired to the kingdom of Kâbul, and in March A.D. 1564, Shahr-ban, A.H. 971, basely assassinated Mirzâ Muhammad Hâkim’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 Umaris. In the meantime Mirzâ Sulaiman, prince of Badakhshan, attacked him, and slew him in a battle on the 18th May, A.D. 1564, 1st Shawaal, A.H. 971, and took possession of that country, which he held for two years. Abul-Ma‘ali was an elegant poet, and his poetical name was Shahbâdi.

Abul-Ma‘ali (Shaikh) (الله يرعى), of Allâhabad, author of the work called Tuhfat-ul-Qadiriya, or the life of Shaikh ‘Abdul-Qadir Gilânî. He resided in Lahore, and died there on the 8th April, A.D. 1615, 10th Rabi’ I., A.H. 1024.

Abul-Mafakhr Razi (ارازي), a poet who flourished in the reign of Sultan Muhammad Saljuqi.

Abul-Mahasin (ابو الحاسم), author of the work called Masul-ul-Isft.

Abul-Makarim bin-‘Abdulrah. There are three comments on the Nigaya ofUbaidulla bin-Musirad, which are much esteemed; they were written respectively by Abul-Makarim in A.D. 1601, A.H. 907; Abû-All bin Muhammad al-Birjendi in A.D. 1628, A.H. 935; and Shams-uddin Muhammad al-Khurâsânî in A.D. 1654, A.H. 941.

Abul-Ma‘shar (ابو المعرض), who is called by some older authors Albumassur and Albunazar, was a learned Arabian astronomer, who flourished in the ninth century in the reign of the khâifa Al-Mamûn of Baghdad, and wrote a treatise on the revolutions of the years. His full name is Ja’far bin-Muhammad ibn Imam Abul-Ma‘shar. He is called the prince of the Arabian astrologers. He was born in Balkh. In his famous work, called Utaf or Kitab-ul-Utaf, 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, A.H. 272. His works were printed in Latin at Venice in 1586, 8vo.

Abul-Najib al-Bukhari (ابو النجيب), poetically called also ‘Am’aq, was a Persian poet who flourished in the fifth century of the Hijra at the court of the Sultan Qâdir Khan, king of Kâbul of Turkistan, who made him president of the academy of poets which he had established. His poem of the loves of Yusuf and Zulfiqar, which can be read in two different metres, is much admired. He was particularly famous for his elegies. He lived nearly 100 years. Daulat Shah says, he lived in the time of Sultan Sanjar, who requested
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him to write an elegy on the death of his daughter Malik Khātūn, which he did, although he was then blind on account of old age. He appears to have died some years before or after A.D. 1145, A.H. 540.


Abū-Wafā (Khwaja), one of the great saints of Kẖwazn, and author of several works on Sūfism. He died A.D. 1432, A.H. 835.

Abū-Ma‘az Mūsīm (ابو معاذ مسلم), an Arabian grammarian, who died in A.D. 803, A.H. 187.

Abū-Mansur, surnamed al-Ḫākim bi-amr-illah, succeeded his father Al-‘Azzī to the throne of Egypt in A.D. 990, A.H. 381, when only 11 years of age. In the latter part of his reign he incurred a great debt, and was compelled to issue a loan of 16,000 people who held him as such. These were mostly the Darūrians, a new sect sprang up about this time who were so called from their chief, Muhammad Ibn-Isār, surnamed Darūrī. He is supposed to have inspired the nūd khalīfī with this impious notion; and as Darūrī set up for a second Moses, he did not scruple to assert that Abū-Maḥfūz was the best tolerant of the universe. He was assassinated in the year A.D. 1020. His son Tāhir succeeded him.

Abū-Mansur (ابو منصور), author of the Kitāb-ul-Tauhid, and several other works.

Abū-Mansur ʿAbdul-Kahīr al-Baghdādī, author of a treatise on the law of inheritance according to Shāfī‘ī. He died A.D. 1037, A.H. 429.


Abū-Muḥammad (ابو محمد مكي), of Mecca, son of Abū-Tālib, author of a commentary on the Qurān, and several other works. He died in A.D. 1045, A.H. 437. ••

Abū-Muḥammad, son of ʿAbbās, the son of a sister of Abū-Ja‘far bin-Muḥammad bin-Jaʿfar al-Ṭabarī. It is said that he had by heart 100,000 verses of different authors. He died in A.D. 998, A.H. 385, and was a contemporary of the author of the Ṭayyār.
Abu-Mussa al-Ash'ari, one of the arbitrators between 'Ali and Mu'awiya I., by whose decision 'Ali was deposed in the year a.d. 658, a.h. 37. Eight months after the battle of Siffin between 'Ali and Mu'awiya, the two arbitrators, Abu-Mussa and 'Amr, the son of 'As, met at a place between Mecca and Kufa, where a tribunal was erected. Abu-Mussa first ascending it, pronounced these words with a loud voice: "I depose 'Ali and Mu'awiya from the Khilafat (or government) to which they pretend, under the same manner as I take this ring from my finger," and immediately came down. 'Anr then went up and said: "You have heard how Abu-Mussa has on his part deposed 'Ali; as for my part I depose him too, and I give the Khilafat to Mu'awiya," and invested him with it under the same manner as I put this ring upon my finger; and this I do with so much the more justice, because he is 'Ismâ'n's heir and avenger, and the worthiest of all men to succeed him."

Abu-Musâlim, a great general, to whom the Abbasides entirely owed their elevation to the Khalifâ, for he is commonly called Sâhin-ul-Dawât, or author of the vocation of the Abbasides. For his good conduct and bravery, he occupied the first post in the service of the Abbasides. He was governor of Khurasân, a.d. 746, when he proclaimed the Abbasides the lawful heirs of the Khalifâ, and in a.d. 749 transferred the dignity of Khalifâ from the family of 'Umâya to that of the Abbasides. This revolution occasioned the death of above 600,000 men; and when Abu-Jafar Al-Mâdhûb, the second Khalifâ of the race of 'Abbas, was upon his accession by his uncle 'Abdullâh, son of 'Ali, 'Abû-Musâlim 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, Abu-Musâlim was soon after, on Thursday the 13th February, a.d. 755, 24th Shu'â'âb, a.h. 137, ungratefully and barbarously murdered by Al-Mansûr, and his body was thrown into the Tigris. Abu-Musâlim took his origin (as Is'hâ'âni, a Persian historian relates) from Hamza, who pretended to descend from Gaudarz, one of the ancient kings of Persia.

Abu-Na'im, son of 'Abdullah, author of the works 'Uçu and Dâhil-i-Nahwvihat. He died in the year a.d. 1012, a.h. 403.

Abu-Nasr Farabi. Vide Fârâbî.

Abu-Nasr, author of a Persian work on Sufism, called Anis-ul-Talibin.

Abu-Nasr Farahi, (ابو نصر نرخی), flourished about the year a.d. 1220, in the time of Bašram Shâh, son of Taj-udder, ruler of Sîdân (also called Nimruz), who began to reign in the year a.d. 1182, a.h. 1582. He is the author of a vocabulary in verse, called Nişab-ul-Sîbâh. His real name is Mu-Mammad Bûdr-udder, and he belongs to Fârâbî, a town in Sijistân.

[Vide An Translation, i. note 41.]

Abu-Nasr Isma'il bin-Hammad-al-Jauhari, (ابو نصر اسمعیل بن حماد) is the author of the Dictionary called Sîhâb-ul-Lughât. He was born at Fârâb, and died about the year a.d. 1005, a.h. 394.

Abu-Nasr Khan (Nawab), (ابو نصر نواب), an amîr of the reign of the emperor 'Alamgir. The mosque of Jânjâgar, in Orissa, was built by him in the year a.d. 1687, a.h. 1998.

Abu-Nasr Mâskati, (ابو نصر مسکتی), a native of Mâskat, and author of the book called Masumât.

Abu-Nasr Sabur (Shapur), son of Arabshâh. He built in the year a.d. 954, an edifice at Bâghdâd, dedicated to scientific and literary exercises, and collected a large quantity of books, designed for the use of Mutasimns; there were, it is said, upwards of 10,400 volumes of all kinds, including a hundred Qur'âns, copied by the celebrated calligrapher Ibn-Musâla.

Abu-Nawas (ابو نواس), al-Hasan bin-Hâni, a celebrated Arabian poet, born in the city of Basra. His merit was acknowledged at the court of Lârun-sr-Râshid. Many of 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 Abu-Allî. He died a.d. 810, a.h. 195.

Abu-Raihan al-Biruni, (ابو ریحان), or Abu-Raihan Muhammad bin-Ahmad al-Birûnî, was born about the year a.d. 971, in the town of Birûn, said to be situated in the province of Khwârezm. He was astronomer, geometerian, 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 Sultan Mahmûd 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. Abū-責īn 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 Tirīq al-Hisn. Another of his works is the Ghāznī Ma'ānī, dedicated to Sultan Ma'ād of Ghazni, for which he received an elephant-load of silver coins. He lived in the time of Sultan Ahmad and Ma'ād Ghuzzawi, and died in the year A.D. 1039, J.H. 649.

For further note... see Downowd, Elliot's History of India, ii. p. 1.

Abū-Sa'īd bin 'Abd Allah, the son of 'Abd Allah, an Arabian poet who flourished in the court of Sulayh-ud-din, was and his prime minister. He died in the year A.D. 1201, J.H. 607.

Abū-Sa'īd ʿAbdul-Malik bin-Quaraq, the son of Kulaib Shashi, the author of the book called Māmūd Kabir. He died in A.D. 946, J.H. 335.

Abū-Sa'īd ʿAbdur-Rahman bin-Mamun al-Muntawalī, the author of the Firdawī Mu'tawallī, a treatise on the law of inheritance according to the Shāfi'i's doctrine. He died A.D. 1085, J.H. 478.

Abū-Sa'īd Baizawi, or Qāsh Abū-Sa'īd Abūd Allah Baizawi, the author of the work called Nizām al-Tawarikh, an epitome of Oriental History from Adam to the overthrow of the Khilafat by the Tartars under Hulak Khan, A.D. 1298, J.H. 674, written about the year 1275. Vide Baizawi.

Abū-Sa'īd Fazl-ullah, or Abū-Sa'īd Nasm, the son of Abū-Khair, a great Sufi, of Mahna. His spiritual guide was Abū-Fayl Lūqmān of Sarakhs. He devoted himself to ascetic exercises, and spent fourteen years in the wilderness. He was the author of the Qurains, called Rubā'īyat-i-Abū-Sa'īd Abū-Khair. He died at the age of 44 in the year A.D. 1058, J.H. 440.

Abū-Sa'īd Khan Bahadur, a Sultān of the family of Hulak Khan, was the son of Oljaat, commonly known as Muhammad Khudabanda, whom he succeeded to the throne of Persia in December, A.D. 1316, Shamsawi, A.H. 716, when he was only twelve years of age. In his time Rashid-ud-din, the author of the Jami' al-Tawarikh, was put to death. This monarch may be termed the last of the dynasty of Hulak Khan who enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Abū-Sa'īd were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambition. Abū-Sa'īd reigned 19 lunar years, and died of fever on the 30th November, A.D. 1335, 12th Rabī' II., A.H. 736. The following is a list of the princes of the family of Chingiz Khan, who were raised to nominal power after the death of Abū-Sa'īd Khan: Arpa Khan (Mu'tizz-uddin) was crowned in 1335, reigned five months, and was killed in battle in A.D. 1336.

Mūsā Khan was elevated in 1336, reigned two years, and was murdered in A.D. 1338. Sādī, sister of Abū-Sa'īd Khan, was elevated to the throne in 1338. She was married to Juhān Timur, who got the kingdom as her dowry, but was deposed the same year. After him Sulaimān Khan was declared king; he left the kingdom and went to Dīyār-bakr in 1344.

Nausherwān was elevated in 1334.

Abū-Sa'īd Mirza (Sultan), the son of Sultan Muhammad Mirzā, son of Mīrānshāh, son of A米尔 Timur (Tamerlane). He was born in A.D. 1427. After the death of his father in 1441, he continued to live with Mīrza Ulugh Beg, son of Mirzā Shahrūkh, at Samarqand, and served in his army when he was at war with his son Mirzā 'Abdul-Latif; but when
that prince was murdered by his unnatural son, in October, A.D. 1449, Ramagān, a.m. 855, and he in his turn was slain after six or seven months by his own sons, and Samarqand was taken possession of by Mirāz-Abdullāh, son of Mirkāb Ibrahim, and grandson of Mirzā Shahrukh, Abū-Saʿīd, with the assistance of Abū-Khāir Uzūk, having defeated and taken Abūdūllyāhin prisoner in a battle, put him to death and ascended the throne of Samarqand in A.D. 1461, a.m. 855. He also took possession of Khurāsān after the death of Bābā Sūltān, son of Bāyar-sanghar Mirzā, in A.D. 1457, A.H. 861, and greatly extended his dominions, but was the last taken prisoner in an ambush, and put to death on the 8th February, A.D. 1469, 26th Rajab, A.H. 873, after he had reigned 18 years. After his death, Sultān Husain Būdar, surnamed Abū-Ḥaẓāz, a descendant of Amir Ṭimūr, made himself master of the empire, and Abū-Ṣaʿīd at his death left eleven sons, viz.: Mirzā Sultān Ahmad, Mirzā Sultān Makhmūd, Mirzā Sultān Muhammad, Mirzā Shahrukh, Mirzā Uluh Beg, Mirzā Umar Shīkhī, Mirzā Abā-Bakr, Mirzā Sultān Murad, Mirzā Sultān Ḥalīl, Mirzā Ṣulṭān Wahid, and Mirzā Sultān Umar; of whom four arrived to the dignity of khan, viz.: Mirzā Uluh Beg to the throne of Kāshī, Mirzā Sultān Ahmad to the kingdom of Samarqand; Mirzā Umar Shīkhī to the united throne of Ardijān and Farghānah; and Mirzā Sultān Makhmūd to those of Kunduz and Badakhshan. Abū-Saʿīd Mirzā, says Bābā Shāh, though brought up in the city, was illiterate and unrefined.

[Note: Genealogical Table annexed to An Translation.]

Abū-Sina Muhammad, author of the Arabic work called Daghāyīl al-Ḥaḏqāq, containing a collection of traditions.

Abū-Sina (Abu Sinā), or Abū-'Alī Sinā, 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 practice, and with such success that he became physician to the court at Baghdad. He was born in the city of Bukhārā, in A.D. 983, A.H. 373, and died at Hamdān in July, A.D. 1037, A.H. 427, aged 54 lunar years with the character of a learned man, but too much addicted to wine and emollienting pleasures. His books on Medicine, etc., were in number 100, now nearly all lost. He is also called Ibl-Sinā. The following are the titles of his works: Of the Utility and Abuse of Sciences, 20 books; Of Tumo- conce 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 Infinity and Instantaneous; on Physics and Metaphysics; on Animals and Vegetables, etc.; Encyclopaedia, 20 volumes. Avicenna is also credited with an Arabic redaction of some of the works of Aristotle, and with some Persian quatrains in the style afterwards popularized by Umar Khayyam (c. 1048).

Abu-Sufyān, the son of Hārīb, 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 Muawiyah, the first khalifa of the house of Umayya, and one of the heads of the tribe of Qurash, to which Muhammad also belonged. When Muhammad took up arms for the propagation of his faith, Abu-Sufyān 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 pretentions, and was converted in the 8th year of the Hijra, A.D. 629.

Abu-Sulaimān Daud, bin-Abul-Faqī bin-Muhammad Fakhrī Binākī, so called from having been born at Binākī, or Fīnūkī, a town in Transoxiana, afterwards called Shahrukhīya. He is the author of the Tārikh-i-Binākī. Its correct name in full length is Kanzatul alī-l-alāb fi Tadrīr al-akbār wa'l-umād, i.e., the garden of the learned in the histories of great men and genealogies. It is chiefly an abridgment of the Jamiʿ-ur-Raḥīm, and was compiled by the author only seven years after that work, in A.D. 1317, A.H. 707, and is dedicated to Sultān Abū-Saʿīd, the ninth Moghul king of Persia. The author was a poet as well as an historian, and was appointed by Sultān Ghāzān Khān, poet laureate of his court. He died in or about the year A.D. 1330, A.H. 731.

Abu-Tahir, of Tortosa, in Spain, author of the Dīrāb-nāma, an abridgment of Oriental Biography, containing the Lives of Zuḥāk, of Darius, of Philip of Macedon, and of Alexander the Great; also Memoirs of Galen and other Greek Philosophers, etc.

Abu-Tahir Katuni, a poet who flourished in the twelfth or thirteenth centuries of our era. He is the author of the History of the Saljuq kings, entitled Tārikh-ul-Saljuq, and of another work, called Manṣūrīn-lah-Shaʿarā.
Abu Talib (أبو طالب), the father of 'Ali, and the uncle of Muhammad the prophet. He died three days before Khadija, the first wife of Muhammad, in August, A.D. 619, aged 80 years.

Abu Talib Hussain, author of the
- *Tafseer-i-Tirmidhi*. This work contains an account of the first forty-seven years of the life of Tirmidhi, written by himself in Chaghta Turi, and translated into Persian by Abu Talib, who dedicated it to Shah Jahan. It has been translated into English by Major Charles Stewart.

[Fide Dowson, viii. p. 298.]

Abu Talib Mirza. *Fide Shustah Khan.*

Abu Talib (Shaikh), the father of Shaikh Muhammad 'Ali Hasan. He died at Isfahan, in A.D. 1715, A.H. 1127, and was interred in the cemetery, called Maz'ar-e Baba Ruku-uddin, close to the tomb of the learned Maulana Hasan, Shaikh-ul-Islam of Gilan.

Abu Tammam Habiib ibn 'Ans al-Tal (أبو تاممم حبيب ابن أسيل التال), an Arabian poet. Having arrived in the city of Hamadan, he was received with great distinction by Abu-Waf'a bin Salama. When about to depart, a heavy snow made the roads for a long time impassable. Abu-Waf'a conducted the poet to his library, and placed it entirely at his disposal. Surrounded with these literary treasures, Abu-Tammam forgave his journey, read the precious volumes with avidity, and devoted his time to the composition of several works. The poetical collection entitled *Khausa* was the principal fruit of these researches, and attests the indefatigable attention with which the learned writer has superintended this rich library. Amongst the other works that he wrote, one is called *Fakhur-ul-Nabatara*. He was born in A.D. 804, A.H. 188, at Jasiyeh, near Damascus, and died in A.D. 845, A.H. 231.


Abu Turab (Mir), a Salafi Sayyid of Shiraz, who served, with his son Mir Gudat, in Gujrat, and then under Akbar. He died in A.H. 1005, and lies buried in Ahmadabad.

[Video A. Translation, i. p. 608.]

Abu Ubaida (أبو عبد الله), a friend and associate of Muhammad, who had the command of the Muslim army in the time of Abu Bakr, the first Khaliifa, but being defeated in a battle against the troops of the Greek emperor, he was deprived of the command, which was given to Khalid. 'Umar,
on his accession to the khilafah, replaced ‘Abū-'Ubayda in the command of the army in Syria, and greatly displeased with the cruel and blood-thirsty disposition of Khalid. ‘Abū-'Ubayda 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 a.d. 639, a.h. 18, in which year Syria was visited by a dreadful plague in which the Muslims lost 25,000 men, amongst whom were Abu-'Ubayda himself, Yazid ibn Abū-Sufyān, and many other men of distinction.

Abū-'Ubayda ibn-Mas'ud (أبو عبيدة مسعود), a general in the time of the khilafah 'Umar. He was defeated and killed in battle by Fārakhzād, who commanded the army of Tārīm-Dukht, queen of Persia, about the year a.d. 639.

Abū-'Ubayda Kam bin-Salam, the author of a work on 'Qur'ān.

Abū-'Ubayda Maqṣar bin-Al-musanni (أبو عبيدة مسني محسن), a famous Arabic grammarian, born in Basra, who lived in the time of Tārīm-ur-Rashid, and died a.d. 624, a.h. 209, aged 99 lunar years.

Abū Umar Minḥāj al-Jurjani (أبو عمر مينهاج الجرجاني), author of the Tāhāgāt-i-Nuṣārī, a celebrated historical work, written in a.d. 1252, a.h. 650, and dedicated to Sulṭān Nāṣir-ud-dīn Mahmūd of Delhi. 'Ude Minḥāj-i-Sirāj.

Abū-Yahya bin-Sanjār (أبو يحيى سنجار), author of a Diwan in Arabic. He died in a.d. 1234, a.h. 632.

Abū-Yahya Ahmad bin-Dau'd al-Farazi al-Jurjani (أبو يحيى أحمد بن داود الفرازي الجرجاني), who was originally a Sunnite, but became a convert to the Imāmīya or Shi'a faith, is the author of a biographical work, entitled Al-Fīsārīt-al-Riḍāt, containing the lives of eminent Shi'ites.


Abū - Yazid (Maktabdar٤) (أبو يزيد مكتدرا), secretary of state in Egypt, who rebelled against Qā'im, the second khilafah of the race of the Fātimite. He was not punished for his rebellion till Iṣmā'īl al-Manṣūr defeated him, and confined him in an iron cage, where he ended his days.

Abū-Yusuf (Imam) (أبو يوسف الإمام), bin-Ḥabīb al-Kūfī, a celebrated Qāṭi of Baghdad, and one of the first pupils of Abū-Hanifa, dignified with the title of Qāṭi al-Qáṣ, or supreme judge, in the reigns of Hāfiz and Hārūn-ur-Rashid, khālifas of Baghdad. He supported the tenets of Abū-Hanīfa, 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 jocularly 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 khilafat itself would not be sufficient to answer my demands.” He was born a.d. 731, a.h. 113, and died on the 13th September, a.d. 798, 27th Rajab, a.h. 182, at the age of 69 years, at Baghdad. The only work known to have been written by him, treats of the duties of a Magistrate, and is entitled Adhā al-Qāṣ. The reputation of this work has been eclipsed by that of another, having a similar title, by al-Khaṣṣāf.


Abū - Zakariya Yahya al - Nawawi. 'Ude Nawawi.

Abū-Zarr (أبو زر), the father of the Kharmattins 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 a.d. 593, a.h. 342. 'Ude Qarunat.

Abū-Zarr Yaqut Mansūlī (أبو زر ياقوت المصنل), a celebrated calligrapher.

Abū-Zubaid (أبو زيد), an author who has written on the lion and all its names in the Arabic language.

Achaemenes, old Persian Hakhāminis; founder of the dynasty of kings called after him, viz.:

B.C.

- Cyrus I.


- Cambyses II. d. 629

- Darius I. d. 485.

- Darius II. d. 405 (v. Dārā).
Adhan Begam, one of the concubines of the emperor Akbar. She had built a garden on the banks of the Jamnā, at Āgra, called Achanak Bag. Some traces of it are yet to be seen.

Achhe (بَحَج), the poetical name of prince Baland-Akhtar, a brother of the emperor Muhammad Shāh of Delhi. He was familiarly called Achehbe Sāhib, and therefore chose Achhe for his takhallus. He is the author of a beautiful poem, called Nahid-o-Akhtar, i.e. Venus and the Star, containing 556 verses, which he completed in the year A.D. 1726, A.H. 1139.

Adam, the first man. The Muhamma-
dans place Adam’s Paradise in heaven; hence after the fall Adam and Hawwa (Eve) were hurled down to earth. As this event happened about 7,000 years before the Hijra, Adam is often called lutf-hazari.

Adam Khan Gakkhar (آدم خان غکھر), chief of the Gakkhrs, who defied the power of the emperor Akbar. In 976, at the instigation of Kamal Khan Gakkhar, Adam was attacked, and defeated and captured at Hulān, south of Chilliāwālā, near Dāngali, Adam’s stronghold.

[Vide Ain Translation, i. p. 457.]

Adham (أَدْحَم), the poetical name of Mirzā Ibrāhīm, a Suyyid of the Safawī race. He came to India in the time of the emperor Shāh Jahan. He died, or was put to death in prison, in the year A.D. 1660, A.H. 1060. He is the author of a Dīwān, and also of a Muṣannawī, called Raftiq-va-Sālākin, and a Sāqī-nāma.

Adham Artamani (ادَمَهُ اَرْتَمَانِ), author of a Dīwān in Persian.

Adham (أَدْحَم). Vide Ibrāhīm-i-Adham.

Adham Khan (أَدْحَمُ خَان), the son of Māhmūn Anaga. He appears to have been an illegitimate son of the emperor Hamayun. His mother Māhmūn 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 Bārāmāl’s fall. Adham Khan (i.e. the Black Khan) was a commander of 5,000, and distinguished himself in keeping the rebellious Bhadurjiya clan, near Hakaniā, south-east of Āgra, in order. In A.H. 968, he defeated Bāz Bahādur of Mālwā, whose female-favourite was the poetess Rupmatī (q.v.). In the following year, A.D. 1662, he stabbed at court his enemy Atgah Khān, Akbar’s foster-

father, and was killed by the emperor’s order. Māhmūn Anaga died forty days after from grief, and was buried with her son in Delhi, in a Mausoleum erected by Akbar. Adham’s brother Bāqī Khān, or Khān Bāqī Khān, died in the 30th Year of Akbar’s reign, as Governor of Garh-Katanqā (Central Provinces).

Vide Keene’s History of Hindustan.

Adhan (Shaikh) (أَدْحَمُ), a Chishtī saint, who died at Jaunpur in A.H. 970.

Adib (أَدْب), the poetical name of Abā-Hasan ‘Ali bin-Naṣr, an excellent philosopher, who was a judge in Egypt, under the khilālat of Amīr the Fatimite.

Adib (أَدْب), surnamed Sābir, a poet who was contemporary with Asīr-uddīn Futūḥi and Anwār. Vide Shihāb-u-dīn Adib Sābir.

Adil Khan II, Farruqi (فاروْقی تَانِی), Farruqi I, ruler of Khandshe, who is also called Mirān Khān, which see.

Adil Khan (أَدْلِ خَان), entitled Azām Humāyūn, son of Hasan, and grandson of Nāṣir Khan Farruqi by the daughter of Mahmūd Shāh, of Gujarāt. He succeeded to the throne of Khandshe after the death of Dād Khan Farruqi, in August, A.D. 1310, Jumāda 1, A.H. 916, and removed from Talmer to Bīrghārpūr, which place he made the seat of his government, and died there, after a reign of nine or ten years, in A.D. 1520, A.H. 929, and was succeeded by Mirān Muhammad, his eldest son by the sister of Bahlūl Shāh of Gujarāt.

‘Adil Khan (أَدْلِ خَان), the eldest brother of Sultan Isām Shāh, king of Delhi. 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 (آدَنِه بِگ خان), son of Channū, an Arān by caste, was born at Sarakpūr, near Lahore. He was brought up in a Mughul family, became a soldier, but devoted himself to accounts. He was Governor of Sūlākhpūr when Nādīr Shāh, invaded India. Subsequently, he became Governor of the Punjab. In 1758 he defeated the Afghans near Lahore. Soon after this he died, without heirs, at Khānpūr, near Hoshābārpūr, where a fine tomb was erected over his remains.
'Adli (عدلي), the nickname of Muhammad 'Adil Shâh, king of Dehli. His name was Mubâriz Khân, son of Nâşîr Khân. He succeeded Islâm Shâh in the very end of a. H. 960, defeated with the help of his general Hissâr* in 962, Muhammad Shâh of Bengali at Chuqugarh, east of Kaîqâr, and was at last, in 964, one year after Akbar's accession, defeated and killed in the battle of Sârajgâpur, near Munger, by Bahâdur Shâh, Sulîfân of Bengali. His nickname 'Adli was often further corrupted to "Aulâli," the blind woman.

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

Afî (أفي), poetical name of Ahmad Yâr Khân, author of a small poem in Persian called Masnavi Guldâr-i-Khayyâl, containing the story of Shâhâzâda and Gâdî, written in 1848.

Afîf. Vide Shams Sirîj 'Afîf.

Afraasyab (افرو새ب), an ancient, if not mythical, king of Turân. He son of Peshang. He overcame Nanuz, king of Persia of the Peshâvîdian dynasty, and having killed him, ruled over Persia for twelve years. He was subsequently defeated in a battle against Kai-khusraw, king of Persia, of the second or Kâshân dynasty.

Afraasyab Khân, adopted son of Mirza Najîf Khân (g. r.), became Amir-ul-Umara on the death of his master. A.D. 1782. Intriguing with Madjûji Sîndhâ, he was over-reached, and was assassinated near Agora, October, 1783.

Afrin (افرين), poetical name of Shaikh Qulandar Bakhsh, of Sahârûmâr, who is the author of a work called Tuhfat-us-Sûrâât.

Afrin (افرين), the poetical name of Shâh Faqir-ullah, of Lahore. He was a Gûjar, embraced Muhammâdanism, and is the author of a Divan, and of an epic, called Yâr-ero-Asirshâ. Some say that he died in A.D. 1720, and others in 1741, A.H. 1143, or 1154.

Afsah (أفصى), Shâh Faqir, a pupil of Mirzâ Bedîl, died at Lucknow in A.H. 1192, and left a Divan.

Afsari (اتسارى), the poetical name of a poet.

Afshin (افشن), the surname of Hâdîr ibn-Kâ'ûs, a general of the khâlîfah al-Must'âmillah, of Baghdâd. He was a Turk by origin, and had been brought up a slave at the khâlîfah's court, and having been employed in disciplining the Turkish militia, had acquired the reputation of a great captain. He was, however, exiled about the year A.D. 840, by the khâlîfah, being accused of holding correspondence with the khâlîfah's enemies.

Afsos (انسوس), the poetical name of Mir 'Ali, son of S. Muzaffar Ali Khân, claiming descent from Isâm Jâfâr (g. r.), born at Dehli, where his grandfather had been in the imperial service; author of the Arâb, a sort of Urdu Gazetteer, admired for its style. He was first in the service of Nawâb Isâb-qua Khân, the uncle of Afsâf-ud-daula, of Jacobâb, and subsequently of Mirzâ Isâb-qua Bâkhî, and was finally recommended to Lord Wellesley, and appointed a Munsilh of the College of Fort William. He is the author of the Afsâf-i-Mabîl, in Urdu, and of the Gulistân, translated by him into the same language. He died in Calcutta in A.D. 1806, A.H. 1221.

Aftab (آفتاب), the Takhallus, or poetical name of Shâh 'Alâm, king of Dehli, who died in the year A.D. 1406. The following couplet is a sample of his Majesty's poetry:

"The forenoon with the wine-cup, the evening with the wife;

The rest is known to God alone; meantime I live my life."

(Shâh 'Alâm.)

Afzal, the poetical name of Shâh Ghulâm 'Azîm, which see.

Afzal 'Ali Khân (Nawâb). Vide Afzal Khân (p. 38), whose original name was Shukur-ullah.

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

Afzali (افضلي), the poetical name of Shaikh Muhammad Nasîr, son of Shaikh Khân-ullah, of Allâhâbâd. He died in A.D. 1769, A.H. 1163.

Afzal Khân (افضل خان), or Muhammad Afzal. He flourished in the reign of the emperor Muhammad Shâh, of Dehli, and died in the year A.D. 1755 or 1738, A.H. 1148 or 1151. His poetical name was Sâbit, which see.
Afzal Khan (أفنال خان), Shaikh 'Abd-urrahmān, son of the celebrated Shaikh Abul-Fagl, minister and secretary to the emperor Akbar, was Jahāngir's governor of Bihār in A.D. 1610, and died at Agra in 1613.

[Vide Āin Translation, p. xxxv. (Abul-Fagl's Biography), and Dowson, vi. p. 295.]

Afzal Khan (أفنال خان), whose original name was Mullah Shukr-ullah, the son of 'Abdul-Haq, came from Shirāz to the Deccan, and was introduced by 'Abdur-Rahim Khan, Khānghānān, to the emperor Jāhāngir, who conferred on him the rank of an Amir. In the second year of Shah Jahan, A.D. 1626, A.H. 1038, the office of Wizarat-i-kull having become vacant by the dismissal of İrādät Khan, the brother of Asaf Khan Jāfar Beg, he was honoured with that appointment. In the eleventh year of the emperor, the mansab of 7,000 and 4,000 sawārs was conferred upon him, but he died the next year at Lahore, on the 7th January, 12th Ramāznān, A.H. 1048, o.s. 1647, aged 70 years. His poetical name was Allāmān. His tomb, called Chāihil Raouq, is in Agra, on the left bank of the Jumān.

Afzal-ud-daula (Nawab), Nizām of Haidarābād, succeeded his father, Nawāb Nasir-ud-daula, in May, A.D. 1857, 5th Zil-qā'da, and departed this life on the 26th February, 1890, aged 44 years, leaving an infant son, who, according to the succession guarantee granted by Lord Canning, is now his successor.

Afzal-uddin (Mīr), Nawāb of Sūrat. He died on the 7th August, 1840, at the age of 50 years, after enjoying his nominal mawābaqah about 21 years. His son-in-law, Mīr Jāfar 'Ali, succeeded him.

Agah (آغا), the poetical name of Maulawi Muhammad Bāqīr. His parents were of Biyāpur, but he was born at Ellorn in A.D. 1746, A.H. 1168, and died on the 3rd March, A.D. 1806, 14th Zil-bijja, A.H. 1220. He is the author of a Diwān.

[He was a Nāitz (pl. Naecīt, said to be a corruption of the Persian nanmawān), a "new arrival"), a name given to certain seafaring Arabs, settled in Western India.]

Agah Khan, a cunnach of the emperor Shah Jahan, who died on the 9th Rabi‘ I., A.H. 1067. His tomb is near the Murata’s Maqbar, in Tajganj.

Agha Ahmad ‘Ali, poetically styled Ahmad, son of of Agha Shajā’at ‘Ali, of Dhākkā, a Persian grammarian of note, who successfully defended, in his Muqaddimāt, and the Shamsi-ti-Textor, the author of the Burhān Qāfī, a Persian Dictionary, against the famous Dehli poet Ghālib. He also published the Rīzāq-i-Ishqīqī, the Rīzāq-i-Tarzīna, Ḥaft Amsān, A History of the Persian Manuscri, 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 خوانساري). Vide Husain Khwānsari.

Agha Mir (آغا میر), entitled Mu’tamad-ud-daula, minister of Ghāzi-uddin Haidar, king of Audī. He was dismissed in A.D. 1826, A.H. 1242, and retired to Kāhānpūr, where he died on Monday 7th May, A.D. 1832, 5th Zil-bijja, A.H. 1247.


Agha Mulla (آغا ملا), surnamed "Pawātī,” "the ink-dish-holder,” the ancestor of the three Asaf Khāns who served under Akbar and Jahāngir. His genealogical table is given in Āin Translation, i. p. 569.

Aghar Khan (أشرف خان), Sir Muhammad, who served during the reign of Aurangzeb against Prince Sujuṭa’, in Asim, and in Kābul. He died in A.H. 1102. His son, Aghar Khan II., was still alive during the reign of Muhammad Shah. The family traced their descent from Aghar, a descendant of Yâhs Japhet), son of Nūh. Their villa, Agharaqbal, near Delhi, is often mentioned in the histories.

Ahi (آحي), a poet who was a chief of one of the Chughtāi horses, and had assumed originally the poetical name of "Nargis,” but changed it into "Ahi,” because he found that another poet of his time had adopted it. He is the author of a Diwān, which he dedicated to prince Gharīb Mirza, the son of Suļḥān Husain Mirzā Bāqīr. He died in the year A.D. 1620, A.H. 927.

Ahl-i-Bait (أهل بيـت), "the people of the house," a general name for the descendants of Muhammad, the Sayyids.

Ahl-i-Kitab (أهل كتب), "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 Khurasani (أهلي خراساني), a poet who died at Tabriz in the year A.D. 1627, A.H. 934. He must not be confounded with Ahli-i-Tursani, a Chaghāi nobleman of prodigious character, who lived at the court of Sultan Husain Mirzā, and died in A.D. 1497, A.H. 902.

Ahli Shirazi (Maulana) (أهلي شيرازى), of Shirāz, an elegant poet in the service of Shah Ismail il Safavi I. He is the author of several poems, amongst which are the Sháh-i- Hájj, Sháh-i Párs, Raytha-i-Nagsh, Ságinmad, and Fawwíd-ud-Fawwíd. He died in the year A.D. 1553, A.H. 942, and is buried at Shirāz, close to the tomb of Hájjī.

Ahlia Bai, the wife of Madhu Rao (أهليك بهاى), the wife of Khāndé Rao, the son of Malhar Rao Holkar (خاندے راو، ذکر الکهار), of Indor, after whose death, in A.D. 1766, she had a gāhir allotted to her, yielding an annual revenue of 1,500,000 rupees. Her husband, Khāndé Rao, was killed in battle at Dig against Sirajul Jāt, in 1754. Her son Malhā Rao, who had succeeded his grandfather Malhar Rao 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 Tukajī to the rāj.

Ahmad al-Makkari (أحمد مکارى), author of the History of the Mughal Dynasty 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 Huesca in the year A.D. 1641, A.H. 1041. After having composed a very detailed biography of the celebrated and learned Sair of Granada, Muhammad Dun-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. (أحمد اول) (Aḥmad Ṣanḥi), emperor of Turkey, son and successor of Muhammad III, whom he succeeded in January, A.D. 1604, Shu'bah, A.H. 1012. 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 3,000 concubines. He died on the 15th November, A.D. 1617, 15th Zil-qa'da, A.H. 1025, at the age of thirty, having reigned fourteen years. He was succeeded by his brother Mustafa I.

Ahmad II. (أحمد ثاني) (Aḥmad Barahmeh), son of Ilyās, succeeded on the death of his brother Mahaim II., in A.D. 1691, A.H. 1103, to the throne of Constantinople, and died in A.D. 1695, A.H. 1106. He was succeeded by Mustafa II., son of Muhammad IV.

Ahmad III. (أحمد ثالث) (Aḥmad Saḥid), son of Muhammad IV., was placed on the throne of Constantinople in A.D. 1703, A.H. 1115, 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 exiled his nephew Mahmūd I. from a prison to the sovereign power in A.D. 1730, A.H. 1142. He died of apoplexy in 1736, aged 74 years, A.H. 1148.

Ahmad IV. (أحمد الرابع) (Aḥmad Hamid), son of Ahmad III., emperor of Turkey, succeeded his brother Mustafa III. in A.D. 1774, A.H. 1188. He died, after a reign of 15 years, on the 7th April, 1789, Raḥib A.H. 1203, and was succeeded by Salīm III.

Ahmad (أحمد) (Aḥmad), 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. 1693. He lived in the 4th century of the Hijra.


Ahmad 'Ali Hashimi (Shaikh) (أحمد علي حاشمي شيخ), author of the Biographical Dictionary, called Makkān-ul-Gharbī, dedicated to Nawāb Salīr-Jang, of Faizābād, who died in A.D. 1754, A.H. 1167. His poetical name was Khādīm.
Ahmad 'Ali Khan, Nawāb of Rāmpūr.  
*Vide* Faiz-ullah Khān.

Ahmad 'Ali Khan, Nawāb of Karnāl. A remission of revenue to the extent of 5,000 rupees per annum was granted to him in perpetuity by the British Government, and a khilafat of the value of 10,000 rupees was conferred on him, in July, 1868, for his distinguished loyalty, and for the eminent services rendered by him during the rebellion of 1857. In 1868, the Pargana of Karnāl consisted of a number of villages, yielding a revenue of 40,000 rupees per annum. It was conferred by Lord Lake in jāġir on three Mandal chiefs, named Muhammad Khān, Ghurāt 'Ali Khān, and Ik-hāq Khān, for their lives, and after their death to descend to their heirs, subject to the payment of 15,000 rupees per annum in perpetuity. Nawāb Ahmad 'Ali Khān is the lineage descendant of Muhammad Khān, and holds 24 entire villages, besides a third share in four others. These lands are assessed at 24,000 rupees, on which the Nawāb has hitherto paid a quit rent of 5,000 rupees, payment of which sum the Government has now remitted.

Ahmad 'Ali Khan (Sayyid) (علي خان سید), Nawāb-Nāzim of Bengal, succeeded his brother 'Ali-Jāh. He died on the 30th October, A.D. 1824.

Ahmad 'Ali Khan, and Wālidād Khān, the rebel Nawābs of Mālāghār.

Ahmad Ayaz, Malik Khwāja Jahān, served with distinction under Muhammad Shāh bin-Tughlq, of Dehli. On the death of the king at Tatta, in A.D. 1352, A.H. 752, he tried to set up at Dehli a son of the living king, but had to submit to Firuza Shāh III., who allowed the nobles to execute him before he himself entered Dehli.

Ahmad Baksh Khan (Nawāb), entitled Fakhr-ul-daula, was the jāġirdār of Firūzpūr and Lohārā, in the district of Dehli, after whose death his son, Nawāb Shams-uddin Khān, succeeded him. The latter was executed for murder in October, 1835.

Ahmad Barani (الأحمد بريني), author of a Persian work called *Sīfr-al-Sīgār.*

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

Ahmad Beg Khan, a son of Muhammad Sharif, Nār Jāhān's brother. He served under Jahāngīr in Bengal, assisted Prince Shāhjābān during his rebellion, and was subsequently made, by Shāhjāhān, Governor of Tatta, Siwāstān, and of Multān. He received as jāġir Jaīlī and Amquli, in Audh, where he died.

Ahmad bin-'Abdullah al-Kirmi (أحمد بن عبد الله), author of a work on the fundamental points of Muhammadanism. *Vide* Abū-Ahmad, the son of Qasim.

Ahmad bin-Abu-Bakr, (ابو بكر), an Arabian author who wrote the *Maškra-ul-Munagha,* 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 (ابو بكر), author of the *Tārīkh-i-Guzida,* which contains the history of the four ancient Persian dynasties, viz. Ḥosseinid, Kāniān, Ashkānān, and Sāvīnān, that is, from the year B.C. 890 to A.D. 636, and memoirs of the several dynasties who ruled over Persia, Tartary, etc., during the khilafat, and to the year A.D. 1329. See also *Hamm-ullah Mustauffi.*

Ahmad bin 'Ali Razi (Shalikh) (علي رازی شیخ), surnamed Jassān, a famous lawyer. He was born in the year A.D. 917, A.H. 955, and died in A.D. 980, A.H. 370, aged 65 lunar years.

Ahmad bin-'Ali al-Khatib Kastalani (احمد بن علي الخطيب). *Vide* Āqalānī.

Ahmad bin - Hasan Maimandi (Khwaja) (احمد حسن میمندی), foster brother and fellow student of his sovereign Sultan Mahmūd, of Ghur. On the removal of Abūl-Abbas Fāqī, two years after the succession of Mahmūd, Khwaja Ahmad was appointed prime minister, which office he held uninterruptedly for a period of eighteen years, when Alātāsh, 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 thirteen years in one of the forts of India. He was released by Sultan Nasīr, 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 A.D. 1033, A.H. 424.
Ahmad bin-Idris (أحمد بن إدريس), a lawyer of the sect of Malik, was the author of many works, and died about the year A.D. 1235, A.H. 984.

Ahmad bin-Israil (أحمد بن إسرائيل), a great astrologer who lived under the khilafat of Wasiy Billah, of Bagdad.

Ahmad bin-Kasir (أحمد بن كسر), also called Muhammad bin-Kasir and Kasir al-Farghani, is the same person whom we call Alfaragianus, a great astronomer, who lived during the reign of the Khalifa al-Mamun. Vide Farghani.

Ahmad bin-Khizrawath (أحمد بن خزراه), a celebrated Muhammadan saint, was the disciple of Abuja Hattim Asimm. He died in the year A.D. 854, A.H. 240, and is buried at Balkh.

Ahmad bin-Muhammad al-Ghaffari al-Kazwini (أحمد بن محمد القزويني), a qazi, and a descendant of 'Abdul-Ghaffar, the author of the Hicri. He is the author of the work called Nukhbat-i-Jahab-i-shar, which he composed in the year A.D. 1563, A.H. 971, of which number the title forms the chromogram. It is also called Tariikh-i-Mukhtalaf, an abridged history of Asia, from Adam down to Shah Tahmasp of Persia, A.D. 1525. It also contains memoirs of the Muhammadan kings of Spain, from A.D. 755 to 1335. It was dedicated to Shah Tahmasp. We are also indebted to him for the better known work entitled Nigariisait. We learn from the Tariikh Budoghi that, having resigned his employment in Persia, he went towards the close of his life on a pilgrimage to Mecca, and that, landing in Dihul in Smili, for the purpose of paying a visit to Hindustan, he died at that port in A.D. 1567, A.H. 975.

[Vide Dowson, Elliot’s History of India, ii. p. 504.]

Ahmad bin-Muhammad al-Qastalani (أحمد بن محمد القسطلاني), an author who died in the year A.D. 1527, A.H. 933. Vide Qastalani.

Ahmad bin-Muhammad Quduri (أحمد بن محمد قدوري), a work on jurisprudence, called Quduri, and several other works. He died in A.D. 1046, A.H. 488.

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

Ahmad bin-Tulun (أحمد بن طولون), the founder of the Tulunid dynasty in Egypt. Vide Ahmad Ibn-Tulun.

Ahmad bin-Yahya bin-Jabir al-Biladuri (البلدري)، surnamed also Abi-Ja’far and Abul-Hasan, was the instructor to one of the princes of the family of al-Mutawakkil, and died in A.D. 892, A.H. 278. His Butik-ul-Buldan is one of the earliest Arabic chronicles. He also wrote a geographical work entitled Kitab-ul-Buldan, the Book of Countries.

Ahmad bin-Yahya (أحمد بن يحيى), author of the marginal notes on the Wiqaya, a work on jurisprudence.

Ahmad bin-Yusuf (أحمد بن يوسف), an historian, and author of the Akhbar-ud-ward, written in A.D. 1599, A.H. which is said to be an abridgment of Jamali’s Turrik-ul-Jamali, called also Dar-uz-Zakhil.

Ahmad Chap, Matik, was Nabi-Barbak under Firuz Shah II (Kuilji), of Dehli, whom he warned in vain against Ala-ud-Din. He was blinded by Ala-ud-Din after his accession.

Ahmad Ghaffari. Vide Ahmad bin-Muhammad al-Ghaffari.

Ahmad Ghazzali. Vide Ghazzali (Ahmad).

Ahmadi (أحمدی), a Turkish poet, whose proper name was Khwaja Ahmad Ja’far, and of whom we have the following anecdote: The great Tartar conqueror Amir Timur (Tamberlane) being on his march through Anadolu, halted for awhile at Amasia, where Ahmad 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 some facetious questions to Ahmad, 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?” Ahmad 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 Ahmad, with the greatest apparent simplicity — at that rate you must be worth nothing, for I
Ahmad Ikani, also called Ahmad Jalayir. *Vide* Hasan Buzurg.

Ahmad Jafari (Khwaja) *āḥmad ḥaḍir*. *Vide* Ahmad.

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

Ahmad Jalayir (Gali), also called Ahmad Ikani, a descendant of Hasan Buzurg, which see.

Ahmad Jam (Shaykh al-Islam) *āḥmad ḫamīṣ*, entitled Abū Naṣr and Zinda-Pal, a celebrated Muhammadan saint of Nishapur, born in the year A.D. 1049, A.H. 441. He passed 18 years of his life in devotion in wilds and mountains. He subsequently got married, and was blessed with thirty-nine sons and three daughters. At the time of his death, besides the three daughters, fourteen of his sons were living, all of whom became men of learning and authors of several works. Ahmad Jam himself was an author, and among the different works that he wrote are the following: *Kabūl Sangarzandī, Anis al-Tulbīn, Mihrāb-un-Maqāl, Hubr-un-Haqiqat, and Suruj-un-Shuyūrīa*. He died in the reign of Sultan Sanjar, in February, A.D. 1142, Rajab, A.H. 536.

Ahmad Jān (Sultan), of Hirât. He died about the 6th April, A.D. 1663, 17th Shawwal, A.H. 1279, and was succeeded by his son, Shah Nawz Khan.

Ahmad Kabir (Sayyid) *āḥmad khān*, a Musalmán saint, whose tomb is at Uchchak in Multān. He is the son of Sayyid Jalal, and the father of two other saints, Sayyid Jalaluddin, surname Makhāk Jahanīvān Jalaluddin, and Raij Qutbl. Numerous miracles were wrought by these two brothers.

Ahmad Khan (Panī), surnamed Necodar (Nicolai), was raised to the throne of Persia after the death of his brother Abū Zakki Khan, the son of Khāliq Khan, in April, A.D. 1282, Šīl-bījī, A.H. 680, and was the first emperor of the race of Chingiz Khan who embraced the Muhammadan religion. He is said to have been baptized in his youth by the name of Nicholas, but policy, or conviction, led him to abandon the doctrine of Christ for that of Muhammad, when he assumed the name of Ahmad Khan. In the first year of his reign, Majd-al-Mulk Yazdi, 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, Ahrfūn Khan: but that prince was
not only rescued from his violence by the Muqaddim nobles, but by their aid was enabled to deprive him of his crown and life on the night of Thursday 11th August, A.D. 1284, 26th Jamdash, a. h. 683, and become his successor.

Ahmad Khan Bangash (أحمد خان بنگش), second son of Muhammad Khan Bangash, Nawab of Farrukhabad. When the Wazir Safdar-Jang, after the death of Ghim-Jang, the brother of Ahmad Khan, confiscated his estates in December, A.D. 1749, a. h. 1163, he (Ahmad Khan) collected an army of Afghans, defeated Raja Nawal Raja, the Wazir's deputy, who was slain in the action, and recovered the territories lately seized from his family. This circumstance took place on Friday the 2nd August, 1750, 10th Ramazan, a. h. 1163. After this, Ahmad Khan governed his country about 23 lunar years, and died in November, 1771, 12th Agh-San, a. h. 1185, when he was succeeded by his son, Diler Ismat Kurhan, who received the title of Muqaffar-Jang from the emperor Shah 'Alam, who was then on his way to Delhi from Allahabad.

Ahmad Khan Mewati, one of the petty rulers (malik-i-fauzī) who had usurped the chief parts of the Delhi empire during the Sayyid dynasty (beginning of the fifteenth century). Ahmad Khan held Mewat, his frontier coming close up to Delhi. He had to submit to Bahadur Lodhi.

Ahmad Khan (Sayyid), of 'Aliyath, a distinguished Muhammadan reformer. He wrote a book on the life and work of the Prophet, and founded the 'Aliya College. (See Sayyid Ahmad.)


Ahmad Katthu (Shaikh) (شاهک), surname of Wajih-uddin Ahmad Maghribi, who was the son of Malik Ikhtiyar-uddin, a nobleman at the court of Suljan Firaz Shah Tughluq of Delhi, and related to him. After the death of his father, having squandered his wealth in pleasure and dissipation, he became a disciple of Shaikh Bahauddin Maghribi, and turned very pious and journeyed to Gujrat, where he acquired great fame. During his residence at that place, he obtained such celebrity, that Suljan Muqaffar Gujrat became his disciple. He died in that country in the reign of Suljan Muhammad of Gujrat, on Thursday 6th of January, 1446, 8th Shuwal, a. h. 849, aged 111 years, and was buried at Sirkhet, near Ahmadabad. Kattha is a place in Nabor, where Shaikh Ahmad was born.

Ahmad Maghribi. Vide Ahmad Kattha (Shaikh).

Ahmad Mirza (Sultan) (سلاطین), son of Abul Sa'id Mirza, after whose death, in A.D. 1469, he took possession of Samarkand, and died about the year 1495.

Ahmad (Mulla) (ملک), the son of a Bari of Tatta. His ancestors, who resided in Sind, were Fardous of the Raniya sect, but he was a Shi'a. He is the author of a work called Khulqat-ul-Hayat, the Essence of Life. He came from the Deccan to the court of the emperor Akbar, in the year A.D. 1582, A.H. 990, and when that monarch ordered the Tirtah-i-Alfi to be compiled, several authors were employed in the compilation, but subsequently the chief labour devolved upon Mulla Ahmad. The compilation of the first two volumes up to the time of Chalukya was just finished, when Mirza Fulad Birlas, during the month of January, 1588, Safar, A.H. 996, persuaded the Mulla, 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 at Lahore. For this act Mirza Fulad was sentenced to death, was bound alive to the leg of an elephant in the city of Lahore, and dragged along till he died. The Mullâ expired three or four days after the Mirza. After the death of Mullâ Ahmad, the remainder of the work was written by Asaf Khan Ja'tar Beg, up to the year A.H. 997, or A.D. 1589. Mullâ Ahmad was buried at Lahore, but being a Shi'a, who openly used to revile the first khalifas, the people of Lahore exhumated his remains and burnt them.

[Vide Aina Translation, p. 206.]

Ahmad Nizam Shah Bahri (نظام شاه), the founder of the Nizam-Shahi dynasty of the Deccan, was the son of Nizam-ul-Mulk Bahri, prime minister to Sultan Mahamad Shiah Bahmani. He had conquered many places in the vicinity of his father's jagir, and was besieging the fort of Dindrâjpur about the year A.D. 1486, A.H. 891, 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 Nizam-ul-Mulk Bahri, to which the people of the Deccan added the title of Shahî. As he had distinguished himself repeatedly as a general in the field, though the Sultan wished to remove him from power, none of his nobility would accept the task of reducing him. He, however, on the 3rd May, 1499, 3rd Rajab, a. h. 896, gained a victory over the army of the Sultan, and from that time he sat without opponent on the masnad of royalty, and by the advice of Yusuf 'Adil Shah, who had already become independent, having discontinued to read the khutbas in the name of the king, put in his own and spread a white umbrella over his head. He held the
foundation of the city of Ahmadnagar in A.D. 1405, A.H. 900, which was completed in two years, and became the first of the Niğâm-Shâh kings of Ahmadnagar. He died in A.D. 1608, A.H. 914, and was succeeded by his son, Burhân Niğâm Shâh I. The following is a list of the Niğâm-Shâh kings of Ahmadnagar:

- Ahmad Niğâm Shâh I, A.D. 1490.
- Burhân Niğâm Shâh, 1508.
- Husain Niğâm Shâh I, 1553.
- Murtağa Niğâm Shâh, 1565.
- Mirân Husain Niğâm Shâh, 1587.
- Ismâ'il Niğâm Shâh, 1599.
- Burhân Niğâm Shâh II.
- Ibrâhîm Niğâm Shâh, 1594.
- Ahmad Niğâm Shâh II, son of Shâh Tahîr, 1594.
- Bahâdûr Niğâm Shâh, 1595.
- Murtağa Niğâm Shâh II, 1598.

The Niğâm Shâh dominions fell under the control of Malik Amurâb, 1607.

Ahmad Pasha (أحمد باشا), a general of Sulaimân I., emperor of Turkey, who, when appointed Governor of Egypt, revolted from his sovereign in A.D. 1524. He was soon after defeated by Ibrâhîm, the favourite of Sulaimân, and his head was sent to Constantinople.

Ahmad Rumî (أحمد رومي), author of the Fâris-ul-Haqqî, a work written in imitation of the Mum anecdotes of Jâhân uddin Kâmil.

Ahmad Samani (Amir) (أحمد ساماني), second king of the race of Samâîn (Samanides), succeeded his father Amir Ismâ'il in the province of Khurâsân, etc., in A.D. 907, A.H. 295. 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 Baghdad than by arms. After a reign of seven years, he was murdered by some of his domestics on Thursday 30th January, A.D. 914, 23rd Jumâda I., A.H. 301, and his son, Amîr Nasr, then only eight years of age, was placed upon the throne of Khurâsân and Buhârâ. Ahmad was buried in Bukhârâ, and they gave him the title of Sulân Shâhid, i.e. the martyred king.

Ahmad Sarhindi (Shâikh) (أحمد سرخندى شيخ), entitled Mujaddîd-i-Alf-i-Sâni, a dervish celebrated for his piety and learning, was the son of Shâikh ‘Abdul-Wâlijî Fârûqî, and was born at Sarhînd in A.D. 1563, A.H. 971. He was a disciple of Khwâja Haqî, a celebrated saint of Dehî, and is the author of several works. He died on Tuesday 29th November, A.D. 1624, the last Tuesday in the month of Safar, A.H. 1054, and is buried at Sârkhînd. He was called "Mujaddîd-i-Alf-i-Sâni, the "Reneuer 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 Islâm, and whose vocation it is to revive and strengthen it. He believed that he was the man of the second (ganî) Millennium (alif).

Ahmad, Sayyid, of Bârha, brother of Sayyid Mahmûd Bârha, served under Akbar in Gujîrît. He was in charge of Akbar's hunting leopards. His son, Sayyid Jamâl-uddîn, was killed by the explosion of a mine before Chitor.

Ahmad, Sayyid, of Bukhârâ, father of the renowned Shaikh Farîd-i-Bukhârî. Vide below.

Ahmad Shah (أحمد شاه), entitled Mujâhid-ud-dîn Muhammad Abûn-Nâsir Ahmad Shâh Bahâdîr, was the son of Muhammad Shâh, emperor of Dehî, whom he succeeded on the 15th April, A.D. 1748, 27th Rabi' II, A.H. 1163. His mother's name was Udmân Ilâtî. He was born in the fort of Dehî on Tuesday 15th December, A.D. 1725, 47th Rabi' II, A.H. 1136, and crowned in Pîrâbâb on Monday 19th April, A.D. 1748, 2nd Jumâda I., A.H. 1161. 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, ‘Abdul-Mulk Khâzî-ud-dîn Khân, on Sunday 2nd June, K.A. 1744. After this, he lived more than 21 years, and died on the 1st January, A.D. 1775, from bodily disease. He was buried in front of the mosque of Qadâm-Shârif in Dehî, in the mausoleum of Maryam-Makâfî. After his imprisonment, ‘Alîmîr II, son of Juhândar Shâh, was raised to the throne.

[Vide Proc. As. Soc. Bengal, for 1874, p. 208.]

Ahmad Shah Abdali (أحمد شاه ابادلی), commonly called Shâh Durrânî, was the son of a chief of the Afghan tribe of Abdâlî, in the vicinity of the city of Hîrat. He was taken prisoner in his infancy by Nadîr Shâh, 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 Nadîr Shâh, which took place in the night of the 12th May, 1747, o.m., he made an attack, supported by a corps of Uzbecs, upon the Persian troops, but was repulsed. He then left the army, and proceeding by rapid marches to Qandahâr, not only obtained possession of that city, but took a large convoy of treasure which was coming from
Kabul and Sind to the Persian camp. By the aid of these means, he laid the foundation of a kingdom which was soon attainted to strength that rendered it formidable to the surrounding nations. He not only subdued Qandahar and Kabul, but took Jhelum and Lahore; and emboldened by this success, and the weakness of the empire, he resolved the conquest of the capital of Hindustan. In the beginning of the year A.D. 1748, A.H. 1161, he began his march from Lahore. Muhammad Shah, the emperor of Delhi, being at this time too indisposed to take the field, despatched his only son, prince Ahmad, against the enemy, under the command of the waiz Qamar-uddin Khan, Saidar-Jang, governor of Audh, and several other chiefs, with a great army. For some days several skirmishes took place between the two armies near Surhind. At length, on Friday 11th March, A.D. 1748, 22nd Rajab, I. A.H. 1161, Qamar-uddin Khan, the waiz, being killed as he was at his devotion in his tent by a cannon ball, a panic prevailed in the Moghul 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 Shah Abdali, either disheartened by the loss, or satisfied by the plunder gained at Surhind, thought it proper to retreat towards Kabul, which he did unmolested. In the year A.D. 1757, A.H. 1170, he again advanced as far as Delhi and Agra, and after having plundered and massacred the inhabitants of Mathura, he returned to Qandahar. About the year A.D. 1758, A.H. 1172, the Maratha power had spread itself in almost every province of His Jaturān, when Notbhud-daula, the Rohela, Shujâ'-ud-daula Nawâb, of Audh, and not only the Mussulmans, but Hindu also, joined in petition to Ahmad Shah Abdali, that he would march and assume the throne of Delhi, in which they promised to support him. The Abdali, enraged at the suzerainty of Lahore by the Marathas, rejoiced at the invitation, and advanced without delay across the Indus, and drove the Marathas before him, he did not stop till they reached the vicinity of Delhi. He engaged the Marathas in several battles, and attained the highest renown among Muhammadans by the memorable defeat that he gave the hostile army on the plains of Panipat. This famous action was fought in January, 1761. After this victory, Durriâgh Shah returned to his own country, but before his departure he acknowledged Shah 'Ahm, then in Bengal, as emperor of Hindustan, and commanded Shujâ'-ud-daula and other chiefs to submit to his authority. He died after a reign of 26 years in A.D. 1772, A.H. 1182, aged 60 years, and was succeeded by his son, Timur Shah. His tomb, covered with a gilt cupola, stands near the king's palace, and is held sacred as an asylum.

Ahmad Shah Bahmani II. (Sultan) On the death of his father, Sultan Mahmud Shah II., in October, A.D. 1518, Shawwal, A.H. 924, Amir Barid, 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 Ahmadabad Didar, 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 40,000 luns, or 150,000, and privately sold the jewels. He died two years after his accession to the throne, in A.D. 1521, A.H. 927. After his death Amir Barid raised Sultan 'Asa-uddin III., one of the princes, on the throne. Two years after he was imprisoned, and another son of Mahmud Shah, named Wali-ullah Shah, 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 Kasim-ullah, the son of Ahmad Shah 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 Amir Barid, whereupon he made his escape, first to his uncle Isma'il 'Adil Shah to Bijapur, and thence to Burhan Nizam Shah of Ahmadnagar, where he resided till his death. With him ended the dynasty of the Bahmani kings of the Deccan. In fact, before this event, the Deccan was divided into five kingdoms—'Adil-Shahi, or kings of Bijapur; Qub-Shahi, or kings of Golconda; Inud-Shahi, or kings of Burar; Nizam-Shahi, or kings of Ahmadnagar; and Barid-Shahi, kings of Ahmadabad Bidar.

Ahmad Shah I. (امام شاه) second king of Gujarat, was the son of Ta'âr Khân and grandson of Muzaffar Shah, whom he succeeded as king of Gujarat. The author of the Mantakhab-ut-Tawârikh states that his grandfather placed him on the throne during his lifetime, in the year A.H. 813, A.D. 1410, 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 Sambatani, which he called after his own name, Ahmadabad, and which afterwards became the capital of the kings of Gujarat. The date of the laying of the foundation of this city is contained in the words "Bâ-khair," i.e. all well. He died after a reign of nearly 33 years, on the 4th July, A.D. 1443, 4th Rabi I., A.H. 847, and was succeeded by his son, Muhammad Shah.

Ahmad Shah II. (امام شاه یکی) king of Gujarat. After the death of Mahamad Shah III., there being no relation on whom the succession might devolve, Tigmâ Khân, the prime minister, resolved rather than see the kingdom in absolute anarchy, to el.ı.e. vote a youth, whom he asserted to be the son of prince Ahmad Khân, formerly governor of Ahmadabad, and declared him the legal successor to the crown of Gujarat. He was forthwith placed on the throne on the 18th
February, A.D. 1554, 16th Rabī' I., A.H. 961. He reigned seven 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, A.D. 1561, 5th Shāhīn, A.H. 968. He was succeeded by Muṣaffar Shāh III. [Vide Am Transl. i. p. 335.]

Ahmad Shah of Bengal (احمد شاہ), succeeded his father, Jalāl-ud-dīn, to the throne of Bengal in A.H. 934, A.D. 1430, reigned about 16 years, and died about the year A.D. 1446, A.H. 950. He was succeeded by Nāgīr-ud-dīn Muhammad Shāh I., a descendant of Shams-ud-dīn Ilīyās Shāh.

Ahmad Shah, or Ahmad-ullah Shah (احمد شاہ), commonly called "The Maulāwi," a prominent character in the neighborhood of Shāhīn-ud-dīn and Muhammadī during the middle of the 15th century. He is said to have been the inspired Faqīr 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 Lucknow, in March, 1558, when the Commander-in-chief entered that city and commanded a stronghold in the very heart of the city. He was slain at Pāwain, on the 16th June, 1558, sixteen miles north-east of Shāhīn-ud-dīn, and the rajah of that place sent the head and trunk to Mr. Gilbert Money, the Commissioner.

Ahmad Shah Wall Bahmani I. (Sultan) (احمد شاہ ولی بھمنی), was the second son of Sultan Dāūd Shāh of the Bahmani race. He ascended the throne of the Deccan on the 15th September, A.D. 1422, 5th Shawwal, A.H. 925, ten days before the demise of his brother, Sultan Fīrūz Shāh, who had resigned the crown in his favour. He is the founder of the city and fort of Ahmadābād Bidar, the foundation of which he laid in the year A.D. 1432, A.H. 936. It is said that the Sultan, on his return from a war at Bidar, 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, Ahmadābād. A citadel of great extent and strength was erected on the very site of Bidar, the ancient capital of princes, who, according to the Hindu books, 5,000 years back, possessed the whole extent of Mirbāt, Karmatik, and Takhār. Rājā Bīrūnī Son was one of the most celebrated of this house, and the history of the loves of his daughter and Rājā Naḥ, king of Mūlā, are famous through all Hindūsūtan. Their story was translated from the Sanskrit by Shāhīn Faqīr, under the title of Nat Damān, into Persian verse, at the command of the emperor, Akbar Shāh. Ahmad Shāh reigned 12 lunar years and 10 months, and died on the 19th February, A.D. 1436, 18th Rajab, A.H. 938. He was buried at Ahmadābād Bīdār, and was succeeded by his son, Sultan 'Alī-ud-dīn II.

Ahmad (Shaikh) (احمد شیخ), of Ghazni, author of the work entitled Muqāmāt-i-Shāhīd Ahmad, containing the Life of Ahmad Jām, Shāhīk-ul-Islām, of Nīshāpūr; with a minute account of the miracles performed by him. Vide Ahmad Jām.

Ahmad (Shaikh), commonly called Mullā Jiwan, of Amethī, was the tutor of the emperor 'Alamgūr, and author of the Tufsir-i-Ashmādi. He died in A.D. 1718, A.H. 1150. Vide Mullā Jiwan.

Ahmad (Shaikh), second son of Shāhīd Sulīm Chisti, of Fathpur Sikri. He served under Akbar, and died in A.H. 986. Vide Shāhīd-ud-dīn Tālish.


Ahmad Suḥalī (Amīr) (احمد سحالی، سکول-بہرچر تسلطن حسین میرزا), scull-bearer to Sultan Husain Mirzā of Hirāt, to whom several of the poets of his time dedicated their works. Husain Wāiz dedicated his Amnār Šabālī to him. Vide Suḥalī.

Ahmad-ullah Shāh, commonly called "The Maulāwi"; see Ahmad Shāh.

Ahmad Yādgār (احمد بادگر), author of the Tūshiy-i-Sulṭān-i-Ijtihāda, a history of the Afghan kings of India from Buhīl Lodi, composed by order of Dāūd Shāh, last king of Bengal. [Vide Dowson, v. p. 1.]

Ahmad Yār Khān (احمد یار خان), whose poetical name is Yaktā, was of the tribe of the Turkei called Birjū. His father, Allah Yār Khān, held at different periods the subhādārī of Lahore, Trāta, and Multān, and was afterwards appointed to the Fumjudī of Ghuzni. Ahmad Yār Khān also held the Subhādārī of Trāta in the latter part of the reign of 'Alamgūr. He was an excellent poet, and is the author of several poems. He died on the 21st September, A.D., O.S. 1734, 23rd Jumādā I., A.H. 1147.
Ahmad Yar Khan (Nawab), of Baroli, the son of Nawab Zulfiqar-ud-Daula Muhammad Zulfiqar KhanBahadur DilawarJang of Bareil. He was alive in A.D. 1818, A.H. 1230.

Ahmad Zarraf (أحمد زارية), surname of Abul-Abbás Ahmad bin Ahmad bin Muhammad bin-Isha Barallahi, author of the commentary called Sharh Asār al-Hanafī. He died in A.D. 1493, A.H. 899.

Ahsan (أحسن), poetical name of 'Imārat Khān, the son of Nawab Zafar Khān. He was Governor of Kābul in the reign of Alauddin, and is the author of a Diwan. Vide Ahsān.

Ahsan-ullah Khan (Hakim) (أحسن الله حكيم), so well-known at Delhi, died in September, 1873, in that city.

Ainuddin (Shaikh) (عين الدين شيخ), of Bijapur, author of the Malhāyat, and Kīthā-ud-Din, containing a history of all the Muhammadan saints of India. He flourished in the time of Sultan 'Ali-Uddin Hūjan Bahmani.

Ain-ul-Mulk (Hakim) (عين الملك حكيم), a native of Shiraz, and a well-educated and learned Muhammadan, was an officer of rank in the time of the Emperor Akbar. He was an elegant poet, and his poetical name was Wāli. He died in the 40th year of the emperor's reign in A.D. 1594, A.H. 1003.

[A further note, vide Ain Translation, i. p. 481.]

Ain-ul-Mulk (Khwaja) (عين الملك خواجه), a distinguished nobleman of the court of Sultan Muhammad Shah Tughlaq and his successor Sultan Firuz Shah, kings of Delhi. He is the author of several works, one of which is called Tarail Ainsul-Mulkī. He also appears to be the author of another work called Fath-nāma, containing an account of the conquests of Sultan 'Ali-Uddin, who reigned from A.D. 1296 to 1316.

Aish (عشيش), the poetical name of Muhammad 'Askari, who lived in the reign of the emperor Shah 'Alam.

Alishi (عشيش), a poet, who is the author of a Masnavi called Haft Akbar, or the seven planats, which he wrote in A.D. 1678, A.H. 1086.

Ajaipal, the raij who founded Ajmir about A.D. 1183.

Ajit Singh, a Sikh chief and murderer of Maharaja Shet Singh of Lahore. He also slew Dhiet Singh, another chief, and was himself seized by Hira Singh, the son of Dhuhan Singh, and put to death together with Lema Singh and others. This took place in September, 1843.

Ajit Singh (Raja) (أجيت سنغ راجة), a Rāthaurī Rajput, and hereditary zamīndār of Māwār, or Jodhpūr, was the son of Rāj Jaswant Singh Rāthaurī. He was restored in A.D. 1711 to the throne of his ancestors, and gave his daughter in marriage to the emperor Farrūkhšāhīr in the year A.D. 1716. 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 Shaikh, about A.D. 1724.

'Ajiz (أجز), the poetical name of 'Ārit-Uddin Khān, who lived about A.D. 1764, A.H. 1168.

'Ajiz, the poetical name of Lālā Gangan Bishn, father of Rāmjas Mumhi, who see.

Ajmal (Shah) (أجمال), or Shāh Muhammadd Ajmal, a Pirazāda of Allahābād, was a descendant of Shāh Khāb-ullah, and younger brother of Shāh Ḥusain (qab-Uddin, the son of Shāh Muhammad Fāqirī, the respectable of whose family is well-known at Allahābād. He died in the year A.D. 1821, A.H. 1236.

Ajamiri Khan, an inhabitant of Ajmir. He walked with the emperor Akbar from Agra to Ajmir, on which account he received the title of Ajmirī Khān from that emperor. He had built a garden on a spot of 28 bighas of ground at Agra. This place is now called Ajmirī Khān-kā Tila.

Aka Riti, of Nishāpur, an author.

Akbarabadi Mahall (أكباربادي محلة), A'azz-un-Nisā Begam, was the name of one of the wives of the emperor Shāh Jahan. She was the widow of a red stone mosque at Faizābār, and was born in Delhi, and died in the year A.D. 1661, A.H. 1060, at a cost of 150,000 rupees. She died on the 29th January, A.D. 1677, 4th Zil-bijja, A.H. 1087, in the reign of 'Alamgir. There is also a masjid inside the city of Agra built by her, called Akbarabadi Masjid. She had a villa also built at Agra.
Akbar 'Ali Tashbihī (أكبر علي تشيبي) is mentioned in the
Khulīṣt-āl-Ashīrī to have been the son of a
wahshānī. He went to India, and turned
fālr, but, as he was an infidel, his ascetic
exercises cannot have been of much use to his
soul. He left a divān of about 8000 verses,
and a maaslāt, called Zara wa Khurajāt.
He was alive in A.H. 1665, A.D. 965.
[Regarding this poet, vide Ain Translation,
I, p. 956.]

Akbar Khan, the son of Doṣt Mu-
hammad Khān, ruler of Kābul, by his first
wife. He shot Sir W. H. M'Naghten on
the 20th December, 1841, when his father,
Dost Muhammad Khān, was a State prisoner
in India. When his father, Dost Muhammad
Khān, came into possession of Kābul after
the retreat of the English in 1842, he was
appointed heir-apparent in preference to
Muhammad Aẓāl Khān, his eldest son by
his second wife. He died in 1848, when his
full brother, Ghulām Haidar Khān, was
nominated heir-apparent, after whose death,
in 1868, Sher 'Ali, his brother, was nomi-
nated.

Akbar (Prince), the youngest son of the
emperor 'Alamgir, was born on the 10th
September, o.s. 1657, 11th Zil-bi'ja, a.h.
1667, raised the standard of rebellion against
his father, and joined the Martha chief
Sambhuji in June, 1681. He afterwards
quitted his court, and repaired to Persia,
where he died in a.h. 1706, a.d. 1118, a few
months before his father, and was buried at
Kābul. His son, 'Alamgir, '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 Shāh Nawāz Khān; whereas his
brothers, Sulṭān Mu'azzam and Aẓām, were
born of Rājāpur princesses.

Akbar Shah (آکبر شاه), the Great,
emperor of Hindūstān, surnamed Abul-Fath
Jafīl-uddīn Muhammad, was the eldest
son of the emperor Humāyūn, and was born in
A>mankot in the province of Sindh, on Sunday
the 16th October, a.d. 1542, 6th Rājab, a.h.
949, at a time when his father, after being
defeated by Sher Shāh, had taken refuge with
Rānā Pratāp. At the time of his father's
death, Akbar was at Kālānūr, where he had
been deputed by his father with a considerable
force to expel the ex-king Sikandar Shāh
Sūr from the Siwālīk mountains. When
information reached the prince of this mortify-
ful event, Bairām Khān, and other officers
who were present, raised him to the throne on
Friday 14th February, a.d. 1656, 2nd Rābī'
II, a.h. 963, Akbar being then only
13 years and 9 months old. He enlarged his
dominions by the conquest of Gujrāt, Bengāl,
Kashmir, and Sindh. Besides the forts of
Aṣak, Agra, and Allākhábād, many military
works were erected by him. He also built
and fortified the town of Padīpur Sīkri,
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 61 lunar
years and 9 months, on Wednesday the 16th
October, o.s. 1605, 13th Jamā'īd II, a.h.
1014, aged 64 lunar years and 11 months.
The words "Pāl-h-i-Akbar Shāh" (the death of
Akbar Shāh), are the chronogram of his
death. He was buried in the village of
Sikandāra, in the environs of Agra, where
a splendid mausoleum was built over his
remains by his son Jahāngīr, which is still
in a high state of preservation. He received
after his death the title of "Arsh-ʾAṣḥāyi",
and was succeeded by his son Sulṭān Salīm,
who assumed the title of Jahāngīr. His
mother's name was Hūmādā Banū, commonly
called Maryam-Makānī. The history of this
potentate has been written, with great
elegance and precision, by his wazīr Abul-
Faglī, in the work entitled Akbar-nama. In
order to keep his turbulent Umrās, Turks,
and Afghans, in check, Hindū chiefs were
encouraged by Akbar, and entrusted with the
highest powers both military and civil, as
was the case with Rājā Mīnākchī of Mīnāwīr,
Bhagwān Dīs of Amber, Mīn Singh, his son,
and Rājā Todar Māl. He also connected
himself and his sons with them by marriage.
Both Akbar and his successor, Jahāngīr, had
amongst their wives several of Hindū origin.
Towards the middle of his reign, Akbar
decidedly dissatisfied with the Muhammadan
religion, and invited to his court teachers of
the Christian, Hindū, and Pārsī, religions,
and took an interest in their discussions.
He adopted, however, none of them, but
attempted to found a new system of belief,
called "Dīn-i-Ilāhī," which acknowledged
one God, and the king as his viceregent.
[Vide Elphinstone's History of India, and
Kaiser Akbar, by the late Graf v. Noer
(Prince Frederick of Schleswig-Holstein).]

Akbar Shah II. (آکبر شاه ثانی), king
of Delhi, whose title in full is Abul-Naqī
Muʿīn-uddīn Muhammad Akbar Shāh, was
the son of the nominal emperor Shāh 'Alam;
was born on Wednesday 23rd April, n.s.
1760, 7th Ramānūg, a.h. 1173, and succeeded
his father at the age of 40, on the 19th
November, a.d. 1806, 7th Ramānūg, a.h.
1221, as titular king of Delhi. 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 revenues of the country improved, was
redeemed by an act of public liberality. An
augmentation of 10,000 rupees per month
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, A.D. 1837, 28th Jumâda II., A.H. 1258, about 80 lunar years, and was buried at Dehlî, about 12 miles from the tomb of Bahádúr Sháh. His son Bahádúr Sháh II., the last king of Dehlî, succeeded him. Akhbar sometimes wrote poetry, and he used the word Shu'á for his poetical name.

Akhfash Aúsät (أخفش أوسط), was called Akhfast, because he had small eyes. His proper name is Abú-Hasan Saíd. He was an author, and died in the year A.D. 830. Some say he was born at Bálk, and died in A.H. 376. There were three persons of this name, all of whom were authors. Akhfast Aqṣar, or the lesser, died in A.H. 845.

Akhtar (أختَر), the poetical name of Qâ'î Muhammad Sâdiq Khán, an excellent writer of prose and verse.

Akhtar (أختَر), the poetical name of Wâjîd 'Alî Shâh, the last king of Audh, now of Garden Reach, Calcutta.

Akmâl-uddîn Muhammad bin-Mâmmud (Shâikh), author of a commentary on the Hîdâyâ, entitled 'Ithââyâ, or al-'Ithââyâ. There are two commentaries on the Hîdâyâ, 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 the year A.D. 1894, A.H. 788.

' activités, or more correctly 'Iktîma (عَطَمِ), surname of Abú-'Abdullâh, who was a freed slave of Ibn-'Abbas, and became afterwards his disciple. He was one of the greatest lawyers. He died in the year A.D. 725, A.H. 107.

Aksîr, or more correctly, Iksîr (Mirza) (أكسير إبراهيم خان), the younger brother of Isfahān, author of a book of elegies. He served under Nawâb Nizâm-ul-Mulk às-Safâ-Jáh and Salâdâr-Jâng, and died in Bengal in n.s. 1756, A.D. 1169.

Alahdar Sarhindi, or more correctly, Alâddâd, poetically styled Faïzi, a native of Sarhind, and author of a Persian Dictionary, called Madâr al-Alâfîzî.

[Regarding this dictionary and its author, vide Journ. As. Soc. Bengal, 188, p. 10.]

Alâhraf (الحانين), uncle of Yazid, the second caliph of the house of Umâyya. At the battle of Siffin he had fought on the side of 'Ali. Several sayings of this celebrated chief are recorded in the Biographical Dictionary of Ibn Khallikân. He outlived Mu'mâwiyah.

Alahwîrî Khán (العوردی خان), or more correctly, Ilaâwîrî Khán, a nobleman of the reign of the emperor Jahângîr. He was raised to the rank of 5,000 in the time of Sháh Jahân, and held several offices of importance. He was appointed Governor of Patna, and espoused the cause of Sultan Shu'âî, brother of Auranzâz, A.D. 1658, A.H. 1068, and after the defeat of Shu'âî, accompanied him to Bengal, where he was slain, together with his son Saïf-ullah, by order of that prince, in July, A.D. 1659, Zîl-qâ'da, A.H. 1069.

[The word wârdî or wârdî means "a rope." God being the habîl-i-matin, the strong rope which the faithful seize so as not to perish.]

Alâhâwî Khán (العوردی خان), or more correctly, Ilaâhwâri Khán, title of Ja'far Khán, the son of Ilaâhwâri Khán the first. He was raised to the rank of an amir by 'Alâamîrî, with the title of Ilaâhwâri Khán 'Alâamîrî-Shâhî. He was appointed Sûhâdâr of 'Alâhâbâd, where he died A.D. 1669, A.H. 1079. He was an excellent poet, and has left a Diwân.

Alâhâwî Khán, or more commonly,

Allâhwâri Khán, styled Mahâbât-Jâng, the usurper of the government of Bengal, was originally named Mirzâ Muhammad 'Alî. His father, Mirzâ Muhammad, a Turkmân, an officer in the service of the prince A'qâ'ân Shâh, on the death of his patron in A.D. 1707, falling into distress, moved from Dehlî to Kâšâk, the capital of Õfpâ, in hopes of mending his fortune under Shu'âî-uddîn, the son-in-law of Nawâb Murshid Qâlî Ja'far Khán, Sâbâdâr of Bengal, who received him with kindness, and after some time bestowed on his son the Fumârdî of Rajmahâl, and procured for him from the emperor a musâbâr and the title of Allahwâri Khán, and afterwards that of Mahâbât-Jâng. After the death of Shu'âî-uddîn, am. the accession of his son, Surfârâz Khán, to the government of Bengal, Allahwâri overthrew the Nawâb, in an action in which the latter was slain, in A.D. 1749, A.H. 1153, and usurped the government. He reigned sixteen years over the three provinces of Bengal, Birâr, and Õfpâ, and died on Saturday the 10th Zîl-î, n.s. 1766, 9th Rajab, A.H. 1169, aged 80 years. He was buried in Murshhidâbâd, near the tomb of his mother, in the garden of Khush-Bîshâ, and was succeeded by his grand-nephew and grandson, Mirzâ Mahmûd,
better known by his assumed name of Siraj-ud-Daula. It does not appear that Allahwirid had ever remitted any part of the revenue to Delhi after payment of the first instalment, of which the bulk went to the Maratha Government at Puna.

Alah Yar Khan (إله يار خان شیخ), or more correctly, Ilah Yar Khan (Shaikh), son of Shaikh 'Abdus-Subbhan, was formerly employed by Nawab Mubäriz-ul-Mulk Surbahan Khan, Governor of Gujrat, and in the reign of the emperor Farrukhsiyar was raised to the rank of 5,000, with the title of Rustam Zamān Khan. In the time of the emperor Muhammad Shah, when Raja Bahadur Singh, the son of Raja Ajit Singh Mawary, was appointed Governor of Gujrat in the room of Nawab Surbahan Khan, the latter made some opposition to his successor; a battle ensued, and Shaikh Ila Yar, who was then with the Nawab, was killed in the action. This took place on the day of Dusshra, 5th October, o.s. 1730, 8th Rabi 11., a.h. 1113.

Alah Yar Khan (الله يار خان ابن اناخار خان), or more correctly, Ilah Yar Khan, son of Iftikhar Khan Turkman, a nobleman of the court of Shah Jahan. He died in Bangle in a.d. 1650, a.h. 1060.

Alah Yar Khan Mir-Tuzuk (الله يار خان میر توزک), 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, a.h. 1073.

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, where he died.

Al-Amin (الأمم), the 6th khalifa of the house of 'Abbas, succeeded his father, Harun-ur-Rashid, to the throne of Baghdad, on 4th March, a.d. 809, a.h. 193. He was no sooner seated on the throne than he formed a design of excluding his brother, al-Mamun, from the succession. Accordingly, he deprived him of the furniture of the imperial palaces of Khorasan; and in open violation of his father's will, who had bestowed on al-Mamun the perpetual government of Khorasan and of all the troops in that province, he ordered these forces to march directly to Baghdad. Upon the arrival of this order, al-Mamun expostulated with the general al-Fazl Ibn Rabii, who commanded his troops, and endeavoured to prevent his marching to Baghdad; but without effect, for he punctually obeyed the orders sent by the khilifa. Al-Fazl having ingratiated himself with the khilifa by his ready compliance with his orders, was chosen prime minister, and governed with absolute sway, al-Amin abandoning himself entirely to drunkenness. Al-Fazl was a very able minister; but fearing al-Mamun's resentment, if ever he should ascend the throne, he gave al-Amin such advice as proved in the end the ruin of them both. He advised him to deprive al-Mamun of the right of succession that had been given him by his father, and transfer it to his own son Musa, though then but an infant. Agreeable to this pernicious advice, the khilifa sent for his brother al-Qa'im from Mesopotamia, and recalled al-Mamun from Khorasân, pretending that there had been a breach between them, and sending a pretended embassy from him as an assistant in his counsels. By this ill-treatment al-Mamun was so much provoked, that he resolved to come to an open rupture with his brother. A war soon after broke out between them. Taher ibn-Husain, the general of al-Mamun, laid siege to Baghdad, took it, and having seized al-Amin, cut off his head, and exposed it to public view in the streets of Baghdad. Afterwards he sent it to al-Mamun in Khorasân, together with the ring or seal of the khilifa, the sCEPTre and the imperial robe. At the sight of these, al-Mamun 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 dinars. The death of al-Amin took place on the 6th October, a.d. 813, 6th Safar, a.h. 198. He was then 30 years of age, and had reigned but four years and some months.

'Alamgir I. (عالمگیر پایش), emperor of Hindustan, surnamed Abul-Zafar Muhiuddin Muhammad Aurangzeb, took the title of 'Alamgir in his accession to the throne. He was the third son of the emperor Shah Jahan, born on Sunday, 10th October, o.s. 1619, 11th Zil-qa'da, a.h. 1028. His mother's name was Arjumand Banu, surnamed Mumtaz-Mahal. In his youth, he put on the appearance of religious sanctity, but in June, a.d. 1658, Ramganj, a.h. 1068, during his father's illness, he, in conjunction with his brother Murad Baksh, seized power, and made his father prisoner. Murad was soon after imprisoned by 'Alamgir, who marched to Delhi, where he caused himself to be proclaimed emperor on the 21st July of the same year, 1st Zil-qa'da, a.h. 1068, 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 Murad Baksh and his eldest brother, the heir-apparent, Darâ Shihok, 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 bigot of Sunnî, and attempted to force the Hindus to adopt
that faith, destroying their temples, and levying the capitanson tax (jizya) from every Hindu. The feudatory chiefs of Bajputnā, successfully resisted the impost. He died after a reign of 60 lunar years at Ahmadnagar, in the Deoglu, on Friday, 21st February, 0.S. 1707, 28th Zil-Isa, A.H. 1118, aged 90 lunar years and 17 days, and was interred in the court of the mausoleum of Shāh Zain-ul-uddin, in Khuldilād, eight kos, from the city of Aurangābād. After his death, he received the title of "Hāyrat Khulil-Makān" (i.e. He whose place is in paradise). He was married in the 15th year of his age to a daughter of Shamsu-Ār Khan, the son of 'Aṣār Khan, the prime minister of the emperor Jahāngīr, by whom he had five sons and four daughters. His eldest son, named Sattān Muhammad, died before his father; his second son was Muhammad Muḥammad az-Zamzam, who succeeded him with the title of Shāh 'Alam Bahādur Shāh; the third, Aḥmad Shāh, 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, Kām Baksh, who was also slain in battle.

The names of his four daughters are: Zeh-um-Nissa, Zainum-Nīsā, Badr-un-Nissa, and Mīr-un-Nissa.

'Alamgir Ilā ʿAziz-ul-dīn, was the son of the emperor Jāhār-ul-Shāh, by Anāp Bāī; was born in A.D. 1683, A.H. 1099, and raised to the throne, in the fort of Dehli, by Ṯāmā-ul-Mulk Ghazi-ul-Udīn Khan the wazir, on Sunday the 2nd June, N.S. 1751, 10th Shu'bān, A.H. 1167, after the deposition and imprisonment of Ahmad Shāh, the son of the emperor Muhammad Shāh. He was, after a nominal reign of five years and some months, assassinated by the same person who had placed him on the throne, on the 29th November, N.S. 1759, 8th Rabīʿ II. A.H. 1173, and was interred in the platform before the mausoleum of the emperor Humayūn. His son 'Aṣī Gauhar (afterwards Shāh ʿAlam) being then in Bengal, Mīhr-ul-Sammat, son of Kām Baksh, the son of the emperor Aurangzib, was sent on the throne, with the title of Shāh Jahan, and insulted by the empty name of" emperor for some months, after which, on the 10th October, N.S. 1760, 29th Safar, A.H. 1174, the Marāţhas having plundered Dehli, prince Mirza Jawān Baksh, the son of 'Ali Gauhar, was placed on the throne by the Marāţha chief Bhāo, as regent to his father, who was still in Bengal.

Alap Arsalan. Vide Alp Arsalan.

Alaptigin or Alptigin (Alptingen), one of the chief nobles of Bukhārā, and Governor of Khurāsān during the reign of the house of Sāmān. Having, in A.D. 962, renounced his allegiance to that court, he retired, with his followers, to Ghāzni, then an insignificant town, to escape the resentment of Amir Manṣūr Sāmānī, whose elevation to the throne he had opposed, on the ground of his extreme youth. He established a petty principality, of which Ghāzni became the capital. He died A.D. 976, A.H. 366, when his son, Abū-ul-baq, 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 Subhiklagha, a chief in the service of Alaptigin, in A.D. 977, A.H. 367.

Al-aswad (aswād), an impostor. Vide Mussalama.

'Ala-ud-daula (Prince), the son of Baisanghar Mirza, and grandson of Shāhrukh Mirza, after whose death, in A.D. 1447, he ascended the throne at Hīrat, 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, Sultan Dārā. He died in A.D. 1459, A.H. 863.

'Ala-ud-daula (Nawāb), a Nawāb of Bengal. Vide Sarfaraz Khan.

'Ala-ud-daula (Mir or Mirza), a poet whose poetical name was Kāfi. 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 A.D. 1567, A.H. 975. There is some mistake in his poetical name; he appears to be the same person who is mentioned under the poetical name of Kāmi, which see.

'Ala-ud-daula Samnānī (Samnānī), one of the chief followers of the Sāfi Jumālī Baghlānī. In his youth he served Argān Khan, the Turār king of Persia, and his uncle Sharaf-ul-Udīn Samnānī was a nobleman at the court. He died on Friday the 8th March, A.D. 1336, 23rd Rajab, A.H. 736, aged 77 lunar years, six years before Khwaja Kirmānī.

'Ala-ud-dīn (Uluzdīn), a Muhammadan prince of the Arsacids or Assassins, better known by the appellation of "The old man of the mountains." His residence was a castle between Damasus and Antioc, 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.

["Fide Hassan Sabbāh."]

"Ala - uddin (Khwaja) (اللعبودین یشم عمالک), surnamed 'Atā Malik, was the brother of Shams-uddin Muhammad Šāhib, diwan, and is the author of a history called Jâhânshâhā.

"Ala-uddin Ali al-Quraishi ibn-Nafis (اللعبودین علي القریشی ابن نفیس), author of the commentary termed Majzūl Qāna'ī fil-Tâbīb, being an epitome of the canons of Avicenna. He died a.d. 1288.

"Ala-uddin Ali Shah (اللعبودین علي شاه), king of Western Bengal. He usurped the government of that country after defeating Fakhr-uddin Mubârak Shah, and was assassinated, about a.h. 746, by the instigation of Khwaja Ilâsâh, who succeeded him under the title of Shams-uddin Ilâsâh Shah.

"Ala-uddin Atsiz (اللعبودین النسر), the son of 'Ala-uddin Hasan Ghori. He defeated Bahâ-uddin Sâmî in a.d. 1210, and reigned four years in Ghûr. He fell in battle against Tâj-uddin Idrâz, a.d. 1214, and was the last of the kings of Ghûr, of the family of 'Ala-uddin Hasan.

"Ala-uddin Hasan (اللعبودین حسن غوری), prince of Ghûr, entitled Jâhân-šâhâ. His elder brother, Quth-uddin, prince of Ghûr, was publicly executed by his brother-in-law, Bahram Šâh of Ghurân, in a.d. 1119, a.h. 513. Sufi-ud-dânil, brother of the deceased, took possession of Ghurân in a.d. 1146, a.h. 543, but afterwards was defeated, taken prisoner, and put to death by Bahram Šâh in a.d. 1149, a.h. 544. When the mournful news of his brother's death reached 'Ala-uddin, he burnt with rage, and being determined to take revenge, invaded Ghurân with a great army. He defeated Bahram Šâh, who fled to Lahore, took possession of Ghurân, in a.d. 1152, a.h. 547, and gave up the city to flames, slaughter, and devastation for several days, on which account he is known by the epithet of 'Jâhân-šâhâ', or the burner of the world. He carried his animosity so far as to destroy every monument of the Ghurân emperors with the exception of those of Sultan Mahmûd, Mas'úd, and Tâhâhâh; but he defaced all the inscriptions, even of their times, from every public edifice.

"Ala-uddin died in the year A.D. 1158, a.h. 549, after a reign of six years, and was succeeded by his son Malik Sufi-uddin, or Sufi-ud-dânil, who in little more than a year fell in battle with the Ghûzâ Turkmûns. He was succeeded by his eldest cousin, Ghîyās-uddin Muhammad Ghori. The following is a list of the kings of Ghûr:

3. Ghîyās-uddin Muhammad Ghori, son of Bahâ-uddin Sâmî, the younger brother of "Ala-uddin.
5. Ghîyâs-uddin Mahmûd, son of Ghîyâs-uddin.
7. Atsiz, son of Jâhân-šâhâ, and last of the kings of Ghûr of this branch.

"Ala-uddin I., (اللعبودین حسن گنگه) بیمینی, Hasan Kangoh Bahmani, the first Bahamani king of the Deccan. He was a native of Dehli, and in the service of a Brahmanical astrologer named Kangoh, or Gângoh, enjoying high favour with the prince Muhammad Tughluq, after whom he was called. Dehli. This Brahman assured Hasan that he perceived from his horoscope that he would rise to great distinction, and he unceasingly favoured the Almighty; and made him promise that if he ever should attain regal power, he would use the name of Kangoh and employ him as his minister of finance. In a request with which Hasan readily complied: The Governor of Daulatabad and others having revolted took possession of the place, and selected Hasan (who had then the title of Zafar Khan and a jagir in the Deccan) to be their king. On Friday the 3rd August, a.d. 1347, 24th Rabi' II. a.h. 748, they crowned him and raised him on the throne, with the title of "Ala-uddin Hasan Kangoh Bahmani at Kulbarza, which place became the royal residence and capital of the first Muhammadan king of the Deccan, and was named Ahsanabadd. Towards the end of the reign of Muhammad Tughluq of Dehli, he subdued every part of the Deccan previously subject to the throne of Dehli. The death of "Ala-uddin Hasan happened ten years, ten months, and seven days after his accession to the throne, about the 10th February, a.d. 1358, 1st Rabi' I. a.h. 759. He was succeeded by his son, Muhammad Shâh I. Bahmani. The following is a list of the kings of the Bahmani dynasty of Kulbarza or Ahsanâbadd with the years of their ascensions:

"Ala-uddin Hasan I. . a.h. 748, a.d. 1347.
Muhammad Shâh I. . a.h. 759, a.d. 1358.
Mujâhid Shâh . . a.h. 776, a.d. 1375.
Dâdâ Shâh . . a.h. 780, a.d. 1379.
Mahmûd Shâh . . a.h. 780, a.d. 1379.
Ghîyâs-uddin . . a.h. 799, a.d. 1397.
Shams-uddin . . a.h. 799, a.d. 1397.
placed his youngest son, Sultan Shihabuddin 'Umar, who was then only seven years old, on the throne. After a short time, however, the emiratt Kafur was slain, and Shihabuddin was set aside, and his elder brother, Mubarak Khan, under the title of Mubarak Shah, ascended the throne on the 1st April, A.H. 1316, 7th Muharram, A.H. 716, but according to Firishta in 1317. It was the boast of 'Ala-uddin that he had destroyed one thousand temples in Banaras 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 Minar.

'Ala-uddin 'Imad Shah

(علال الدين إيماد شاه)

(Imad Shah) succeeded to the government of Barar in the Deccan after the death of his father, Fatih-ulah 'Imad Shah, about the year A.D. 1513, and following the example of other chiefs of the house of Bahmani, declared himself king of Barar, and established his royal residence at Gawal. He contracted an alliance by marriage with the sister of Ismail VII Adil Shah, named Khadija, in A.D. 1528, A.H. 936, and died some time about the year A.D. 1532, A.H. 939. He was succeeded by his son Daryâ, 'Imad Shah.

'Ala-uddin Khaqanbad (Sultan)

(علال الدين كخبان)

(Khaqanbad), a prince of the Saljuqian dynasty. When Sultan Malik-Shah conquered Kırım and Anatolia, in Asiatic Turkey, he conferred on Sulaiman, the son of Kutlimish, that kingdom, whose descendants reigned there till the time of Abûa Khan, the Tartar king of Persia. 'Ala-uddin Khaqanbad was a descendant of Sulaiman Shah, and died about the year A.D. 1239, A.H. 657. He built Sulaiman's bin-Kutlimish.

'Ala-uddin Majzub (Shah)

(علال الدين مهزوب)

(Majzub Shah), a Muhammadan saint of Agra, commonly called Shah 'Alâw Balâwâl, son of Sayyid Sulaiman. He died in the beginning of the reign of Jalâl Shah, son of Shor Shah, in the year A.D. 1546, A.H. 953. His tomb is in Agra, at a place called Nâzâ-ki Maqîti, where crowds of Musalmân assemble every year to worship it. The adjacent mosque has sunk into the ground to the spring of the arche.

'Ala-uddin Mas'ud

(علال الدين مسعود)

(Mas'ud), Sultan of Dehli, was the son of Sultan Rukn-uddin Firoz, and grandson of Shams-uddin Iltumish. He was raised to the throne of Dehli after the murder of Bahram Shah, in May, A.D. 1242, Zil-Qa'da, A.H. 639. He died on the 19th June, A.D. 1246, 23rd Muharram, A.H. 644, after a reign of four years, and was succeeded by his brother (or uncle), Sultan Nasir-uddin Mahmud.
'Ala-ud-din Muhammad al-Samarqandi (Shaikh)

'Ala-ud-din Husain Shah (حسین شاہ), king of Bengal. He was the son of Sayyid Ashraf, and after defeating Muzaffar Shah at Gaur in A.H. 899, ascended the throne of Bengal. He reigned with justice for a considerably longer period than any of his predecessors until the year A.D. 1521, A.H. 927, when he died a natural death, after a reign of 28 years. His son 'Ursu Shah succeeded him.

'Ala-ud-din (Sultan)

'Ala-ud-din (Sultan) (سلطان ادیب), a king of the race of Sultani, who reigned in Iconium, and died in the year A.D. 1301, A.H. 700.

'Ala-ud-din (Sayyid)

'Ala-ud-din (Sayyid), of Oudh, whose poetical name was Wasif, is the author of a Tarjīm, commonly called Ma'mūqānān, with which word it commemorates. He was a native of Khurassān, came to India about the year A.D. 1300, became a disciple of Nizām-ud-din Auliya, and fixed his residence in Oudh.

'Ala-ud-din Takash (تکش)

'Ala-ud-din Al-mulk Kotwal (Malik)

'Aziz Billah Abu-al-Mansur Tarar (ابوالمنصور طارر), son of Mu'izz-ud-din al-Ilah, second Caliph of Egypt, the Fatimid dynasty, succeeded his father in A.D. 970, 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-Atatakun, the amir of Damascus and the Karmations, died in A.D. 999, A.H. 381. 'Ala-aziz died on his way to Syria, in the 21st year of his reign and 42nd of his age, and was succeeded by his son, Abu-al-Mansur.

Al-Baghwai (البغوي), Vide Abul-Faruq Al Baghawi and Al-Abu Muhammad Farraj Ibn Mas'ud Al-Baghwai.

Al-Batani (المتنى), commonly called by European writers Alhazen, 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 Nuremberg, in 1527, 4to., and at Bologna in 1549. He died A.D. 929.

Al-Biruni (البروني), an Arabian author, whose original work, entitled Tīrīk Hind, was compiled in India in about A.D. 1030-33. See Al-Khaibān.

Al-Bukhari (البخاري), who received this name from Bukhārā, the place of his birth or his chief residence, was a famous lawyer by name of Muhammad Ismā'īl. His collection of traditions on the Muhammadan religion, commonly called Sahih-ul-Bukhari, is of the greatest authority of all that have ever been made; he called it Al-Sahih, i.e. genuine, because he separated the spurious ones from those that were authentic. He says, he has selected 7,725 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 Bukhārā in the year A.D. 870, A.H. 268. Vide Muhammad Ismā'īl Bukhari.

Al-Dawani. Vide Dawani.

Al-Farghani (الفرغاني), surname of Ahmad ibn Kathir or Kasr, an Arabian astronomer of the ninth century, author of an introduction to astronomy.

Al-Farghani (الفرغاني), Vide Farghani.

'Alha and Udal (آلبلا و أودال), princes of Mahbāba. There is a heroic ballad sung or recited by the Hindu sepoy in a kind of
monotones, but not unmusical sort of chant, accompanied by a soft voice beat of the dhol, which rises to a crescendo in the pause between the verses. Whoever has resided in a military cantonment must have frequently observed the sepoys, when discharged 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 ‘Abha’, the Raja of Mahoba, a town in Benares, the hero of which extensive ruins remain. The hero is described as the terror of the Muhammads; his triumphs over whom are attributed not only to his own valour, but the favour of the goddess Kali, whom he had propitiated by the offering of his life. There are many songs, it is said, of this prince, and his brother Udai, a warrior of equal estimation; but they are preserved only traditionally by the Podaros, and their amateur students. The verses are in Bhakha.

Al-Hadi, the fourth khalif of the house of ‘Abbas, succeeded his father, al-Malid, on the 4th August, A.D. 785, 23rd Muharram, A.H. 169, to the throne of Baghdad. He reigned one year and one month, and having formed a design to deprive his younger brother, Harun-al-Rashid, of his right of succession, and even to assassinate him, was poisoned by his prime minister about the month of September. A.D. 786, Bali 1, A.H. 170. On his death his brother, the celebrated Harun-al-Rashid, ascended the throne.

Al-Hakim, also called ibn Abu'l Hakam, an Arabian author, who (according to the chronological arrangement of the Arab authorities by Howard Vsce and Dr. Spranger, in the former’s second volume of The Pyramids of Gizeh) lived about A.D. 1450, or six hundred years after the death of the khalif al-Mamun of Baghdad but by a manuscript note recorded by a gentleman of the British Museum 1858, it is said that he was the equal of his contemporaries in the knowledge of the secrets of the pyramids, and that he was nearly contemporary with that prince, who flourished between A.D. 813 and 843. Al-Hakim writes that the Great Pyramid in Egypt was built by a certain antediluvian king Saurul, and filled by him chiefly with celestial spheres and figures of the stars, together with the perfumes used in their worship; and that Khafis al-Mamun found the body of a man dead within the pyramid, adorned with jewels and golden writing, in the coffers, when he broke into the king’s chamber of the Great Pyramid. But neither Abu Mas’har Jafar bin Muhammad Balkhi, who wrote in about A.D. 890, nor Ibn Khuradbeh, in A.D. 920, have one word about al-Mamun, or any opening of the pyramid. But when we develope to Massudai, in A.D. 967, 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-Mamun, but his father, Khafis Harun-al-Rashid, 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 A.D. 1170, or 340 years after al-Mamun’s age, that prince is mentioned by Abu Abd-ullah Muhammad bin Abdur Rahim Alkaisi, who states that he was informed that those who went into the upper part of the Great Pyramid in the time of al-Mamun, came to a small passage, containing the image of a man in green stone, and within that a human body with golden armour, etc., etc.

Al-Hasan (الحسن), an Arabian who wrote on optics, about the year A.D. 1100.

‘Ali (علي ابن أبي طالب), son of Abu-Talib, was the cousin and son-in-law of Muhammad. He was born 23 years before the Hijri, i.e., in the year A.D. 599, at the very temple itself. His mother’s name was Fatima, daughter of Asad the son of Hashim. After the death of Muhammad, he was opposed in his attempts to succeed the prophet by ‘Ubayn and ‘Umar, and retired into Arabia, where his mild and enlarged interpretation of the Qur’an, increased the number of his proselytes. After the death of ‘Umayn, the 3rd khalif, he was acknowledged khalif by the Egyptians and Arabsians in July, A.D. 655, but in less than five years after he was compelled to resign that title, and Mu’awiya was proclaimed khalif at Damascus. ‘Ali was subsequently wounded by ‘Abdur-rahim ibn-Muljim in a mosque at Qafa, whilst engaged in his evening prayers, on Friday the 22nd January, A.D. 661, 17th Ramazan, A.H. 40, and died four days after. ‘Ali, after the decease of his beloved Fatima, the daughter of the prophet, claimed the privilege of polygamy, and had 18 sons and 18 daughters, of whom the most renowned of his two sons of Fatima, viz., Hasan and Husain, as also Muhammad Hanif, by another wife. Among the many surnames, or honorable titles bestowed upon ‘Ali, are the following: Wast, which signifies ‘lurgate and heir’; Murtagh, ‘beloved by God’; Asad-ullah al-Ghaliib, ‘the victorious lion of God’; ‘Umayn, ‘a lion’; Shah Mardan, ‘king of men’; Sher Khulil, ‘the lion of God’. His memory is still held in the highest veneration by the Muhammadians, 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, and he is the grove 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 khalifs of the house of Umayy, from Mu’awiya down to the time of ‘Umair ibn-
Abdul-'Aziz, who suppressed the solemn malediction. There were besides several Khalifas of the house of 'Abbas, who expressed a great aversion to 'Ali and all his posterity; such as Mu'tazid and Mutawakkil. On the other hand, the Fātimite Khalifas of Egypt caused his name to be added to that of Muhammad in the call to prayer (azān), which is chanted from the turrets of the mosques. He is the first of the twelve Imāms, eleven of whom were his descendants. Their names are as follows:

1. 'Ali, the son of Abū-Tālib.
2. Imam Hasan, eldest son of 'Ali.
6. Imam Ja'far Sādiq, son of Muhammad Baqir.
7. Imam Mūsa Kazim, son of Ja'far Sādiq.
10. Imam 'Ali Naqī, son of Muhammad Taqī.
12. Mahdi, son of Hasan 'Askari.

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

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

Ali is reputed the author of several works in Arabic, particularly a collection of one hundred sentences (paraphrased in Persian by Rashid-ud-din-Wasqat), and a Dīwan of diastic poems, often read in Madrasa.

In his native language, the Shia use the phrase "'alihi as-salām," which is used after the names of prophets: the Sunnis say, "karrama allahu wajhuhu," may God honour his face.

Ali ('Ali bin Ahmad bin Abū Bakr Kūfī), a resident of Ukh and author of the History of Sindh in Arabic called 'Utbat-ul-Kirām. This work was translated into Persian and called Chach Nama, a translation of which was made in English by Lieutenant Postans and published in the Journ. As. Soc. in 1838.

Ali ('Ali bin Ahmad al-Mashhuri), Commonly called Wāhībī. He was an Iranian author who wrote three Commentaries, viz.: Waqést, Ṣakir, and Baṣt, and also Khūth Nawātul. He died in A.D. 1076, A.H. 468.

Ali ('Ali bin Ḥamzah), son of Ḥamzah, author of the Tārikh al-Jahānī.
celebrated Marhatta chief Sewâjî, who had possessed himself of all the strongholds of the Kolân country, and erected several new forts. Under pretense of making his submissions to the Sultan, he begged an interview with the Bijâpur general, Nâzî Khan, whom he treacherously stabbed in an embrace. Rustam Khan was afterwards sent against him, and defeated. 'Ali 'Adîl Shah died in the year A.D. 1672, A.H. 1089, after a turbulent reign of eleven or twelve years. He was succeeded by his son Sikandar 'Adîl Shah.

'Ali Ahmad (Shaikh) (علي احمد شيخ),
the son of Shaikh Husain Naqîbî, a learned man and engraver who died suddenly on hearing a verse of the poet Khwâja Husain of Delhi repeated in the presence of the emperor Jahângir on the 13th April, o.s. 1609, 18th Muharram, A.H. 1018.

'Ali Akbar (علي أكبر), the eldest son of Imam Husein, killed in battle together with his father on the 10th October, A.H. 689.

'Ali Akbar (علي أكبر), author of the work called Majma'-ul-Aulûdî, containing a detailed account of all the Muhammadan saints, dedicated to the emperor Shah Jahan, who was a great admirer of such, A.D. 1628, A.H. 1038.

'Ali Akbar (علي أكبر), author of the works Fauûl 'Akbarî and Usûl 'Akbarî, and several other works.

'Ali Asghar (علي اصغر), proper name of Imam Zain-ul-'Abidîn, which see.

'Ali Asghar (علي اصغر), of Qanûnî, a writer of commentaries on the Qur'an called Sanâvit-ul-Tanzîl. He died in the year A.D. 1727, A.H. 1140.

'Ali Bahadur (علي نواب بهادر),
Nawâb of Banda, eldest son of Shamsâr Bahâdur I. and grandson of the Marhatta chief Bâji Rao Peshwâ I. He received the investiture of Bundelkhand from Nânâ Farnâwa, the Pûna minister, about the year A.D. 1790, and accompanied by his brother Ghâni Bahâdur, and supported by a powerful army, invaded Bundelkhand, but was opposed by Nânâ Arjum (the guardian of Bakht Singh, a descendant of Raja Chaturaj), who falling in the contest, and Bâji Bakht Singh being taken prisoner, 'Ali Bahadur acquired the whole of that part of the râj of Banda which belonged to Bakht Singh and all the râj of Pûna. He reigned about eleven or twelve years, and as at the time of his death, which happened in A.D. 1801 or 1802, his eldest son, Shamsâr Bahâdur II., was absent at Pûna, his youngest son Zulfikâr 'Ali was proclaimed (in violation of the title of his eldest brother) as his successor by his uncle Ghâni Bahâdur and his Devân Himmat Bahâdur Goshâin. Ghâni Bahâdur, however, was soon after expelled by Shamsâr Bahâdur, who took possession of the râj.

'Ali Bahadur Khan (علي بابر خان),
the last Nawâb of Banda and son of Zulfikâr Ali Khan Bahâdur. He is the author of a diwan and a manuscript called Meharîl. He was removed for alleged complicity in the rebellion of 1867.

'Ali Bai (علي بای), (whose name is spelt in our English Biographical Dictionaries Ali Bey) was a native of Nata'ul, son of a Greek priest. In his thirteenth year he was carried away by some robbers as his father was hunting, and sold to Ibrahim, a lieutenant of the Janissaries, at Grand Cairo, who treated him with kindness. 'Ali distinguished himself against the Arabs, but when his patron was luckily assassinated in A.D. 1758, by Abûrham the Circassian, he avenged his death, and slew the murderer with his own hand. This violent measure raised him to eminence, 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 'Ali, recalled by the public voice, governed the country with benevolence and equity. In a battle fought against a rebellious Mamlûk to whom he had entrusted part of his army, 'Ali 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 conquerors, where eight days after he expired of his wounds, April 21st, A.D. 1773, in his 45th year, and left behind him a character unrivalled for excellence, for courage, and magnanimity.

'Ali Bai (علي بای), The titles by which he was known in the Muhammadan countries were al-Amir, al-Hakim, al-Faqi, al-Shari, al-Hâj 'Ali Bai, bin Ismân Bai, al-Abbas, Khâdim Ba't'ûl-lah al-Hârîm, i.e. the prince, the learned, doctor of the law, of the blood of Muhammad, pilgrim, 'Ali Bai, son of Ismân Bai, of the race of the Abbasîdah, 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 the year A.D. 1802 that he visited England. In June, A.D. 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 A.D. 1816, entitled *The Travels of Ali Bâdi*. 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 Musulman 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 venerable 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 Barid I. succeeded his father, Amir Barid, to the throne of Ahmadabad Bidar in the Decian in the year A.D. 1542, and was the first of this family who assumed royalty. He died after a reign of more than twenty years in A.D. 1562, A.H. 970, and was succeeded by his son Isâhil Barid.

'Ali Barid II. succeeded his father Kâsim Barid II. in the government of Ahmadabad Bidar in A.D. 1572, and was deposed in A.D. 1609 by his relative Amir Barid II. who succeeded him, and was the last of this dynasty.

'Ali Beg (علي بیگ), 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 Signor, 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 A.D. 1678.

'Ali Beg (Mirza) (علي بیگ مزرآ), a native of Badakhshan who held a high rank in the service of the emperor Akbar; and was honoured with the office of 4,000 in the reign of Jahângîr. He accompanied the emperor one day to visit the shrine of the celebrated saint, Shahâb-ud-din Chishti at Ajmir, and happening to see the tomb of Shahâb-ud-din Chishti, 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 14th March, O.S. 1616, 2nd Rabi I. A.H. 1025.

'Ali bin al-Husain al-Mas'udî al-Hudalli (علي ابن الحسين مسعودی), the fur-famed author of the Marj-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 A.D. 957, A.D. 346.

'Ali Buya or Ali Buya (علي بیوآ), entitled 'Imâd-ud-daula, the first of a race of kings of Fars and Iraq. The flucturers of this family, which is called Dilmâni or Dilâmîa (from the name of their native village, Dilâm) and Buya or Buyites (from that of one of their ancestors named Buya), trace their descent to the ancient kings of Persia; but the first of this race that history notices was a fisherman of Dilmâ whose name was Buya. His eldest son, 'Ali Buya, was employed by a governor of his native country, named Murâwîj, and was in the command of the chief part of his army, with which he encountered and defeated Yâkût, the governor of Isfâhân, and by the immense plunder that he obtained from that victory, he became at once a leader of reputation and of power. He pursued Yâkût into Fars, defeated him again, and took possession of the whole of that province as well as those of Kirmân, Khozestân and 'Iraq in A.D. 935, A.H. 321. This chief was afterwards tempted by the weak and distracted state of the Khilâfât or Caliphate, to a still higher enterprise; accompanied by his two brothers, Hassân and Ahmad, he marched to Baghad. The Khalîf al-Râzi Billâh fled, but was soon induced to return, and his first act was to heap honours on those who had taken possession of his capital. 'Ali Buya, on agreeing to pay annually 600,000 dinars of gold, was appointed 'âzîr of Fars and 'Iraq, with the rank of Amîr-ul-Umâr, and the title of 'Imâd-ud-daula. His younger brother Ahmad received the title of Maizz-ud-daula, and was nominated waxîr to the khilîf. Hassân, who was his second brother, received the title of Rukn-ud-daula; and acted, during the life of 'Ali Buya, under that chief. 'Ali Buya fixed his residence at Shîhraz, and died on Sunday, the 11th November, A.D. 949, 16th Jamâd I. A.H. 338, much regretted by his soldiers and subjects. He was succeeded by his brother Rukn-ud-daula.

Sultân of the race of Buya, who reigned 108 lunar years in Persia. 

'Imâd-ud-daula 'Ali Buya; Maizz-ud-daula Ahmad; Rukn-ud-daula Hassân, sons of Buya.

Azd-ud-daula: Mawvûyâz-ud-daula; Fakhr-ud-daula Abûl Hassân, sons of Rukn-ud-daula.

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

Izaz-ud-daula Bâkhtyâr, son of Maizz-ud-daula.

'Ali Durdzâd (Moulana) (علي درّذد), of Astârâbâd. A poet who was contemporary with Kâtibi Târsîhî, who died in A.D. 1436, A.H. 840. He is the author of a diwân. He was living in A.D. 1436, in which year his wife died, on which account he wrote a beautiful elegy.
Alif bin Nur Kashani (القرافي), author of another Mulla-ul-Anwar, besides the one of the same name written by Mullâ Husain Wâez. This is a complete history of Muhammad, his descendants, with Memoirs of the khâlifs.

Ali Ghulam Astarabadî (عاصم اسماعيل), a poet who served under the kings of Deccan and was living in A.D. 1665, A.H. 972, in which year Kamrâr the râja of Bijnâwar was defied by and slain in a battle against the Muhammadan prince of Deccan, of which event he wrote a chronogram.


'Ali Hamza (علي حمزه), author of the Jami'ul-Arârî, a commentary on the abstruse meaning of the verses of the Qurân, etc., being an abridgment of the Mishk'ul-Arârî, written in A.D. 1436. 'Ali Hamza's poetical name is 'Azuri, which see.


Ali ibn Isa (علي ابن عيسى), general of the khâlif al-A'min, killed in battle against Tûhir ibn Khassan, the general of the khâlif al-Mâmun, in the year A.D. 811, A.H. 195, and his head sent as a present to the khâlif.

Ali ibn ul-Rijâl (علي ابن الربع), author of the Arabic work on astronomy called Albâra' ahkân Najîm.

Ali Ibrahim Khan (علي إبراهيم خان), a native of Patna, who became judge of Bûnares. He was the author of twenty-eight mânâ and several other works, and a tâzâkîr or biography of Urdû poets, which he wrote about the year A.D. 1782, A.H. 1196, and which he entitled Gubâz-i-Ibrâhim. His poetical name is Khalîf. He is called Hâl by Ishâki (q.v.).

Ali Jah (علي جاه), the eldest son of the Nizâm of Haidarâbâd. He rebelled against his father in June, A.D. 1795, was defeated and made prisoner, and died shortly after.

Ali Lala (Shaikh Razi-uddin), a native of Guzânî. His father Sayyid Lalî was the uncle of Shaikh Samâî the poet. He was a disciple of Najm-uddin Kubrâ and his title Shaikh-ul-Shainikh. He died A.D. 1244, A.H. 842, aged 76 lunar years.

Ali Mahaemi (علي مهامي), a native of Mahasem in the Deccan, was the son of Shaikh Ahmad, and is the author of the commentary on the Qurân entitled Tafsir Rahmâni. He died A.D. 1431, A.H. 885.

Ali Mardan Khan (علي مردان خان), Amurî-ul-Ummârî, a native of Persia and governor of Gandhârî on the part of the king of Persia, but finding himself exposed to much danger from the tyranny of his sovereign Shâh Sufi, he gave up the place to the emperor Shâh Jâhân, and himself took refuge at Delhi in the year A.D. 1637, A.H. 1047. He was received with great honour, was created Amir-ul-Ummârî, and was, at different times, made governor of Kashmir and Kâbul, 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 canals which bear his name at Delhi still afford a proof, and the taste and elegance he displayed on all occasions of show and festivity. He died on his way to Kashmir, where he was going for change of air, on the 18th April, A.D. o.s. 1657, 12th Rajab, A.H. 1047, and was buried at Lâhirî in the mausoleum of his mother. He left three sons, viz., Ibrahim Khân, Ismâ'îl Beg and Jâhan Beg, of whom the last two were slain in the battle which took place between Dârâ Shîhâk and 'Alâm-gir at Dhaulpûr on the 29th May, o.s. 1658, 7th Ramazân, A.H. 1048. He is believed to have introduced the bulbous Tartar dome into Indian architecture.

Ali Mosi Raza (علي موسى رضا), the eighth Imâm of the race of Ali, and the son of Muhammad Kazim the seventh Imâm. His mother's name was Umâm Sayyid; he was born in the year A.D. 764 or A.D. 769, A.H. 147, and died on Friday the 12th August, A.D. 818, 9th Safar, A.H. 208. His wife's name was Umâm Khâlîf, the daughter of the Khâlif al-Mâmûn. His sepulchre is at Tâs in Khurásân. That town is now commonly called Mashhad, that is, the place of martyrdom of the Imâm. To the enclosure wherein his tomb is raised, the Persians give the name of "Rauza Râzâvî," or the garden of Râzâ, and esteems 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 has been once greatly enriched by the bounty of sovereigns. Nasîr-ullah Mirzâ, the son of Nâdir Shâh, carried away the golden railing that surrounded the tomb, and Nâdir Mirzâ, son of Shâh-rukh Mirzâ and grandson of Nâdir Shâh, took down the great golden ball which ornamented the top of the dome over the grave, and which was said to weigh 60 mounds or 420 pounds. The carpet fringed with gold, the golden lamps, and everything valuable were plundered by these necessitous and rapacious princes. Ali Mosi Raza was poisoned by the khâlif al-Mamun, consequently is called a martyr.
'Ali Muhammad Khan (علي محمد خان), founder of the Rohilla government. It is mentioned in Forster's Travels, that in the year 1720, Bāshārat Khān and Dād Khān, of the tribe of Rohilas, accompanied by a small number of their adventurous countrymen, came into Hindostān in quest of military service. They were first entertained by Madan Shāh, a Hindu chief of Serai (a small town on 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, Dād Khān captured a youth of the Jāt sect, whom he adopted and brought up in the Muhammadan faith, by the name of 'Ali Muhammad, and distinguished this boy by pre-eminent marks of paternal affection. Several years after, the Rohilas quarrelling with Madan Shāh, retired from his country, and associating themselves with Chāhān Khān, the chief of Bareli, they jointly entered into the service of Aezmat Khān, the governor of Moradābād. After the death of Dād Khān, 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 Shāh and 'Ali Muhammad Khān was declared chief of the party. From the negligence of government and the weak state of the empire of Dehli in the reign of Muhammad Shāh, he possessed himself of the district of Katir (now called from the residence of the Rohilas, Rohilkhand) and assumed independence of the royal authority. He was besieged in March, a.d. 1745, Safar, a.h. 1158, in a fortress called Bānakar and 'Aouli and taken prisoner, but was released after some time, and a jāgar conferred on him. The emperor Muhammad Shāh died in April, a.d. 1748, a.h. 1161, and 'Ali Muhammad Khān some time after him in the same year at 'Aouli, which he had ornamented with numerous public and private edifices. He left four sons, Šud-ullāh Khān, Aḥmad Khān, Fazl-ullāh Khān, and Dāndā Khān. Šud-ullāh Khān succeeded to his father's possession, being then twelve years old.

[ Vide Šud-ullāh Khān.]

'Ali (Mulla) (علي ملا), Muḥaddīs or the traditionist, whose poetic name was 'Tāri', died in the year a.d. 1578, a.h. 981, and Mulla 'Alim 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 Šadī Khān in March, a.d. 1781, and assumed the title of wāli. 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 'Akī Muhammad Khān to the province of Māzindarān. He died in a.d. 1785.

'Ali Murad (Mir), present chief of Khairpur (1869).

'Ali Naqi (Imām) (علي نقي امام), the tenth Iman of the race of 'Ali, and the son of Imām Muḥammad Taqī, who was the ninth Imām. He was born in the year A.D. 828, A.H. 213, and died on the 17th June, A.D. 869, 3rd Rajab, A.H. 255. His tomb is in Surmānū (which is also called Sāmīnā) in Beghind, where his son Muḥammad Askāri was also buried afterwards.

'Ali Naqi Khan (Nawab) (علي نقي خان نواب), the father-in-law and prime minister of Wajid Ali Shāh, the last king of Lucknow. He died at Lucknow of cholera about the 21st December, 1871, 17th Bārgān, a.h. 1278. 

'Ali Naqi (علي نقي), Dīwān of Princely Murad Baksh, son of Shalynī, whom he slew with his own hand.

'Ali Nawodī (علي نویدی), a poet and pupil of Shāh Tahir Andjān, came to India, where he was patronized by Abūl Fathah Husain Nizām Shāh I. in the Deccan. For some time he was in disgrace with his patron and changed his Tahklīl or poetical name from Nawodī to Nūr-umādi (or hopeless). He died in 1567, a.d. 973, at Ahmadnagar in the Deccan.

'Ali Quli Beg. Vide Shāh Afghān Khān.

'Ali Quli Beg of Khurasan (علي قلی بیک), author of a tasākira or biography of poets.


'Ali Qusanjī (Mulla) (علي قسانجی ملا), author of the Shāhāb Tajrīd, and Ḥāshīa Kakhş. He died in a.d. 1406, a.h. 808.

'Ali Shahab Tarshīzī (علي شهاب ترشیزی), a poet who was a native of Tarshīz. He flourished in the reign of Shāh-rukh Mīrzā, and found a patron in his son Muḥammad Jugi, in whose praise he wrote several panegyrics. He was contemporary with the poet Azurī, who died a.d. 1462, a.h. 866.
Alisher(Amir) or, surnamed Nizam-ud-din, was the prime minister of the Sultan Husain Mirza (q.v.), ruler of Khurasan. He was from the Alisher family, a renowned family of the Jughatai or Khajat family. His father, Gajjins Bahadar, held one of the principal offices of government during the reign of Sultan Abul Qasim Babar Bahadur, great grandson of Amir Taimur. His grandfather, by his mother's side, was one of the principal Amirs of Sultan Bahara Mirza, the grandfather of Sultan Husain Mirza. Alisher, who was born A.D. 1440, and educated at the same school as his future patron, attached himself originally to Sultan Abul Qasim Babar Mirza, who was greatly attached to him, and called him his son. After his death he retired to Mashhad and continued his studies there; which place he subsequently quitted for Samarqand, on account of the disturbances which broke out in Khurasan, and applied himself diligently to the acquirement of knowledge in the college of Khwaja Fazl-ul-lah. When Sultan Husain Mirza became uncontrolled ruler of Khurasan (A.D. 1469), he requested Sultan Ahmad Mirza, 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 honour. Alisher's palace was open to all men of learning: and notwithstanding that the sovereigns of Khurasan 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 honoured by his own Sultan and his officers, but foreign princes also extorted and respected him. After being employed in the capacity of diwan 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 Persian and Turkish works, of which Sani Mirza recovers the names of no less than twenty-four. On Alisher, the biographer, Mickiyan, and his son Khudami, 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 Jafri. His collection of Odes in the Chughatai or pure Turkish dialect, which he wrote in the poetical name of Nawa'i, amounts to 10,000 couples, and his parody of Nizami's five poems, containing nearly 30,000 couples, 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 Fani or Fanari, consisting of 6000 distiches. He was also a proficient in painting and some of the plastic arts. Alisher died on Sunday the 6th December, A.D. 1560, 16th Jamadar, I.A.H. 906, five years before his royal friend and master Sultan Husain Mirza. Khudami has recorded the year of his death in an affectionate chronogram: 'His highness the Amir, 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 compassion. Since the 'light of mercy' has descended on his soul, these words repay the year of his departure.' One of his works is called Majalis-ul-Nafises.

Ali Tqbar (Prince), was the son of prince 'Azim Shah, and grandson of the emperor 'Alamgir. He died in the year A.D. 1734, A.H. 1147.

Ali Waqif, the son of the famous Husain Waqif Kashi of Hirthat.

Ali Wardi Khan, also called Aulaward Khan, which see.


Aljayti, a Tartar king of Persia, who assumed the title of Muhammad Khudai Bandi on his accession to the throne, which see.

Al-Khasass. Vide Abû Bakr Ahmad bin-’Umar al-Khasassî.

Allama Dawandi. Vide Dawandi.

Allama Hilli (Shaikh) or, the great Shia lawyer, whose full name is Shaikh al-’Allama Jamal-uddin Hasun bin Yusuf al-Mutahhir Hilli, was the author of the Khubvat-ul-Aqaid, a biography of eminent Shias. His chief works on the subject of traditions are the I斯塔k or al-Yathib, the Masabih al-Anwar, and the Durrat-ul-Majmuz. He died in A.D. 1326, A.H. 726. Vide Jamal-uddin Hasun bin Yusuf.

Allami. Vide Afzal Khan.

Allami or, the poetical name of Shaikh Abul Fazl, the favorite vizir and secretary of the emperor Akbar.

Allami Shirazi or, the philosopher of Shiraz, a very learned man, so generally called that his proper name is almost forgotten. He is the author of a celebrated collection of treatises on pure and mixed mathematics, entitled Durrat-ul-Taj.
Al-Mahdi (الهدي), the third khalif of the race of Abbas, succeeded his father, Abū Ja'far al-Mansūr, to the throne of Baghildā, and was inaugurated on the 8th October, A.D. 775, 6th Zil-hijja, A.H. 158. From the accession of Al-Mahdi to the year A.D. 781, A.H. 164, the most remarkable event was the rebellion of al-Maqna (or al-Maqanuss), 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-Maqna, the khalif ordered his son Harūn-al-Rashīd to penetrate into the Greek territories with an army of 95,000 men. Harūn then, having entered the dominions of the emperor Irene, 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 emperor was so terrified, that she purchased a peace with the khalif 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, Harūn returned home laden with spoils and glory. This year (i.e. the 16th year of the Hijri or A.D. 781) 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-Mahdi was poisoned, though undisguisedly, by one of his eunuches, named Hasana. She had designed to destroy one of her rivals whom she imagined to have too great an ascendency over the khalif, by giving her a poisoned pear. This the latter, not suspecting anything, gave to the khalif; 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 August, A.D. 785, 29th Muharram, A.H. 169, in a village called Ar-Rad in the dependencies of Māṣābaddān. He was succeeded by his eldest son al-Ḥādi.


Al-Mamun (المؤمن), surnamed ‘Abdullāh, was the seventh Khalif of the race of the Abbasides, and the second son of Harūn-al-Rashīd. He was proclaimed khalif at Baghildā on the 6th October, A.D. 813, 6th Safar, A.H. 198, the day on which his brother al-Amin was assassinated. He conferred the government of Khurišān upon Tahir ibn Husain, his general, and his descendants with almost absolute and unlimited power. This happened in the year A.D. 820, A.H. 206, from which time we may date the daimienberment of that province from the empire of the khalif. During the reign of this khalif nothing remarkable happened; only the African Moslems invaded the island of Sicily, where they made themselves master of several places. Al-Mamūn 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 Baghildā. In Khurāsān he made Tūs, at that time the capital of the kingdom, his place of residence. Under his patronage Khurāsān became the resort of learned men; and the city of Tūs, the great rival of Baghdad. He died of a surfeit on the 18th August, A.D. 833, 17th Rajab, A.H. 218, 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 Jūrīm, daughter of Hasām ibn Sahil, his prime minister, out-lived him 50 years, and died on Tuesday the 22nd September, A.D. 884, 27th Rabi‘ I. A.H. 271, aged 80 years. Al-Mamūn was succeeded by his brother al-Musta‘sim Billūh.

Al-Mansur (المصور), 2nd khalif of Barbyary of the Fatimite race. Vide Isma‘il, surnamed al-Mansūr.

Al-Mansur (المصور), whose former name was Abū Ja‘far, was called al-Mansūr, the victorious, by his overcoming his enemies. He was the second Khalif of the noble house of Bu‘ān Ribā‘is or Abbasides, and succeeded to the throne of Iran at Baghildā after the death of his brother Abū al-A‘lis surnamed al-Safīfī, in A.D. 754, A.H. 136. He was opposed by his uncle, ‘Abdullāh, son of Ali, who caused himself to be proclaimed khalif at Damascus, but was defeated by Al-Mansūr’s general, Abū Muslim. He laid the foundation of the city of Baghildā on the banks of the Tigris, in A.D. 762, 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 Pahlavi copy of Pilpay’s Fables translated into Arabic. In the year A.D. 775, A.H. 158, the khalif set out from Baghildā in order to perform the pilgrimage to Mecca; but being taken ill on the road, he expired at Hīr Māmūn, 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 800,00,000 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 expense all the fuel and vessels he had occasion for. He was succeeded by his son al-Mahdi. A Christian physician, named Bucchiuha, was very eminent at the court of al-Mansūr, 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. Bauishan sent back the girls and told the khilaf that his religion prohibited him from having more than one wife at a time; which pleased the khilaf so much, that he loaded him with presents, and permitted him, at his earnest request, to return to his own country of Khurāsān.

**Al-Maqna or al-Maqanna (المقنع)**, a famous impostor of Khurāsān who lived in the reign of al-Mahdi, the khilaf of Baghdaḍ. His true name was Ḥakam ibn Ṣālim, and he had been an under-secretary to Abū Muslim, governor of that province. He afterwards turned soldier, and passed thence into Māwarraḥma, where he gave himself out as a prophet. The name of al-Maqna, as also that of al-Burqayf, that is, the veiled, he received from his custom of covering his face with a veil or girdle-mask, to conceal his deformity, and being lost among 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’s did, viz., lest the splendour of his countenance should dazzle the eyes of his beholders. In some places he made a great many proselytes, deceiving the people with a number of juggling tricks which they attributed to his miracles, and more 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, Sāizun Māḥ, or the Moon-maker. This wretched, not content with being reckoned a prophet, arrogated to himself divine honours; 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 Abū Muslim, a prince of Khurāsān, from whom it proceeded to him. At last this impostor raised an open rebellion against the khilaf, and made himself master of several fortified places in Khurāsān, so that al-Mahdi was obliged to send one of his generals with an army against him about the year a.d. 780, a.h. 163. Upon the approach of the khilaf’s troops, al-Maqna retired into one of his strong fortresses which he had well provided for a siege. But being closely besieged by the khilaf’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 Lallah Rookh.

**Al-Mo’tamid Billah (المعتمد بالله)**, the fifteenth khilaf of the house of Abbās, was the son of al-Mutawakkil Billah. He was raised to the throne of Baghdaḍ by the Turks after the murder of al-Mutawakkil in a.d. 870, a.h. 256. This year the prince of the Zanjians, Ali or al-Halib, made incursions to the very gates of Baghdaḍ, doing prodigious mischief wherever he passed. In the year a.d. 874, Yūkab-ibn-yls having taken Khurāsān from the descendants of Tahir, attacked and defeated Muhammad ibn Wasi (who had killed the khilaf’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 a.d. 879, a.h. 265, Ahmad ibn Tulun rebelled against the khilaf and set up for himself in Egypt. There were now four independent powers in the Moslem dominions, besides the house of Umayya in Spain, and the Almoravides in Morocco, the Almoravides, who had for a long time acted independently; Ahmad ibn Tulun in Syria and Egypt; Yūkab ibn Yal-ys in Khurāsān, and al-Halib in Arabia and Irāq. In the year a.d. 883, a.h. 270, al-Halib was defeated and slain by al-Muwafiq, the khilaf’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 a.d. 891, a.h. 278, the Qarmatians first made their appearance in the Moslem empire, and gave almost continual disturbance to the khilaf and his subjects. Al-Mo’tamid reigned 22 lunar years 11 months and some days, and died in the year a.d. 892, a.h. 279. He was succeeded by his nephew, al-Mo’tazid Billah, the son of al-Muwafiq.

**Al-Mo’tasim Billah (المعتصم بالله)** was the fourth son of Harūn-al-Rashid, and the eighth khilaf of the house of Abbās. He succeeded to the throne by virtue of his brother al-Mamūn’s express nomination of him to the exclusion of his own son al-Abbās, and of his other brother al-Qasim, who had been appointed by Harūn-al-Rashid. In the beginning of his reign, a.d. 833, a.h. 218, he was obliged to employ the whole forces of his empire against one Bābak, who had been for a considerable time in rebellion in Persia and Persian Irāq, and had taken upon himself the title of a prophet. He was, however, defeated and slain. In the year a.d. 838, a.h. 223, the Grukk emperor Theophilus invaded the khilaf’s territories, where he behaved with the greatest cruelty, and, by destroying Sīmāra, 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 50 pounds weight several paces. As the people of Baghdaḍ 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 Šāmira, and afterwards Sarramri (for that
which gives pleasure at first sight), and stood in the Arabian Irāq. He was attached to the opinion of the Matzaniltes who maintain the creation of the Qurān; and both he and his predecessor cruelly persecuted those who believed it to be eternal.

Al-Mu'tasim died on Thursday the 6th January, A.D. 842, 18th Rabi' I. A.H. 227. He reigned eight years, eight months and eight days, was born in the eighth month (Shaban) of the year, was the eighth khalif of the house of Abbas, ascended the throne in the 218th year of the Hijrī, died on the eighteenth of Rabi' I, and after forty-eight years, fought eight battles, built eight palaces, begat eight sons and eight 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-Musammān, or the Occasary. He was the first khalif that added to his name the title of Billāh, equivalent to the Latin Gratia of Christian sovereigns. He was succeeded by his son al-Wādhīq or Wāṣiq Billāh.

'Al-Mu'tazid Billāh (المعتزز بالله),

the son of al-Muwaqqil, the son of al-Mutawakkil Billāh, was the sixteenth khalif of the race of Abbas. He came to the throne of Baghdad after the death of his uncle al-Mo'tamid Billāh in A.D. 892, A.H. 279. In the first year of his reign, he demanded in marriage the daughter of Khumarâwâ, Sultan or khalif of Egypt, the son of Ahmad ibn Tâlân, which was agreed to by him with the utmost joy, and their nuptials were solemnised with great pomp in the year A.D. 895, A.H. 282. He carried on a war with the Qarmatians, but very unsuccessfully, his forces being defeated with great slaughter, and his general al-Abbas taken prisoner. The khalif some time after his marriage granted to Hârân, son of Khumarâwâ, the perpetual pre-emption of Awâṣum 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 nine years, eight months and twenty-five days, and died in A.D. 902, A.H. 299. His son al-Muktâfi Billāh succeeded him.

Al-Mughira (المغيرة), the son of Sayyid and governor of Kūfā in the time of Mu'āwīya, the first khalif of the house of Umeyy. He was an active man, and of very good part, for he had lost one of his eyes at the battle of Yerounik, though some say that it was with looking at an eclipse. By the followers of Ali 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 Ali's side: Muhammad, Ali, Fātimah, Hasan and Husein; and these are opposed Abū Bakr, 'Umar, Mu'awwâ, Amrâ and al-Mughira. He died in the year A.D. 670, A.H. 60, at Kūfâ. 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 (المستعدي) was the fourteenth khalif of the Abbasides, was the son of one of Wāhid's consuls named Kurb, who is supposed by some to have been a Christian. Al-Muhtadi was raised to the throne of Baghâdād after the dethronement of al-Muttai'z Billāh in A.D. 869, A.H. 255. The beginning of his reign is remarkable for the disruption of the Zanjâns, a people of Nābul, Ethiopia, and the country of Cafres, into Arabia, where they penetrated into the neighbourhood of Basa and Kûfā. The chief of this gang of robbers was 'Ali ibn Muhammad ibn Abdil Rahmān, also called al-Habîb, who falsely gave himself out to be of the family of Ali ibn Abu Taleb. This made such an impression upon the Shiâs in those parts, that they flocked to him in great numbers; which enabled him to seize upon the cities of Basa and Râmīn, and even to pass the Tigrîs at the head of a formidable army. In the same year A.D. 870, A.H. 256, 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-Mo'tamid.

Al-Muhtata (المختصر), a celebrated

Muhammadan chief who had beaten all the generals of the khalifs Yazîd, Marwân, and Abdil âl Malik, and had made himself sole master of Babylonia and Irâq, whereof Kūfâ was the capital. He persecuted all those he could lay his hands on, who were not of Husein'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 Husein's blood or that of his relations. He sent an army against Umayy-illah the son of Zayâd, who was sent by the khalif Abdil âl Malik towards Kûfâ with leave to plunder it for three days, and slew him in battle in August. A.D. 686, Muhammān, A.H. 67. Al-Muhtata was killed at Kûfâ in a battle fought with Misa'b, the brother of Abdulâlah, the son of Zubair, governor of Basra, in the month of April, A.D. 687, Ramzan, A.H. 67, in the 67th year of his age. It is said that he killed nearly 50,000 men.

Al-Muktafi Billâh (المكتفي بالله) was the seventeenth khalif of the house of Abbas who reigned in Baghâdād. He succeeded his father, al-Mu'tasim Billâh, in A.D. 902, A.H. 292, and proved a warlike and successful prince. He gained several advantages over the Qarmatians, but was not able to reduce them. The Turks, however, having invaded the province of Mawarunnâr, 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 Tâlân in A.D. 905, A.H. 292; he then renewed the war with success against the Greeks and Qarmatians.
Al-Muktafi died in A.D. 908, A.H. 295, after a reign of about six years and a half. He was the last of the khuls whose life made any figure by their wise and skillful exploits. His successors al-
Muqtadir, al-Qāhir, and al-Kāzī, were so disheartened by the Qarmatians and numberless usurpers who were every day starting up, that by the 325th year of the Hijri, A.D. 327, they had nothing left but the city of Baghdad.

Al-Muqtadir Billah (almu'tadī bil-lah),
surnamed Abū Qāsim Abū-ullāh, the son of Muhammad, and grandson of al-Qa'im Billah, was raised to the throne of Baghdad after the death of his grandfather in A.D. 707, A.H. 407, by order of Sulṭān Malikshā Saljūkī, who was then the real master of the empire. He was the 27th khulīf of the race of Abbāsīs, reigned 19 lunar years and 5 months and died A.D. 1094, A.H. 487. His death induced Barkayarūq the Saljūkī, the reigning Sulṭān of Persia, whose brother Mahmūd had died about the same period, to go to Baghād, where he confirmed al-Muqtadir, the son of the late khulīf, as his successor, and was himself hated by the new lord of the faithful, as Sulṭān of the empire.

Al-Muqtadir Billah (almuqtadīr bil-lah),
the eighteenth khulīf of the house of Abbāsīs, was the son of al-Muqtadir Billah. He succeeded his brother al-Muktafi to the throne of Baghdad in A.D. 908, A.H. 295. He reigned 24 lunar years 2 months and 7 days, and was murdered by a cimeter on the 20th October, A.D. 932, 26th Shawwal, A.H. 329. He was succeeded by his brother al-Qāhir Billah.

Al-Muqtasi Bi-amr-ullāh (almuqtāsī bī-āmīr-ullah), the son of al-Mustazāhar. He succeeded his nephew al-Rashīd in A.D. 1186, A.H. 550, reigned about 24 lunar years and died in A.D. 1160, A.H. 555, leaving his kingdom to his son al-Mustanjid.

Al-Mustazāhar Billah (almustāzā'ār bil-lah),
the sixth Fatimid khulīf, succeeded his father, al-Mustaunṣar Billah, 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 captured before Antioch in the month of October, A.D. 1097, Zil-qāda, A.H. 490: they obtained possession of it on the 20th June, 1098, 16th Rajab, A.H. 491; the following year they took Maarrat Nomān, and in the month of July, 1099, Shā‘ban, A.H. 492, they became masters of Jerusalem, after a siege of more than 40 days. This city was taken on a Friday morning; during the following week a great multitude of Moslems perished, and upwards of 70,000 were slain in the Muṣijd al-Aqṣā (or mosque of ūmar). al-Musta'ārī Billah was born at Cairo on the 24th August, A.D. 1075, 20th Muharram, A.H. 469, proclaimed khulīf on Thursday the 28th December, A.D. 1075, 18th Zil-hijja, A.H. 487, and died in Egypt on the 15th December, A.D. 1101, 16th Safar, A.H. 493. His son Amar bi Akkâm-ullāh Abū Ali Mansūr succeeded him.

Al-Musta'sim Billah (almustāsīm bil-lah),
surnamed Abū Ahmad Abdullāh, was the thirty-seventh and last khulīf of the race of Abbāsīs. He succeeded his father, al-Mustaunṣar, as the throne of Baghdad in A.D. 1143, A.H. 540. In his time Ḥalāk Khūn Ṭartūr, emperor of the Mughāls and grandson of the great conqueror Changiz Khān, besieged Baghdad for two months, and having taken that place, seized al-Musta'sim and his four sons, whom he put to a most cruel death with 800,000 of his inhabitants. Ḥalāk Khūn was very desirous of seizing upon Baghād, 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 offening the prejudices of his Sunnī followers, who were all of the same faith with the khulīf, 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 Ḥan Abūs had already been numbered, the effeminate Musta'ūsim had personal vices enough to lead to and excurse the final extinction of his race! Ibn al-Qama, his prime minister (who hated him more than any other of his oppressed subjects) from within, and Nāṣir-ūdīn Tūsī, the preceptor of the Mughal prince (who owed him an old grudge) from without, urged the conqueror to the gates of Baghād. Nāṣir-ūdīn had a few years before been at Baghād, seeking shelter from persecution, and when he was introduced to Musta'ūsim, the latter asked him to what country he belonged? "Tūs, please your holiness," answered Nāṣir-ūdīn. "Art thou of the ass's, or of the oxen of Tūs?" said the khulīf (meaning the two principal branches of the Shi'ī faith—Akbarīs and Usā'īs). Moritzed as the illustrious refugee was at this inhospitable insult, he still submissively answered, "Of the oxen of Tūs, please your highness." "Where, then, are thy horns," said the insolent buffalo, "I have them not with me," replied Nāṣir-ūdīn, "but if your holiness permit, I will go and fetch them." "Make haste, hence, thence, thou deformed animal," said the khulīf, "and never again appear in my presence in so imperfect a state!" Nāṣir-ūdīn kept his promise well, for, at the moment when Baghād was on
al-Musta'in in A.D. 945, A.H. 333, reigned in Bagdad one year and four months, and was deposed by his wazir in A.D. 946, A.H. 334. After him al-Muttaq was raised to the throne.

Al-Mustanasir Billah (al-mustansir), the son of Tahir, was the fifth Khalif of Egypt of the Fatimite race. He succeeded his father A.D. 1036, and with the assistance of a Turk named Basasiri, conquered Bagdad and imprisoned al-Kaem Billah about the year A.D. 1064, and for a year and a half was acknowledged the only legitimate chief of all the Musalmans. Basasiri was defeated and killed by Tughral Beg A.D. 1069, A.H. 487.

Al-Mustansir Billah I (al-mustansir), the eleventh Khalif of the race of Abbas, ascended the throne of Bagdad after the murder of his father, al-Mutawakkil, in December, A.D. 861, Shawwal, A.H. 247, and had reigned only six months, when he was cut off by the hand of death in A.D. 862, A.H. 248. He was succeeded by his cousin al-Musta'in Billah.

Al-Mustansir Billah II (al-mustansir), surnamed Abi Ja'far al-Munsu, ascended the throne of Bagdad after the death of his father, al-Tahir, in A.D. 1226, A.H. 623. He was the 36th Khalif of the house of Abbas, reigned about 17 years, and died A.D. 1242, A.H. 640, leaving his kingdom to his son al-Mustazzim Billah, the last of the Khalifs.

Al-Mustanjid Billah (al-mustanjid), the 32nd Khalif of the race of Abbas, succeeded to the throne of Bagdad after the death of his father al-Mutakfi, in A.D. 1169, A.H. 555, reigned 34 lunar years and died in A.D. 1171, A.H. 568, when his son al-Mustasf succeeded him.

Al-Mustarshid Billah (al-mustarshid), the twenty-ninth Khalif of the Abbaside family, succeeded his father, al-Mustazahr, to the throne of Bagdad in A.D. 1118, A.H. 512. It is related by Ibn Khallikân that when Sultan Masân, the son of Muhammad, the son of Malikshâ Saljûq, was encamped outside the town of Marâghâ in Azurbejan, al-Mustarshid was then with him, and on Thursday the 28th of, according to Ibn Mustafâ, the 14th or 28th Zhilqâd, A.H. 529 (corresponding with the 24th August or 7th September, A.D. 1135), a band of assassins broke into the Khalif's tent and murdered him. Al-Mustarshid reigned 17 lunar years and some months, and was succeeded by his son al-Rashid Billâh.
Al-Mustazhir Billah, the son of al-Muqtadī, was the twenty-eighth khilaf of the dynasty of Abbās. He was placed on the throne of Baghdað after the death of his father, in A.D. 1094, A.H. 487, by Barkyaraj Sa'djūkī, the Turkish Sultan of Persia. He reigned 23 lunar years and some months, and at his death, which happened in the year A.D. 1118, A.H. 512, he was succeeded by his son al-Mustanshir.

Al-Mustaziri Bi-amr-illah, the thirty-third khilaf of the Abbaside family, succeeded his father, al-Mustanjar, to the throne of Baghdað in A.D. 1171, A.H. 566. He reigned about seven years and died in A.D. 1179, A.H. 575, when his son al-Nasir Billah succeeded him.

Al-Mutaa’zz Billah, the son of al-Mutawakkil, was the 13th khilaf of the race of Abbās. He deposed his brother al-Mustāin in A.D. 866, A.H. 252, and having caused him to be murdered privately, ascended the throne of Baghdað. He did not, however, long enjoy the dignity of which he had so improperly possessed himself, being deposed by the Turkish Mūlitān (who now began to set up and depose khilāfs as they pleased) in the year A.D. 869, A.H. 255. After his deposition, he was sent under an escort from Sarr Mārm to Baghdað, where he died of thirst and hunger, after a reign of three years and about seven months. The fate of this khilaf was peculiarly hard: the Turkish troops had continued for their pay, and al-Mutaa’zz not having money to satisfy their demands, applied to his mother, named Kāthīna, for 50,000 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 khilaf al-Muhand. 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, the twenty-third khilaf of the race of Abbās, was the son of al-Muqtaḍar Billah. He ascended the throne of Baghdað after al-Mutawakkil in A.D. 946, A.H. 334. He reigned 20 lunar years and 4 months, and died in A.D. 974, A.H. 303. It was in his time that the temporal power of the khilaf of Baghdað, after having been long sustained by Turkish mercenaries, was completely and finally broken by the Byzantine Romans, led by Nicephorus Phocas and John Zimises. [Smith’s Gibbon (ed. 1862), vi. pp. 106, 422, 427-8.] His son al-Ṭayyir succeeded him.

Al-Muttaqi Billah, the son of al-Muqtadir, was the twenty-first khilaf of the dynasty of Abbās. He succeeded his brother al-Rasîl Billah to the throne of Baghdað in A.D. 941, A.H. 320, reigned 3 years, 11 months, and 15 days, and died in A.D. 945, A.H. 323. He was succeeded by his nephew al-Mutaṣaf, the son of al-Muktaff.

Al-Mutawakkil ‘Al-āl-lah, the title assumed by Ābū Farā Izāf on his succession to the throne of Baghdað. He was the tenth khilaf of the house of Abbās, and the son of al-Muṭṭasim Billah. He succeeded his brother al-Wāṭik or Wāṣiq in the year A.D. 847, A.H. 232, and began his reign with an act of the greatest cruelty. The late khilaf’s wāzb having trusted al-Mutawakkil ill in his brother’s lifetime, and opposed his election to the khilafat, 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 inconstancy and fury he forbade the pilgrimage to Karbalá, 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, A.D. 861, 17th Shawwal, A.H. 247, at the instance of his son al-Mustanṣur, who succeeded him.

Al-Muwaqif Billah, the son of al-Mutawakkil Billah, the khilaf of Baghdað and brother and coadjutor of the khilaf al-Mu’tamid, to whom he was of much service in his battles against his enemies. He died of elephantiasis or leprosy in the year A.D. 891, A.H. 278, 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 Muṭṭamid, after the death of his brother al-Mu’tamid in A.D. 892, succeeded to the throne of Baghdað.

Al-Muwyiyid (Isma‘il), whose name is spelt in Lempriere’s Universal Biographical Dictionary “Alombund,” and in Watkin’s Biographical Dictionary “Almuvadat,” was an Arabian historian, who gave a chronological account of the Saracen affairs in Sicily from A.D. 842 to 904. This MS. is in the Library of the Escorial, in Spain, and a Latin version of it is inserted in Muratori’s Rerum Italicarum Scriptores.

Al-Muzani, Vide Ābū Ibrāhim Ismaîl.

Al-Nasir Billah, the nasir, is the son of al-Mustazir, or al-Nasir-ud-din Allah, the son of al-Mustazir,
succeeded his father to the throne of Baghdad in A.D. 1179. He professed the Shi'a faith, and after a reign of 46 lunar years and 11 months, died in the year A.D. 1225. He was the 34th khalif of the house of Abbas, and was succeeded by his son al-Tahir Billah.

Alp Arsalan (الپ ارسلان), (which means in the Turkish language "the valiant lion"), was a king of Persia of the Seljukian dynasty, and the son of Daud Beg Saljuk. He succeeded his uncle Tughrul Beg in A.D. 1003, A.H. 455, married the sister of the Khalif Qaim Billah, and his name was pronounced in the public prayers of the Muhammadans after that of the khalif. He was a warlike prince; and, having spoiled the Church of St. Basil in Cresson, defeated Romanus Diogenes, Emperor of the Greeks in A.D. 1008, A.H. 460, 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 reserved all their lot. "I would have given thee many a stripe," was the impudent and vituperative answer. The Sultan only smiled and asked Romans what he expected would be done to him. "If thou art cruel," said the Emperor, "put me to death. If vainglorious load me with chains, and drag me in triumph to thy capital. If generous, grant me my liberty." Alp Arsalan was neither cruel nor vainglorious, he nobly released his prisoner, and, giving all his officers who were captives dresses of honour, sent them away to their homes. Alp Arsalan after a reign of more than nine years was stabbed about the 15th December, A.D. 1072, 30th Rabii 1. A.H. 465, by a Khwarizmian desperado whom he had taken prisoner and sentenced to death. He was buried at Marv in Khwarezm, and the following is the transcription of the inscription engraved on his tomb: "All ye who have seen the glory of Alp Arsalan exulted to the heavens, come to Marv, and you will behold it buried in the dust." He was succeeded by his son Malikshah.

Alp Arsalan, who is by some called Apal Arsalan, was the son of Abiz, a Sultan of Khwarizm, whom he succeeded in A.D. 1106, A.H. 551-557, and died in A.D. 1162.

Alptakin or Alptagin (المبتكي). Vade Alptakin.

Al-Qadir Billah (الأقدار بالله), the twenty-fifth khalif of the Abbaside family, was the son of Is'hak, the son of Muhammad Billah. He ascended the throne of Baghdad after the dethronement of al-Tayy in A.D. 981, A.H. 381. He was a contemporary of Sultan Mahmud of Ghazni; reigned 41 lunar years and 3 months, and died A.D. 1031, A.H. 422. He was succeeded by al-Qaimbi-amr-illah.

Al-Qadiri or Qadiri (الأقدمي), a sect of Muhammadans. These are a branch of the Mu'tazillah, and differ in their opinions from the orthodox Musalmans, in that they deny God's decrees, and assert free will; affirming that the contrary opinion makes God the author of evil.

Al-Qahir Billah (القاير بالله), the nineteenth khalif of the race of the Abbasid and the third son of al-Mu'tazid Billah, succeeded his brother al-Muqtadir to the crown of Baghdad in October, A.D. 932, Shawwal, A.H. 320. He had reigned only one year, five months and twenty-one days when his wazir ibn Maqil deprived him of his sight with a hot iron on Wednesday the 23rd April, A.D. 934, 6th Janad 1. A.H. 322, and raised al-Razi Billah, the son of Muqtadir, to the throne. It is said that al-Qahir, after this, as long as he lived, was obliged to beg for charity in the mosque at Baghdad, calling out to the people that assembled there, "Have pity and give charity to one, who has once been your khalif!"

Al-Qaim (القائم), second khalif of the Fatimites race of Barbary: he succeeded his father Obaid-ullah al-Mahdi A.D. 924, A.H. 312. During his reign we read of nothing remarkable, except the revolt of Yezid ibn Kondah, a man of mean extraction. Al-Qaim reigned nearly 12 years and died in A.D. 946, A.H. 334. His son Ismail al-Mansur succeeded him.

'Al-Qama (القماء), son of Qays, was one of the pupils of Abdullah ibn Masud, and an eminent man. He died in A.D. 681, A.H. 61.

Al-Qaim Billah or Al-Qaim-bi-amr-illah (القائم بالله), surnamed Abu Ja'far Abdullah, the 24th khalif of the house of 'Abbas. He succeeded his father Qadir Billah to the throne of Baghdad in A.D. 1031, A.H. 422, reigned 44 lunar years and 8 months, and died in A.D. 1075, A.H. 467, which was soon after Sultan Malikshah the Seljuk 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 Nizam-ul-Mulk to Baghdad with orders to raise al-Muqtadir, the grandson of al-Qaim, to the (nominal) rank of the commander of the faithful.

Al-Rashid or Harun al-Rashid (الرشيد), the celebrated hero of Arabian Nights, was the fifth khalif of the race of Abbas and son of al-Mahdi; he succeeded his eldest brother al-Hadi to the throne of Baghdad in A.D. 786, A.H. 170. This was one of the best and wisest princes that ever sat on the throne of Baghdad. He was also extremely fortunate in all his undertakings, though he did not much extend his
dominion 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 at the house of Oumya, his territories were not quite so extensive as those of some of his predecessors.

He possessed, however, the provinces of Syria, Palestine, Arabia, Persia, Armenia, Natalia, Media or Azurbejan, Babylonia, Asia, Sind, Sijistan, Khurasan, Tabrizian, Kjurjan, Zabulistan, Mazarum, or great Bukharia, Egypt, Elbya, Mauritania, etc., so that his empire was still by far the most powerful of any in the world, and indeed extended farther than the Roman empire ever had done.

In the beginning of the year A.D. 802, A.H. 186, he divided the government of his extensive dominions among his three sons in the following manner: To al-Amin the eldest, he assigned the provinces of Syria, Iraq, the three Arabins, 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-Mamun the second, he assigned Persia, Kirman, the Indies, Khurasan, Tabrizian, Kuhulistan and Zabulistan, together with the vast province of Medinah, and to his third son al-Qaim, he gave Armenia, Natalia, Jurjan, Georgia, Circassia, and all the Moslem territories bordering upon the Euxine sea. As to the order of succession, al-Amin was to ascend the throne immediately after his father's decease; after him al-Mamun; and then al-Qaim, whom he had surnamed al-Mustazimi.

The most considerable exploits performed by this khalif were against the Greeks, by whom he partly provoked him to make war upon them, and whom he always overcame. In the year A.D. 803, A.H. 187, the khalif received a letter from the Greek Emperor Nicephorus, commanding him to return all the money he had extorted from the Empress Irene, or expect soon to see an Imperial army in the limits of his empire. This most urgent letter so exasperated Harun, 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 strictly besieged, which so terrified the Greek Emperor that he submitted to pay an annual tribute.

In the year A.D. 804, A.H. 188, 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 Harun invaded Phrygia; defeated an Imperial army sent to oppose him, and having ravaged the country returned without any considerable loss. In the year A.D. 806, A.H. 190, 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 Harun, 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 Harun in token of his friendship presented to the European prince the clock, the mechanism and construction of which were regarded among the prodigies of the age. Harun reigned 23 years, and died in Khurasan on the eve of Saturday the 24th March, A.D. 809, 3rd Jamad II. A.H. 193, and was buried at Tuz, which is now called Mashhad. He was succeeded by his eldest son, al-Amin.

Al-Rashid Billah (الرطمح بالله), the thirty-third khalif of the Abbasides, succeeded his father, al-Mustamshid, in August or September, A.D. 1136, Zill'kaid, A.H. 529, and died in the year A.D. 1136, A.H. 530. He was succeeded by al-Muqtadi, the son of al-Mustazahir.

Al-Razi. See Razi.

Al-Razi Billah (الرئيسي بالله), the son of al-Muqtadir and the twentieth khalif of the house of Abbas, was the last who deserved the title of the Commander of the Faithful. He was raised to the throne of Baghdad, after the dethronement of his uncle al-Qahir Billah by the wazir Ibn Maqta in April, A.D. 934, Jamad I. A.H. 322. 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 Amir-ul-Umara. This great officer, Ima'm-ud-daula Ali Boya, 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 Baghdad, 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 Amir-ul-Umara. In the year A.D. 937, the Moslem empire so great and powerful, was shared among the following usurpers:

The cities of Wasat, Basra, Kufa with the rest of the Arabian Iraq, were considered as the property of the Amir-ul-Umara, though they had been in the beginning of the year seized upon by a rebel called al-Haridi, who could not be driven out of them.

The country of Fars, Farsistan, or Persia properly so called, was possessed by Ima'm-ud-daula Ali ibn Boya, who resided in the city of Shiraz.

Part of the tract denominated al-Jabel, together with Persian Iraq, which is the
mountainous part of Persia, and the country of the ancient Parthians, obeyed Rukan-ud-udaula, the brother of Imam-ud-udaula, who resided at Isfahan. The other part of the country was possessed by Washukwin the Dilamite.

Dayâr Nabia, Dayâr Bikr, Dayâr Modar, and the city of Musal, acknowledged for their sovereign a race of princes called Hamdanites.

Egypt and Syria no longer obeyed the khalifs, but Muhammad ibn Taj, who had formerly been appointed governor of those provinces.

Africa and Spain had long been independent.

Sicily and Crete were governed by princes of their own.

The provinces of Khurasân and Malvarumahr were under the dominions of al-Nasr ibn Ahmad, of the dynasty of the Samanids.

The provinces of Tabriz, Kerman, Georgia, and Mazarin, had kings of the first dynasty of the Dilamites.

The province of Kirmân was occupied by Abû Ali Muhammad ibn Elyâs al-Samâni, who had made himself master of it a short time before. And

Lastly, the provinces of Yemen and Bahrayn, including the district of Ifajr, were in the possession of Abû Tahir the Karmatian.

Thus the khalifs were deprived of all their domains, 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 Khalifat by Malik Khân the Tartar in the year A.D. 1258, A.H. 656.

Al-Râzî Billâh reigned 7 years 2 months and 11 days, and died in A.D. 941, A.H. 329.

He was succeeded by his brother al-Muttaqi.

Al-Saharawi (أسحاري). Vide Abül Qasim.

Al-Saffah (السفاح), surname of Abûl Abbas, the son of Muhammad, the son of Ali, the son of 'Abdullah, the son of Abâb, the uncle of the prophet. He was proclaimed khalif by the inhabitants of Kûta on Friday the 29th November, A.D. 749, 15th Rabi' II., A.H. 132, upon which a battle took place between him and Marwan II., the last khalif of the house of Omayya and Omumâids, in which the latter was slain, 5th August, A.D. 750, 26th Zil-bijja, A.H. 132.

Al-Saffah 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 Hâark ibn Ziyâd of Imam-ud-udaula, who A.D. 1258, A.H. 656. By the elevation of the house of Abbas to the dignity of khalifât, began that glorious period during which Arabic and Persian literature reached its highest perfection. With some few ex-

ceptions these khalifs were the noblest race of kings that ever adored the throne of sovereignty. After Abbas who died, after a reign of more than four years, of the small-pox, on Sunday the 9th June, A.D. 754, 13th Zil-bijja, A.H. 136, and was succeeded by his brother Abû Ja'far Ahmadur.

List of the khalifs of the race of Abûsuer who reigned at Baghdad.

1. Al-Saffah, or Abûl 'Abbas al-Saffah.
2. Al-Mansûr.
5. Al-Kâshid, or Harûn al-Kâshid, son of al-Mahdi.
6. Al-Amîn, son of Harûn.
9. Al-Wâhidî, or Wâsiq, son of Mutâsîmi.
10. Al-Mu'tawakkil.
11. Al-Mustansur Billâh.
13. Al-Mo'tâ'â Billâh.
15. Al-Mo'tamid.
17. Al-Muktti Billâh.
18. Al-Muqaddir Billâh.
19. Al-Kalîr Billâh.
22. Al-Mustakkî Billâh.
23. Al-Mu'ta Billâh.
25. Al-Qâdir Billâh.
27. Al-Muqaddir Billâh.
28. Al-Mustawâhûn Billâh.
30. Al-Rahhîd Billâh.
32. Al-Mustanjad Billâh.
33. For Mu'tazzî bi-amr-ûllah.
34. Al-Nâsir Billâh.
35. Al-Tâhîr bi-amr-ûllah.
36. Al-Mustansar Billâh II.
37. Al-Mu'tasîm Billâh, the last khalif.

Al-Tâhir bi-amr-ûllah Muhammad (تاجرblind). Vide Sahmur, succeeded his father, al-Nâsir Billâh, to the throne of Baghdad in A.D. 1225, A.H. 622. He was the thirty-fifth khalif of the house of Abbas, reigned 9 months and 11 days, and died in A.D. 1226, A.H. 623. His son al-Mustansar II. succeeded him.

Al-Tâya (or al-Tayî) Billâh (تايع), the son of al-Mutâj Billâh, was the twenty-fourth khalif of Baghdad. He succeeded his father in A.D. 974, reigned 17 years and 4 months, and was deposed by Hâark ibn Ziyâd in A.D. 991, when Qâdir Billâh, the son of Jâbîr, the son of Mu'tadid, was raised to the throne.

Alimsh (أليمش). Vide Shamsuddin Alimsh.

Al-Wathik or al-Wasik Billah (الواسک Billah), the ninth khālif of the family of the Abbanāses, succeeded his father, al-Mā'tasim Billah, on the 6th January, A.D. 842, 18th Rabi' I., A.H. 227, to the throne of Baghdad. The following year, he invaded and conquered Sicily. Nothing remarkable happened during the rest of his reign. He reigned 5 Jumar years 7 months and 3 days, and died in A.D. 847, A.H. 292. He was succeeded by his brother al-Mutawakkil. He is the *Vatikel* of Beckford's well-known tale.

'Alwi (الولی), poetical name of Shaikh Wajjuddin, which see.

'Alwi (الولی), poetical name of Mir Tahir 'Alwi, who died at Kuchinar previous to the year A.D. 1754, A.H. 1136. He is the author of a diwan and a Masnavi; the latter contains the story of the blacksmith and the cotton-cleanser called Qissae Hādād wa Hulali.

'Alwi Khan (Hakim) (الولی خان Hakim), a physician, who was invited from Persia by the Emperor Muhammad Shah, and died at Delhi in A.D. 1748, A.H. 1161. His title was Mowaddal-Malik Sayyid 'Alwi Khan Hakim. He is the author of a medical work called ʿJunna-ʾni-Jawāmaʿ.


Amanat (امنات), poetical name of Sayyid Agha Husain, son of Agha Rasul, author of a Diwan.

Amanat (امنات), ‘Ali (Maulwi) (علي Maulwi), author of a small work entitled ‘Rahir Ajna, containing 121 letters written by him to different persons, in pure Persian.

Amanat Khan (امنات خان), title of Mir Mu’inuddin Ahmad Khan Khwāt, a native of Khwāf in Khurāsān. He was a noblemen of high rank in the time of the Emperor Alamgir, and died in the year A.D. 1694, A.H. 1065, at Aurangābād. He is the author of the work called Shararat ul-Jahan.

Amanat Khan (امنات خان), title of Mir Husain, son of Amanat Khan Khwāt. He was honoured with the title of his father about the year A.D. 1688, A.H. 1100, by the Emperor Alamgir, and raised to the rank of a nobleman. He held different offices under that Emperor, and died at Surat A.D. 1899, A.H. 1111.

Amanat Khan (امنات خان), a celebrated Nastaqī writer, who in the 11th year of the reign of the Emperor Shāh Jahān wrote the inscriptions on the Tāj-ul-ʿAgra.

Amani (Mir) (امانی میر), of Kābul, died in A.H. 981, or A.D. 1573.

Amani (امانت), poetical name of Mirza Aman-ullāh, the eldest son of Mahbub Khān. He flourished in the time of the Emperor Shāh Jahān, and died in the year A.D. 1637, A.H. 1047. He is the author of a diwan.

Aman-ul-lla (Hafta) (امان الله حفتا), of Benares, was an author and Qāzi of Lucknow in the time of the Emperor Alamgir. He died in A.D. 1721, A.H. 1119.

Aman-ul-lla Husaini (امان الله حسينی), author of an Insha which goes by his name, Inshā Aman-ullāh Husaini.

Ahmad Shah Abdali (احمد شاه ابدالی), on his seventh invasion of Hindustan arrived at the Saltāj in A.D. 1764. Amir Singh waited on him, but was ordered to shave his head and beard before entering the royal presence. By a nazarum or present of a lace of rupias, he purchased permission to appear bearded and unshorn, and received investiture with the title of Maha Raja Rājāgan Mahindar Bakshi, which title is now borne by the head of the Patinda family.


Amar Singh (امرم سنجک), Rāja of Patinda, was the son of Sardar Singh, who survived his father, Rāja 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 A.H. 1028.

Amar Singh (امرم سنجک), son of Gaj Singh, a rajput chief of the tribe of Rajher. He killed Salabat Khan Mir Bakshi in the 17th year of Shāh Jahān in the presence of the Emperor, on Thursday evening the 26th July, A.H. 1044, 30th Jamadi 1, A.H. 1054, 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 Agra, which is to this day called Amar Singh Darwaza or L Amar Singh Gate. An account of this prince's early history will be found in Tod's *Rajasthan*. 
Amar Singh (Rana), son of Rana Purtab Singh. Vide Rana Sankar.

Ambaji Inglia, a general of the Gwalior State who served under Mahadjaj Singh from 1787, and who continued his services, both military and political, under his nephew Daulet Rao. The last mention of him is in Lake’s war in Hindostan, in which he succeeded Gen. Pernon [Keene’s History of India, i. pp. 274, 360, 372].

Amil (آمل), a poet who was the author of a Diwan. This person appears to be the same with Shaikh Baba-uddin ‘Amili.

Amin (امین), the sixth khilif of the house of Abbas. Vide al-Amin.

Amin (امین), poetical name of Shâh Amin-uddin of Azimabâd, who flourished about the year a.h. 1175, a.h. 1127, and left a diwan of ghazals, etc.

Amina (امینہ), the wife of ‘Abdullah, and mother of Muhammad the prophet of the Musalmâns. She was the daughter of Wahab the son of ‘Abdul Manaf. 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 a.d. 677.

Amina Begum (امینہ بیگم). Vide Ghasthi Begum.

Amin Ahmad or Amin Muhammad Razi (امین احمد رازی), the author of the Biographical Dictionary called Haft Ahl. (The seven climates.) This book, which he finished in the time of the emperor Akbar in a.d. 1594, a.h. 1092, 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 Lohârû, descended from Ahmad Buksh, a Minister of the Alwar State in 1503-1826. The Nawab succeeded his unhappy brother Shanu-ul-din (p.o.) in 1835; and died on the 31st December, a.d. 1869, aged 70 years. His oldest son, Mirza ‘Ali-uddin Khan, succeeded to his estates at Lohârû, on the 11th January, 1870.

Amini (امینی), poetical name of Amir Suhân Ibrahîm, a contemporary of Khwâja ‘Asaf, who died in a.d. 1550, a.h. 936. Amini wrote a churpergam on that occasion.

Amin-uddin (Mir) (امین الدین میر), a poet and a great jester, was contemporary with the poets Moulana Ali Kahi and Khwâja Ali Shahib.

Amin-uddin (Amir) (امین الدین امیر). Vide Yemin-ud-din (Amir) and Tughlak.

Amin-ud-daula Abul Jin (امین الدوّلہ ابن جین), surnamed the Samaritan, was a physician, and had been wazir to Malik Salah Isma’il. He was strangled at Cairo in a.d. 1260, a.h. 658, and there were found in his house, amongst other previous articles, about 10,000 volumes of valuable works, copied by the most celebrated calligraphers.

Amin-ud-daula Khan (امین الدوّلہ خان), a rebel, was blown from the mouth of a gun on the 3rd August, 1837, at Agra.

Amir bi Akham Allah (امیر حکم الله), surnamed Abû Ali Mansûr, seventh khilif of the Fatimite dynasty of Egypt, succeeded his father, al-Mustâdî Billah, in December, 1101. From this time to the reign of ‘Azîd li-din Allah, during which period five khilifs ascended the throne of Egypt, the history of that country affords little else than an account of the intrigue, broils and contests between the wazirs or prime ministers, who were now become so powerful, that they had in a great measure stripped the khilifs of their civil powers, 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 khilifs were totally extinguished.

Vide ‘Azîd li-din Allah.

Amir (امیر), poetical name of Amir-ud-daulâ Nasir Jang, commonly called Mirza Mendhûa, son of Nawâb Shuja-ud-daulâ and brother to Nawâb Asaf-ud-daulâ.


Amira Singh Tappa (امیرا سنگھ تپا), also called Amâr Singh, a Gurkha general. He was the highest in rank and character of all the military chiefs of Nepal. In 1814 during his campaign against Sir David Ochterlony in the Kumâon hills, he evinced equal valor and patriotism, but was compelled to surrender, at Malum near Simla, 10th May, 1816.

[Keene’s History of India, ii. p. 21.]
Amir Barid I, the son of Qasim Barid, whom he succeeded in the government of Ahmadabād Bidar in A.D. 1504, A.H. 910. During his rule the king Sultan Mūhammad Shah Bahmani died in A.D. 1517, A.H. 929, when Amir Barid placed Sultan Alā-ud-dīn III on the throne, and after his death Sultan Kālimah Ullah, who being treated with great rigour by the Amir, fled from Bidar to Ahmadabād, where he died shortly after. With Kālimah Ullah ended the dynasty of the Bahmani kings of Dvārant. Amir Barid reigned over the territories of Ahmadabād Bidar with full power more than 25 years, and died at Daulatabad in A.D. 1542, A.H. 949. He was buried at Ahmadabād Bidar, and succeeded by his son Ali Barid.

Amir Barid II, the poetical name of Maulānā Sultan Mūhammad, a distinguished man who lived in the time of Shāh Tahmāsp Safvi I. He praised his sovereign in his poems, and is the translator of Amir Ali Shīr’s Tuzkira, called Majala-ul-Nisf, from Turki into Persian. He is also the author of the Badsha ul-Khāyāl.

Amir Khan, title of Mir Abūl Wafā, the eldest son of Mir Qasim Khan Nāvakīn, was a nobleman in the time of the emperors Jalāngir and Shāh Jahan. At the time of his death he was governor of Thātīja, where he died A.D. 1647, A.H. 1057, aged nineteen years. His former name was Mir Khan, but having made a present of one lac of rupees to Shāh Jahan, he was honoured with the title of Amir Khan.

Amir Khan, surnamed Mir Mirān, the son of Khalīl-ullāh Khan Yezdī, was a nobleman of high rank in the time of the emperors Shāh Jahan and 'Alāngir, and a great favourite of the latter. He died at Kābul on the 26th April, A.D. 1698, 27th Shawwal, A.H. 1109, and the emperor conferred the title of Amir Khan on his son.

Amir Khan ( Nawab), entitled U'mdat-ul-Mulk, was the son of the principal favourite of the emperor 'Alāngir, of the same name, and a descendant of the celebrated Shāh Nāma'at-ullāh Wali. He was himself a favourite of the emperor Muhammad Shāh; was appointed governor of Allahabad in A.D. 1739, A.H. 1152, and re-called to court in A.D. 1743, A.H. 1156. He was naturally free of speech, and the emperor, fond of his repartee, had allowed him more license in his conversation than was consistent with respect to his own dignity, when he was on business with the emperor, which by degrees disgusted Muhammad Shāh 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, 1747, 23rd Zil-bijja, A.H. 1159. He was buried after four days in the sepulchre of Khalīl-ullāh Khan his grandfather, which is close to his in the mosque of Bahā’-ul-Mulk in Delhi. His poetical name was Anjam. He composed logographis, and has left Persian and Rekhta Poems. There is a full account of Amir Khan in the Sujāt-ul-Matūkharīn, where he is said to have died in the same year as the emperor.

Amir Khan, the famous ally of the Pindaris and ancestor to the present Nawab of Tonk. He was originally in the service of Juswant Kātan, but becoming insane in 1806 and incapable of the administration of his own affairs, this Muhammadan chief endeavoured to establish an ascendency 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 supporter of the Pindaris. A treaty was ratified with him by the British Government on the 19th December, 1817. He had on various pretext avoided the ratification of the engagements which his agent had concluded with the resident of Delhi; 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 Mālwa and Rājpūtāna. Amir Khan died A.D. 1834, A.H. 1250. His Life was written by a Hindu named Bassāwan Lāl; and the Memoir was translated into English by the late Thoby Prinsep.

Amir Khan, whose proper name was Mir Khan, but was changed by the emperor 'Alāngir by adding an afīf to it into Amir Khan. On a spot of seven bighas of ground, he had built his house close to the place called Gazer Tijara, including the mahalla of Chāhīpatī. In the first year of the emperor 'Alāngir he was appointed governor of the fort of Shāhjahānabad, and in the eleventh year of the reign of the emperor he was appointed Sūbadār of Kābul.

Amir Khan Sindi, title of Mir Abūl Karīm, son of Amir Khan, the son of Mir Abūl Qasim Nāvakīn. He was employed in various offices during the reign of 'Alāngir, Bahādur Shāh and Farukhsiyar, and died some time before the accession of Muhammad Shāh to the throne of Delhi.
Amir Khond (امیر خوند). *Vide* Mir Khūnd or Khawind Shāh.


Amir Mahmud (امیر محمدرضا عادل‌نامه‌ای), surnamed Fakhr-uddīn, and commonly called Iln-Yemīn, was the son of Amir Yemin-uddīn, entitled Mālik-ul Fuqūl, i.e., the prince of the learned. Amir Mahmud was an excellent poet, and died on Saturday the 29th January, A.D. 1368, Jumāda I. A.H. 769, in Persia. He is mentioned in Dr. Spurrey's Catalogue, p. 67, to have died in 749 Hijrī corresponding with A.D. 1348, and in the *Tashāra Daulat Shāhī* it is mentioned that he died in A.H. 745, A.D. 1344. He has left a Diwān.

Amir Mirza (ناواب). 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 Lucknow as a merchant many years ago. After his death his family, through the intrigues of one of his disloyal vassals, Ali Khan, embraced the Muhammadan religion, and the younger daughter not long after was consigned to the Seraglio of king Nasir-uddin Hydor and became one of the queens of that monarch, under the title of Wilayeti Mahal, or the King's European consort. The elder daughter also received the name and title of Ashrat-un-nisa Begum. She remained unmarried all her life. The brother, Joseph Walters, received the name of Amir Mirzā. He was brought up as a Musalman of the Shīra sect, and always took a pride in showing himself as an orthodox follower of the Crescent. After Wilayeti Mahal's death, her elder sister Ashrat-un-nisa Begum succeeded to her estate, consisting of Government Securities valued at 11,400,000 rupees besides jewellery, movable and immovable property of considerable value. In 1832 Ashrat-un-nisa died, and was succeeded by Amir Mirzā, her brother, who squandered almost the whole property by his reckless prodigality. Amir Mirzā died on the 10th January, 1870, in his 66th year.

Amir Mo'izzī (امیر میذری), a celebrated poet of Samarqand, who served under Sultan Malik Shāh and Sultan Sunjar Suljākī, and was honoured with the title of Mālik-us-Shauzā, or the Royal Poet. He was accidentally killed by an arrow shot by the latter prince. His Diwān contains 15,000 verses. His death happened in the year A.D. #147, A.H. 542. His proper name was Amir Ali.

Amir Shahī (امیر شاهی), of Sāzūzār, a poet who flourished in the time of Shāhrūkh Mirzā, about the year A.D. 1436. *Vide* Shahī (Amir).

Amir Taimūr (امیر تهمور حکیقران), styled Sāhib Qārān, because he reigned more than 30 years, or because he was born in a conjunction of the planets so called. He is also called Timu'ul-'Aqān (Tamerlane) from some defect in his feet; was born at Kshā in ancient Sagdania on Tuesday, the 9th April, A.D. 1336, 27th Shāh-bān, A.H. 739. Some say he was the son of a sheikh, and others that he was descended in a right line from Qājāl Bahādūr, son of Taimūn Khan; of the same lineage with Chazmā Khan, the celebrated conqueror of Persia. His father's name was Amir Turāghāi and mother's Takīna Khātān; 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 Khūrāsān, 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 April, A.D. 1370, 12th Ramazān, A.H. 771. He then subdued Kandahār, Persia and Baghdād, and, seconded by an enthusiastic army he penetrated to India. took Delhi on Tuesday the 17th December, A.D. 1398, 7th Rahī II. A.H. 801, with its immense treasures, and returned to punish Baghdād 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 Bāźāzī (Bayazet), emperor of the Turks, and commanded him to abandon the siege of Constantinople. The message roused the indignation of Bāźāzī; he marched against the new enemy, and was defeated by him in Phrygia, after a battle of three days, on Friday the 21st July. A.D. 1102, 19th Zil-l-bija, A.H. 804. Bāźāzī fell into the hands of the emperor, and was carried about in mockery in an iron cage. To these conquests Taimūr added Egypt and the treasures of Cairo, and then fixed his eyes on the empire of the Mongols, where he received the homage of Manuel Philopatrich, emperor of Constantinople, and of Henry III. King of Castile, by their ambassadors. Taimūr was preparing fresh victories by the invasion of China, when death stopped his career on Wednesday the 18th February, A.D. 1406, 17th Shāh-bān, A.H. 807, in the 56th year of his reign, aged 71 years, and was buried at Samarqand. He was the ancestor of Kūrān, who founded the dynasty of the Mughal emperors of Delhi. After his death he received the title of *Firdawus Makānī,* i.e., "May paradise be his place of residence." He had four sons, viz., Jahāṅgīr Mirzā, Umār Sha'hīz Mirzā, Mirān Shāh and Shāhrūkh Mirzā. Tamerlane on his death-bed named his grandson Pir Muhammad, son of Jahāṅgīr Mirzā, the universal heir of all his dominions; but the contempt with which his will was treated after death was equal to the veneration which had been paid to his authority during his life. The Sultan Khātāl, another of his grandsons, immediately took possession of the capital of Samarqand, and proclaimed
himself emperor. Dr. Muhammad did not live long enough to assert his rights, but was assassinated six months after the death of his grandfather. After his death, Shāhrukh Mirzā, the youngest of the two surviving sons of Tamerlane, succeeded to the inheritance assigned for him Muhammad.

\textbf{List of the kings of Samarcand of the race of Amir Taimūr.}

\begin{itemize}
  \item Khalil Sulṭan, the son of Mirān Shāh,
  \item Shāhrukh Mirzā, son of Amir Taimūr,
  \item Ala-ud-daula Mirzā,
  \item Ulugh Beg Mirzā, son of Shāhrukh,
  \item Mirzā Babar, who subsequently conquered Delhi, and became the first emperor of the Mughals in India.
  \item Mirzā Abd-ur-Rahim,
  \item Mirzā Siṭār Muhammad.
  \item Mirzā Ibrāhīm.
  \item Sulṭān Abū Sayyid.
  \item Yādārū Muhammad.
\end{itemize}

\textbf{Amīr Yemin-uddin (امیر عین الدین)}, entitled Malik-ul-Fuzūlī, i.e., the prince of the learned poet. He flourished in the time of Sulṭān Muhammad Khudā Banda, and died in a.d. 1324. [Tide Tughlardi.]

\textbf{Amjad 'Ali Shah (امید علی شاه)} the son of Muhammad Ali Shah, whom he succeeded on the throne of Lucknow as king of Ouje, with the title of Suris Jihād, on the 17th May, a.d. 1812, 5th Rabi I. A.H. 1254, and died on the 11th March, a.d. 1847, 26th Safar, a.h. 1263. He was succeeded by his son Ważīd Ali Shah, in whose time Qom was annexed to the British Government in the 7th February, a.d. 1856.

\textbf{'Ammar ibn Ḥassan (عمر بن حسان)} was Ali's general of the horse, and was killed in battle fought by Ali against Muʿāwīya, the first khalif of the house of Ummain, in the month of July, a.d. 637, Safar, a.h. 37. 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 Ummain, the third khalif after Muhammad.

\textbf{Amra-al Qais (امراء القيس)}, the son of Ḥafṣa, 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 \textit{Munakabat} (suspended), and as they were written in letters of gold, they were also called \textit{Munakhshabat}. The names of these seven celebrated poets are Amra-al-Qais, Ẓaraf, Zuhīr, Lubūd, Anton, Amrū and Hāroth.

[Amra-al-Qais is the same person who is commonly called Majnūn, the lover of Laila, and Lubūd was his friend and master. Amir Khusraw's \textit{Loves of Majnūn and Laila} has been translated into English.]

\textbf{Amrit Rao (أمیر رُا), a Mahārāṭā chief} who had been placed on the mawād of Pūnā by Holkar in a.d. 1839, but deposed by the British, and a pension of 700,000 rupees was assigned for his support annually. He was the son of Raghunāth Rao, commonly called Raghoba. For some time he resided at Pune and then in Bombelchand, and died at the former station in a.d. 1824.

\textbf{'Amru bin Mua'wia (عمر بن معاوية)}, an ancient Arabian poet whose collection of poems are to be found in the Royal Library at Paris, No. 1120.

\textbf{'Amru ibn Al-ʿAs (عمر بن عاص)}, 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 Muslim, nor one more steadfast in the faith than 'Amr." He served in the wars of Syria, where he behaved with singular courage and resolution. Afterwards Umr the khalif sent him into Egypt, which he reduced in a.d. 641, a.h. 26, and became lieutenant of the conquered country. Umrūn continued him in that post four years, and then removed him; whereupon he retired to Palestine, where he lived privately till Umān's death. Upon this event, he went over to Muʿāwīya upon his invitation, and took a great part in the dispute between 'Ali and Muʿāwīya. The latter restored him to the lieutenantency of Egypt, and continued him in it till his death, which happened in a.d. 663, a.h. 43. Before he turned Muhammadan he was one of the three poets who were famous for writing lampoons upon Muhammad, in which style of composition 'Amrū particularly excelled. There are some fine poems of his remaining, and also some good verses. He was the son of a courtier 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 Amrūn, he received the designation of Ibu-al-As.

\textbf{'Amru (عمر بن سعيد)}, the son of Surīd, was a cousin of the khalif 'Abdul-Malik. In the year a.d. 688, a.h. 69, the khalif left Damascus to go against Misāb, the son of Zuhīr, and appointed Amrū 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.

\textbf{'Amru bin Lais (عمر بن لیث)}, brother of Yaqūb ibn Lais, whom he succeeded in the government of Khurasān, etc., in a.d. 878, a.h. 253, and ruled over those countries for 23 years. He was at last
seized by Amir Isma'îl Sâmâni in A.D. 900, A.H. 288, and sent to Baghda'd, where he was confined for some time; his execution was the last act of the Khalif Al-Mut'azid, who gave orders for it a few months before his own death in A.D. 904, A.H. 289. He was blind of one eye. With Amrâ fell the fortunes of his family. His grandson Tâhir struggled for power in his native province; but after a reign of six years, during which he conquered Fârs, his authority was subverted by one of his own officers, by whom he was seized and sent prisoner to Baghda'd. The only other prince of the family of Banû Lâis that attained any eminence was a chief of the name of Khalâf, who established himself in Sistân and maintained his power over that province till the time of Sultan Mahmûd of Ghuznâ, by whom he was defeated and made prisoner.

Amurath, names of several emperors of Turkey, as written by English writers, being a corruption of Murâd, which see.

Anundpâl (اندپال), son of Jaîpâl I., râjâ of Lâhore, whom he succeeded about the year A.D. 1001, and became tributary to Sultan Mahmûd of Ghuznâ. He died about the year 1013, and was succeeded in the government by his son Jaîpâl II.

Anârkâl (انارکال), the name of a lady, otherwise "Nadira Begâm," who lived in the time of the emperor Jahângir. Her mausoleum is at a place called Anârkâl in Lâhore, which has been recently used as a church. Different stories are told concerning the name Anârkâl, by which the mausoleum as well as the station in its vicinity is known. According to some, it was the name of a princess in Jahângir's time, while others say that Anârkâl was a beautiful handmaid with whom Jahângir fell in love, and who, on Akhâr becoming aware of it, was buried alive. These stories 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 Akhâr, or his son Jahângir, that Jahângir or some other prince was muchly 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 to compose the following couplet, still found engraved on her tombstone: "Oh! could I see again the face of my lost friend, I would thank my God until the day of judgment."

Anand Rao, Gaikwar (انند راوگیکوار), a Marhatâ chief of Baroda, with whom the English Government had in 1812 concluded a subsidiary alliance. Before the treaty he was a nominal dependant of the Peshwa.

Anas (انس), a poet of Arabia.

'Andalib (عندليب). Vide Khwâja Nâsîr.

Anis (انس), poetical name of Mohan Lal, which see.

Anisi Shamlu (انیس شاملو), a poet named Yâl Qult Beg. He was an intimate friend and constant companion of prince Ibrahim Mirzâ, a grandson of Shâh Isma'îl Saljûq, consequently took the takhallus of Anisi. When 'Abdulhâman Khan Uzbâq took Hîrât he made a proclamation in his army, that the life of Anisi be spared, and treated him with great respect. He came to India and received a salary of 60,000 rupees and a jagir. He died at Barhânjâr in A.D. 1665, A.H. 1014, and has left a Diwan and a Mus-nawi called Minhâj Aâz.

Ang or Ungh Khan, a king of the Tirit Tartars, who resided at Karakoram, and to whom the celebrated Janggez Khan was at one time a tributary. He is also called Prester John by the Syrian Missionaries. Janggez Khan having thrown off his allegiance, a war ensued, which ended in the death of Ang Khan in A.D. 1292.

Anjam (آنجم), the poetical name of Nawâb Imdad-ul-Mulk Amir Khân. Vide Amir Khân.

Anup Bai (انوب بانی), the wife of the emperor Jahândâr Shâh, and mother of Alamgir II. king of Delhi.

Anushtakîn (انوشتکین), the cup-bearer of Sultan Sanjâr, and father of Sultan Qutb-ud-din Muhîmâd of Khwârizm.

Anas bin Malik (آنس بن مالک). Vide Abu Hamza bin Nasr-al-Ansârî.

'Ansuri (عنصري), a poet of the court of Sultan Mahmûd. Vide Unsari.

Antar (انتر), one of the seven Arabian poets, whose poems were hung up in the temple of Meoch in golden letters, and from that circumstance were called Muzâ'ikât (suspended), or Musâ'ikâtibât (golden). The first volume of the history of Antar, called The Life and Adventures of Antar, was translated into English and published in December, A.D. 1818, in England.

[Vide Amra-al-Kais.]
Anwarī (آنواری), a famous Persian poet
surnamed Ashad-uddin. He formerly took for his poetical name "Khāwfānī," but he changed it afterwards to "Anwarī." From the superiority of his poetical talents he was called the king of the poets of Khurasān.

He was a native of Abīward in Khorāsān, was the favourite of Sultan Sanjar Saljūqī, and the rival of the poet Rashīdī surnamed Watāwār, who espoused the cause of Abīzī, the Sultan of Khorāsān. 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 A.H. 581 or 582, September, A.D. 1186, that there was a conjunction of all the planets in the sign of Libra; Anwarī 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 Sultan Abulahdī Tashā in A.D. 1200, A.H. 606. His death is mentioned in the Khvāsāt-ul-Asbār to have taken place in A.H. 587, and others have written A.H. 592. Anwarī, when very young, was riding at the gate of his college, called Masūrin in Tūs, 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 Anwarī reflected on the honour 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 Sultan, who approved the work and invited him to his palace, and raised him even to the first honours of the State. He found many other poets at court, amongst whom were Sulmān, Zahirī and Rashīdī, all men of wit and genius. Anwarī has left us a collection of highly esteemed poems on various subjects, called Ḩāfīrān Anwarī. Verses from these poems are quoted by Suḍī in his Gulistān.

Anwarī Khan (أهنورى خان), a corruption of Abū Raiḥān, which see.

Anwar-uddin Khan (أهنور الدین خان), Nawāb of the Carnatic, 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 Nizām-ul-Mulk. He at first served under one of the emperors of Delhi, and was appointed governor of Kōrī Jābdād. All 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 Ahmadābād, where Ghiṣān-uddin Khān, the father of Nizām-ul-Mulk, gave him a post of considerable trust and profit in the city of Sārat. After the death of Ghazi-uddin, his son, who had succeeded in the Sūhādā of the southern provinces, appointed him Nawāb of the Carnatic, or Vellore and Rājānārum, countries which he governed from A.D. 1726 to 1741, and in A.D. 1744 he was formally created governor of the country. He was killed in battle fought against Muzaffar Jang, the grandson of Nizām-ul-Mulk, on the 23rd July, c.s. A.H. 1162, who took possession of the Carnatic. Anwar-uddin was then 107 years old. His eldest son was made prisoner and his second son, Muhammad Ali, fled to Trichinopoly. A heroic poem called Ancīr Nīma, in praise of this Nawāb was written by Abīdī, in which the exploits of Major Lawrence, and the first contests between the English and French in India are recorded with tolerable accuracy. (Tāde Suṭad-ul-ḥān Khan.) His son Muhammad Ali was confirmed by Nawāb Nasir Jang in the government of the Carnatic in A.D. 1750.

Aohad Sabzwari (Khwaja) (أوحد سبوزمري خواجه), poetical name of Khwaja Fakhri-uddin, a physician, astronomer, and poet, of Sabzwār. He died A.D. 1463, A.H. 868, aged 81 lunar years, and left a Diwān in Persian containing Ghazals, Qasidas, etc.

Aohadi (أوحدي), the poetical name of Shāhīb Aohad-uddin of Isfahān or Marāγha, a celebrated Persian poet who put into verse the Jāmīn-e-Jan, a book full of Muhammadan spirituality, which he wrote in imitation of the Hadīṣ of Sunāt: he also wrote a Diwān containing verses. He was liberally rewarded by Argha Khan, the king of the Tartars. He was a pupil of Aohad-uddin Kirmānī; died in A.D. 1337, A.H. 733, and was buried at Marāγha in Tabriz.

Aohad - uddin Isfahani (Shaikh) (أوحد الدین اصفهانی), a Persian poet. *Tād Aohadi.

Aohad - uddin Kirmānī (Shaikh) (أوحد الدین كرمانی), author of the Mīshāl-ul-Amrāh. He flourished in the reign of Al-Mustanser Būlāh, khalif of Hāgdān, and died in the year A.D. 1298, A.H. 697. His poetical name is Ḥāmid. He was a contemporary of Shaikh Suḍī of Shirāz.

Aohad-uddin (أوحد الدین), the surname of the celebrated Anwarī, which see.

Aoji (أوجي), a poet who died in A.D. 1640, A.H. 1050.
Apa Sahib (أپا صاحب), a nephew of Râghöji Bhonsla II, and cousin to Parsâraâm Bhonsla, commonly called Bâli Sahib, râja of Nâgpûr or Bârij. The latter succeeded his father in March, A.D. 1816, but being an idiot and unfit to rule, Apa Sahib assumed the chief authority under the title of Regent, and had the sole conduct of the public afâirs.

Although he was in a great degree imbued for his elevation to the English Government, he early incurred 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, Bâli Sahib (Parsâraâm), in order to obtain that elevation which he had so disgraced. He was consequently seized in the beginning of the year A.D. 1818, and brought to the Residency, where he remained in confinement till directed to be sent under a strong escort to the Company's territories. When arrived at Kâichora, a village within one march from Jubulpûr, he contrived, by bribing some of his guards, to make his eâscape. It is believed that after having for a short period found a refuge in Aisîrgurh, he fled to the Panjûb, where he remained a miserable dependant on the charity of Râja Banîjî Singh. After the dethronement of Apa Sahib, the grandson of Râghöji Bhonsla was raised to the mânud of Nâgpûr.

[A Fide Rese's India, ii, 34, f. l.]

Apa Sahib (أپا صاحب), also called Shalî, third brother of Partâp Singh Narûyan, râja of Satîrâ. After the dethronement of his brother in A.D. 1839, he was placed on the mânud of Satîrâ by the British Government, and died on the 5th April, 1848. Before his death he expressed a wish that he might adopt as a son, a boy by name Balîvant Rao Bhonsla. It was, however, determined to annex Satîrâ.

Aqa Muhammad Khan Qajar (آقا محمد خان قاجار), king of Persia, of the tribe of Qâjâr, and son of Muhammad Hassan Khan Qâjâr, ruler of Mâzâdanrân. He was made an emir in his childhood by Adîl Shâh, the nephew and immediate successor of Nâdir Shâh. After the death of Adîl Shâh he obtained his release, and joined his father, who was afterwards slain by Karîm Khan Zand, king of Persia. Aghâ, or Aqî Muhammad, was obliged to surrender himself to him, and was a prisoner in the city of Shirâz. 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 Karîm Khan Zand was discovered, 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, favoured by the confusion of the moment, he reached his province of Mâzâdanrâ in safety, and proclaimed himself one of the competitors for the crown of Persia. Soon after the death of 'Ali Murîd Khân, ruler of Persia, in A.D. 1785, he made himself master of Isfahân without a battle, but had for several years to contend with Lutf 'Ali Khân, the last prince of the Zand family, before he became sole master of Persia. Lutf 'Ali Khân was put to death by him in A.D. 1788, 14th Muharram, A.H. 1192. Aqî Muhammad Khân was murdered on the 15th July, A.D. 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 20 years, but had only for a short period enjoyed the undisputed sovereignty of that country. He was succeeded by his nephew, Fath 'Ali Shâh, who died in A.D. 1834, A.H. 1290. After him, his grandson, Muhammad Shâh, the son of 'Abbas Mirzâ, mounted the throne, and died in 1847, when his son, Nâsir-ud-dîn Ahmad Shâh, the present king of Persia, succeeded him.

Aqa Razi (آقا رضی), a poet of Persia, who came to India, and after his return home, died in A.D. 1619, A.H. 1044.

'Aqidat Khân (عقیدت خان), title of Mir Muhammad, brother of Aqîl Khân Mashhadî. He came to India in the 14th year of 'Aâmûrî, A.D. 1670, and was raised to the rank of 1,000 and 400 sawars.

'Aqîl (عقیل), Aqîl the brother of 'Ali.

There is a story of him that being displeased with his brother 'Ali the Khaliq, he went over to Munîâwîya, who received him with great kindness and respect, but desired him to curse 'Ali; and as he would not admit of any refusal, 'Aqîl thus addressed the congregation: "O people, you know that 'Ali, the son of Abû-Tâlib, is my brother; now Munîâwîya has ordered me to curse him, therefore, may the curse of God be upon him." So that the curse would either apply to 'Ali or to Munîâwîya.

'Aqîl Khân (عاقیل خان), 'Aqîl Khân, nephew of 'Azîl Khân wazîr, a nobleman of 3,000, who served under the emperor Shâh Jahan, and died A.D. 1619, A.H. 1032.

'Aqîl Khân (Nawab) (عاقیل خان نواب), the title of Mir 'Askâri. He was a native of Khuwâfî, in Kâhirân, and held the office of wizârat in the time of the emperor 'Aâmûrî. He was an excellent poet; and as he had a great respect for Shâh Burhân-ud-dîn, entitled Râzi-i-Hâfi, he chose the word Râzi for his poetical title. He is the author of several works, among which are a Mânîwât and Dîwân. He died A.D. 1695, A.H. 1108. Vâda Râzi.
'Arabshah (عَربِشَة), author of a history of Amir Taimur (Tamerlane) called Aṣḥāb-ul-Maqādīr, and of a treatise on the unity of God. He was a native of Damascus, where he died in A.D. 1420, A.H. 818. He is also called Ibn 'Arabshah and Ahmad Ibn 'Arabshah.

Aram Bano Begam (آرَام بَانُو بَیگم), a daughter of the emperor Akbar, who died in the 40th year of his age in A.D. 1624, A.H. 1033, during the reign of Jahangir, 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 Ifti Dawlat Shad, and her sister's name Shukr-un-nisa Begum.

Aram Shah (Sultan) (آرَم شَه), king of Delhi, succeeded his father, Sultan Qutb-ud-din Aibak, m.A.D. 1210, t.A. 607, and had scarcely reigned one year when he was deposed by Altanish, the adopted son and son-in-law of Qutb-ud-din who assumed the title of Shams-uddin Altanish.

Araru (آرَار), a zamindar of Korah in the province of Allahabad, was of the tribe of Kharwar, who, taking advantage of the weakness of the empire, slew Nawab Jang Nisar Khan (brother to the wazir's wife), chakdadar of that district in A.D. 1731, A.H. 1144, upon which 'Azim-ul-ha Khan, the son of the deceased, was sent with an army to chastise him, but the zamindar took refuge in his woods, and for a long while eluded his pursuer, who, tired out, returned to Delhi, leaving his army under the command of Khyarizan Beg Khan. Araru, emboldened by the Nawab's retreat, attacked and slew the deputy upon which the wazir Qamar-ud-din Khan applied for assistance to Burhan-ul-Mulk, which Khan Suhadar of Oudh, for the reduction of the rebel. Suhadar Khan marched against Araru m.A.D. 1755, A.H. 1148, killed him in a battle and sent his head to the emperor Muhammad Shah. The skin of his body was flayed off, and sent stuffed with straw to the wazir.

Ardai Viraf (أرداي ورابف), a priest of the Magian religion, who lived in the time of Ardisher Bahagun, king of Persia, and is the author of the Arda Viraf Name, which he wrote in the Zend, or the original Persian language.

[See Nousherwan Kirmani.]

Ardisher Babakan (آردیشیر پاکان), or Bahagun, the son of Babis, was, we are told, a descendant of Sasain, the son of Bulman and grandson of Isandiar. He was the first king of the Sassanian dynasty. His father Babis, who was an inferior officer in the public service, after putting to death the governor appointed by Ardashir (Artaban) made himself master of the province Pars. The old man survived but a short time. His son Ardisher, after settling the affairs of Pars, not only made himself master of Isfahan, but of almost all Iraq, before Ardashir, who was the reigning prince, took the field against him, about the year A.D. 223. The armies met in the plains of Hurmuz, where a desperate battle was fought, in which Ardashir lost his crown and his life; and the son of Babis was hailed in the field with the proud title of Shahanshah, or King of kings. He was contemporary with Alexander Severus, the Roman emperor. Ardisher (whom the Roman historians call Artalexexes) having reigned fourteen years as absolute sovereign of Persia, resigned the government into the hands of his son, Shahpaur, called by the Romans Supor or Supurus, in the year A.D. 238.

The following is a list of the kings of Persia of the Sassanian race:

1. Ardisher.
2. Shahpaur I.
3. Hurmuz I.
4. Khusrau I.
5. Bahram II.
6. Bahram III.
7. Xus.
8. Hurmuz II.
9. Shahpaur II.
10. Ardisher II.
11. Shahpaur III.
12. Bahram IV.
13. Yazdijird I.
15. Yazdijird II.
16. Hurmuz, or Hurmuz III.
17. Picoz.
18. Babus or Balash.
22. Hurmuz.
23. Khosro Varrez.
25. Ardisher III.
27. Turein, or Paurin Dukht.
29. Farruzkhad Bakhtiar.
30. Yazdijird III.

Ardisher (آردیشیر), (or Artaxerxes) II. succeeded his father Shahpaur II. in the year A.D. 380, and sat on the throne of Persia only four years, during which period no event of consequence occurred. He was deposed in A.D. 384 by his brother Shahpaur III. who succeeded him.

Ardisher (آردیشیر), (or Artaxerxes) III. a king of Persia, of the Sassanian race, who reigned about the year A.D. 629, after Sheroya.
Ardish Darazdast, an ancient king of Persia, the Arastwars Longimanus of the Greeks, son of Bihman, was the son of Isfandiar. He succeeded his grandfather, Gashtasp, as king of Persia in A.D. 546. 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 supposed to be the Aburaeus or Scripture, who married Esther, and during the whole of his reign showed 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 Humai.

Arghun Khan, the son of Abâkâ Khan and grandson of Halâkâ Khan, was raised to the throne of Persia after the murder of his uncle Ahmad Khan, succeeded Nekâdur, in August, a.d. 1284, Jamad I. a.h. 683. His reign was marked by few events of consequence. He recalled the celebrated Shams-ud-din Muhammad Sâhib Diwan, his father's wazir, who, disgusted with court, had retired to Isfandian: 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 wazir was in the same year made over to the public executioner. Amir Bâkâ, the rival of Shams-ud-din, 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. Arghun Khan died on Saturday, the 10th March, a.d. 1291, 5th Rajab, a.h. 690, after a reign of 6 years and 9 months. He was succeeded by his brother Kajapata or Kuhkhatun. His mother was a Christian.

[1'] Sup. Ama Kaun.]

Arghun Shah Jani Qurbani (Amir) reigned in Nushapur and Tab about the year a.d. 1357, and was defeated by the Sorbadals of Sulawar.

'Arif (Maulana), a Persian poet who flourished in the time of the wazir khwaja Muhammad bin Iskâh, and wrote a work in his name called Dâh Nâma. He lived in the 9th century of the Hijri era.

Arif (Maulana), son of Mubârik Masâ'ud, was a learned Masulmân, and was living in a.d. 1680, a.h. 988, when he wrote a chronogram on the death of Qâsim Kâh, who died in that year, during the reign of the emperor Akbar.

Arjumand Bano Begam (now Begg), entitled Mumtâz Mahal (now corrupted into Tâj Mahal and Tâj Bibi) was the favourite wife of the emperor Shah Jahan, and daughter of 'Asaf Khan, wazir, the brother of the celebrated Nâr Jahan Begam. She was born in the year a.d. 1592, a.h. 1000, and married to the prince Mirzâ Khurram (afterwards Shâh Jahan) in a.d. 1612, a.h. 1021, by whom she had several children. She died in child-bed a few hours after the birth of her last daughter, named Dahrâr, on the 7th July, o.s. 1631, 17th Zil-bijja, a.h. 1640, at Burhânpur in the Deccan, was at first buried there in a garden called Zainulbâd, but afterwards her remains were removed to Agra, where a most splendid mausoleum was built over her tomb, with a coating of white marble decorated with mosaics, which for the richness of the materials, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any other edifice in Europe or Asia. It was completed in a.d. 1645, a.h. 1053, and is now called the "Tâj," or "Tâj Mahal," which is said to have cost the enormous sum of 23,000,000. The chronogram of her death contains the date in the word "Ghnan," or "Grief." She was also called Kuli Begam and Nawâb 'Alì Begam.

Arjun Singh was one of the three sons of Raju Mânsingh.

[Vide Ain Translation, i.p. 485.]

Arpa Khan, one of the princes of the Tartar family, was crowned king of Persia after the death of Abu Sa'id Khan Bahâdur, in November, a.d. 1336, a.h. 736. He reigned five months and was killed in battle at Mâsi Khan in a.d. 1336, who succeeded him.

[A vide Abu Sa'id Khan Bahâdur.]

Arsalan Khan, title of Arsalân, the son of Abârwardi Khan I., was a nobleman in the service of the emperor Alamgir, and was living about the year a.d. 1696, a.h. 1108.

Arsalan Shah, the son of Sulâman Masâ'ud III., of Ghazni. He murdered his brother Shersâd in a.d. 1115, a.h. 509, and having ascended the throne, he imprisoned all his other brothers excepting Bahram Shah, who fled to Khurasan and sought assistance of Sulâman Sanjar his uncle.
Sanjar in the year A.D. 1118, A.H. 512, marched to Ghazni, and in a battle defeated Arsalan Shah, who made his escape to Lahore, but was soon after taken prisoner and put to death, when Bahram Shah ascended the throne.

Arsalan Shah (أرسلان شاه), a king of Khwarizm, and son of Atsiz. Vide Alp Arslan.

Arsalan Shah Saljuqi (أرسلان شاه سلجوقی), the son of Tughral II and grandson of Sultan Muhammad, brother to Sultan Sanjar. Arsalan Shah died in January, A.D. 1176, A.H. 571. His son Tughral III, who succeeded him, was the last Sultan of the family of the Saljuqides, who reigned in Persia.

'Arsh-Ashaian (عرش آشيانی), the title given to the emperor Akbar I. after his death.

'Arshi (عرشی), whose proper name was Mir Muhammad Momin, was a brother of Mir Sadah Kashi, the son of Mir Abdullah Muslihi Qaham Husaini, who was a celebrated calligrapher under Jahangir. Arshi is the author of a work called Shaikhad-Arshi, composed in the year A.D. 1659, A.H. 1070, also of another work entitled Mehr va Wafa, and of a Diwan.

Artaxerxes. Vide Ardishier.

Arzami Dukht (آزمی دخت), a queen of the Persians, whose general named Mehran being killed in a battle against the Scyths, she was deposed by the people, who placed Yezdijird Ill. 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 Musalmans.


[ Vide Taurindukht.]

Arzani Begam (آرژانی بیگم), the daughter of Shahriar, who was married, in the 16th year of Jahangir's reign, to Mihrunnisa, the daughter of Nur Jahân.

[ Vide An Translation i. p. 331.]

Arzu (آروز), the poetical name of Siraj-ud-din Ali Khan, which see.

Asa Ahir (آسآ اهیر), a shepherd chief, who built the fortresses of Asigargh in the Deccan 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 Asa constructed, instead of the fortifications, which still remain, beyond all comparison, the strongest native built fortress in India. Asa was put to death by Malik Nasir, the Muham- madan chief Khanulais, who possessed himself of the stronghold by treachery, and completed the fortifications. Two centuries later Asigargh and all Nimar were conquered by Akbar and incorporated with the Mughal empires. It was taken by the British in 1817.

Asad (أسد), the poetical name of Mirza Asad-ullah Khan, usually called Mirza Nooshan. His ancestors were of Samarqand, but he was born at Agna; but was brought up and lived at Delhi, 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 was the favourite of Bahadar Shah, the last king of Delhi, who conferred upon him the title of Nawab, and appointed him royal preceptor in the art of poetry. He is the author of a Persian Insha, a Masnavi in praise of Ali, and a Diwan in Persian and another in Urdu. Both have been printed. He was in A.D. 1832, when sixty years of age, living at Delhi, and was engaged in compiling a history of the Mughal emperors of India. His poetical name is Ghailib, which see. He died in the year A.D. 1869, A.H. 1285.

Asadi Tusi (اسدی طوسی), a native of Tus in the province of Khurasan, and one of the most celebrated Persian poets at the court of Sultan Mahmud of Ghazni, whom the Sultan often entreated to undertake the legendary history of Persia, but he excused himself on account of his age. His best work is supposed to be lost. He was the master of Firdusius, who afterwards composed the Shah Nama. It is said that Firdusius, on his departure from Ghazni, requested him to finish the Shah Nama, which was yet incomplete, and that Asadi composed that part of the poem between the Arabian conquest of eastern Persia under the Khalif 'Umar, to the end, consisting of 4000 couples. The year of Asadi's death is unknown, but it appears from the above circumstance that he was living in A.D. 1019, A.H. 401, in which year Firdusius departed from Ghazni. The most celebrated of the other works of Asadi 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 Louis Stuart Costello, published, London, 1846.

Asad Khan (Nawab) (اسدخان نواب), entitled Asaf-ud-daula and Jumlat-ul-Mulk, was descended from an illustrious family of
Asaf Jah, the title of the celebrated Nizām-ul-Mulk of Haiderābād.

Asaf Khan I. (نجم خان), surnamed Abdul Majid, was a nobleman in the time of the emperor Akbar, who in A.D. 1655, A.H. 973, distinguished himself by the conquest of Garrākānā, a principality on the Nurbadā, bordering on the Bundelkhand. It was governed by a Queen or Kānī named Durugwātī, who opposed the Muhammadan general in an unsuccessful action, and on 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 Khan; he sequestered them, and the detection of this embezzlement was the immediate cause of his arrest. He was, however, subsequently pardoned, and after the conquest of Chittour, that country was given to Asaf Khan in jagir.

Asaf Khan II. (نجم خان), title of Kblaj-Ghayas-ul-dīn Ali Qāwrī, the son of Aqā Mūllādī, uncle to Asaf Khan Jāfar Beg. He held the Bakshigāri in the time of the emperor Akbar, and after the conquest of Gujarat in A.D. 1573, A.H. 981, in which he distinguished himself, the title Abbās Khān was confided to him. He died at Gujarāt in A.D. 1581, A.H. 990, and after his death his nephew Mirza Jāfar Beg was buried with the title of Asaf Khan.

Asaf Khan III. (نجم خليف جعفر), commonly called Mirza Ja'far Beg, was the son of Mirza Bādūz-Zamīn and grandson of Aqā Mūllā Qazwīnī. He was born at Qazwīn, and came to India in his youth, A.D. 1577, A.H. 985. At the recommendation of his uncle Mirza Ghāis-ul-dīn, who was a nobleman at the court of the emperor Akbar, and bore then the title of Asaf Khān, was received with honour, and after the death of his uncle the office of Bakshigāri was conferred on him with the title of Asaf Khān, A.D. 1581, A.H. 990. He was an excellent poet, and was one of the many that were employed by the emperor in compiling the Tāj-ul-Luṣūl, and after the assassination of Mūllā Aḥmad in A.D. 1588, A.H. 996, the remainder of the work was written by him up to the year A.H. 997. He is also called Asaf Khān Mirzā Ja'far Bakshī Beg, and is the author of a poem called Shīrīn va Khūnūr. The office of chief Diwān was conferred on him by the emperor in A.D. 1588, A.H. 1007, and in the reign of Jahāngīr he was raised to the high post of wazīrāt. He died in the year A.D. 1612, A.H. 1021. 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 'Aḥmadīr, A.D. 1682, A.H. 1094.

Turkmans. His father, who died from the oppressions of Shāh Abbās of Persia, into Hindūkush, was raised to high rank by the emperor Jahāngīr with the title of Zalīqār Khān, and married to the daughter of a new relation to his empress Nūr Jāhān. His son Asad Khān (whose former name was Ibrahim) was very early noticed by Shāh Jāhān, who married him to a daughter of his wazīr, Asaf Khān, and promoted him to the office of second Bakshī, which he held till the 15th year of 'Alamgīr (A.D. 1671), when he was raised to the rank of 4000, and a few years afterwards to the office of wazīr and highest order of nobility, seven thousand. In the reign of Bahādur Shāh he was appointed Wākīl Muthaq (an office superior to wazīr), and his son Ismail made Mir Bakshī or chief paymaster, with the title of Amir-ul-'Umra Zalīqār Khān; but on the accession of Farrukhsāry, he was disgraced, his estates seized, and his son put to death. After that period, he lived upon a scanty pension in a sort of confinement, but much respected by all ranks. He died in the year A.D. 1717, M. 1129, 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.

As-ad-ullāh al-Ghālibī, the conquering lion of God, an epithet of 'Ali the son-in-law of Muḥammad.

As-ad-ullāh Asad Yar Khan (Nawab) (ابن علي الأسمر خان); he lived in the time of the emperor Muḥammad Shāh, and died in A.D. 1745, A.H. 1158. His poetical name was Iṣān, which see.

As-ad-ullāh Khan (Mirza) (ابن الامام خان). Vide Asad and Ghālib.

Asaf (آصف), a native of Qumm in Persia, who came to India in the reign of the emperor Shāh Jāhān, and is the author of a Diwān. [The name comes from the legendary minister of Solomon, who appears to have been merely a musician; vide I. Chron. c. xvi. 7.]

Asafi (Khwaja), (آصف خواجه), son of Khwaja Na'im-ul-lāh, was an elegant poet. Asafi is his poetical name, which he took on account of his father having served in the capacity of wazīr to Shāh Ābū Sa'id Mirzā; for, they say, Asaf or Asahf of the Scriptures, was wazīr to king Solomon. He was one of the contemporaries and companions of Jami, and took instructions from him in the art of poetry. He died about the month of August, A.D. 1529, 16th Shaban, A.H. 926, aged more than 70, and was buried at Herat; but according to the work called Khulāṣat-ul-Asrār, he died in A.H. 920. He is author of a Diwān or book of Odes called Divān Asafi, and a Manawī in the measure of Māhān-ul-Asvār.
Asaf Khan IV, (آصف خان), the title of 'Abul Hasan, who had several other titles conferred on him at different times, such as Ya'qub Khan, Yamin-ud-daula, etc., was the son of the celebrated Wazir Ya'tim-ud-daula, and brother to Nusrat Jahan Begam. After his father's death in A.D. 1592, A.H. 1059, he was appointed wazir by the emperor Jahangir. His daughter Arjumand Bano Begam, also called Mumtaz Mahal, was married to the prince Shah Jahan. 'Asaf Khan died at Lahore in the 16th year of Shah Jahan on the 10th November, o.s. 1644, 16th Shaban, A.H. 1061, aged 72 lunar years, and was buried there on the banks of the Rawi opposite to the city of Lahore. Besides Mumtaz Mahal, he had four sons, viz., Shajada Khan; Mirza Mashh, who was drowned in a drunken frolic in the river Bechat in Kashmir; Mirza Husain, of moderate abilities and little note; and Shahnawaz Khan, who rose to much reputation and distinction.

Asaf-ud-daula, (آصف الدوَلَة), a title of Asaf Khan, which see.

Asaf-ud-daula (Nawab) (آصف الدوَلَة (نواب)), the eldest son of Nawab Shuja-ud-daula of Andhr, after whose death in January, A.D. 1775, Zil-qadad, A.H. 1188, he succeeded to his dominions, and made Lucknow the seat of his government, which formerly was at Faizabad. He died after a reign of twenty-three lunar years and seven months, on Friday the 21st September, A.D. 1797, 28th Rajab I, A.H. 1212, and was buried in the Imam Bato at Lucknow, of which he was the founder. His eldest adopted son, Wazir Ali Khan, agreeably to his request, was placed on the musnad, but was after four months deposed by Sir John Shore, then Governor of Calcutta, and Sarhad Ali Khan, the brother of the deposed, raised to the musnad. Asaf-ud-daula is the author of a Diwan in Urdu and Persian.

Asalat Khan (اسالت خان), title of Mir Abdul Hadi, son of Mir Miran Yar-zi, was a nobleman in the service of the emperor Shah Jahan. He died in the year A.D. 1647, A.H. 1057.

Asalat Khan (اسالت خان), title of Mirza Muhammad, son of Mirza Badar of Mushtab. He came to India in the 19th year of Shah Jahan, A.D. 1615, A.H. 1055, and was raised to the rank of 5,000 by the emperor 'Alamgir, in whose time he died, A.D. 1660, A.H. 1076.

Asam or Atham (أتم), poetical name of Hafiz-ullah, which see.

Asar (أسر), poetical name of Akhund Shafa'i or Shafsa'i of Shahriz, who died at Lar in the year A.D. 1701, A.H. 1113, and left a Diwan containing 10,000 verses.

Asar (أسر), poetical name of Nawab Husein Ali Khan, son of Amir-ud-daula Haidar Beg Khan. He is the author of a Diwan.

Asghar (أسغَر حمست خان), Hussain Khan (Nawab) of Furrakhbad, in 1874, went to Bombay, intending to proceed to Mecca on a pilgrimage.

Asha'ri (آشورى), the surname of one of the most celebrated doctors among the Musulmans, named 'Abul Hasan 'Ali bin-Isma'il. Originally a resident of Basora and a teacher of the sect which flourished there in the tenth century A.D.; he publicly renounced their doctrines and finally removed to Baghdad, where he died in his 70th year, after writing more than half a hundred works on the side of orthodoxy. He died about 952.

[Vide Mut'azila.]

'Ashiq (عاشِق), poetical name of Mahdi Ali Khan, grandson of Nawab Ali Mardan Khan. He is the author of three Diwans in Urdu, two in Persian, a book called 'Asma Mustafi, and several works.

'Ashiq (عاشِق), poetical name of Shaikh Nur-ul-din Muhammad, the author of the Masnavi called Aish va Tazah (Enjoyment and Merriment), composed in A.D. 1668, A.H. 1079.

'Ashiq Pasha (عاشِق پاشَا), a Turkish poet, who was born at Hishari, in the reign of Selim Orkhan, the successor of Othman, and died at no very advanced age, in the reign of Murad I. He was, says Von Hammer, one of the richest Shaikhs of his time, but lived nevertheless the life of a simple darwehs, from conscientious motives. His Diwan or great work, in imitation of Jalal-ul-din Rumi's, is a collection of mystical poetry, exceeding ten thousand distichs, and divided into ten books, each book into ten parts.

'Ashiq (عاشِق), poetical name of Maulana Abu'el Khair of Khiwariz, which see.

Ashir-ud-din (اشعِر الديْن), pronounced by the Indians Asir-ud-din, which see.

Ashk (اشْک), poetical name of Muhammad Khalil-ullah Khan, which see.
against Tughral III, whom he defeated and slew in A.D. 1194, A.H. 590. Abū Bakr died in A.D. 1210, A.H. 607, and was succeeded by his brother Atābak Muzaffar.

Atābak Abu Bakr bin Sa'd bin-Zangi (اتابک ابو بكر بن سعد بن زنگی) Vide Sunqar.

Atābak 'Ala-ud-daula (الدوله), the son of Atabak Sūm, one of the Atabaks of I-Qahah of the race of the Dīlanites. He died in A.D. 1227, A.H. 624, aged 81 years.

Atābak Eldiguz (اتابک يلدگر) Vide Eldiguz.

Atabak Muhammad (اتابک محمد) was the eldest son of Eldiguz, whom he succeeded as prime minister in A.D. 1172, A.H. 568. When Tughral III, a prince of the Sultānī dynasty (who was a child of seven years of age), was placed on the throne in A.D. 1176, Muhammad, who was his uncle, became the actual ruler of Persia. This chief after enjoying power 13 years died in March, A.D. 1186, Zil-hijja, A.H. 581, in which year the conjunction of all the planets took place. He was succeeded by his brother Qizai Arsalān.

Atabak Muzaffar (اتابک مظفر), the son of Atabak Muhammad. He succeeded his brother Abū Bakr in A.D. 1210, A.H. 607, and not only inherited Azurbejān, but a considerable part of 'Iraq. He enjoyed this power 15 years; after which 'Azurbejān was invaded and conquered by Sulṭān Jalāl-ud-dīn, the monarch of Khwārizm, A.D. 1225, A.H. 622. Muzaffar shut himself up in the fort of Alanjaq, where he died; and with him perished the power of the family of Eldiguz.

Atabak Muzaffar - ud - din Zangi (اتابک مظفر زنگی), a prince of Shiraz, and brother of Sunqar, which see.

Atabak Sa'd bin-Zangi. Vide Sunqar.

'Ata Husain Khan (عطائ حسين خان), whose poetical name was Tahsīn, is the author of the Naqūz Murawa', an Urdu translation of the Chahār Daraveh. He flourished in the time of Nawāb 'Asaf-ud-daula of Lucknow, about the year A.D. 1776, A.H. 1173. As a specimen of the Urdu language the Naqūz Murawa' 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 Dehlī in A.D. 1802, A.H. 1217, which is styled the Ḳhūḏ-o-Bahār.

[ Vide Tahsīn. ]

Atāl (اتال), a name assumed by Mr Abdul Jalil Dakh in his poetical compositions, who gave out that he was by inspiration the pupil of Ja'far Zanjī, and wrote poetry in Persian and Arabic.


Atash (آتش), poetical name of Khwāja Hānīdār Ali of Lucknow, who is the author of two Diwāns or books of Odes consisting of Persian and Urdu verses. He died in A.D. 1847, A.H. 1233.

'Ata-ulah (عطائ الله), surname of several Muslim authors, but particularly of Taj-ul-dīn Muhammad bin-'Abdul 'Ata-ulah, who is the author of a book entitled Huqūq-ul-Bahār, which treats on Muslim law, and is to be found in the Royal Library at Paris, No. 572. There is one 'Ata-ulah who is the author of a dictionary called Firdawsiy-ul-Lughāt.

'Ata-ullah (عطائ الله), bin-Muhammad -al-Husaini Naišhapūr, author of the Rażzat-ul-'Abhār, containing the history of Muhammad, of his prophecions, and of the twelve Imāms. This book was written at Hīrāt and dedicated to Amir 'Ali-her in A.D. 1494, A.H. 899. He is also called Amir Jawāl - ud-dīn Ata-ulah. He also wrote another work on the art of writing poetry, entitled Kitāb Takwīl - us - 'Sunrat', dedicated to the same Amir, in which he calls himself 'Ata-ulah bin-Muhammad-al-Husaini Naišhapūr. He was wazīr to Sultān Husain Mīrzā of Hīrāt, and died in the beginning of the year A.H. 917.

At-har or Athar Khan (اهم خان), the son of Amir Nizām-ud-dīn Ḳuršān; he was a native of Bahkāra, and came to India in the time of the emperor 'Alamgīr, where he collected his poems into a Diwān.

Atma (العمره), a poet whose proper name is Abū Is-hāq Hāllāj, which see.

Atsiz (اتسن), one of the Sultāns of Khwārizm called Atsiz ibn-Aub by Ibn Khallikān. Tuthsor or Turtush, son of Alp Arsalān, 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 October, A.D. 1078, 11th Rabī' I. A.H. 471, took possession of his kingdom.

Atsiz (اتسن), a Sultān of Khwārizm called by ibn-Khallikān, Atsiz, the son of Quth-ud-dīn Muhammad, the son of Anush - takīn. He was contemporary with Sultan
Sanjar Sulji, with whom he had several battles. He died in A.D. 1166, 6th Jumad II, A.H. 561, and was succeeded to the throne by his son Alp Arsalan, who is also called Apa Arsalan. He died in A.D. 1162, 19th Rajab, A.H. 563.

Ataj (أتم), son of Ali-ud-din Hasan Jahân Sîz, king of Ghûr. He reigned after Dîna-ud-din Sam, and was killed in a battle against Tjâz-ud-din Eldûr, prince of Ghânzî, some time about the year A.D. 1211, A.H. 698. He was the last of the kings of Ghûr of this branch.

'Attar (عطار), poetical name of Farûl-ud-din Attar, which see.

Aurang (اورگنگ), name of a lover whose mistress was Gulbulcha.

Aurangabadi Begum (اورگنگنادی بیگم), one of the wives of the emperor Aurangzeb 'Alamgir.'

Aurangzeb (اورگنگزب), the son of Shah Jâhân, emperor of Delhi. 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.]

Aurangzeb (اورگنگزب), private name of the emperor 'Alamgir I. which see. The Mughal Emperors changed their names on accession, like the Popes of modern times.

Avank Khan (اوک خان), or Ung Khan, a prince of the tribe of Karit or Kirit, a tribe of Mughuls or Oriental Tartars, who made profession of the Christian religion. He was surnamed Malik Yûhannûn, or king John. From the name of this prince we have made John the Priest, who was stripped of his dominions by Chângz Khân in A.D. 1203, A.H. 590. They have since applied the name of John the Priest or Precare John to the king of Ethiopia, because he was a Christian. Avank Khán is by some authors called Avant Khân. 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 Chângz Khân.

Aven Rosch. Vide Ibn Rashid.

Avenzur. Vide Abdul Malik bin-Zohr

Avorros. Vide Ibn Rashid.

Avicehena. Vide Abû Sina.

Aweis Qarani (Khwaja) (اریس قرینی), an upright Mussulmân of the Sufi 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 Isfahan and of the tribe of Qârân. He was slain in a battle fought by Ali against Mu'awiah I. in A.D. 657, 17th Shawval, A.H. 57. This man had never seen Muhammad, and yet the Muslims say, that when he heard that Muhammad had lost a tooth in battle, and not knowing which, he broke all his teeth.

Aweis Jalayer (Sultan) (آویس جلایر), succeeded his father, Amir Hasan Bazurg, as king of Baghdad in July, A.D. 1356, Rajab, A.H. 757, and after a reign of nearly nineteen lunar years died on Tuesday the 16th October, A.D. 1374, 2nd Jumad I., A.H. 776. He was succeeded by his son Sultan Husain Jalayer.

Aweis Mirza (آویس مرزا), a prince nearly related to Baigara Bahadur, was nephew to Abu Ghaçî Sultan Husain Bahâdur. He was murdered by Sultan Abû Sâid Mirza, between the years A.D. 1451 and 1457.

Ayani (عیانی), whose proper name was Abu Tâhââ Irâhîm, probably flourished previously to the 8th century of the Hijrat. He is the author of a Masnavî called Anba Nâmâm, a history of the prophets who preceded Muhammad.

Ayaz (آیاز), a slave of Sultan Mahmu'd of Ghânzî who, being a great favourite of his master, was envied by the courtiers; they therefore informed the Sultan that they frequently observed Ayáz go privately into the Jew's house, whence they supposed he had purloined many valuable effects. The next time when the slave had entered the treasury, the Sultan 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 Almghir for all the benefits conferred on him. The Sultan, 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 favour, 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 practise this humiliation to remind me of my former insignificance." The Sultan being much pleased, added to his rank, and severely reprehended his slanders.
"Ayaz (Qazī), son of Mūsâ, and author of the Shorah Sahih Musâm, Makhārij-al-Anwâr, and several other works. He died in A.D. 1149, A.H. 541.

"Ayeshah (A'ishah), daughter of Abū 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 seven years of age; on which account (some say) her father, whose original name was Abūallah, was named Abū Bakr, that is to say, the father of the virgin. An Arabian author, cited by Marâzî, says, that Abū Bakr was very averse to 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 shows you are a perfidious one." But this story is most probably one of those calumnies against Muhammad which were invented and found favour in 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 prophesy and mother of the faithful. She died, aged 67, in the year A.D. 678, A.H. 58. Her brother Abdur Rahman, one of the four who stood out against Yazid's inauguration, died the same year. There is a tradition that 'Ayeshah was murdered by the direction of Murâwîa I. and the following particulars are recorded:—'Ayeshah having resolutely and insolutely refused to engage her allegiance to Yazid, Murâwîa 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 deceitfully covered over with leaves and straw. A chair was then placed upon the fatal spot, and 'Ayeshah, on being conducted to her seat, instantly sank into eternal death, 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), of Bījâpūr, author of the Muhibbat, and Kisâb-al-Anwâr containing a history of all the Muhammadan saints of India. He flourished in the time of Sultan Ala-uddin Hasan Bahmani.

"Ayn-ul-Mulk (Hakim), a native of Shirāz, and a well-educated and learned Musalmān, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was Wafā. He died in the 40th year of the emperor in A.D. 1594, A.H. 1003.

"Ayn-ul-Mulk (Khwaja), a distinguished nobleman in the court of Sultan Muhammad Shâh Tughlaq and his successor Sultan Firoz Shâh Barbâk, kings of Delhi. He is the author of several works, one of which is called Tarîq 'Ayn-ul-Mulk. He also appears to be the author of another work called Fathûn Nima, containing an account of the conquest of Sultan 'Alâ-ud-din Sikan-dar Sâlî, who reigned from A.D. 1296 to A.D. 1316.

"Aysh (A'ishah), poetical name of Muhammad 'Askari, who lived in the reign of the emperor Shâh 'Alâa.

"Ayshi (A'ishy), a poet who is the author of a Musâvi, called Haft Akhtar, or the seven planets, which he wrote in A.D. 1675, A.H. 1086.

"Azad (A'zâd), poetical name of Mir Ghalâm Ali of Bûlārân, born about 1703. His father Sayyid Nâh, who died in A.D. 1752, A.H. 1105, was the son of the celebrated Mir Abdül Jalîl Bûlârâni. He was an excellent poet and is the author of several works in Persian and Arabic, among which are Qâhid Uzâz, Sab-hat-yl-Miyân, Kansina Amîrin, and Tazkira Sârâ Azad. He died in the year A.D. 1796, A.H. 1290.

"Azad (A'zâd), the poetical name of Captain Alexander Hiderley, in the service of the raja of Alwar. He was a good poet and has left a small Diwân in Urdu. His father's name was James Hiderley, and his brother's Thomas Hiderley. He died on the 7th July, 1861, Zibîj, A.H. 1277, at Alwar, aged 32 years.

"Azad Khan (A'zâd Khân), governor of Cashmere, of the Afghân tribe, succeeded his father, Hâjî Karîm Dâd, a domestic officer of Ahmad Shâh Abdâlî, and who was at the death of that prince advanced to the government of Cashmere by Taimûr Shâh, as a reward for quelling the rebellion of Amîr Khân, the former governor. Azad Khân was only 18 years of age (in 1783) when he was governor of Cashmere, but his acts of ferocity excited common Belief.


"Azal (A'zâl), poetical name of Mirzâ Muhammad Amin, who died in A.D. 1728, A.H. 1141.
Azam Shah (آزم شاہ), the third son of the emperor Alamgir, was born on the 11th July, o.s. 1653, 20th Shaban, A.H. 1063. After his father's death (his eldest brother Bahadur Shāfī being then at Kābul) he was crowned in the garden of Shāhīnār at Ahmadābād in the Deccan on the 4th March, o.s. 1707, 10th Zil-hijja, A.H. 1118, but was soon after slain, together with his two sons, Bādur Bahāt and Wāliyān, in a battle fought against his eldest brother at Jajowan between Agra and Dholpur. This took place on Sunday the 8th June, o.s. 1707, 18th Bahā 1, A.H. 1119, three lunar months and eighteen days after his father's death. His mother's name was Bānu Begam, the daughter of Shāhīnārā Khān. He was buried in the mausoleum of Iffamān at Dehli. His two youngest sons who survived him were 'Ali Tabār and Bādur Dil.

Azidiak. Vide Zuhāk.

Azd-ud-daula (صدودالدول), a Sultān of the Boyāt, succeeded his father, Rukn-ud-daula, in September, a.d. 976, Muhammar, A.H. 368, to the government of Fars and Trak, as well as in the office of wazīr or Amīr-ul-Tūrā to the khālif Al-Tāyā Bīllāh of Bagdad, in the room of his cousin Izz-ud-dawr, the son of Muazzz-ud-daula, whom he killed in battle in A.D. 978, A.H. 367. He built the mausoleum of 'Ali at Najaf Abshāf, embellished Bagdad and other places by magnificent public buildings, and died on Monday the 27th March, A.D. 983, 8th Shavwal, A.H. 372, aged 47 lunar years. At his death the reigning khālif read the prayers at the funeral of this good and great man. His name is still fondly cherished in a country where he unfavourably during the reign of his father and his own, being of 34 years to dispose prosperity and joy. His power and possessions became from the moment of his death a subject of contest between his brothers and nephews.

Azd-uddin (Qazi) (صدودادین قاضی), of Shirāz, author of several works, one of which is called the Mu'azzīf 'Azīz, a celebrated work in Arabic on Jurisprudence. He flourished in the time of Shīfāl Abī-Is'hāq, governor of Shirāz, to whom he dedicated the above work. He died A.D. 1355, A.H. 766.

Azīd la din-allah-bin-Yusuf-bin-Hafiz (عبد لدين الله بن يوسف بن حافظ), the eleventh and last khālif of Egypt of the Fāṭimid dynasty, succeeded his father, Fāzī-ibn-nawār-Allāh Isā-bin-Zāfīr, in the year A.D. 1158, A.H. 553. But the state of affairs in Egypt was now tottering to its fall. The descendants of 'Ali from the death of Al-Musta'āli Billāh, A.D. 1101, had become puppets in the hands of their wazīr or Amīr-ul-Jayān (generalissimo), who wielded all the regal authority of the state; two Amirs, Dargam and Shāwār, had contested in arms this high dignity; and the latter, defeated and expelled from Egypt, sought refuge and aid from Nūr-uddīn, styled Malik-ul-'Adil Nūr-uddin Mahmūd, the celebrated ruler of Syria. The sovereign of Damascus eagerly embraced the opportunity of obtaining a footing in Egypt, and in A.D. 1163, A.H. 560, dispatched a force under Asad-ud-dawr Shirakok (the brother of Ayyub) and his nephew Sāleh-uddin to reinstare Shāwār, whose rival called in the Christians of Palestine to his support; but ere Amaury (the brother and successor of Baldwin III.) could enter Egypt, Dargam had been overpowered and slain by Shirakok, who replaced Shāwār in his former power. But Shāwār, faithless alike to friend and foe, now entered into arrangements with the Franks in order to clude the fulfilment of his engagements with Nūr-uddīn; and Shirakok, after maintaining himself for some time in Belbes against the joint forces of Jerusalem and Egypt, was compelled to enter into a convention with Amaury and evacuate the country. But he was soon recalled by Shāwār to deliver him from the vengeance of his new allies, to whom he had proved as perjurious as to those of his own faith; Cairo was closely besieged by the Franks, and the Fāṭimid khālif, 'Azīd al-đin-ullah, sent the hair of his women, the extreme symbol of Oriental distress, to improve the sucurce of Nūr-uddīn (A.D. 1168). Shirakok again entered Egypt with an army, forced Amaury to retreat, and after beheading the double traitor Shāwār, installed himself in the twofold office of wazīr to the Fāṭimid khālif and lieutenant of Egypt in the name of Nūr-uddīn; but dying the same year, was succeeded in his dignities by his famous nephew Sālah-uddin, who, after the death of Nūr-uddīn in May, A.D. 1173, Shawwal, A.H. 569, became the sole master of Egypt and Syria. The khālif 'Azīz, A.D. 1171, A.H. 567, and the name of the Abbaside khālif Mustazī was substituted in the public prayers till the death of Nūr-uddīn.

'Azim (عظام), the son of Mullā Qaidī, and a nephew of Mullā Nazīrī, was a Persian poet of Naishāpūr. He flourished about the year A.D. 1663, A.H. 1074, and is the author of a Diwan, and a Masnavi called Fauz Azim.

[ Vide Azim Naishāpūrī.]

'Azim (عظام), poetical name of Sirāj-ud-daula Muhammad Ghaus Khān, Nawāb of the Karnatic.

'Azīm (عظام), poetical name of Sayyad Azīm 'Ali of Allahabad, author of a Diwan in Urdu, composed in A.D. 1855.
'Azim Ali (Mir) (أعظم علي مير), of Ağra, author of a Sikandar Nama in Urdu verse, translated from the one in Persian, in A.D. 1844.

'Azim Humayun (أعظم همایون), Vide Adil Khan Fārāqī II.  

'Azim Humayun Shīrwanī (أعظم همایون شیروینی), a nobleman of the court of Sultan Sikandar Shah Lodi. He was imprisoned by Sultan Ibrahim and died in prison.

'Azim Jah (أعظم جاه), Nawab of Arkat, died 14th January, 1874, aged 74. He was the second son of Azim Jah, one of the Nawabs of the Carnatic, and the uncle of the late Nawab Ghulam Muhammad Ghānūs Khan. He received a pension of 2500 rupees from the Government.

'Azim Jah (Nawab) (أعظم جاه نواب), Siraj-ul-Umra, the son of Azim-ul-Daula, Nawab of the Carnatic, was installed by the British Government as Nawab on the 2nd February, 1820. He died on the 12th November, 1825, aged 34 years.

'Azim Khan (أعظم خان), or Khan

'Azim, an officer of state in the time of Humayun and Akbar, emperor of Delhi. He was commonly called Anku Khan, surnamed Shams-ul-daula Muhammad, and was the father of Mirzâ Aziz Koka, who also afterwards held the title of 'Azim Khan. He was a native of Ghazni, and formerly served under Prince Kārmān Mirzâ. It is said that he saved the life of Humayun, or had been of service to him after his flight to Sher Shah 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, Jiā Begam, because the wet-nurse of Akbar, the emperor's son, he was consequently called Atyak Khan. He was the first person that was honoured with the rank of 'Haft Hazāri,' or Seven Thousand, by Akbar. The office of Wakil Matlaq, which was taken away from Māhān Anka, was also conferred on him; on which account, Adīm Khan Kokaltash (p.c.), the son of Māhān Anka, took offence, and assassinated Khan 'Azim on Monday the 14th May, A.D. 1562, 12th Ramzau, A.H. 969, in a room adjoining to that occupied by the emperor. Adīm Khan 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 beheaded to death. The remains of Khan 'Azim were sent to Delhi, and buried in the vicinity of the Dargah of Nizam-ul-daula Auliya, where a mausoleum was erected over his grave by his son Mirzâ Aziz Koka, which is still to be seen at Dehli. Māhān Anka died with grief one month after the death of his son Adham Khan. The tomb of Adham Khan, who is also buried at Dehli, is called Bāhū Bhūlīsān.

'Azim Khan (أعظم خان), The inhabitants of the town of Azimgarh, which is near Jaunpur, say that the fortress and town of Azimgarh was founded by a person who belonged to the family of the Rajas of that place, and who was forced by the emperor Jahangir to become a Muhammadan, and received the title of Azim Khan.

'Azim Khan (أعظم خان), commonly called Mirzâ Aziz Koka or Kokaltash, was the son of 'Azim Khan or Khan 'Azim. He was called Koka or Kokaltash on account of his being foster-brother and playmate of Akbar; for his mother, whose name was Jiā 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 Khan. He held the government of Gujrat for several years together, and being absent from the presence for a long period, was summoned to court by Akbar in A.D. 1592, A.H. 1001, 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 March, o.s 1594, 1st Rajab, A.H. 1002, set sail for Hijaz 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 to grace by his former patron in the emperor's favour and confidence. He died at Ahmedabad Gujrat in the 19th year of the reign of Jahangir, A.D. 1624. A.H. 1033, his remains were transported to Dehli and buried close to his father's mausoleum, where a splendid monument was erected over his tomb all of marble. It consists of sixty-four pillars, and is called by the people 'Chausath Khumbā.'

'Azim Khan (أعظم خان), title of Mir  
Muhammad Hāqir, the brother of 'Asaf Khan Jāżir Beg. In the second year of the reign of the emperor Jahangir, A.D. 1606, A.H. 1617, he was honoured with the rank of Pasham of 1000 and title of Idrāt Khan. In the first year of Shah Jahan, A.D. 1628, A.H. 1037, the rank of 2000 was conferred on him with the office of Wazirat Kull; in the third year of his reign he received the title of 'Azim Khan. He was appointed at different times governor of Bengal, Allahabad, Gujrat and latterly of Jaunpur, where he died in A.D. 1649, A.H. 1056, aged 76 lunar years, and was buried there. After his death the title of 'Azim Khan was conferred on his
'Azim Khan (عَزْمَيْن خَان, ex-amir and a brother of Sher Ali Khan, Amir of Kabul, died at Shah 'Rud on the 6th October, 1869).

'Azim Khan Koka (عَزْمَيْن خَانٌ كُوكَ),
the title of Mazaffar Husain, commonly known by the appellation of Fidâi Khan, a title conferred on him by the emperor Shah Jahan. His elder brother held the title of Fidâi Khan Bahadur Kokaltash, and were both foster-brothers to the emperor Alumgir. Fidâi Khan was honoured with the title of 'Azim Khan by Alumgir about the year A.D. 1676, A.H. 1086, and appointed governor of Bengal in *A.D. 1676, A.H. 1087, which situation he held for a whole year, and died on his way to Sylhet on the 21st April, o.s. 1678, 9th Rabii 1 A.H. 1699.

'Aziz (عَزْيز), whose proper name was Abdal 'Aziz Khan, was a native of Deccan. He is the author of a Divan, also of a prose composition called Golshan Kang.

'Aziz Koka (مِرزا),
the foster-brother of the emperor Akbar. 

'Aziz-ullah Zahidi (عَزْيزُ اللُّه زَاهِدی),
author of a Masnavi, which he composed in the year A.D. 1107, A.H. 810. He is commonly called Aziz.

'Ammat-ullah (شاه) (الله حَنَامَ),
author of the Muzhar-ul-Insâr, being a long dissertation on the nature of the divinity, the soul, and other abstract subjects on Sulûfism.

'Azra (عَزْرا), name of the celebrated mistress of Wâmiq.

Arazqui (ازراقی حکیم), commonly called Azraqui or Arzauq, was a physician and a poet. He was a native of Mârs, and flourished in the reign of Tughral III. Syljâk, king of Persia, in whose name he wrote several books. Arzauq died in A.D. 1189, A.H. 583. His Diwân contains nearly 2000 verses. He is also said to be the author of a work called Kitiâb Siyâsadd. His proper name is Abû'l Mahbûsîn Abû Bakhır Zain-ud-dîn, son of Ismâ'îl Wârrâq. He introduced himself into the society and confidence of the Saljûq prince Tughlân Shah I. the seat of

sent him to England for the purpose of bringing his case before the Home Government. He became a favourite in English society, and visited the camp before Bex- tope, returning to India in 1856. He intrigued with Deba, and persuaded the Nâna to join the mutinous Sepoys in 1857. He is believed to have instigated the Cawnpore massacre. He fled on the re-occupation of the place, and his further fate is unknown.

'Azimshah Shân (عَزْمَشَان شان), second son of the emperor Bahâdur Shân of Dehli. He was appointed by his grandfather, the emperor Alumgir, governor of Bengal; he made Patna the seat of his government and named it Azimabad. On the news of his grandfather's death, leaving his own son Farrukhjsar (afterwards emperor) to superintend the affairs of that country, he came to Agra, and was present in the battle which took place between his father and his uncle 'Azim Shân, in June, A.D. 1707, A.H. 1119. He was slain in the battle which ensued after his father's death between Jahândar Shân and his other brothers, in the month of February, o.s. 1712, Muharram, A.H. 1124. His second son, Muhammad Karim, was taken prisoner after the battle and murdered by order of Jahândar Shân, who ascended the throne.

eldest son, who was slain in the battle which took place between Durâ Shihâb and his brother Alumgir in A.D. 1658, A.H. 1068, at Agra. His second son, Mir Khâlîl, was honoured with the title of Khan Zaman. During the government of this prince in A.D. 1634, the English obtained permission to trade with their ships in Bengal by the emperor Shah Jahan, but were restricted to the port of Piyal, where they established their factory.

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 1837-1838, 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 Cawnpore Free School under Mr. Paton, schoolmaster. After ten years he was raised to be a teacher. After some years he attached himself to the Nâna, who
whose government was Naishapūr, by the composition of a most obscene book, which he called Alīka Shafha, illustrated with pictures. This book appears to be a version of the Kök Shāshtar. He is called Azaqqī in the *Jour. As. Soc.* 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 Paris, especially one at Cambridge, formerly the property of 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 ‘Ali Beg, author of the Tazkira called *Atushkhoda Azur*. He was engaged in the compilation of this work in A.D. 1761, A.H. 1179, and was alive in A.D. 1782, A.H. 1196. He never came to India.

Azuri Razi (آذراي رازى), a native of Rei in Persia, was a celebrated poet who lived at the court of Sulṭān Mahmūd of Ghazni. On one occasion he received a present of 14,000 dirhams from the Sulṭān for a short panegyric.

Azuri (Shaikh) (آذري شيخ), Isfarānī, whose original name was Jalāl-uddin Hamza, was a pious Māsalmān and an excellent poet. He came to the Iqceen from Persia in the reign of Sulṭān Ahmad Shāh Wali Bahmani, A.D. 1432, A.H. 835, and returned again to Khurāsān, his native country, where he died in the year A.D. 1462, A.D. 866, aged 82 lunar years. He is the author of several works, among which are *Jawakhir-ul-Asrūr, Tūghrā Shīrāzī, and Samrāt Fruits*, which consists of four books, viz., *Almārī Tīma, Ajāib-ul-dawār*, Ajāib-ul-‘Aṣr, and *Sā’i-va-Safā*. He also left a *Diwān* of 30,000 verses. He adopted the poetical name of ‘Azuri, because he was born in the Persian month of Azur. His tomb is at Isfahān, and was at the time of Daulat Shāh so sacred, that convicts found an asylum there from the hands of justice. He is also the author of another poetical work, called *Bahman Nāma*.

[Azzi Hamza.]

BABA

Baba (بابا), a Turkish imposter, who announced himself in A.D. 1260 as the messenger of God; and collected a number of adherents, at whose head he laid waste Anatolia. He was at last overpowered and his sect dispersed.

Baba Afzal Kashsh (بابا افظام کاشش), an author.

Baba Fighani (بابا فغاني), a poet of Persia who served under Sultan Yarqub, the son of Uzjan Hasun, and died in the year A.D. 1518, A.H. 921, at Khurasan. He has left a Diwār containing 6000 verses.

Baba ‘Isa (بابا عيسى), or ‘Isa Langodesland. His tomb is in Tatta in Sind. The inscription gives the year A.D. 1514, A.H. 920.

Babak (بابک), the father of Ardsher Babakan, which see.

Babak (بابک), an imposter, who first appeared in A.D. 818, A.H. 201, 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 than known in Asia. He gained a great number of proselytes in ‘Azarbaijan and Persian ‘Iraq, where he soon grew powerful enough to wage war against the khalif Al-Afham, whose troops he often beat, so that he became extremely formidable in the beginning of the khalif Al-Mu’tasim’s reign. The general sent by the khalif to reduce him was Haidar ibn Ka‘bah, surnamed Abshin (q.v.:), a Turk by birth. By him Babak was defeated with prodigious slaughter, no fewer than 60,000 men being killed in the first engagement. The next year, A.D. 833, A.H. 220, 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 Abshin found it impossible to reduce him till the year A.D. 837, A.H. 222, when he was forced to surrender to Abshin upon that general promising him pardon. But Abshin no sooner had him in his power than he first caused his hands and feet, and afterwards his head to be cut off. Babak had supported himself against the power of the khalif 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 Muhammadians or their allies.

Baba Kaikhushiz (بابا كیخوشی) (Father without Anxiety), a dervish who flourished in the reign of Murâd III. and was author of the 'Abdullah-Nâmâ.

Baba Lal Guru (بابا للگورود), a Hindû of the tribe of Khatri, who was a Hindû poet, and flourished in the time of Jahângir. He was an inhabitant of Malwa.

Baba Ratan (بابا رتین), surnamed Abû Râzâ, a pious Musulmân, who is said, by Danâlî Shâh, to be one of the disciples of Jesus Christ, and that he lived to the advanced age of 1400 years, and died about the beginning of the 13th century of the Christian era.

Babar Shah (بابر شاه), surnamed Zâhir-ud-din Muhammad, the ancestor of the Mughal emperors of Dehli, was the sixth in descent from Amir Taimûr (Tamerlane). His father 'Umar Shaikh Mirza, was the son of Abû Said Mirza, the son of Muhammad Mirza, the son of Mirâhshâh, the son of Amir Taimûr. His mother's name was Kutchâ Känâm, daughter of Yûnus Kân, king of Mughâlistan and sister to Muhammad Khan, a descendant of the famous Changiz or Jenghiz Kân. He was born on the 15th February, A.D. 1463, 6th Muharram, A.H. 888, and succeeded his father in the government of Farghâna, the capital of which is Andijân, in June, A.D. 1494, Ramazân, A.H. 899. During eleven years he fought several battles with the Tartar and Uzbak princes, but was at last obliged to leave his country and fly towards Kâbul, which place he conquered, without opposition, together with Gondhâr and Badakshân. He reigned for 22 years over those countries before his conquest of India. He then proceeded to Hindustân, slew Ibrahim Husain Lodî, the Pâhâr king of Dehli, in a battle at Fânpât on Friday the 20th April, A.D. 1526, 7th Rajab, A.H. 932, and became the founder of the Mughal dynasty of India, which ended in 1867. Babar wrote his own life—Tazk-
Baba 'i-Bahari—in the Turkish language, with such elegance and truth, that the performance is universally admired. It was translated in the reign of his grandson Akbar, by Abdul Rahim Khan Khanain into Persian, and recently into English from the Jughatui Turk, by Dr. Leyden and Mr. W. E. Esskin. This monarch ascended the throne in his 12th year, and reigned 38 lunary years, viz. al And-Julian 11 years, at Kabul 22, and nearly 5 years in India, and died in Aira on Sunday the 26th December, A.H. 1539, 6th Jamad L. A.H. 937. He was at first buried in a garden on the left bank of the Jumna, then called the Nar Afsahan, and now Rambagh, from which place his remains were transported after six months to Kabul, where a splendid mausoleum was built over his tomb by his great-grandson, the emperor Shah Jahan, in A.D. 1640. His tomb on a hill near the city, surrounded by large beds of flowers, commands a noble prospect. The chronogram of his year of death was found to consist in the words “Bahisht-rotzbid,” or “May heaven be his lot.” After his death, he received the title of “Firdaus-Makani.” He was succeeded on the throne of Delhi by his eldest son, the emperor Humayun. His three other sons were Mirza Kamur, Mirza Askari, and Mirza Haidar. Firishta says that Baba, 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 Kabul with wine, over which was inscribed a verse to this purpose: 

Bright spring blooms here, from day to day,
Young girls stand by, old wine to pour;
Enjoy them, Babur, while you may—
Your spring, once gone, returns no more.

Babar (Sultan) (بابر سلطان) (Babur), surnamed Abdul Ghasim, was the son of Mirza Bainghur and grandson of Shahrukh Mirza. After the death of Mirza Ulah Beg and his son ‘Abdur Latif, he succeeded in January, A.D. 1452, Zil-hijja, A.H. 855, in murdering his own brother Sultan Muhammad and establishing himself in the government of Khurasan and the neighbouring countries. A few months before his death, the comet of A.D. 1456, A.H. 860, made its appearance and alarmed the inhabitants of Khurasan. He died at Mashhad on Tuesday the 22nd March, A.D. 1457, 25th Rabi II. A.H. 861. After his death Khurasan was taken possession of by Mirza Abu Saiid, the grandfather of the emperor Babur Shah of Delhi.

Baba Soudai. Vide Soudat (Babah) (بابى سوداتى).

Bahawia (بھاوانہ), or Bin Babawia, father of Ibn Babawia. Vide Abul Hasan Ali Bin-al-Husain at Kundri.

Badakshi (بادخشى), a Persian poet who was a native of the province of Badakhshan. He flourished in the reign of the Khilif Al-Muhtaf, about the year A.D. 965, A.H. 294. His Divan or collection of poems is written upon the fortunes of the great men of the court; and he says that the varied scenes in human affairs ought not to create surprise as we see that like is measured by an hour-glass, and that an hour is always gone and the other below in alternate succession.

Badakhshi (Maulana) (بادخشى مولانا), of Samarqand, flourished in the reign of Ulugh Beg Mirza, the son of Shahrukh Mirza, and is the author of a Divan.

Badan Singh Jat (بدر سنگھ جات), the son of Charanam Jat, a rajah of Bhurpur and the founder of the fort of Digi. He was living at the time of Nadir Shah’s Invasion of India in A.D. 1739, A.H. 1152. After his death his son Surajmula Jat succeeded him.

[Bade Charanam Jat.] 

Badoni (بادونى) Abdul Kadir of Badon (g.r.).


Badi-uddin (Shaikh) (بدي الدين شيخ), of Saharanpur, was a disciple of Shaikh Ahmad Sirhindi. He died in the year A.D. 1632, A.H. 1042, and lies buried in the yard of the masjid erected by him at Saharanpur.

Badi-Uzzaman Mirza (بدي اوزمان ميرزا), was the eldest son of Sultan Husain Mirza, after whose death in A.D. 1506, A.H. 912, he reigned conjointly with his younger brother, Muzaffar Husain Mirza, over Khurasan. He was subsequently compelled by the victorious Zabaks, and the usurpation of his brother, to take refuge in Iraq; and in the year A.D. 1514, A.H. 920, went to the court of the Ottoman Sultan Solimans I. where, after a few months residence, he died of the plague. He was the last of the race of Taimur who reigned in Persia. In a work called Ship of the Time, a Persian Anthology, there are to be found 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 c’en yet be mine—
And let me never wake, nor that sweet
Dream resign.
Badr (بدر), poetical title of Gangā Parshād, a Hindū.

Badr Chāchi (بدر جاچی), surnamed Fakhr-uz-zamān, a celebrated poet of Chāč (the ancient name of Tādzhkund), who flourished in the reign of Sūlṭān Muhammad Tughlaq Shāh, king of Delhi, and died some time after the year A.D. 1344, A.H. 745.

Badr Muhammad (بدر محمد دهلوي), of Delhi, author of the Persian Dictionary called Adāb-ul-Fuzūlī, dedicated to Qadr Khān bin Dīlāwār Khān, written in A.D. 1419, A.H. 822.

Badr Shirwānī (Maulana) (بدر شیرویش مولانا), a Musalām scholar and poet, who was contemporary with Kātīb, who died in A.D. 1455.

Badr (Pir). Vīḍe Pir Badur.

Badr-uddin Aīntābī (بدر الدينğun اينتيب)، an historian, who relates that the Qāżī Hu-ḥal-Maghīlī, who died in A.H. 1231, a.H. 628, bequeathed a part of his vast collection of books to the library of the college founded in Cairo by Mālik 'Ashraf Borsabāī.

Badr-uddin (Balbukī) (بدر الدينون بلبكي), a Syriac physician, who wrote a book called Muṣārrah-ul-Nafa. He lived in the 7th century of the Hijrah.

Badr-uddin Isma'īl al-Ṭabrizī (بدر الدينون اسماعيل تبرزي), an Arabian author surnamed Bāzīl.

Badr-uddin Jazīrī (بدر الدينون جازري), an author who died in A.D. 1287, A.H. 886, in which year also died Majd-uddin Hamūk. He was a contemporary of Shams-uddin Muhammad Sābūb Diwān, and of Sa'di.

Badr-uddin Lulu (بدر الدينون لودو), ruler of Munsul, who was living in the reign of Lalā Khān, the Tartar, in A.D. 1258, and was in his 90th year.

Badr-uddin Mahmūd (بدر الدينون معمود), known by the name of Ibu-Ḥāqī Simāwān, is the author of the Jāma-ul-Fuzūlān, a collection of decisions on mercantile matters. He died A.D. 1420, A.H. 823.

Badr-uddin Mahmūd Bin Aḥmad-al-ʿAini (بدر الدينون معمود بن أحمد العني), author of a commentary on the Kanz-ul-Ḥaqq, called Rams-ul-Haqq, which is much esteemed in India.

Badr-uddin Muhammad Bin Abdur Rahman-al-Dairī (بدر الدينون محمدرامان الدير), author of a commentary on the Kanz-ul-Ḥaqq, entitled Matlub-ul-Faqī, which is much esteemed in India.

Badr-uddin Shashi Shirwānī (بدر الدينون شاشي شيرواني), died in A.H. 754 or 844.

Badr-uddin Sufī (بدر الدينون صوفي), author of the Badr-ul-Ḥaqq (the sea of life), containing many good rules for moral conduct.

Badr-uddin (بدر الدينون), of Sarhind, author of a Persian work called Iṣḥārat-ul-Quds, containing the miracles performed by Ahmad Sarhīnī.

Badr-un-nisa Begam (بدر النساءا بيگم), the daughter of 'Alamgīr, died in March, A.D. 1670, Ţi-Qu'da, A.H. 1080.

Badshah Bano Begam (بادشاه بانو بيگم), one of the wives of the emperor Jāhāngīr. She died in A.D. 1620, A.H. 1029.

Badshah Begam (بادشاه بيگم), wife of the emperor Jāhāngīr, died in the year A.H. 1029.

Baghdad Khātun (بقياد خاتون), a daughter of Aḥmīd Chubān or Jovian, who governed the empire of the Tartsar in the reign of Sultān Abū Sa'id, the son of Aljātīn. Her father refusing to give her in marriage to that prince, because she had been betrothed to Shaikha Ḥasan Jalābīr, was the occasion of the Amir's disgrace and death. Hasan, who had married her, afterwards repudiated her and gave her into the hands of Abū 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 A.D. 1335, A.H. 736, she was suspected of having poisoned him, and Bālidā Khān, the successor of Abū Sa'id, put her to death.
Baghuri (باغری), or Baghshāhī, surname of Muhammad bin Isā-bāq, an Arab author who wrote on moral subjects, died in the year A.D. 1280, A.H. 679.


Bahadur Ali Husaini (میر) (بهادر علی حسینی مر), chief Munshi of the college of Fort William, author of the A’ṣāṣī Hindī, or Indian Ethics, translated from a Persian version, also of the Nasir Jevezir, a prose translation of the enchanting fairy tale entitled Sehīr-al-Bayān, commonly called Mir Hasan’s Mauqavī. This latter work was written by the request of Dr. Gilchrist in A.D. 1802, A.H. 1217, and published at Calcutta in 1803.

Bahadur Khan Farqui (بهادر خان فركى), succeeded his father, Rājā Ali Khān, in the government of Khānṣhād in A.D. 1596, A.H. 1005. When the emperor Akbar a few years afterwards arrived at Māndo, with the avowed intention of invading the Deccan, Bahādur Khān instead of adopting the policy of his father in relying on the honour of Akbar, and going with an army to cooperate with him, shut himself up in the fort of Asir, and commenced preparations to withstand a siege. When Akbar heard of these proceedings he sent orders to the Khānṣhād ‘Abdur Rahīm Khan and the prince Dāhir Mirzā to continue the siege of Ahmadnagar, while he himself marched to the south and occupied Burhānāpur, leaving one of his generals to besiege Asir. The blockade of this fortress continued for a length of time, till it surrendered, and Bahādur Khān, the last of the Faruqī dynasty, humbled himself before the throne of Akbar in the year A.D. 1599, A.H. 1008, while the impregnable fortress of Asir with ten years’ provisions and countless treasures fell into the hands of the conqueror.

Bahadur Khan Rohila (بهادر خان رولیه), son of Dariā Khān, was an amir of high rank in the reign of the emperor Shah Jahan. He accompanied prince Aurang-zīb to Qandahār, and died there during the siege, on the 19th July, A.D. 1649, 19th Rajab, A.H. 1059.

Bahadur Nizām Shah (بهادر نیزام شاہ), the last of the Nizām Shāhī kings of Ahmadnagar in the Deccan. On the death of his father, Ibrāhīm Nizām Shāh, which took place in August, A.D. 1693, Zil-bi‘a, A.H. 1003, several factions arose in Ahmadnagar, each setting up a nominal sovereign. Miān Manji who possessed the city, and acknowledged the title of Bahādur

Nizām Shāh, then an infant, being besieged by his competitors, invited Sulṭān Murād, son of the Emperor Akbar, then the governor of Gujrat, to his assistance, for which he offered to become tributary to the Mughal power. Sulṭān Murād embraced the proposal, and arrived before Ahmadnagar with a considerable army. Miān Manji by this time, having overcome his rivals, repeated of his offers, and prepared to oppose the prince. Having committed the city to the charge of Naṣr Khān, his deputy, under the care of Chāndī Bībī, great aunt to Sulṭān Bahādur, he departed to raise levies and implore the assistance of Qutb Shāh of Golkonda and ‘Adil Shāh of Bijāpur. Sulṭān Murād besieged Ahmadnagar, on the 16th December, o.s. 1595, 23rd Shawwāl II. A.H. 1004, which was gallantly defended. Breaches were made, but were immediately repaired by the heroic conduct of Chāndī Bībī, who, covering herself with a veil, headed the troops. At length in the month of Marzō, A.D. 1596, Rajab, A.H. 1004, supplies growing scarce in the camp, and the allies of Bijāpur and Golkonda approaching, Sulṭān Murād thought proper to accept of some offers of tribute from Chāndī Bībī, and raise the siege. Some money was paid, and the districts in Berar belonging to the Nizām Shāhī government were ceded to the Mughals. In the year A.D. 1600, beginning of A.H. 1009, Ahmadnagar was taken by the Mughals, and Bahādur Shāh with all the children of both sexes of the royal family were taken prisoners and sent to perpetual confinement in the fortress of Gwalīr.

Bahadur Shah (بهادر شاہ), an Afghan, succeeded his father, Mahmūd Khān, as governor of Bengal in the time of Salīm Shāh, and became independent five years. He was deposed in A.D. 1649, A.H. 956, and succeeded by another of the nobles of Salīm Shāh, Ḥusayn Sulaimān Qirānī.

Bahadur Shāh (بهادر شاہ) (مفتی شاہ), the second son of Muzaffar Shāh II. of Gujrat. At the time of his father’s death, he was absent at Jaunpur, but when Mahmūd Shāh, his younger brother, ascended the throne of Gujrat, after the murder of his eldest brother, Sikander Shāh, Bahādur returned from thence, and having deprived Mahmūd of his kingdom, ascended the throne on the 20th August, A.D. 1626, 10th Zī-qa‘da, A.H. 932. He conquered Mālwā on the 26th February, A.D. 1631, 9th Shabīn, A.H. 937, and the king of that place, Sulṭān Mahmūd II. who was taken prisoner and sent to Champenir, was put to death on the road. In the year A.D. 1636, A.H. 942, Mālwā was taken by the emperor Humayūn, and Bahādur being defeated was obliged to fly towards Cambay, where, on his arrival, he heard that a fleet, in which there were between 4,000 or 5,000 Europeans, had arrived off the Island of Diu. He im-
mediately 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 February, A.D. 1587, 3rd Ramazan, A.H. 959, and has been commemorated in two Persian chronograms, comprising the numerals which form the date of the year it occurred. Their meaning is: "The Europeans were the slayers of Bahadur," and "The king of the land became a martyr at Sea." Bahadur Shah 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 Mirzâ Muhammad Shah was raised to the throne of Gujrat.

Bahadur Shah I. (پہلے ہندوستانی شاہ عالم), surnamed Qutb-ud-din Shah Alam, was the second son of the emperor Alamgir I, bengaz Burhanpur in the Deccan on the 4th October, O.S. 1643, 30th Rajab, A.H. 1053. At the time of his father's death, which took place at Ahmadabad, on the 21st February, O.S. 1707, 28th Zil-qa'da, A.H. 1118, he being then at Kâbul, his younger brother, Prince Azim, was proclaimed sovereign of all India in perfect disregard of the late emperor's will. Prince Muazzam, with better reason, assumed the crown at Kâbul with the title of Bahadur Shah; and both brothers prepared to assert their pretensions by force of arms. They assembled very large armies, and met at length between Dharapur and Azra. A bloody battle ensued on Sunday the 8th June, O.S. 1707, 18th Rabî' I, A.H. 1119, in which prince Azim and his two grown-up sons, Bedar Râkht and Waliâkh, were killed. Bahadur Shah reigned nearly five lunar years, and died at Lâhore on Monday the 15th February, O.S. 1712, 21st Muhaarram, A.H. 1124, in the 71st lunar year of his age. He was buried in the environs of Delhi, near the tomb of Khâwja Qutb-ud-din, where he had built during his life a mosque entirely of white marble named Moti Masjid. His tomb is also built on the same stone. He received the title of "Khud Manzil," i.e., "May his mansion be in paradise," after his death. He left four sons, viz., Mirza-ud-din Jahândar Shah, Azim-ush-Shân, Râfi-ush-Shân, and Jahân Shah, among whom a battle ensued, wherein the three latter brothers were killed, and Jahândar Shah ascended the throne.

Bahadur Shah II. (پہلے ہندوستانی شاہ چترال), the last king of Delhi, whose title in full was Abul-Muzaffar Siraj-ud-din Muhammad Bahadur Shah, a lineal descendant from Amir Ta'imin, the son of Akbar Shah II, on whose death he succeeded him on the 28th September, A.D. 1837, 28th Jumâda II, A.H. 1253. He was born on Tuesday the 24th October, A.D. 1775, 28th Shabân, A.H. 1189; and Abul-Muzaffar is the chronogram of his birth. His mother's name was Lâl Bâi. A stipend of one lakh of rupees monthly was allowed him by the British Government. He was an excellent Persian scholar and an elegant Urdu poet, and Zafar was his poetical name. His Diwan or Book of Odes was printed some years ago at Delhi. He was supposed to be the principal instigator of the mutiny of the native troops throughout India in A.D. 1857, and was deposed and tried, but his life was spared. In October, A.D. 1858, he was sent down to Calcutta, from which place he embarked on board H.M. ship Megara on Saturday the 4th December, A.D. 1858, for Rangoon, accompanied by two of his wives, a son and a grandson. He died there a few years later, and thus ended the royal race of Ta'imin in India. His sons Mirza Mughul and Mirza Khwaja Sultan, and a grand-named Mirza 'Abdul Mâk, who were known to have taken a prominent part in the atrocities attending the insurrection, were captured on the 22nd September, A.D. 1857, at the tomb of Huma-yun, and shot on the spot by Major Hudson. During the mutiny in A.D. 1857, Bahadur Shah had struck a new coin with the following inscription:—

نازد سکے نصرت طاریہ
سرج الدین پہلے ہندوستانی شاہ غازی
Siraj-ud-din, that hero bold,
Adorned his triumph with this gold.

Bahadur Singh (پہلے ہندوستانی سنت), the only surviving son of Râjâ Mân Singh Kachwaha.

Bahadur Singh Kachwaha (پہلے ہندوستانی سنت کوہلا), brother to Sakat Singh, died of hard drinking in the year A.D. 1621, A.H. 1030.


Bhâi (پہلے), poetical name of Tâq Chand, which see.

Babar (پہلے), poetical name of Tâq Chand, which see.

Babar Bano (پہلے بانو), Daulat-un Nisa, and Begum Sultan, daughters of the emperor Jahangir. All of them died in their childhood.
BAHA

Bahar Bano (بہار ہانو), daughter of
the emperor Jahangir; married to Prince
Tahmuras, the son of Prince Dāndīl, in
their childhood.

Bahar Bano Begam (بہار ہانو بیگم),
another daughter of Jahangir, was married
to Tahmūr, a son of prince Dānūl.

Baha-uddin (بہا الدین), a learned
Arabian, known as a favourite of Sulaiman
Sahā-uddīn (Salahuddin) and the historian of
that prince's life. He flourished about the
year a.d. 1290, A.h. 586. An edition of his
work appeared at Leyden in a.d. 1755.

Baha-uddin (بہا الدین بی شمس
dil), the son of Shams-uddin, the
son of Fakhr-uddin. His father was the first
king of the second branch of the Sulaiman
of Ghur. Baha-uddin was the second king, and
is said to have reigned 14 years. Imam
Fakhr-uddīn Rāzi, who flourished in his
time and died in a.d. 1210, A.H. 606, dedi-
cated the work called Risāla Hujjat or book
of geometry to him. After the death of Baha-uddin, his son Jalal-uddin succeeded
him. It was said by Sulaiman Muharram
of Khwārizm, and appears to have been the
last of this branch.

Baha-uddin (بہا الدین حاکم اصفہان),
governor of Isfahān, and author of the
Mon-takhab-ul-Akhbār, an abridged history of the patriarchs and prophets, also of Muhammād
and his descendants, with a good description
of the cities of Mecca and Madina. He
flourished about the year a.d. 1271, A.H.
670.

Baha-uddin ‘Amili (Shaikh) (بہا الدین عاملی شیخ), a native of ‘Amul
in Persia, and son of Shaikh Husain. His
poetical name is Bahāt. He is the author of several works, one of which is Masnavī or
poem called Nās-ul-Haṣan (bread and
pudding). He flourished in the time of Shah
‘Abbās the Great, king of Persia; died at
Isfahān on Tuesday the 21st August, o.s.
1621, 12th Shawwal, A.H. 1030, and was
buried agreeably to his request at Mashhad.
Imād-ul-dawla Abū Tālib, the prime minister
of Shah ‘Abbās, found the chronogram of his year of death in the words “Shaikh
Baha-uddin Wāj,” besides the above-men-
tioned Masnavī and many Arabic works, he
has left a Diwān and a Kashkūl, or Adversaria.

Baha-uddin Muhammad (بہا الدین محمد), Jalal or Jalāl
(Shaikh) of ‘Amil. This person is mentioned
by H. M. Elliot, Esq., in his Historica of
India, and appears to be the same with the
preceding. He was a Persian mathematician,
says he, and lived in the reign of Shah ‘Abbās
the Great. He was celebrated among his
countrymen for a supposed peculiar power
which he possessed over the magi and writers
of takāmāns, and was one of the most pious
devotees of his time. His works on various
subjects are much read in Persia, particularly
one entitled Khashkūl, or the Beggar’s Wallet,
being an universal miscellany of literature.
The Jami‘-ul-‘Abbās, a concise and
comprehensive treatise on Shia law in twenty
books, is generally considered as the work of
Baha-uddin Muhammad ‘Amili, but that
lawyer only lived to complete the first five
books, dedicating his work to Shah ‘Abbās.
The remaining fifteen books were subsequently
added by Nizām Ibn-Husain ibn-Sawāl.

Baha-uddin Naqshband (Khwaja) (بہا الدین نقشبند شیخ) a famous
learned Musulmān, who died on Monday the
1st March, a.d. 1389, 2nd Rabi’ 1. A.H. 791,
and was buried at Bukhāra.

Baha-uddin Naqshband (Shaikh) (بہا الدین نقشبند شیخ), a celebrated
saint and the founder of an Order of Sūfis,
distinguished by the title of Naqshbandi. He
is the author of the Hujjat Naqsh, an
extreme moral poem. He died at Harafa
in Persia, a.d. 1438, A.H. 857. He appears
also to be the author of a work on Sūfism
called Jami‘-ul-‘Abbās.

Baha-uddin Sam (بہا الدین سام), son
of Ghayā-uddin Muhāmād, king of Ghur and
Ghāznī. He succeeded his father in a.d.
1210, A.H. 607, at the age of fourteen
years, but was, after three months, defeated by Ali-
uddīn Asiz, son of Jahān Nōz, who reigned
four years in Ghūr and Ghāznī, and fell in
battle against Taj-uddīn Elūd in a.d. 1214.
Baha-uddīn Sam was, after his defeat, taken
captive by the governor of Herat, and sent to
Khwārizm Shah, who at the time of the
invasion of Chingiz Khān, threw him, along
with his brother, into a river, where both
were drowned.

Baha-uddin Shirazi (بہا الدین شیرازی), a celebrated Kāzī of Shirāz,
who died in the year a.d. 1389, A.H. 782.

Baha-uddin Waid (Manlana) (بہا الدین ولد مولانا), a native of Balkh
and the father of the celebrated Jalāl-uddīn
Mauhawi Rūmī. He flourished and enjoyed
distinguished honours in the time of Sulaiman
Muharram, of Khwārizm. He was an enthusiastic follower of the
doctrine of the Sūfis, 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 Qonia (Ionia) in Asia Minor, where he died about the year A.D. 1230 or 1233, A.H. 628 or 631, and his son succeeded him as the head of the sect.

Baha-uddin Zakaria (Shaikh) بیضا (شیخ) الدین زکریا شمشیری, a Muhammadan saint of Multan, was the son of Qutb-ud-din Muhammad, the son of Kamal-ud-din Qureshi. He was born at Kuchkar in Multan in A.D. 1170, A.H. 565. After his studies he journeyed to Baghdad and became a disciple of Shaikh Shahab-ud-din Shihwari. He afterwards returned to Multan, where he became intimate with Fakhr-ud-din Shakarganj. He died at Multan on the 7th November, A.D. 1266, 7th Safar, A.H. 665, 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-ud-din died at Multan in A.D. 1309, A.H. 709.

Baha-uddin (Badi-uddin) بیضا ادین, or Bogo-ud-din, a Muhammadan saint whose tomb is in the neighbourhood of Bokhara, called Mai Mari Bogo-ud-din. 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, i.e. 1665, the Christians will rush upon Tashkend like a river. In the 86th year, A.D. 1669, they will occupy Samarkand, and sweep it away like a prickle thorn. In the 88th year, A.D. 1671, the Christians will take Bokhara, and conquer it into a level like the steppe. In the year 90th but one, A.D. 1672, the Khwarizmians will run out of their own accord to meet them like children.

Bahishti (بشیضی), poetical name of Shaikh Ramzan, the son of Abdul Muneer, an author, who died A.D. 1571, A.H. 979.

Bajrat (بیجت), or Bhjrat, author of a Diwan which contains chiefly ghazals, and at the end a very silly Qissada in praise of Europeans. He was living in Lucknow in A.D. 1797, A.H. 1221.

Bahlol (بہلول), who lived during the reign of the Khilaf Harun-al-Rashid, was one of those people who pass amongst the Musalmans either for saints or madmen. Although surmamed Al-Majmum, or the Fool, he was possessed of a great deal of wit.

Bahloli (بہلولی), a poet, whose Diwan was found in the Library of Tipu Sultan.

Bahlol Lodi (Sultan) بہلول لوڑی سلطان, a king of Dehli of the tribe of Afghans called Lodhi. His father, Malik Kala, was the son of Ibrahim Khan or Malik Bahrain governor of Multan. In the year A.D. 1450, A.H. 854, Bahól, during the absence of Sultan Ala-ud-din, son of Muhammad Sháh, took possession of Dehli. He, however, gave place to the name of the Suljan for some time in the kхута; but when that prince promised to yield him the empire, upon condition that he would permit him to live quietly in the possession of Badaun, Suljan Bahól immediately threw the name of 'Ala-ud-din out of the kхута and caused himself to be crowned on the 18th January, A.D. 1452, 26th Zil-bijja, A.H. 855. Bahól reigned 38 lunar years, 7 months and 7 days, and died on the 1st July, A.D. 1489, 2nd Shab'an, A.H. 894. He is buried at Dehli near the tomb of Nasir-ud-din Mahmud, surmamed Chiragh Dehli, a Musalmán saint, and was succeeded by his son Nizam Khan, who assumed the title of Sikandar Shah.

The following is a list of the kings of Dehli of the tribe of Lodi-Afghans:

Bahlol Lodi
Sikandar Shah, son of Bahól.
Ibrahim Husain, son of Sikandar, who was the last of this race, and was defeated and slain by Babar Shah.

Bahan, an ancient king of Persia, better known in history by his title of Arishar Duruzad, which see.

Bahnani, name of a dynasty in the Deccan, founded by an Afghan adventurer, 'Abd-ul-din Hasan Gargo, (q.v.), A.D. 1347, A.H. 748.

Bahan Yar Khan بیهماه یار خان, son of Sháhu Khan and grandson of Asaf Khan, a nobleman of the court of the emporer Alumigr.

Bahram I. (بهرام) (Varanes of the Greeks), the fourth king of the Sassanian race, was the son of Hurram (Hormizd), whom he succeeded to the Persian throne in the year A.D. 273. 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 (Manes), the founder of the sect of the Manichavans. [Tide Manût. Bahram reigned only three years and three months, after which he died and left the crown to his son Bahram II. about the year A.D. 270.]

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 A.D. 276. He reigned 17 years, and after his demise was succeeded by his son Bahram III. about the year A.D. 293.
Bahram III. (بهرام) succeeded his father, Bahram II. to the Persian throne about the year A.D. 293, reigned only four months, and was succeeded by his brother, Nasir or Narse.

Bahram IV. (بهرام), the twelfth king of Persia of the Sassanian race, succeeded his brother Shapur (Saporos) (g.v.) about the year A.D. 399, and is distinguished from other princes of the same name by his title of Kirman-shah, which he received from having, during the reign of his brother, filled the station of ruler of the province of Kirman; and he has perpetuated it by founding the city of Kirman-shah. 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 Yazdijird I. who is called Isidigerdes by the Greek authors.

Bahram V. (بهرام) (or Varanes V.), the fourteenth king of Persia of the Sassanian dynasty, who is known, in Persian history, by the name of Bahram Gor. He was the son of Yazdijird I. whom he succeeded to the throne of Persia in A.D. 420. The word Gor signifies a wild ass: an animal to the cluse of which this monarch was devoted; and it was in pursuance 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 rhythmic composition in the Persian language is recorded to have been the production of Bahram and his mistress Dilaram. Bahram visited India, was contemporary with Theodosius the emperor of Constantinople, and ruled Persia eighteen years. He died in A.D. 438, and was succeeded by his son Yazdijird II.

Bahram (بهرام), an author who wrote the History of the Persis of Bombay in A.D. 1899, entitled Qisas Sanjān.

Bahram Chobin (بهرام جبيع), or Jovian, a general of Hormuz III. king of Persia, whom he deposed; he reigned eight months, about the year A.D. 590.

[Bahram Chobin III.]

Bahram Mirza (بهرام مزر), son of Shāh Šāmāl Safawi. He was a good poet and died in the prime of youth in A.D. 1650, A.H. 957.

Bahram Saqqa (بهرام صقا), a poet, was of Turkish extraction and belonged to the Bayāt tribe. It is said that the prophet Khizar appeared to him, and a divine light filled him. He renounced the world and became a water-carrier.

[Vide Ain Translation, i. p. 691.]

Bahram Sarker (بهرام مرخی), a Prosodian of Sarker, a town between Naishapur and Mary.

Bahram Shah (بهرام شاه), son of Sultan Masul-ud III. ascended the throne of Ghazni by the assistance of Sultan Shajar his uncle, after his brother Arealoun Shah, who was put to death in A.D. 1115, A.H. 613. Bahram Shah, after a prosperous reign of 35 lunar years, was dethroned in A.D. 1152, A.H. 547, by Alā-ud-din Hasan Ghori, and fled to Lhore, where he died the same year, and his son Khusrav Shah succeeded him in the government of Lhore. The poets Shāhī Sarmāt and Abu'l Majd-bin-Jahm-al-Ghaznavi flourished in the time of Bahram Shah.

Bahram Shah (بهرام شاه), surnamed Ma'iz-ud-din, was the son of Sultan Rukn-ud-din Firuz. He was raised to the throne of Delphi after the murder of Sulthan Raza the queen, on Monday the 21st April, A.D. 1240. He reigned little more than two years, and was slain by the instigation of Mashk-ud-din wazir, about the 15th May, A.D. 1242, when Sultan Alaa-ud-din Masul-ud, another son of Sultan Altimsh, was raised to the throne. Firishta erroneously says that Bahram was the son of Altipsh and brother of Sultan Raza.

Bahramand Khan (بهرامند خان), son of Mirza Bahram, and one of the emperor Alaghr's oldest nobility and his friend. After the death of Bahul-ullah-Khan, he was raised to the post of Mir Bakshi or chief paymaster by the emperor in A.D. 1692, A.H. 1104, and died in the Deccan on the 17th October, 1702. 5th Jumada I. A.H. 1114. He was buried at his own request in a small tomb at Bahadurgah. He was succeeded in his office by Zulfikar Khan Nusrat Jung, who notwithstanding this appointment continued in the command of the army against the Marhattas in the Deccan.

Bahr-un Hifz (بحرين الحفظ), (or the Sea of Memory), is the title of Abū 'Umar bin-'Amr, who wrote a book on the manners and qualities of princes. He died A.D. 869, A.H. 255.

Bahu Begam (بھاہ بیگم), the mother of Nawab Aṣi-ul-daula of Lucknow. She died on the 28th December, 1816. She was one of the "begams" on whose ill-treatment was based a charge in the impeachment of Warren Hastings.

Bajani (بجان), the poetical name of Khwaja Ahsan-ud-din or Ahsan-ul-ullah Khan of Agra, who was living at Delhi in A.D. 1760, A.H. 1174.
Baia I.

(सुल्तान)

whom we call Bayazet, surnamed Dilserin or Lightening, succeeded his father, Murad I. (Amurath) in A.D. 1389, A.H. 791, as Sultan of the Turks. He caused his elder brother Yâkûb, his rival for the throne, to be strangled, an act of barbarity which since his time prevailed as 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 Angora on Friday the 21st July, A.D. 1402, 19th Zil-lijja, A.H. 804, and taken prisoner; and when the proud conqueror asked him what he would have done with him if he had obtained the victory, Bayazid 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. Bayazid died on the 8th March, A.D. 1403, 13th Shahr-ban, A.H. 805, at Antioch in Pisidia during his confinement in Taimur's camp. His son Mass, who was with his father at the time of his death, brought his remains to Brusa and buried them there. During his (Mass's) absence in the camp, his brother Sulaiman had ascended the throne.

Baia II.

(सुल्तान)

emperor of Turkey, succeeded his father Muhammad II. to the throne of Constantinople in May, A.D. 1451, Hadi I. A.H. 866. 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 peril of his son Selim I. who caused him to be poisoned in A.D. 1512, A.H. 918, in the 49th 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.

Baia Ansari

(अंसारी)

the Afghan Apostle, called Pir Roshan, founder of the Sulî sect called "Rôshahin," or "the enlightened." He had established amid the mountains of Afghanistan a temporal power upon the authority of his spiritual character, which enabled him and his successors to disturb the tranquility of the empire of Delhi, when, under the celebrated Akbar, it had reached the very zealous of its power. He was born in the year A.D. 777, A.H. 160, lived to a great age, and died between the years A.D. 845 or 848, A.H. 231 or 234, but according to Ibn-i-Mâhkâm he died in the year A.H. 875 or 878, A.D. 261 or 264. He is said to have been a contemporary of Ahmad Khizroya, who died A.H. 240.

Baia Khan

(खा)

Faujâdar 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 his chief, and the murderer escaped unhurt. This circumstance took place about the year A.D. 1716, A.H. 1126.

Baiazid (सुल्तान)

(सुल्तान)

There is a cenotaph at Chatigum (Chittagong), called the Rauza of Sultan Bâinazîd. It is related that he was born at Bustam in Khurânsân, of which country he was king; but abandoning regal pomp and cares for the tranquility of the ascetic life, he came with twelve attending disciples to Chatigum. Their arrival was promptly opposed by the king of the fairies and the attendant genius, who desired them to tarry with him. Sultan Bâinazîd, with levee humility, entreated to be allowed to remain that night and to occupy only as much ground as could be illumined by a single lamp, called in Bengali chaî or châf; on obtaining their consent, he kindled from his urine a lamp of such radiance, that its light extended to Tik Naof, a distance of 120 miles, and scorched the terrified genius, who fled from its flame in dismay. In commemoration of this event, the place was named Chatigum, in common parlance, Chatigum, signifying the village of the lamp. This insult and breach of confidence led to implacable war on the part of the genius, whom Sultan Bâinazîd, in various conflicts, drove from the field; and in his strenuous exertions preserved a ring where the cenotaph now stands - his Karânhûl, or ear-ring, fell in the river, which thence was named the "Karânhûli"; and a suckh, or shell, dropped from his hand into the other stream, from which it derived the name of Sunkhuti. Sultan Bâinazîd then became a Gorchela (i.e. did penance in the tomb) for 12 years; after abandoning it with lands to keep it in repair and defraying expenses of pilgrimages and the twelve disciples, he proceeded to Makmûr, and was succeeded by his disciple Shah, 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 Makanpur leaving the cenotaph under the charge of Shah Pir, an attending disciple of Bâinazîd. 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 16 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** (بایزید تایفردی البسطامی). *Vide Baiazid Bustamí.*

**Baidu Khan** (بایدو خان), the son of Turaghan and grandson of Alakú Khan, succeeded Khaqan to Kabul Khan in January, A.D. 1294, Shahr, A.H. 694, and enjoyed the crown of Persia only seven months; he was dethroned and slain by his nephew, Ghurán Khan, the son of Arghun Khan; who was compelled to attack his uncle and sovereign to preserve himself from destruction. This event took place in October of the same year, Zil-bijja, A.H. 694. In English Histories he is called Bim. In 1295, at the head of half a million of Mongol troops, he conquered the east of Russia, destroying Kazan, Moscow, Vladimir and other towns.

**Baihaqi** (بیهاقی), surnamed Abú'l Fazl, and whose proper name is Aba Bakr Ahmad, was the son of Hussein Baihaqi. He is the author of the works in Arabic called Suanu Kahira and Sughra and of one entitled Shabul-ul-İnān. He died in the year A.D. 1066, A.H. 458. His collection of Traditions is also of the highest authority.

**Baiju** (بیجو), one of the most celebrated songsters of India, besides Náez, Gopá, and Fánsí.

**Baigara Mirza (Sultan)** (بیگر امرز)، the son of Umar Shihuk Mirzá, the second son of Amir Taimúr. Baijari succeeded his brother as governor of Persia in A.D. 1391, A.H. 796. His eldest brother, Pir Muhammad Jahángir, was slain in A.D. 1405, A.H. 809. Baigara Mirza was slain by his uncle Sháhrúkh Mirzá in A.D. 1416, A.H. 819; he left a son named Mansúr, who became the father of Shahin Mirzá, surnamed Abá'l Gházi Bahádur.

**Bairam** (بارم), sometimes erroneously written by us for Bahram. It is the T. name of the planet Mars.

**Bairam Beg** (بارم بیگ), was father of Mumím Khan. The latter was a grandee in Humayun's Court.

[Vide *In Translation*, vol. i. p. 317.]

**Bairam Khan** (بارم خان), styled Khán Khánán, or Lord of lords, was one of the most distinguished officers of the Mughal court. He was a Turkman and descended from a line of ancestors who served for many generations in the family of Timur. Bairam accompanied the emperor Humayun from Persia to India, and on the accession of his son Akbar, he was honoured with the title of Khan Khánán and the office of prime minister; and had the whole civil and military powers vested in his hands. When Akbar in A.D. 1555, A.H. 965, thought he was capable of acting for himself, he dismissed Bairam Khan from the wizarát. Bairam 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. Bairam soon after took leave of the emperor with the design of making pilgrimage to Mecca, and had proceeded to Gujrat in order to embark for Mecca, but was slain by one Mubari Khan Lohání, whose father Bairam Khan had slain in battle with his own hand during the reign of the emperor Humayun. This event took place on Friday the 31st January, A.D. 1561, 11th Jumáda I. A.H. 968. He was at first buried near the tomb of Sháh Husain at Gargiya, but afterwards his remains were transported to Mashhad and buried there. He is the author of a Diwan.

**Baizawi (Qazi)** (بیزاوی قاضی), the surname of Nasir-uddín Abú'Il Khaír 'Abdulláh-ibn-Umar al Baizawi. He was a native of Baiéza, a village of Shíráz, on which account he is styled Baizawi. He held the office of Qīzi or Judge of the city of Shiráz for a considerable time, and died at Tábriz or Taurus in the year A.D. 1250, A.H. 658, or as others say in A.D. 1292, A.H. 691. He is the author of the well-known Commentary on the Qurán called Tafsir Baizawi, which is also called Awarul-Tanzil, and Arsur-ul-Tariq. Some say that he is also the author of a history entitled Nizamut Taurír, but the author of this work is said by others to be Abu Sa'íd Baizawi, which see.

**Baisanghar (Mirza)** (بیسنگر امرز), son of Mirzá Sháhrúkh, the son of Amir Taimúr. He was a learned and noble prince, a great protecto;e 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 A.D. 1399, A.H. 802, and died before his father in A.D. 1434, A.H. 837, at Herat, aged 35 lunar years.

**Baisanghar (Mirza)** (بیسنگر امرز), son of Sultan Husain Mirza of Herat. He was killed by Khusro Shah, king of Qandahar. Bajazet, name of several Turkish emperors spelt so in English, being a corruption of Baiazid, which see.
Baji Bai (बाजी कांगे), also called Bija Bāi, which see.

Baji Rao I. (Peshwa), (बाजी पाशवा), the son of Bāliṅji Rāo Bishwanāth Peshwa, whom he succeeded in October, A.D. 1720. He was the eldest of all the Brahmāna dynasty, and perhaps of all the Marathas nation, except Sowāji. He died on the 28th April, o.s. 1740, 12th Safar, A.H. 1150, and left three sons, viz. Bāliṅji Baji Rāo, who succeeded him as Peshwa; Rāghunāth Rāo, commonly called Rāghubāna; and Shams-šer Bahadur, 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 Bhandelkhand.

Baji Rao II. (बाजी राव गंगा), the last Peshwa, was the eldest son of Rāghubāna or Rāghunāth Rāo of ambiguous memory. He succeeded Māghi Rāo, the intant Peshwa, who died suddenly in October, A.D. 1795. During the reign of Māghi Rāo he and his brother Chinnāji were confined in the fort of Junīvar, near Pāna, and after his death Chinnāji was turfite invested, but he was soon after deposed and Baji Rāo was publicly proclaimed Peshwa by Pāna Rāo Scindia on the 4th December, A.H. 1796. In May, A.D. 1818, a proclamation was issued by Government deposing him for rebellion; and the Rāja of Sufāna, Partap Singh Nāriyal released from confinement, had a part of the Šāhānī territories assigned for his support, and was vested with the reality of that power of which his ancestors in better times had enjoyed only the name. Baji Rāo was compelled to surrender himself to the English, and was imprisoned on the 3rd June, A.D. 1818. The pension allowed him by Government was 800,000 rupees per annum. He died at Bāghi, or Bāwana, in December, A.D. 1832, and was succeeded by his adopted son Bhīmālī Pānt, commonly called Nānā Sāhib (g.r.), who became a rebel in the disturbances of 1857.

[Bakhtiar Beg Gurdir Shah Mansur (بختیار بیگ گردن شاه), Turkman, was an Amir, and governed (1001) Siwistan. [Vide Ain Translation, vol. i. p. 474.]

Bakhtiar Khilji (بختیار خیلی), Vide Muhammad Bakhtiar Khilji.

Bakhtrī (بختیاری), one of the most celebrated Arabian poets, who died in the year A.D. 823. According to some writers, he was born in A.D. 821, A.H. 298, flourished in the time of the Khalif Al-Mustārin and died in his 63rd year at Baghdad. He is also called Bin-Bakhtrī.

Bakhtawār Khān (بختاور خان), an amir who served under the emperor Alamgir. The Sarāc of Bakhwarzawar, near Dhibi, was constructed by him in A.D. 1671, A.H. 1092. 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 A.D. 1684, A.H. 1095.

[Bakhtawār Khān, Vide Nāzir Bakhtawār Khān.]

Bakhtishwā (بختیار شو), name of a Christian physician in the service of Harun-al-Rashid.

Bakhsu (بختیار), a singer, lived at the Court of Rāja Bikramānjīt Manṣur; but when his patron lost his throne he went to Rāja Kirāt of Kālimār. Not long afterwards he accepted a call to Gypār, where he remained at the Court of Sulāmī Bahadur, A.D. 1526 to 1532.

[Bakhsu, Vide Ain Translation, vol. i. p. 611.]

Baktash Quli (بکتاش قلی), a Muslim writer of the Peshawari sect, who wrote a book called Hootān-ul-Khugol, or the Garden of Thoughts. (Watkin's Biographical Dictionary.) See also Amir, who also wrote a book of that name.

Balaji Rao Bishwa Nath Peshwa (بالاجी راو بيشوانथ پيشوا), the founder of the Brahmāna dynasty of Peshwa, was the hereditary accountant of a village in the Kolk. He afterwards entered into the service of a chief of the Jādu family, whence he was transferred to that of the Rāja Sāhib, son of Sambhājī, chief of the Marthattas. His merits were duly rewarded with the office of Peshwa, at that time second in the State. He died in October, A.D. 1729, and was succeeded by his son Bāliṅji Rāo Peshwa.

[Balaji Rao Bishwanath Peshwa, Bāliṅji Rāo Peshwa, son of Bāliṅji.]

Bakshī Bano Begam (بختیار بانو), a sister of the emperor Akbar the Great.
Balaji Bajji Rao, son of Bajji Rao.  
Mádho Rão Bilál, son of Baláji, succeeded under the regency of his uncle Raghunáth Rão.  
Nárayán Rão Peshwá, brother of Mádho Rão.  
Raghunáth Rão, son of Bajji Rão Peshwá I.  
Mádho Rão II. posthumous son of Nárayán Rão.  
Bajji Rão II. son of Raghunáth Rão, proclaimed himself, and was taken by Shíhtráj.  
Chimmájí, forcibly invested at Pána, 26th May, 1796.  
Bajji Rão II. publicly proclaimed, 4th December, 1796.  
Surrendered to and pensioned by the Englisih, 3rd June, 1818, and Partáip Singhs Nárayán, the Rája of Sítára, released from confinement.

Baláji Bajji Ráo (بلاجي باجي راؤ), also called Bálá Ráo Pandít Prádhná, was the son of Bajji Ráo Peshwá I. and succeeded his father in April, a.d. 1740. He was at Pána when the battle between the Mahrattás and Ahmad Shah Abádlí took place in January, a.d. 1761, but died in the month of June of the same year, leaving three sons, viz., Bhíwás Ráo, who was killed in the battle of Panipát, Mádho Ráo, and Nárayán Ráo.

Baland Akhtar (بلايد اكhtar), a brother of the emperor Muhammad Sháh. Vide Acehchúle.

Balash (بلاش). Vide Pálash or Pálas.

Balban (بلابن), a king of Delhi.  
Vide Qúyás-uddín Balban.

Balbhaddar Singh (بلبردر سنگھ), a Rája lineally descended from the ancient Hindu monarchs of Ahúl, who, having 100,000 Rájpúts at his command, considered himself as equal to the Nawáwb Wáizar of Lucknow, whose authority he disclaimed. To reduce this Rája an army was sent about the year a.d. 1780, composed partly of the Nawáwb's troops, and partly of the Company's sepoys; but owing to the intrigues of Nadár Beg Káhán, the minister of the Nawáwb Wáizar Asáf-uddúna, and the native collectors, who extorted large sums from the zamindárs, this expedition 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 (بلاديو سنگھ), the Játi Rája of Bhátrpúr, was the second son of Ranjit Singh. He succeeded to the Ráj after the death of his eldest brother, Ranhéir Singh.

Baligh (بليغ), author of the Daláil Záhirah, Talíwánah Qudrat, and Makhlúmah. He was a native of India and was living in a.d. 1772, a.h. 1189.

Balín, erroneously written by some for Balban, which sge.

Balqini (بلكينى), Vide Bilqainí.

Balí (بالي) (vade Jódh Batí), the daughter of Rája Udáia Singhs Ráther, commonly called Mothá Rája; she was married to the emperor Jahnígir and became the mother of Sháh Jahan. She died in a.d. 1619, a.h. 1028.

Balwan Singh (بلاوں سینگھ), (who was always called by the natives of Ágra as the Kushi-walá Rája) was the son of the celebrated Chait Singh, Rája of Banárás. Balwan Singh was born at Gwadliar, and after his father's death, he and his family lived in the city of Ágra for many years on a monthly pension of 2000 rupees. He lost his only son, Kuvár Chakrabáti Singh, on the 17th December, 1871, and after a few days, on the 20th of the same month, he resigned his unusually prolonged life. The only surviving members of this family were the widow of Chakrabáti Singh and his children, a boy aged nine and a girl aged 11 years. Balwán Singh was the author of a Diwán in Urdu.

Balwant Singh (بلاونت سنگھ), a Rája or zamíndár of Banárás. 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 a.d. 1749, reigned 30 years, died in 1770, and was succeeded by Rája Hashír Singh.

Balwant Singh (بلاونت سنگھ), Rája of Bhátrpúr, succeeded his father, Baldeo Singh, in August, 1824: was replaced by one of his cousins, named Durján Śal, in March, 1825; but reinstated by the British Government on the 19th January, 1826. Bhátrpúr was stormed and taken by the Bengál troops under Lord Cumberlidge, on the 18th January. The British lost during the siege 45 officers killed and wounded, and 1600 men; the enemy lost some thousands, and the usurper Durján Śal was seized and sent to Allahábád. His father, Baldeo Singh, was the second brother of Ranhéir Singh, the eldest of the four sons of Ranjít Singh the son of Kehri Singh, the brother of Katan Singh, the brother of Jowáhir Singh, the son of Sáirajmíl, the son of Cháiránum Ját, the founder of the principality. Balwant Singh died aged 34 years on the 16th March, 1832, and was succeeded by his infant son Jaswant Singh.

Banana (بانانه), an Arabian poet whose full name is Abú Bákır-bi-Muhammad bin-Banána. There has been another Bin-Banána, viz., Abú Nasr-bi-ul-Áris-bi Banána, who was a poet also, and died at Baghád in a.d. 1609, a.h. 400.
Banda (بند), a guru or chief of the Sikhs, and successor of Gurū gobind. This man obtained great power, and committed great depredations in the province of Lahore, in the reign of Dāhūr Shāh I. and while the emperor was in Deccan against his brother Khān Bakhsh, Banda collected his followers, to revenge the death of his predecessor's son, who were taken prisoners, and had been put to death some time before. He committed the greatest cruelties on the Musulmans, in every advantage showing 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 Ludurā, which was taken, but Banda found means to escape, and raise new insurrections. In the reign of the emperor Farrukhsār, 'Abdus Samad Khān, governor of Kashmir, 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 effectively 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, and 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 Khān, 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 meager surf among his chiefs, who cut off their heads; and threw their bodies into a river near the fortress. Banda and many other captives were sent to Delhi, 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 stoutly refused the emperor's offers of life if they would embrace the Musulman 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 A.D. 1715, A.H. 1127.

Bano Begam (بائی کی بیگم), the daughter of Shāhānawāz Khān, the son of the Wazir Asaf Khān, wife of the emperor Alauddin, and mother of Asīm Shāh.

Baqī (باقی), surname of Ibrāhīm-bīn-'Umar, a learned Musulmān, who is the author of several treatises on ancient philosophers, on divination by numbers, a commentary on the Qurān, etc. He died in the year A.D. 1480, A.H. 983.

Baqī (Mulla) (باقی ملا), a poet who lived in the time of the emperor Bābur Shāh. He is the author of a poem of Musawi, to which he dedicated the emperor.

Baqalani (باقلانی), the author of a work called ʿAlījāz-ul-Qurān, or of the difficult things in the Qurān. See Abū Bakr Baqalani.

Baqī Khan (باقی خان), a nobleman of the court of the emperor Shāh Jahan, 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 46th 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 Hathi-pol, which is situated towards the Chaub and the Jama Misjid, a fine bungalow, which was still standing about the year A.D. 1830.

Baqī Muhammad Khan Koka (باقی محمد خان کوکا), eldest brother of Aḥsam Khān, the son of Māhān Anka, was an officer of 3000 in the time of the emperor Akbar. He died at Garh Katka, where he had a jagir, in A.D. 1585, A.H. 993.

Baqī (باقی), the poetical name of Muhammad Baqī All Khān, who flourished in the time of the emperor Muhammad Shāh and wrote a Masnawi or poem called Ramaz-ul-Tehrīn, composed in A.D. 1726, A.H. 1139, also another work entitled Gushān-e Aṣrār, which he wrote in A.D. 1732, A.H. 1145. He is also the author of a Diwan, and another poem called Mirat-ul-Jamal.


Baqī (Imām) (باقی امام). Vide Muhammad Baqī (Imām).
Baqrī Kashī (باقر خاشی), whose poetical name is Khīrād, was a contemporary of Zabūrī who flourished about the year A.D. 1600, and is the author of a Diwān.

Baqrī Khan (باقر خان), a nobleman in the service of the emperor Shāh Jahān. In the latter part of his life, he was appointed governor of Allāhabād, where he died in A.D. 1637, A.H. 1047, in which year died also Khan Zanān Bihādur, in Darbārshāh.

Baqrī Khan (باقر خان جمّ ثانی), surnamed Najīm Sānī, an amīr of the reign of Shāh Jahān. He was a very liberal man, fond of literature, and was himself a poet. He died in A.D. 1640, A.H. 1050, but, according to the work Mīrzā-ul-Enqāl, in A.D. 1637, A.H. 1047. He is the author of a Diwān or Book of Odes.

Barahman (بارهم), poetical title of a Bihām whose name was Chandar Bihān, which sec.

Barbak (باربک), the son of Bahol Lodi, king of Dèhū. Pīyê Husain Shāh Sharqī.

Barbak Shah (پییه خان شاه), Pūrī, the son of Nāṣīr Shāh, whom he succeeded to the throne of Bengal in A.D. 1456. He reigned for a period of 17 years and died in A.D. 1474, A.H. 879.

Barbarossa (بارباروسيه), the famous Corsair. Sulaimān, emperor of the Turks, gave him the title of Khūrāt-ud-dīn, and made him afterwards Pašā of the sea. He succeeded his brother Arūch, who conquered the kingdom of Algiers, after having killed Sālim the Arabic king. He took Tunis A.D. 1533, A.H. 940, after having driven out the Venetians, but Andrea Doria retook it again A.D. 1536, A.H. 943. After this, he ravaged several parts of Italy, and reduced Yeşil, in Arakan Felix, to the Turkish government. Khūrāt-ud-dīn died at Constantinople in A.D. 1516, A.H. 933, aged 80.

Barbarossa (Arūch) (بارباروسيه), a famous pirate. Being called in to assist Sālim, prince of Algiers, against the Spaniards, he murdered that monarch, and took possession of his throne. He afterwards issued to Tunis, which he took, and caused himself to be proclaimed sovereign. He was besieged by the Marquis of Gonzalo 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 A.D. 1618.

Barbūd (باربود), a famous Persian musician, master of music to Khusrū Parwēz, king of Persia. He composed an air called Avaran, and invented a musical instrument (a sort of lyre) which bears his name: i.e., Barbūd or Bārubut.

Barizi (بارزي), the son of 'Abdul Rahān, an Arabian author who wrote a commentary on the work called Asrar-ni-Tanzīl. He died in A.D. 1597, A.H. 795. This author appears to be the same with Bāzīrī, which sec.

Barkali (برکلي), the name of two Muhammadan doctors: the one died in A.D. 1553, A.H. 960, and the other in A.D. 1673, A.H. 982. They are sometimes called Birgilī, which sec.

Barkatullah (Suyyad), styled Sāhib-ul-Barkat, was the son of Sayyad Aweis, the son of Mir 'Abdul Jalîl, the son of Mir 'Abdul Whālid Shāhāli of Bhirgūr. His poetical name was 'Iltiqāl, and as his grandfather's tomb was in Māhāra in the district of Āgra, he went and lived in that village till the day of his death, which happened on the 25th July, A.D. 1729, 10th Muḥarram, A.H. 1142.

Barkayaraq (Sultan), the eldest son of Sultan MalīkShāh Sulajqui, whom he succeeded in A.D. 1092, A.H. 503. His usual residence was Bāghābār. His brother Muhammad ruled over Aqur-bajān; while Sanjor, his third brother, established a kingdom in Khūrāsān and Frasaviana, from whence he extended his conquests over the fallen princes of Chaghatay. Barkayaraq reigned twelve years and died in December, A.D. 1104, A.H. 535. His brother Sultan Muhammad succeeded him.

Barmak (برمک), the name of a noble family, originally from Balkh in Khūrāsān, 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 khilīfī Dirān-al-Kashīd, and his son Jafar, afterwards minister to that prince; but having incurred his displeasure, he was at several of the heads of the family was put to death. Pīyê Jafar-al-Barmakī. (The "Barmecide" is familiar to readers of Galland's Arabian Nights.)

Baroda (برود), Bājā of. Pīyê Pulaījī.

Barq (برق), poetical name of Muhammad Rasā (q.e.)
Basasiri ("Glutton") was the nickname, and afterwards the surname of Arsalān, who from a slave became Commander-in-Chief of the armies of Bahā-ul-Daula, the wazir of the khilaf of Baghdad. Having quarrelled with him he fled to Egypt and put himself under the protection of Al-Mustanṣir Bihārī, the fifth khilaf of Egypt of the Fatimite dynasty. At some time he came to Baghdad. He took Qa'im, the 26th khilaf of the Abbasides, prisoner in Baghdad, deposed him, and caused Mustanṣir to be acknowledged the only and legitimate chief of all the Mūsalmān. He maintained Mustanṣir in the khilafat for one year and a half, after which Tughral Bej, Sultan of the Safuqīs, put Qa'im on the throne of Baghdad again, defeated and killed Basasiri A.D. 1059, A.H. 451, and sent his head to Qa'im, who caused it to be carried on a pike through the streets of Baghdad.

Bashir-ibn-ul-Lais (بشار ابن الليم), the brother of the arch-rebel Rafīʿ-ul-Lais, who had revolted against Harūn-al-Rashid the khilaf of the year A.D. 806, A.H. 100, at Samarqand, and assembled a considerable force to support him in his defection; notwithstanding all Harūn’s care the rebels made in A.D. 807, A.H. 101, great progress in the conquest of Khūṭa. According to Abūl Faraj, in the year A.D. 809, A.H. 103, Bashir was brought in chains to Harūn, who then put an end to death. At the sight of him the khilaf declared, that it he could speak only two words he would say kill him; and immediately ordered him to be cut to pieces in his presence.

Basiti (باستي), poetical name of a person who is the author of the biography of poets called Taṣkūr a Basiti.

Basus (باسوس), an Arabic woman, from whom originated a war, called Harb-i-Basus, 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.

Basalmīyus (بالميويث), an Arabian author, who died in A.D. 1030, A.H. 421. He wrote a treatise on the qualities requisite in a secretary and good writer, and another on genealogies.

Batu Khan (باتو خان), the son of Ūji Khan, and grandson of Chaghen Khan. He ruled at Kipchak and was contemporary with Pope Innocent IV.

Bauwab (بوعب) (or Bouwâb), surname of Abâl Ḥasan `Ali Kâlah, who is better known under the name of ibn-Bauwâb. It is he who improved the form of the Arabic Alphabet after Ibn-Ma’alla. He died in A.D. 1022, A.H. 413, or as some say in A.D. 1032, A.H. 423. After him Yâkūb, surnamed Mustanṣir-un, reduced it to its present form.

Baz Bahadur (باز بادار) whose original name was Mālik Bānzâlī, succeeded his father Shujâ’ī Khan to the government of Mālwa in A.D. 1554, A.H. 962, and having taken possession of many towns in Mālwa which were previously almost independent, he ascended the throne under the title of Sultan Baz Bahadur. His attachment to Rūpmatī, a celebrated courtesan of that age, became so notorious, that the loves of Baz Bahadur and Rūpmatī have been handed down to posterity in song. He reigned about 17 years, after which the kingdom of Mālwa was taken, and included among the provinces of the empire of Dihlī, by the emperor Akbar in the year A.D. 1570, A.H. 978. Baz Bahadur afterwards joined Akbar at Dihlī and received a commission as an officer of 2000 cavalry. Baz Bahadur and Rūpmatī are both buried in the centre of the tank at Ujjain.

[īde Rūpmatī.]

Baz Khan (باز خان), an amir in the service of the emperor Bahadur Shāh. He was killed in the battle against Aʿīm Shah (q.v.) on the 8th June, o.s. 1707, 18th Rabi I. A.H. 1118, near Daulāpur.

Bazīl (بازیل), īde Rafi Khan Bazīl.

Bazīl (بازیل), the poetical name of Badrubīn, Isma’il-ūl-Tabarīzī, an Arabian author.

Bazīrī (بازیری), author of a poem entitled Kandah-al-Jurjat 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 Mughal emperors learnt it by heart, on account of its maxims. (Lemniere’s Universal Dictionary under Bâzirī.) Bârizī and Bazīrī appear to be the same person.

Bazmi (بژمی), author of the Padmavat in Persian verse. He was a native of Karkh and resided for some time at Shirāz. He came to Gujrat during the reign of the emperor Jahāngīr, and composed the above-mentioned poem in A.D. 1619, A.H. 938. He was living at Dihli in the time of Shâh Jâhân about the year 1634. His proper name was `Abdul Shâkir.

Bazm (بژم), son of Basasiri.
Bazzaz (بازاز), the author of the Adab-al-Mufridat or a treatise on the particular conditions and properties of traditions, and some other works on the Muhammadan theology.

Bebadal Khan (بيبديل خان), a poet of Persia who came to India in the reign of the emperor Jahangir, and flourished in the time of Shah Jahān, who conferred on him the title of Bebadal Khan. Under his superintendence the Peacock throne was constructed. Bebadal Khan appears to be the former title of Abū Tālib Kālin.

Bedar (بدار), the poetical name of Sanīth Singh, a Hindū, who was living in A.D. 1758, A.H. 1166.

Bedar (بدار), an author whose proper name was Imaâm Bakhs, a native of Ambāh. He is the author of the work called 'Ībādat, being an account of the progress of the dynasty which ruled over Anūla from Shujā′-uddaulah to Sa'īdat 'Ali Khan, to whose name the title is an allusion. It was composed in A.D. 1812, A.H. 1227. He is also the author of several Masnavīs, one of which contains the praise of Nawāb Sa'īdat 'Ali Khan, called 'Irāhbaan-i-Sa'īdat. He was living in the time of Nasir-udaul Haider, king of Anūla.

Bedar Bakht (Prince) (بدار بخت), son of 'Azīm Shah. He was killed in the battle fought by his father against the emperor Babādur Shah on the 8th June, o.s. 1707, A.H. 1119.

Bedar Bakht (بدار بخت), son of Ahmad Shah, king of Delhi. He was elevated to the throne of Delhi on the 1st September, A.D. 1788, 27th Zī-Ka'ida, A.H. 1202, when Ghulām Qadīr imprisoned Shah Alam. Bedar Bakht continued to reign until the approach of the Mughals towards Delhi, when he fled upon the 12th October, 1788, but was subsequently apprehended and put to death by the orders of Shah Alam.

Bedil (Mirza) (بيدل میرزا), the poetical name of Sa'dat Gilani, which see.

Begam Sultan (بیگم سلطان), a lady of rank, whose tomb is to be seen this day, outside of the gate of 'Ībādah-uddaulah's mausoleum in Āgra. From the inscription that is on her tomb, it appears that she died in the time of the emperor Humayūn in A.D. 1638, A.H. 945, and that she was the daughter of Shaikh Kamāl.

Begana (بیگانه), the poetical name of Abū'l Haasan.

Bekasi (Maulana) (بیکسی مولانا), a poet who lived in the time of the emperor Akbar.

Bekasī (Maulāna) (بیکسی مولانا), a poet of Shirāz who was contemporary with Ghīzālī, who died in the year A.D. 1114, A.H. 505.

Bekhabar (بیکخبر), the poetical name of Mir 'Azmat-ullah, son of Lutf-ullah of Bilgram. He died in A.D. 1729, A.H. 1142, at Delhi. He is the author of the work called Saffīnāt Bekhabar.

Bekhud (بیکخد), poetical name of Mulla Jami Lāhaurī Nandār Khānī, which see.

Bekhud (بیکخد), poetical name of Sayyad Hadi 'Ali, son of Sayyad Naṣīr 'Ali Suhr, and author of a Diwān.


Beni Narayan. A Hindū by birth, but follower of the warlike teacher Sayyad Ahmad (g.r.). He wrote a sort of biographic anthology called Tazkira-i-Jahān (published 1812) and many other works in prose and verse. (De Tassy, Hist. de la hit. hind. 115.)

Berar (بیرار راجي), Raja of. Vide Rāghoji Bhosla.

Betab (بیٹب), whose proper name is Abas 'Ali Khān, which see.

Bhagwan Das (Raja) (بھگوانداس راجا), called by Abū'l Fazl Bhagwant Dās was the son of Rāja Bihārī Mal Kachhwāh Ambhar or Amer, now Jānpūr. His daughter was married to the prince Mirzā Salīm (afterwards Jahāngir) in the year A.D. 1586, A.H. 993, by whom he had a daughter named Sulṭān-un-nisā Begum, and then a son who became Sulṭān Khusro (g.r.). Bhagwan Dās died five days after the death of Rāja Toder Mal, i.e. on the 16th November, A.D. 1689, 19th Muharram, A.H. 998, at Lahore. After his death, the emperor Akbar, who was then at Kābul, conferred the title of Rāja on his son Mān Singh with the rank of 8000.

Bhagwant Singh (بھگوانست سنگھ) rānā of Dhaulpūr (1857). He died on the 14th February, 1873.

Bhanu Khan (بھنوس خان), the son of Zābitā Khān, which see.
Bhartrihari, brother of Rāja Vikram (Bikramjit). His *Century of Sentences* has been translated into English by Prof. Tawney, of Calcutta.

Bhara Mal (Raja) (بپارا مل). *Vide* Bilāri Mal.

Bharpur (بپار پور راجہ), Rāja, of. *Vide* Chārāman Jāt.

Bhaskar Aoharya (پيسکر اچاريا), a most celebrated astronomer of the Hindūs, who was born at Bīrā, a city in the Deccan, in the year of Salīvān, 1036, corresponding with the year 1114 A.D. 508. He was the author of several treatises, of which the *Līhāvatī* and the *Bījī Ganita*, relating to arithmetic, geometry and algebra, and the *Śrīrāmatī*, an astronomical treatise, are accounted the most valuable authorities in those sciences which India possesses. The *Śrīrāmatī* is delivered in two sections, the Gōn-Adhyāya, or the Lecture on the Globe, and the Ganita Adhyāya, or the Lecture on Numbers, as applied to Astronomy. The *Līhāvatī* was translated into Persian by Faurī 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. Līlāvāti was the name of his only daughter who died unmarried.

Bhau (پپا), a Mahratta chief. *Vide* Sadāshiv Bhāū.

Bhau Singh (پپا وضع), also called Mīrā Rāja, was the second son of Rāja Bhagwān Dās Kachhwāhā, Rāja of Amber (now Jaipur). He succeeded to the rāj after his father's death in A.D. 1614, A.H. 1023, was raised to the rank of 6000 by the emperor Jahaṅgr, and died of drinking A.D. 1621, A.H. 1030. Two of his wives and eight concubines burnt themselves on his funeral pyre. Among Jahaṅgr's courtiers the Rājas of Amber were the most addicted to drinking. His eldest brother Jagat Singh, and Maks Singh his nephew, died likewise with their lives for their drunken habits, but their fate was no lesson for Rāju Bhāū.

Bhim Singh (پپس سمگ), rānā of Udaipūr, was living in A.D. 1750.

Bhim (پپس راجہ), Rāja of Gujrat, in whose time Sulṭān Mahmūd Ghaznavī took the famous temple of Somnath in A.D. 1027.

Bhim Singh Rathour (پپس سمگ رتوئر). He usurped the throne of Jodhpūr in A.D. 1793, on his grandfather's death by defeat of Zālim Singh, and died in 1809. He was succeeded by Mān Singh.

Bhoj (Raja) (پپچ راجہ). *Vide* Raja Bhoj.

Bhor Rani (پہور رانی), the last of the wives of Maharājā Ranjit Singh; she died childless at Lāhabād on the fifth April, 1872. Her adopted son Kīwar Bhūp 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 samādhi of the late Maharājā, and the ashes were sent to be thrown into the Ganges at Haridwar. She drew a pension of 800 rupees per annum from our Government and held jagirs of upwards of 60,000 rupees per annum.

Bhucharhori (بپکھر مری). *Vide* Zaraa.

Bhuya (پپی مین), a nobleman of the court of Sulṭān Sikandar Lodi, who built the ma-jil Math in Delhi, but was afterwards assassinated by that prince without any crime, only because people used to assemble at his place.

Bibi Bai (پپی بائی), the sister of Muhammad Shāh 'Adil, king of Delhi, married to Sulṭān Shāh Sūr, by whom she had a son named Firūz. After the death of Sulṭān Shāh when Firūz, then an infant, was being murdered by his uncle Muhammad Shāh, 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, A.D. 1554.

Bibi Daulat Shad Begam (پپی دولت شاد بیگم), one of the wives of the emperor Akbar, and the mother of Shākrūmās Begam, who survived her father, and died in the time of Jahaṅgr.

Bibi Marward (پپی مرورئ), wife of the late Amir Afzal Khān, died in September, A.D. 1874.

Bibi Zinda Abadi (پپی زند ادی), commonly called Bibi Jind Wadi, the people of Uchcha, was one of the descendants of Sayyad Jālī. She is buried at Uchcha in Multān. The dome in which she reeds 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 Badakhshan. The size of this grand building may be estimated at 50 feet high, and the circumference 25.
Bihari Lal (بیهوری لال), a celebrated Hindi poet, called by Gilchrist the Thoman 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 Jaipúr was so infatuated with the beauty of a young girl he had married (so as to neglect entirely the affairs of his country, for he never cared much for money, having sold his half up to contemplate the fascinating charms of his beauteous, though immature bride), Bihari 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. Bihari 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 Satarí, from its consisting of seven hundred couplets.

Bihari Mal (بیهوری مل), also called

Itharam and Páranámad, a Rája of Amber or Ameír, now Jaipúr, was a rajaráj of the tribe of Kachwáhá. He paid homage to Bihá in about the year a.d. 1527, and was on friendly terms with the emperor Akbar, and had at an early period given his daughter in marriage to him, of whom he was born the emperor Jahángír. Both he and his son Rája Bhagwan Dáś were admitted at the same time to a high rank in the imperial army by the emperor. Bhagwan Dáś gave his daughter in marriage to Jahángír in a.d. 1555, who was married next year (1556) to the daughter of Rája Udái Singh, son of Rao Maldeo Rathor.

Bija Bai (بیزی بی), or Bija Bái,

the wife of Maharája Událi Ráo Sehímdiah of Gwáliá. After his death of his husband, who died without issue, she elected Jhánko Ráo Sehímdiah as his successor on the 18th June, 1827. She was expelled by him in 1833, and went over to Jhánsí, where she had a large estate. She died at Gwáliá about the middle of the year 1863.

Bijáipal (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 Bhárptú Játis, who assert their (spurious) descent from him. In the Bijáipal Ráma, a satirical romance or ballad (written in the Birj Bhákhá) the Hindu scholar will find a full and particular account of this great Hindu monarch, who is said to have conquered Rája Jamsíwar, the father of Pírthí Ráj, the celebrated chauhán king of Dehlí, and to have ruled despotically over the whole of India. The Karání Rája too boasts his descent from Bijáipal, and if any faith can be placed in a “Bun-saolí or genealogical tree,” he has a fair claim to the benefits, real or imaginary, resulting therefrom.

Bijai Singh (بیجی سنگھ), son of Rája Abhá Singh, the son of Mahárája Ajít, Singh, Rájá of Jódhpúr, succeeded to the raj in a.d. 1752, a.d. 1709. He became infatuated with fondness for a young concubine; after having fought the Mughól for 40 years he organised a confederacy against them in 1787 and was defeated by de Bóigné (q.e.v.) at Pátan and Nírta in 1790; his chiefs rebelled, his family were in hostility with each other, and he left at his death the throne itself in dispute. Rája Mán Singh at length succeeded, in 1804, to the honours and the feuds of Bijai Singh.

Bijai Singh (بیجی سنگھ), son of Rája Bhagwan Dáś. Vide Rámjí.

Bikramajit (بکرام اجیت), or moro

properly Vikramaditya, a mythical sovereign of Málwa and Gájar, whose capital was Ujain. His cen, called the Sunatá is still used in the north of India. Bikramajit died (or ascended the throne) in the Káli Júg year, 3041, according to Wilford, whose essays in the 9th and 10th volumes of the Asiatic Researches contain information on the history of the three supposed princes of his name and of their common rival Sálivánána. The first Sambat year, therefore, concurs with the year 3045 of the Káli Júg year, or 57 years before the birth of Christ. This prince was a great patron of learning, nine of whom at his court are called nine gurus, and are said to have been Bhánwanáti, Khánpanákí, Ámäri Sihká, Sáunku, Yolábábí, Orbí, Kádpá, Váchuli, and Viráru. His real date is still an open question. “To assign him to the first year of his era might be quite as great a mistake as placing Pope Gregory XII, in the year one of the Gregorian Calendar.”—Holtzmann.


Bikram (بکرام), the poetical name of Mir ‘Abdur Rahmán Wázírmát Khan, brother of Qásim Khan, the grandfather of Sámsam-ud-daula Sháhánwáz Khan. He was promoted in the reign of the emperor ‘Alamgír to the Diwání of Málwa and Bijáipur. He was an excellent poet, and has left a Diwání composed in a most beautiful style.
Bilal (بَلَلَ), 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 Khalif after Muhammad, in the year 641, A.H. 29.

Bilaqunwar (بَلَلَ كُنْوَر), the wife of the emperor Alamgir II, and mother of Shah Alam, king of Delhi. Her title was Ziaun Mahal.

Bilqai (بَلَقَعَيْنَ), whose proper name was Abū Hafs, is the author of the works called Mahānīn-ul-Istilāh, Sharah Bukhari, and Tarnādī. He died in A.D. 1402, A.H. 805. See Sirī-uddin, son of Nūr-uddin, and Abū Hafs-al-Bukhari.

Bina-i (Maulana) (بَنَايِ), His father was a respectable architect at Herāt, the birthplace of the poet, and his takhallus or poetical name is derived from Bīna or Banna, a builder. He is the author of a work called Bahārām-va-Baharā, a story which he dedicated to the Sultan Ya'qūb the son of Uzun Hasan. His conceit had roused the jealousy of Amir Asher; Bina-i tried to conciliate his favour by writing a Quaidā in his praise, but receiving no reward, he therefore substituted the name of Sultan Ahmad Mirza for that of Asher, saying that he would not give away his daughters without dowry. Asher was so enraged at this, that he obtained a death-warrant against him, Bina-i fled to Māwānamāh. He was killed in the massacre of Shīb Ismā'īl in A.D. 1512, A.H. 918. He has also left a Diwan consisting of 6,000 verses.

Bin Ahmad (بِن ۸۰۲) Vide Abū'l Fais Muhammad.

Binakiti (بَنَاکِتِ) Vide Abū Sulaimān Dāūd.

Binaeyek Rao (Raja) (بَنَاوِک راوا) the son of Amrit Rao, a Maratta chief. He died in July, 1853, aged 50 years.


Bindraban (بَنِدِرِابَان), a Hindū author who flourished in the reign of the emperor 'Alamgir, and wrote a work called Lābbat-Tuwārīk, a summary history of Hindūsūnān.

Birbal (بِرِبِل), or Birbal, was a Brāhman of the tribe of Bhājī. His proper name was Mahāsī. He was a man of very lively conversation, on which account he became one of the greatest personal favourites of the emperor Akbar, who conferred on him the title of Raja and the rank of 5000. He was also an excellent Hindū poet, and was honored with the title of Kabrāw or the royal poet. He was slain, together with Mulī Shārī and other officers of note, in a battle fought against the Yūsufzai Afghāns of Sāwād and Bijrūr (places between Kabal and Hindūkush) in February, A.D. 1586, Rabi' I, A.H. 994. Akbar was for a long time incomprehensible for the death of Birbal, and as the Raja'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 Birbal died before he reached the court, Akbar again wore mourning as for his friend. Many of Birbal's witty sayings are still current in India.

Birhsan, founder of the sect of Sāds (Hindūs. "Quakers") born near Narmul in A.D. 1640. Date and place of death unknown.

Bir Singh (بِرِسْنَگ راوا), a Raja of the Bundelā tribe of Rājpūtā. He was the founder of this family, and from him the family of the Uṛchā chieftain is descended. The greater part of his dominions was wrested from him by Raja Gūtar Sīl, who was the last sole possession of the Bundelākhand province. At that period its capital was Kalāngur, but the residence of the Raja was Panna, celebrated for its diamond mines.

Birgili (بِرِگِلی), surname of Mulla Muhammad-bin-Pir-'Ali, a celebrated Arabian author, who wrote the Sharah Ḥārīja, and died in A.D. 1573, A.H. 981. He is by some called Barkuli.

Birjis Qadar (بِرِجِس قَدَر), whose original name was Ramzān 'Ali, was son of Wajīl 'Ali, the ex-king of Lucknow. His mother's name was Marjūk Begum. At the outbreak, he was created king with the unanimous consent of the rebel soldiery in 1837 at the instance of Barkat Ahmad, Rīšālādār, late 15th Regiment Irregular Cavalry, who subsequently fell in battle. Birjis Qadar was then 10 years of age. Before his accession, his uncle Sulaimān Shīkoh was much persuaded by the rebels to accept the crown, but refused. Birjis Qadar was drawn out of India and took refuge with his mother at Katmandū in Nepal.

Bir Singh Rao (بِرِسْنَگ راوا), otherwise written Nar Singh, a Bundelu chief subordined by Suljan Salim, eldest son of Akbar, to slay Abu Fazl, the emperor's favourite minister. The Rao was hotly pursued for his crime but escaped. On Salim's accession he was rewarded.

[‘IDE JĀHĀNGĪR.]
Bisati Samarqandī, a poet of Samarqand who flourished in the time of Sultan Khair-ul-ullah, grandson of Amir Taimūr. He was formerly a weaver of carpets, and had assumed for his poetical title "Hasrī," but he changed it afterwards to Bisātī. He was contemporary with Asmat-ullah Bukhari.

Bishr Ḥāfī (بیشر حافی) (i.e. Bishr the barefoot), a Muhammadan doctor who was born at Mart, and brought up at Baghdad, where he died on Wednesday the 10th November, A.D. 840, 10th Mubarram, A.H. 226. 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) (بیشن سنگے), Rāja of Ambhar or Ameir, was the son of Rām Singh and the father of Mirzā Rājā Jaisingh Sēwāī. He died about the year A.D. 1693, A.H. 1105.

Bismil (بسمل), the poetical name of Mirzā Muhammad Shāh of Naishāpur, uncle of Nawāb Sutdār Jang.

Bismil (بسمل), the poetical name of Amir Hasan Khān of Calcutta, who was living in A.D. 1810, A.H. 1216.

Biswas Rao (بیواس راو), the eldest son of Bālā Rāo Vēshvā, the Marhatta chief. He was killed in the battle against Ahmad Shāh Abdālī on the 14th January, n.s. 1761, together with Sadāshōo Bhāū and other Marhatta chieftains.

Bithal Das Gaur (بیثال داس گور), son of Gopāl Dās, Rāja of Sheepūr. On a spot of 10 bighas towards Tajgunj on the banks of the river Jumna he had built his house and a garden. In the town of Shalīgān he was raised to 3000, and was appointed Rākildar of the fort of Agra. He was afterwards raised to the rank of 6000, and in the year A.H. 1062 went home and there died.

Bo 'Alt Qalandar (بوعلی قلندر). [Vide Abū 'Alt Qalandar.]

Boigne (or le Borgne) Benoit Countde, a Savoyard who, after holding commissions in the French and Russian armies, came to India and entered the East India Company's service at Madras, 1778. After some adventures he entered Sindhi's service in 1784, and trained four regular brigades. In 1796 he returned to Europe with a large fortune, much of which he devoted to public purposes and charity at Chamberi, his native town. He died there on the 21st June, 1830.

[B. Koon's Fall of the Moghol Empire.]

Bukhārī (بخاری), surname of Nāṣir-uddin Mahmūd, the second son of Sultan Ghayāūd-dīn Balbān, king of Delhi. He was made governor of Laghnajat in Bengal by his father, at whose death in A.D. 1286, he being then in that province, his son Ka'īqubād was raised to the throne of Delhi.

[B. Nāṣir-uddin Mahmūd.]

Bukhari (بخاری). Vide Al-Bukhārī.

Bulbul (بغل), surname of Muhammad surnamed Bulbul.

Burandaq (برندق), the poetical name of Maulāna Bahā-uddin. He was a native of Samarqand, and a sprightly satirical poet; much dreaded by his contemporaries, on account of his wit and caustic humour. He was the especial pantyrist of Sultan Bāghāra Mirzā, the son of 'Umar Shāhīk and grandson of Amir Taimūr. When Prince Bāghāra ascended the throne in A.D. 1394, he ordered that the sum of five hundred ducats (in Turkish: yek altun) should be paid to Burandaq. By a mistake of the Secretary, he received only two hundred; and therefore addressed the following lines to the Sultan:—

"The Shāh, the terror of his foes, Whose word the gods have heard, The conqueror of the world, the lord Of nations vanquished by his sword, Gave, while he praised me, to me Five hundred ducats as a fee. Great was the Sultan's amorous mood, Great is his servant's gratitude, And great the sum; but strange to say! Perhaps the words in Turkish tongue Convey not a meaning may derive; Or else my greedy ear was wrong, That turned two hundred into five."

The Sultan was extremely entertained at the readiness of the poet; and sending for him, assured him that the words "bish yīsī altān" signified in Turkish a thousand ducats, which he ordered to be immediately paid (Dublin University Magazine for 1840). The year of Burandaq's death is unknown. He was contemporary with Khwajā Asmat-ullah Bukhārī who died in A.D. 1425, A.H. 829.

Burhan (برهان), a poet of Mazindarān, came to Delhi and died there shortly after Nadir Shah had pillaged that city. He is the author of a Diwan.

Burhan (پیرهان), the poetical name of Muhammad Hasan, the author of the Persian Dictionary called Burhan Qāsī. [Vide Muhammad Hasan.]
Burhan 'Imad Shah (بهران عماند شاه), one of the princes of the 'Imad Shahi dynasty. He succeeded his father, Darī 'Imad Shāh, in the government of Bengal when but a child. His minister Taufīq Khān became regent; and before the prince was of an age to assume the reins of his empire, Taufīq Khān, assisted by the ruler of Khānīsh and by the Nizām Shāhī court, usurped the government. He eventually confined his sovereign in irons in the fort of Parākīs, and assumed the title of king. In the year A.D. 1368, A.H. 950, Nizām Shāh marched against Taufīq Khān, under the pretence of releasing the imprisoned prince from his confinement. He took the fort of Gāwā by capitulation, defeated Taufīq Khān and made prisoner with his son; but instead of placing the captive monarch on the throne of Bengal, sent him with the usurper and his sons to be confined in one of the Nizām Shāhī forts, where they were all subsequently strangled by the king's order. Thus the family of 'Imad Shāh and that of the usurper Taufīq Khān became extinct.

Burhan Naqīd (بهران نائید), a poet who is the author of the poem entitled Dil Ādābō, dedicated to the emperor Shāh Jahan.

Burhan Nizām Shāh I. (بهران نظام شاه), ascended the throne of Ahmadnagar in the December after the death of his father, Ahmad Nizām Shāh, in A.D. 1508, A.H. 914, in the seventh year of his age. He reigned 47 lunar years and died at the age of 54 in A.D. 1554, A.H. 961, and was buried in the same tomb with his father.

Burhan Nizām Shāh II. (بهران نظام شاه), brother of Murtuza Nizām. He ascended the throne of Ahmadnagar in the Decembar on the 5th May, o.s. 1591, 1st Shāhīn, A.H. 999, after disposing and confining his own son Ismā'īl Nizām Shāh, 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 Bijāpur, and a disgraceful defeat from the Portuguese, who had seized the east coasts of his dominions. He died after a reign of four years and sixteecn days, on the 18th April, A.D. 1606, 18th Shāhīn, A.H. 1003, in the 40th year of the reign of Akbar, and was succeeded by his son Ibrahim Nizām Shāh.


Burhan-uddin Ali bin Abu-Bakr-al-Marghīnānī (شاکح), author of the Hidāyā Sharah Badiya', or the Lawyer's Guide, a very celebrated book of Muḥammadan Jurisprudence, which during the period that Mr. Hastings governed the British dominions in India, was by his orders most fully translated by Charles Hamilton, Esq., and published in London, in the year A.D. 1791. Burhan-uddin was born at Marghūnān, in Transoxiana in A.D. 1135, A.H. 520, and died in A.D. 1197, A.H. 593. The Hidāyā, which is a commentary on the Badayal-al-Mubtada, is the most celebrated law treatise according to the doctrines of Abū Ḥanīfa, and his disciples Abū ʿYāqīf and the Iṣām Muḥammad. A Persian version of the Hidāyā was made by Maulūvī Ghalūm Ṭāhir Khān and others and published at Calcutta in 1807. He also wrote a work on inheritance entitled the Fairs-al-Unūm, which is illustrated by several comments.

Burhan-uddin Gharīb ((Name or Shāikh), a celebrated Muslim saint much venerated in the Decembar. He died in A.D. 1331, A.H. 731, and his tomb is at Burhanpur in Dehli-ward, and is resorted to in a pilgrimage by the Muḥammadans. He was a disciple of Shāikh Nizām-uddin Aulia, who died in A.D. 1326, A.H. 725.


Burhan-uddin Ibrahim bin Ali bin Farhūn (بهران الدین ابراهیم بن علی فرخون), chief biographer of the مالکی lawyers, and author of the Ḥalāf-al-Musahhib. He died in A.D. 1396, A.H. 799.

Burhan-uddin (Qazi) (بهران الدین قاضی), Lord of the city of Sivas in Cappadocia or Caramenia, who died in A.D. 1395, A.H. 798. After his death Bāyezīd I. Sultan of the Turks, took possession of his States.
Burhan-uddin Mahmud Bin Ahmad (Burhan al-Adin Mahmud bin Ahmad), author of a Muhit, which, though known in India, is not so greatly esteemed as the Muhit as-Saraghk. The work of Burhan-uddin is commonly known as the Muhit-al-Burhani.

Burhan-uddin Muhammad Baqir (Miri) (Burhan al-Adin Muhammad Baqir Miri), Qazi of Qashan. He wrote a Diwan containing about 5,000 verses. He was living about the year A.D. 1686, A.H. 993.

Burhan-uddin (Shaikh) (Burhan al-Adin), or Sayyad. Vide Kutb 'Alam.

Burhan-uddin (Sayyad) (Burhan al-Adin Sayyad), surnamed Muhaqiq. He died in the year A.D. 1247, A.H. 645, and was buried at Casarca.

Burhan ul Mulk Sa'adat Khan (Burhan al-Mulk Sa'adat Khan), Vide Sa'adat Khan, and Mirza Nasir.

Buzrug (Burzrug), a Persian physician who lived under Nasirshirwan 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-haq (Bus-haqq), the abbreviated poetical name of Abu Is-haqq 'Atma, which see.

Buzurgjimehr (Buzurgjimehr), the celebrated minister of Naushirwan 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 reverence him as a pre-eminent Musalman. He lived to a great age, and died in the time of Hormuz III., son and successor of Naushirwan the Just, between the years A.D. 580 and 590.

Buzurgjimehr Qummi (Buzurgjimehr Qummi), a celebrated Persian Prosodean of Qum, who lived before the time of Saif, the author of Urz Saifi.

Buzurg Kuanam (Buzurg Kuanam), the daughter of Saif Khan, by Malika Bano Begam, the daughter of Asaf Khan Wazir, and wife of Zafar Khan, a nobleman of the reign of the emperor Alamgir. She died before her husband in the month of May, A.D. 1669, Shawwal, A.H. 1069.

Buzurg Umaid Khan (Buzurg Umaid Khan), son of Shahista Khun an officer of rank in the time of the emperor Alamgir. At the time of his death, which took place in A.D. 1664, A.H. 1106, he was governor of Behar.

Buzurg Umaid (Buzurg Umaid), or Kaia Buzurg Umaid, one of the Ismailis, who succeeded Humayn Sahib, the Old Man of the Mountains, in June, A.D. 1124, Rabii II. A.H. 518, and reigned 24 years. After his death his son Kaia Muhammad succeeded him and reigned 25 years.
Caragossa. Vide Qara Ghuz.

Chaghtai Khan (چگتای خان), or Qaan, the most pious and accomplished of all the sons of Changez Khan; and although he succeeded, by the will of his father, to the kingdoms of Transoxiana, Belkh, Badakhshan, and Kashgar in A.D. 1227, A.H. 624, he governed those countries by deputies, and remained himself with his eldest brother, Qutb Qaan, 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, A.D. 1241, Zil-Qa’dah A.H. 638. Qaraiqar Nawian, who was the fifth ancestor of Amur Taimur, was one of his Amirs, and, at length, captain general of all his forces. The dynasty that founded the so-called ‘Mughul, or Mughol Empire’ in India was named after Chaghtai.
[Vide Keene’s Travels in India, Chap. i.]

Chaghta Sultan (چگتای سلطان), a handsome young man of the tribe of the Mughuls and favourite of the emperor Babur Shah. He died at Kâbul in A.D. 1546, A.H. 953.

Chait Singh (چھمت سنگھ), Raja, son of Balwant Singh, zamindar of Banaras. He succeeded his father in A.D. 1770. 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 Raja declined, pleading willingness, but inability. He was arrested by Mr. Hasting’s order, at Banaras; a revolt took place in his behalf on the 20th August; nearly two companies of Nephews and their officers were destroyed, and the Raja escaped in the confusion. The Governor-General immediately assumed control of the province; and troops were called in to oppose the Raja, who now headed the numbers flocking to his support. He was defeated at Latifpur, in Bundelkhand, where he had taken refuge; and lastly, his stronghold of Bijaigarh was seized, and his family plundered by a force under Major Popham. His post was declared vacant, and the zamindari bestowed on the next heir, a nephew of the Raja, a minor. After these transactions at Banaras, the Governor-General proceeded to Aundh, to obtain an adjustment of the heavy debts due to the Company by the Wazir ‘Asaf-ud-daula. The territories of the Begams (one, the mother of Shuja-ud-daula, the late Nawab—the other, the mother of the Wazir) were seized, on a charge of aiding the insurrection of Chait Singh. The Raja found an asylum in Gwaiair for 29 years, and died there on the 29th March, A.D. 1810. See Balwant Singh. His estates, with title of Raja, were presented to his nephew Babu Muhammad Narain, grandson of Raja Balwant Singh.
[Vide Warren Hastings; by Sir A. Lyall, K.C.B.]

Chand (چیند), or Chund, called also Chanda, from his supposed prophetic spirit, was a celebrated Hindu poet or bard. He flourished towards the close of the twelfth century of the Christian era. He may be called the poet laureate of Pritviraj, the Chauhan emperor of Delhi, who, in his last battle with Shihâb-uddin Ghori, was taken prisoner and conveyed to Ghuzani, where his bard, Chand, followed him. Both perished by their own hands, after the death of their implacable foe, Shihâb-uddin. Like the Greek bard, Homer, countries and cities have contended for the honour of having been the birthplace of this; the most popular poet of the Hindús. Delhi, Qanauj, Mahbâb, and the Pajâb, assert their respective claims, but his own testimony is decisive, whence it appears that he was a native of Lâbor. In his Pritviraj Chauhan Khâsa, when enumerating some of the heroes, friends and partizans of his hero, he says, ‘Nidak was born in Qanauj, Sihâb and Jait, the father and son, at Abâ; in Mundava the Purâhar, and in Kurrik Kangra the Haoli Rao, in Nâgor, Babhdor, and Chand, the bard, at Lâbor.’

Chand Saudagar (چند سوداگر), a Bangali merchant.

Chand (چند). Vide Teik Chand.

Chanda Kunwar (چند کنور), also called Jindan Koi; the wife of Mahâ-rajah Ranjit Singh, of Lâbor, and mother of Mahâ-rajá Dilip Singh [g.v.]. She died at Kensington, 1863.
[Vide Griffin’s Ranjit Singh, “Rulers of India,” also Lady Logan’s Sir John Logan and Duleep Singh.]

Chanda (چندہ مالقا), also called Mīh-liqâ, a dancing girl, or queen of Haidarâbad, was a poetess of much taste and merit. She is the author of a Diwân, which was revised by Sher Muhammad Khân Imâm. In the year A.D. 1799, 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 gala:

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 unsecat;
Thy face, bright as flame, consumes my heart.
Thou soughst a Nazar: I offer thee my heart.
And thy heart is not unveiled to me.
My eyes fixed on thy lineaments—emotion
agitated my soul,
Fresh excitement beats impatient in my heart.
All that Chandā asks is, that, in either world,
Thou wouldst preserve the ashes of her heart
by thy side.

[Garein de Tassin informs us that there is a
copy of her Diwān in the East India House
Library, which she herself presented to
Captain Malcolm on the 1st October, A.D.
1799.]

Chanda Sahib (چندآ ماحصہ), surname
of Husain Dost Khan, a relation of Dost 'Ali
Khan, Nawāb 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 rejoiced the queen of Trichinopoly,
and got possession of the city in A.D. 1736.
He was taken prisoner by the
Mahrattas on the 26th March, A.D. 1741,
and imprisoned in the fort of Sittārā, but was
released by the intervention of Duplex in
1748, and appointed Nawāb of the Carnatic by
Muzaffar Jung. He was put to death in
A.D. 1752, 1st Shāhī, A.H. 1165, by the
Mahrattas, and his head sent to Muhammad
'Ali Khan, made Nawāb of Arcot by the
English, who reigned for over 40 years.

Chandar Khan (چندیر خان), a Brahman of Patiala, well-versed in
the Persian language, was employed as a Munshi
in the service of the prince Jārā Shīkhā, the
eldest son of the emperor Shāh Jahan. He
is the author of several Persian works, i.e.,
Guilauta, Tuhfāt-ul-Awa'ir, Tuhfāt-ul-
Fus-hā, Majmu'a-ul-Fu'ā'id, one entitled
Chār Chamān, another called Munsahāt Brāh-
man being a collection of his own letters
written to different persons, and also of a
Diwān in which he was the title of Brāhmān
for his poetical name. After the tragical
death of his employer, he retired to Banaras
where he died in the year A.D. 1662, A.H.
1073. He had also built a house at Agra, of
which no traces now remain.

Chand Bibi (Sultana) (چاند بی بی)
was the daughter of Husain Nizām Shāh I.
of Ahmadnagar in the Deccan, sister to
Murtaza Nizām Shāh, and wife of 'Ali 'Adil
Shāh I. of Bijāpūr. After the death of her
husband in A.D. 1580, A.H. 988, she had
been queen and dowager-regent of the neigh-
boring kingdom of Bijāpūr during the
minority of her nephew Ibrāhīm 'Adil
Shāh II. for nearly six years one of the most able
politicians of her day. The Mughals under
prince Murād, the son of Akbar, proceeded in
November, A.D. 1565, Rabī'I A.H. 1004, and
besieged Ahmadnagar for some months,
while Chand Sultān defended the place with
masculine resolution. At the same time,
there being a scarcity of provisions in the
Mughal camp, the prince and Khān-Khānān
thought it advisable to enter into a treaty
with the besieged. It was stipulated by
Chand Bibi that the prince should keep
possession of Bejr, and that Ahmadnagar
and its dependencies, should remain with her
in the name of Bahādur, the grandson of
Burhan Shāh. She was put to death by a
faction in the year A.D. 1599, A.H. 1608.

Chandra Gupta (چندر گپتا), called by
the Greeks Sandracottas. He seized the
kingdom of Magadha, after the massacre of the
survivors of the Nanda dynasty, whose
capital was the celebrated city Pataliputra,
called by the Greeks Patalibhur. Married a
Greek Princess, daughter of Seleucus Nikator,
and was grandfathet to Asoka (q.v.).

Chanda Lal (چندرا لال), a Hindū,
who was appointed Diwān to the Nizām of
Hyderabad in A.D. 1668. His poetical
name is Sūdān. He died in the year A.D.
1863.

Changez Khan (چنگز خان), also
called by us Chongji, Jengis, and Zingis,
surnamed Tumāhin, was the son of Yesuki
a Khan or chief of the tribe of Mughals.
He was born in A.D. 1154, A.H. 549, and at
the age of 13 he began to reign, but the
conspiracies of his subjects obliged him to fly
for safety to Avant Khan, a Tartar prince,
whom he supported on his throne, and whose
daughter he married. Their ties were not
binding. Avant Khan 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 Khans of
Tartary the title of Khānṣī in A.D. 1206,
A.H. 602, and was declared emperor of
Tartary. His capital was Zarāpurm.
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, A.D. 1227,
Hamzanān, A.H. 624, aged 73 lunar years,
leaving his dominions (which extended 1800
leagues from east to west, and 1000 from
north to south) properly divided among his
four sons, Jūji, Oqta'i, Chaghţāi, and Tāli
Khan.

List of the Mughal emperors of Tartary.
Changez Khan, 1206.
Tuli Khan, his son, 1227.
Oqta'i, brother of Tuli, 1241.
Turkina Khātun, his wife, regent for 4 years.
Kaykū Khan, son of Oqtāi, 1246.
Oqālan-nāsh, his wife, reigned on his death, 1248.
Mangū Khan, son of Tāli Khan, 1258, died 1259.
After the death of Mangū, the empire of the Mughals was divided into different branches, in China, Persia, in Quābra, etc.
Khublai Khan, the brother of Mangū Khan, succeeded in China, and founded the Yuan dynasty, 1260.
Charghā Khan, son of Changez Khan, founded the Chagātī branch in Transoxiana, 1240.
Jāng, son of Changez Khan, founded the Quāpoia dynasty, 1226.

[See Halakū Khan, Khublai Khan, etc.]

Char Bagh (جحار باغ), name of a garden constructed by the emperor Bābur on the bank of the Jamna, which it is said was also called Husht Bahāsh; it bore all sorts of fruits; no traces of this famous garden are left now.

Chatrapati Appa Sahib (جوراجراي با), Sājū of Sītāū, who died in, or a year before, A.D. 1874, whose adopted son was Rāja Rām.

Chatur Mahal (چت سال), one of the Begaums of the ex-king of Oudh. One Qurban 'Ali, who had held a subordinate position, and was latterly a Shariatdar 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 Begum 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 Oudh on the pretence of making a pilgrimage to Mecca. Once clear of Lucknow, she was joined by Qurban 'Ali, and made for his home at Bijnur in Bundelkhand.

Chimnaji 'Apa (چمناحي اپا), the younger son of the Mahraja chief Raghnath Rāo (Raghothā) was suddenly raised to the mansad at Pāsā some time after the death of Mālu Rāo II. the son of Narāyan Rāyo II. on the 26th May, A.D. 1796; but he was deposed afterwards, and succeeded by his older brother Bāji Rāo II., who was publicly proclaimed on the 4th December following.

Chin Qalich Khan (چین تاج خان),

Chin Qalich Khan (چین تاج خان),
former name of Nizām-al-Mulk Asāf Jāh (g.e.).

Churaman (چرمان), an enterprising Jāt who having enriched himself by plundering the baggage of the emperor 'Alumgir's army on his last march to the Deccan, built the fortress of Bhaṭpūr, fourteen kis from Agra, with part of the spoil, and became the chief of that tribe. The present Rājas of Bhaṭpūr are his descendants. He was killed by the Imperial army in the battle which took place between the emperor Muhammad Shāh nafī 'Qutb-ul-Mulk Sayyad 'Abd-ul-lah Khan in November, A.D. 1720, Mubarram, A.H. 1133. His son Bādu Singh succeeded him.

The following is a list of the Rājas of Bhaṭpūr:—

Chūrānān Jāt.
Bādu Singh, son of Chūrānān.
Sūrājmal Jāt, the son of Bādu Singh.
Jawāhir Singh, the son of Sūrājmal.
Rāo Ratan Singh, brother of Jawāhir Singh.
Kehri Singh, the son of Ratan Singh.
Nawāl Singh, the brother of Ratan Singh.
Ranjit Singh, the nephew of Nawāl Singh and son of Kehri Singh.
Randhir Singh, the son of Ranjit Singh.
Baldeo Singh, the brother of Randhir Singh.
Balwant Singh, the son of Baldeo Singh.
Jaswant Singh, the son of Balwant Singh and present Rāja of Bhaṭpūr.
Dabi-ud-daula Amin-ul-Mulk (Nawab),
title of Khwaja Farid-ud-din Ahmad Khan Bahadur Muslah Jang, the maternal grandfather of Sayyid Ahmad Khan, Musafir of Dehlit. 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 Akbar Shah II.

Daghistani, a poet of Daghistan in Persia, who is the author of a Persian work called Rayj-ul-usb-Shu'ara.

[Hide Walih.]

Dahan (Dahan), whose proper name is Abû Muhammad Sa'id, son of Mubarak, better known as Ibn Dahan-al-Baghdadi, was an eminent Arabic grammarian and an excellent poet. He died in A.H. 1173, A.D. 569.

Dai (Dai), whose full name is Nizam-uddin Muhammad Daul, was a disciple of Shah Na'mat-ullah Wali, and is the author of a Diwân which he completed in the year A.D. 1460, A.H. 865.

Daqiqi (Daiqichi), a famous poet at the court of Amir Nâh II. son of Amir Mansûr Sama'i, by whose request he had commenced to write the Shah Nama, but before he could finish a thousand verses of the story of Gashapan, 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 Khurasan twenty years, and died in A.H. 997, A.D. 387. His proper name, according to the Atâashkada, was Mansûr bin-Ahmad.

Dalpat (Dalpat), Raja of Bhojpur 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 Jahangir, till Bhojpur was sacked, and his successor Raja Partab was executed by Shah Jahan, whilst the Rani was forced to marry a Muhammadan courtier.

Dalpat Sah, the husband of Rani Durgawati, which see.

Damad (Damad), poetical name of Muhammad Bâqir, which see.

Damaqi (Dalmaji), the first Gaqwar of Baroda. His successor was Pelaji.

Damishqi, an illustrious Persian poet, named Muhammad Damishqi, who flourished in the time of Râzû, the son of Ahâr or Yahia, the Barmeri or Barmaki.

Danial Mirza (Sultan), the third son of the emperor Akbar. He was born at Ajmir on Wednesday the 10th September, A.D. 1572, and received the name of Daniâl on account of his having been born in the house of a celebrated Daraieh named Shâhsk Daniâl. His mother was a daughter of Raja Bihari Mal Kesbhawâla. After the death of his brother, prince Sulân Murad, he was set to the Deccan by his father, accompanied by a well appointed army, with orders to occupy all the Nizâm Shâh territories. Ahmad ager was taken in the beginning of the year: A.H. 1009, or A.D. 1600; Sulân Daniâl died on the 8th April A.D. 1605, 1st Zil-Qaj, A.H. 1013, in the city of Burhanpur, 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 not long after. From the chronogram it would seem that the prince Daniâl died in the year A.H. 1012, or A.D. 1604, a year and six months before his father.

Danish (Dânish), poetical name of Mr Râzi who died in A.D. 1665, A.H. 1076.

Danishmand Khan (Danishmand Khan), whose proper name was Muhammad Shaffâ or Mullah Shaffâ, was a Persian merchant who came to Surat about the year A.D. 1646, A.H. 1056, from which place he was sent for by the emperor Shâh Jahan. He was soon after raised to the munsab of 3000 and
paymastership of the army, with the title of Dānishmand Khān. In the reign of Alamūrī he was honored with the manumission of 4000, and after some time to that of 5000, appointed governor of Shāh Jahānābād, where he died in the month of July, A.D. 1670, 10th Rabi I. A.H. 1081. He used to speak much of the Christian religion. Bernier, the French Traveller, who accompanied Alamūrī to Kashmir in 1664, was attached to his suite, and has mentioned him in his Travels.

Dānishmand Khan (دانشمند خان),
whose original name was Mīrzā Muḥammad, and poetical, Ali, was a native of Shīrāz. In the year A.D. 1693, he was honored with the title of Nawāt Khān, and the superintendence of the royal kitchen by the emperor Alamūrī. After the death of that monarch, the title of Nawāt Dānishmand Khan Ali was conferred on him by Bahādur 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 A.D. 1708, A.H. 1120.

[Fide Nawat Khān Ali.]

Dara or Darab II. (داراب داراب), the eighth king of the second or Kašānian dynasty of the kings of Persia, was the son of Queen Humay, whom he succeeded on the Persian throne. His reign was distinguished by several wars; particularly one against Philip of Macedon. He reigned 12 years, and was succeeded by his son Dārā or Darāb II.

Dara or Darab III. (داراب داراب) is the third Darus Codomans of the Greeks. He succeeded his father Dārā II. as king of Persia, and was slain in battle against Alexander the Great in the year B.C. 331. He is the ninth and last king of the 2nd or Kašānian dynasty of the kings of Persia.

[Fide Achemenides.]

Dara Bakht (Mirza) (داراب بهت میرزا), son of Bahādur Shāh, the ex-king of Delhi. His poetical title is Dārā, and he is the author of a Divān.

Darab Beg (Mirza) (داراب بیگ میرزا).

[Dara Beg (میرزا داراب بیگی.)]

Darab Khan (Darab خان) (داراب خان), commonly called Mīrzā Dārāb, was the second son of Abdul Rahim Khān, Khān Khānān. After the death of his eldest brother Shāh Mūazzam Khān in A.D. 1618, A.H. 1057, he was honored with the rank of 60 by the emperor Jahāngīr and was appointed governor of Būzār and Ahmadnagar in the Deccan. He was also governor of Bengal for some time, and on his return to the Deccan the emperor, being displeased with him on some account, ordered Mahābat Khān to strike off his head, which he did, and sent it to the king. This circumstance took place A.D. 1625, A.H. 1034.

Dara Khān (داراب خان), son of Mughāl Khān Subzwāri, a nobleman in the service of the emperor Alamūrī. He died of smallpox on the 24th June, A.D. 1679, 25th Jumādā I. A.H. 1090.

Dara Shikoh (داراب شکو), the eldest and favourite son of the emperor Shāh Jahān, was born on the 20th March, o.s. 1615, 29th Safar, A.H. 1024. His mother, Mumtāz Mahal (ع. ارجونماند), was the daughter of 'Asaf Khān, wazir, the brother of Nār Jahan Begam. In the 20th year of his age, i.e., in the year A.D. 1633, A.H. 1043, he was married to the princess Nāzir, the daughter of his uncle Sultan Nadir, whom he had two sons, viz., Sulaimān Shīkhō and Sipāh Shīkhō. In A.D. 1658, during the illness of his father, a great battle took place between him and his brother Aurangzīb 'Alamūrī for the throne, in which Dārā being defeated, was at last obliged to fly towards Sīnd, where he was captured by the chief of that country and brought to the presence of Aurangzīb, 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 Dilli, where after a few days, in the night of the 29th August, o.s. 1659, 21st Zil-bijja, A.H. 1069, he was murdered by the order of Aurangzīb; 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 Dārā, he began to weep, and with many expressions of sorrow directed its corpse to be interred in the tomb of the emperor Humayūn. Sipāh Shīkhō, his son, who was also taken captive and brought with his father, was sent away in confinement to Gwalīr. Sulaimān Shīkhō, his eldest son, who, after the defeat of his father had taken refuge in Sīrangār for some time, was subsequently, in A.D. 1670, A.H. 1071, given up by the Rajā of that place to the officers of Aurangzīb and conveyed to Dilli. He was then sent to Gwalīr, where he and his brother Sipāh Shīkhō both died within a short space. Dārā Shīkhō is the author of the work called Sufsūnt-ul-Aūlīa, an abridgment of the Life of Muḥammad, with a circumstantial detail of his wives, children, and companions, etc., also of a work entitled Majma'-ul-Bahrān (i.e., the unity of both races), in which he endeavours to reconcile the Brahman religion with the Muḥammadan, citing passages from the Qurān to prove the several points. In 1656 he likewise, with the same intent, caused a Persian translation to be made by the Bhrānmap of Banāras, of the Apilībāt, a work in the Sanskrit language, of which the
Dard (Mir) is the poetical name of Khwaja Muhammad Mir of Dehlī, a son of Khwaja Nasir who was one of the greatest Shaihja 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 dervish. When during the fall of Dehlī everybody fled from the city, Dard remained in poverty contented with his lot. He was a Sufi 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 Shâh Guftahan, meaning Shaikh Nâsul-ullah. Besides a Diwan in Persian and one in Rekhnân, he has written a treatise on Shari‘a called Risâla ‘l-Wâridât. He died on Thursday the 3rd January, A.D. 1785, 24th Safar, A.H. 1189.

List of his Works.

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Dardmand (درمند), poetical name of Muhammad Taqī al-Din, who was a pupil of Mirza Jān JANāN Muzhāh, and the author of a Sâqiûnâma and of a Diwan. He died at Muzhirudh Bābā in the year A.D. 1762, A.H. 1176.

Daria Ahmad Shah (دریا عمان شاه), the son of ‘Alī-uddîn ‘Imâd Shâh, whom he succeeded on the throne of Bârij or the Deccan about the year A.D. 1532, A.H. 939. In A.D. 1543, A.H. 950, he gave his sister Rabia ‘Sâhâna in marriage to Shâh ‘Adîl Shâh, who was crowned with royal magnificence. In A.D. 1558, A.H. 966, he gave his daughter in marriage to Husain Nizâm Shâh, and reigned in great tranquillity with all the other kings of the Deccan until his death, when he was succeeded by his son Burhân ‘Imâd Shâh.

Darâ Khan Rohela (دریا خان روهره), a nobleman in the service of prince Shâh Jâhân, who, on his accession to the throne, raised him to the rank of 5000. He afterwards joined the rebel Khurshâd Lohi. In a battle which took place between him and Râja Bikarmâjî Bundela, son of Râja Chhajjar Singh, he was killed, together with one of his sons and 400 Afghans, A.D. 1630, A.H. 1040. His head was sent to the emperor.


Darîmi (داریمی), the son of ‘Abdul Rahman of Samârquand, is the author of the work called Maqâlim Dârîmî. He died in the year A.D. 859, A.H. 255. He is also called by some authors Abû Muhammad ‘Abdul-ullah-al-Dârîmî.

Darâki (درکی نمی), of Qum in Persia, was a contemporary of Shâh ‘Abhäs. He died in the Deccan and left a Persian Diwân.


Dastam Khán (دستم خان), son of Rustam Khân Turkištânî, was an Amir of 3000 in the service of the emperor Akbar. He died in A.D. 1580, A.H. 988, of his wounds which he had received in battle against the three nephews of Râja Bihârî Mal, who had rebelled against the emperor and were also killed.

Data Ram Brahman (دانا رام براهم), a poet who wrote beautiful Persian verses.

Dattajî Sindhî (داتاجی سپه‌سی), son of Rânâjî and brother of JâîPJâl Sindhî, a Maharajha chief who had a cavalry of 80,000 horse under him, and was slain in battle against Ahmad Shâh Abdalî in the month of January, A.D. 1769, Juneja 11. A.H. 1173, a year before the death of Bârij, the famous Maharajha chief.

[Vîda Rânâjî Sindhî.]
1st Jumādā I, A.H. 916, reigned seven years and died on Wednesday the 6th August, A.D. 1610. He was succeeded by ‘Abd Khan Farqūl II.

Daud Khan Qureshi (داود خان قورشی), son of Bhīkan Khan, was an officer of 5000 in the reign of the emperor ‘Alamgīr. In the year A.D. 1679, A.H. 1081, he was appointed governor of Allahabād.

Daud Khan Panni (داود خان پنی), son of Khizir Khan Panni, a Pathān officer, was renowned throughout India for his reckless courage, and his memory still survives in the tales and proverbs of the Deccan. He served several years under ‘Alamgīr, and when Bahādur Shāh, on his departure from the Deccan, gave the viceroyalty of that kingdom to the Amir-ul-Umār, Zulfikār Khan, as that chief could not he spared from court, he left the administration of the government to Daud Khan, who was to act as his lieutenant. In the reign of Farrukh-siyar, when the Amir-ul-Umār Husain ‘Ali Khan marched towards Deccan, Daud Khan received secret orders from the emperor to oppose and cut him off. Accordingly when the Amir-ul-Umār arrived at Burhānpūr, Daud Khan, 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 Daud Khan, and he fell down dead on the seat of his elephant. This event took place in the year A.D. 1715, A.H. 1127.

Daud Qaisari (Shaikh) (داود قیصری), author of another commentary called Sharār Ittās-ul-’Arba’in, the same one written by Birgili. He died A.D. 1530, A.H. 741.

Daud Shāf Bahmani (Sultan) (داود شاف بھمینی سلَّطَن), the son of Sultan ‘Ala-ud-dīn Hassan, ascended the throne of Deccan, after assassinating his nephew Mufṣīd Shāh on the 14th April, A.D. 1578, 21st Muharram, A.H. 980. He reigned one month and five days, and was murdered on the 19th May, the same year in the mosque at Kulbagha where he went to say his prayers. He was succeeded by his brother Muhmmad Shāh I.

Daud Shāh (داود شاه), a king of Gujrat, who was placed on the throne after the death of his nephew Qutb Shāh in A.D. 1439, and was deposed after seven days, when Mahnūn Shāh, another nephew of his, a youth of only 14 years of age, was raised to the throne.

Daud Shāh (داود شاه), the youngest son of Sulāmān Qirān, succeeded to the kingdom of Bengal after the death of his eldest brother Bāināzīd in the year A.D. 1573, A.H. 981. 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 Dehilī. He had several skirmishes with Mumain Khan, Khān Khānān, governor of Jaunpur, who was subsequently joined by his master, the emperor Akbar, whom an inconclusive battle took place on the 30th July, A.D. 1575, 21st Rabī’ II, A.H. 983, in which Daud Shāh was defeated and obliged to retire to a fort on the borders of Kuṭāk. After this a peace was concluded, by which Daud Shāh was invested with the government of Orīsa and Kuṭāk, and the other provinces of Bengal were occupied by Mumain Khan in the name of the emperor. The year of this event is commemorated in a Persian Himīstānī. After the death of Mumain Khan, which took place the same year at Lakhnaujī, Daud Khan re-took the provinces of Bengal, but was soon attacked by Khān Jahan Turkman, who was appointed governor, when after a severe engagement Daud Khan 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 Fārīsī or independent eastern kings of Bengal.

Daud Tah (داود طاه), a Muṣulmān doctor who was master of several sciences. He had served ‘Abdul Rūfī for 20 years, and was one of the disciples of Ḥabīb Rāfī. He was contemporary with Fazā’il Ali, İbrahim Adham and Mārāf Karkhī, and died in the reign of the khalīf Al-Mahdī, the son of Al-Mansūr, about the year A.D. 751 or 752, A.H. 164 or 165.

Daulat Raś Sindhi (ودلَت راَس سیندھی), son of Anandi Rāo, nephew to Madhōji, by whom he was adopted. Made war against the British, 1803, but was beaten in one campaign; died A.D. 1827.

[Daw Daulat Raś.]

Dawal Devi (داوال دیوی), or Daul Devi.

[Daw Kaulā Devi.]

Dawānī (دوانی), the philosopher, whose proper name is ‘Ala‘ūd-dīn Muḥammad ‘Aṣ‘āl ‘Udawānī, the son of ‘Abd-ud-dīn ‘Aṣ‘āl Dawānī. He flourished in the reign of Shāh ‘Abd-ul−Sa‘īd and died, according to Ḥājī Khānāfī, in the year A.H. 908 (corresponding with A.D. 1502). He is the author of the Sharah Hā‘īnād, Akhlāq Jalālī, Isābāt Wā‘if (on the existence of God), Résūla Zaurā (on Sāfīrīsm), Hāsiya Shamsa, and Anwār Shāfīa. He also wrote the Sharah ‘Aqīdāt, and marginal notes on Sharah Taqīrīd. The AKhlaq Jalālī is a translation
from the Arabic, the original of which appeared in the 10th century under the name of Kithah-ut-Tahkamat, by an Arabian author, minister of the imperial house of Bâyâ. Two centuries after, it was translated into Persian by Abû Nasr, and named Abhâyyûl Násîrî, or the morals of Nâsîr, being enriched with some important additions taken from Abû Sina. In the 15th century it assumed a still further improved form, under the present designation, the Abhâyyûl Jâlîlî or morals of Jalâl, this book, which is the most esteemed ethical work of middle Asia, was translated into English by W. F. Tudehope, of the Bengal Civil Service, London, 1839.

Dawar Baksh (Sultan) (دادر بخش) (دنلان)، surnamed Mirzâ Bulâqî, was the son of Sultan Khursud. When his grandfather, the emperor Jahangîr, died on his way from Kashmir to Lahore in October, o.s. 1627, Safar, a.h. 1037, Asaf Khân, wazir, who was all along determined to support Shâh Jahân, the son of the late emperor, immediately sent off a messenger to summon him from the Deccan. In the meantime, to sanction his own measures by the appearance of legal authority, he released prince Dâwar Baksh from prison, and proclaimed him king. Nûr Jâhân Begam, endowing and supporting the cause of Shâh Jahan, her son-in-law, was placed under temporary restraint by her brother, the wazir, who then continued his march to Lahore. Shâhûrâr, who was already in that city, forming a coalition with two, the sons of his uncle, the late Prince Dâniâl, marched out to oppose Asaf Khân. The battle, the sons of his uncle, the late Prince Dâniâl, marched out to oppose Asaf Khân. He was given up by his adherents, and afterwards put to death together with Dâwar Baksh and the two sons of Dâniâl, by orders from Shâh Jâhân, who ascended the throne. Elphinston in his History of India says that Dâwar Baksh found means to escape to Persia, where he was afterwards seen by the Holstein ambassadors.

Daya Mal (دیا مل). \(Vide\) Intiyâz.

Daya Nath (دیا ناث). \(Vide\) Wafâ.

Dayanat Khan (دیانت خان), title of Muhammad Husain, an amir of 2,500, who served under the emperor Shâh Jahan, and died at Ahmadnagar in the Decan a.d. 1630, a.h. 1040.

Daya Ram (دیا رام), Patthâ, a hero, renowned in the west of Hindustân for extraordinary strength of body, extraordinary courage, and extraordinary achievements. He was a Gwâla by caste, and flourished in the reign of the emperor Parrukh-siyar. The wonderful feats of this man are sung or recited accompanied by the beat of a dhol throughout Hindustân. A full and affecting account of this hero is given in the Bengal Annual, published at Calcutta in 1833, p. 109.

Daya Ram (دیا رام), a chief of Hâtars, tributary to the East India Company, who, about the year a.d. 1684, contending in the extraordinary strength of his fort, showed a spirit of constancy and disobedience. A train of Artillery was brought against this place from Cawnpore, under Major-General Dyson Marshall; and a few hours of its tremendous fire breached the boasted fortification. Dayâ Ram effected his escape by a sally-port, and was never heard of after.

Deo Narain Singh (دیو نرائن سینگ) (K.C.S.I., Sir, Rajâ) of Banâras, died suddenly on the 28th August, 1870.

Dewal Devi (دیول دیووی). \(Vide\) Kaulâ Devi.

Dhara (دھرہ) (دحا), the son of Rajâ Todarmal. He was killed in a battle fought against Mirzâ Jân Beg, ruler of Thatta, in November, a.d. 1591, Muqarram, a.h. 1000.

Dhola Rao (دھولا راو) (دهولا راو), the ancestor of the Kachwaha Rajas of Ambir or Jaipur; he lived about the year a.d. 967.

Dhindia Wagh (دہندیا وگ) (دیوہندیا وگ), the free-booter, who lived 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 carrying out for himself some independent principality, after the example of Haidar Ali, in whose service he originally commenced his adventurous career. Subsequently he incurred the displeasure of Tipû Sultân, who chained him like a wild beast to the walls of his dungeons in Srangapatam, from which "duration vile" he was liberated by the English soldiers after the taking of Srangapatam. He proceeded to threaten 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 Haidar and Tipû, might eventually have afforded considerable annoyance.

Dil (دل), poetical name of Zorawar Khan of Sirkar Kol. He is the author of a Diwân and a few Masnâis.

Dilami (دیلما) and Sâmânî 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 favour of the Khatibs of Baghâd, but they speedily threw off the yoke. The
Dilaṁt divided into two branches, exercised
sovereign authority in Kirmān, Iraţ, Pārīs, Khużistan, and Luristan, always acknowledging
their nominal dependence on the Khaṭṭī, and
during the whole period of their rule, one of the southern branches of this family was
vested with the dignity of Amir-ul-Umma, or
viżār, and managed the affairs of the Khaṭṭī.
Several of the Dilaṁt were able and wise
rulers, but Muhāmīd of Ghaţznī put an end to
the rule of the northern branch in A.D. 1029,
and the Saljuqsubjugated the southern one in
1056, by the capture of Baghdād, their last stronghold.
Their more powerful rivals, the Sāmānī, had obtained from the
Khaṭṭī the government of Transoxiana in A.D.
874; and to this, Ima‘īl the most celebrated
prince of the family, specially added Khwārīzmun,
Dulhākh, Khurasān, Sīstan, and many portions of
northern Turkistan. Revolutions of pro-
vincial governors distracted the Samanid
monarchy towards the end of the 10th century;
and in A.D. 999 their dominions north of
Persia were taken possession of by the Khān
of Kāshgar, the Persian provinces being added by Muhāmīd of Ghaţznī to his dominions.
See Sāmānī.

Dilawarz Khān (دلوارز خان), founder
of the dynasty of the Muhammadan kings of
Malwa. The Hindū histories of the
kingdom of Malwa go back as far as the reign
of Ima‘īl Muhāmīd, whose accession to that
kingdom has given rise to an ṣāh which
commences 57 years before Christ. After
him reigned Rāja Bīgū and many others who
are all mentioned among the Ḥākums of
Hindūstān. During the reign of Ghiyās-
ud-dīn Bāban, king of Dohi in the year A.D.
1310, A.H. 710, the Muhammadans first
invaded and conquered the provinces of
Malwa; after which it acknowledged allegiance
to that sultan which the reign of Muhammad Shah Tughluq II. A.D. 1387,
A.H. 789. At this period Dilawarz Khān, a descendant of his mother’s side from Sulţān
Shahab-ud-dīn Ghiōrī, was appointed governor
of Malwa, previously to the accession of
Muhammad Tughluq, and he subsequently
established his independence. In the year
A.D. 1398, A.H. 801, Muhāmīd Shāh, king of
Dohi, being driven from his throne by Amir
Taimūr (Tamerlane), made his escape to
Gujrāt, and then to Malwa, where he remained
three years, after which, in A.D. 1401,
A.H. 804, he, at the instance of the Ohī
nobles, quitted Malwa, in order to resume
the reins of his own government. Dilawarz
Khān shortly afterwards assumed royalty and
divided his kingdom into estates among his
officers whom he ennobled. Dilawarz Khān
on assuming independence, took up his residence in Dīhār, which place he considered
as the seat of his government, but he
frequently visited the city of Māndo, remaining
there sometimes for months together. He
only survived his assumption of the royal
titles a few years; for in the year A.D. 1405,
A.H. 808, he died suddenly, and his son Aḥnām Khān ascended the throne under the title of
Sulţān Ḥāshang Shāh. Including Dilawarz
Khān eleven princes reigned in Malwa till
the time of the emperor Humayun, whose
son Aḥbar eventually subdued and attached
it to the Dohī government. Their names are as follows:
1. Dilawarz Khān (دلوارز خان)
2. Ḥāshang Shāh, son of Dilawarz.
4. Sulţān Muhāmīd I. Khūṭij, styled the
   *Great, son of Malik Muhāmīd.
5. Ghiyās-ud-dīn Khūṭij.
7. Muhāmīd II Khūṭij.
9. Qadar Shāh.
10. Shāhu‘ Khān, and

Dilawarz Khan, a nobleman of the
reign of the emperor Shāh Jahan,
was the son of Bahādur Khān Rohila. He
died at Kābul in the year A.D. 1658, A.H. 1688.

Dildar Aqa (دلدار آقا), one of the
wives of the emperor Babar, and mother of
Mirzā Hamdī.

Diler Himmat Khan (دلیر حممت خان),
original name of Nawāb Muzaffar Jang of
Farrukhābād, which see.

Diler Khan (دلیر خان), a Dūduzāl
Aigān, whose proper name was Jalal Khān.
He was the younger brother of Bahādur
Khān Rohila, and one of the best and bravest
generals of the emperor 'Alamgīr. He held
the rank of 8,000, and died in the year A.D.
1683, A.H. 1094, in the Deccan.

Diler Khan (دلیر خان), title of
ʻAbdul Rāfīq, the son of Abdul Karīm, formerly
in the service of the king of Bijlāwār.
After the conquest of that country, he joined
'Alamgīr and received the title of Diler Khan
and the manṣab of 7,000. He died in the
reign of Bahādur Shāh in the Deccan, where he held a jagīr.

Dilip Singh (دلیپ سنگھ), Mahārājā,
often miscalled by Europeans "Dhuleep
Sing," the son of Rāmi Chandar Kunwar (q.v.).
He became titular ruler of the Punjāb A.D.
1845, but was deposed by Dalhousie 1849;
became a Christian and settled for some years
in England. Married an Egyptian lady, by
whom he had issue. Went to India, alleging
grievances against the Government, but was
not allowed to land. Abjured Christianity
and declared himself a foe to the British race.
Was living on the Continent in 1890.
[See Lady Logie’s book cited above.]

Dilraṣ Bāno Begam (دلر س بگم),
dughter of Shuhmawār Khān Safwī, the
son of Mirzā Rastām Kandhari, and wife of the
emperor 'Alamgīr. She had another sker
who was married to Murād Bākhā, brother of 'Alamgīr.
Dilsad Khatun (دلشاد خاتون), daughter of Amir Damsheeq, the son of Amir Jurban or Jovian, and wife of Sultan Abū Su‘īd Kān. Amir Husayn Buzurg, after the death of the Sultan in A.D. 1335, took possession of Bagdād and married her, but the reigns of government remained in her hands.

Dilsoz (دلسوز), poetical title of Khwārīstān Kān, a poet who lived about the year 1600.

Din Muhammad Kān (دين محمد خان), the son of Jān Beg Sultan, and ‘Abd-ullāh Kān Uzlaq’s sister, was raised to the throne of Samarqand after the death of ‘Abdul-Mumin Kān, the son of ‘Abd-ullāh Kān, in A.D. 1508, A.H. 1606. He was wounded in a battle fought against Shah Abbās the Great, king of Persia, and died shortly after.

Diwan (ديوان), a collection of odes. The word is of frequent occurrence in Persian literature.

Diwana (ديوانة), poetical name of Muhammad Jān, who died in the year A.D. 1737, A.H. 1150.

Diwana (ديوانة), poetical name of Rāb Sarabsuq, a relation of Raj Mahār Narāyan. He wrote two Persian Diwans of more than 10,000 verses; most poetical Lucknow were his pupils. He died in A.D. 1791, A.H. 1290.

Diwana (ديوانة), poetical name of Mirza Muhammad ‘Ali Khan of Jahangir. He was employed at the office of Mr. Colebrooke at Jahanabad.

Diwanji Begam (ديوانجي بقية), she was the mother of Arjunam Bano Begam Mumtaz Mahal, and the wife of ‘Assaf Khan, wazir. On a spot of fifty bighas of land on the bank of the river Jamun, close to Tajjun, is to be seen her tomb of white marble.

Dost ‘Ali (دوست علي), Nawāb of Arkat and a relative of Murtaza Khan. Under him the atrocious seizure of Trichinopoly was perpetrated by Chanda Sabah. He was succeeded by his son Safdar ‘Ali, who, after overcoming the effects of poison prepared for him by Murtaza Khan, fell by the poniard of a Pathan 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.

Dost Muhammad Khan (دوست محمد خان), ruler of Kabul and Qandahār, was one of the brothers of Fathān Khan, the celebrated wazir of Mahmūd, ruler of Hīrat and chief of the Bagdakī clan. He was the most powerful chief in Afghanistan, and for some years previous to the restoration of Shāh Shujā‘-ul-Mulk by the British in 1838, ruled that country. He was taken to Calcutta during the war, as related below; but his son Akbar Khan (q.v.) defected and for a time expelled the invaders and killed Shujā‘ (q.v.). The following is a summary of the Dost’s career:

On the death of this prince, Dost Muhammad again assumed the reins of government. On the base and cruel murder of Fathān Khan by Mahmūd, at the instigation of Prince Ka‘mūn, his brothers revolted from their allegiance under the guidance of Azim Khān; the governor of Kashmir, and drove Mahmūd and his son Kāmūn from Kābul. Azim Khān in the first instance offered the vacant throne to Shāh Shujā‘, but offended by some personal slight withdrew his support, and placed in his room, Ayīb, a brother of Shāh Shujā‘, who was content to take the trappings with the power of royalty. On Azim Khān’s death, his brothers dissatisfied with their position conspired against his son, Hātif-ullāh Khān, and seizing his person, by threats of blowing him fuming a gun induced his mother to deliver up the residue of Azim Khān’s immense wealth. Ayīb’s son was killed in these disputes, and he himself, alarmed by these scenes of violence, fled to Lāhore. Dost Muhammad Khān, the most talented of the brothers, then took possession of the throne and became de facto king of Kābul. Sher Dīl Khān, accompanied by four brothers, carried off about half a million sterling of Azim Khān’s money, and seated himself in Kandahār as an independent chieftain. He and one of his brothers died some years ago; and Kandahār was until lately ruled by Kōlan-Dīl Khān, assisted by his two surviving brothers Rahīm Dīl and Mir Dīl. In the year 1830 the British army entered Kandahār, placed Sher Dīl and Bukhārī on the throne on the 5th May, and Dost Muhammad Khān surrendered to the British Envoy and Minister in Kābul on the 4th November, after having defeated the 2nd Bengal Cavalry, who were disbanded for their behaviour in the action of Parvān Darrā. He was subsequently sent down to Calcutta, where he remained, accompanied by his sons, on the 23rd May, 1841. He was set free in November, 1842, and returned to Kābul, where he reigned as before till his death, which took place on the 5th June, A.D. 1863, 31st Zil-bijja, A.H. 1279; his youngest son Amir Sher Ali succeeded him.

Doulat Khan Lodī (دولت خان لو디), who, according to Firishtī, was an Afghan by birth, originally a private Secretary, who was removed through various intrigues raised by Sulṭān Mahmūd Tughlāq, and attained the title of ‘Azīz Mumālik. After the death of Mahmūd, the nobles raised him to the throne of Dehlī in April, A.D. 1413, Muharram, A.H. 516. In March, 1414, 16th
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Rahib I. A.H. 817, Khair Khan, governor of Multan, invaded Delhi, and after a siege of four months obliged Doulat Khan on the 4th June, 1414, Jamāda I. A.H. 817, to surrender. He was instantly confined in the fort of Fīrūzābād, where he died after two months.

Doulat Khan Lodhi (دویل خان لوہدی),

who invited Bābar Shāh to India, was a descendant of the race of that name, who heretofore reigned at Delhi. He was a poet and a man of learning. He died a short time before Bābar conquered Delhi, i.e. in the year A.D. 1526, A.H. 923.

Doulat Khan Lodhi Shahku Khail (دویل خان خلیل شاہکو خلیل),

was the father of the rebel Khān Jahan Lodhi. He served under Mirzā Ariz Koka, 'Aladdin Rohām Khān Khānān, and Prince Daniāl for several years, and was raised to the rank of 2,000. He died in the Deccan A.D. 1600, A.H. 1609.

Doulat Rao Sindhi (Maharaja) (دویل راو سنہی,

Gwalīar, a Mahrātā chief, was the grand-nephew and adopted son of Musharraf Sindhi, whom he succeeded to the Rāj of Gwalīar in March, A.D. 1794, A.H. 1208. His violence, rapacity and lawless ambition, were the main causes of the war in 1802 with the confederate Mahrātā chieftains. Hostilities having broken out with the British, Sir Arthur Wellesley (afterwards Duke of Wellington) defeated Doulat Rāo at Assaye in 1803, while Lord Lake drove the Mahrātās from the whole of the Doab. He married Doizā Bāid, daughter of Sherji Rāo, Ghatgai, reigning 33 years, and died on the 21st March, 1827, 21st Shaban, A.H. 1242. He was succeeded by Jhunco Rāo Sindhi.

Doulat Shah (دویل شاہ), son of

Bakht Shāh of Sambhar, and author of the Biography of Poets called Tatkara Doulat Shāhī. He flourished in the reign of Sujan Itusain Mirza of Herat, surnamed Abul Ghazi Bahadur, and dedicated the work to his prime minister, the celebrated Amir Nizām-ul-Mulk 'Ali Shāh. This work was written in A.D. 1640, A.H. 841, 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 courts they resided. It also gives an account of six poets then residing in Iran; two of whom were principal ministers of the Sultan; viz. 'Ali Shāh and Amir Shāhī 'Abdul Suheil. He died in A.D. 1649.

[Dīd Fāizi Kirmāni.]

Dundi Khan (دوندی خان روحیہ)

a Rohila chief, and son of Ali Muhammad Khan, the founder of the Rohila Government.

In the partition of lands which were assigned to the chiefs, in the time of Hāfiz Rahmat Khan, Dōndey Khān obtained the districts of Bisauli, Murāshābād, Chandpur and Sambhal in Rohilkhand. He died previous to the Rohila war which took place in A.D. 1774, leaving three sons, the eldest of whom, Mubârīkh Khan, succeeded to the largest portion of his territories.

Dunyājāt Singh (Raja) (دنیاچت راج)

His father died in A.D. 1790, at which time he was only seven years of age. He inherited from his grandfather Rājā Rāo the Chakhs of Kāra, Pathapūr and Rupa, but was dispossessed by the Nawāb Wāzi, and a Nānkar allowance of 24,000 rupees granted to the Rājā on his exclusion. This was subsequently reduced to 7,500 rupees. The original grant amounted to 52,000 per annum, payable from 14 mahals, but in A.D. 1779, the Nawāb Nājīr Khān acquiring unlimited dominion over these properties, 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-Abīdīn Khān, the 'Amīl, but as the Rājā was about to proceed to hostilities, the 'Amīl agreed to allow him 10,000 rupees for the first year, and 20,000 thereafter, but failed in the fulfilment of his promise. In A.D. 1792, Zain-ul-Abīdīn died, and was succeeded by his son 'Abbās, 'Ali Khān, and from that period up to 1802 the Rājā Dunyājāt Singh was allowed 8,000 rupees per annum, which was confirmed by Government in 1803 in perpetuity.

Dupleix, Joseph François, a French officer, governor of Pondicherry. In A.D. 1750 he was elevated to the rank of a Haft Hazārī, or Commander of seven thousand horse, and permitted to wear an ensign, assigned to persons of the highest note in the empire, by Muzaffar Jang, vicroy of the Deccan, after his victory over his brother Naṣar Jang, who fell in battle on 15th December of that year. But the ambitious plans of Dupleix were not approved by the French Government. He was suspended and sent home in 1754; and died in disgrace and poverty Nov. 10th, 1764. [Vide Malleson's Dupleix, "Rulers of India," 1890.]

Durdudż, [دوز دز], Vide 'Ali Durdudż of Astrabad.

Durgawati (Rani) (دلگوئی رانی)

dughter of Rana Sarika. [Vide Silhaddi.]

Durgawati (Rani) (دلگوئی رانی),

the daughter of the Gond Rājā of Mahōbā, who was much celebrated for her singular
beauty. Overtures had been made for an union with Dalpat Sâh, Raja of Singalgurh (which is situated on the brow of a hill that commands a pass on the road about halfway between Garwa and Singur) ; 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 were of the race of the Chandell râjputs. Dalpat Sâh was a man of uncommonly fine appearance, and this, added to the celebrity of his father's name and extent of his dominions, made Durgâwâti 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 his father and his rival,—gained a victory and brought off Durgâwâti as the prize to the fort of Singalgurh. Dalpat Sâh died four years after their marriage, leaving a son named Bir Narâyan about three years of age, and his widow as regent during his minority. Asaf Khan, the imperial viceroy at Kara Mânikpur on the Ganges in the province of Allahâbad, 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 A.D. 1564, at the head of 6,000 cavalry and 12,000 well disciplined infantry, with a train of artillery. He was met by the Râni 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 round 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 Chârâgârâch, to which Asaf Khan returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the palace under the apprehension of suffering dishonour 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 Bir Narâyan; and these two are said to have been sent to the emperor Akbar. In this district of Jâbabpâr the marâlik rocks and the palace called Madan Mahal are 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 Céd princess Râni Durâgâwâti at the time of the Muhammadan invasion of Central India. Years after the cession of the country to the British, a vag of a Paûdît wrote on the entrance door of the palace the following lines:

Madan Mahal kâ chhain më,
Do tângou kë bich,
Gâra nâl hâkh rûpi,
Aur sonë kâ do int.

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 Paûdît's trick was Captain Wheatley, at that time a Political Assistant at Jâbabpâr. He mustered some peons and labourers, and having proceeded to the spot commenced digging for the treasure on the part of Government. The native lady, in whose possession were the village lands on which the palace stood, came running down to the Agent to the Governor-General and represented that she was being plundered of her treasure by Captain Wheatley. "Paûdît" replied Sir Wm. Sleeman, "he is as mad as you are; the Paûdît 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 Paûdît's poetical trick; and, but for the very durable nature of the martas, there have been enough excavations made in and about the building to raze it to the ground.

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**EGYP**

Egypt, Kings of. Vide Moizz-li-din-Allâh Abû Tamim Ma'd. Ekkoji (إككيجي), the founder of the Tanjore family, was the son of Shahji Bhoosa,

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the brother of Siwâji, but from another consort. The principality of Tanjore was one of the oldest in the Mahârattâ confederacy, of which province Ekkoji obtained possession in A.D. 1678.

[Vide Letter Y.]
Faghfir (فغفور), the general name of the kings of China.

Faghfur Yezdi (فغفور يزدي حكيم), (Hakim), a physician and poet of Persia, born at Yezd. He is the author of a Diwān or Book of Odes, and has written several panegyrics in praise of the kings of Persia. He came to India in A.D. 1603, A.H. 1012, and was employed by prince Parzveh, and died at Allahabad about the year A.D. 1619, A.H. 1028.

Fahmi Kirmani (Maulana Sadr-uddin Muhammad) (فهمی قرمانی مراد و دین محمد), a poet who is the author of a Masnavi called Sūrat-za-Ma'arī, and also of some Quasidas, Ghazals, Satires, etc. He died in the year A.D. 1584, A.H. 993, in the fort of Tabriz, during the time it was besieged by the Turks.

Faqī, or Fayeq, poetical name of Maulvi Muhammad Faqī, author of the work called Maqāμ-ut-Tawāfīd.

Fayz (فاذ), or Fayeq, poetical name of Shaikh Muhammad Faqī, a pupil of Muhammad Sa‘d Ayāz. He is the author of a short Diwān, and was probably living in A.D. 1724, A.H. 1136.

Fayz (فیض), the distinguished mystical philosopher and theologian, Mulla Muhsin of Kāshān, commonly called Akhund Fayz. He flourished under Shah ‘Abbās II. of Persia, who treated him with great respect. He has written a great number of books, of which Kitāb ‘Aṣaft, and Kitāb Sāfī are two Commentaries on the Qurān. He died at Kāshān in the time of Shah Sulaiman of Persia, and his tomb is a place of pilgrimage.

Fayz (فیض), poetical title of Mr. Fayz ‘Ali, an Urdu poet of Delhi. His father, Mr. Muhammad Taqlī, was also an elegant poet, and had assumed the title of Mir for his poetical name. Both Fayz ‘Ali and his father were living at Delhi in the year A.D. 1785, A.H. 1196.

Fayz (فیض), a pupil of Mirzā Qatīl, and author of a poetical work containing amorous songs in Persian, called Dīvān Fa‘iz. He was living in the time of Muhammad ‘Ali Shah, king of Lucknow, about the year A.D. 1840, A.H. 1256.


Fayzi Kirmani (فاضلی قرمانی), a poet who rendered the Tazkira of Doulat Shāh in Persia verses in the time of the emperor Akbar, and altered the division of the original, making ten periods instead of seven. [Vide Lutfullah Muhammad Muhaddis.]

Fayzi (Shaikh) (فیضی شیخ), whose proper name was Abūl Fayz, was the son of Shaikh Mubārīk of Nāgor, and eldest brother or Shaikh Abūl Fazīl, prime-minister and secretary to the emperor Akbar Shah. He was born on the 16th September, A.D. 1647, 1st Shaban, A.H. 954, and was first presented to Akbar in the 12th year of his reign, and introduced his brother Abūl Fazīl six years later. After the death of the poet laureate Ghizālī of Mashhad, about the year A.D. 1672, or some years after, or, according to the Māzīr-ul-Umarī, in the 33rd year of the emperor, Fayzi was honoured with the title of Malik-ul-Shau‘rā, 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 Fayzi, which he subsequently dignified into Fuyzārī, 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 Nizāmī, he wrote in imitation of them his Markaz Adwār, Suhayman and Bihāra, Nal Duman, Hafiz Khwāvār, and Akbar Nama. The story of Nasr Daman, is an episode of the Mahābhārata, which he translated into Persian verse at the command of the emperor Akbar. He was the first Muslim who applied himself to a diligent
study of Hindī, literature and science. Besides Sanskrit works in poetry and philosophy, he made a version of the Bhāṣya of Rāmānuja and Līlāvatī of Bhaskara Achārya, 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 Qurān, making use of only those 13 out of the 28 letters of the Alphabet which have no dāla, and which he named 'Ṣawāda-ul-Ilāhām; a copy of this extraordinary monument of wasted labours (says Ellipt) 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 Mānāvar-ul-Kalam. Faizi suffered from asthma and died at Agra on Saturday the 4th October, o.s. 1695, 10th Safar, a.h. 1094, aged 49 lunars years and some months; and, as many supposed him to have been a dāla, several abusive chromographs were written on the occasion, of which the following is one—"The Shirāk was an infidel." There is also an Indian or collection of Letters which goes after his name. His mother died in January, a.d. 1599, a.h. 998, and his father in August, a.d. 1603, Zaqāq, a.h. 1001. 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. Faizi had been likewise employed as teacher to the princes; he also acted as ambassador. Thus in a.h. 1000 he was in the Deccan, from whence he wrote the letter to the historian Buḍōnī, who had been in temporary disgrace at Court.

[Via in Translation, i. 490.]

Faiz-ullah Anju (Mir) (Faiz Allah Anjum), a Qāzī who presided on the seat of justice in the reign of Sūltān Mahommed Iḥāmānī, king of Deccan, who reigned in a.d. 1376 to 1397. He was a good poet, and contemporaneous of the celebrated Khvāja Hadīz. Once presenting the Sūltān with an ode of his own composition, he was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country.

Faiz-ullah Khan (Faiz Allah Khan), chief of the Rohelas and Jagirdars of Rāmpūr, was the son of 'Alī Muhammad Khān Rohela. After the battle of Kūtra in a.d. 1774, he retired to the Kāmaon hills. By the treaty under Colonel Chamber, he had a territory allotted to him of the annual value of 14 lakhs of rupees. He chose the city of Rāmpūr as the place of his residence, and after an uninterrupted and prosperous administration of 20 years, he died in September, a.d. 1794, Safar, a.h. 1209, and was succeeded by his eldest son Muhammad 'Alī Khān. This prince, in the course of a few days, in 1794 was imprisoned and assassinated by his younger brother Ghulām Muhammad, who forcibly took possession of the government. The English, having espoused the cause of Ahmad Alī, the infant son of the murdered prince, defeated and took Ghulām Muhammad prisoner at Bihārūra. He was conveyed to Calcutta, where, under pretext of going on a pilgrimage to Mecca, he embarked on board a ship, probably landed at one of the ports of Tīpū Sultan's dominions, and thence made his way to the court of Kānīrī in a.d. 1797, a.h. 1215, where, united with the agents of Tīpū in clamours against the English, he urged Zamin Shāh, the son of Taimūr Shāh, to invade Hindūstān, promising that, on his approach to Delhi, he should be joined by the whole tribe of Rohelas. The Nawāb Ahmad Alī Khān died about the year a.d. 1799, a.h. 1255. After the death of Ahmad Alī Khān, Muhammad Safīd Khān ascended the Masnad in 1804; after him Muhammad Yusuf Alī Khān succeeded in 1855, who was living in 1872.

Fakhri (Fakri), son of Maulana Sultan Muhammad Amīr of Hozaī. He is the author of the Jawābh-ul-'A'jam, Gems of Curiosities, being a biography of poets and scholars. He informs us that with the intention to perform the pilgrimage to Mecca, he came during the reign of Shāh Tūshān Husainī to Sind: the ruler of that country was then Iqār Turāhān (who died about the year a.d. 1568, a.h. 974). Ilihi the poet calls the above-mentioned work Tazkri-ul-Nisāb. He is also the author of the Tekfut-ul-Habīb, a collection of Ghazals from the best authors.

Fakhri (Fakri), a Persian poet who wrote a Divān of 10,000 verses in which he imitated most of the ancient masters, but as he had not had an education he was not acknowledged by other poets. He dug a grave for himself outside the Isfahān Gate and made himself a tombstone, and visited his grave every Friday. He was living in a.d. 1568, a.h. 993.

Fakhru-d-daula (Fakhr-ud-daula), title of Abū'l Kāsin 'Ali, a Sūltān of the race of Būya, was the son of Sūltān Bān-i-daula. He was born in a.d. 952, a.h. 341, and succeeded his brother Mowayd-daula to the throne of Persia in January, a.d. 986, Shabán, a.h. 373. He was a cruel prince, reigned 14 years, and died in August, a.d. 997, Shaban, a.h. 387. He was succeeded by his son Majd-ud-daula.

Fakhru-d-daula (Fakhr-ud-daula), a nobleman who was governor of Patna in the reign of Muhammad Shāh, emperor of Delhi; he held that station till the year a.d. 1735, a.h. 1148, when it was taken away from him and conferred upon Shuja'-ud-dīn Nawab of Bengal, in addition to that government, and of the province of Urīsā.
Fakhr-ud-din (فزار الدين), one of the princes of the Druzes, 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 Sultan Murad IV. in A.D. 1631, A.H. 1011.

Fakhr-ud-din Abu Muhammad-bin-Ali az-Zailai (فززار الدين أبو محمد علي رضي الله عنه), author of a Commentary on the Kanz-ul-Haqiqc, entitled Tawba’in-ul-Haqqay, which has great repute in India, on account of its upholding the doctrines of the Hanafi sect against those of the followers of Shafi‘i. He died in A.D. 1242, A.H. 743.

Fakhr-ud-din Bahman (Malik) (فزاز الدين بهمن), third Sultan of the dynasty of Kar or Kard, was the son of Malik Shams-ud-din Karl II., whom he succeeded to the throne of Herat, Balkh and Ghazni in September, A.D. 1305, A.H. 705. He was contemporary with Sultan Alijua, surnamed Muhammad Khudai Banda, king of Persia, who sent an army against him which he defeated. He died about the beginning of the year A.D. 1307, A.H. 706, and was succeeded by his brother Malik Ghayas-ud-din Karl I. who died in A.D. 1329.

Fakhr-ud-din Ismat-ullah Bakhshi (فززار الدين عمرت الله بخشي). He died in A.D. 1426, A.H. 829. [Ftoe Asnat.]

Fakhr-ud-din Janaan (Malik) (فززار الدين جنائي), eldest son of Sultan Ghayas-ud-din Tughlaq Shah I. On the accession of his father to the throne of Delhi, he was declared heir-apparent, with the title of Ulugh Khan, and all the royal insignia conferred upon him. The names of his other brothers were Bakran Khan, Zafar Khan, Mahmud Khan and Nasrat Khan. After the death of his father in A.D. 1325, A.H. 726, he succeeded him with the title of Muhammad Shah Tughlaq I.

Fakhr-ud-din Kha’ilidi (Maulana) (فززار الدين خاليدي مولانا), who was commonly called "Bibisht," is the author of a work called Sharah-Faraz. He was the master of Maulana Mo’in-ud-din Jawini.

Fakhr-ud-din Mahmud Amir (فززار الدين محمود أمير), son of Amir Yemin-ud-din Muhammad Mustafa. He is generally known by his title of Khallhus or poetical name, Ibn Yemin, i.e. the son of Yemin-

uddin. According to Dr. Spranger's Catalogue, he died in A.D. 1344, A.H. 745, and left penances on the Sarabdan princes and some ghazzas, but it is particularly his Qita's which are celebrated.

Fakhr-ud-din Malik (فززار الدين ملك), [Ftoe Malik Fakhr-ud-din, king of Bengal.]

Fakhr-ud-din Mirza (فززار الدين مزرا), the eldest son of Bahadur Shah II. ex-king of Delhi. He died before the rebellion, on 10th July, 1856.

Fakhr-ud-din (Maulana) (فززار الدين مولانا), son of Nizam-ul-Haq, was styled Sa’adat-ub-Shaar, or chief of the poets. He is the author of several works, among which are the following: Nizam-ul-Aqeed, Risala Macia and Fakhr-ul-Haam. He died in the year A.D. 1786, A.H. 1199, aged 73 years, and lies buried close to the gate of the Darzah of Quth-ud-din Rukhytar Kaki in old Delhi. His tomb is of white marble and has an inscription mentioning his name and the year of his demise. His grandson Ghulam Naim-ud-din, surnamed Kali Salih, was a very pious and learned Musalman; he too was a good poet and died in the year A.D. 1852, A.H. 1268.

Fakhr-ud-din Muhammad Razi (Imam) (فززار الدين محمد رazi امام), was a doctor of the Shafi‘i sect. He surpassed all his contemporaries in scholastic theology, metaphysics and philosophy. He is the author of several instructive works, among which is one called Hadayeg-ul-Awmar, a hook on different subjects which he dedicated to Sultan Ali-ud-din Tashki, ruler of Khwarizm, and another called Risala Hosayn, or Geography, dedicated to Sultan Bahadur-ud-din Ghori. He was born at Rej on the 26th January, A.D. 1150, 25th Ramazan, A.H. 544, and died at Herat on Monday the 29th March, A.D. 1210, 1st Shawwal, A.H. 606, aged 62 lunar years. His father's name was Ziya-ud-din bin-Umar. The title of Razi attached to his name is because he was born at Rej in Tabristan. He is the father of Khuwaja Nasir-ud-din Tusi.

Fakhr-ud-din Sultan (فززار الدين سلطان), also called Fakhr, was the king of Sonargaon in Bengal, which adjoins the district of Pundas. He was put to death by Shams-ud-din, king of Lakhnauj, about the year A.D. 1356, A.H. 757, who took possession of his country.

Fakhr-ul Islam (فززار الإسلام بوردی), of Barud, the son of 'Ali. He is the author of the works called Usul-ul-din and Usul Fa'iza, and several other works. He died in A.D. 1089, A.H. 482.
Fakhru'llah Asad Jurfani

He flourished under the Saljuq princes, and is the author of the love adventures of Wais and King Raman, originally in the Persian language, called Wais-va-Raman.

Fakhr-un-Nissa Begam

She is the founder of the mosque called" Fakhr-ul-Masajid, " situated in the Kashmiri Bazar at Delhi, which she erected in memory of her late husband in the year A.D. 1728, A.H. 1141.

Falaki

Takhullus of a Persian poet whose proper name was Abu'l Nizam Muhammad Jalaluddin Shirwani. He is also commonly styled Shams-ud-din Shirwani, the son of the poets, and Mullik-ul-Fazlia, king of the learned. His poems are referred to that of Khushali and Zahir. Hamud-ullah Mustanfi calls him the master of Khushali, but Shiah 'Azuri makes mention in his Jawwahir-ul-Arsar that Khushali and Falaki both were the pupils of Abu'l Alai Gajna. There has been another Falaki surummed Abu'l Fazl, an author who was killed. Falaki died in A.D. 1181, A.H. 577. His patron was Manuchoor Shirwani.

Fanai

Poetical name of Shamsuddin Muhammad bin-Ifamza. He was an author and died in the year A.D. 1430, A.H. 834.

Fani

(Perishable), the poetical name of Mhusin Fani, which see.

Fani

The Takhullus of Khwaja Muhammad Mo'inuddin bin Muhammad bin-Mahmud Dihur Fani. He came to India and stood in high favor with Abdul Rahman Khan the Khaim Khan. He died in A.D. 1067, A.H. 1014, and left several works on Shifism, as Sharah Khatma, Iltisat Eshkaht, Iltisat Nafshat, Iltisat bar-Gubhan Baza, and Alhyenu. He is also the author of a Diwan in Persian, and a Masnavi or poem called Hft Dihar, i.e., the seven sweethearts, dedicated to the emperor Akbar.

Faqir

Poetical name of Mir Nawazish 'Ali of Bilgram. He died in the year A.D. 1784, A.H. 1107.

Faiq (Mir Shams-uddin)

(Shamsuddin), of Delhi, who had also the poetical name of Mufit. From Delhi he went to Lucknow in A.D. 1755, A.H. 1179, and is said to have been drowned about the year 1767. He is the author of a Diwan and also of a Masnavi called Tawwir Mushabat, containing the story of Raim Chand, the son of a belt-vendor, composed in A.D. 1743, A.H. 1156, and of several other poems.

Farabi

(Narabiy ibn Nesar), commonly called so because he was a native of Farah, a town in Turkestan. His proper name is Abu Nasr. He was one of the greatest Muslim philosophers, remarkable for his generosity and greatness of talents, whom we call Alfarabi. He was murdered by robbers in Syria in A.D. 961, A.H. 343, thirty years before the birth of Abu Sina. Inzid-uddin Mahmud and Ahmad-bin-Muhammad were two authors who were also called Farabi.

Farabuzr

(Darius the Mede), king of Persia.

Faraghi (Mir)

(Naraghi Mīr), the brother of Hakim Fath-ul-Asir Shirzai. He was living in A.D. 1653, A.H. 971, in which year the fort of Ranthanbar was conquered by the emperor Akbar, on which occasion he wrote a chronogram.

Farai (Farāi), whose proper name was Abu Zikaria Yehia, was an excellent Arabic grammarian who died in the year A.D. 822, A.H. 207.

Faramurz (Faramuz), son of Rustam, the Hercules of the Persians. He was assassinated by the order of Shahan, also called Ardashir Jurujodix, king of Persia. There is said to have also been an author, named Muhammad bin-Faramurz, styled Shudda.

Farsoghi (Farsaghi), surname of Muhammad bin Muhammad -il-Hanifa, Inam of the mosque named Gouride, at Grand Cairo, who flourished about the year A.D. 1556, A.H. 904, and was an author.

Fard

(Nur), poetical name of Abu'l Hasam, the son of Shab Na'mat-ullah. He died in the year A.D. 1848, A.H. 1265, and left a Diwan.

Faraghani

(Naraghi), commonly called so because he was a native of Farah, but his full name is Ahmad bin Muhammad bin-Kassir-al-Faraghi, a famous Arabian astronomer whom we know under the name of Alfragani or Alfragarini. He flourished in the time of the Khalif-al-Mamun, about the year A.D. 833, A.H. 218, and is the author of an introduction to Astronomy, which was printed by Golius, at Amsterdam, in 1669, with notes.
Farhad (فرحاد), the lover of the celebrated Shirin, the wife of Khusrav Parwez, king of Persia. The whole of the sculpture at Behistin in Persia is ascribed to the chisel of Farhad. He was promised, we are told in Persian Romance, that if he cut through the rock, and brought a stream that flowed on the other side of the hill to the valley, the lovely Shirin (with whom he had fallen distrestly in love) should be his reward; he was on the point of completing his labour, when Khusrav Parwez, fearing to lose his mistress, sent an old woman to inform Farhad that the fair object of his desire was dead. He was at work on one of the highest parts of the rock when he heard the mournful intelligence. He immediately cast himself headlong, and was dashed to pieces. Vide Shirin.

Farhat (فرحت), poetic name of Shaikh Farhat-ul-llah, son of Shaikh Auda-ul-llah. He wrote a Diwan in Urdu and died in the year A.D. 1777, A.H. 1191, at Murshidabad.

Farhat Kashmiiri (فرحت کشمیری), a poet who was living in A.D. 1724, A.H. 1130.

Farid Bukhari (Shaikh) (فرید بخاری شیخ), commander of the Ágra city guards when Akbar died. Great honours were conferred on him by the emperor Jahangir, on account of his services. He received the title of Murza Khan, and managed the affairs of the empire till he was rendered unfit for business by a stroke of the palsy, which opened the way for the promotion of Ya-timuddin-ul-laghā, the father of the empress Nur Jahan. He died A.D. 1616, A.H. 1025.

Farid Kātib (فرید کاتب), Vide Farid-uddin Kātib.

Farid or Farid-uddin Ahwal (فرید احوال) (the squinting), a poet of Persia who was a native of Asfaraun in Khurásan and contemporary with Imámi Hīrwī. Khwāja Nizám-uddin Abá Bakr the Wazir of Azál-uddin Sád was his patron. He died at Isfahán and left a Diwan containing 5,000 verses.

Farid or Farid-uddin (Shaikh) (فرید شیخ), a celebrated Muhammadan saint, who is styled Shahkar Gañj, on account of his having, it is said, miraculously transmuted dust or soil into sugar. His father's name was Shaikh Jálal-uddin Sulaimán, a descendant of Farrák Sháh of Kábul. He was a disciple of Khwája Qutb-uddin Bákhtyár Káki, and was contemporary with Shaikh Sa’d-uddin Hamwi, Saiif-uddin Mákhrázi, and Bácsh-uddin Zákria, all of whom died successively a short time after one another. He was born in A.D. 1173, A.H. 569, died on Saturday the 17th October, A.D. 1258, 5th Muharram, A.H. 661, aged 95 lunar years, and is buried at Ajámán, a place commonly called Patan or Khi Patan in Múshán. The anniversary of his death is celebrated every year on the 6th of Muharram, when a great crowd of Muhammadans assemble together to pray at his tomb.

Farid-uddin (فرید الادیم کاتب), commonly called Farid Kātib, was a pupil of Anwārī, a good poet and secretary to Súlyán Sanjar. When that prince was defeated by the monarch of Qara Khátáí in A.D. 1140, A.H. 555, and fled with a few followers to Khañrásán, Farid consoled him by composing an ode upon the occasion, in which he says, "that every thing must change, but that the condition of God alone was not liable to vary."

Farid-uddin Attar (Shaikh) (فرید الدین عطار شیخ), surnamed Muhammad Ihámí, was a dealer in perfumes, from which he took his poetical name "Attar." He afterwards retired from the world, became a disciple of Shaikh Majd-uddin Baghdádí, and lived to a great age, namely, that of 114 lunar years. He was born at Sháykhán, a village in Náis-áshpír in the reign of Súlyán Sanjar in November, A.D. 1119, Súlyán, A.H. 513, and, when at the siege of Náis-áshpír, the son-in-law of Changz Khán, the Tartar, was killed, a general massacre of the inhabitants of that place was made by the Mugháls, among the number that were slain being Farid-uddin. This circumstance took place on the 26th April, A.D. 1230, 10th Jamad I, A.H. 627. He is the author of 40 poems and several prose works, amongst the latter Tazkraát-al-Ankha.

The following are his poems:—

Asrār Náma. Šír Náma.
Bésar Náma. Lásãn-ul-Ghásb.
Bubul Náma. Músâir Náma.
Gul-wa-Khásrór or Mísháf-ul-Fáth.Burmuz.
Haider Náma. Muťín-ul-Táir.
Haft Wádi. Muâkhtár Nâmã.
Hallaj Náma. Piñâk Nâma.
Khušrú Nâma. Wád Nâma.
Kanzan Mákhtâfa. Wusâit Nâma.
Kunt Kanz Mákhtâfa.

Besides the above, he is also the author of a Diwan containing 40,000 verses.

Farídun (فریدون), an ancient king of Persia, the son of Abín, an immediate
descendant of Tahmurs, king of Persia. He had escaped, it is said in a miraculous manner, from Zühāq, when that prince had seized and murdered his father. At the age of 16 he joined Kāwa or Gāwa, a blacksmith, who had collected a large body of his countrymen; these fought with enthusiasm under the standard of the blacksmith's apron, which was afterwards converted into the royal standard of Persia, called the Dūrāshī Kāwāni. Zühāq, after numerous defeats, was made prisoner, and put to a slow and painful death. Farīdūn, who was a very just and virtuous king, had three sons, viz., Šalm, Tūr, and Iraj, among whom he divided his kingdom; but the two elder, displeased that Persia, the fairest of lands and the seat of royalty, should have been given to Iraj their junior, combined to effect his ruin, and at last slew him, and sent his head to Farīdūn. The old man fainted at the sight, and when he recovered he called upon Heaven to punish the base penetrators of his unnatural and cruel deed. The daughter of Iraj was married to the nephew of Farīdūn, and their young son Manucherh proved the image of his grandfather. When he attained manhood, the old king made every preparation to enable him to revenge the blood of Iraj. A war commenced, and in the first battle Šalm and Tūr were both slain. Farīdūn soon afterwards died and was succeeded by Manucherh. Persian authors assure us that Farīdūn reigned 500 years.

Faridun (فریدون), a Turk who wrote a Commentary in the Turkish language on the Ghazals of Hafiz.

Farigh (فریغ), author of the poem called Manucci Fārīgh, which he composed in a.d. 1392, a.h. 1000, in which he says, Shāh 'Abbās conquered Gilān, and to whom it was dedicated.

Faris Ecoldiak (فاریس), an Arabic poet and litterateur, born about the year a.d. 1796. In religion he was a Nestorian Christian. He is the author of several works. When in London he published his revised text of the New Testament in Arabic. His Dīwān in Arabic is highly spoken of by whose who have seen it. He was living in 1860.

Fariz (فریز), or Ibn Fariz, surname of Abū Hāfs Sharaf-ud-din Umar bin-al-As'adī, bin-al-Mursibih, bin-Abūmad al As'adī, a very illustrious Arabian poet. He was born at Cairo a.d. 1181, a.h. 677, and died there in the year a.d. 1234, a.h. 632.

Farkhari (فرخزاوی), a poet who was in the service of Amir Kākaşī, and is the author of the story of Wānis-va-Usra, in verse.


Faroghī Kashmirī (فرخی کشمیری), a poet who died in a.d. 1656, a.h. 1077.

Faroghī (Maulana) (فرخی مولانا), of Qazwīn in Isfahān; he was a dealer in perfumes, but an excellent poet, and lived in the time of 'Abbās the Great.

Farrukhī (فرخی), or Farrākhi, a poet who flourished in the time of Sultān Mahmūd of Ghazni, was a pupil of Uswari the poet, and a descendant of the royal race of the kings of Sīstān. He is the author of a work called Ta'rif Mālibut, and of a Dīwān in Persian. He wrote several panegyrics in praise of Abūl Muzaffar, the son of Amir Nawr and grandson of Nasir-uddin, ruler of Bahīsh.

Farrukhī Fa'īl (فرخی فال), a son of the emperor Huṣain-Aīvin by Māh Chūchāk Begum, born at Kābul in a.d. 1565, a.h. 562.

Farrukhsi-siyar (Muhammad) (فرخسی سیر), emperor of Delhi, born on the 18th July, o.s. 1687, 18th Ramazān, a.h. 1688, was the son of Azīm-ud-Shāhn, the second son of Bahādur Shāh I, and great-grandson of the emperor Almaqir. His father was killed in the battle fought against Juhāndār Shāh, his uncle and predecessor. One of Juhāndār Shāh'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 Farrukhsi-siyar, who was in Bengal at the time of his grandfather Bahādur Shāh's death. But when the information of his father's death reached him, he threw himself on the compassion and fidelity of Siyad Husain Ali Khan, the governor of Behār, who warmly espoused his cause, and prevailed on his brother, Siyad Abdulh Khan, governor at Allahābād, to adopt the same course. By the aid of these noblemen, Farrukhsi-siyar assembled an army at Allahābād, marched towards Agra, defeated Juhāndār Shāh, took him prisoner, and having murdered him, ascended the throne in the fort of Delhi on Friday the 9th January, o.s. 1713, 23rd Zil-bijja, a.h. 1124. The former Amir-ul-Umār Zulfiqār Ḵān and many other nobles and dependants of the late emperor were put to death by the bow-string and other punishments. Raja Subhechand, Dīwān to the late Amir-ul-Umār, had his tongue cut out: Azīz-ud-din, son of Juhāndār Shāh, 'Ali Tabār, the son of 'Azīz
Shah, and Humayun Bukht, younger brother to Farrukh-siyar, were deprived of their sight by a red hot iron drawn over their eyes. On Farrukh-siyar's accession, Abdullah Khan, the eldest brother, was made Wazir with the title of Quthul-ul-Mulk, and Husain Ali Khan raised to the rank of Amir-ul-Umara (Commander-in-Chief) which was the second in the State. The emperor's nephews with the daughter of Khaja Ajit Singh of Marwar were celebrated with unprecedented splendour in the year A.D. 1716, A.H. 1128. Farrukh-siyar had not long enjoyed the throne, when a jealousy arose between him and the Wazir Quthul-ul-Mulk; and upon the emperor 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, o.s. 1719, 8th Rabi" II. A.M. 1234, and not long after he was murdered on the 16th May, A.D. 1719, 9th Rajab, A.H. 1131, following, and buried in the court of the mausoleum of the emperor Humayun at Delhi. He had reigned 6 years 3 months and 15 days. After his deposition the Saiyuds set up a prince of the blood to whom they gave the title of Raajul-Durjat. He was from Farrukh-siyar that the East India Company obtained their Farnam of free trade, with leave to purchase thirty-seven districts in Bengal, besides various privileges; little attention was however paid to it by the S bahadur till the English acquired force to give it weight.

Farrukh-zad (فارکحزاد), a prince of Persia of the Sasanian race.

[Farrukh Dukht.]

Farrukh-zad (فارکحزاد), son of Sultan Mas'ud I. of Ghazni, began to reign after the death of his brother Sultan Abdul Rashid, in March, A.D. 1053, A.H. 444. He reigned 6 years and died in the latter part of the year A.D. 1058, when his brother Sultan Ibrahim succeeded him.

Farsi (فارسی), or Farsati, surname of Abul Fawaris Ibrahim, a Persian author.

Farsi (فارسی), poetical name of Sharif Khan Amir-ul-Umara, which see.

Faryabi. Vide Zahir-uddin Faryabi.

Faryad (فاریاد), the poetical name of Laila Sahib Rae, a Kayeth of Lucknow. He originally had assumed Qurbau, for his poetical name, but latterly changed it to Faryad. He was living in A.D. 1792, A.H. 1196.

Fazada Quli (فزاذا قلی), author of a Catalogue of books in the Arabic, Persian, and Hindi languages, amounting, on a rough estimate, to upwards of 2,000 volumes. From its mentioning the Diwan of Sanda, it appears that it was written within the last fifty or sixty years. It also mentions the Mustafa Nama, in the metre of the Shah Nama, embracing the history of Persia from Muhammad to Taimur Shah Safvi, amounting to 104,000 couplets; also of a Persian translation of the Mushaharat of Harizi. Jour. of the Roy. As. Soc. No. XI.

Fazadaq (فاردارق), the son of Ghilib, called the master of Arabian poets, was an author, and had the whole Quran by heart. He died in A.D. 728, A.H. 110, aged upwards of 70 years. He flourished in the reign of Abdul Malik, the son of Murwan I. who imprisoned him because he wrote a panegyric in praise of Imam 'Ali Zain-ul-Abidin, son of Imam Husain, but was released, after the death of the Khalif, by his son Walid. His Diwan in Arabic is much esteemed in Hajjaz and Iraq.

Fasih Ansari (فصحی انصاری هروی), of Herat, a Persian poet, who flourished about the year A.D. 1595, A.H. 1004. He never came to India. He died in A.D. 1636, A.H. 1046.

Fasih-uddin Muhammad Nizami Maulana (فصیح الدین محمد نظامی مولانا), author of the Sharah Jughmini.

Fassi (فسی), surname of Fagith-uddin Muhammad ibn Ahmad 'Ali-ul-Husaini; he was a native of Fas (Fez), on which account he was called Fasii. He was an author and Qazi of the city of Mecca, and died A.D. 1429, A.H. 833.

Fatha Ali Husaini (فتح علي), author of the biography called Tav晓khivt-yah-Shawr-va Hindi. It contains the Memoirs of 108 Hindi and Devani authors, with numerous extracts from their works.

Fatha 'Ali Shah (فتح علي شاہ), king of Persia, was a Turman of the tribe of Kajjar. He succeeded his uncle 'Akâ Muhammad Khan to the throne of Persia in A.D. 1797, A.H. 1212. 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 A.D. 1834, A.H. 1250. After him Muhammad Shah, the son of 'Abbas Mirza and grandson of Fatha 'Ali Shah, mounted the throne and died in A.D. 1847, when his son Nasir-uddin Ahmad Shah, the present king, succeeded him. It was to the court of Fatha 'Ali Shah that Sir John Malcolm in 1800 led the magnificent embassy which Lord
Wellesley 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 Afghan ill-wisher, the ambitious Samān Shāh.

Fatha Haidar (を使う), the eldest son of Tipu Sultan.

Fatha Khan (を使う), the son of Sultan Firoz Shāh Bārbak, king of Delhi, and brother of Zafar Khan.

[Fīde Firoz Shāh Bārbak.]

Fatha Khan (を使う), Nawab of Bhāwalpūr.

Fatha Khan (を使う), brother of Dost Muhammad Khan, ruler of Kabul. The celebrated Wazir of Mahmūd, ruler of Herāt and chief of the Barakzai clan, whose family drove away the descendants of Ahmad Shāh Abdālī from Kabul.

Fatha Khan (を使う), the son of Malik 'Ambar, the Abyssinian chief of Ahmadnagar in the Deccan, who had the Nizām Shāhi dominions under his control for some years. After his father's death in A.D. 1626, A.H. 1035, he succeeded to his authority; but Murzuqa Nizām Shāh II. being weary of his control, took him prisoner by treachery, and confined him in the fort of Khyber. Having made his escape, he rebelled, but was again taken, and confined in Daulatābād. He was released in time, and appointed generalissimo by the influence of his sister, mother to Nizām Shāh. He shortly, to prevent another removal from office, confined the Sultan under pretence of insanity, and put to death twenty-five of the principal nobility in one day, writing to the emperor Shāh Jahan 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 A.D. 1628, A.H. 1038, and placed his son Husain, an infant of ten years, on the throne. Fatha Khan, by offering a present of eight lacs of rupees, and agreeing to pay tribute, was allowed to keep what territory yet remained to the Nizām Shāhi sovereignty. In the year A.D. 1634, A.H. 1044, Fatha Khan was forced to surrender; and the fall of this place put a final period to the Nizām Shāhi dynasty, which had swayed the sceptre for 150 years. Husain Nizām Shāh was confined for life in the fortress of Gwalīar, but Fatha Khan was received into favour, and was allowed to retire to Lahore on a pension of two lacs of rupees, which he enjoyed till his death.
Fathi (ناحی), a poet of Ardastān, who died in A.D. 1635, A.H. 646.

Fathi 'Ali Husaini-Gurdez Vide Husaini.

Fatima (ناحی), 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 A.D. 606, and died about six months after him, in the city of Medina on the night of Monday the 23rd November, A.D. 632, 3rd Ramzan, A.H. 11. She was married to Ali, Muhammad's cousin-german, and became the mother of the Imams Husain and Husein. She passed for a very holy woman amongst the Musalmān, and is also called by them Bátul, Tahirah, Matharah, and Zahra.

Fatima bint Asad (ناحی), the daughter of Asad, the son of Hāshim. She was the wife of Abū Ta'lib and mother of 'Ali.

Fatima Sultan (ناحی سلطان), one of the wives of Umār Shāhīk, Mīrzā, and mother of the prince Ir Muhammad Juhāŋir.

Fatimites, or kings of Barbury and Egypt of the Fatimite dynasty.

[Fide Muizzul-din-ullah and Ghidul-ullah Sha'abul.] [Fide Muizzul-Din and Ghidul-ullah Sha'abul.]

Fattah Naishapuri Maulana (ناحی), an author who died A.D. 1448, A.H. 632. [Fide Yuhia (Mulla).]

Fauji (نوری), poetical name of Mīrzā Muhammad Muqīm; he was born at Shirāz but came to India in the time of Shah Jahan, and was attached to the service of his son Shāh Shuja'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 A.D. 1649, A.H. 1059, and left a 'Awiān in Persian verse. As he was employed in the army he derived his poetical title from Fauji, i.e., army.

Faulad Khan (Shidi) (ناول خان شیدی), an Abyssinian who was at Kotwal in the time of the emperor Muhammad Shāh, about the year A.D. 1737, A.H. 1150, and on whom a satire was written by the poet Sauda. He had built a fine garden in Agra, of which no traces are to be seen now.

Fauraq (فوری), surname of Abū Bakr Muhammad, bin-Iṣfahān, bin-Fauq, commonly called ibn-Fauq, was a great Metaphysician and Schoolman, for which reason he is styled Mullāmin. He was born at Iṣfahān, and died in the city of Naishāpūr, in Kirārān, A.D. 1019, A.H. 406.

Fawād Muhammad Pasha (فوان محمد باشا), a Turkish statesman and litterateur of Constantinople, son of Izzat Mulla, and nephew of Laila Khutūn, a Turkish poetess. He is the author of several works. He was living in A.D. 1870, and has been loaded with distinctions by European sovereigns.

Fayyaz (نیاز), Vide Abdul Razzaq of Lāhibin.

Fayyazi (نیازی), Vide Faizī (Shaikh).

Fazal Khan (نفس خان), governor or kiladar of the fort of Agra, was turned out by Sūrajmāl, who took possession of the fort and plundered everything he could lay his hands upon.

Fazil (نفس), a poet who flourished about the year A.D. 480.

Fazil Ali Khan (نفس علي خان), a poet who flourished in the time of the emperor Muhammad Shah of Dēli, and was living in A.D. 1738, A.H. 1152.

Fazl Ali Khan (نفس علي خان), whose entire title was Naqāb Yātīmad ud-dawla Zayāl-ud-Mulk Saiyad Fazl 'Ali Khan Bahadur Sohrāb Jang, was the prime minister of the king of Aulī Ghāzi-ud-din Haidar, and was living in A.D. 1829.

Fazl Barmaki (نفس برم كی), brother of 'Jafar-al-Barmaki, the minister of Hārun al-Rashīd Khulfa of Baghdad. [Vide 'Jafar-al-Barmaki.]

Fazl Haq (نفس حق), the son of Fazl Imām. He wrote prose and poetry as did also his father. His Qasidas are much esteemed. At the outbreak of 1857, he joined the rebel Nawāb of Bānda and others, and was said to have been killed at Nārod in an attack made by General Napiet on the 17th December, A.D. 1858, A.H. 1274. The Dekhli Gazette, May 17th, 1859, mentions, however, that sentence of transportation was passed on the rebels Ladji Singh, ex-Rāja of Mītula, and the Mawlūf Fazl Haq.
FAZL

Fazlī (فاضلی), a poet and author of the

Loves of Shāh-va-Māh, a poem containing

19,260 Persian verses, which he completed in

the year A.D. 1641.

Fazl Imām (فصل آمیام), an inhabitant

of Khirīrbād, who wrote prose and poetry,

and died in the year A.D. 1828, A.H. 1244.

Fazl Rasul Moultvi (فصل رسول مولوی)

of Badāon, son of Maulā

Abdul Majid, and author of the works called

Bawārik and Tehāb-ul-Maṣēl. He was

living in A.D. 1854, A.H. 1271.

Fazl-ullah (فصل الله), surnamed

Khwāja Rastīl-uddin, a native of Qazvīn or

Hamadan and Persian historian, who wrote

at the desire of his master, the Sultan

of Persia, a history of the Mughals, finished in

A.D. 1624, to which he afterwards added a

supplement. He was beheaded in July, A.D.

1318. His name is spelt in some of our

Biographical Dictionaries, Fadl-ullah. From

the work of Rashīd-uddin, called Jāma-ul-

Tabārik, and from other materials, Āḥāl

Ghāzi, king of Khwārizm, composed in the

Mughal language his Genealogical History.

[ Fide Rashīd-uddin.]

Fazl-ullah Khan Nawab (فصل الله خان)

an Amir of the court of the

emperor Babar, who built a mosque in Delhi

in the year A.D. 1529, A.H. 936, which is

still standing.

Fazl-ullah Maulana (فصل الله مولانا)

Physician to Amir Taimūr, and the most

celebrated and skilful practitioner of the age

in which he lived.

Fazuli Baghdadi (فسلی بغدادی)

an author who was a native of Baghdād, and

died in the year A.D. 1562, A.H. 970, and

left us a Diwan in the Persian and Turkish

language.

Fidai Khan (فدايی خان), former

title of 'Azīm Khān Kōkā, which see.

Fidai Mirza (فدايی مرزا), name of a

poet.

Fidwi (فدمی), of Lāhore, the poetical

name of a poet of the end of the 18th century; was

son of a Hindu chandler but converted to

Islam by Shābir 'Ali Shāh; became a client of

Zāhira Khān (q.v.) and died at Moradābād

about 1780. He is the author of a poem in

Urdu entitled Yisaf-wa-Zalīfā (the Loves

of Joseph and Potiphar's wife). Mr Fatha

Ali Shāhidā has satirized him in his story of

the Diwan and Baghāl.

Fidwi (فدمی), author of a Persian

Diwan. He flourished in the year A.D. 1649,

A.H. 1059.

FIGHAN (فخان), the poetical title of

Ashraf 'Ali Khān, the son of Mirzā 'Ali

Khān, and the Kōkā or faster-brother of the

emperor Ahmad Shāh of Delhi. He is the

author of a Diwan in the Urdu language,

containing about 2,000 verses. He died at

Patna in A.D. 1772, A.H. 1186, and was

buried there.

Fīghānī (فخانی). Fide Bābā Fīghānī.

Fikrat (فکر), poetical title of Mirzā

Ghāzī-uddin.

Fikrī (فکری), poetical title of Sa'id

Muhammad of Herāt. He was a weaver and

is therefore called Jāma'ī. He came to

India in A.D. 1661, A.H. 969, and gained,

through his great talents for making epigrams,

the favour of the emperor Akbar. He com-
piled only Rubā'īs, and died in A.D. 1685,

A.H. 973.

Firaqī (فیراقی), poetical title of an

author named Āḥāl Burkāt, who died in the

year A.D. 1507, A.H. 913.

Firdausi or Firdausi Tusi (فردوسی با)

the poetical title of Āḥāl Kāsim Ḥasan-bīn-

Sharaf Shāh, a famous Persian poet, sometimes
called the Homer of Persia, whose epic poem, called
Shāhnāma, written by order of Sultan

Mahmūd of Gāznī, is justly celebrated. It
contains the legendary annals of the ancient
kings of Persia, from the reign of the first
king, Kašīm, to the death of Yezdijird III.
the last monarch of the Sassanian race, who
was deprived of his kingdom A.D. 641, by the
invasion of the Arabs during the Khilāfat of
'Umar, the second Khālid after Muhammad.
It was 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
Shāhnāma, which was collated A.D. 1492, A.H. 829, by order of Bāsanghur
Mirza the grandson of Amir Taimūr. It
appears from that preface, that Yezdijird,
the last king of the Sassanian 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 Kaimura to the accession of the Khuras, which by his direction were digested and brought into one view, and formed the book known by the name of Siru-ul-Majal, or the Basir Nama. When the followers of Muhammad overthrew the Persian monarchy, this work was found in the plundered library of Yezdijard. In the tenth century one of the kings of the then dynasty, directed Dastqal (q.v.) the poet to compose 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 Sulthan Mahmud, when a romantic accident furnished the Sulthan with a copy of the Basir Nama, 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 the style of verse, that he might, able to ascertain the merits of each competitor. The poet Usuri 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 Dastqal, and the determination of the reigning king Mahmud, 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 Basir Nama, he pursued his studies with unremitting zeal, and soon produced that part of the poem in which the battles of Zulfiq and Farrukh are described. The performance was universally read and admired, and it was not long before his fame reached the ears of the Sulthan, who immediately invited him to his court. It is related that when Firdausi, on the invitation of the Sulthan, reached the capital Ghazni, he happened to pass a public garden where the three royal poets, Usuri, Asjadi and Farrukhi were enjoying themselves. The poets observed him approach and at once feared that he was a stranger clutched 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 turn a homilistic, 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 suit the ode, and 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 line:—

Usuri  ... The light of the moon to thy splendour is weak,
Asjadi  ... The rose is eclipsed by the bloom of thy cheek,
Farrukhi  ... Thine eyelashes dart through the folds of the Joshan,
Firdausi  ... Like the jewel 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 Basir Nama. They immediately treated him with the greatest kindness and respect, and afterwards introduced him to Mahmud, as a poet capable of undertaking the Shahnama. Mahmud considered himself never so much honoured as when Firdausi set his foot at Ghazni; he was never more proud than that Firdausi was by his command, composing, in his faultless verse, a history of the monarchy of Persia, his poetical reward then appeared to him too great to offer, to induce the poet to undertake the task, no promise too splendid to excite him. "Write, unequalled one," cried he, "and for every thousand couples a thousand pieces of gold shall be thine." Firdausi obeyed, but resolved to accept no reward till he had completed the work that he had set before him, and for thirty years he laboured and laboured that his poem might be worthy of eternal fame. In this he succeeded, and presented an elegant copy of his book to Mahmud, but the patience of the Sulthan was exhausted, his enthusiasm was gone, his liberality had faded away, and when the 60,000 couples of the Shahnama were ended, there was a pause, which brought to the poet disappointment and to the monarch such everlasting disgrace as has obliterated all his triumphs. Mahmud 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, piqued, and offended at this freedom, the Sulthan 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 singing invective, and which was transmitted to the favourite Wazir who had instigated the Sulthan against him; it was carefully sealed up, with directions that it should be read to Mahmud 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 Mazandaran, where news reached him that his lines had fully answered the purpose he had intended they should do. Mahmud had heard and trembled, and too late discovered that he had ruined his own reputation for ever. After his satire had been read by Mahmud, the poet feared to remain too long in one place; he sought
shelter in the court of the khaliṣ of Baghālūd, in whose honour he added a 1000 copies to the Shāhāmāna, and who rewarded him with the 60,000 gold pieces which had been withheld by Mahmūd. Mahmūd pretended to have discovered that his vizier had deceived him in attributing implicity to Firdausi, and he at once sacrificed that favourite, dismissing him with disgrace. Thinking, by a treacherous act of liberality, to repair his former unpunishment, Mahmūd dispatched to Firdausi the 60,000 pieces he had promised as 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 Tūs (now called Mashhad) his native country in a.d. 1020, a.h. 411, aged 89 years, but Hājī Khānī says he died in a.d. 1029, a.h. 419. Besides the Shāhāmāna, he was the author of other poems called Ahbat Firdausi.

Firdausi-al-Thihal (فردوسی الظهل), a Turkish historian, and author of the Turkish work called Shāhāmāna, which comprises the history of all the ancient kings of the East. Bevażid or Bajajet 11, 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 Khurāsān, in Persia. Firdausi flourished in a.d. 1000.

Firishta (فرشته), whose proper name was Muhammad Qāsim, and who was the author of the history called Tārīkh-e-Firīshtā, was born at Astarbād on the borders of the Caspian Sea, between the years a.d. 1570 or 1550, a.h. 978 or 958. His father, a learned man, by the name Ghalam 'Ali Hindi Shāh, left his native country when our author was very young and travelled into India. He eventually reached Ahmadnagar in the Deccan during the reign of Murtaza Nizam Shāh I. and was appointed by the Sultan to instruct his son Miran 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 Murtaza Nizam Shāh, in a.d. 1588, a.h. 996, he proceeded to Bijajpuir, and was presented by Dilawar Khan, minister to Ibrahim Adil Shāh II., by whose request he wrote the history which goes by his name, in the year 1023 Hijri (a.d. 1614). The year of his death is altogether unknown. Briggs supposes that it occurred in a.d. 1612, a.h. 1021, making him only 41 years of age. M. Jules Mohl supposes him to have revised his work up to at least a.d. 1623, a.h. 1033, making his age not less than 73, as he supposes him to have been born in a.d. 1550. Firishta styles his work Gulshan-i-Ibrahimī and Naura Nāma. Its former name is derived from the kind to whom it was dedicated; and hence it is frequently quoted under the name of Tārīkh Ibrahīmī. The latter name was given to it in commemoration of the new capital, Naurs, which his patron 'Abd Shāh, commenced building in the year a.d. 1009. The first and second books, giving an account of the Dehli emperors down Akbar, were translated into English by Colonel Dow in 1768; the history of the Deccan by Captain Jonathan Scott. But the translation of the entire work by General Briggs in four volumes Sm., 1829, has (according to Elliot) thrown others into the shade, and is by far the most valuable storehouse of facts connected with Muhammadan dynasties of India.

[Fide Dowson's Elliot, vi. 207.]

Firoz (فیروز), a celebrated Sufi of Agra, author of a Persian work on Theology called Ayād Sūfia, written in a.d. 1629, a.h. 1036.

Firoz I. (فیروز) (the Perises of the Greeks), a king of Persia of the Sassanian race, was the eldest son of Yezdijird II. He succeeded his younger brother Hurmuz, whom he dethroned and put to death in a.d. 458. He lost his life in a battle against the king of Transoxiana, after a reign of 26 years, in a.d. 484. Bolivia or Balouz, his son, succeeded him; and after his death his brother Qubad mounted the throne.

Firozabadi (فیروز آبادی), surname of Majd-ud din Muhammad-bin-‘Iuyāb birmuhammad, a learned Persian, so called from his birth-place Firozabad, a village in Shirāz. The stupendous work called Qānūn or Qānūn-al-Lughat, 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 services rendered by this learned man. He died a.d. 1414. A.H. 814.

[Fide Majd-ud-din Muhammad-bin-'Iuyāb.]

Firozabadi (فیروز آبادی), a learned Musalman, author of Al Taubah, or Tanbih, or general information on the Muhammadan law in the 11th century. Lempriere's Universal Dictionary.

Firoz Jang Khan (فیروز جنگ خان), the inscription on the gate of the old fort of Patna, dated in the Hijra year 1042 (a.d. 1633), attributes its erection to Firoz Jang Khan.

Firoz Khan Khwaja Sara (فیروز خان خواجه سرا), who held the rank of 300 in the time of Shahjahān.
Firoz Mulla, son of Kās, chief priest of the First Quadiri of Bombay, author of the George Nāma, a history of India from its discovery by the Portuguese to the conquest of 1314 by the English in A.D. 1817, A.H. 1233.

Firoz Shah (فیروز شاه), the son of Salīm Shāh, was raised to the throne of Dehli at Gwalior 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 Mubārīk Khān murdered him on the 2nd May, A.D. 1554, 29th Jumāḍa 1 A.H. 961, and ascended the throne with the title of Muhammad Shāh 'Adil. See Bībī Bājī.

Firoz Shah Bahmani Sultan (فیروز شاه بہمنی سلطان) was the son of Sultan Dāīd Shāh. After having deposed and confined Sultan Shams-ud-din, he ascended the throne on the 16th November, A.D. 1397, A.H. 800, with the title of Sultan Firoz Shāh Rūz Afsān. He excelled his predecessors in power and magnificence, and in his reign the house of Bahmani attained its greatest splendour. On ascending the throne, he appointed his brother Ahmad Khān, Amir-ul-Umār, with the title of Khan Khātan, and raised Mir Fārisuddin Anjī, his principal, to the office of Wazir-ul-Sultān, with the title of Malik Nāşr. He reigned 25 years 7 months and 15 days, and died on the 25th September, A.D. 1422, 15th Shawwāl, A.H. 825, ten days after resigning his crown in favour of his brother Ahmad Khān, who ascended the throne with the title of Sultan Ahmad Shāh Wali Bahmani.

Firoz Shah Khilji Sultan (فیروز شاه خیلی سلطان), surnamed Jālāl-ud-din, son of Qāsim Khān, ascended the throne of Dehli after the murder of Sultan Muiz-ud-din Kaikubād in A.D. 1282, A.H. 688. He reigned about 8 years, after which he was obliged to go down to Kārā Mānpūr in the province of Allahābād to punish his nephew and son-in-law 'Alix-ud-din, the governor of that place, who had rebelled against him. 'Alix-ud-din, hearing of the king's departure, Dehli, crossed the Ganges and encamped near Mānpūr upon the opposite bank. When the king reached the landing place, 'Alix-ud-din 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 'Alix-ud-din made a signal to his guards, and one of his officers struck his head off. 'Alix-ud-din 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 July, A.D. 1282, 17th Ramāqān, A.H. 696, and

'Alā-ud-din ascended the throne of Dehli with the title of Sikandersāh ("second Alexander"). Firoz Shāh was the first Sultan of the second branch of the Turko-Afghan dynasty called Khilji.

List of the kings of the Khilji dynasty.

1. Firoz Shāh Khilji.
2. 'Alā-ud-din Khilji.
4. Mubārīk Shāh Khilji, the last of this dynasty, was murdered in A.D. 1321, by Malik Khursī, a favourite slave, who ascended the throne, but was soon afterwards slain by Ghūnā-ud-din Tughlaq Shāh, the first of the 3rd branch of Afghan kings of Dehli.

Firoz Shah Purbi (فیروز شاه پوربی), a king of Bengal, whose former name was Malik Audi, an Abyssyrian chief, who after killing the emir Sultan Shāhshāhza, was elevated to the throne of Bengal in A.D. 1491, A.H. 901, with the title of Firoz Shāh. He repaired the city of Gour, commonly called Lakhnauti, where he gave universal satisfaction to all classes of his subjects. He died in A.D. 1491, A.H. 899.

Firoz Shah Tughlaq Sultan (فیروز شاه تغلق سلطان), called Fīroz Shāh Bābak, was the son of Shīhbal-rājī, the brother of Sultan Ghulām-ud-din Tughlaq, and cousin to Sultan Muhammad Tughlaq, whom he succeeded to the throne of Dehli on the 20th March, A.D. 1351, 21st Muharram, A.H. 752, at Thatta. He was a just and learned prince. His soldiers and his subjects were equally happy under his administration, nor did anyone dare to exercise oppression in his time. He was himself the author of the work called Fatahāt Fīroz Shāhī, i.e. the conquests of Fīroz Shāh. In August, A.D. 1387, he abdicated the throne and resigned the reins of government to his son Nasīr-ud-din Muhammad, but the prince giving himself up entirely to pleasure, was soon after expelled and obliged to fly with a small retnue to the mountains of Sirhind, and Fīroz Shāh again resumed his full authority. He constructed numerous buildings and canals, as also the fort of Fīrozabad at old Dehli, and after a reign of 28 lunar years and eight months, died on the 21st September, A.D. 1388, 18th Ramāqān, A.H. 790, aged upwards of 80 years. The words "Wafat Fīroz" (the death of Fīroz) comprise the numerical letters of the year of his demise. He was buried on the banks of the Hauz Khās, a tank built by him in old Dehli; and was succeeded by his grandson Ghulām-ud-din (the son of Faruq Khān) who was slain after five months. After him another grandson of the late king, named Sultan Abū Bakr, the son of Zafar Khān, had reigned one year and six months, when his uncle Nasīr-ud-din Muhammad Shāh, the son of Fīroz Shāh, deposed him and ascended the throne of Dehli in August, A.D. 1390.
Firoz Shah (فیروز شاه), one of the sons of the ex-king Bahadur Shah II, king of Dehli, and one of the chief rebels in the outbreak of 1857. He fought the British boldly, and for a time acted with Tantia Topi in 1858; so that the British Government offered a reward of 10,000 rupees for his apprehension. It was reported in 1864 that he had made his appearance in the Seronj dingles. Some Arabs who arrived at Haidarabâd in 1866 reported that they had seen him in Arabia, and supporting himself by begging, among the rich merchants. [Since this was written nothing more has been heard of this Prince.]

Fitrat (نظرت), the poetical name of Mir Moiz-uddin Muhammad Mushwi Khan, a mansubdar in the time of 'Alamgir employed as Diwan of Sûba Behâr. He was a Sayyad and lineal descendant of 'Ali Mushir Razâ. He subsequently chose for his poetical name, Mushwi. He was born in Persia in A.D. 1640, A.H. 1650, and came to India, where he was much esteemed for his talents as a poet and a critic. He is the author of a Tazkiya or biography called Gulshan-i-Fitrat, also of a Diwan. He died in A.D. 1660, A.H. 1100. [Vide Mushwi.]


Furqatti (فرقاتی), whose proper name was Abû Turûb, was a poet. He died in the year A.D. 1617, A.H. 1026.

Fursat (فرضت), poetical title of Muhammad Beg, a poet, who was in the service of Shâh 'Abbas II. and died under Shâh Sulaimân, kings of Persia. He has left a Diwan of Ghuzais.

Farsi (فارسی), poetical title of Husain Ali Shah, author of the Nishat Name Shah-ravi, a history of the Qutbshahi dynasty of Golkanda in 18,600 verses. from its commencement to Muhammad Quli Qutbshah, who died in A.D. 1512, A.H. 1021.

Fuzail Ayaz (فضل عیاض), a pious Musalman, whose native country was either Kûfa, Khurâsân, or Samarqand. He received instructions from Imam Ja'far Sadiq, and was the master of Bishr Haft and Sâri Saqti. He suddenly fell down and died at the time of prayers at Mecca in January, A.D. 803, Muharram, A.H. 187.
Gaj Singh Rathor (گائ سنگھ راتور) was, according to Persian history, the son of Lohrasp, and the fifth king of the Kusian dynasty of Persia. In his time flourished Zardasht or Zoroaster, who converted the Persians to the worship of fire. Gashasp, it is said, reigned 60 years, and was succeeded by Balman his grandson, whose father Isfandiar (g.e.) was a great warrior and was killed by Rustam some time before. He is supposed to have been the Darius Hystaspes of the Greek writers.

George Thomas (جیمز طامرس). The district of Hariana was once the field of the exploits of this famous adventurer. The Jats are a sturdy and brave race, and showed what they could do under his leadership, though when left to themselves they were so divided by factions, that Hariana has always yielded to every adventurer who had been able to attack them. Thus it was overrun by the Mahrattas, under Mesers. Bourquin and Perron, by the Rohillas under Amir Khan, 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 Siudhir about the year a.d. 1782. The famous Begum Samru of Sirdhana was then in the zenith of her power, and he left Siudhir to serve her. Shortly after, having collected a body of men, he left her, and marched down to Hariana, 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 Rohak, and called it after his own Christian name Georgergur, which (perhaps from his maritime origin) the natives call Juhajgarh, or "ship-castle." After a few years the Mahrattas under Louis Bourquin invaded his territories. He hastened to give them battle, and throwing himself into the small fort of Juhajgarh, he fought them for three days, though his force was infinitely smaller than theirs. His cavalry, which was composed principally of Raughars, having gone over to the enemy, and his lieutenant, an Englishman of the name of Hopkins being killed, his troops at length gave way, and he fled on a favourite Arab horse to Hansi, a distance of about 60 miles. Bourquin assaulted the city and Thomas, after a defence of some weeks, gave himself up, and was allowed to join the British Brigade at Amurshahr. Departing thence, in charge of a Capt. Francekin, he died on his way down the river, as he was seeking to return to Europe by way of Calcutta. His great-granddaughter was the wife of a writer on a humble salary (1867) in one of the Government offices in Agra.
Gesu Daraz (کیسو دراز), Vide Muhammad Gesu Daraz.

Ghaeb (غایب), a poet who died in A.D. 1750, A.H. 1163.

Ghaffal (غافل اکبرآبادی), a poet of Āgra.

Ghairat Khan (غیرت خان), title of Khwaja Kangar, the nephew of 'Abdullah Khan, Firuz Jang and son of Sardar Khan. It is probable that he brought the head of Khán Jahān Jédī to Shah Jahān, and was raised to the rank of 2000 with the title of Ghairat Khán. He died in A.D. 1640, A.H. 1050, at Thatta of which place he was governor. He is the author of the Jâhāngîr Nâma.

Ghalib (غالب), the poetical title assumed by Muhammad San'd, author of a Diwán which he completed in the year A.D. 1690, A.H. 1101.

Ghalib (غالب), the poetical name of Mir Fakhru-ud-din, author of a book of Qasîlîā which he finished in the 6th year of Muhammad Shah the emperor of Dehli, A.D. 1734, A.H. 1130.

Ghalib (غالب), poetical title of Shaikh Asad-ullah, son of the sister of Shaikh Muhammad Aitzal of Allahabad. He died in A.D. 1750, A.H. 1163.

Ghalib (غالب), poetical name of Mirza Asad-ullah Khan, author of a Diwan, and a history of the Moghul emperors of India. He was the son of 'Ali Baksh Khan, the brother of Nawâb Almas Baksh Khan of Firuzpûr and Lohâri. He died at Dehli in the month of February or March, A.D. 1689, A.H. 1285.

Ghani (غنسی), the poetical name of Mirza Muhammad Tahir. He is commonly called Ghani Kashmûri on account of his being a native of Kashmir. He was a pupil of Shaikh Mubin-Fâni, whom he excelled in his learning and became an elegant poet. He wrote a book of Odes called Dava'i Ghani, and died in Kashmir two years before his master A.D. 1668, A.H. 1079. It is said that the emperor Alamgir wrote to Saif Khân the governor of Kashmir 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 Khân said that he could not call a wise man like him mad; upon which Ghani immediately really went 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 Tahir for his poetical name.

Ghani Bahadur (غنسی بادور), son of Shâmsher Bahâdur I, and younger brother of 'Ali Bahâdur, the Nawâb of Bandà. [Vide 'Ali Bahâdur.]

Ghanimat (غہنمت), poetical name of Muhammad Akram, author of a short Diwan and a Masnâwî containing an account of the Loves of Aizâ and Shahâid, called Naîrang Iâb, composed in the reign of 'Alamgir.

Gharib (غريب), poetical name of Shaikh Nâsir-ud-din of Dehli. He is the author of a Diwân in Persian.

Gharib (غريب), poetical name of Sayyad Karim-ullah of Biburam.

Ghasiti Begam (گستی بیگم و آمنہ), the wife of Shuhamat Jang, and Amina Begam, the mother of Nawâb Siraj-ud-daula, were daughters of Nawâb Malâghât Jang of Bengal: they were drowned in the river, close to Jahângîr-nagur, by order of Miran the son of Nawâb Jaṭâr 'Ali Khân, in June, A.D. 1700.

Ghaus Muhammad Khan (ظروف محمد خان), whose title is Mohtashim-ud-daula, was (1870) Nawâb of Jâwâr.

Ghaus-ul-‘Alam (غوری العالم), a famous Saâî. [Vide Muhammad Ghaus of Owâlîar.

Ghaus-ul-‘Azim (غوری العظم), a title of the Muhammadan saint 'Abdul Qâdir Gîânî.

Ghanwasi (غواصی یزدی), of Yazd, a poet, whose proper name is Izz-ud-din. He is said to have composed 100,000 verses. This fertile poet, in a work which he wrote in A.D. 1543, A.H. 956, says: "The poetry which I have written amounts to 1,960 books." He made 600 verses a day, and it would appear that he put the Renzat-ush-Shokade, the history of Tabârî, the legends of the Prophets, Kâleela-va-Damna, and the Medical work called Zakhîra Khurârizm Shâhi, and many other works into verse. He died in A.D. 1583, A.H. 980, at an age of more than one hundred years.
GHAYAS HALWAI (غیاث حلواءی), of Shīrāz, was blind and died by a fall from the terrace of a house in the time of Shāh Safi. He is the author of a Diwan.

GHAYAS-UDDIN (غیاث الدين), author of a Persian Dictionary called Ghayās-ud-Dīn Laylāt. Also Muhammad Ghayās-ud-Dīn.

GHAYAS-UDDIN BAHMANI (سلطان) (غیاث الدين بهمنی سلطان), the eldest son of Sultan Mahmūd Shāh I. He ascended the throne of the Deccan in his seventeenth year, after the death of his father in April, A.D. 1307. He had reigned only one month and twenty days, when Lāchīn, one of the Turkish slaves, not being appointed prime minister—to which office he had aspired—put out his eye with the point of his dagger, and having sent him in confinement to the fortress of Sāgar, placed Shams-ud-dīn, the late king’s brother, on the throne. This circumstance took place on the 14th June, A.D. 1307, 17th Kamāgān, A.H. 799.

GHAYAS-UDDIN BAIBAN (سلطان) (غیاث الدين بلبه سلطان), king of Dehli. In his youth he was sold as a slave to Sultan Alīshāh, who raised him by degrees to the rank of a noble, and gave him his daughter in marriage. On the accession of his son Nāṣir-ud-dīn Mahbūb to the throne of Dehli, Ghayās-ud-dīn was appointed his wazīr. After the king’s deposition or death in February, A.D. 1295, A.H. 694, he succeeded the throne and reigned 20 years. He died in A.D. 1296, A.H. 695, aged 80 years, and was succeeded by his grandson Mūiz-ud-dīn Khāṣibbād, the son of Nāṣir-ud-dīn Baghāra Khān, governor of Bengal, who was then absent in that province.

GHAYAS-UDDIN KART I (Malik) (غیاث الدين كرت Malik), fourth king of the race of Kart or Kard. He succeeded his brother Malik Kākh-ud-dīn Kart in A.D. 1307, A.H. 706, reigned more than 21 years over Herāt, Balgh, and Ghaznī, and died in the year A.D. 1329, A.H. 729. He was succeeded by his son Malik Shams-ud-dīn Kart.

GHAYAS-UDDIN KART II. (Malik) (غیاث الدين كرت Malik), the eighth and last king of the dynasty of Kart or Kard. He succeeded his father or grandfather Mūiz-ud-dīn Husain Kart in A.D. 1370, A.H. 771, and reigned 12 years over Herāt, Ghōr, Sūrkhāh, and Naishāpūr, and conquered Šāh and Jām. He was a great tyrant, and had several battles with the Sarbuddals of Sabzawār and the chiefs of Jānī Qurbāni. In the year A.D. 1381, A.H. 783, Amīr Ta‘īmīr (Tamberlane) conquered Herāt, when Ghayās-ud-dīn, 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 KHALIJI (Sultan) (غیاث الدين خلیجی سلطان), succeeded his father Sultan Mahmūd Khalijī on the throne of Gihār in May, A.D. 1469, Zī-Qa‘da, A.H. 873. 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 Malwā; a jealousy arose between the two brothers, who conspired against each other, till Nāṣir-ud-dīn, the eldest, having put his brother, Shujā‘-ud-dīn, to death on the 22nd October, A.D. 1500, 24th Rabi‘ II. A.H. 906, assumed the reins of government. A few days after, his father was found dead in the Saragho; and it was supposed that poison had been administered to him by his son.

GHAYAS-UDDIN MAHMUD (محمد) (غیاث الدين محمود), the son of Ghayās-ud-dīn Muhammad Ghori, succeeded his uncle Shahāb-ud-dīn in the kingdom of Ghōr and Ghaznī in A.D. 1295, A.H. 692. He reigned about four years, and was assassinated by the people of Mahmūd Afr Shāh on Saturday night, the 31st July, A.D. 1210, 7th Safar, A.H. 607. He was at first buried at Fīrūz Khān, but was afterwards transported to Herāt and buried there. He was succeeded by his son Bahā-ud-dīn Sām, who was after three months deposed by ‘Ala‘-ud-dīn Aṣīr (son of Alā‘-ud-dīn Hasān surmamed Jāḥīn Sūz) who reigned in Ghōr and Ghaznī for four years, and fell in battle against the son of Nāṣir-ud-dīn Husain Amir Shīkār in the year A.D. 1214, A.H. 611. After his death Alā‘-ud-dīn Muhammad, son of Abū Ali, cousin of Malik Ghayās-ud-dīn Muhammad, was raised to the throne by Tāj-ud-dīn Eldāz.

GHAYAS-UDDIN MAHMUD GHORI (محمد غوری) (غیاث الدين محمود غوري), the son of Ghayās-ud-dīn Muhammad Ghori, and nephew of Shahāb-ud-dīn Muhammad (Ghori, whom he succeeded to the throne of Ghōr and Ghaznī in A.D. 1290, Mahmūd being naturally indolent, remained satisfied with the throne of Ghōr, and proclaimed Tāj-ud-dīn Eldāz, king of Ghaznī. He died in A.D. 1210.

GHAYAS-UDDIN MUHAMMAD GHORI (محمد غوری) (غیاث الدين محمود غوري), king of Ghōr and Ghaznī, was the son of Bahā-ud-dīn Sām, the youngest brother of Alā‘-ud-dīn Hasān Ghori. He succeeded to the throne of Ghōr and Ghaznī after the death of his cousin Malik Sāfī-ud-dīn, the son of the latter, about
the year A.D. 1157, and conferred the government of Ghazni on his brother Shahhâd ud-din enam ed Mo'âz ud-din Muhammad; this illustrious general subdued Kurshâan and a great part of India in the name of his brother Ghaysâd ud-din, who annexed those countries to his own dominions. Ghaysâd ud-din died on Wednesday the 12th March, A.D. 1203, 27th Jumâda I. A.H. 599, and was succeeded by his brother Shahhâd ud-din.

Ghayas-ud-din Muhammad (Sultan)

Ghayas-ud-din Purbi (Ghyas ud-din Purbi) succeeded his father Sikandar Purbi on the throne of Bengal in A.D. 1267, A.H. 775, reigned for a period of seven years, and died in 1273. He was succeeded by his son Sulţân-ur-Salâatin.

Ghayas - ud-din Tughlak Shah I. (Sultan)

king of Delhi also known as Ghazâl Mâlîk), his father Tughlaq was a slave of Sulţân Ghayâs-ud-din Ballân. He ascended the throne of Delhi after murdering Khân Shâhân on the 20th August, A.D. 1221, 1st Shâhân, A.H. 721, 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 Lâkhânumi in February, A.D. 1225, Rabî' I. A.H. 725. His son Muhammad Tughlaq succeeded him. The celebrated poet Amir Khânser of Delhi, 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 Tuglak Nâma. Ghâysâd ud-din was the first king of the 3rd branch of the Afgshân dynasty which is called Tuglak Shâhân. The following is a list of the Sultans of this branch:—

1. Ghâysâd ud-din Tuglak I. Muhammad Shâh Tuglak, last of this family, expelled by Amir Taimur.
2. Muhammad Shâh Tuglak I.
3. Firoz Shâh Tuglak.
4. Ghâysâd ud-din Tuglak II.
5. Abâ Bakr Shâh.
7. Nasrât Khân.
8. Muhammad Shâh.

Ghayas-ud-din Tughlak II. (Sultan)

Ghayas-ud-din Tughlak II. (Sultan)

Ghazali (Ghazâlî). Fide Ghazzâli.

Ghazan Khân (Ghâzan Khân), seventh king of Persia of the Tartar tribe and fourth in descent from Hâlâk Khân, was the son of Ahrân Khân. He succeeded to the crown of Persia after the death of Hâlâk Khân, his uncle in October, A.D. 1299, Zil-bijja, A.H. 694. He was the second emperor of the race of Changez Khân who embraced the religion of Muhammad, and with him near one hundred thousand of his followers followed their leader into the pale of Islam. He was the first of this race of kings who threw off all allegiance to the Khânân 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 Sultan Mâhâmâd. He reigned nearly nine years and died on Sunday the 17th May, A.D. 1304, 11th Shawwaî, A.H. 703, at Qazvîn; he was assassinated by agents who had constructed a superb mosque which he had constructed near Tabrîz. He was succeeded by his brother Aljaîtû, who took the title of Muhammad Khâdîa Bânâ.

Ghazanfar Khan (Ghazanfar Khân), son of Alawârî Khân I. and brother of Alawârî Khan II. a nobleman of the reign of Shah Jahan and 'Alamgir. He was three times at different periods appointed governor of Sâharânpûr and afterwards of Thatta in Sindh, where he died on the 1st May, A.D. 1666, 17th Zî-Qâda, A.H. 1077. His remains were brought to Delhi and buried there.

Ghazi (Ghâzi), the poetical title of a person who served as Kürbêgi under the prince Sulâtân Muhammad Mûsamûn the son of the emperor 'Alamgir.

Ghazi (Ghâzi), or Al-Ghâzi, the son of Ortak, the first of the Türkman Ortakite princes who seized Jerusalem and reigned in
Mardin and Mafarikin in Syria. The following were his descendants:—

A.D. A.H.
Husainuddin Taimurtash, son of
Alghazi, began to reign 1122 516
Najm-uddin Abu ‘Umar Shams al-
Alfi, son of Taimurtash 1152 547
Qutb-uddin Alghazi, son of Albi 1176 572
Husain-uddin Elias Arslan, the
son of Qutb-uddin 1184 580
Malik al-Mansur ‘Umar Arslan, son of Qutb-
uddin 1201 597
Malik-ud-Din Najm-uddin
Ghazni, son of Nasir-uddin
Orkat 1239 637
Malik-ud-Din Muzaffar Qaral Arslan, son of Najm-uddin 1255 653
Shams-uddin Daul 1291 691
Malik-al-Mansur Najm-uddin
Ghazni 1293 693
Albi Malik-ud-Din ‘Imad-uddin
‘Ali 1312 712
Malik-ud-Din Suliya Shams-uddin
Sulayh, the last prince of this
race 1312 712

**Ghazi-uddin Haidar**

(Naziri al-din
 جهاد), the eldest of the ten sons

of Nawab Sa’idat ‘Ali Khan of Audh. On his father’s death, which took place on the 11th July, A.D. 1814, 22nd Rajab, A.H. 1229, he succeeded to his dominions as Nawab Wazir, and five years after, assumed, with the concurrence of the British Government, the regal dignity. His coronation took place on Saturday the 9th October, A.D. 1819, 19th Zil-bijja, A.H. 1234, at Lucknow, when he took the title of Abu ‘Umar Muzaffar Mani-uddin Shab Zaman Ghazi-uddin Haidar Pudshah. On ascending the first step of the throne, the minister delivered to him a crown, studded with diamonds and jewels of great value. He took 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 10,000 rupees were then scattered over the heads of the spectators, many of which were picked up by English ladies. Ghazi-uddin Haidar died after a reign of more than 13 years, on the 19th October, A.D. 1827, 27th Rajab, A.H. 1243, aged 58 lunar years, and was succeeded by his son Sulaiman Jah Nasir-uddin Haidar.

**Ghazi-uddin Khan I.**

(Naziri al-din
 جهاد), styled Firuz

Jang, whose original name was Mir Shahab-uddin, was the son of Kuliq Khan Sadr-ud-
Sudur, and was raised to the rank of an Amir with the title of Firuz Jang, after his father’s death, by the emperor ‘Alamgir in A.D. 1687, A.H. 1098. His son was the famous Nazam-ul-Mulk ‘Asaf Jang whose descendants are known to Europeans as Nazams of the Deccan. In the reign of Bahadur Shahr he was appointed governor of Gujar, and died at

Ahmadabad in A.D. 1710, A.H. 1122. His remains were transported to Delhi, and interred in the yard of the college built by him outside the Ajmair Gate.

**Ghazi-uddin Khan II.**

(Naziri al-din
 جهاد), Amir-ul-Umara, also styled Firuz Jang, was the eldest son of the celebrated Nazam-ul-Mulk ‘Asaf Jang. He was elevated to the rank of Amir-ul-Umara after the death of Khan Dauran, and departure of Nadir Shah to Persia, in A.D. 1739, A.H. 1152, by the emperor Muhammad Shah. Some years after the death of his father, when his brother Nasir Jang, who had succeeded him, died in the Deccan, he proceeded from Delhi to regain his possessions in that country, but died on his way at Aorangabad on the 16th October, A.D. 1762, 7th Zil-bijja, A.H. 1165 (new style). His remains were brought to Delhi and buried there. After his death the office of Amir-ul-Umara was conferred on his son Shahab-uddin with the title of ‘Imad-ul-Mulk Ghazi-uddin Khan.

**Ghazi-uddin Khan III.**

(Naziri al-din
 جهاد), Amir-ul-Umara, styled ‘Imad-ul-Mulk, was the son of Ghazi-uddin Khan Firuz Jang, the son of Nazam-ul-Mulk ‘Asaf Jang. His original name was Shahab-uddin, but after the death of his father in A.D. 1762, A.H. 1165, he was, by the recommendation of Nawab Sa’ddar Jang, wazir, appointed Amir-ul-Umara, by the emperor Ahmad Shah of Delhi with the title of ‘Imad-ul-Mulk Ghazi-uddin Khan. This is that Ghazi-uddin Khan, who afterwards became wazir, imprisoned and blinded his master the emperor Ahmad Shah, and assassinated Alamgir II. His wife was the celebrated Guma, or Guma (g.r.), Begum, who died in the year A.D. 1775, A.H. 1189. The year of Ghazi-uddin Khan’s death is unknown, but according to the biography of the poet called Ghalib Ibrahim, he was living in A.D. 1780, A.H. 1194, in straitened circumstances. His poetical name was Nazam. According to the work called Mawar-ul-Umara, he went to the Deccan A.D. 1773, A.H. 1187, and received a jagir in Malwa; subsequently he proceeded to Surat and passed a few years with the English, and thence on a pilgrimage to Mecca. He composed Persian and Rangita poetry, and left Arabic and Turkish (Ghanaz) and a thick Persian Divan and a Maqawwi in which the miracles of Maulana Fakhr-uddin are related. Some say he died at Kalpi, A.D. 1800.

[Vide Jour. As. Soc. Beng. 1879.]

**Ghaznawi**

(Guznawi).

Fida Muhammad Khan (Mir).

**Ghazni**

(Guznawi), Kings of.

Fida Subuktigin.
Ghazzal ( غزال ) (a seller of thread),
title of Wasiel-bin-Ata, a celebrated Muslim doctor who was thus surnamed.


Ghazzali ( غزالی امام احمد )
or
Ghazālī ( Imam Ahmad ), younger brother of Imam Muhammad (ghazzali). He was a
doctor of the sect of Shafi'i, and died at
Qazvin in the year A.D. 1123, A.H. 517, but
according to Ibn Khallikān in A.H. 520,
corresponding with A.D. 1126.

Ghazzalā ( غزالی امام محمد )
or
Ghazālī ( Imam Muhammad ), who is also
entitled Hujjat-ul-Islam, is the surname of
Abū Hamid Muhammad Zain-uddin-ul-Tusi,
one of the greatest and most celebrated
Muslim doctors, and author of a treatise on
the different classes of science which
concern religion, called, Rimāt Sa`ādat, and
many other works such as the Yākūt-at-
Tawāb, also called Tafṣīr Jawāhid-ul-Qurān,
Aqād Gīzarāt, Aḥkām-ul-Ulem, and Tuhfat-
-ul-Falāsifa. He was born in the year A.D.
1058, A.H. 450, in a village called Ghazzāla
or Ghazzāli, in Tūs, whence he and his
brother derived their names of Ghazzāli. He
died on the 15th December, A.D. 1111, 4th
Jumāda II. A.H. 503, aged 56 lunar years.
Some authors say that his name should be
spelt Ghzālī and not Ghazzāli, but the
following verses from the Makārah-ul-
Wāsīlīm confirm the latter.

ا حمد انکس کہ ماء غزالی است
در دو عالم بدرجہ عالی است

He is said to have written ninety-nine works,
mostly in Arabic, a few in Persian.

Ghazalāna ( غزالی مولانا )
of Tūs or Mashhad, the royal poet. He
mention in one of his Quṣādu named Ranzat-
ul-Safā, that he was born in the year A.D.
852, A.H. 930. He first came from Mashhad
his native country to the Deccan, where
being disappointed in his prospects, he went over
to Janūpūr, and was employed for some years
by Khān Zaman 'Ali Quli Khān, governor
of that province, during which time he wrote
a poem called Naqsh Hadi'ī, for which he
received from his patron a piece of gold for
each couplet. After the death of Khān Zaman,
who was slain in battle against the emperor
Akbar in A.D. 1568, A.H. 975, he fell into
the hands of that monarch, who took him
into his service, and conferred on him the
title of Mālik-ul-Shurā'ī, 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

Gujrāt, and died there of venereal disease, on
Friday the 6th December, A.D. 1872, 27th
Rabab, A.H. 980. He is buried at Ahmadābād,
Gujrāt, in a place called Sārājī. He is also
the author of a Diwān, and three
Manawī poems, containing from 40 to
50,000 verses; their titles are: Kitāb Aṣrār,
Rishāhāt-ul-Ha'īf and Mirat-ul-Khāmis.

Ghulmān Ali ( غلمان علي )
author of an Arabic work on logic, which went after
his name. Its marginal notes written by
another author are called Shams-ul-Zuhdā

Ghulmān 'Ali ( غلمان علي )
author of the work called Sheh 'Alam Namā, a history of
the reign of the emperor Shah 'Alam, who
died in A.D. 1806, A.H. 1221.

Ghulmān 'Ali Khan ( غلمان علي خان )
author of the Lamāt-ul-Tahrīrīn, a panegyric
on the actions of Muhammad, and a
number of mystical poems, dedicated to the
emperor Alamgir.

Ghulmān 'Ali, Mir ( غلمان مير عزالد )
a poet whose poetical title is 'Azād, which see.

Ghulmān Husain Khan ( غلمان حسين خان )
author of the Persian History
of Bengal called Rayyaz-manālatin, which he
wrote about the year A.D. 1760, at the
request of Mr. George Layce of Malwa. He
was a learned and respectable character;
he was a member of the native court of judicature
under the Nawab 'Ali Ibrahim Khān.

Ghulmān Husain Khan, Nawab Sayyad
( غلمان حسين خان نواب سيد طبائي )
surnamed Tība Tībā, son of Hidayāt 'Ali
Khān, Bahādīr Asad Jang, author of a
Persian work called Sur-ul-Mutākhīrīn
written in the year A.D. 1780, A.H. 1194,
and translated soon after into English by a
French creole, named Raymond, calling
himself "Hāji Mustafā." He is also author of
a Poem entitled Bashārāt-ul-Jumāmat. He
was a client of M. Raza Khān (g.v.).

Ghulmān Imām Shahid, Maulana
( غلمان امام شهيد مولانا ), a poet who
is the author of a Persian Diwān, and of a
celebrated Qasida comprising the dispute
between Love and Beauty. His poetical title
is Shahid and he is living still, A.D. 1879.

Ghulmān Muhammad Khan ( غلمان محمد خان )
present Nawāb of the Karnāto, whose
title is Amir-ul-Hind Wali Jah
Undat-ul-Umara Mumtāz-ul-Mamālik.
Ghulam Muhammad Khan, Nawab of Ghul ( Vide Faiz-ullah Khan).

Ghulam Muhammed ( Princet) ( Vide Faiz-ullah Khan), grandson of Tipu Sultan, was installed as a Knight Commander of the Star of India on the 2th February, A.D. 1871. Seventy-two years before was a prisoner in the English hands and since then a recipient of the English honours. He died in Calcutta on the night of the 11th August, 1872, aged 78 years.

Ghulam Qadir Khan ( Vide Qazir Khan), son of Zabita Khan, and grandson of Najibuddaula, the Rohilla chief. This is the traitor who, after extorting as much money as he could from his royal master, the emperor Shah Alam of Delhi, ordered the Rohillahs to pick out, but was pursued by the Marathas who took him prisoner, cut off his ears, nose, arms, and legs, and in this mutilated state he was sent to Delhi; but died on the road in the month of December the same year, Rabi J. A.D. 1293. His tomb is in Aul, Pargana Furrah, Zila Agra.

[Gil Keene's Fall of the Mughal Empire.]

Ghulam Qutbuddin Shah ( Vide Quab-uddin Shah), of Allahabad, who poetical name is Mubash, was the son of Shih Muhammad Fakhir. He was an elegant poet enigmatically learned and accomplished, and is the author of a work called Nain Gahia (Cakes and Sweets) which he wrote in answer to a work entitled Nain Haldia (Cakes and Puddings). He was born on the 29th August, A.D. 1775, 1st Maharram, A.D. 1138, went on a pilgrimage to Mecca, and died there in the year A.D. 1773-4, A.H. 1187-8.

Ghunchacha-1-Umaid (Vide Umaid), (i.e. a small bud of hope), was one of the wives of Umar Shaikh Mirza, the son of Sultan Abu Sa'id Mirza, mother of Nisar Mirza and Mahb Bano Begam. She was a native of Amdyan.

Gilan Shah. (Vide Kabus.

Girami, the poetical name of a poet whose Diwan was found in the Library of Tipu Sultan.

Girdhar Das ( Vide Faiz-ullah Khan), author of the history of Râm, entitled Ramayana, translated from the Sanskrit in A.D. 1722. This is a very celebrated Hindi poem, containing the exploits of the famous demigod Râm, who reigned over India for many years. His capital was at Ayodh, and his conquests extended to Geylon, where the chair of rocks which nearly unite that island to the continent is still called Râm's Bridge. Besides this, there are two other Ramayana, one translated by Todari Dass in the Bhiksha dialect, and another by Khushur in Urdu.

Girdhar Singh ( Vide Faiz-ullah Khan), or Girdhar Bahadur, a Rajput chief who was governor of Malwa in the reign of the emperor Muhammad Shâh, and fell in battle against the Prashwa Bajî Rao's officers in A.D. 1720. His nephew, Dusâ Râm, who succeeded him, and had occupied a brilliant residence for some time, was defeated by Chimmaji the Prashwa's brother, and lost his life in battle about the year A.D. 1732.

Gobind Guru ( Vide Gobind.] (Gobind), a chief of the Sikhs.

Gopal or Nayek Gopal ( Vide Gobind], a celebrated singer of India, who was a native of the Deccan, and flourished during the reign of Sultan Ali-uddin Sikandar Sani. He was a contemporary of Amir Khusr, who died in A.D. 1325. It is related that when Gopal visited the court of Delhi, he sung that species of composition called Giti, the beauty of which style, ornamented by the powerful and harmonious voice of so able a performer, could not meet with competition:—At this the monarch caused Amir Khusr 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 Gati and Turiya in imitation of it, which surprised Gopal, and trepidously deprived him of a portion of his due honour.

Goshyar ( Vide Gobind), an astronomer whose proper name is Abul Hasan.

Gouhar Shad Begam ( Vide Gobind], the wife of Mirza Shâhrukh, the son of Amir Taimur. She was slain by Sultan Abû Sa'id Mirza for creating disturbances, in A.D. 1457, A.H. 861, at Horat, where she lies buried on the left bank of a stream called Anjir. The grave is covered 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 Amir Taimur and sister of Shâhrâgh Mirza, and that she never married, but devoted herself to the perusal of the Qur'an.

[Vide Mohan Lal's Journal.]
Goya (گويا), poetical name of Hisamuddaula Nawab Faqir Muhammad Khan of Lucknow. He is the author of a Diwan.

Goya (گويا), poetical name of Mirza Kamran, a brother of Juya, which see.

Goya (گويا), poetical name of Shaikh Haits-ullah of Furrukhabad.

Gujar (گرجر), grandson or son of the daughter of the Peshwa Raghoji Bhoosa's daughter. He was raised to the masnad of Nagpur after the death of ‘Apá Sáhib in A.D. 1818.

Gulab Singh (گلاب سنگ), of Jammú (Maharajá), the independent ruler of Kashmir and the hills, which were made over to him by the British "for a consideration," after the Punjab war (1846). He died 2nd August, A.D. 1857, about three months after the outbreak of the Bengal Army. He was succeeded by his son Ranbir Singh.

Gulbadan Begam (گلپسند بیگم), a daughter of the emperor Bábár Sháh, sister to Humáyún and aunt to Akbar Sháh. She was married to Khizir Khan, a descendant of the kings of Káshghar. Khizir Khan was made governor of Láhore in A.D. 1554, A.H. 963, and afterwards of Bóhrár, where he died about the year A.D. 1559, A.H. 966.

Gulbarg Begam (گلبرگ بیگم), daughter of the emperor Bábár Sháh; she is also called Gulrang Begam and Gulrukh Begam, which see.

Gulchehra Begam (گلچهرو بیگم), a daughter of the emperor Bábár Sháh, and youngest sister of Humáyún, by whom she was given in marriage to Abbáš Sultán, an Uzbek prince, at Kábul in A.D. 1548.

Gul Muhammad Khan (گل محمد خان), a poet of Dehlí who died in the year of the Christian era A.D. 1642, A.H. 1244. His poetical name was Nasir, which see.

Gulrukh Begam (گلرخ بیگم), a daughter of the emperor Bábár, who was married to Mirza Núr-uddin Muhammad, a person of respectable family, by whom she had a daughter named Salma Sultán Begam, who was married in the beginning of the reign of the emperor Akbar, to Bálákhán Khan,

Khan Khánnán, after whose death in A.D. 1561, A.H. 968, the emperor married her himself. Gulrukh Begam is called in the Músá-ul-Umárá Gulbarg Begam, and by some Gulrang Begam.

Gulrukh Begam (گلرخ بیگم), a daughter of Kámarinn Mirzá, the brother of the emperor Humáyún and first cousin to Akbar. She was married to Ibráhim Husein Mirzá, the son of Muhammad Sultán Mirzá, a descendant of Amir Taimúr. Ibráhim Husein, who together with his other brothers had created great disturbances in the country, was taken prisoner in A.D. 1573, A.H. 981, and shortly after put to death and his head sent to Akbar, who ordered it to be placed over one of the gates of Agra. Gulrukh Begam survived him for several years and was living at Agra in A.D. 1614, A.H. 1023.

Gulshan (گلشن), the poetical name of Shaikh Saíd-ullah, a mystical poet, who resided for some years at Dehlí, and left nearly 100,000 verses of Ghazals. He was a disciple of Shah 'Abdul Ahad Suhbudd, and made with him a pilgrimage to Meca. He died A.D. 1728, A.H. 1141.

Gulshani (گلشنی), the poetical title of Shaikh Saíd-ullah, which see.

Gunia 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 Hinduastani language are still sung and admired, one of which is to be seen in the first volume of the Asiatic Researches. p. 56. She was the daughter of Nawáb 'Ali Qulí Khan, commonly called Chunngá or Shásh Angusshti (from having six fingers on each hand), a manubahár of 5000 horse. Ganna Begam was betrothed to Shujá'-uddu'lláh, the son of Nawáb Saúdár Jang of Audh, but afterwards married to 'Imád-ul-Mulk Gháziiuddín Khan, wazír of the empire, and this rivalship is said to have in part laid the foundation of the mortal enmity which afterwards subsisted between that wazír and Saudár Jang. Adjoining to the village of Núrábád near Dehlí, two miles from Chóla Sará, is a pretty large garden, the work of the emperor Alamgír, built in the year A.D. 1668, A.H. 1160, over the gate of which is an inscription bearing the chronogram of the year of the dedication, viz. "Abdul Jalál." Within this garden is the monument of Ganna Begam. Her shrine bears the following inscription: "Ah gham Ganna Begam," which is the chronogram of the year of her death, viz. A.D. 1776, A.H. 1189. The poets Só's, Souda', and Mináq corrected her verses.
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Guru Gobind (گوییگرد), the son of
Tegh Bahadur, a famous chief of the Sikhs.
After the death of his father, who was executed by order of the emperor 'Alamguir
in the year A.D. 1673, having collected his
followers, he gave them arms and horses,
which till this 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 Afghanis 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 son.
He ordered his disciples to wear blue, and
leave their boards and the hairs of their heads
unshaved, which they do to this day. He was
succeeded by Randa, one of his followers.
[Vide Hughes, Dict. of Islam, in voc.
"Siikhism."]

H

HABI
Habib Ajmi, Khwaja (حيبو ً عجمي ً خواجہ).
He was called 'Ajmi or the
Persian, on account of his not being able to
read the Qur'an, or that he could not
pronounce the words of it distinctly. He was
a pious Musalmân and disciple of Khwaja
Husain Baari. He died on the 26th August,
A.D. 736, 7th Ramzasan, A.H. 120.

Habib-ullah (حبيب الله), author of
an Arabic work on philosophy called Bahr-ul-
Manzir, or the Sea of Logic.

Habib-ullah, Shaikff (حبيب الله شيخ)
, a celebrated poet of Agra.

Habib-ullah, Shah or Mir (حبيب
الله شاه), a descendant of Shah
Nimat-ullah Wali, and an Amir in the
service of the Bahmani kings of the Deccan. He
was imprisoned, and afterwards put to death
in June, A.D. 1460, Sha'ban, A.H. 864, by
Sulian Humayun Shah II. Bahmani, a tyrant,
who at the same time cast his brother Hussain
Khan, who had rebelled against him, before
a voracious tiger, that soon tore the wretched
prisoners to pieces.

Habshi or Habashi (حبيشي), a poet
who having lost an eye in a scuffle, was asked
by Ibrahim Pasha, "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 dowlus flower shall weep.
Yea, for me, the wronged Habshi, both
Musalmân and Gobr shall weep!
[So Mr. Beale: We shall perhaps run no
great risk of error if we suppose Habshi
to have been an Abyssinian domiciled in
Egypt.—Ed.]

Hadi (هادي), a khalif of Baghdád.
Vide Al-Hadi.

Hafi (هادي), poetical name of Mr
Muhammad Jiwad 'Ali Khan, who died in
the year A.D. 1800, A.H. 1215, and left a
Diwan in Urdu.

Hafi (حافي), which means barefoot, is
the surname of Zain-ud-din Muhammad, an
author, who led an austere life, and who
always walking barefoot, was thus surnamed.

Hafiz Abrú (حافظ أبورو), surnamed
Nur-ud-din-bin-Jafír-ullah, author of the
history called Tarikh Hafiz Abrú. He was
Hafiz Adam (حافظ آدم), a Musalman devotee and disciple of Sheikh Ahmad Surhindi, who about the year A.D. 1673, in conjunction with the Sheikh Gуra Tегh Bahadur, 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 حلواي), a confectioner and poet of Herat, who flourished in the reign of Shahrugh Mirza, the son of Amir Taimur, about the year A.D. 1430, A.H. 834.

Hafiz Khwaja (حافظ خواجه), whose proper name is Shams-ud-din Muhammad, was the most elegant lyric poet of Persia. He was born at Shirazi in the reign of Muzaffarides, and was living at the time when Amir Taimur (Tamerlane) defeated Shah Mansur, the last Sultan of that dynasty. The language of Hafiz has been styled among the Musalmans "Lisan-ul-Ghurb," the language of mystery. From his frequent celebration of love and wine in his odes he has very appropriately been denominated, by some Orientals, the Amad-ron of Persia. He died in A.D. 1389, A.H. 794, at Shirazi, 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 669 of his odes were made by Sayyad Qasim Anvar, entitled Mасиh Hافیز. A few of his poems may be understood in a literal sense; but in general they are figurative, and allude to the Shahi 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 Hafiz, one of them surname Halwai, that is to say, the confectioner, who lived in the reign of Sultan Shahrugh, the son of Tamerlane, and the other was named Aj royal Rumi.] Many zealous admirers of Hafiz 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 Sufis: in that vocabulary sleep is explained by meditation on the divine perfections, and perfumes by hope of the divine favour and graces; kisses and embraces, the rapture 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; strewers are the expansion of his glory; lyre the hidden mysteries of his essence; down on the cheek, the world of spirits who enircle his throne; and a black mole, the point of indivisible unity; lastly, tovanness, worth, and inebriety, mean religious ardent and abstraction from all terrestrial thoughts.

Hafiz Muhammad, author of the 
Hasti Seghir.

Hafiz Rahmat Khan (حافظ رحمة خان), a celebrated Rohila chief. He joined his countrymen during the administration of Ali Muhammad Khan, who advanced him to an important station, and Pilibhit and Bareilly were given to him and Muradabad to another chief named Dande Khan. Having attained his office, by military ability and genius, he at length wholly superseded the authority of Sa'd-ul-ullah Khan, the son of Ali Muhammad Khan, and was advanced to the supreme administration of affairs. He failed in his engagement to pay forty lacs of rupees to Nawab Shuja-ul-mulah's Aurih for the protection of his country from the intrusions of the Marathas, was killed in a battle fought by the Nawab by the assistance of the English on the 23rd April, A.D. 1774, 10th Safar, A.H. 1188. His Life has been translated by Elliot. [Vide Strachey; Hastiqas and the Rohila war.]

Hafiz Rahma (حافظ رحمة), is the name of the person who planted a large garden at Sirhind in the reign of the Emperor Akbar and called it "Bigh Noulagh." He died in A.D. 1592, A.H. 1600, and a beautiful chronogram was written on the occasion.

Hafiz-ud-din Ahmad, Moulvi (حافظ الدين احمد مولوي), author of the 
Khirad Afsan, an Urdu translation of the Ayir Dawslih, or Pilkay's Fables, which he translated for the use of the College of Fort William in A.D. 1803, A.H. 1218.

Hafiz - uddin Nasafi - bin - Ahmad (حافظ الدين نسفي بن أحمد), author of the commentaries called Mасiк-ut-Temzi and Hасiк-ut-Temvi, in Arabic. He died in the year A.D. 1810, A.H. 710. [Vide Nasafi or Al-Nasafi.]
service of the Mysore State about 1740. Deposed by the Raja and assumed the power of the State twelve years later and ruled for 20 years. His extraordinary efforts and occasional successes against the British are matter of history. Defeated by Sir Eyre Coote at Porto Novo 1781, he died 7th December, 1782. He was succeeded by his son Tippu (Tippoo).

Haidar Ali Moulwi (حیدر علی مولوی), of Faizabad, author of the Muntakib-ul-Kalān and several other works. He was living in Delhi A.D. 1764, A.H. 1270.

Haidar Mir (حیدر میر) (Vide Haidar Mirzā).

Haidar Mirza (حیدر میرا), who is also called Mir Haidar and Mirzā Haidar Dughštī, was the son of Muhammad Husain, and his wife was the aunt of Bahār Shāh. He was formerly in the service of Kāmnār Mirzā, brother of the emperor Humāyūn, but being disgruntled with his conduct abandoned his standard about the year A.D. 1639, A.H. 946, and joined the emperor, to whom he was afterwards of great service. In A.D. 1640, A.H. 947, he was appointed by the emperor to conquer Kashmīr, which he took in a short time; but as that emperor was soon after expelled from India by Sher Shāh, Haidar became the king of that country. In the year A.D. 1648, A.H. 955, he invaded Little Tibet, and not only succeeded in conquering that country, but subsequently added Great Tibet, Kājūra and Pālga to his dominions. He reigned nearly ten years, and was killed by an arrow in a night attack made upon his camp in A.D. 1651, A.H. 958.

Haidar Khan, Mir (حیدر خان میر), the grandson of Mir Haidar, who was the author of the Ṣurkh Bushšt. This person, on plea of presenting a petition, killed Husain 'Alī Khān Amir-ul-Umra, at the instigation of the emperor Muslim Shāh, on the 18th September, O.S. 1720, 27th Zī-qa'da, A.H. 1132, and was himself cut to pieces.

Haidar Malik (حیدر مالک), entitled Rais-UL-Mulk Chughtāi, author of the most authentic history of Kashmīr down to his own time. He was a nobleman in the service of the emperor Jahāngīr, and was living about the year A.D. 1619, A.H. 1028, in which year he accompanied that emperor to Kashmīr.

Haidar Muammat, Mir (حیدر معمانی), surnamed Raisīt Kūshī, a punster who flourished in the time of Shāh Ismā'īl II., king of Persia, and wrote a chrono-
poets. Besides the work called Bahjat-ul-Mubâhîhî, he is the author of a Masnavi to which he gave the title of Guzûr. All his verses amount to about 40,000. He was murdered at Kâshân A.D. 1564, A.H. 962.

Hairati (حیراتی), a Persian historian who wrote in the 17th century of the Christian Era.

Haidar, Shaikh or Sultan (حیدر السلطان), father of Shah Ismail I. Safi. He was the son of Sultan or Shaikh Jumnad, the son of Shaikh Ibrâhîm, the son of Shaikh or Kláva Ali, the son of the celebrated Shaikh Sadar-ud-din Masa, the son of Shaikh Safi or Sâfî-ud-din Ardîbeli, who was the 21st in a direct line from Musâ Qazim, the seventh Imam. He was killed in a battle against Ya'qûb Beg the son of Uzzân Husan, at Shirwân in the month of July, A.D. 1488, Shâbân, A.H. 893.

Hairan (حیران), poetical name of Mir Hai dar ‘Ali. He was killed in zillah Bihâr, but had the assassin put to death before he expired.

Hairani, Maulana (حیرانی مولانا), of Hamdán. He is the author of several Masnâwîs or poems, viz. Kahrâm-va-Naqid, Dispute between Heaven and Earth, entitled Mawârizi Arz-va-Sawâ : Dispute between the Candle and the Moth, called Mawârizi Shams-va-Parvina; and Dispute between the Roasting Spit and the Bowl, named Mawârizi Shikh-va-Murgh. He died in A.D. 1497–8, A.H. 903.

Hairat (حیرت), poetical name of Qâyâm-ud-dîn, the author of the biography called Tâzîra Muâdît-un-Shâh-Khawârî, which he completed in A.D. 1760, A.H. 1174.

Hairat (حیرت), poetical title of Pandit Ajuddhia Parshad, a native of Kâshâme, who resided at Lucknow. He is the author of a small Diwan and a few Masnâwîs. He died A.H. 1234, in the 58th year of his age.

Hairati (حیرتی), a poet of Marâv. In reward of a Qâsida which he composed in praise of Shah Tahmûsp I. Safi, he obtained the title of Malik-ush-Shanûrâ or king of

Hajari. Vide Hijri.

Haji Begam (حاجی بیگم), wife of the emperor Humâyûn.

Haji Khalifa (حاجی خلافه), a celebrated author commonly called Mustafâ Hâji Khalifa. He is the author of the work called Fazlaka, also of the Biographical Dictionary called KaSHf-uis-Zunûn, and the work called Taqwa-un-Tâyârikh Rumi. The latter is a Chronological Table of remarkable events from the Creation of the world to A.D. 1648, A.H. 1668, translated from the Turkish during the reign of Sulîmân Muhammad IV., of Constantinople. The KaSHf-uis-Zunûn was printed for the Oriental Translation Fund in 1835–50, together with a Latin translation by Professor Fliegel. It appears that Hâji Khalifa formerly bore the title of Khâbat Chhipi, and if this is correct, he died in A.D. 1667, A.H. 1067.

[In Chambers' Encyclopaedia the month and year of his death are given as September, A.D. 1658, and he is also said to have been the author of the Turkh Kabir, the Great History, which is a history of the world from the creation of Adam to A.D. 1656, containing notices of 150 dynasties, principally Asiatic; also a history of the Ottoman empire from A.D. 1691 to 1658, and a history of the maritime wars of the Turks, which has been translated into English.]
Haji Muhammad Beg Khan (حاجي محمد بگ خان), the father of the celebrated Mīrzā Ābā Talib Khan, author of the Maqāl Talibī. He was by descent a Turk, but born at Abūsāhāb in Isfahān. Whilst a young man, he mastered the tirthas of Nādir Shāh, he fled from Persia, and on his arrival in India was admitted into the friendship of Nawāb Ābūl Masūr Khan Safdar Jang. Upon the death of Rāja Nawāl Rāo, Deputy Governor of Agra in A.D. 1750, A.H. 1155, Muhammad Quli Khan, the nephew of the Nawāb, was appointed to that important office, and he (Hājī) was nominated one of his assistants. On the death of Safdar Jang in A.D. 1753, A.H. 1161, his son Shujā-ud-daula became jealous of his cousin Muhammād Quli Khan, arrested him, and put him to death. Hājī fled with a few of his faithful servants to Bengal, where he passed a number of years, and died at Muzhīshābād in April, A.D. 1769, Zil-bijjah, A.H. 1182.

Haji Muhammad Jan (حاجي محمد جان), of Mashhad. His poetical name is Qūshā. He flourished in the reign of the emperor Shāh Jahān, who conferred on him the title of Malik-ul-ush-Shu'ār, or the Royal poet. He is the author of a poem containing the eulogies of the successors, which he named Zafar-nāma. He died in the year A.D. 1646, A.H. 1633, and after him the title of the royal poet was conferred on Abū Talib Kalim. He is also the author of a Diwān, and an Inshā.

Haji Muhammad Kashmiri Maulana (حاجي محمد كشميري مولانا). One of his forefathers, who was a native of Hamān, came to Kashmīr with Mir Sāid 'Ali Hamada. Hājī was born in that province, but came to Dholī in his youth, where he received his education. He was an excellent poet, flourishing in the time of Akbar, and died on Thursday, the 22nd September, A.D. 1507, 19th Safar, A.H. 1006, o.s. He was a religious man, and had many disciples, of whom, named Maulānā Haan, wrote the chronogram of his death.

Haji Muhammad Khan Sistani (حاجي محمد خان سیستانی). He was at first in the service of Rāmān Khān Khāṅkhānān, after whose dismissal he was honoured with the rank of 3000 by the emperor Akbar. He accompanied Munim Khān Khāṅkhānān to Bengal and died at Gour in A.D. 1675, A.H. 983.

Haji Muhammad Qandahari (حاجي محمد قندہری). He is the author of a history which goes by his name, viz. Tarīkh Hājī Muhammad Qandahārī.

Hajīj-bin-Yusuf-al-Saqafi or Thaqafī (حاجی بیوضف الثقفی), one of the most valiant Arabian captains, who was made governor of Arabia and Arabian Iraq, by Abūl-malik the 8th Khālit of the Omnaides, after he had defeated and killed Abdullah-bin-Zubeir, who had taken the title of Khālit at Mecca. In the year A.M. 693, A.H. 74, he pulled down the temple of Mecca, which Abdullah 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 Khalīf Walīf I. in the year A.D. 714, A.H. 85, aged 54 years.

Hakim I. (حكيم), the poetical title of a person who was a native of Mashhad, and was living about the year A.D. 1688, A.H. 1100. He was an Arabic and Persian scholar, and is the author of a Diwān and a Masmāwī.

Hakim II. (حكيم), the poetical name of Shāh Abdul Hakīm of Lāhor. He is the author of a work called Mardom Dīdam, compiled at Amūngābād in A.D. 1761, A.H. 1175. It contains an account of those poets with whom the author was acquainted.

Hakim-Ain-ul-Mulk (حكيم عین الملل)، of Shirīz. He was a learned man and a clever writer. He traced his origin, on his mother's side, to the renowned logician Muhāqiq-i-Dawāni. The Historian Badaoni was a friend of his. Akbar also liked him very much. Hakīm was a poet and wrote under the Lakhānas of Dawānī. He died at Hāndāsh on the 27th Zil-biijah, A.H. 1005.

[Vide Ain Translation, i. p. 481.]

Hakim Ali (حكيم علي), of Gilān, 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 36th year of Akbar's reign, he constructed the wonderful reservoir which is so often mentioned by Mughal historians. In the 40th year Ali was a commander of 700 and had the title of Jallānū Uzamānī the 'Galina of the Age.' He died on the 6th Mubarram, A.H. 1018.

[Vide Ain Translation, i. p. 466.]

Hakim Muhammad (حكيم محمد). He was half-brother to the emperor Akbar, being born of a different mother.

[Vide Muhammad Hakīm.]
HAKIM Nur-uddin Shirazi (حکیم نور شیرازی), who appears to have been either grandson or sister's son of Abū'l Fazl, asserts in his preface to the Ḥujjat Dara Shihākī, that he commenced his work in the 14th year of the reign of Shah Jahan, A.D. 1642, A.H. 1052, the above name of the book gives the year of the Hijra, and brought it to a conclusion in A.H. 1065.

Hakim-ul-Mumalik (حکیم الممالک),
title of Mir Muhammad Mahdi, a physician who held the rank of 4000 in the reign of the emperor Alamgir.

Halaki (هالکی همدانی), of Hamdān, a Persian poet, though illiterate, wrote a panegyric on the accession of Shah Isma'il Satwī II. to the throne of Persia, in the year A.D. 1576, A.H. 984, for which he received a handsome present from the king, while other poets who wrote on the same occasion received nothing.

Halaku Qanān or Khan (لالکو قانان), also called Ḥikhān, was the son of Tāfī Khan, and the fourth successor and grandson of Chagha Khan the Tartar. In the reign of his elder brother, Kūkū Khan, king of Tartary, he was detached, in May, A.D. 1233, Rabī' I. A.H. 651, attended by one hundred and fifty thousand horse to subdue Persia, which he soon conquered, after which he extirpated the power of the Ismailis, the descendents of Hasan Sabbah (q.r.j., the founder of the sect, and destroyed their stronghold in November, A.D. 1256, Zil-Qa'da, A.H. 664. He next intended to march direct to Constantinople, but was persuaded by Nasir-uddin Tusi (whom he had made his prime minister) to turn his arms against Baghdad. He marched against that capital, and after a siege of some months took it in February, A.D. 1258, 4th Safar, A.H. 666. The Khalifa Mustansir-Billah and his son were seized, and with 400,000 of its inhabitants were put to death. After these successes Halakū 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, Mangū Qanān; but the great defeat which the general whom he had left in Syria suffered from Saljuq-uddin Firūzd, the prince of the Mamluks of Egypt, compelled him to abandon his design; and after he had restored his affairs in Syria, he fixed his residence at Marāgha, in Azerbaijan, where he died on Sunday the 8th February, A.D. 1265, 19th Rabī' II. A.H. 665; after a reign of twelve years from his first coming to Persia, and eight years from the death of his brother. During his prosperous reign, the literature of Persia resumed its former flourishing state; and the illustrious Persian Bard Sa'di of Shīrāz was living in his time.

HalākHz was succeeded by his son Abā Qānān in the kingdom of Persia.

List of Mughal-Tartar or Ḥāshān dynasty of Persia.

HalākHz, the son of Tāfī Khan, succeeded his brother Mangū Qanān in the kingdom of Persia. Abā Qānān, the son of HalākHz. Nikūkor or Ahmad Khan, brother of Abā Qānān. Arkhū Khan, son of Abā Qānān. Kūkū Khan, son of Abā Qānān. HalākHz, grandson of HalākHz. Ghāzān Khan, son of Arkhū Khan. Alijātā, the son of Arkhū Khan. Abū Said Bahadur Khan, son of Alijātā, after whose death the dynasty became dependent.

Halati (حلاطی), poetical title of Kāsim Beg, who was born and brought up in Tabrīz, and spent the greater part of his life at Qazvin. He flourished in the reign of Shah Tahmāsp Satwī, and wrote the chronogram of the accession of Shah Ismail II. in A.D. 1576, A.H. 986. He is the author of a Divān in Persian.

Hattama (حتمی), 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 (حلاط). This word, which properly signifies the person that prepares cotton before it is manufactured, was the surname of Abū Mughīţus, Hasun-bin-Munsūr. [Vide Mansūr Hallaj.]

Hamd-ullah Mustafī-bin-Abū-Bakr-al-Qawwīnī, Khwaja (حمد الله مصطفی بن ابوبکر ал قوارئینی خواجہ), also called Hamd-uddin Mustafī, a native of Qazvin, and author of the Tāriḵ Guzida, or Selected History, which he composed in A.D. 1329, A.H. 730, and dedicated to the minister Ḥuṣain-uddin, the son of Rashīd-uddin, author of the Jāmī'-al-Tawāfī, to both of whom Hamd-ullah had been Secrenty. The Tāriḵ Guzida ranks among the best general histories of the last eleven years; after the completion of this history, the author composed his celebrated work on Geography and Natural History, entitled Nuzhat-ul-Quṣūb, The delight of hearts, which is in high repute with Oriental Scholars, and which has obtained for him from D'Hérelot the title of le Geographe Persan. Hamd-ullah died A.D. 1349, A.H. 760. He was the brother of Fakhr-uddin Fath-ullah Mustafī. See also Ahmad-bin-Abū Bakr.
Hamid (حميد), a poet, who is the author of a poem called Ismīt Nāma, containing the loves of Sāti and Mna, composed in the year A.D. 1607, A.H. 1016, during the reign of Jahāngīr.

Hamid (حميد), or Abdūl Hamid Yahia, a celebrated caligrapher, who reformed the Arabic characters in the reign of the Khalīf Mūsawīa II. of the house of Umeyra. He died in A.D. 749, A.H. 132.

Hamid Ali, Mirza (حميد علي میرزا), or more properly Prince Mirzā Hamid 'Ali, son of Wājid 'Ali Shāh, the last king of Lucknow. He accompanied his grandmother the Dowager Queen of Lucknow to England to claim his right, in 1806. [Yūsuf Jusud Ali.]

Hamida Bano (حمايدة بانو), the daughter of Malika Bano, the sister of Mumtāz Mahal, was married to Khalīf-ullāh Khan, who died in A.D. 1002.

Hamida Bano Begam (حمايدة بانو بیگم), styled (after her death) Marium Muxānī, and commonly called Hājij Begam, was a great-granddaughter of Shāhīd Ahmad Jāmī. She was married in A.D. 1541, A.H. 948, to the emperor Humayūn, and became the mother of the emperor Akbar. She is the founder of the Sarāi called Abād Sarā, situated near the mausoleum of her husband at vil D. Ahī. She had gone on a pilgrimage to Mecr, and on her return brought with her 300 Arabs, for whom she built this place in A.D. 1500, A.H. 968. She died at Agra on Monday the 29th August, A.D. 1603, 17th Shāhīzwar, A.H. 1012, aged about 78 years, and was buried in the mausoleum of Humayūn at Delhi.

Hamid Kirmani (حمید کرمانی), poetical name of Shaikh Aḥmad-ud-din Kurmānī.


Hamid-ullah Khan (حميد الله خان), author of the Abīdīs-ul-Khabād, also called Tīrīgī-ī-Muhamīd, which contains a history of Chāh-gawān (Chittagong). Printed at Calcutta in 1871.

Hamid-ud-din Mustoufi, Khwaja (حميد الدين مستوفى خواجه).

Hamid-ud-din Nagori, Qazi (حميد الدين ناگوري قاضي), a native of Nāgor who held the appointment of Qāzi, and died on the 11th July, A.D. 1296, 11th Ramazān, A.H. 695, and is buried at Dehli close to the tomb of Khwaja Qutb-ud-din Bakhtīār, commonly called Qutb Shāh. He is the author of the book called Twakhl-ul-shahāda, containing religious contemplations and speculative opinions of the essence and nature of the divinity, etc., etc. The year of his death is taken from an inscription over his tomb.

Hamid-ud-din Qazi (حميد الدين قاضي), of Dehli, was the author of the Sharih Ḥidāyat-al-Fiqah and several other works. He died in A.D. 1564, A.H. 754.

Hamid-ud-din Umar, Qazi (حميد الدين عمر قاضي) flourished in the time of Sultan Sanjar, the Saljūkī king of Persia, was a contemporary of the poet Anwārī, and is the author of a Commentary on the Qur'an called Masāmīt.

Hammad (حماح), the son of Abū Hamīf, who was a learned man, and died in the year A.D. 792, A.H. 176.

Hamza, Amir (حمازة أمير), the son of Abūn Muttalib, and uncle of Muhammad, who gave him the title of Aṣad-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 "Qā‘at-ul-Islām," the standard of the faith. Humza, who was also called Abū 'Umar, was killed in the battle of Qadil which Muhammad fought with the Quraishis, of whom Abū Sulaym was chief. After the battle Hinda, the wife of Abū Sulaym, pulled Hamza's liver out of his body and chewed and swallowed some of it. This battle took place in the month of March, A.D. 625, Shawwal, A.H. 3.

Hamza Bano Begum (حمازة بانو بیگم), daughter of Shaikh Jahan by Kambdelhurī Begum, daughter of Mozaffar Hussain Mīrzā of the royal race of Shaikh Ismail's Safwi. She was born in the year A.H. 1019.

Hamza Mirza (حمازة میرزا), the eldest son of Sultan Muhammad Khuda Banda, and the grandson of Shaikh Tahmasp I. of the Safwi 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 wazir, Mirzâ Sulaimân; when that nobleman was slain, he created his own son, Hanza Mirzâ, regent of the empire. This prince, by his valour, extricated his weak father from all his difficulties, with which he was surrounded. But this gem of good fortune soon vanished. This gallant prince was stabbed by a barber, in his own private apartments on the 24th November, A.D. 1868, 22nd Zil-lijja, A.H. 994.

Hanbal, Imam (حنبل أمام, or Ahmad)

Imâm Hanbal, the son of Muhammad-al-Hanbal, was the fourth Imam or founder of one of the four orthodox sects of the Sunnite called Hanbalites. This sect made a great noise in Baghdad in the reign of the Khalif Al-Mutawakkil in A.D. 929, A.H. 317. Mirzaui, chief of the sect, had asserted that God had placed Muhammad on his throne, which assertion he founded upon the passage of the Qurîân: "Thy Lord shall soon give thee a considerable place or station." All the other sects of the Muslims regard the authority of the Khalifs as 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 A.D. 933, A.H. 329, the Hanbalites became so insolent, that they marched in arms on the city of Baghdad, 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 Maśnad, more copious than those any other person had, till then, been able to form: it is said that he knew by heart one million traditions. He was born in the year A.D. 780, A.H. 164, and died on the 31st July, A.D. 855, 12th Rahil: I. A.H. 241, in the reign of the Khalif Al-Mutawakkil, and was buried at Baghdad. It was estimated that the number of men present at his funeral was 800,000, and 50,000 women; and it is said that 20,000 Christians, Jews and Magians became Muslims on the day of his death. In the year A.H. 855, Ramaân, A.D. 220, some time in the month September, he was required by Khalif Al-Mutawâkim Billâh to declare that the Qurîân was created, but would not, and although beaten and imprisoned persisted in his refusal. The eternity of the Qurîân, considered as the word of God, is the orthodox Moslem doctrine. [The modern Wahhabis are believed to be partly followers of this teacher. See Hughes' Dictionary of Islam, in sec. "Imâm Hanbal]."

Handal Mirza (Handal Mirza), son of the emperor Bâbar Shâh and brother of Humâyûn, was born in the year A.D. 1618, A.H. 924. He lost his life in a night attack made by his brother Kanûn Mirzâ on the emperor Humâyûn near Khâibar in the province of Kâhil, on the 19th November, A.D. 1651, 21st Zil-Qâdâa, A.H. 966. He is buried at Khâibar close to the tomb of the emperor, Bâbar Shâh. Humâyûn, out of affection to the memory of Handal Mirzâ, in the same year gave the daughter of that prince, Raqia Sulâma, to his son Akbar in marriage.

Hâni (حاني), surname of Muhammad-bin-'Ali, a poet who died in the year A.D. 1333, A.H. 733.

Hanifa Imam (حنيفة أمام), also called

'Abû Hanifa and 'Imâm 'Azîm, was one of the four Jurisconsults of Mecca, viz. 'Imâm Hanifa, Imâm Hanbal, Imâm Shââ'î and Imâm Mâlik, from whom are derived the various Codes of Muhammadan Jurisprudence. He was one of the most celebrated doctors and has been commended upon by various writers, many of whom are mentioned by Hâji Khulîfa. Some say that the Masnad was written by Imâm Hanbal. By the Shi'as he is as much detested and censured by his antagonists he is admired and exalted. For allowing his disciples to drink nabîz, which is a wine made of dates, he is accused by the Persians of departing from the clear injunction of the Prophecy against all intoxicating beverages. [At the time of his birth some of the companions of the Prophet were still living, which adds to his authority among the Sunni denomination.]

Haqiqt (حققیت), poetical title of

Sáiyâd Isâm Shâh, son of Sáiyâd Arab Shâh. He accompanied Col. Kydd to Chînâpat in Mâdûn as head Munshi and died there. He is the author of an Urdû Diwan and several other works, some of which are named Tahjîf-ul-' Ajam, Haqîqat-ul-Âsâmî, Sanawâmâda Chîn and Hasîl Gulmukh. [Yde Isâm Shâh.]

Haqiri (حقیری), poetical name of

Maulâna Shîhâb-ud'dîn Mu'amârî.

Harindar Narain Bhup, Maharaja (هندر نارائن بھوب مہاراجہ), the Raja of Kich Bahar, who died at Benares on the 30th May, 1839, and was aged 70 years. He was of the Rajunâf caste, and a follower of Siva, but his style of living was very
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Unlike that of a Hindū. He used to marry without any regard to caste, and entered into the nunarithal relation with any women he took a fancy to. He did not even spare married women. The number of his wives or rânis was no less than 1200! *

Hari Rao Holkar (हरी राव होलकर)
Rāja of Indor, was the cousin and successor of Mahārāj Rāo III. the adopted son and successor of Jaswant Rāo Holkar. He died on the 24th October, A.D. 1843.

Harīrī (حريري), whose full name is Ābū Muhammad Ḥusayn bin ʿAlī bin Us̱ām-āl-Ḥarīrī, was a native of Basra. He was one of the ablest writers of his time, and is the author of the Ḥarīrī, a work consisting of fifty Oratorical, Poetical, Moral, Economistic, and Satirical discourses, supposed to have been spoken or read in public assemblies; but which were composed by the author at the desire of Abdullah bin Khathīr, wazīr to Sulṭān Muḥammad Sulṭānī. He died at Basra in the year A.H. 1122, A.H. 516. Poets, historians, grammaticians and lexicographers look upon the Ḥarīrī as the highest authority, and next to the Qurān, as far as least as language is concerned. His book has been translated either entirely or partially into nearly every Eastern and European tongue.

Harkaran (هارکران), the son of Mathura
dalf Kambhār of Multān, was a Munshi in the service of Nawāb Yaḥṣār Khān, and is the author of a collection of letters called Inshā Harkaran, or the Forms of Harkaran, translated into English by D. Francis Balfour, M.D. The second edition of this work was printed in 1801.

Harun-al-Rashid (هارون الرشيد).
Vide Al-Rashid.

Hasan (حاسن), son of Suhail or Sahl, was governor of Chuldea about the year A.D. 830, under the Khalif Al-Māmūn, who married Tūrān Dukhīt his daughter. Some attribute to this Hasan the translation of the Persian book entitled Jāwādīn Khirad into Arabic.

Hasan, poetical name of Muhammad Hasan, who flourished in the reign of the emperor Shāh ʿAlam of Dehli.

Hasan Abdal (حاسن عبدال), or Baba Hasan Abdal, a famous saint who was a Sāyīd at Sāhirā in Khurāsān. He came to India with Mīrā Shahrūkh, son of Aṣer Tāmīr, and died at Qandahār, where his tomb is resorted to by pilgrims. Sāhāngīr says in the Tūkah that the place Hurasulak is 75 kos from Kāshāmīr.

Hasan ‘Ali (حسین علي), the poet
laurate in the service of Tipā Sulṭān of Mysore. He is the author of a book called, Bhogyāl, or the Koh Shāstar. It is a curious but obscene satire on women, said to be a translation or paraphrase from the Sanskrit in Hindī verses. There is another translation of the same book in Persian prose called Lazzat-un-Nīn, by Ziyā-ud-din Nakhshabī.

Hasan Askari, Imam (حسن عسكری), or Abū1 Ḥasan ‘Ali-al-Askari, was the tenth Imam of the race of ‘Ali, and the eldest son of Imām ‘Ali Nuqī who was the tenth. He was born at Madīna in the year A.D. 846, A.H. 223, and died on the 6th November, A.D. 874, 2nd Muharram, A.H. 261, aged 28 years. He is buried at Saramnārī in Baghūdād close to the tomb of his father.

Hasan Basri, Khwaja (حسن باسری خواجه)
(former), a native of Basra and a very active in Musulmān, 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 Diwān or book of Odes in Arabic. He was born in A.D. 642, A.H. 21, and died on the 11th October, A.D. 728, 1st Rajab, A.H. 110, aged 89 lunar years, and was buried at Basra.

Hasan Beg (Khāni, Badakhshī)
(حسن بیگ خانی بدخشی), Shaikh Umārī was a good soldier. He was made a commander of 2,500 for his services in Bangālī, and was put, towards the end of Akhār’s reign, in charge of Kabul, receiving Fort Rohtas in the Punjāb as jagir. Hasan Beg, after making a useless attempt to in- criminate others, was put into a cow-hide and in this state he was tied to donkeys and carried through the bazaar. He died after a few hours from suffocation.

[Vide Aīn Translation, i. p. 454.]

Hasan-bin-Muhammad Khṣak-al-Shirazi (حسن بن محمد خسائی الشرازی), who came to India in the time of the emperor Akhār and obtained different offices under the government. He is the author of a history also called Mumtaqīn-ul-Tawārīkh, besides the one written by Abū Qādir Budaūnī. He commenced the work before the close of Akhār’s reign, i.e. A.D. 1610, A.H. 1019, in which year, he tells us, he was appointed Diwān of Fatān.
Hasan-bin-Muhammad Sharif bin ِمحمد شریف، author of the *Aini-ul-Tahdah*, the lover's companion, containing an exposition of all the metaphors and phrases used by the poets; with numerous quotations from those held in the greatest estimation.

[Vide Qhadim.]


Hasan Buzurg (حسین بزرگ), also called Sheikh Hasan, Amir Hasan Uljani, and Amir Hasan Navi'an, Kayikan, the son of Amir Iqan Jalayer. He was an immediate descendant of Sultan Arghun Khan, king of Persia (whose sister was his mother), and one of the principal chiefs of the Moghuls in the reign of Sultan Abü Sa'id. He married Baghdad Khatun, daughter of Amir Choban or Jovian, but the prince being deeply enamoured of her charms, Amir Hasan, after the death of her father, was forced to resign his consent to him in A.D. 1327, A.H. 728.

A few years after the death of Abü Sa'id, Amir Hasan married his widow Dibshad Khatun, went to Baghdad, 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 Baghdad, and he died before this object of his ambition was accomplished, in July, A.D. 1356, Rajab, A.H. 757. His son Sultan Oweis Jalayer was more fortunate; he not only succeeded in completing the conquest his father had commenced, but carried his arms into Arzbejan and Khurasan. Sultan Oweis died in October, A.D. 1374, A.H. 776, and left his government to his second son Sultan Husain Jalayer. This excellent prince, who is also alike celebrated for his benevolence and love of justice, lost his life in an action in A.D. 1382, A.H. 784, with his brother Ahmad, surnamed Iqani, a cruel and unjust ruler, whose enormities compelled his subjects to invite Amir Timur (Timurlane) to their relief in A.D. 1399, 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 Timur, he returned to recover his dominions, he was taken and put to death by Qara Yusuf, a Turkman chief, in A.D. 1410, A.H. 813.

Hasan Ganga. *Vide* Ala-ad-din I.

Hasan Imam (حسین امام), the eldest son of 'Ali, the son of Abü Talib, and Fatima, the daughter of Muhammad; was born on the 1st March, A.D. 626, 16th Ramazan, A.H. 3. After the death of his father in January, A.D. 661, Ramazan, A.H. 40, he succeeded him as second Imam, and was proclaimed Khalif by the Arabians, but perceiving the people divided and himself ill-need, he after six months resigned the Khalifat to Mu'awia, who assigned to him about 13,000 pounds a year, besides large presents. After his Hasan and his brother Hussain 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; though 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. Hasan's murder took place on the night of the 17th March, A.D. 689 or 670, 7th Saffar, A.H. 49. He was buried in Madina at a place called Baqa. Hasan is said to have been in person very like his grandfather, Muhammad, who, when he was born, spat 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, Maqlana (حسین کاشی، مقلنا), a poet who was a native of Kashan. He is the author of many Qasidas and Ghazals. The year of his death is not known, but he appears to have flourished about the 8th century of the Hijri era.

Hasan Khwaja (حسین خواجه), a darwech, the son of Khwaja Ibrahim. He is the author of a Diwan of Ghazals, in the last verses of each of which he has mentioned the name of his beloved.

Hasan Kochak, Shaikh (حسین کچک شیخ), a grandson of Amir Choban or Jovian. He was one of the chiefs who, during the period of trouble and confusion which took place after the death of Sultan Abü Sa'id, king of Persia, in A.D. 1335, rose to eminence. He fought several battles with Amir Hasan Buzurg (q.v.), and met his death accidentally by the hands of a quarrelsome wife, in December, A.D. 1348, Rajab, A.H. 741.

Hasan Maimandi (حسین میهمندی). It is asserted by some that he was one of the ministers of Sultan Mahmud of Ghazni. This statement is altogether incorrect and unfounded, says Sir H. 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 Sultan Nusr-uddin Subuktigin, employed as Dhiwan or Collector of Revenues at Qasba Bust; but Nusr-uddin 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, driven out of the palace of that Sultan, so that the general notion which prevails that he was the wazir of Sultan Mahmud, is erroneous.

Hasan, Mir (حسین میر), a Hindustání poet of Lucknow, and author of the novel called Majmû'at Mir Hasan, containing the loves of Haidar-ul-Mulk and Benazir in Urdu verse, which he completed and dedicated to Nawáb 'Asaf-ud-Daula in the year A.D. 1785, A.H. 1199. It is also called Haidar-ul-Mulk. His ancestors were of Herat, but he was born at Delhi and went early in life to Lucknow, where he was supported by Nawáb Saifdar Jung and his son Mirza Nawâzâd Ali Khán. He is also the author of a Dhiwan of about 8000 verses, and of a Tazkira of Urdu poets. He died in A.D. 1790, A.H. 1214. His father's name was Mir Gulâm Husain Zâhîk.

Hasan Mirza (حسین میرزا), son of Mulla Abdur Razzaq of Lâhijân. 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, Maulana (حسین مولانا), a learned Musalmân who lived in the time of the emperor Jalâhâr and wrote a chronogram on the sudden death of Shaikh 'Ali Ahmad, son of Shaikh Husain Nagâhi, in the year A.D. 1604, A.H. 1618.

Hasan Mutkallim, Maulana (حسین متکلی مولانا), a poet and pupil of Maulânâ Muzaffar of Herât. He flourished in the reign of Malik Ghâyûn-ud-Din Kart X, in whose name he composed a book on the art of poetry.

Hasan Rafi (حسین رفیع), a Persian poet.

Hasan Sabbah (حسین صبای), the founder of the dynasty of the Isma'îlîs in Persia. He was styled Shaikh-ul-Jabâl, 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 Hasani, and the English name "Hasanite" has been supposed to have been formed from a corruption of this term. Hasan Sabbâb was at first a mace-bearer to Sultan Alp Arsalân; but in consequence of a quarrel with Nizâm-ul-Mulk, the minister of that prince, he retired to Rai, his native country, and from thence, to Stras, where he entered into the service of a chief of the family of Ismail, the son of Jâfar Sâlin, 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 fast of Alahmût, situated between Qazwin and Gilân. The fort was built by Hasan-bin-Zaid in the year A.D. 860, A.H. 246, and Hasan Sabbâb took it in A.D. 898, A.H. 482. 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 Râdbâr, which is also near Qazwin, was next to Alahmût in consequence. Malik Shâhâ Saljûkî, the reigning Sultan, had sent a force to reduce him, but without any success. In the month of October, A.D. 1092, Rumâzân, A.H. 486, Nizâm-ul-Mulk, who was then following the royal camp from Isfahân to Baghdâd, was stabbed by one of the followers of Hasan Sabbâb who was his personal enemy. Hasan Sabbâb died in A.D. 1124, 26th Rabi' II, A.H. 518. Nusr-uddin, who was the last of this family, and who is better known under the name of Qâhir Shâh or Kâfir Shâh, after a weak and inefficient struggle fell before Halâkût. That conqueror not only made him prisoner, but took and dismantled all his strongholds. This event took place in the month of November, A.D. 1226, Zî-‘tâd'a A.H. 654. It was his father Alâ-ud-Din Muhammad who forced Nusr-uddin Tâj to remain with him for some years, till he was released by Halâkût Khan. Vide Josuâl and Ishutâfs. The successor word "Hasan" was not used in Timurid.

[Hasan Sabbâb and the minister had both been schoolfellows at Úmar Khâyûm (q.v.).]

Hasan Salimi (حسین سلیمی). Vide Salimi.

Hasan Sanjari, Khwaja (حسین سنجاری خواجه), also called Khwaja Hasan Dehlawi, a celebrated Persian poet of Delhi, who was a contemporary of the famous Amir Khusro, and had become at the age of 50 years a disciple of Shaikh Nizâm-uddin Aulîâ. He died, according to the author of the Mirât-ul-Khayrî, in the Deccan in the year A.D. 1307, A.H. 707, and is buried at Bhulabâd. He is the author of several works, amongst which is a Dhiwan, and one called Fawâ'id-ul-Fawâ'id, a collection of letters written by Nizâm-uddin Aulîa to his disciples. Tâlib says he died in A.D. 1337, A.H. 738. His father's name was Alâ Sanjari.
Hasan, Shaihk (حسین شیخ), the son of Shaihk Nazar-ullah. He is the author of a work called *Saraf Isakam*. He died in Mirat in the year A.H. 1078.

Hasan Khan Shamlu (حسن خان شاملو), governor of Herat under Shah Abbass II. and his son Shah Sulaiman. He died in A.D. 1697, A.H. 1109, and is the author of a Diwan.

Hasan, Sayyad (حسن سید غزنوی), of Ghazni, a poet who flourished in the reign of Sultan Bahram Shah the Ghiznavi, and is the author of a Diwan. He is also called Sayyad Haam-al-Husni. He died on the way while returning from Mecca, in the year A.D. 1170, A.H. 563.

Hasham (هشام بن عبد الملک), the son of Abdal Malik, and the tenth Khalif of the house of Umayya or Ummaries, succeeded his brother Yazid II. in A.D. 724, A.H. 105. He conquered the Khujand of Turkistan, and made war against Leo III. the Isaurian. He was always attended by 600 curials to carry his splendid wardrobe. He died after a reign of 10 years 7 months and 11 days in the year A.D. 743, A.H. 123, and was succeeded by Walid II. son of Yazid II. In his time lived the celebrated Majuun, the lover of Laili.

Hashim (هشام), a poet who flourished at Burhanpur in the Deccan in the reign of the emperor Jumangir and was a disciple of Shaihk Ahmad Parqui, commonly called Shaihk Ahmad Sarhindi. He is the author of a Diwan and several other books, and was alive in A.D. 1646, A.H. 1056.

Hashim (هشام), the son of Abdul Munaf, was the father of Abdal Muttalib, who was the father of Abdullah and grandfather of Muhammad the prophet of the Muslims. He succeeded his father as president of the K'ba, and raised the glory of his people to the highest pitch; insomuch 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 Hashimites. He died at Ghaza in Syria, and was succeeded by his son Abdal Muttalib, who became president of the K'ba.

Hashmi Kirmani (هماشی کرمانی), author of a poem or Masnavi called *Mazhar-ul-Adar*. He died in A.D. 1641, A.H. 948.

Hashmat (حسمت), the poetical name of Mir Muhtasham Ali Khan, whose ancestors were of Badakhshan, but he was born in Delhi. He died about the year A.D. 1748, A.H. 1161, and left a Diwan of 700 verses.

Hashmat (حسمت), the poetical name of Bakshah Ali Khan, which see.

Hasrat (حسن), the poetical name of Sayyad Muhammad, who died in the reign of the emperor Muhammad Shah.

Hasrat (حسن), poetical name of Mir Muhammad Hayat of Patna who had the title of Haibat Quli Khan. He was for some time attached to the service of Nawab Shaukat Jung at Puran, and for some time to that of Siraj-ul-Udaula of Murshidabad. He died in A.D. 1800, A.H. 1218, and left a Diwan of 2000 verses.

Hasrat (حسن), poetical appellation of Mirza Ja'far Ali, an Urdu poet who flourished in the latter part of the 18th century, and gave instructions in the art of poetry to Nawab Mubabbat Khan at Lucknow.

Hasrati (حسنی), Fide Shefta.

Hatif, Maulana (حافظ مولانا), the poetical name of Abd-ullah, the son of Maulana Abdur Rahman Jami’s sister. He was born in Jam, a city of Herat, and died there in the year A.D. 1521, A.H. 927, and was buried in the village of Khurjard. He was a good poet, and author of several works. Having finished his studies, under the patronage and instruction of his uncle Hafif, with his permission, seceded himself from the world. When Shah Isma'il Salwi fought the Uzbak Tartars in Khurasan, and slew Shahbeg Khan tibir chief in A.D. 1608, A.H. 914, he prevailed on our poet to quit his cell, and come to court. Solely ambitious of rivalling the Khamsa or five poems of Nizami, he wrote in imitation of them his Haif and Majnun, Aqrous and Shirin, Haif Mansur, the Taimur Nama, which is also called Zafername, and in imitation of the Sikandar Nama, he undertook a heroic poem in praise of his patron, called Fatehāt Shabī, which he did not live to finish. Among the numerous Persian poems on the story of Laili and Majnun, that of Hafif seems universally esteemed the simplest and most pathetic.

Hatim (حاتم), commonly called.

Hativ Ta, a famous Arabian Chief of the tribe of T'ai, 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
Anwars in Arabia. There is an account of his adventures in the romance entitled Ḥātīm Zīlī in Persian, which has also been translated into Urdu. An English translation of this romance was made by Duncan Forbes, A.M., from the Persian.

Ḥātīm (حافظ اصم), surnamed Al-Assām, that is to say, the deaf, was a great Muslimān poet, much esteemed for his poetry and doctrine. He was a disciple of Sūḥāq Bahlī and master of Ahmad Khizroya. He died A.D. 851, A.H. 237, in the reign of Mutawakkil the Khuldī of Baghdad, and was buried at Bahlī in Khurasan, his native country.

Ḥātīm Kashi, Maulāna (حافظ کاشی مولانا), a poet of Kāshān in Persia, who flourished in the reign of Shāh Abbās the Great.

Ḥātīm (حافظ), or Shāh Ḥātīm, poetical name of Sūḥāq Zahir-uddin, a poet who was a contemporary of Wali (q.v.). He was born at Dehlī in A.D. 1699, A.H. 1111, and was a soldier by profession. He gave the first impulse to Urdu poetry in Dehlī. In A.D. 1720, A.H. 1132, the Dīwān of Wali was brought to Dehlī and verses of it were on everybody's lips; this induced him and three friends of his, Nāṣīr, Mazāmūn, and Abru to apply themselves to light poetry. Up to the time of Ḥātīm, it would appear that the Dehlī poets wrote in Persian. He is the author of two Dīwāns in Urdu, one in imitation of Wali, and the other in imitation of Sauda and Mir Taqī. The date of Ḥātīm's death is unknown. His Dīwān Zādā appeared in 1765.

Ḥātīm Alī Bag, Mirza (حافظ علمی بیگ مرزا). Vide Mely.

Ḥawās (حس), poetical title of Nawāb Mirza Taqī, son of Nawāb Mirza Alī Khān. He is the author of the story of Lailī and Majnūn in Urdu, and of a Dīwān in which every Ghazal contains the name of Lailī and Majnūn.

Ḥāya (حیا), poetical title of Shīo Rāmdās, a Hindū, and brother of Rāja Dayā Mal Intīyāz. He was a pupil of Mirzā Abdūl Qādir Bedil, and is the author of a Dīwān of about 5000 verses.

Ḥayāt-ullah Ahrārī (حياة الله اراری), author of the work called Ḥabat Al-Mufīn, which contains the life of Ahrārī. He died in A.H. 1061, and his tomb is in Agra.

Ḥayāt Mulla (حياة ملل), of Gilān, a poet.

Ḥazīn (حیون مولانا شیخ محمد علی), the poetical name of Maulānā Shaikh Muhammād 'Ali, a Persian of distinction, eminently learned, and accomplished. He fled into Hindustān from his native country to avoid the persecution of Nādir Shāh in A.D. 1738, A.H. 1146. 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 Ali Ḥazīn, was made by F. C. Bellour, F.R.A.S., and published in 1830. His father's name was Shaikh Abū Tālib of Gilān, a descendant of Shaikh Taqīuddin Ibrahim, commonly called Sūḥāq Zāhid (Hilān), who was the spiritual guide of Shaikh Suli-uddin Arīdbalī. He was born at Ḥisāhnān on the 7th January, 1692, o.s., 27th Rabī' 111. A.H. 1103, was in Dehlī at the time of Nādir Shāh's invasion, and died in 1766, according to Sir Wm. Ouseley, A.D. 1779, A.H. 1180, aged 77 lunar years, at Banaras (where he had built his own tomb some time before his death) equally admired and esteemed by the Musalām, Hindū and English inhabitants of that place. He is the author of several works in Persian and Arabic.

Ḥazūq, Ḥakīm (حاذوق حکیم), son of Hakīm Humām, the brother of Abūl Fathā Gilānī. He was a noble of the reign of the emperors Shāh Jahan, a physician and a poet, and is the author of a Dīwān in Persian. He died A.D. 1638, A.H. 1068.

Hessing, Colonel John William, of Holland. He came to India and was at first employed by the Nawāb Nizām Al-Khān of the Deccan in the year A.D. 1763, A.H. 1177, and afterwards by Mālīk Rāo Sindhi in 1784, after whose death in 1794, he continued in the service of his nephew Dāud Rāo Sindhi, by whom he was appointed a Colonel in 1798, with the command of the fortress and city of Agra. He died on the 21st July, 1805, and was buried in the Roman Catholic Dairul-ground at Agra, where a splendid mausoleum of red stone was built by his children, with an English inscription on his tomb which is of white marble.

Ḥidayat (هیدايت), poetical name of Hidayat Khān, the uncle of Nisār-ullah Khān Pirāk. He died in the year A.H. 1215, and left a Dīwān.
commander of a large body of horse, and of a numerous party of Ghuliams or Nagaé, 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 at Kalpi in 1806, and his family was provided for by the British Government.

[Hide Hunter's Imperial Gazetteer, iv. 160.]

Himmat Khan (هیمت خان), was the son of Khan Juhán Sháyásta Khán, the son of the wáizar Asaf Khán. He built his house on the banks of the river Jamma in a year with many other buildings such as gardens, reservoirs, baths, etc., of which a bath, a reservoir, a Buoli, etc., are still to be seen. His proper name was Sayyid Muzaffar. Sháh Juhán concurred on him the name of Himmat Khán. In the 18th year of Alamgir he was appointed governor of Allahábád. In the 24th year of Alamgir, the appointment of Búktíjí was conferred on him; and in the 30th year of Alamgir, he was again appointed governor of Allahábád.

Himu (هیمو), a banán or Indian shopkeeper of the caste of Dúsár, whom Sáltín Sháh, king of Déllí, had made superintendent of the markets. In the reign of Muhammad Sháh ‘A’lí, he was appointed his wáizar, and intrusted with the whole administration of affairs. This person in the beginning of the reign of the emperor Akbar laid siege to Agra, and having reduced it proceeded to Déllí which also surrendered, and Tábirth Beg, governor of that place, who fled to Sáhrí, was seized by Báirán Khán (g.v.), the minister of Akbar, and beheaded for abandoning Déllí, where he might have defended himself. Himú was afterwards defeated and made prisoner in a battle fought at Púnipat on Thursday the 5th November, a.d. 1556, 2nd Muharram, a.h. 964, and brought into the presence of the king by Báirán Khán, who begged him to kill the infidel with his own hand. ‘Ákbar (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 Báirán Khán, drawing his own sabre, at a single blow severed the head of Himú from his body.

[Hinda (هنداء), the daughter of Utba and wife of Abú Súflán.]

Hindal Mirzá (هندل میرزا). 

Hindu Rao (هندو راو), the brother of Bójá Bójá (g.v.), the wife of Maharajá Daulat Ráo Siúdhan. His Kothí or Roëka House on a hillock is well-known at Déllí. He died in a.d. 1855. [He was fond of the society of Englishmen in India, among whom he was very popular.]
Hira Singh (هيرا سينگ), a Sikh
Chief and minister of Maharajā Dilīp Singh of Lāhora. He was murdered with many others about the beginning of January, 1846.

Hirpaldeo (هیرپلیدیو), the son-in-law of Rāmsīr, Rāja of Degōr, who by the assistance of the other Rājas of the Deccan, had recovered his country from the Musalmāns, but Mūbarīk Shāh, the son of Aftādīn Khilji, in the second year of his reign, a.d. 1318, a.h. 718, marched towards the Deccan, took Hirpaldeo prisoner, flayed him alive, and hung his body at the gate of Degōr which is now called Daudatabad.

Hisam-bin-Jamil (حساس بن جموه), surname of Aber Sahl-ul-Baghādādī, who passed for one of the best traditionists of Musalmānism. He died in a.d. 722, a.h. 104.

Hissan (حساس بن ثابت), the son of Sābit, was a poet and companion of Muhammad. He is the author of a Diwān in Arabic. When Muhammad overcame his enemies at the battle of Khaṇḍāq, Hisān wrote a few verses on that occasion; the prophet was so much delighted, that he gave him Shīrīn the sister of Māriq Qabīt, for wife.

Hissan-al-Hind (حساسن الہند), that is, the Hisān of India, the title which, Mir Gulām 'Ali Ṭāzād assumed.

Holūk. *Fide* Māllūr Rāo I. The word means "Ploughman."

Hormisdas. *Fide* Ilurmuz.

Hoshang (هوشنگ), second king of the first or Pishdādīan dynasty of Persia, was the son of Sayyāmak, and grandson of Khvāmurs whom he succeeded. He reigned 40 years and was succeeded by his son Tahmūz, commonly called Drobhān, or the Magician-binder, a title he derived from the success with which he warred against the enemies of his family.

Hoshang Shāh (هوشنگ شاہ) (formerly called Alp Khān), was the first Mūhammadan king of Mālwa, and the son of Dilāwar Khān Ghori who was governor of that place from the time of Muhammad Shāh, a.d. 1401, son of Firoz Shāh Tughlaq, king of Dehli. After his father's death, which happened about the year a.d. 1405, a.h. 808, taking advantage of the times, he became entirely independent and assumed the title of Sulīmān Hoshang Shāh. He reigned 30 lunar years, and died on the 17th July, a.d. 1434, 9th Zil-ījīja, a.h. 837. 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 tet rastitch translated thus by General Briggs.

When death had sealed the Hoshang's fate, and he prepared to tread on Letha's shore, I asked a poet to record the date, who briefly said, "Shāh Hoshang is no more."

He was succeeded by his son Sultan Muhammad Shāh, who was poisoned after a reign of one year and nine months by Mafīmūd Khān (the son of his Wazīr), who took the title of Mūhāmmed Shāh and ascended the throne of Mālwa on Tuesday the 16th May, a.d. 1436, 20th Shawwāl, a.h. 839.

List of the kings of Mālwa, whose capitals were Dhrā', Mando or Shaṭṭābābād.

Dilāwar Khān Ghori, governor.
Hoshang Shāh Ghori.
Muhammad Shāh Ghori (also called Ghazzāl Khān).
Mahmūd Shāh Khilji.
Muhammad Shāh Khilji.
Dilāwar Shāh Ghāvārī-ud-dīn Khilji.
Sultan Nāṣir-ud-dīn Khilji.
Sultan Mahmu[d] II, the last of the Khiljīs.

In his time Mālwa was incorporated with the kingdom of Gujrat by Bahādur Shāh (about a.d. 1523).

Hoshdar Khan (هوشدار خان), a title of Hidāyat-ullāh Khān, the son of Idrād Khān Wazāh. He was honoured with this title by the emperor Farrukh-siyār, and after his father's death with that of Idrād Khān and the Fātimā of Dālīpurwās in the province of Mālwa. In the sixth year of Muhammad Shāh, a.d. 1724, a.h. 1136, he attended Nizām-ul-Mulk 'Asāf Jāh to the Deccan, and after the victory over Mubāriz Khān, was appointed Diwān of the Deccan with the rank of 4000. He was afterwards appointed governor of Kullūrga in the Deccan and died in the year a.d. 1744, a.h. 1167. He had many sons, most of whom died in his lifetime. His eldest surviving son, Ḥāfiz Khān, succeeded him in the government of Kullūrga which he held at that time. Shāh-muwāz Khān wrote the Mīsīr-ul-Urūr, or Biography of Nobility.*

Hoshmand Begam (هوشمند بیگم), daughter of Sultan Khānu, married to Prince Hoshang, the son of prince Dāniyal in the year a.h. 1035.

Hujjat (حجیت), poetical name of Nasir Khusrow, which see.

Hujjat-ul-Islām (حجیت الإسلام), a title of Muhammad Ghazzālī, a celebrated doctor of the Musalmān law.

Huma (هما), poetical name of Sayyad Jumāl Khān, a son of Mo'tīmīd Khān, and a brother of Sayyad Ahmad whose Inghullus was Zamīr. He is the author of a Diwān.
Humam, Quran (همان حكم), brother of Hakim Abul' Jathth, was 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 Qaid Mir Jahan to Abdullah Khan UrBak, ruler of Khurasan about the year A.D. 1589. He died in A.D. 1593, and left two sons, Hakim Sadat and Hakim Khushali.

Humam, name (همام), portmanteau of Khamaluddin Muhammad Ibn Abdul Wahhab styled by Arishsh. One of the most illustrious doctors of the mullahs of the Suba, this is a rare of the name of Ahmad Hakim the father of Humam (Limchis) and died in A.D. 1617 and in 1616. He was the author of a commentary on the Hadis. He propounded a theory in Aluddin Muhammad-Niwas, which sect.

Humam Tabrozi, Khwaja (حمام تبروزی خواجه), a celebrated Persian poet of the Tafriz or Tibet, and author of a collection of Rubas or quatrains called Rubaiyat. He was a contemporary and rival wit of Shikh & Da: Mietin, &c. One day in a bath, Humam observing, Sa di he be very bold, presented him a basin with the bottom upward and asked him, "Why do the heads of the people of Shura resemble this?" Sa di, having turned the basin with the empty side upward, replied, "Now tell me, why do the heads of the people of Tabriz resemble thus?" Many other anecdotes are related of Humam died in the reign of Ahmu, who was the most famous of the kings of Persia. In A.D. 1813 and in 1713, and was buried at Tabriz. He is also called Khwaja Humamuddin Tabrozi.
a distance of four kos from the city of Shâhjâhâbâd 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. Humâyûn 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 A.D. 1565, A.H. 975, was superintended by Hájí Begam, mother of Akbar, and was finished in 16 years at a cost of 15 lakhs of rupees. Farruhkâr-âsayr, Alamgir II. Dáru Shâhâg and other princes are also buried in this mausoleum, where the last of the dynasty took refuge in 1857 (see above, in vol. Bahádur Sháh II.). Humâyûn, after his death, received the title of Jamât-Ashtân.

[For Humâyûn’s character vide Keene’s Sketch of the History of Hindustan.]

Humayun, Amir (همایون امیر), of Ispârâ, a poet who went early in life to Tabriz, and was supported by Qâzî Ibrahîm and Sultan Yâqub, who called him Khüsru Shāh, that is, the second Khüsru and Khüsru Kichak. After the death of his patron, he went to Kâshân and died there in A.D. 1496, A.H. 902. He is the author of a Diwân.

Humayun Shah, Bahmani, Sultan (همایون شاه بهمنی سلطان), surnamed Zaîlin, or the Cruel, was the thirteenth king of the Bahmani dynasty. He succeeded his father Sultan ‘Alâ-ud-dîn II. Bahmani in the year A.D. 1458, A.H. 862, and caused his brother Hasán Khân’s eyes to be put out, ascended the throne of the Deccan. According to the will of his father, he entered the office of Wali-ul-Bahman on Khâjâ Mahmu’d Gawan, with the title of Makhtut-Tajjâr and the government of Bijâpur. 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 3rd of November, A.D. 1461, 28th Zî-qâda, A.H. 865, during a fit of intoxication, by his own servants, who were warded out with his inhuman cruelties. He was succeeded by his son Sultan Nizîm Shah, then only eight years of age. See above in vol. Bahmani.

Humain (همایین), surname of Abû Zaid ‘Abûr Bahram Humuyun, son of 16-kâgh, son of Humain, was a celebrated Christian physician who translated many books out of the Greek into Syriac and Arabic.

Humroz or Humrûz I. (همرژ), the third king of Persia, of the Sassanian race, was the son of Shâhpir I. whom he succeeded in A.D. 272. He is the hero of the Persian authors, and is said to have resembled, both in person and character, his grand father (v. Ardeshir Babaqân). The mother of this monarch was the daughter of Mâhrûkâh, a petty prince, whom Ardeshir had put to death, and whose family he had persecuted, because an astrologer had predicted that a descendant of Mâhrûkâh should attain the throne of Persia. This lady had fled to the tents of a sheikh, where she was seen by Shâhpir when hunting. This prince became enamoured, and married her privately. His father Ardeshir, seeing on day unexpectedly to his son’s house, saw young Humroz. He was greatly pleased with the appearance of the child and made inquiries, which compelled Shâhpir to confess all that had happened. The joy of the old king was ever so great: “The prediction of the astrologers,” he exclaimed, “which gave me such alarm is, thank God, confirmed, and a descendant of Mâhrûkâh shall succeed to my crown.” Humroz was a virtuous prince, but reigned only one year and ten days. He died about the year A.D. 273, and was succeeded by his son Bahram I.

Humroz or Humrûz II. (همرژ دوم), the eighth king of Persia of the Sassanian race. He succeeded his father Narsî about the year A.D. 365, ruled Persia seven years and five months and died A.D. 370. 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 appearances of the event being a male. When the child was brought forth, it was named Shâhpir, and every care was taken to give the young sovereign an education suited to his high duties.

Humroz or Humrûz III. (همرژ سوم), the second son of Yezdijard II. succeeded his father, of whom he was always the favourite. A.D. 456. His elder brother Khurshid, 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 detection of the Persians, who deserted his weak brother, obtained an easy victory, and the unfortunate Humroz was, after a short reign of little more than one year, deposed and put to death A.D. 457.

Humroz or Humrûz IV. (همرژ چهارم) (the Humrozids III. of the Greeks) was declared successor to his father the great Chosroes, surnamed Nauberwan the Just, and ascended the throne of Persia A.D. 579. His subjects revolted against him at the instigation of Bahram Chobin or Varanes, his general, whom he had offended by sending him a female dress because he had been defeated by the Romans. They confined Humroz and put out his eyes to disqualify him from ascending the throne and soon after put him to death A.D. 590. His son Khursu Purrayz having collected a force to oppose Bahram, who with the intention of taking the government into his own hands was advancing towards Madsûn, was defeated,
and with great difficulty effected his escape to the territories of the Persians (Greeks), from whose emperor, Maurice, he met with the most friendly and hospitable reception. Bahram Chobin took possession of the vacant government, but his rule was short, for within eight months from the period of his taking possession of Madain, he was defeated by an army of Romans and Persians commanded by Khusro, and died to Tarsary.

Husain ( Husayn), poetical name of Musafrat Husain, an author who is also called Shahid or Martyr. He is the author of the work called _Hajjaz-ul-Sitikin._

Husain Ali Khan Bahadur ( Husayn Ali Khan), second son of Alihawiri Khan, a nobleman of high rank who served under the emperor Almanar, and died on the 3rd October, A.D. 1686, 25th Zil-Qa'da, A.H. 1097, a day after the fort of Bijnur was taken. See above in sup. Alihawiri.

Husain Ali Khan, Saayad ( Husayn Ali Khan), Sayyid-ul-Unnur. _ Vide Abdullah Khan (Saayad). _

Husain-bin-Alim ( Husayn bin Alum), author of the _Nuzhat-ul-Arwaah_, containing interesting anecdotes of the most celebrated Sufis. [ _Vide Husain-bin-Hasan-al-Husaini._ ]

Husain - bin - Hasan - al - Husaini ( Husayn bin Hassan al-Husayni), a native of (bor and author of several works, viz. _Khazal-ul-Ra'miz, Si Nasr, Nuzhat-ul-Arwaah, Zad-ul-Musafar, Tarab-ul-Majalis, Ruh-ul-Arwaah, Nirzul-Mustaqim, and of a Dwain in Arabic and Persian. He died, says Jami, in the year A.D. 1317, A.H. 717, and is buried at Herat. Pirshita calls him Amor Husaini Sadat and says that he with his father Sayyad Najm-uddin came to India as merchants and became the disciples of Shaikh Baha-uddin Zikaria at Multan, and died at Herat on 1st December, A.D. 1318, 6th Shawal, 718.

Husain - bin - Muhammad, as - Sam'ani ( Husayn bin Muhammad as-Sam'ani), author of the _Khazinat-ul-Mustitib_, which contains a large quantity of decisions, and is a book of some authority in India. It was completed in A.D. 1339, A.H. 740.

Husain Dost Sambhal, Mir ( Husayn Dost Sambal), son of Abu Talib of Sambhal. He is the author of a biography of poets called _Tashira Husaini_, which appears to have been compiled a few years after the death of Muhammad Shah the emperor of Delhi, who died in A.D. 1748, A.H. 1141.

_Husain Ghaznavi_ ( Husayn Ghaznavi), author of the story of Padmaavit in Persian poetry called _Qissai Padmaavit._

Husain Hallaj, Shaikh ( Husayn Hallaj), the son of Mansur Hallaj. Many fables have been invented to account for the impudence of this wise teacher. One of these states, that he observed his sister go out every evening; he followed her; having seen her communicate with the Huries, 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-Ilaq" that is, "I am the truth!": till he was put to death. [ _Vide Mansur Hallaj._ ]

_Husaini_ ( Husayn), author of the _Arwaiil Husaini and Maktibat Husaini._

_Husain - ibn - Muin - uddin Malbadi_ ( Husayn bin Muinuddin Mubadi), author of a work on religion, entitled _Furudah._

_Husaini Fathi-Ali, a Sufi of Delhi_, author of a biographical dictionary published 1750-1. Mentioned as still living in 1806 by Qasim of Agra (q.v.).

_Husain, Imam_ ( Husayn), the second son of 'Ali, the son-in-law of Muhammad. He was born at Medina in January, A.D. 626, Shaban, A.H. 4, and was the third Imam of the race of 'Ali. Having refused to acknowledge Yezid the son of Mu'awia 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 Ubaidullah ibn-Zayyad, one of Yazid's captains, on the 10th October, A.D. 680, 10th Muharram, A.H. 61. When his head was brought to Ubaidullah at Kufa, he struck it over the mouth with a stick, and treated it with great contempt. He thus sent it along with his family, who were made captives, to Damascus, where Yazid then reigned. The day on which he was killed is still a great day amongst the Musalmans. He is buried at a place called Kurbela in Babylonia Iraq or Chaldea near Kufa. Some pretend to show that Husain's head was buried near the river of Kurbela; others say that there are
no other traces of it remaining. However, the first Sultan of the race of Buyyids built on that spot a sumptuous monument, which is visited to this very day with great devotion by the Musulmans. It is called 'Gumbaz Faiz,' or the dome of grace.

Husain Jalayer, Sultan (حسین جلایر سلطان), grandson of Amir Hasan Buzurg, succeeded his father Sultan Awas Jalayer to the throne of Bagdad in October, a.d. 1374, a.h. 776, and lost his life in an action with his brother Sultan Ahmad, in a.d. 1382, a.h. 781. [Vide Hasan Buzurg.]

Husain Kashi (حسین کاشی), an author, who died in a.d. 1544, a.h. 951.

Husain, Kashmiri (حسین کشمری), author of the Persian work entitled Hadāyat-ul-'Amīr, the Guide to the Blind, containing essays on various religious subjects, Sufi doctrines, etc.

Husain Khonsari (حسین خونساری), was one of the celebrated philosophers of Persia, surmised from his birthplace Khonsar, a town between Teheran and Kasha. He flourished in the latter part of the 17th century.

Husain Langa I. (حسین لنگا), third king of Mulkân, succeeded his father Qutb-uddin Mahmud Langa in a.d. 1469, a.h. 874. He entered into a treaty of alliance with Sikander Lodhi, king of Delhi, and died about the year a.d. 1504, or according to some, on Sunday the 28th August, a.d. 1502, 26th Safar, a.h. 808, after a reign of 30 or 34 years. He was succeeded by his grandson Mahmud Khan Langa. Firuz i says that the Taurâirâ Bahâdâr Shâhî, which contains the history of this prince, is full of errors, and the author of the Mirat-Sikandari declares it to be absolutely unintelligible.

Husain Langa II. (حسین لنگا), fifth and last king of Mulkân, was, after the death of his father Mahmud Khan Langa in 1524, raised to the throne, although a minor. He was only a pageant in the hands of his sister’s husband, Shujâ’-ul-Mulk, who took the office of protector. Shâh Husain Argân, king of Thatja, under the orders of the emperor Bâbar Shâh, soon after besieged the place which was at length, in the year a.d. 1526, a.h. 932, carried by escalade, after a siege of fifteen months. Husain Argân having nominated one Lashkar Khan his deputy, returned to Thatja. When Bâbar Shâh, during his illness, abdicated the throne in favour of his son Humâyûn, the latter prince gave the Panjâb in jâgir to Mirzâ Kamran his brother, who on his arrival at Lahore sent for Lashkar Khan and made over the district of Kâbul to him, in lieu of that of Multân, since which time the kingdom of Multân has continued a province of the empire of Delhi.

Husain Marwi (حسین مری), Vide Khwâja Husain Marwi.

Husain Maibazâ, Muin-uddin (حسین میبازی مین ڈین), author of the Saĵaâj-ul-Aroa‘î, or Mirror of Spirits, a selection from the Persian and Turki poets. He flourished in the tenth century of the Hijra.

Husain Mashhadi (حسین مشهدی), a Persian poet.

Husain Mirza (حسین میرز), Vide Sultan Husain Mirzâ.

Husain Muammal, Mir (حسین مامعل میر), a celebrated punter who died in the year a.d. 1498, a.h. 904.

Husain Muin-uddin (حسین معین الدین), author of the Fawâ‘ilah Saba on Theology.

Husain Naqshi, Mulla (حسین نقشی ملا), a learned Musalmân of Dehli, who was a good poet and an excellent engraver in the time of the emperor Akbar. He died on the 16th July, a.d. 1681, 14th Jumâda II. a.h. 989.

Husain Nizam Shaâ I. (حسین نظام شاہ I), ascended the throne of Ahmadunagar in the Deccan in the 30th year of his age, after the death of his father Burhân Nizâm Shaâ I. in the year a.d. 1564, a.h. 901. In a.d. 1565, a.h. 972, an alliance was formed between him and the three Sultanis, viz. 'Ali ‘Adil Shâh of Bijânpur, Ibrahim Qutb Shâh of Golkanda and Amir Barid of Adilshahâd Bâdar, against Râmrâj, Râja of Bijanagar, who was defeated and slain. Husain Nizâm Shâh died e‘ven days after his return from this expedition, on Wednesday the 6th June, a.d. 1565, 7th Zi-Qa‘da, a.h. 972, and his son Murtaza Nizâm Shâh succeeded him. The death of Nizâm Shâh has been commemorated in the following chronogram: “The sun of the Deccan has become obscured.”
Husain Nizam Shah II. (حسین نظام شاه) (شاهر ثانی), a nominal prince of the Nizām Shāhi dynasty.
[Vide Patha Khān, the son of Mālik 'Azmār.]

Husain Sabzvari (حسین سبزواری), a native of Sabzvār, and author of the works entitled Latif Wazāif and Ruhat-ul-Arwāth, books on Sūfisūr, containing the best means of obtaining salvation and rules for moral conduct.


Husain Shah (حسین شاه) (بغل), of Bengal.
[Vide 'Alī-uddin Husain Shāh.

Husain Shah Lohani, Pir (حسین شاه لوہانی پیر), a Muhammadan saint whose tomb is in Māngīr, where both Hindus and Muhammadans make offerings especially on their marriages and other special occasions.

Husain Shah Sharqi, Sultan (حسین شاهر)}) (شاهر شرقی سلطان), ascended the throne of Jaunpūr after his brother Muhammad Shāh, who was slain in battle about the year A.D. 1452, A.H. 856. He fought several battles with Bahālī Lodi, the king of Delhi, and was at last defeated, and so closely pursued that he left his horse and escaped on foot. The army of Delhi advanced without any other check to Jaunpūr, which fell to the arms of Bahālī, while Husain Shāh, abandoning his capital, was obliged to content himself with a small tract of country yielding only a revenue of five lakhs of rupees. Bahālī having delivered over Jaunpūr and its kingdom to his own son Bārūk, enjoined him not to deprive Husain Shāh of the small tract to which he was confined, terming it his family estate. This event took place about the year A.D. 1476, A.H. 881, and the subversion of the Shāhī dynasty may be dated from that year. The reign of Husain Shāh lasted for a period of 19 lunar years. Some years after the death of Bahālī Lodi (which happened in A.D. 1489, A.H. 894) Husain Shāh incited the prince Bārūk to rise up against his brother Sikandar Lodi, king of Delhi, and wrest the government out of his hands; but Bārūk was defeated in the first action and retired to Jaunpūr, to which place he was pursued by the king. Jaunpūr fell shortly after, and was added to the kingdom of Delhi. Husain Shāh was now induced to seek refuge with 'Alī-uddin Fūrū, king of Bengal, by whom he was treated with the respect due to his station till his death, which took place in A.D. 1499, A.H. 905. With him the royal line of Jaunpūr was extinguished.

* Husain Shah, Sayyad (حسین شاه) (سید), author of the story of Bahram Gūr, entitled Hosh Gubgahst, which he made into prose from the Hosh Bahīkht of Amīr Khuro in the year A.D. 1800, A.H. 1216, on the requisition of M. Charles Perron, who served under Daulat Rāo Sindhis.
[Vide Hak-is-tat.]

Husain - uddin Husain - bin - Ali (حسین الدین حسین بن علي), who is said to have been a pupil of Burhān-uddin 'Ali, was the first who wrote a commentary on the Hillaya, entitled the Nīhāya.

Husain Waez, Maulana (حسین وعاز, مولانا), surnamed Kāshīfī, was a man of consequence in the time of Sulṭān Husain Mirzā, surnamed Abul Ghazi Bahādur of Kuhsān, and held the office of sacred herald in the city of Herāt until the Hijrī year 910, on the last day of which he expired, i.e., on the 3rd June, A.D. 1505, 30th Zil-hijja, A.H. 910. He is the author of a commentary on the Qurān, commonly called Taṣfīr Husaini, which he entitled Muwāhid ibn 'Uṭ.bat, also of one entitled Jau'wāhir-ut-Taṣfīr. Besides these, he wrote several other works, amongst which are the Roucza-ward-sh Shāhādā, an excellent history of Muhammad, with a minute detail of the battle of Karbala, dedicated to Sulṭān Husain Mirzā in A.D. 1601, an abridgment of which is called Dāh Majh. His Akhlaq Māhāini is a very valuable system of Ethics, treating upon worship, prayer, patience, hope, chastity, etc., dedicated to the same Sulṭān in A.D. 1494, A.H. 890, the title of which gives the year of its completion. The Amur Shāhī, Taqū of the star Canopus, is a translation of Pipāy's Fables in Persian, dedicated to Amīr Shāhī Ahmad Suhēlī, scion of the same Sulṭān in A.D. 1494, A.H. 890, the title of which gives the year of its completion. The above-mentioned works are the efforts of Husain Waez, who wrote under the name of his Wāzīr in Persian.

Huzuri, Mir (حضرت میر), son of Amīr Sayyid 'Ali Muḥtasīb. He lived in the time of Shāh Isma'īl Safvī, and wrote a chronogram on his accession to the throne of Persia in the year A.D. 1576, A.H. 984. He is the author of a Diwān.
Ibn-Abi Tai (ابن أبي طي), author of the work called Kitāb Ar Rauzatayn.

Ibn - Abu Usaih, Muwaffiq-uddin Abu'l Abbas Ahmad (ابن ابو عسفين) موصفي الدين ابوالعباس أحمد, author of the Arabic work called Ayn-ul-Abd-if-Tubgat-ul-Atibha, 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 Kama-ul-Hind, he says: He was skilful as a philosopher amongst 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 Jour. of the Royal As. Soc. No. 11, by the Rev. W. Cureton with remarks by Professor H. II. Wilson. Ibn-Abi Usaih died in A.D. 1209, A.H. 608.

Ibn-Amin (ابن امين) Vide Ibn-Yamin or Amir Mahmud.

Ibn-'Arabi (ابن عربية), surname of Shaikh Muhi-uddin Abū 'Abdulāh-bin-Muhammad-bin-'Ali-al-Tai-al-Hāthim-al-Andalusī, a celebrated doctor of Damascus to whom, the Muhammadans pretend, was dictated or inspired, or sent from heaven, by their prophet in the year A.D. 1229, a book of mystical divinity, called Ḥakam-ul-Hakam. It contains 27 Hakams 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 Ḥakam Farāsīyat Muhammaḍiat. The Musalmān 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 Fatḥatul-Makkiya. He died in A.D.

Ibn-Arapshah (ابن ارباش), 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 Amir Taimūr (Tamerlane) entitled Aṣfāl-ul-Maqdūr. He died at Damascus in the year A.D. 1450, A.H. 854. [Also called Arab Shāh (g.v.).]

Ibn-'Asir (ابن اسر), al-Shābānī Majd-ul-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 Ḥanā'ul-Uṣūl, a work having great authority. Another of his works is called Kamī-ul-Tawārikh. He is also known as Abu'l Su'ādat, Mubārik-bin-Asir-al-Jazari, commonly called Ibn-Asir. He died A.D. 1299, A.H. 696.

[Vide Jazari.]

Ibn-'Askar (ابن عسكر), an author who wrote the history of Damascus.

Ibn-Babawia (ابن بابوية) Vide Abū Ju'far Muhammad bin-'Ali-bin-Ṭalib'Babawia.

Ibn-Batuta (ابن بطوطة), the Arab traveller whom Muhammad Tughlaq (g.v.) made Judge of Dehli, was the author of the work called Travels of Ibn-Batuta, which has been translated from the Arabic by the Rev. S. Lee, B.D. London, 1822. Ibn-Batuta performed his pilgrimage to Mecca in A.D. 1332, A.H. 732. His work contains few facts concerning Arabia. His whole account of Mecca is, "May God ennoble it."

Ibn-Bauwah (ابن بوابة) Vide Bauwah.

Ibn-Dahan (ابن دهان) Vide Dāhān.
Ibn-Darastuya (ابن درستویه), commonly called so, but his proper name is Abū Muhammad ʻAbdullāh, the son of Ja'far, a very learned Muslim who died A.D. 938, A.H. 347, at Baghdaḍ.

Ibn-Durred (ابن درید), author of a dictionary and of a work entitled Ḥarib-ul-Quwān, which is also called Jawhirā. He died at Baghdaḍ in A.D. 933, A.H. 321.


Ibn-Farghani (ابن فرغانی), Shaikh Abū ʻBakr Wasiti, a saint, who died about A.H. 320.

Ibn-Fouraq (ابن فورق). Tīde Fouraqq.


Ibn-Hajār, Shahab-uddin (ابن حجار شهاب الدين), son of ʻAli ʻUsqalānī, an Arabian author who wrote more than a hundred books, among which are Liṣān-ul-Maḍīn and Aniba. He died in A.D. 1449, A.H. 833. [Tīde Shahāb-uddin Abūl Fazl-ul-ʻUsqalānī.]

Ibn-Hajār Yeḥsami or Yeḥthami (ابن حجار یحسمی), son of Badr-uddin, author of the work called Šawāq Muḥriqas, and several other books. He died in A.D. 1566, A.H. 974.

Ibn-Hajib (ابن حاجی), an Arabian author of several works. He died at Alexandria in the year A.D. 1248, A.H. 646. He is the author of the two commentaries called Ḥijārah and ʻUṣhāf.

Ibn-Hanbal (ابن حنبل), surname of Muhammad-bin-Ibrahim Hanbalī, author of the Uddat-ul-Ḥusn wa-ʻUmdu-l-Maṣḥīb, a book of Arithmetic. He died A.D. 1683, A.H. 971, and is the author of several other works.

Ibn-Hasham (ابن هشام), the author of the Sirat-ul-Rasūl or Biography of the Prophet. His native place was Old Cairo, where he died in A.D. 822, A.H. 213. An abridgment of his work was made at Damascus in A.D. 1307, A.H. 707, by one Ahmad Ibn-Ibrahim.

Ibn-Hasham (ابن هشام بن يوسف), son of Yūsaf, author of several Arabic works, among which are Tounā, Sharāh Alfa, etc. He died A.D. 1361, A.H. 762.

Ibn-Hibban (ابن حبان), whose proper name was Asif-uddin Muhammad, the son of Yūsaf. Was the author of several works. He died at Damascus in the year A.D. 1444, A.H. 745.

Ibn-Hilal (ابن هلال), also called ʻAlā‘, is the author of a work entitled Minhāj-ul-Tūbīn, which is also called Tārikh ʻAlā‘, and is dedicated to Shāh Shuja‘a‘ Kirmānī.

Ibn-Houbal (ابن هوبال), a celebrated physician and author, who died in the year A.D. 1213.

Ibn-Houkal (ابن هوكل), an Arabian, and author of the work entitled Aqīhāl-ul-Bilād, containing maps and geographical description of several countries which he wrote in the year A.D. 977, A.H. 367.

Ibn-Humam (ابن همام), author of a Commentary on the Ḥidāyā, entitled ʻUthul-Qudūr, which is also called Sharah Ḥidāyā. He died in the year A.D. 1457, A.H. 861. He is also called Humām, which see.

Ibn-Husam (ابن حسام), of Khawaf, surname of Shams-uddin Muhammad, author of an heroic poem in praise of ʻAli, containing the principal events of his life, his disputes, wars, etc., entitled Khwār Nāma. He died A.D. 1470, A.H. 875.

Ibn-Ibad (ابن عباد), surname of Abū ʻIqāsīn ʻIsā‘ī, Kāfī, who was waqī and first minister of state to the Sulhās Muwaiyad-uddaula and Fakhri-uddaula of the race of the Būya. He died A.D. 995, A.H. 385, 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 Kāfi-ul-Kafat.
Ibn-Imad (ابن عمسد), a poet of Khurasan who flourished in the latter end of the 14th century of the Christian Era. He resided in Shiraz, and is author of a Divan or a love story, called Jahan Nama, in Persian.

Ibn-Jinni (ابن جنی), whose proper name was Abul Fathah Usamam, a learned Musalmán, but blind of one eye. He died at Baghdad A.D. 1002, A.H. 392.


Ibn-Khaldun (ابن خلدون), the African philosopher. His name and titles are in Arabic: "Wali-uddin Abul Zaid 'Abdurrahman bin Muhammed al-Hazrami al-Ishibli," but he is better known by the single patronymic name of Ibn-Khaldun. His father named Khaldun was a native of Amazigh or Berber (in Africa), but his wife, descending from a family of the Arab provincial Hazramat, made him adopt the surname of Al-Hazrami. He was born in Tunis in the year A.D. 1332, and passed his youth in Egypt. He then served a short time under Taimur, as chief justice at Damascus. He returned to Egypt, where he became Supreme Judge, and died in the year A.D. 1400. His principal and most remarkable work is the history of the Arabs, the Persians, and the Berbers. The whole composition is commonly called Tarikh-ibn-Khaldun.

Ibn-Khaliikan (ابن خليلکان), whose full name is Shams-ud-din Abul Abbas Ahmad-ibn-Muhammad-ibn-Abu Bakr-ibn Khalliikan, drew his descent from a family of Balkh. This very eminent scholar and follower of Shâfi'i doctrines, was born at Arba, but resided at Damascus, where he had filled the place of chief Qazi till the year A.D. 1281, A.H. 680, 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 acquired the honourable title of "the most learned man," and was an able historian. His celebrated biographical work called the Wafai-ul-Ayn, or deaths of eminent men, is considered the acme of perfection. This work was translated from the Arabic by Baron McGuickin De Slane, Member of the Council of the Asiatic Society of Paris, etc., and published in A.D. 1842. The work is in four volumes 4to. and in English. It was printed in Paris for the Oriental Translation Fund of London. This translation is a most valuable work to those who wish to gain a knowledge of the legal literature of the Muhammadans, as the translator has added to the text numerous learned notes, replete with curious and interesting information relating to the Muhammadan law and lawyers. Ibn-Khaliikan was born on Thursday the 22nd September, A.D. 1211, 11th Rabii II. A.H. 608, and died on Thursday the 31st October, A.D. 1282, 26th Rajab, A.H. 681, aged 73 lunar years, in the Najibin College at Damascus and was interred at Mount Kasiyun.

Ibn-Khuradbeh (ابن خردادبه), an historian, who died about the year A.D. 912. [Vide Khuradziba.]

Ibn-Maja (ابن ماجه), whose proper name is Abul Abdullah Muhammad-bin-Yozid-Ibn-Maja-ul-Dzurwini, was the author of a collection of traditions, and of a commentary on the Qur'an. The first, which is entitled Kitab-ul-Sunan, is the sixth book of the Sunna, and is commonly called Sunan Ibn-Maja. Ibn-Maja was born in the year A.D. 824, A.H. 209, and died in A.D. 886, A.H. 273.


Ibn-Maqla (ابن مقلة), ważir of the khalif al-Qābir Billâh of Baghdad, whom, with the consent of other Unras, he deposed and having deprived him of sight raised Al-Rāżi Billâh to the throne. Not long after, his hands and tongue were cut off by the order of Râżi, because he had written a letter to the Khalif's enemy without his knowledge, and he died from the injuries in the year A.D. 939, A.H. 327. Ibn-Maqla is the inventor of the present Arabic character which was afterwards improved by Ibn-Bauwâb.

Ibn-Marduya (ابن مروديه), commonly called so, but his proper name is Abul Bakr. He is the author of the work Mustakharij Bikhari and of a commentary and history. He died A.H. 410.


Ibn-Rashid (ابن رشيد), surname of Abū'l Waliḍ Muhammad-bin-Ahmad, whom the Europeans call Averroes and Aven Roch, was one of the most subtle philosophers that ever appeared among the Arabians. He was born at Cordova in Spain (A.D. 1149), where his father held the office of priest and chief judge, under the emir of the Moors. 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. Failing under the suspicion of heresy, he was deprived of his post 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 epitome of Ptolomy's Almagest, a treatise on astrology, and many amorous verses; but when he grew old, he threw the three last into the fire. He is best known as a translator and expositor of Aristotle; his commentaries were published at Venice A.D. 1489-1560. He was a pantheist, and a despiser of all supposed revelations, as to which his opinions were: that Christianity is absurd; Judaism, the religion of children; and Mahummedianism, the religion of swine. A further edition of his works is that published at Venice 1608. He is said to have died at Morocco in A.H. 595, corresponding with A.D. 1199, though Lempiere in his Universal Biography says that he died in A.H. 1206.


Ibn-Sad (ابن سعد), author of the Tabaqāt.

Ibn-Shahab-uz-Zohri (ابن شهاب الظهرى), an Arabian author who flourished during the Khalīfat of 'Umar-ibn-Abdul 'Aziz.


Ibn-Siraj (ابني سراج), whose proper name is Abū Bakr Muhammad, was an Arabian author, and died in A.D. 928, A.H. 316.


Ibn-ul-Khashab (ابن الخساب), whose proper name is Abū Muhammad 'Abdullah, was an excellent penman. He died at Baghdad in A.D. 1172, A.H. 567.


Ibn-Uqda (ابن عقدة). Vide Abū'l 'Abbas Ahmad-bin-Muhammad.

Ibn-ul-Rumi (ابن الرومي), a famous Arabian poet, who was contemporary with Aviceanna. He is the author of a Divān in Arabic.

Ibn-ul-Warda (ابن الوردة), author of an Arabic history called Nuhithisir-Jama-ul-Tawarih, a valuable general history from A.D. 1097 to 1543.

Ibn-ul-Saleh (ابن الصالح), whose proper name is Abū 'Amr 'Usman-bin-'Abdur Rahman-ash-Shahrūrī, author of a collection of decisions according to the doctrine of Shaftī, entitled Fatāwah-Ibn-ul-Saleh. He died in A.D. 1244, A.H. 642.

Ibn-Yemin (ابن يمين), a celebrated poet, whose proper name was Amir Mahmad, which see.

Ibn-Yunus (ابن يونس), astronomer to the Khalif 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-Zurayk (ابن ِ طريک) was an author.

Ibrahim (ابراهیم), the patriarch Abraham.

Ibrahim (ابراهیم), an emperor of the Moors of Africa in the 12th century, who was dethroned by his subjects, and his crown usurped by 'Abdul Mūmin.

Ibrahim (ابراهیم), the son of Alashar, killed in a.d. 690, a.h. 71, in a battle fought between the khilīf 'Abdul Malik and Misam' the brother of 'Abdullah, the son of Zabair, whose faithful friend he was.

Ibrahim (ابراهیم), the son of Ibrahim Mahrān, a very famous doctor of the sect of Shafī'ī, and author of several works.

Ibrahim Adham (ابراهیم ادحم), 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!" Ibrahim from that day dedicated his throne, and became a wandering Dervish.

Ibrahim 'Adil Shah I. (ابراهیم عادل شاه), Sultan of Bijāpūr, surnamed Abū' l Nasr, son of Ismail 'Adil Shah, succeeded his brother Mullah Adil Shah on the throne of Bijāpūr in the Deccan in a.d. 1536, a.h. 941. He married the daughter of Ala-ud-din 'Ismā'īl Shah, named Rubia Sultāna, in a.d. 1543, a.h. 950, reigned 24 lunar years and some months, and died in a.d. 1558, a.h. 965. He was buried at Kūkī near the tomb of his father and grand-father, and was succeeded by his son Ali 'Adil Shah.

Ibrahim 'Adil Shah II. (ابراهیم عادل شاه), of Bijāpūr, surnamed Abū' l Musaffar, was the son of Tahmāsp the brother of 'Ali 'Adil Shah, whom he succeeded in April, a.d. 1580, Safar, a.h. 986, bringing them only in his ninth year. The management of public affairs was given to Kamāl Khan Daghshāh, and Chahāb Bībí Sultāna, widow of the late king, was entrusted with the care of the education of the minor monarch. For some time Kamāl Khan behaved with due moderation in his office; but at length was guilty of some violence towards Chānd Sulaimān, who turned his thoughts to means for his destruction. She secretly sent a message to Haji Kishwar Khān, an officer of high rank, who caused him to be murdered. After this event Kishwar Khān, by the support and patronage of Chānd Bībī, grasped the authority of the State, and ruled with uncontrolled sway till he was assassinated. Akhāz Khān first assumed the regency; but after some time he was seized by Dilāk Khān, who put out his eyes, and became regent of the empire. He was expelled by the king in a.d. 1590 and his eyes put out and himself confined in a.d. 1592. Ibrahim 'Adil Shah died after a reign of more than 38 years in a.d. 1626, a.h. 1036, and was succeeded by his son Muhammad 'Adil Shah. The first building of any importance we meet at Bijāpūr is the Ibrahim Rauza, the tomb of Ibrahim 'Adil Shah II. On a high-raised platform of stone, separated by a square, in the midst of which is a hauz or fountain, stand the rauza 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 Qur'an 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 (ابراهیم علي خان), the chief of Malair Kotla, was a minor of about 16 years of age (1872), and was receiving his education in the Wards' School at Umballa.

Ibrahim Ali Khan (ابراهیم علي خان), Nawāb of Tonk, grandson of the famous Pindari chief Amir Khān. His father Mohammad Ali Khan was deposed by the British Government on account of the Jowa massacre in 1867. He was installed as Nawāb of Tonk on the 19th January, 1871, by the British Government.

Ibrahim Astarabadī (ابراهیم استراحانی), an author who translated the Kisāla or Kitāb Humaqa of Abū’l Fatāḥ Rāzi Makkī from the Arabic into Persian in a.d. 1551, a.h. 958.

Ibrahim Barid Shah (ابراهیم برد شاه) succeeded his father 'Ali Barid in the government of Ahmadshāh Bihār about the year a.d. 1562, a.h. 970. He reigned seven years and died about the year a.d. 1569, a.h. 977. His brother Qasim Barid II. succeeded him.

Ibrahim Bayū, Malik (ابراهیم بیو, ملک). In the province of Behar there is a hillock called Pir Pahārī, on the top of which there is a tomb with Persian inscriptions in verse, intimating that Malik Ibrahim Bayū died in the reign of Sultan
Firoz Shah on a Sunday in the month of Zil-bijja, A.H. 763, which corresponds with January, A.D. 1353, but who was we are not informed.

Ibrahim-bin-Aghlab (ابراهیم بن اغلب), an Arabian captain who was appointed governor of Egypt and Africa by the Khalif Harun-al-Rashid in A.D. 800, A.H. 184. 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 A.D. 908, A.H. 296, when they were driven out by the Fatimites.

Ibrahim-bin-Ali (ابراهیم بن علی), author of the work called Majma‘ul-Anaab, or the Genealogy of the different dynasties of Persia, till A.D. 1233, A.H. 630.

Ibrahim-bin-Hariri (ابراهیم بن حریری), author of the Tarikh Ibrahimî, an abridged history of India from the earliest times to the conquest of that country by the emperor Babar Shah, who defeated Sulthan Ibrahim Husain Lodi, king of Dehli, and became the founder of the Mogul dynasty. He was dedicated to Babar Shah in A.D. 1528, A.H. 934.

Ibrahim-bin-Muhammad-al-Halabi, Shatkh (ابراهیم بن محمد الحلبی شتیخ), author of a Persian work on Theology called Agiyya Sania and of the Multâq-al-Abahar. This work, which is a universal code of Muhammadan law, contains the opinions of the four chief Mutjahid Imams, and illustrates them by those of the principal jurists of the school of Abu Hanifa. He died A.D. 1549, A.H. 956.

[I.e. Imám ‘Alâm-bin-‘Ata.]

Ibrahim-bin-Nayal (ابراهیم بن نیال), brother of Tughral Beg's mother, a chief who defeated Tughan Shah I, a prince of the Sultanean family, in battle, took him prisoner, and blinded him. Ibrahim was murdered after some time in A.D. 952, A.H. 451, by Tughral Beg, the uncle of Tughan Shah.

Ibrahim-bin-Saleh (ابراهیم بن صالح), cousin of Harun-al-Rashid. A curious story is given of him in the Jour. As. Soc. No. 11, that when he died Manka-al-Hindi, the philosopher, restored him to life, and that Ibrahim lived long after this circumstance, and married the princess 'Ali 'Abhsa, daughter of Al-Mahdi, and obtained the government of Egypt and Palestine, and died in Egypt.

Ibrahim-bin-Walid II. (ابراهیم بن ولید ثاني), a Khalif of the race of Umayya, succeeded his brother Yazid III. in A.D. 744, A.H. 126, and had reigned but seventy days when he was deposed and slain by Mu‘awia II. who ascended the throne in Syria.

Ibrahim Husain, Khuaja (ابراهیم حسین خواجه), a celebrated calligrapher in the service of the emperor Akbar, who wrote a beautiful Nastaliq hand. He died in the year A.D. 1693, A.H. 1001, and 'Abdul Qadir Badagni found the chronogram of his death to be contained in his very name with the exception of the first letter in Ibrahim, viz. Ilif.

Ibrahim Husain Lodi, Sultan (ابراهیم حسین لodi سلطان), ascended the throne of Agra after the death of his father Sikandar Shah Lodi in February, A.D. 1610, Zî-qâda, A.H. 915, and reigned 16 years, and was defeated and slain in a battle fought at Panipat with the emperor Babar Shah on Friday the 28th April, A.D. 1626, 7th Rajab, A.H. 922, an event which transferred the empire of Dehli and Agra to the family of Amir Taimur. From this battle we may date the fall of the Pathan empire, though that race afterwards made many efforts, and recovered it for a few years in the time of the emperor Humayun.

Ibrahim Husain Mirza (ابراهیم حسین میرزا), a son-in-law of the emperor Humayun, and the second son of Muhammad Sultan Mirza, who had four other sons besides him, viz. 1st, Muhammad Husain Mirza, 2nd, Ibrahim Husain Mirza, 3rd, Musta‘sid Husain Mirza, 4th, Ulugh Mirza, who died in A.D. 1667, A.H. 973, and 5th, Shah Mirza. They were styled “The Mirza,” and were, on account of their ill-conduct, confined in the Fort of Samhail by order of the emperor Akbar. When that monarch marched in the year A.D. 1657, A.H. 975, for the purpose of subduing Mauja, they made their escape and sought an asylum with Chingsir Khan, a noblemans at Baroch. They took Champenan and Surat and also Baroch in A.D. 1669, A.H. 977, and created a great disturbance in the surrounding countries. Ibrahim Husain was taken prisoner in A.D. 1673, A.H. 981, and shortly after put to death by Mahsân Khan, governor of Multan, and his head sent to the emperor, who ordered it to be placed over one of the gates of Agra (vide Gulrukh Begam) and caused his brother Musta‘sid Husain Mirza to be confined in the fort of Gwalior, where he soon afterwards died.
Ibrahim - ibn - Aghlab (أبراهيم ابن أغلب), a king of Barbary. This country was reduced by the Saracens in the Khalifat of 'Umar, and continued subject to the Khalif of Arabia and Bagdad till the reign of Harun-al-Rashid, who having appointed Ibrahim-ibn-Aghlab governor of the western parts of his empire, that prefect took the opportunity, first of assuming greater power to himself than had been granted by the Khalifs. The race of Aghlab continued to enjoy their new principality peaceably till the year A.D. 910, A.H. 296, during which time they made several descents on the island of Sicily, and conquered a part of it. About this time, however, one Obeudallah surnamed 'Al-Mahdi rebelled against the house of Aghlab, and assumed the title of Khalif of Qairwan.

Ibrahim, Imam (أبراهيم الإمام), This Ibrahim, who bears the title of Imam, or chief of the religion of Muhammad, is not of the number of the twelve Imams of the posterity of 'Ali. He was a son of Muhammad, the son of 'Ali, the son of 'Abbas, the uncle of the prophet, and eldest brother of the two first Khalifs of the house of 'Abbas: but he was himself never acknowledged as a Khalif. He was put to death by order of Marwan II., surnamed Himyar, his Khalif of the house of Umayya, in the month of October, A.D. 749, Zul-hijja, A.H. 132.

Ibrahim Khan (أبراهيم خان), the son of the celebrated Amir-al-Umr 'Ali Mardan Khan. He was honoured with the rank of 5000 in the second year of the emperor 'Alamgir, A.D. 1659, and appointed governor, at different periods, of Kashmir, Lahore, Bihur, Bengal and other places, and died in the reign of Bahadar Shah.

Ibrahim Khan Fathe Jang (أبراهيم خان فتح جان), was a relative of the celebrated Nur Jahan Begum, whose mother's sister he had married. When Qasim Khan the grandson of Shaikh Salim Chisti was recalled to court from the government of Bihur in the twelfth year of the emperor Jahangir, A.D. 1610, A.H. 1025, Ibrahim Khan was appointed governor of that province with the rank of 4000. He was killed at Daoca, A.D. 1623, A.H. 1032, in battle against prince Khurrum (afterwards Shah Jahan) who had rebelled against his father Jahangir. His wife Rukh Parvez Khanum lived to a great age, and died in the reign of the emperor 'Alamgir.

Ibrahim Khan Sur (أبراهيم خان سور), son of Ghazi Khan, governor of Banavan, was the brother-in-law of Muhammad Shah 'Adil, whose sister he had married. He raised a considerable army and took possession of Dehil and Agra on the 28th February, A.D. 1565, 6th Junadja I. A.H. 962. He had no sooner ascended the throne than another competitor arose in the province of the Panjáb, in the person of Ahmad Khan, a nephew of the late Sjør Shah. He defeated Ibrahim Khan in a battle, and the latter retreated to Samubul, while Ahmad Khan took possession of Agra and Dehil, and assumed the title of Panjadar Shah in the same year. Ibrahim Khan was killed by Sulaiman, king of Bengal, in Orissa in a battle fought in A.D. 1667, A.H. 975, and is buried there. Amongst the incidents of the year A.D. 1553, A.H. 962, was the explosion of the fort of Agra, when enormous stones and columns were sent flying several kis to the other side of the Jamna, and many people were destroyed. As the whole fort was called Baidagarh, the date was found in the words "The fire of Baidagarh."

Ibrahim Khawas (أبراهيم خواس), a pupil of Ali 'Abdullah Maghrahi, who died A.D. 911. He was called Khawas, which means a basket-maker.

Ibrahim Qutb Shah (أبراهيم قطب شاه) was the son of Quli Qutb Shah I., sovereign of Golkonda. On the death of his brother Jushtid Qutb Shah, the nobles of the court elevated his son Subhan Quli, a child seven years of age, to the throne; but as he was unable to wield the sceptre Ibrahim was sent for from Bijaujar, where he then resided, and was crowned on Monday the 28th July, A.D. 1550, 12th Rajab, A.H. 957. In the year A.D. 1550, A.H. 972, he, in conjunction with the other Mohammedan monarchs of the Deccan, marched against Kirmaj, the Raja of Bijaujar, who was defeated and slain, and his territories occupied by the conquerors. In A.D. 1571, A.H. 976, the fort of Rangamandri was taken from the Hindús by Rafti Khan, the general of Ibrahim; the following chronogram commemorates the date of its occurrence: "The temple of the infidels has fallen into our hands." Ibrahim Qutb Shah, after a prosperous reign of 32 years, died suddenly on Thursday the 5th June, A.D. 1581, 21st Rabi II. A.H. 989, in the 51st year of his age, and was succeeded by his son Muhammad Qutb Shah.

Ibrahim Mirza (أبراهيم مرزا), the son of Bahram Mirza and grandson of Shah Ismail I. Safvi. His poetical name was Jahi. He was murdered by order of his grandfather.

Ibrahim Mirza, Sultan (أبراهيم مرزا سلطان), was the son of Shahrukh Mirza and grandson of Amir Taimur. He was governor of Fars during the life of his father, and died a few years before him in

Ibrahim Shakhi (إبراهيم شهی), the son of Shaikh Musa, the brother of Shaikh Salim Chishti. He served Akbar for several years in the military profession; and, when that emperor was proceeding to Kabul after the death of his brother, Muhammad Hakim, Shaikh Ibrahim accompanied him as far as Thanesar, where he fell sick through excess of drinking and died on the 16th Mebr, in the 30th year of Akbar’s reign, corresponding with September, A.D. 1586, Shawwal, A.H. 992. According, however, to a later work, the Ma’ārif-ul-Umar, he was left behind by the emperor and ordered to take charge of the fortresses of Agra, where he died A.D. 1591, A.M. 995.

Ibrahim, Shakhi, Ibn-Mufrij-us-Suri (ابراہیم شهی ابن مفریج السوری), author of the history of Alexander the Great and of Khizir in Arabic, called Kītāb Turāk al-laḵwād Zulqarnayn, al- ḫīrīm- wa Wazirat- al- Khīrī. This is one of those substructures of myth upon which Eastern nations have created 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 Shabani (ابراہیم شبانی), of Kirman Shah, a pupil of Abū Abdullāh Mughribi. He lived about the year A.D. 900.


Ibrahim, Sultan (ابراہیم سلطان), the son of Sultan Mes‘ūd I. of Ghazni, succeeded his brother Farrukhzād in A.D. 1059, A.H. 450. He was a pious, liberal and just prince. In the first year of his reign he concluded a treaty of peace with Sultan Sanjar the Saljuqide, at the same time his son Mes‘ūd espoused the daughter of Malikshāh, sister to Sultan 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 vistories. Sultan Ibrahim had 36 sons and 40 daughters by a variety of women, the latter of whom he gave in marriage to learned and religious...
Ibrahim, Sultan (アブラヘيم سلطان), emperor of the Turks, was the son of Ahmad (أحمد). He succeeded his brother Murad IV (أمرانث) in February, A.D. 1640, and was assassinated in the war against the Venetians, but without any great success. He was succeeded by his son, Muhammad IV. His son, Muhammad IV, succeeded him.

'Ibrat (عمرت), the poetical name of Ahmad 'Ali Khan, cousin of Nawab Sa'idat Khan Zulfiqar Jang.

'Ibrat (عمرت), the poetical title of Mir Zayn-ud-Din, a poet, who wrote the first part of the story of Padmakirt in Urdu verse, and died; consequently the second part was written by Ghulam Ali 'Ibrat, and finished in the year A.D. 1796, A.H. 1211, the chronogram of which he found to contain the words "Tasnim Doshurir."?

'Ibrat (عمرت), the poetical name of Abdul Manan, who was a contemporary of Nasir 'Ali the poet, and was living about the year A.D. 1688, A.H. 1100.

'Ibrat (عمرت), the poetical title of Mir Ziauddin, author of the first portion of the story of Padmakirt in Urdu verse. He died about the year A.D. 1796. [Fide Padmakirt.]?

Idris or Adris - bin - Hisam - uddin, author of the history called Tarikh Haqakh Bashkal, or the Eighth Paradise, containing the Memoirs of the most illustrious characters of the Muhammadan religion, who flourished from A.D. 1451 to 1606.

'Idrisi (ادرسي) (Abū 'Abdullāh Muhammad ibn 'Abdullāh Idris), also called Sharīf-al-Idrīsī-al-Sīqī, author of a system of Arabian geography, composed in A.D. 1158. He is said to be one of the most eminent Arabic geographers and to have belonged to the royal family of the Idrisites. He was born at Cæsa or Sibta (ad septum) in the year A.D. 1090. The title of his work is Nuzhat-al-Mushaq, and it has been translated into Latin by several authors.

'Iftat Bano (عنمت بانو), daughter of the emperor Jalāngir. Her mother was the daughter of Sultān of Kasighar. She died at the age of 3 years.

Iftikhar Khan (إفتخار خان), title of Sultan Husain, the eldest son of Mir 'Abdul Hadi, entitled Asiat Khan Mir Bakhshti, who died at Bulah in the 20th year of the emperor Shah Jahan A.D. 1647, A.H. 1057. In the first year of Alagmir, Sultan Husain was honoured with the title of Iftikhar Khan (Fr. Arab. فرس = "glory"). Some time before his death he was appointed Faudjār of Jamnāpur, where he died in A.D. 1681, A.H. 1092.

Ihsan (إحسان), the poetical name of Mirza Ihsanullah, commonly known by the title of Nawab Zafar Khan, who at one time was governor of Kābul when the poet Muhammad 'Ali Sāeb of Persia came to see him there. He died in A.D. 1662, A.H. 1073, and was the author of a Diwān in Persian.

Ihsan (إحسان), the poetical name of 'Abdur Rahmān Khan of Delhi, who wrote excellent poetry in Urdu, and died some time after the year A.D. 1814, A.H. 1260.

Ihsan (إحسان), the poetical title of a Hindūi named Channu Lal, who flourished at Agra in A.D. 1760, A.H. 1174.

Ihtisham Khan (أحتشام خان), title of Shāhī Farid of Fatehpūr Sikri, the son of Qutb-uddin Shāhī Khān (q.v.). He served under the emperor Shah Jahan, and 'Alagimir; and was raised to the rank of 3000. He died in A.D. 1664, A.H. 1075.

Ijad (إجاد), the poetical name of Muhammad Isān, who died in the year A.D. 1721, A.H. 1133.

Ijtihad (اجتهاد), inspired interpretation; authoritative application of texts. [Fide Mustahid.]?

Ikhlas Khan Husain Beg (إخلاص خان حسین بیگ), a nobleman of the reign of the emperor Shāh Jahan, who died in the year A.D. 1639, A.H. 1049.
Ikhlas Khan Ikhlas Kesh (أخلاق خان إخلاص كيش) was a Hindū of the tribe called Khatri of Lāhore. He was well-versed in Persian, and served under the emperor 'Ala'mīr, who conferred on him the above title. In the time of Farrukh-siyar (circa 1715) he was raised to the rank of 7,000. He wrote the history of that emperor as-called it Badāshah Nāma. [Vide Kishan Chand.]

Ikhwan-us-Safa (أئهوان الصفا), "The Brothers of Purity." A society of thinkers and writers about A.D. 990, who lived together in Basra, and produced 51 treatises on science and religion; of which the one best known is on the relations between men and beasts. They arose on the decay of the Mu'tazīs (q.v.).

Ikram Ali (الكرم علي), author of the Urdu Aghān-us-Safa, which he translated from the Persian in the year A.D. 1810, A.H. 1225.

Ikram Khan (الكرم خان), the son of Islām Khān and Lādī Begam, the sister of Abū Fazl, prime minister of the emperor Akbar. [Vide Islām Khān.]

Ikram Khan (الكرم خان), title of Sayyad Hasan, an amīr, who served under the emperor 'Alamgīr, and died in A.D. 1661, A.H. 1072.

Ikram-uddaula (الكرم الدولة), the brother of 'Ali Nākī Khān, the prime minister of Wajīd 'Ali Shāh, king of Lucknow, died August, A.D. 1869.

'İkrīma (عكرمة), son of Abū Jahil.

'İkrīma (عكرمة). Vide Akrīma.

İsır, Mirza (أستر ميرزا). Vide Aksır.

İahi (أهي), an author who, according to the work called Khutāsat-ul-Ashā'īr, died in A.D. 1538, A.H. 945.

İahi, Mir (الهي مير), name and poetical title of a person who was a descendant of the Sayyeds of Rashībābad in Hamdān. He came to India in the latter part of the reign of Jāhāngīr, and served under his son Shāh Jahān. He is the author of a biography called Khāshāma Gūrī İahi, and of a Dīwān containing amorous songs. The author of the Mirāt Jahān says he died in A.D. 1648, A.H. 1057, but from the chronogram which Ghazī Nashirī wrote at his death, it appears that he died in A.D. 1651, corresponding with A.H. 1059.

İahi, Shāikh (أهي شيخ), a philosopher of Bāyānī, who in the time of Khān, or Salīm Shāh, son of Sher Shāh Sur, made a great stir, by introducing a new system of religion. He called himself İmām Mahdi, who, according to the Shīa tradition, is still living and is to conquer the world. Having raised a great disturbance in the empire, he was in the year A.D. 1647, A.H. 954, scourged to death by order of the emperor.

İldiguz, Atabak (ريلدگز أتابك) was a Turkish slave, sold to Sulṭān Mas'ud, one of the Saljūq princes. He is said to have so completely established himself in the favour of his royal master, that the latter advanced him to the highest stations in the kingdom; and the able manner in which İldiguz 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 Atabak or Ātabeg, but to his marriage with the widow of Tughral II. (the brother of Mas'ud and nephew of Sulṭān Sunfār), and within a short period he became the most powerful noble of the Persian empire. He died at Hamdān in A.D. 1172, A.H. 558, in the reign of Arslān Shāh, and left his power and station to his eldest son Atabak Muhammad.

List of the Ātabaks of the race of İldiguz.

Atabak İldiguz . . . . . . died 1172
Muḥammad, son of İldiguz . . 1186
țīqal Ārasān, son of İldiguz, alain . . . 1191
Abâ Bakr, son of Muḥammad, died . . . . . . . . . 1210
Muzaffar, son of Muḥammad; he was defeated by Sulṭān Jalal-uddīn of Khwarizm, and died some time after. He was the last of the Ātabaks of the race of İldiguz who reigned in ʻAzurībayjān . . . . . . . . 1225

İham (أهيم). Vide Malūl.

İmas 'Ali Khan (الماس علي خان), the celebrated rich and powerful minister of the Court of Nawāb-Asād-uddaula. He died in A.D. 1808.

İltimish (التميش). Vide Altamish.

İmad - al - Katib or İmad - .udde - Katib (عماد الكاتب ي عماز الدين) the name of, İmād the Secretary, was the surname of Muḥammad, the son of 'Abdullāh, the son of Samad, also called...
'Imad Faqih Kirmani, Khwaja

(عمران فقیح کرمانی خواجہ), a Muhammadan doctor who lived in the time of Shāh Sulaymān of Shirāz. His death is mentioned in the Jāwāhir-ul-Ashā'īr to have happened in A.D. 1391, A.H. 793, but according to the poets Ḥāfiẓ and Daullāt Shāh he died in the year A.D. 1371, A.H. 773, which appears to be incorrect. Ḥāfiẓ also mentions having seen 12,000 verses of his composition, adding that he is the author of the works called Muhaddat Nāma and Muhavat Nāma, and also that he wrote in all 131 Gang, that is to say, five Masnavis or Poems. It is mentioned in the Habah-us-Sarar, that Khwaja 'Imad had a cat that would stand up to pray with him, and do what he did. This was believed by Shāh Sulaymān to be a miracle of the Khwaja, but Khwaja Ḥāfiẓ, who was his contemporary, and would not take it for a miracle, but a trick played by 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."

'Imad Khwaja was buried at Kirman, the place of his nativity.

'Imad ʿuddin (عماد الدين), surname of Jamāl-uddin-bin-Imad-uddin Imanati, author of the Arabic work called Fiqīl-ul-'Imādī.

'Imad Khwaja (عمران خواجہ).  Vide 'Imad Faqih.

'Imad Shah (عمران شاه).  Vide Imādul Mulk, commonly called Fatḥul-ullah.

'Imad-uddin (عمران الدین), surname of Qara Arsalān-bin-Dādād-bin-Sukmān-bin-Artaq. Nūr-uddin Muhmūd was his son, to whom Sālah-uddin (Saladin) the Sultan of Egypt gave the city of 'Amīd or Qara Amd, A.D. 1183, A.H. 679.

'Imad-uddin Katib (عمران الدین کتابی), Vide 'Imād-al-Katib.

'Imad-uddin (عمران الدین), author of a poem called the Guldasta or the Naseguy, which he composed in A.D. 1604, A.H. 1073. He was a native of India.

'Imad-uddin (عمران الدین), author of the history of the Saljuqids.

'Imad-uddin Zangi (عمران الدین زنگی), the son of Ṣafar, was one of the Atābaks or ruling ministers under the latter princes of the Saljuqian race. He was the first of that branch that had the government of Mosul. He received the governorship of that province in A.D. 1127, A.H. 521, from Sulayman Muhammad, the son of Sultan Malikshaḥ Saljukī, reigned 19 years, and was murdered by one of his slaves in A.D. 1145, A.H. 510.

The following is a list of the princes of this race:

A.D. 1127
Saif-uddin Ghazi-bin-Zangi, who defeated the French at Damascens.

A.D. 1149
Qutb-uddin Maudūd, son of Zangi.

Nūr-uddin Muhmūd, son of Zangi, reigned at Aleppo and formed another branch: died A.H. 599.

Malik Sālah, son of Nūr-uddin, succeeded his father and reigned at Aleppo; died 1174.

Al-Muizz Saif-uddin Ghazi-bin-Maḥmūd; died 1170.

Nūr-uddin Arsalān Shāh-bin-Maṣʿūd; died 1193.

Makl-al-Qāhir Azz-uddin Maṣʿūd-bin-Nūr-uddin; died 1210.

Nūr-uddin Arsalān Shāh-bin-Qāhir; died 1218.

Nasir-uddin Muhmūd-bin-Qāhir; died 1219.

Al-Makl-al-Rahim Badr-uddin Lālā; died 1222.

Al-Makl-al-Saḥāb Ismāʿīl-bin-Lālā; died 1229.

Halab or Aleppo branch:

Al-Muʾizz Saif-uddin Ghazi-bin-Muhammād; died 1170.

Nūr-uddin Maḥmūd-bin-Zangi; died 1145.

Al-Muʾizz-al-Saḥāb Ismāʿīl-bin-Nūr-uddin; died 1174.

He succeeded his father and reigned at Salāḥ-uddin (died A.D. 1197).

He was raised to the office of commander of the forces in
Berar. After the murder of his patron Khwaja Mahmud Gawan in A.D. 1481, A.H. 896, he retired to his government of Berar. On the accession of Sultan Mahmud Bahmani, he was honoured with the office of wazirat, which he held for some time, but being soon after disgust at the court, he left it and declared his independence in the year A.D. 1485, A.H. 890. Elchippur was his capital.
He died about the year A.D. 1513, A.H. 919, and was succeeded by his oldest son Ala-uddin 'Imad Shah.

List of the kings of the 'Imad Shahi dynasty of Berar.

Fathullah 'Imad Shah.
Ala-uddin 'Imad Shah, son of Fathullah.
Duria 'Imad Shah, son of Ala-uddin.
Burhan 'Imad Shah.
Tufal Khan, prime minister of Burhan 'Imad Shah, who usurped the throne, but was opposed from Ahmadnagar; and the family of 'Imad Shah and Tufal became extinguished in A.D. 1569.

'Imad-ul-Mulk (عماد الملك), title of the Ghazi-uddin Khan who murdered his master 'Alamgir II. emperor of Delhi.

[Vide Ghazi-uddin Khan IIII.]

'Imad Zangi (عماد زنگی). Vide 'Imad-ud-din Zangi.

Imam (مام) (lit. "pattern" or "example"), a high priest or head or chief in religious matters, whether he be the head of all Muhammadans, as the Khalifa or the priest of a mosque, or the leader in the prayers of a congregation. This sacred title is given by the Shiahs only to the immediate descendants of 'Ali the son-in-law of the prophet, who are twelve, 'Ali being the first. The last of these, Imam Mahdi, is supposed by them to be concealed (not dead), and the title which belongs to him cannot, they conceive, be given to another. Their doctrine is somewhat mystic; but among the Sunnis it is a dogma that there must be always a visible Imam or "father of the church."
The title is given by them to the four learned doctors who are the founders of their faith, viz.:
Imams Hanifa, Malik, Shafi'i, and Hanbal. Of these four sects, the Hanbalite and Malikite may be considered as the most rigid, the Shafi'i as the most conformable to the spirit of Islamism, and the Hanfite as the freest and most philosophical of them all. Two other Imams, Abu Da'id-uz-Zahiri and Sufian-us-Sauuri, were also chiefs of the orthodox sects, but their opinions had not many followers, and after some time were totally abandoned. Ibn Jarir-at-Tabari, 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 Shi'a Imams of the race of 'Ali:

Imam 'Ali, the son-in-law of the prophet.

Hasan.

Hussain.

Zain-ul-'Abidin.

Baqi or Muhammad Baqir.

Jafar Sadiq.

Musa Kazim.

'Ali Musa Raza.

'Ali asks.

Muhammad Taqi.

'Ali Naqi.

Hasan Askari.

Maliki.

[Vide Hughes' Dictionary of Islam in voc.]

Imam 'Alam - bin - 'Ala - al-Hanafi (مام عالم ابن علاء الحنفي) (author of a large collection of Fatwas in several volumes, entitled Fatwa Tattarkhania, taken from the Muhit-al-Burhani, the Zakhira, the Khania and Zaharia. Afterwards, however, a selection was made from these decisions by the Imam Ibrahim-bin-Muhammad-al-Halabi, and an epitome was thus formed, which is in one volume, and still retains the title of Tattarkhania.

Imam Baksh, Shaikh (مام بخش شیخ). Vide Suhubi.

Imam Baksh, Shaikh (مام بخش شیخ). Vide Nasirikh.

Imam Baksh, Mouli (مام بخش مولی). Vide Suhubi.

Imam 'Azim, title of 'Abu Hanifa

Imami Hirwi, Maulana (مامی هری مولانا). He is called Hirwi, because he was a native of Heri. He was an excellent poet and contemporary with the celebrated Shaikh Su'di of Shuriz, whom, in the opinion of some writers, he surpassed in the Qaisida. He died about the year A.D. 1281, A.H. 880, and has left a Diwan.

Imam Malik (مام مالک ابن آس), son of Anas, one of the four Imams or Jurisconsults of Mecca. He died on the 28th June, A.D. 795, 7th Rabii II. A.H. 179, in the time of the Khalif Harun-al-Rashid.

[Vide Malik-ibn-Anas.]

Imam Muhammad (مام محمد), a Mufti in the reign of Harun-al-Rashid the Khalif. He died at Baghdad in A.D. 802,
Several of these tales were published by Colonel Dow, under the title of *The Tales of Inayet-ullah*, and the whole work was translated in the year A.D. 1799, by Jonathan Scott, in three volumes, octavo.

**‘Inayet-ullah Khan**

(بیگ) the son of Shukr-ullah Khan,

a descendant of Sayyad Jamāl al-Naṣīḥāpūrī. His mother Hāfiz Mariam was tutor of the princess Zaynab Nisā Begam, the daughter of the emperor ‘Alamgir; by her influence her son ‘Inayet-ullah Khan was raised by degrees to the rank of 2000. In the reign of Farrukh Siyār the rank of 4000 was conferred on him, and in that of Muhammad Shah, of 7000. He was the author of the work called *Aḥkām ‘Alamgīrī* and compiler of the *Kutubīs* of *Aḥmad ‘Alamgīr*. He died A.D. 1726, A.H. 1139.

**Indarman Bundela, Raja**

(بندرام راجه), the brother of Raja Sujān Sindh. He died in the Deccan about the year A.D. 1675, and his zamindāri of Urcha and the title of Raja were conferred upon his son Jaswant Singh by the emperor ‘Alamgir.

**Insaf**

(انصاف), the poetical name of Muhammad Ibrāhīm. His father was a native of Khurāsān, but he was born in India. He was a contemporary of Shāhjahān, the poet, was living about the year A.D. 1688, A.H. 1100, and died young.

**Insan**

(انسان), the poetical title of Nawāb ‘Abd-Allāh Asad Yar Khān. He held the mansab of Hatt Hazārī (7000), in the reign of Muhammad Shah, and died in April, A.D. 1745. He was buried in the cemetery of his ancestors.

**Insha or Insha Allah Khan**

(اِنشَا) a poet and son of Māḥā Allah Khān. He is the author of four Diwāns of different kinds.

**Intikhabī**

(انتخابی), a poet who was a native of Khurāsān, but was brought up in India. He is the author of a Jiwan.

**Intizam-uddaula Khan Khankhanān**

(انتظام الدولة خان خانان), the second son of Nawāb Qamar-uddaul Khān Wazīr. He was appointed to the rank of second Bakshshī on the accession of Ahmad Shāh to the throne of Delhi in A.D. 1748, A.H. 1161, and was honoured with the appointment of Wazīr in A.D. 1763, A.H. 1179.
1165, after the dismissal of Nawāb Safdar Jang from the office. He was murdered by ‘Imād-ul-Mulk Ḥāfiz-ud-dīn Khān on the 26th November, A.D. 1769, 5th Rabi‘ II. A.H. 1173, three days before the assassination of the emperor ‘Alamgīr II.

Iqbal Khan (इकबल खान) was the son of Zafar Khān, the son of Fīroz Shāh Tughlāq. He defeated Nasrat Khān and ascended the throne of Delhi about the beginning of the year A.D. 1400, A.H. 802, and was slain in a battle against Khizr Khān, the governor of Multan, in November, A.D. 1405, 19th Junādi. A.H. 808. After his death Sulṭān Muhmād Shāh, who was defeated by Amir Taimūr and had fled to Gujarat and then to Quuqur, returned on the invitation of Daula Khān Lodī, who commanded at Delhi, and took possession of the empire.

Iqbal uddaula Muhsin Ali Khan (إقبال الدولة محسن علي خان), the son of Shams-uddaula Ahmad ‘Ali Khān, the son of Nawāb Sa‘ādat ‘Ali Khān of Lucknow. He sailed for England to claim the throne of Audh in January, A.D. 1848, and after trying in vain to obtain the recognition of his claim from 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 Iqbal Firang.

Iradat Khan (ارادت خان), the title of Mir Ḫān or Ḫān Khān, the son of Nawāb ‘Azīm Khān, who held a high rank in the reign of the emperor Jahāngīr. Iradāt Khān held various offices under Shāh Jahān, and in the first year of ‘Alamgīr’s reign he was appointed governor of Audh, but died after two months in October, A.D. 1658, Zīl-bijja, A.H. 1068.

Iradat Khan (ارادت خان واصح), the title of Mirzā Muḥārīk-ullāh, whose poetical name was Wāzas. His father ‘Īs-hak Khān (who afterwards held the title of Kīfāyot Khān) was the son of Nawāb ‘Azīm Khān. Both his grandfather and father were noblemen of high rank. The former was Mir Bakhshli to the emperor Jahāngīr, and was afterwards appointed Faujdār of Jaunpur, where he died in A.D. 1649, A.H. 1059. The latter was the subject of the last article; and his title of Iradat Khān was conferred on his son after his death. In the 33rd year of ‘Alamgīr our present subject was appointed Faujdār of Jāgnī, and at other periods of Aurangzēb and Mānū in Māra. He was secretary to Prince Bedar Bakht (q.v.) in the short war of 1707, of which he wrote an account. In the reign of Shāh ‘Alam ‘Bahādūr Shāh I, he was governor of the Dehāl, and the intimate friend of Mun‘ẓīm Khān, Wazir. In the latter part of his days he led a retired life, became a Kalander, and died in A.D. 1716, A.H. 1118, and his talents were valued as a poet, and he left a volume of poems behind him. He is the author of the Kalmaṭ Αλουτ, (Sublime discourses), Mīnā Bāzār and of a history of Aurangzēb’s Successors, which latter was translated into English by Jonathan Scott, Esq., in A.D. 1786. After his death, which happened in the time of Farrukhsīyār, his son Mir Hidayat-ullāh received the title of Hoshūlār Khān, held the rank of 4000, and died at Aurangzēb A.D. 1744, A.H. 1157.

Iraqī (عراقي), whose proper name is Fakhr-ud-dīn Tbrāhim-bin-Shahryār, was a native of Handan in ‘Iraq, and a pupil and grandson by the mother’s side of the great Shāhī Shāhī Shāhī-ud-dīn Suhrawardi, author of a host of mystical works highly esteemed by the Sūfīs. ‘Iraqī offended his parent and master, in consequence of a love affair, 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 Shāhī Bahā-ud-dīn Zikāria of Multan, whom he accompanied on his journey and became his disciple. ‘Iraqī, after a long sojourn in India, proposed returning to his own master, Shāhī-ud-dīn; 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, A.D. 1289, 8th Zil-Qa‘ada, A.H. 688, and was buried at Sālihū in Damascus close to the tomb of Shāhī Muhī-ud-dīn Ibn-ul-Arabi. His son Shāhī Khār-ud-dīn is also buried there. ‘Iraqī is the author of a work called Lāma’dīt.

[See Fakhr-uddin ‘Iraqī.]

Irфан (إيرفان), poetical name of Muḥammad Rizā, the son of Muhammad Jān Irfan, author of the Kār Nāma, containing the praises of Ali Mardān Khān, the Amir-ul-Umār of the emperor Shāh Jahlān.

Irtiza ‘Ali Khan Bahadur (أرتزآ ‘علي خان بهادر), author of the Fardās Irtiza, a concise treatise in Persian on the law of Inheritance, which appears to be the principal authority of that law in the Deccan. It was printed in Madras, but without a date.
'Isa Masih (عيسى المريح), Jesus Christ.

For Arabic titles of and doctrines regarding, vide Hughes' Dictionary of Ithân in voc. Jesus.

'Isam -uddin Ibrahim - bin - Muhammed Isfaraeni (عصاب الدين ابراهيم بن محمد اسفرائي), an Arabian author who died A.D. 1636, A.H. 943; he is the author of the Arabic note-book called Hâshia Ithân-uddin.

'Isa-ibn-Musa (عيسى ابن موسى), the cousin-german of the Khalîf Abû Ja'far Mansûr, after whose death in A.D. 775, A.H. 168, he entertained thoughts of setting up for himself at Kûfa, where he then resided; and in order to facilitate the execution of his scheme, fortified himself in that city. But al-Mahdi, the son of Mansûr, being apprised of his design, sent a detachment of 1,000 horse to bring him to Bagdad; which being done, al-Mahdi 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 (عيسى ساري), a poet of Sâwâ who was a Kâzi. He died in A.D. 896, A.H. 384.

'Isi Turkhan, Mirza (عيسى تركمان), was a Turkman and commander-in-chief of Shâh Beg's army, after whose death he took possession of Fûtâh, of which he was then governor and assumed the title of king. He reigned 13 years and died in A.D. 1567, A.H. 975, when he was succeeded by his eldest son Mirzâ Muhammad Baqi Turkhan, who during his rule always maintained a friendly intercourse with the emperor Akbar of Delhi, frequently sending presents, and acknowledging fealty to that monarch. He died after a reign of 18 years in A.D. 1685, A.H. 993, and was succeeded by his grandson Mirzâ Jânî Beg.

Isdígertes (يزدجرد). Vide Yezdijard.

Iṣfahānī, author of the Dânîsh Nâmâ, a system of natural philosophy.

Iṣfān or Stephen (أسفان), is the name and takhallus of a Christian poet born at Delhi. His father was a European. He was alive in A.D. 1800, A.H. 1215.

Isfandiyar (اسفنديار), the son of Kish-tâsp or Ghâsh-tâsp (Hytaespes), the fifth king of the Kayanian dynasty of Persia, was a great warrior, the son of Darius I. and great-grandson of Achaemenes. Isfandiyar answers, in some respects to the Xerxes (Sîr Shâh) of the Greeks, and Ahasuerus of the Jews. He is the Khiyâshâ, the Cuneiform inscriptions. [But vide Malcolm's Persia, where it is shown that, according to native historians, Isfandiyar was never king, but only commander-in-chief of his father's armies. He is said to have been killed by the hero Rustâm (q.v.).]

Is-haq (أسقان), the poetical title of Jamâl-uddîn, a cotton-carder of Shirâz. He was an elegant poet, and has left us a Diwân called Akbar-al-Ishâhî, the Elixir of Hunger, full of amorous songs and parodies on the odes of Khwâja Hâfiz, each verse of which contains either the name of a sweetmeat or a dish. He lived in the time of Prince Sultan Sikandar, the son of Umar Shaikh, who much esteemed him. His proper name is Abâ-Ishâq, which he uses in poetry by abbreviating it into Bus-hâq.


Is-haq-bin-Husain or Hunain (أسقان بن حسین), an Arabic author who translated the Ai'mugest of Ptolemy from the Greek into Arabic under the title of Tuhrik-al-Majâstî. This book is to be found in the French National Library.

Shirâz has written a commentary on this work, and entitled it Hâl Mushkîin-at-al-Majâstî.

Is-haq Khân (أسقان خان), styled Môtàmin-uddûnâ, whose original name was Mirzâ Ghulâm 'Ali, was a nobleman of high rank, and a great favourite of the emperor Muhammad Shâh of Delhi. He was a good poet, and was his political name is-hâq. He died in the 22nd year of the emperor, A.D. 1749, A.H. 1153, and after his death his daughter was married to Shuja-uddûnâ, the son of Nawâb Safdar Jang, and the nuptials were celebrated with uncommon splendour, A.D. 1746, A.H. 1160.

Is-haq Mâulâna (أسقان مولانا), a learned Muslim who was born at Ucha in Multân. In his youth he dedicated himself under the guidance of his uncle Sâyîd Sadr-uddûnâ Râjî Qattâî, whose sister was his mother. He died in A.D. 1456, A.H. 960, and was buried in the compound of his own house at Sahâranpûr.
Isa Mousali، A celebrated Arabian author，born at Musal. It is related in the Kitāb Maḥbūbah 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.

‘Ishq (عشق)، poetical title of Shāh Rukn-ud-dīn، who flourished in the reign of the emperor Shāh ‘Alam.

‘Ishqi (عشقي)، the title of a poet who flourished in the reign of the emperor Muḥammad Shāh، and is the author of a Diwān. He died in A.H. 1729，A.H. 1142.

‘Ishqi (عشقي)، poetical title of Shaikh Muhammad Wajih，son of Ghulām Husain Mu‘jirīn of Patna. He was for ten years under the English government Tahsildar of Khwarwar; was living in A.D. 1809，A.H. 1224，and is the author of a Diwān.

Ishrāt (عشرت)، poetical name of Mirzā ‘Ali Rizā، who collected his poems into a Diwān under Muhammad Shāh in A.D. 1747，A.H. 1160，and died shortly after.

Ishrāt (عشرت)，author of the last part of the story of Padmāvat in Urdu verse，which was completed by him A.D. 1796. [Title Padmāwat and Ishrat.]

‘Ishratī (عشرتی)، poetical name of a poet who is the author of a small Diwān. His name is Aka ‘Ali of Isfahan; he came to India，and on his return died at Mashhad.

Iştiyaq (اشتياق)، poetical name assumed by Shāh Wali ‘Ullāh of Sarhind，who was the grandson of Shaikh Ahmad Sarhindi. He was a distinguished theologian and Sufi. He died in A.D. 1748，A.H. 1161，and left several works. Shāh ‘Abdul ‘Aziz of Delhi，the most celebrated Indian theologian in modern times，was one of his sons.

Ishuri or Ishwari Singh (إيسيري سنگھ)، the son of Rāja Jai Singh Sawāī، whom he succeeded to the Rāj of Jaipur in A.D. 1743. He died in A.D. 1760，and was succeeded by his son Mādhō Singh.

Ishuri Parshad Narain Singh Bahadur (إيتشري پرشناد نرائ سنگھ بحدا)، Rāja of Bemares (1869).

Ishkandar (إسکندر)، Alexander the Great. [Title Sikandar Zulkarnain.]

Ishkandaf Manṣuri (سکندرو مانشی)، the author of the Zāvī ‘Alam ‘Ard ‘Abbās، a history of the Persian kings of the Safwī dynasty，from Shāh Ismā‘īl to Shāh ‘Abbās the Great，to whom it was dedicated in A.D. 1616，A.H. 1028.

Islam Khan (イスلام خان)، title of Mir Ziyā-ud-dīn Husain Badakhshī، whose poetical name was Wilā. He served under the emperor ‘Alamgir，and was raised to the rank of 5000 with the title of Islam Khan. He died in the year A.D. 1663，A.H. 1074，in Agra，and the chronogram of his death was written by Ghāni Kishmīrī. He was the father of Nawabs Himmat Khan، Saif Khan and ‘Abdur Rahim Khan.

Islam Khan (イスلام خان)，the son of Safi Khan and grandson of Islam Khan Mashhadi، was Suhadār of Lahore in the time of the emperor Farrukh-Siyar، and was raised to the rank of 7000 in the reign of Muhammad Shāh.

Islam Khan Mashhadi، Nawab (イスلام خان مسحدي نواب)، (he is by some called Islam Khan Rumi، but that is a mistake). He was a native of Mashhad，and his original name was Mir ‘Abdus Salām. If the time of Jahāngīr he held the māṣāb of 6000، and the Suhadār of Bengal; and in the time of Shāh Jahan he was raised to the rank of 6000 with the title of Motam-uddaula and held the appointment of second Bakshishgāri and governorship of the Deccan. He afterwards was again appointed governor of Bengal. In the 13th year of Shāh Jahan he was raised to the rank of Wazīrat with the title of Jumah-ul-Mulk. Shortly after he was raised to the rank of 7000，and the Suhadār of the Deccan. He was wazīr to Shāh Jahan and held the māṣāb of 7000，with the title of Islam Khan. He was some time before his death appointed governor of the Deccan，where he died in the 21st year of the emperor，on the 2nd November，A.D. 1647، 14th Shawwal، A.H. 1057، and was buried at Aurangābād.

Islam Khan Rumi، “Turk.” (イスلام خان رومنی)، title of Husain Pāshā، son of ‘Ali Pāshā. He was governor of Bātra، but being deprived of that situation by his uncle Muḥammad، he left that country and came to India in A.D. 1659، A.H. 1080، where he was received by the emperor ‘Alamgir with the greatest respect، and honoured with the rank of 5000 and title of Islam Khan. He was killed in the battle of Bijāpur in the Deccan on the 18th June,
Islam Khan, Shaikh (أسلام خان شيخ), styled Nawâb Yâstâ'd-uddâna, was a grandson of Shaikh Salîm Chishti, and son-in-law of Shaikh Mubârîk, the father of the celebrated 'Abû'l Fazl, whose sister, named Laâlî Begam, he had married. He was appointed governor of Bengal by the emperor Jahângir in A.D. 1608, A.H. 1017. Nawâb Iârâm Kâhan was his son, and Qâsim Khan his brother. The latter succeeded him in the governorship of Bengal in A.D. 1613, Jumâdâ al-Âkhir 1029, in which year Iârâm Kâhan died. His remains were transported to Fathâpur Sikri, where his monument is still to be seen.

Islam Shah (السلام عليه), Vide Salîm Shah.

Isma'il ( اسماعيل), or Ishmael, the son of the patriarch Abraham.

Isma'il (اسماعيل بن إسماعيل جعفر صادق), the eldest son of Imâm Ja'far Sâdiq, from whom the sect of Isma'îlis or Isma'îlîs take their name. They maintain that Isma'il Ibn Ja'far, who was the eldest son, but died during his father's life, should have succeeded to the dignity of Imâm, and not Mūsâ Kâzîm, who was his younger brother, and became the seventh Imâm. For their other opinions see Hughes in loco. Isma'il was a man of great uprightness of character, and served his country with the greatest zeal and fidelity. He was intestine with the government of Persia, and was a great statesman, and a man of great ability. He was a man of great piety, and was a man of great learning. He was a man of great ability, and was a man of great learning. He was a man of great ability, and was a man of great learning. He was a man of great ability, and was a man of great learning. He was a man of great ability, and was a man of great learning. He was a man of great ability, and was a man of great learning. He was a man of great ability, and was a man of great learning. He was a man of great ability, and was a man of great learning. He was a man of great ability, and was a man of great learning.

[Vide Isma'ilis.] Isma'il I. Safavi, Shah (اسماعيل صفوی شاه), the son of Sultan Haidar, was the first monarch of the Safavi dynasty of kings who reigned in Persia (A.D. 1500). He traced his descent from Muhammad and the latter's son Alavi, 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 Safi-uddin, who had settled at Ardibe, and from whom this dynasty takes its name of Safavi or Safawi. His son Safi-uddin Mass, as well as his immediate descendants, Khwaja Ali, Shaikh Ibrahim, Sultan Janâd, and Haidar, acquired the greatest reputation for sanctity. Contemporary monarchs, we are informed, visited the cell of Safi-uddin. The great Taimur (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 Turkestan," was the noble and pious request of the saint. The conqueror complied; and the prisoners, who had gained their liberty, declared themselves the devoted disciples of him to whom they owed their liberation. These preserved the obligation of their fathers; and the descendants of the captives of Taimur became the supporters of the family of Safi, and enabled the son of a devout devotee of one of the most splendid thrones in the world. Khwaja Ali, after visiting Mecca, went on a pilgrimage to Jerusalem, and died at that city. His grandson Junâid, sat on the madras as a spiritual guide after the death of his father Shaikh Ibrahim; and so great a crowd of disciples attended this holy man that Juhan Shâh, the chief of the tribe of the Black Sheep, who at that time ruled over Azerbaijan, became alarmed at their numbers and banished him from his province. The summit of Muhammad ibn Murad, whose ruler, the celebrated Uzcan Hisan, received him kindly, and gave him his sister in marriage. He afterwards went with his disciples to Shirwan, where he was slain in a conflict with the troops of the king of that province in A.D. 1456, A.H. 860. His son Sultan Haidar succeeded him, and his uncle Uzcan Hisan, who had now by his overthrow of Juhan Shâh and Sultan Abû Sa'id become powerful in Persia, gave him his daughter in marriage. The name of this prince, according to Muhammadan authors, was 'Alam Shah'; but we are informed by a contemporary European writer that she was called Martha, and that she was the daughter of Uzcan Hisan by the Christian lady Despina, who was a daughter of Carl Joumeus, King of Trebizond. Sultan Haidar also lost his life from the wound of an arrow which he received in a battle with the troops of Shirwan Shâh and Yaqub Beg in July, A.D. 1488, Shaban, A.H. 893. Sultan Haidar had three sons by this princess—Sultan Ali, Ibrahim Mirzâ and Shah 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 Shirwan, called Shirwan Shâh, whom he defeated A.D. 1500, A.H. 906; and soon after, by another victory gained over Alwand Beg, the son of Yaqub Beg, a prince of the dynasty of the White Sheep, he became the master of the province of Azerbaijan, and established his residence at the city of Tabriz; and in less than four years became the acknowledged sovereign of the kingdom of Persia. He was born on the 17th July, A.D. 1487, 26th Rajab, A.H. 892, died after a reign of 24 lunar years on Monday the 23rd May, A.D. 1524, 19th Rajab A.H. 930, aged 38 years, and is buried at Ardibe. Muhammadan historians fix the commencement of his reign from the year A.D. 1600. He left four sons—Tahmasp, who succeeded his father, Ismail Mirza, Behram, and Ikhlas Mirza, and five daughters. He composed a Turkish Diwan in which he uses the Ta'khtullus of Kitab.
The following is a list of the Safavi kings of Persia:

1. Shāh Isma‘īl Safavi, first son of Sultan Haidar.
2. Shāh Tahmasp Safavi I., son of Isma‘īl Safavi.
3. Shāh Isma‘īl II
5. Hanz, son of Khudā Banda.
7. ‘Abbās I., son of Khudā Banda.
8. Shāh Safi, the son of Safi Mirza, the son of ‘Abbās.
10. Shāh Sulaimān, son of ‘Abbās II.
11. Shāh Husain, son of Sulaimān.
12. Shāh Tahmasp II., last of the Safavi dynasty.

Isma‘īl II. Safavi, Shah (اسعیال ثاني شاه), second son of Shāh Tahmasp I. Safavi, when he succeeded on the throne of Persia in May, a.d. 1576, Safar, a.m. 984, by the aid of his sister Pari Khanum, who sent for him from the fort of Qal'eh, where he had been confined by his father for 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 Qazvin, except ‘Ali Mirza, whose life was spared; but even he was deprived of sight. His eldest brother Muhammad Mirza, who had a natural weakness in his eyes, which rendered him almost blind, and was during his father’s life employed as governor of Khuzistan, was then at Shiraz. Orders were sent to murder him and his son ‘Abbās, but before they could be executed Isma‘īl was found dead one morning in a confectioner’s house, supposed to have been poisoned by his sister. His death happened at Qazvin on Sunday the 24th November, a.d. 1577, 13th Ramadān, a.m. 985, after a short reign of one year and six months. He was succeeded by his oldest brother Muhammad Mirza, who, on his accession to the throne, took the title of Muhammad Khudā Banda.

Isma‘īl (اسعیال), surnamed al-Mansūr, third or fourth Khalīf of Barbary of the race of the Fātimīes, succeeded his father al-Qaim a.d. 945, a.m. 334, and having defeated and slain Yeṣid-ibn-Kordat, who had rebelled against his father, caused his body to be flayed, and his skin stuffed and exposed to public view. Al-Mansūr died after a reign of seven years and sixteen days in a.d. 952, 30th Shawwāl, a.m. 341, and was succeeded by his son Abū Tamīm Ma‘d, surnamed Muḥeż-uddin-ullāh.
Jumâda I. A.H. 997, took the title of Isma'il Nizâm Shâh. His father Burhân Shâh, 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 Jamâl Khan the king's minister, who was killed in the action on the 27th April, o.s. 1591, 13th Rajab, A.H. 999. Isma'il, who had reigned little more than two years, was taken prisoner and confined by his father, who ascended the throne of Ahmednagar with the title of Burhân Nizâm Shâh II.

Isma'il Pasha (ايساميل باشا), a recent Viceregal of Egypt, the successor of Muhammad 'Ali Pasha, who died in August, A.D. 1849.

Isma'il Samani, Amir (إسميل ساماني) (AE1), the first King of Amir of the race of Sâmân, called Sâmi, traced his descent from Bulbul Chelân, the warrior who contended for the crown of Persia with Khusru Parvez. Sâmân the great-grandfather of Isma'il, is termed, by the European writers, a keeper of hares, and a robber; but this merely designates the ordinary occupations of a Tartar chief. His father Nasr-ahmad, the son of Asad, the son of Sâmân, was appointed governor of Mâvarun Nâdar by the Khilafah Mut'imân in the year A.D. 875, A.H. 261. On his death his son Isma'il succeeded him. Isma'il, after his conquest over Amu-bin-Pale, whom he seized and sent to Bagdad, in A.D. 906, became indépendent. The power of the dynasty of the Sâmanns extended over Khurasân, Sistan, Balkh, and the countries of Transoxiana, including the cities of Bukhârâ and Samârâqand. This justly celebrated prince died after a reign of twenty years in A.D. 907, Satur, A.H. 295, aged 60 years, and was succeeded by his son Amir Ahmad Sâmân.

The names of the kings of this family, who were called Amirs, and who continued to reign for a period of 128 lunar years, are as follow:—

1. Amir Isma'il Sâmân.
2. Ahmad Sâmân.
4. Nâh 1. son of Nâh.
5. Abdul Malik.
6. Mansur I.
7. Nâh II.
8. Mansur II.
9. Abdul Malik II, the last of this race.

Isma'il, Sayyad-bin-Husain Jurjani (اسمييل سيد بن حسين جرجاني), author of two medical works in Persian, called Ahrîz-e-Tebb and Kull-i-'Ali, which he dedicated to Alp Arslân, Sultan of Khwarizm.

'Ismat (عیسیامت). Vide Asmat.
Istaghana (استغنا), poetical title of 'Abdul Rasul.
I'tabi (عتابی), a poet, who died in the year A.D. 1614, A.H. 1023.

I'tmad Khan Khwaja Sara (اعتدام خواجه سرا), an eunuch and officer in the service of the emperor Akbar. He was stabbed by his servant Mas'ûd 'Ali in A.D. 1578, A.H. 916, and was buried at a place called I'timâd-ud-Daulah, twelve miles from Agra, which he had founded in his lifetime.

I'tmad Khan (اعتدام خان), title of Shâh 'Abdul Quavi, an Amir of the reign of the emperor 'Alamgir. He was murdered by a Qahânân in A.D. 1666. A.H. 1077.

I'tmad-uddaula (اعتدام العدل), title of Khwaja Avis or Gâvâs the father of the celebrated Nâr Jahân Begâm, the favourite wife of the emperor Jahângir. He was a Tartar and came from Persia to India in the reign of the emperor Akbar. In the time of Jahângir, he was raised to the high rank of I'timâd-ud-daula, and his two sons to the first rank of 'Ursâ with the titles of 'Asif Khan and 'Abdul Khan. He died near Kât- Kangra, where he had accompanied Jahângir on his way to Kashmir in February, o.s. 1621, Rabî 1. A.H. 1030. His remains were transported to Agra and buried on the left bank of the Jumna, where a splendid mausoleum was built over his relics by his daughter Nâr Jahân. It was completed in A.D. 1628, 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 such a less substantial material stood a fairer chance of duration. After his death his son 'Abdul Hasân was appointed Wazir with the title of 'Asif Khân. 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 Hindustân; and another daughter of his grandson, to prince Mirzâ Badshah, 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 planned by I'timâd-ud-daula during his lifetime. There are two tombs of yellow stone under the Rauza, or tomb; one of which is that of I'timâd-ud-daula, while 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 Jamnas towards the west. There is on the chabutra towards the Jamna a fish made of stone; if the water runs in and rises as far as its mouth, the whole of Allahabad will be inundated.

I'tmad-ud-daula (اعظم الدولة), title of Muhammad Amir Khan, the prime minister of the emperor Muhammad Shah.

I'tmad-ud-daula (اعظم الدولة), son of Muhammad Amin Khan, Wazir.

I'tqad Khan (اعتقاد خان), the brother of 'Asaf Khan, Wazir, and son of I'tmad-ud-daula. He was appointed governor of Kashmir by the emperor Shah Jahan, which situation he held for several years. He died at Agra in A.D. 1650, A.H. 1060.

I'tqad Khan (اعتقاد خان), the title of Mirza Bahman Yar, the son of 'Asaf Khan and grandson of I'tmad-ud-daula. He was raised to the rank of 4,000 in the 25th year of Shah Jahan, A.D. 1631, A.H. 1001, with the title of I'tqad Khan, which his father held for some time as well as his uncle the brother of 'Asaf Khan. In the 5th year of Alamgir, A.D. 1662, A.H. 1072, the rank of 5,000 was conferred on him. In A.D. 1667, A.H. 1077, he proceeded to Darca in Bengal, to visit his brother Shaista Khan, who was then governor of that province, and died there in the year A.D. 1671, A.H. 1082.

I'tqad Khan (اعتقاد خان), former title of Zulfikar Khan Nasrat Jung.

I'tsam-uddin, Shaikh (استعمار الدين), author of the Shagat Nama-i-Wiqlat, being the travels of the author in Great Britain and France, some time before or after the year A.D. 1766, A.H. 1180. This work has been translated into English.

Izid Bakhsh, Mirza (ایزد بخش میرزا). His poetical name was Rasul; he was the grandson of 'Asaf Khan Jawar Beg, who was Wazir to Jahangir. Izid Bakhsh was at first employed by the prince 'Azim Shah, and then by his father the emperor Alamgir in the capacity of Munshi. On the accession of Farrukh-siyar, he was disgraced by that emperor for having cast some reflections on his father 'Azim-umar-Shah on account of the battle which took place between

'Azim Shâh and his brother Bahádur Shâh. By the order of the emperor, the hairs of his moustach were plucked out one by one, and afterwards he was cruelly murdered. This event took place about the beginning of the year A.D. 1713, A.H. 1126. His tomb is still to be seen in the compound of the Agra College.

'Izzat (عزت), poetical name of (Shaikh) Abdul 'Aziz, which see.

'Izzat (عزت), poetical name of Sanglam Lal, which see.

'Izzat (عزت), poetical title of Jaikishun, which see.

'Izzat (عزت), poetical appellation of Shaikh Wajhuddin.

'Izzat-ud-daula Mirza Muhsin (عزت الدولة مرزا محسن), brother of Nawab Safdar Jung. He was sent to Persia on an embassy to Nadir Shah after his invasion of Hindustan, by the emperor Muhammad Shah.

'Izz-ud-daula Bakhtyar (عزت الدولة بختیار), the son of Mu'izz-ud-daula ibn-Buya. He succeeded to the kingdom of 'Iraq the same day on which his father died, viz. Monday the 1st April, A.D. 967, 17th Ralh 11, A.H. 356. The Khalîf-al-Tayy Billah in the year A.D. 974, gave him his daughter in marriage, on whom a dowry of one hundred thousand dinars was settled by her husband. He was a noble prince, and possessed such bodily strength that he could take an enormous bull by the horns and throw him to the ground. A contest which arose between him and his cousin 'Aziz-ud-daula relative to their respective possessions, caused a breach between them which led to a war, and on Wednesday the 31th May, A.D. 978, they met and fought a battle, in which 'Izz-ud-daula was slain, aged 36 years. His head was placed on a tray and presented to 'Aziz-ud-daula, who is said, on seeing it, to have covered his eyes with his handkerchief and wept.

izz-uddin Husain (عزیدین حسین)

He was created by Sultan Ibrahim of Ghazni, Amir Hajib (Lord Chamberlain), in which station he conducted himself so well, that the king gave him a princess of the house of Ghazni in marriage. He rose daily in favour and estimation, till Sultan Mas'ud, the son of Ibrahim, put him in possession of the principality of Ghur. By the princess of Ghazni he had seven sons entitled the seven stars. One of them, Fakhir-uddin Mas'ud, became king of Bamyán. The second was Qutb-uddin Muhammed, who married his
cousin, a princess of Ghazni, the daughter of Sultan Bahram Shâh. The third was 'Ala-uddin Hasan, prince of Ghur, who destroyed Ghazni (932 A.D.). Izz-uddin during his life-time paid tribute to the Saljuqs as well as to the Ghaznavides.

izz-uddin Khalid Khani (عزیدین خالد خانی), author of the work called Dalal Firoz Shâh, which he translated into Persian by order of Firoz Shâh, from a Hindi book which treated on philosophy, astrology and divination.

J

JABA

Jabal (جبالی), the son of Ayham, last king of the tribe of Ghurân, who were Christian Arabs. He became a Muhammadian, and afterwards attempted to assassinate Umur, the second Khalif after Muhammed. He died A.D. 673, A.H. 53.

Jabal (جبالی), surname of Abû 'Ali Muhammad-ljn-Abûl Wahâb, who was the master of the celebrated Abû'l Hasan al-Asbâ'ri, chief of the sect of the Asharites, and one of the four Imâms of Musalmanism.

Jabal (جبالی), poetical name of Abu 'Ali Wâsâ, who was born in the mountains of Ghurjistan, hence his takhallus which means mountaineer. He found a patron in Bahram Shâh of Ghazni, and served Sultan Sanjar Saljûk fourteen years. He died in A.D. 1160, A.H. 655, and left a Diwan of Kasidas. [Vide 'Abdul Wâsâ.]

Jabar (جابر), poetical name of Abû Musa Ja'far-al-Safi, which see.

Jabila Ram Nagar (جبيله رام نكر), a Hindû chief who was governor of AllahAbad, and died there in the commencement of the reign of Muhammad Shâh in A.D. 1720, A.H. 1182. His nephew Girdhar was appointed

governor of Audh after his death, and in A.D. 1724, A.H. 1136, the government of Malwa was conferred on him, and the Sultana of Audh was given to Burhan-ul-Mulk Sâvâdat Kham. Raja Girdhar died in Malwa during the invasion of Dâji Râo Peshwa of the Marathas, acting in the name of the Raja Shâh, about the year A.D. 1729, A.H. 1142; he was succeeded by Dayâ Bahâdur his relation, who continued gallantly to resist the enemy, and fell in battle about the year A.D. 1730, A.H. 1143, when Muhammad Khan Bungash was appointed governor of that province.

Jabir (جابر), 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 A.D. 692, A.H. 73, aged 94 years.

Ja'far (جعفر), poetical title of 'Asaf Khan, commonly called Mirâ Ja'far Bog.

Ja'far (جعفر), a soldier by profession. He is the author of a Masnawi, which he dedicated to the emperor Shâh Jahân.

Ja'far-al-Barmaki (جعفر البرمكي بن يحيى), son of Ahia or Yahia and grandson of Khalid, the son of Barak who was originally a fire-worshipper. He succeeded his father Ja'far as waizâr to the
Khalif Harun-al-Rashid; his grandfather having been waizir to Abdal-Abbas Saffah, who was the first of all the Khalifs who had a waizir. This waizir Ja'far, was a great favourite of Harun-al-Rashid who gave him ‘Abbasan, his sister, in marriage, under the condition that he was 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 Al-Muizz into prison, and there they both died. Ja'far was only 28 years old when he was executed.

* having been in the favour of Harun-al-Rashid for the space of seventeen years. Ja'far was beheaded on Sunday the 29th January, A.D. 803, 1st Safar A.H. 187, his body was gibbeted on one side of the bridge of Bagdad, and his head stuck up on the other. He was the ancestor of the “Barmecides.”

Ja'far Ali Khan (جعفر علي خان),
commonly called Mir Ja'far, whom the English placed on the masnad as Nawab of Bengal, Behar and Orissa, after the defeat and death of Nawab Siraj-ud-Daula in June, A.D. 1757, Shawaal A.H. 1170. He was, however, deposed in A.D. 1760, A.H. 1174, on account of alleged negligence in the affairs of his government, and was obliged to retire on an ample pension, when his son-in-law, Mir Qasim ‘Ali Khan 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 Tankia Nula on the 2nd of August, A.D. 1763, 22nd Muharram, A.H. 1177, and expelled, and Mir Ja'far was again placed on the masnad by the English. He died on Tuesday the 6th February, A.D. 1765, 14th Shaban, A.H. 1178, and his son Mir Phulwari, who assumed the title of Najm-ud-Daula, was elevated to the masnad. Ja'far Ali's cemetery is at Murshidabad, where his Begum and his son Miran are also buried.

Ja'far Barmaki (جعفر بروکی)
Ja'far-al-Barmaki.

Ja'far-bin-Abu Ja'far-al-Mansur (جعفر بن أبو جعفر المنصور),
the Khalif of Baghdad. His daughter Zuba was married to Harun-al-Rashid. He died in the year A.D. 802, A.H. 158.

Ja'far-bin-Abu Talib (جعفر بن أبو طالب) was the brother of ‘Ali the son-in-law of the prophet. He was killed in a battle fought at Muta in Syria against the Roman army in A.D. 629, A.H. 8.

Ja'far-bin-Muhammad Husaini (جعفر بن محمد حسين), author of the Muntakhib-us-Tasvirikh, a very judicious

abridgment of Oriental history from Adam down to Shahrukh Mirza, son of Amir Temur. This work was dedicated to Baisanqar Iskandur, third son of Shahrukh, in A.D. 1417, A.H. 820. Many authors have compiled works under this title, one of which was written by Shaikh ‘Abdul Qadir Badaoni.

Ja'far-bin-Tufail (جعفر بن طفيل), an Arabian philosopher in the 12th century, author of a romance, called the history of Hani-is-Yokshah, 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 Jumbar.]

Ja'far Khan (جعفر خان), entitled
"Umdat-al-Mulk," was the son of Sadiq Khan Mir Habshi, and sister's son and son-in-law Yamin-ud-Daula 'Asad Khan, waizir. He held the rank of 5000 under the emperor Shah Jahan, was appointed prime minister by 'Alamgir about the year A.D. 1662, A.H. 1703, and died in the 13th year of that emperor, A.D. 1670, A.H. 1081, at Delhi. After his death the office of waizir was conferred upon Asad Khan with the title of Asad-ud-daula. It seems that after the death of Ja'far Khan his remains were transferred to Agra, where his tomb is to be seen still standing on the right bank of the Jumna.

* Ja'far Khan (جعفر خان), whose first title had been Murshid Quli Khan, was appointed governor of Bengal by the emperor 'Alamgir in A.D. 1704, A.H. 1116. He founded the capital of Murshidabad and named it after his original title. He was the son of a Brahman, converted to Muhammadanism, named 'Ali Shafi. He died in the reign of the emperor Muhammad Shah about the year A.D. 1726, A.H. 1138, and was succeeded by his son-in-law Shuja-ud-daula (also called Shujia-ud-daula). The following is a list of his dynasty:

<table>
<thead>
<tr>
<th>Year</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.D. 1704</td>
<td>Murshid Quli Ja'far Khan*</td>
</tr>
<tr>
<td>1726</td>
<td>Ali-ud-daula Surur-Ad Khan</td>
</tr>
<tr>
<td>1749</td>
<td>Allahwardi Khan Mahbubul Jang</td>
</tr>
<tr>
<td>1756</td>
<td>Siraj-ud-daula, grandson of son of</td>
</tr>
<tr>
<td>1757</td>
<td>Ja'far 'Ali Khan (dethroned in 1760)</td>
</tr>
<tr>
<td>1760</td>
<td>Qasim 'Ali Khan, son-in-law of his</td>
</tr>
<tr>
<td>1763</td>
<td>Ja'far 'Ali Khan, restored in</td>
</tr>
<tr>
<td>1764</td>
<td>Najm-ud-daula, son of son of</td>
</tr>
<tr>
<td>1766</td>
<td>Saif-ud-daula, brother of Najm-ud-daula</td>
</tr>
<tr>
<td>1769</td>
<td>Mubarak-ud-daula</td>
</tr>
<tr>
<td>1780</td>
<td>Najm-al-Mulk Waiz-ud-daula, (died April 29th, 1810)</td>
</tr>
</tbody>
</table>

Suyyad Zainuddin 'Ali Khan, son of son of |
Suyyad Ahmad 'Ali Khan |
Humayun Jahan |
Mansur 'Ali Khan, Nasrat Jang |

Ja'far Khan (اعدةن خان), the son of Sadiq Khan, king of Persia of the House of Zand. He was recognised by the principal noblemen in Pars, after the death of ‘Ali Murtu Khan in 1785, and the people were forward in acknowledging his authority, but unable to resist his enemy ‘Aqā Muhammad Khan, who new ventured to embrace a more extensive field for the exertion of his talents, and commenced his march against Isfahan. Ja'far Khan 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 (امعةن خان), a nobleman who in the first year of the emperor Bahadur Shāh was appointed governor of Kashmir in the room of Nawāzish Khan in A.D. 1707, A.H. 1119. He proved to be a bad governor and a mob set fire to his residence. He died in Kashmir of drink and excess A.D. 1709, A.H. 1121, and according to the record of his death, must be bearing hardly at present.

Ja'far Nasiri (اعدن نصيري), an author who completed the work called Lotali' Khayyât, in A.D. 1742, A.H. 1155, which was commenced by Mirzā Muhammad Salāh.

Ja'far Sadiq (اعدن صادق), or Ja'far the Just. He was the eldest son of Muhammad Bāghir, the grandson of Imām Husain. He is reckoned the sixth Imām; was born at Madīna about the year A.D. 702, A.H. 83, and died in the same city under the khilafat of Abū Ja'far Al-Mansūr, in A.D. 764, A.H. 148. He was very famous for his doctrine among the Muslims, he was invited to court by Al-Mansūr, that he might profit by his counsel: Ja'far returned for answer, "Whoever has a view due 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-Baqi' at Madīna. The same tomb contains the bodies of his father, Imām Bāghir, his grandfather ‘Ali Zain-ul-Abidīn, and his grandmother's uncle, Abīnān, son of ‘Ali. His mother's name was Um'm Farwāh, daughter of Kāšān, the son of Muhammad, the son of Abī Bakr Sadiq, the first Khalīf after Muhammad. He is said to be the author of a book of fatah called Fāl Nāma.

Ja'far Zatali, Mir (اعدن زتالي مير), a Sayyad of Nāmoul, contemporary with Mirzā Bedil. He served under prince ‘Azim Shāh, the son of the emperor ‘Alamgir, who was slain in battle in A.D. 1707, A.H. 1019. Ja'far was the most celebrated humouristic poet of Hindustān: his compositions are a mixture of Persian and Urdu. He is the author of a Shāhnāma in Rekhta. He was put to death in A.D. 1713, A.H. 1225, 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 Dehlī.

Jagat Goshaini (جعكير كوشيني), Vide Jodh Bāi.


Jagannath, Raja (جعكير راجا), the son of Bhārā Mal. He held the rank of 6000 in the time of the emperor Jahāngīr, about the year A.D. 1605, A.H. 1014.

Jagat Singh (جعكير سنغ), the son of Makmun Singh Hāra, lived in the time of the emperor ‘Alamgir, A.D. 1669.

Jagat Singh (جعكير سنغ), Raja of Jaipur or Jaingar, was the son of Rāja Partāp Singh, the son of Mūolu Singh, the son of I-huri Singh, the son of the celebrated Rāja Jui Singh Sawāhī, who lived in the time of the emperor Muhammad Shāh. Jagat Singh succeeded his father in A.D. 1803, and is said to have been an effeminate prince; though he died without issue, he was succeeded by Rāja Jui Singh, a posthumous son, believed sopsititious.

Jagath Kalamat (جغات كلامات), a musician who was employed by Shāh Jahān, who conferred on him the title of Mahā Kabrāj.


Jagnath (جغتی), brother of Rāja Bhagwān Dās. He distinguished himself in the war with Rāja Partāp Singh. He slew the renowned champion Kam Dās, son of Jahanh.

Jahan. Vide Benī Narāyān.

Jahan Ara Begam (جابن آرا بگم), daughter of the emperor Shāh Jahan, by Mumtāz Mahul, daughter of ‘Asaf Khān, warīr; was born on Wednesday the 23rd March, A.D. 1614, 21st Safar, A.H. 1023. One of the most beautiful examples of women's modesty to be found in the annals of woman is recorded of this princess, celebrated in song and history as the heroine, the wisty, the generous, the elegant, the accomplished, and
the beautiful Jahān Ārā Begam. One night (26th March, A.D. 1644, 37th Mubarram, A.H. 1054), 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 witheld 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 Gabriel Boughton, who was then at Surat, and had been sent for by the emperor her father then in the Deccan, 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 Agra near the Tripolia (now demolished) was built by her (or in her honour) in the year A.D. 1648, A.H. 1058, at a cost of five lacs of rupees. She died in the reign of her brother the emperor 'Alamgir on the 6th September, A.D. 1650, 3rd Ramazān, A.H. 1092, and lies buried in the yard of the mausoleum of Nizām-uddin Auliya at Delhi. The name of Jahān Ārā 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 brother, Roshan Ārā, who, yielding to the ambitious designs of Atrangzādī, enabled him to dethrone Shah Jahan. The amiable and accomplished Jahān Ārā not only supported her aged father in adversity, but voluntarily resigned her liberty and resided with him during his imprisonment in the fort of Agra. 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 permissible faqir Jahān Ārā Begam, daughter of Shah Jahān, and the disciple of the saints of Chisht, died in the year of the Hijra, A.H. 1092.”

Jahanar Shah, Prince (جمبادار شاه), the eldest son of the emperor Shāh ‘Alam. Born about A.D. 1749. Appointed Regent by Ahmad Shah Abdali in 1761, after the overthrow of the Mahrāgs at Pānpīt, he administered the remains of the Empire until his father's restoration in 1771. His private appellation was Jāwān Bakhsh (Mirza). In April, A.D. 1784, on account of the unsettled affairs of his father, he made his escape from Delhi and repaired to Lucknow, where the British Governor of Bengal, Warren Hastings, had arrived to regulate the concerns between the wazir, Asaf-ud-daula, and the Company. He accompanied Mr. Hastings to Benares, which place he chose for his residence. He had an allowance of five lacs of rupees per annum from the Nawāb wazir at the earnest request of Mr. Hastings. He died in Benares on the 8th May, A.D. 1768, 28th Shabān, A.H. 1202, after an illness

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of little more than twenty-four hours; aged about 39 years; and was buried with every honour due to his rank near the tomb of a venerated Muhammadan in Benares. 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 Benares. García de Tassy informs us, that there is a work of his in the Indian House which has the title of Bayādz Inayat Murshidzada. The narrative written by this prince, was translated by Col. Scott, and published in the appendix to Mr. Hastings' Review of the state of Bengal.

[From Full of the Moghul Empire.]

Jahangir (جوشنگیر), a cousin and husband of Sikandar (q.r.) Begam of Bhopal. His ancestor, Dost Muhammad, about the time of Aurangzeb's death, declared himself independent of Bhopal. Jahangir's uncle was the third Nawâb, on whose death his widow was declared Begum by the army, and his daughter Sikandar Begam, heir. She married Jahangir who died in the year A.D. 1845.

Jahangir (emperor) (جوشنگیر نور الدین), surnamed Nûr-ud-din Muhammad, was the eldest son of the emperor Akbar the Great; was born in the village of Sikri on Wednesday the 31st August, A.D. 1569, 17th Rabî' 1. A.H. 977, and was named Mîrzâ Salîm on account of his coming into the world, as supposed, by the prayers of Shaikh Salîm Chishti, a venerable Shaikh and dervish who resided in the village of Sikri, now called Pathanpur Sikri in the province of Agra. His mother, who received the title of Marīmân Zamzam, was the daughter of Râja Bilârî Mâli Kachchwâha. After the death of his father, which took place on the 16th October, A.D. 1605, he was appointed by him by the title of Nûr-ud-din Muhammad Jahangîr. 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 October, A.D. 1627, 28th Safar, A.H. 1037, on his way to Lâhore from Kashmir, aged 59 lunar years, 11 months and 12 days; and was interred in the suburbs of Lâhore in the garden of his favourite wife Nûr Jâhan Begam. He was succeeded by his son Mirzâ Khusrau, who took the title of Shâh Jahân. His favourite Sultânâ Nûr Jâhan, who survived him 18 years, is also buried in the mausoleum. Jahangir, after his death, received the title of "Jannat Makân." 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 ceremonies of the court of Hindustan; but very little notice is taken of this embassy in the chronicles of the East. In 1612, Jahangir permitted the Company to establish factories at Surat, Ahmadâbâd, and Cambay. Jahangir wrote his own memoir in Persian, called Tâj Jahangîrî, which has been translated by Major David Price, London, 1829, 184 pages 4to. It is also called Jahângîr Nâma.

Jahangir Mirza (جوشنگیر مرزا), the eldest son of Akbar Shâh II. king of Dehlâ. He was, in consequence of having fired a pistol at Mr. Seton, the Resident at Dehlî, went as a State prisoner to Allahabad, where he resided in the garden at Sulhân Khuero for several years, and died there in A.D. 1821, A.H. 1230, aged 31 years: a salute of 31 guns was fired from the ramparts of the fort of Allahabad at the time of his burial. He was at first interred in the same garden, and subsequently his remains were transferred to Dehlî, and buried in the court-yard of the mausoleum of Nizâm-ud-din Aulia.

Jahangir Mirza (جوشنگیر مرزا), the eldest son of Amîr Taimûr. He died before his father A.D. 1674, A.H. 776. His son's name was Pir Muhammad, which see.

Jahangir Quli Khan (جوشنگیر قلی خان), son of Khân 'Azîm Mirza 'Azîz Kôka, served under the emperors Akbar and Jahangîr, and died in the fifth year of Shâh Jahân A.D. 1661, A.H. 1041.

Jahangir Quli Khan, Kabûlî (جوشنگیر قلی خان کابلی), an amîr of the rank of 5000, who was appointed governor of Bengal by the emperor Jahangîr, in A.D. 1607, A.H. 1016, and died there in A.D. 1608, A.H. 1017.

Jahanian Jahan Gasht, Mahkudum (جہانیان جہان گشت صندوق), [Fird Shâhikh Jalâl.]

Jahan Khatun (جہان خاتون), a famous lady, who after the death of her first husband was married to Khwâjâ Aunân-ud-din, minister to Shâh Abâl-Isâ, ruler of Shîraţ. She is said to have been a very beautiful woman, and a good poet.

Jahan Shah (Prince) (جہان شاہ), the third son of the emperor Bahâdur Shâh. He was slain in the battle which took place at Lâhore, after the death of his father, between his brothers in March, A.D. 1712. His mangled body with that of his brother Râtî-ud-Shân and his son, was conveyed to Dehlî and interred without ceremony and pomp in the mausoleum of the emperor Humâyûn, the general receptacle of the murdered princes of the imperial family.
Jahan Shah Turkman (جابین شاه ترکمن), son of Qarā Yusaf Turkman, was the brother of Sikandar Turkman, after whose death in A.D. 1437, A.H. 841, the government of Afgānistan was conferred on him by Shāhrukh Mirzā, the son of Amir Taimūr. He held it till the death of that prince in A.D. 1447, A.H. 860, after which he conquered most part of Persia, and carried his arms as far as Dāyārbādār, and fell in a battle which he fought against Hassān Beg, commonly called Uzun Hassān, the ruler of that province, on the 10th November, A.D. 1467, 12th Rabī’ I, A.H. 872, aged 70 years. He resigned more than 30 lunar years, and as he was slain in battle against Hassān Beg, the chronogram of the year of his death was found to contain the words “Slain by Hassān Beg.”

Jahan Soz (جبھان سوس), a title of Sultan 'Alā-ud-dīn Hassān Ghori.

Jahi (جبھی), the poetical name of Ibrahim Mirzā (سلطان), which see.

Jahīz or Aljahīz (جہیز یا الاجہیز), the surname of Abū 'Usmān 'Umar bin- Mahbūb Kamānī, a man of great learning, but of a very eccentric tendency of mind. He wrote a book on the Commerce of the Arabsians early in the third century of the Hijra entitled Kālāh-ī-Nāzaret fil-Tayyārat, which is frequently quoted by Nawarī. Jahīz died A.D. 868, A.H. 255, at the age of 96 years.

Jalapa (جبھی سیدہ), Sindhi, succeeded his father Rāmoji Sindhi, the founder of the Sindhi family, in A.D. 1750, A.H. 1163, and was murdered in his tent in A.D. 1759, A.H. 1172. He was succeeded by his brother Mārmoji Sindhi.

Jai Chand (جبھی چنڈ), the last Rāhīr monarch of Kānūnji. He ruled the country from Baañr tā Kānūnji and resigned about the Sambat year A.D. 1400, A.H. 1343. His favourite residence was near the city of Jaunpur which he had built in A.D. 1359, Sambat 1416. The present city of Jaunpur was built by Fīrōz Shah in the year A.D. 1370, A.H. 772, in honour of his uncle Faqīr-ud-dīn Muhammad Jānān, the date of which is found in the words “Shahr Jaunpur.” According to Colonel Tod, Jaichand reigned about the 12th century of the Christian era, and one of his grandsons named Sojji, with a few retainers, planted the Rāhīr standard in Māvrā in the year A.D. 1212.

Jai Chand (جبھی چنڈ), a Rāja of Nagarkot or Kangra, who lived in the time of the emperor Akbar.

Jalkishun (چھکش), a Kashmiri Brāhman whose poetical name was ‘Izzat, was the agent of Naṣrābād Is-hāq Khan.

Jaimāl (جیمل), a Rāja, famous in history as “the bravest of the brave.” In A.D. 1568 Udai Singh, the son of Rana Sanka or Sanga, and the founder of the capital Udaipūr in Chittor, came under the displeasure of the emperor Akbar. The reccrant chief fled and left the defence of his capital Chittor to Rāja Jaimāl, who was killed by Akbar himself in the course of the siege, A.D. 1568.

Jaipal I. (جہیل اول), son of Hitpāl, Rāja of Lāhore of the Brāhman tribe, who reigned over the country extending in length from Surhānd to Langān, and in breadth from the kingdom of Kashmir to Multān. He was once defeated by Subhaktāgin, the Sultan of Ghazni, with great slaughter, and again on Monday the 27th November, A.D. 1001, by his son Sulān Mahmūd, when Jaipāl with fifteen of his principal chiefs, being his sons and brothers, were taken prisoners, and 5000 of his troops were slain on the field of battle. He was afterwards released by Mahmūd, but in compliance with a custom which prevailed among the Hindūs, that whatever Rāja 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 Anandpāl.

Jaipal II. (جہیل ثانی راجہ), Rāja of Lāhore, son of Anandpāl, whom he succeeded in A.D. 1013. He was routed in a great battle by Sulān Mahmūd in A.D. 1022, on the banks of the river Ravi; the result was the permanent occupation of Lāhore by a Muhammadan governor, and the appointment of a Vicewor of Lāhore by Mahmūd. Jaipāl fled to Ajmir. This has been considered the foundation of the Muhammadan empire in Indī.

Jai Singh I. (Raja) (جبھی سنگھ اول, راجا), of the tribe of Kachhwāhā, commonly called Mirza Rāja, was the son of Rāja Māhā Singh, the son of Partāp Singh, the son of Rāja Mān Singh. He served under the emperor Shāh Jāhān, and was made governor over the conquered provinces of the Deccan about the year A.D. 1664, by the emperor Alauddin. He was recalled to court in A.D. 1666, but died on the road, soon after his arrival at Durbānpur, 28th Mubarram, A.H. 1078. According to Orme’s Historical Fragments of the Mogul Empire, Jai Singh died at Durbānpur soon after the pretended revolt of Sultan Muazzam, the son
of the emperor, and was said to have been poisoned by the procurement of 'Alamgr. There never was a prince among the Rájpúts equal to him in accoutrements. He was completely learned in Hindustani, and understood the Turkish, Persian, and Arabic languages. He left two sons, Rám Singh his eldest, and Kirá Singh. The former was honoured after his father's death with the title of Rája, and put in possession of his father's territories. Jai Singh had built several fine edifices at Agra, of which no significant now, but the name and place on which the buildings stood is still called Jaisinghpura.

Jai Singh II. Sawai (جی سنگھ سوائی) नाय, a Raja of the tribe of Kachh-wáhá Rájpúts, was the son of Bí-ln Singh, the son of Kishúm Singh, the son of Rám Singh, the son of Mirzá Rája Jai Singh. He is commonly called Mirzá Rája Jai Singh Sawai. He was the zamindár or Rája of a considerable territory in the province of Ajmir named Amer, but since the prince founded a new city called Jaipur the Rajáship has also taken that name. Bihá Singh, the father of Jai Singh and Biháj Singh, died about the year A.D. 1653, Sambat 1570, and after his death the title of Rája was bestowed on Jai Singh by the emperor 'Alamgr with the rank of 15,000, and subsequently with that of 20,000. After the death of that emperor he espoused the cause of 'Azim Sháh, the son of 'Alamgr, whilst his brother Biháj Singh aided Bahádur Sháh, who on his accession to the throne conferred the rank of 30,000 on the latter. Biháj Singh quarrelled with his brother for the Ráj; and the emperor, not knowing how to dispose of his estate, appointed Sayyad Husain Ali Khán of Bárbar as Faunísar of that place. When the emperor marched to the Deccan to punish his brother Kumbákhsh, A.D. 1708, A.H. 1129, Jai Singh, with the aid of Rája Ajit Singh Ráthor, engaged the Faunísar in battle, and compelled him to abdicate possession of the province. In the reign of Farrukhsíyar he was honoured with the title of Dhiráj Rája Jai Singh, and in the time of Muhammad Sháh with that of Sawáí (g.d. "exceptional"). In the year A.D. 1732, A.H. 1148, he was appointed governor of Mírwhá. His love of science makes him one of the most remarkable persons of his nation. He built five observatories for astronomical studies, namely, at Dehlí, Bármar, Mathúra, Ujjain, and Jaipur, and published a work on astronomy called Zíj Muhammad Sháhí. He also erected a Kuravánsarai and market in every province of Hindustán for the convenience of travellers at his own expense. After his death, which took place in September, A.D. 1743, 9th Shabán, A.H. 1166, three of his wives, with many concubines, burned themselves on his funeral pile. He was succeeded by his son Ishúr Singh, after whose death in A.D. 1760 Madho Singh his son succeeded him.

List of Kachh-wáhá Rájas of Amer or Jaipur.

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<tr>
<th>Name</th>
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<th>Father</th>
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<tr>
<td>Bhirá Mal.</td>
<td>Jai Singh</td>
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<td>Bhráwán Dáts.</td>
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<td>Biháj Singh.</td>
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Jai Singh III. (Raja) (جی سنگھ III) (راجا) (اللائل), of the tribe of Kachh-wáhá rájpúts and Rája of Jaipur, was a posthumous son of Rája Jagut Singh, who died in A.D. 1818. Jai Singh was murdered by his kándar, whose name was Jhota Rám, in the Sambat year 1891, or in January, A.D. 1834, and his infant son Rám Singh succeeded him.

Jai Singh (جی سنگھ), or Rána Jai Singh of Udaipur, a descendant of Rána Sanka who lived in the time of tā Akbar, succeeded his father Rána Ráj Singh, A.D. 1680, A.H. 1091.

Jalal Asir (جلال اسر). Vide Asir.

Jalal 'Azd, Sayyad (جلال عند سید). a poet who flourished in the reign of Muhammad Muzáfár, ruler of Fars and his descendants. He is the author of a Diwán.

Jalal Bukhari, Sayyad (جلال بخاری). or Sayyad Jalál Búkhári. He came to India from Búkhári and became a disciple of Shi'kh Bahá-uddín Zikrú'í of Multán. He resided at Uchcha 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, Makhdum Jahání, also called Shi'kh Jaláj and Shi'kh Sadr-uddín, commonly called Rája Qattál.

N.B.—There is some confusion between this man and Shi'kh Jaláj.

[Vide Shi'kh Jaláj.]

Jalal Bukhari, Sayyad (جلال بخاری), a descendant of Sayyad Ahmad Kabír and son of Sayyad Muhammad Búkhári. He was born in the year A.D. 1694, 6th Jumáda II. A.H. 1093, and was highly respected by the emperor Sháh Jahán, who conferred on him the office of Sádárát (chief justiceship) of all India with the mansab of 6000. He sometimes amused himself in writing poetry, and had adopted
the word Razā for his poetical title. He died on the 25th May, 1647, o.s. 1st Jumādā I. A.H. 1057, and is buried at Tājganj in Agra. His grandfather Sayyad Ahmad Kabīr lies buried at a place in Dabītī called Bījājī Mantī. Jalāl Būkhārī left three sons, viz. Sayyad Ja'far, Sayyad Ali Sayyad Rażwī Khān, and Sayyad Mūsā, on whom high titles were conferred by Shāhjahān, and his eldest son Jalārī obtained the place of his fathers.

Jalāl (Hakim) (جلال شروانی حکیم), a physician and poet, who was a native of Shirwān. He flourished in the reign of Muhammad Muzaffār and his son Shāh Shuṣjā', rulers of Shirzān, both of whom reigned from A.D. 1553 to 1584. He is the author of a poem entitled Gul-vaṣ-Navraz, which he wrote in A.D. 1534, A.H. 734. He is also called Jalāl-uddin Tabīb.

Jalali or Jalāl (جلال) (جلال یا جلال), commonly called Sayyed-i-Ālām Jalāl or Jalātī, was a native of Ahmādābād, and his father and spiritual guide was Mir Sayyed Jalāl bin-Hasan. He is the author of a Diwān.

Jalāl (جلال), poetical name of Badr-uddin.

Jalāl, Shākh (جلال شیخ). Video Shākh Jalāl, commonly called Makhdūm Jahan-iān. He was the son of Sayyed Ahmad Kabīr, and grandson of Sayyid Jalāl Būkhārī the first.

Jalāl, Shākh (جلال شیخ تہنیسیری), of Thanesar. [Video Shākh Jalāl of Thanesar.]

Jalāl - uddin Ahmad Afzal - bin - Muwaiyad (جلال الدين احمد افضل بن موبد), an author.

Jalāl-uddin Aldawānī (جلال الدين الدواني), author of several works. [Video Dawānī.]

Jalāl-uddin Farahānī (جلال الدين فراهانی), a poet.

Jalāl-uddin Fīroz Khīlī (جلال الدين فیروز شیخ خیلی). Video Fīroz Shāh Khīlī.

Jalāl-uddin Mahālī (جلال الدين مهالی), see Jalāl-uddin Sayyiūtī. He is sometimes called Jalāl-uddin Muhammad bin-Ahmad-al-Mahālī.


Jalāl-uddin Khān (جلال الدين خان), the brother of Mahmūd Khān, nawāb of Bijnār, a rebel of 1587. [Video Sa'd-ullāh Khān.]

Jalāl - uddin Muhammad Akbar (جلال الدين مصمد اکبر). Video Akbar.


Jalāl-uddin Purī (جلال الدين بوری), king of Bengal, whose original name was Jīnāl, ascended the throne of Bengal on the death of his father Rājā Kānī in A.D. 1392, A.H. 794. He became a convert to the Muhammadan faith and received the name of Jalāl-uddin. He ruled with such justice that he became entitled to the appellation of the Nausherwān of the age. He reigned 17 years and died in A.D. 1410, A.H. 812, when his son Ahmad succeeded him.

Jalāl-uddin Rūmī, Maulānā (الدين رومي مولانا), commonly called Maulānā or Mawli Rūmī, was the son of Bahā-uddin Wald Bâlkhī. He is not less esteemed as a poet than as a metaphysician, and is the author of the astonishing work entitled the Mum waqī Mawli Rūmī. He founded an order of Dervishes or Sūfis in the city of Coni (Izmir) in Asiatic Turkey. He was born at Balkh on the 30th September, A.D. 1207, 6th Rabi' I. A.H. 604, and died in the time of Abkâ Khān on the 17th December, A.D. 1273, 5th Jumādā II. A.H. 672. He was buried in a monastery at Coni, 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 Qurān. His Diwān contains 30,000 verses, and his Masnavī more than 47,000. In his Diwān, instead of his own title, he has inserted the name of Shams Tabrīzī his master.
Jalaluddin Sayuti, the son of 'Abdur Rahman bin Abi Bakr, an Egyptian author of some merit, who died in A.D. 1505, A.H. 911. He is said to be the author of 400 works, amongst which are the commentaries on the Qur’an, Al-Ma’ani, and the last half of the Zafar Janah; the author of the other half was Jalaluddin Mahali, who died in A.D. 1450, A.H. 854. Another work of Sayuti is called Lubb-ul-Lubb. 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 Arab labour to identify men known under different names, has induced them to prepare dictionaries for obviating this difficulty. Sambani (or Saman) in the sixth century of the Haryama published one, entitled Fil Amab, in which he does not only explain the sense and origin of these names, but also mentions, with regard to every word the true name of the authors who have had them. This work was abridged in the succeeding century by Ibn-ul-Aasir, and this extract shortened by Sayuti. There is another work of Sayuti called Kasafi-Salma-a-wu-Wastuf Zalzala, containing an account of all the earthquakes which took place from the year A.D. 713, A.H. 94, 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 Dr. A. Spranger. Vide Jean. A.S. Soc. vol. xvii. part ii. p. 711. Sayuti was also the author of the Jama-ul-Jawizah, containing a collection of Traditions, of which he afterwards made an abridgment and called it Jama-ul-Saghir.

Jalaluddin, Sultan (جلال الدين), the son of Sultan Muhammad, surnamed Quff-ul-Udinn, Sultan of Khwarizm. [Vide Muhammad (Sultan).]

Jalayer (جلایر), the name given to a race of kings of Baghdaad, the first of whom was Hasan Buxang, commonly called Hasan Jalayer (g.e.).

Jalinas (جالینوس), “Galens,” or Galenus, prince of the Greek physicians after Hippocrates.

Jam Afra (جام آفریا). Vide Nairuddin Qabbache.


Jamal (جمال), the name assumed by Abul Fazl Muhammad, the son of 'Umar, the son of Khalid. He is the author of the Sarah, a dictionary of Arabic words explained in Persian by him, being a translation of a very celebrated Arabic dictionary, entitled the Sahih.

Jamal Faqih, Khwaja (جمال فقیه), a poet.

Jamali Khalifa, (جمالی خلیفه), surname of Is-haaq Karumani, another author of the commentary called Sahah Ibed-ul-Arba'im. He died A.D. 1526, A.H. 933.

Jamali, Shaikh (جمالی شیخ). Vide Shaikh Jamali.

Jamal Kili, Shaikh (جمال کیلی شیخ), an inhabitant of Qazwin in Isfahān. He lived in the time of Sultan Ali-ul-Udinn the Ismā’īli, ruler of the tari of Alahmūt, who highly respected him. It is said that he secretly followed the tents of the Ismā’īli, but the people thought otherwise. He died on Monday the 29th September, A.D. 1253, 4th Shukwāl, A.H. 651.

Jamal Khan (جمال خان), a man-sabdar, or commander of 5000 horse, in the reign of Shah 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 Jamal Khan. The husband received her very coolly, 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 gardens and there have him put
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 exhibite 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

Jamal-uddin Ahmad, Shaikh (جمال الدین احمد شیخ), a celebrated Mu-
hammadan saint of Hānī, and grandfather of
Shaikh Quth-uddin Manawwar.

Jamal-uddin-Ataullah, 'Amir (جمال الدین عطا الله امیر), nephew of
Sayyad Asl-uddin 'Abdullah. He is the author of the
work called Ruzzat-ul-Abhāh.
[See Ataullah bin-Muhammad al-Husaini
Nishapuri.]

Jamal -uddin - bin -'Abdul Razzaq
(جمال الدین ابن عبدالرزاق), a cele-
brated poet of Isfahān, and author of a
- Diwan. He is the father of Kamal-uddin
Ismā'il and Mu'in-uddin 'Abdul Karim, both
of whom were also poets. Jamal-uddin died
in A.D. 1192, A.H. 588.

Jamal-uddin Hasan bin Yusaf bin-
al-Matahhir al-Hilli (جمال الدین حسن بن يوسف
ال-ةًلی, is called the chief of the
lawyers of Hilla. He is the author of the
Maḥānat-
al-Aqwa'il. His legal works are very numerous
and frequently referred to as authori-ies of
undisputed merit. The most famous of these
are the Tahfiz-ul-Murām, the Ghāst-ul-

Ahkām and the Tahār-ul-Abhām, which
last is a vastly celebrated work. The Moq-
talif-shahid is also a well-known composi-
tion of this great lawyer; and his Irtihāl-al-
Azhar is constantly quoted as an authori-
ty, under the name of the Irtihāl-'Allāma.

[Vide Allāma al-Hilli.]

Jamal-uddin Husain Anju (جمال الدین حسین انجو), son of Fakhr-
uddin Kashmīrī, author of the Persian Dictionary called Forhang Jahāngīrī, which
he dedicated to the emperor Jahāngīr in A.D.
1605, A.H. 1014. The author of the Min-
var-ul-'Uzra calls him Mir Jamal-uddin Anjū,
and says that he is a descendant of the
Sayyad of Shībāz, and came to the Deccan
and thence to Agra A.D. 1585, A.H. 995, in
the time of Akbar, who raised him to degrees
to the rank of 30000. In the reign of Jahāngīr
the rank of 4000 was conferred on him with
the title of 'Azd-uddaula.

Jamal-uddin-Ibn-Mālik (جمال الدین ابن مالک)
(author of an Arabic work
on philosophy, called Alfa.

Jamī) (جمی نور الدین عبدالرحمن),
the poetical name of Nūr-uddin Abdur
Rahmān, a celebrated Persian poet, the son
of Mawlānā Muhammad or Ahmad Ḫubānāh;
was born on the 7th November, A.D. 1414,
23rd Shaban, A.H. 817, at a village in Herāt
called Jam, from which he derived his poetical
name "Jamī." He was remarkably polite, of
a very gentle disposition, and endowed 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 them-
selves men of erudition and exalted talents
have lavished upon him the most unbounded
praises and the highest honours. He was very
intimate with Sulṭān Abū Sa'id Mirzā of
Herāt, who continued the friend of Jamī so
long as he lived. After his death, our poet
enjoyed the same favours from his son and
successor Sulṭān Husain Mirzā. He was a
contemporary of the esteemed biographer
Danūl Shāh, who recorded his fame in the
Lives of the Persian poets, called Tahkira
Danūl Shāhī. Jamī was the author of more
than 44 works. His poem on the Loves of
Joseph and Zulikha is one of the finest
compositions in the language; it contains
about 4000 couplets. He is also the author
of the book called Nafratul-Ins, a very
celebrated abridgment of the Lives of the
Sulṭān Shīkhās, translated from the Arabic
Tabkāt-ul-Sūfin, and dedicated to the
celebrated wazīr 'Alīshārī in A.D. 1476, A.H.
881. It may be here observed that the
celebrated poets, as Ḥāθī, Sāfī, Jamī, etc.,
were professed Sūfis. The following are the works commonly known composed by Jāmī:—

1. Sīlṣīlat-ūz-Zubāb, dedicated to Bayāzīd II.
2. Salāmān-ya-Ābāq.
3. Tūfīq-ūl-Abrār.
5. Yūsuf- wa-Zulikha.
   Sīkandar- nāma.
   Nafṣḥat-ūl-Ins.
   Bahāristān.
   Fatīh-ūl- Huramain.
   Khurshed- wa- Māh.
   Lāwād- Jāmī.
   Shawāhīd- ul- Nabūnat.

Jāmī died at the advanced age of 81 lunar years, on Friday the 9th November, A.D. 1492, 18th Muharram, A.H. 898, mourned by the whole city of Ḥerāt; his funeral expenses were defrayed by Sultan Husain, and a magnificent train of the most illustrious nobles accompanied his body to the tomb. Aisher, his friend, laid the first stone of a monument which he caused to be raised to his memory, and his name became immortal in the minds of his countrymen. He was also the author of a Tarż or commentary of some note. [Sāfāmīn and Ṭabāl has been translated into English verse by the late Mr. Edward Fitzgerald.]

Jamlā (جميلة), the poetical name of a Persian Poet.

Jamiʿ-ibn-Miʿmar (جميل ابن معمار), a celebrated Arabian poet who lived in the time of the khālīf 'Abdulmālik, and died in the year A.D. 701, A.H. 82. He was contemporary with two other famous poets named 'Umar the son of 'Abdullah and Khalīf Aza. Jamil was the lover of Shamba, one of those pairs of lovers whose constancy and fidelity the orientals praise in their histories and romances.

Jamlī-uddīn Kashī (جمال الدين كاشي), author of the History called

Zuhdat - ut - Tusavīri. A work of the same title is mentioned by Shāikh Nūr-ul-Haqq of Dehli.


Jamshe (جمشيد) (also called Jām) was one of the ancient mythic kings of Persia, and the fourth of the First or Pishdadian dynasty. He is celebrated as the founder of Persepolis, which is to this day called Istakhri and Takht Jamshid. He is said to have 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 Zuhak, a Turanian king, and the unfortunate Jamshed was obliged to fly before the emperor. He was pursued by the agents of Zuhak, through Sistan, India, and Chiga, and was at last seized and carried like a common malefactor before his cruel enemy, who ordered him to be placed between two boards and saw him with the bone of a fish. We are told by Firdausi that his reign lasted 700 years. He is supposed to have flourished 800 years before the Christian era. His goblet, called Jam Jamshid and Jam Jan, was wondrous. A hundred marvellous tales are told of this celebrated cup, which used to dazzle all who looked in it, and has often been employed by the poets to furnish a simile for a bright eye.

Jamshid Qutb Shah (جمشيد قطب شاه), son of Quli Qutb Shah I. ascended the throne of Golconda in the Deccan after the death of his father in September, A.D. 1543, Jumāda I. A.H. 956. He reigned seven years and some months, and was succeeded by his brother Ibrāhīm Qutb Shah in A.D. 1550, A.H. 957.

Jan (جان صاحب), or Jān Sāhib, poetical name of Mir Yar 'Ali, who is the author of a Diwan.

Janabī (-Janabi), the surname of Abū Muhammad Mustafa bin-Suyyad Hasan-al-Husaini, a celebrated historian and author of a work called Tarīkh-ul-Janabī, of which the correct name is supposed to be Bahar-uz-Zakhkhār, the Swelling of the Sea; it comprises a general history from the beginning of the world to A.D. 1589, A.H. 997. It was originally written in Arabic, and translated by the author into Turkish. Jamābi died in A.D. 1691, A.H. 999.

Jan Fishan Khan Bahadur (Jan فشان خان بالد نواب), Nawāb of Sardhān. A Cabuli of Persian extraction, who 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

Jani (جانی). There have been three authors of this name. The first, 'Abū Abdullah Muhammad ibn Mājīk Atā'ī, a native of Damascus; the second, Bādur Jānī; and the third, Mansūr-hīn 'Umar-āl-Adīb, a native of Islahān, who died A.D. 1028.

Jani (جانی), the poetical name of Mirzā Jān, the father of Mirzā Jān Jānān.

Jani Begam (جانی بیگام), daughter of 'Abdul Rahim Khan, Khān-Khānān, who was married to prince Dināl, the son of the emperor Akbar in A.D. 1599, A.H. 1607.

Jani Beg Sultan (جانی بیگ سلطان), son of 'Abdullah Khān Usbak's sister. His son, Din Muhammad Khān, was raised to the throne of Samarqand after the death of 'Abdul Momim Khān, the son of 'Abdullah Khān Usbak.

Jani Beg Turkhan, Mirza (جانی بیگ ترخان مرزای), ruler of Thatta, succeeded his grandfather Mirza Muhammad Bāqi, in the government of Thatta, the remaining province of Sind, in A.D. 1584, A.H. 993. Akbar Shāh who before the death of Muhammad Bāqi had gone to Lahore, and had remained there for some years, expected a personal visit from Jānī Beg; but being disappointed he proceeded to take measures for the subjugation of that country. He therefore in the year A.D. 1591, A.H. 999, directed his commander-in-chief 'Abdul Rahim Khān, the son of 'Umar Khān, to proceed and occupy the place in his name. The first action took place on the 3rd November, A.D. 1591, 26th Muharram A.H. 1000, when the Sindhis were totally defeated. Notwithstanding, daily skirmishes took place between the two armies; at last Mirzā Jānī Beg offered to acknowledge treaty with the emperor and to proceed to the presence. Shortly after 'Abdul Rahim Khān celebrated the nuptials of his son Mirzā Irīch with the daughter of Jānī Beg, and after the rainy season of the year A.D. 1592, A.H. 1001, accompanied Mirzā Jānī Beg to the presence of Akbar, who elevated the latter a noble of the realm; and from that date the whole kingdom of Sind reverting to the sovereignty of the empire of Delhi. Mirzā Jānī Beg died at Burhānpur in A.D. 1596, A.H. 1008, and the government of Thatta was conferred on his son Mirzā Ghānī.

Jan Janan, Mirza (جان جانان مرزای), son of Mirzā Jān, a learned Musalmān 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; he was born at Agra about the year A.D. 1598, A.H. 1110, but resided at Delhi. In the month of Muharram or 3rd January, A.D. 1781, 7th Muharram A.H. 1195, 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 6th of that month, 10th Muharram, A.H. 1195. He was the author of a Diwān.

Jan Muhammad, Munshi (جان محمد منشی), author of an Inshā or collection of letters which goes by his name.

Jannatt Ashanti (جاننت اشتینی), the title given to the emperor Humāyūn after his death.

Jannati (جاننی), a poetical name. [From Jannat = 'Paradise."

Jan Nisar Khan (جان نصر خان), title of Kamāl-uddin Husain, an Amir of 3000 under the emperor Shāh Jahan. At the time of his death he was governor of Sistān, and died there A.D. 1628, A.H. 1049. [The word is the same as Janisayy.]

Jan Nisar Khan, Nawab (جان نصر عاونا), was brother-in-law to the wazir Qamar-uddin Khān who had married his sister. He was appointed Chakdār of the district of Kāri Jahanābād in the province of Allahābād and was assassinated by Arūr Bhagwant Singh, a zamindār of that place in A.D. 1781, A.H. 1144.

Jan Nisar Khan, Sayyad (جان نصر سید), son-in-law of the wazir Qamar-uddin Khān, was put to death, together with several others, by Nādir Shāh, on account of the resistance shown by them in endeavouring to protect their family in the general massacre. This event took place in March, A.D. 1739, Zil-bijja A.H. 1161.
Zamakhshar, a village in Khwarizm. He was the author of an excellent commentary on the Quran called "Kashf al-Hifaz" which he wrote in the name of one of the princes of Mecca. He obtained the surname of Jarrullah (or neighbour of God) on account of his residing for a long period at Mecca. He was born in A.D. 1074, A.H. 467, and died in the place of his nativity in the year A.D. 1142 or 1144, A.H. 537 or 539. He was also the author of many other works, such as—

- Kitab Fag-ad-Dar-Nahar.
- Rabl-ul-Abrar.
- Fasul-ul-Ahbar—wal-Faraj—dar-Ilm Faraj.
- Raus-ul-Musa-bal-Figa.
- Shurah Abiat Sebaya.
- Mustuqazi-dar-Amsal-Arab.
- Himam-ul-Arbaa.
- Sawar-ul-Islam.
- Mu'wajjam-ul-Hadhd.
- Manhaij—dar—Usal.
- Muqaddima—ul—Adab.
- Diwan—ul—Tamsil.
- Diwan—ul—Rasael.
- Diwan—usn—Shaurah.

Jassas (جاصس), surname of Shaikh Ahmad bin 'Ali Razi, which see.

Jaswant Rae (جسنونت رازى), a Hindii who was a poet and the author of a Diwan, a copy of which was found in the Library of Tipu Sulhia.

Jaswant Rao Holkar (جسنونت راو), the son of Takoji Holkar, and brother of Kashir Rao, whom he succeeded as chieftain of Indor about the year 1802. He made a rapid incursion into the Deob 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 imam in 1806, and Tulshi Bai, his wife, was acknowledged regent. He died on 20th October, 1811, and was succeeded by Mahdar Rao III. his son, by a woman of low birth. Tulshi Bai, however, continued to act as regent. On the 20th December, 1816, a company of armed men seized Tulshi Bai, conveyed her forcibly to the neighbouring river of Sipra, and cutting off her head on the bank, threw the lifeless trunk into the water.

Jaswant Singh (جسنونت سنگھ), Raja of Jodhpur Maywar, succeeded to the gaddi after the death of his father Takhat Singh in February, A.D. 1873, A.H. 1269.
Jaswant Singh (जसवंत सिंह), son of Balwant Singh Maharāj of Bhārtpur. He was born on the 28th February, 1851, and succeeded his father on the 16th March, 1853, when he was but two years old.

Jaswant Singh Bundela (जसवंत बंडेला), son of Rāja Indrāman. He held a suitable rank in the army in the reign of the emperor ‘Alamgīr, and died about the year A.D. 1687, A.H. 1099. After his death the zamindāri of Ureha was conferred on Bhagwant Singh his son, an infant of four years, with the title of Rāja, but he dying about the year A.D. 1093, A.H. 1105, there remained no one of the family of Rājas Shujās Singh or of his brother Indāman, to succeed him; upon which the Rāni Amar Kūnwar, grandmother to the deceased prince, placed on the Rāja Udūnt Singh, who was descended from Mādhatkūr Sūh, father to Rāja Bir Singh Deo, which was approved by the emperor, who conferred on him the title of Rāja with a suitable mansab.


Jaswant Singh, Maharaja (जसवंत महाराज), the celebrated Rāja of Jodhpūr or Mārwār, of the tribe of Rāghor Rājput, who acted so capital a part in the competitions of ‘Alamgīr and his brother Dārū Shikāh whose cause he espoused, and was guilty of great impropriety. He was the son of Rāja Gaj Singh and a descendant of Rāo Mādeal. Jaswant Singh, subsequently became one of the best generals of ‘Alamgīr, and held the rank of 7000 for several years. He died near Kābul about the 11th December, A.D. 1678, 6th Zīl-qāda A.H. 1089. He had built a fine house at Āgra on the banks of the Jauna, 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 ‘Alamgīr to conduct them to court; where, on their arrival, he insisted on the children being made Musalmāns. Upon this the rājput attendants determined to die rather than submit to this order, and with their charge towards the Rāja’s territories, and being pursued by the emperor’s troops fought valiantly, and were mostly cut to pieces, but the women and infants arrived safe at Jodhpūr; they were, however, compelled to take refuge in the hills and the woods, and on the death of ‘Alamgīr in A.D. 1707, regained their former possession. Ajīt Singh, his son (q.v.), was restored to the throne of his ancestors in the year A.D. 1711, by the emperor Farrukh-siāyar who married his daughter.

Jat (जाट), a tribe of Hindū labourers who made no figure in the Mughal empire, as a nation, till the reign of ‘Alamgīr, in whose expedition to the Deccan, they were first heard of as a gang of bandiśi, under an intrepid leader Chūrāman. They were then so daring as to harass 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 Āgra. Mūghām Singh, who after the death of Chūrāman commanded the Jāts and took upon himself the title of Rāja, but their power increased under Badan Singh and Sūrajmāl (q.v.).

[Vide Chūrāman Jāt.]

Jawād ‘Ali, Mirza (جواد علی میرزا), or more properly Mirzá Muhammad Jawād ‘Ali Sikandar Usbhattā Bahādur, son of Amjād ‘Ali Shāh, and brother of Wājid ‘Ali Shāh, the ex-king of Lucknow. He accompanied his mother, the dowager Queen of Audh, 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 26th February, 1858, aged 36 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 assembled to witness the procession, attended by Mirzá Hamīd ‘Ali, the nephew of the deceased.

*Vide* Jouhar.

Jawahir Singh (جوahir سنگھ), the Jāt Rāja of Ding and Bhārtpur, was the son of Sūrajmāl Jāt. He succeeded to the Rāj after his father’s death in December, A.D. 1788, A.H. 1177, was secretly murdered in 1788, and was succeeded by his brother Rāo 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 faqir named Kūpānand, who pretended to transmute copper into gold.

[Vide Ratan Singh.]

Jawahir Singh (جوahir سنگھ), a Sikh chief who became the minister of Maharājā Dilīp Singh after the death of Hīrā Singh, and was murdered by the troops at Lāhore on the 21st September, A.D. 1846. Rāja Lāl Singh succeeded him.

Jawahir Singh, Maharaja (جوahir سنگھ), son of Dhyān Singh and nephew of Maharājā Gulāb Singh, ruler of Kashmīr.
Jawan, the poetical appellation of Mirzá Gázin ‘Ali, a Hindustání lyric poet, attached to the college of Fort William. He is the author of an Ursá Dówáf and also of a Bárah Masá, which composed in A.D. 1802, A.H. 1217. He was alive in 1812.

Jawan Bakht, son of Sháh Alam. [Vide Jahánda Sháh II.]

Jawan Bakht, Mirzá (جوان بخت جموح), the youngest son of Bahádúr Sháh, the em-king of Delhi, who accompanied father to Rámpur in 1858, where he resided under surveillance at that place till his death in September, A.D. 1884. The British Government sanctioned the grant of a separate pension and an allowance of 250 rupees to his wife Zámaní Begum in A.D. 1873.

Jaweni (جوخی), whose proper name was Abúl Ma’álí ‘Abdul-malik bin-‘Abdullah, was a doctor and a very celebrated metaphysician, who bore the title of “Imám-ul-Haramain.” He flourished in the reign of Malik Sháh the Saljúqí, and professed the doctrine of Shí‘a ‘Ali at Naishapúr, where the famous Ghazzáíi (g.v.) was his disciple. He was the author of several works, amongst which are the two following: Táríkh Jahánum and Aqidat-ul-Názáimí. He died in A.D. 1086, A.H. 478.

Jawera (جوهرو), one of the wives of Muhammad whom he married in the sixth year of the Hijrá A.D. 627. She is said to have been a woman of great beauty, and was amongst the captives after a fight. She died about the year A.D. 670, A.H. 56.

Jawid Khan (جاوید خان), an eunuch and a great favourite of the emperor Ahmad Sháh and his mother, who raised him to the rank of an Amúr with the title of Nawáb Bahádúr. Nawáb Sáfír Jung, who was much digested 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 August, o.s. 1762, 28th Shawwal, A.H. 1165.


Jayesi (جاپی), Vide Málík Muhammad Jayesi.

Jodha Rao (جوئده راو), Raja of Mâwâr, and a descendant of Seqīt, the grandson of the celebrated Jâthând, the last Khâñhur monarch of Kanâj. He, in the year A.D. 1432 founded the modern capital of Jodhpûr, to which he transferred the seat of the government from Mandore.

Jodh Bai (جوئده بایي) (whose maiden name appears to be Jagnâr Gosaini and also Balmatil), was the daughter of Râja Udâi Singh of Jodhpûr or Mâwâr, the son of Râja Maldeo. She was called Jodh Bai, because she was a princess of Jodhpûr. She was married to Mi'â Sahîn (afterwards Jahângîr in A.D. 1556, A.H. 994, and became the mother of the Emperor Shâh Jâhân, who was born in A.D. 1592, A.H. 1000, at Lahore. She poisoned herself at Agrâ in A.D. 1619, A.H. 1028, and was buried in Sâhâpûra, a village bounded by her, where her palace and tomb are still to be seen in a ruined state.


Josh (جوش), poetical title of Ahmad Hassan Khân, who is familiarly called Achehhî Sâhîb. He was living in Lucknow in A.D. 1859, and was the author of an Urdu Diwân. He was the son of Nawâb Muqmin Khân, the son of Nawâb Mubâbât Khan, the son of Hâfiz Rohât Khan (q.v.).

Joshish (جوشش), poetical title of Muhammad Hassan or Muhammad Rohân of Patna, who flourished in the time of the Emperor Shâh Alam.

Jot Parkash, Lala (جوت پرکاش لال), a Hindû Kârîth and an author. This appears to be the correct for Jent Parkân, which see.

Jouhar (جوہر), the poetical appellation of Jawâhir Singh, a Hindû, who was the pupil of the poet Mulla Naâqû of Naishâpûr. He was the author of a Diwân in Persian and Urdu, and was living in A.D. 1851, and A.H. 1267.

Jouhar (جوہر), the poetical name of Munshi Sewâ Râm of Shâhshâhpanâr, who flourished in the time of Akâbar Shâh II, and was the author of several works in Persian, such as Jouhar-ul-Talâm, Jouhar-ul-Târkâb, etc.; the last-named work he wrote in A.D. 1820, and A.D. 1235.

Jouhari Farabi (جوہری فرآبی), surname of Abû Nasr Ismâ'îl bin-Hammâd. 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 "Ismâ’il-ul-Lughât," or master of the language. He is the author of a very large Arabic Dictionary entitled Shâhî-ul-Lughât, the purity of the tongue. He is often called after this work, "Shâhî-ul-Sâhî,” or the author of the Shâhî. He is commonly called Frâbî or Frâbî-ul-Turk, because he was a native of Frâbî in Turkistan. He died A.D. 1002, A.H. 393. Some authors say that his death took in A.D. 992, A.H. 382.

Jouhari Zargar (جوہری زاگر), a poet who flourished in the time of Sulaimân Shâh and Arsalân Shâh of the house of Sulânj. He is the author of a poem containing the story of "Amir Ahmad and Mahast." *Vide* Khwaja Jâhân.


Juban Choben or Jovian, Amir (جوبان امیر), the tutor and general of the armies of Sultan Abû Sa’îd Khân, son of Alîjâh, king of Persia. He was put to death by Malik Ghâyâb-uddin Kur in November. A.D. 1327, Mîhrânbâd, A.H. 728, by order of the Sultan, because he refused to give him his daughter Baghdad Khâtûn in marriage. [*Vide* Baghdad Khâtûn.]

Juber (جبیر), a companion of Muhammad.

Judat (جوچت), a poetical appellation.

Jugal Kishor (جگل کشور), an inhabitant of Delhi whose poetical name was Suratâ. He was wâkiâ to the Nâzim of Bengal for several years.


Juji Khan (جوچی خان), was the eldest son of Chingiz Khân the Tartar, from whom he had received for his share the wide regions of Qâpâchâ; but this prince died a few months before his father in A.D. 1266, and left his territories to his son Batâ Khân, who conquered Russia and Belarussia, ravaged the countries of Poland, Moravia, and Dalmatia, and had marched into Hungary in order to attack Constantinople, when death ended his victorious career.
Junaid Baghthadi, *Shaikh* (جنيد بغدادي شيخ), a celebrated ascetic whose father was a glass-blower, of Nahezwan. He was born and brought up at Baghdad, and became one of the best disciples of Shafi'i, but followed the system of Nafi'ani Souri. He made thirty pilgrimages to Mecca, alone and on foot. He died at Baghdad in the year A.D. 911, A.H. 298, and was buried near the tomb of his master and maternal uncle, Suri Saqti.

Junaid, Shaitan or Sultan (جنيد سلطان), third in descent from the celebrated Shaikh Sufi-uldin Arbib, and grandfather of Shaikh Isma'il I. of Persia, founder of the Safi dynasty which was extinguished by Nadir Shahr. He was a Sufi or mystic philosopher, but being expelled from Azerbaijan by the Turkmen ruler Jahân Shahr, established himself in Deyarbakar. In the latter period of his life, he went to Shirwan with his disciples, and was killed in A.D. 1456, A.H. 860, in a conflict with the troops of Amir Khuli-ullah, ruler of that province.

[Fide Isma'il I. Safi. The book called *Nabakat Bedil*, written by Mirza Bedil, contains his Memoirs.]

Junan Shah (جونا شاه), a brother of Muhammad Tughlaq Shahr, king of Delhi, who built the city of Jumnap, which goes after his name.

Jununi (جوني), author of a poem called *Latief Shouq*, a collection of entertaining and witty tales, which he composed in the year A.D. 1659, A.H. 1100, and dedicated to the emperor Alamgir, but many were rather obscene.

Jununi, Maulana (خونجي مولانا), a sprightly satirical poet of Herat who flourished in the time of Amir Ghuzayn-uldin Sultan Husain, son of Firoz Shahr, about the 9th century of the Hijri era.

Jurat (جراط), poetical title of Kalandar Bakhsh, a son of Yehia Amun and pupil of Hazrat. He was first supported by Nawa-y Mehbabat Khan, but in A.D. 1800, A.H. 1215, he was in the service of prince Sulaiman Shikoh at Lucknow. While still 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 Mân, because they said that they were descended from Yehia Râi Mân, who resided in a street at Delhi which is close to the Char-dun Chouk, and is still called the Rai Man Street. It is also stated that this Rai Man was executed by Nadir Shahr. Jurat died in the year A.D. 1810, A.H. 1226. He was the author of an *Urdi* Diwan and two *Ma'asir*.

Jurir (جيرير), or Abû Hazrâ Jarir ibn-Atiya, was one of the greatest and most celebrated poets. He flourished in the reign of the Khalif 'Abdul Malik 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. Abû'l Faraj ibn-ul-Jauzi places the death of Jurir in the year A.D. 729, A.H. 111, aged 68 years.

Jurir-ibn-'Abdullah (جيري ابن عبدالله), a general of the army in the time of 'Umar, the second Khalifa after Muhammad.

Jurtani (جبراني), which see.

Jurtani (جبراني), a native of Jurtan or Georgia. Al-Sayyad-us-h-Shirîf Abû'l Hasan (or Husain) 'Ali was thus surnamed because he was born in that country. He was one of the most celebrated Musalmân doctors; was born in A.D. 1349, A.H. 746, and died at Shiraz in A.D. 1413, A.H. 816. There have been several other authors of this surname, as Al-Shirîf-destination, a son of the first, who was a famous physician and lived in the time of Atsiz, Sultan of the Khwarizmians. Also Abû'l Wafî, a mathematician, Abû Bakr bin-'Abdul Kahir, a grammarian, and Muhammad Jirrani, a valiant captain of the Sultan of Khwarizm, and governor of the city of Herât, who was killed in detaining that place against Ta'li Khan, son of Chuangiz Khan.

Juya (جويا), poetical appellation of Mirza Darâ Beg, a poet whose native country was Kusimere. He died in A.D. 1706, A.H. 1118, and is the author of a *Diwan*. The poetical name of his brother Mirza Kamran, was Guya.
Ka'b (Ka'b ibn Zahir), or Ka'b ibn-Zahir of Mecca, was an Arabian poet, and author of the Qasidah Binaat Sa'a'd, 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, A.D. 622, A.H. 1. But, according to Ockley's History of the Saracens, "Ka'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 A.D. 631. He is said to have assisted Muhammad greatly in the compilation of the Qur'an. Vide Wilkin's Biographical Dictionary under Coab.

Ka'b-al-Ahbar (Kabib al-ulmehr), a famous traditionist of the tribe of Hamyar, who embraced Islamism in the reign of 'Umar, and died A.D. 652, A.H. 32, during the reign of 'Usmān.

Kabir (Kabir), a celebrated Hindi poet, by trade a Musalman weaver, who, according to the Akbar-nama, was contemporaneous with Sikander Shāh Lodi, king of Delhi. Kabir was a Sūfī or Deist of the most exalted sentiments and of benevolence unbounded. His poems, which are still universally esteemed, are of a spirit of toleration that both Hindus and Musalmanas 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 Hindustān, under the name of Kabir Panthi, who are so universally esteemed for veracity and other virtues, among both Hindus and Musalmanas, that they may be with propriety considered the Quakers of the 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 Kāši (Benares) and Gujārāt, and sojourned also at Jaganāth, where he gave great offence to the Brahmans by his conduct and tolerant doctrine. When stricken in years, he departed this life among a concourse of his disciples, both Musalmanas and Hindīs. He is buried at Ratnāpur, where his tomb is said to be seen to this day.

Kabir, Shaikh (Kabir Shīkh), surnamed Dala Pir, was the Shaikh Qāsim Qādirī, whose tomb is at Chūnār. Shaikh Kabir died at Qanānj on Monday the 4th November, A.D. 1644, 12th Ramazān, A.H. 1054, where a splendid mausoleum was built on his tomb by one of his sons, named Shaikh Mahdī, who died A.D. 1677, A.H. 1088, and is also buried there.

Kabir-uddin (Kabiruddin bin Tāj al-dīn, Hurānī), son of Taij-uddin 'Irāqi, lived in the time of Sultan Alā-uddin, king of Delhi, and wrote a book on his conquests.

Kabīlī Mahal (Kabilī Mulāl), a wife of Shāhzahan.

Kaeshwaha, the title of the Rājas of Amber or Jaipur. Vide Bharā Mahal.

Kāfî (Kanî), surname of Taqī-uddin 'Ali bin-'Ali, an Arabian author who died in the year A.H. 1365, A.H. 756. His name is spelt in some of our biographical dictionaries, Cali.

Kāfî or Kāmi (Kanî), poetical name of Mirzā Alā'uddulā, who flourished in the reign of the emperor Akbar. [Vide Alā-uddaula (Mirzā) and Kāmi.]

Kāfî (Kanî), whose proper name was Kifayî 'Ali, was a poet of Murdabād, and author of the Bahār Khudā, which is a translation of the Shinādel.


Kafur, Malik (Kanur Malik), a favourite of Sultan Alā'-uddin Khilji, king of Delhi, probably of Hindī birth, who was raised to the high rank of wāli. After the king's death the first step which the traitor took was to send a person to Gwāilār, to put out the eyes of Khizir Khān and Shāhī Khān, the two sons of the deceased Sultan. His
orders were inhumanly executed. He then placed Shahāb-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, a.d. 1317, a.h. 716, when Mubārīk, the third son of the king, was raised to the throne.

Kahaj Tabrezī, Shāikh (کمج تبرزي), a learned Musalmān who held the office of Shāikh-ul-Islām at Tabrez during the reign of Sulṭān Avis and Sulṭān Husain of Baghdad. He was the author of a Diwān.

Kahi (کاهي). Vide Qāsim Kāhī.

Kaikauṣ (کیکاوس), second king of the Kayanian dynasty of Persia, was the son of Kaikuṣb. 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 uncle, son of Sulhrā, who is killed by his father. This part of the Shāh-nāma has been translated in English verse by J. Atkinson, Assistant Surgeon on the Bengal Establishment, and member of the Asiatic Society in 1814. Kaikāus, when grown old, renounced his crown in favour of his grand-son Kaikhāro, the son of Niawakh-ā (corresponds to Cambyses I.; vide Aḥmacenī).

Kaikauṣ, Amīr (کیکاوس امير), grand-son of Qābus, prince of Jurjān, and one of the noblemen who lived at the court of Sulṭān Manbul, the grand-son of Sulṭān Mahmuḍ of Qhazni. He is the author of the work called Qāhīnāma.

Kaikhāro (کیکسره), the third king of the Kayanian dynasty of Persia and the grandson of Kaikāus. He ascended the throne in the lifetime of his father, who resigned the crown in his favour. He had several battles with Afrāsīāb the king of Tārān, who was at last defeated, taken prisoner, and slain. Soon after these events Kaikhāro resolved to devote the remainder of his life to religious retirement: he delivered over Kābul, Zābulisīn and Nimroz to Rustam, as hereditary possessions; and resigned his throne to Luhirāsp, the son-in-law of Kaikāus 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 that went with him were destroyed on their return by a violent tempest. He lived 49 years and reigned 60.

Kaikhāro (کیکسره), the son of Sulṭān Muhammad Khān, governor of Multan, who was the eldest son of Sulṭān Oghay-uddin Balban, king of Dehli. After his father's death in a.d. 1286 he was made governor of Multān by his grandfather, and after his decease in a.d. 1286 was murdered at Rohāsp by Malik Nizām-uddin, wādī of Kaikāçbād, who ascended the throne as king of Dehli.

Kaikomurs (کیکومرس), the first monarch of Persia, according to all Muhammadan writers. This king is stated to have claimed 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 Persia kings, called Pṣḥuddāinī. His son Siāmāk was killed in one of the battles with the barbarians or Dēva; and when that monarch carried Hoshang, the infant son of Siāwak, 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 Dēva were routed and torn to pieces by the auxiliaries, who had left their native forest to aid the just king. After this victory, Kaikomurs returned to his capital Bālkī. He reigned 30 years, and was succeeded by his grandson Hoshang.

The following is a list of kings of the first or Pṣḥuddāin dynasty:—
1. Kaikomurs.
2. Hoshang.
3. Tuḥmurs, surnamed Dēbaund.
5. Zāhāk, surnamed Alwānt.
6. Paridān, restored by Kāra.
7. Māmīchār.
8. Xudār or Nauzār.
10. Zāb, brother of Nauzār.

Kaiqubād (کیقبد), the founder of the second or Kayanian dynasty of the kings of Persia, was a literal descendant of Mūnīschār, 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 Zāl and pro-claimed king of Persia. He committed the administration of government into the hands of Zāl, whose son Rustam was appointed to lead the Persians against the dreaded Afrāsīāb, who had again passed the Oxus and invaded Persia. In this battle Rustam overcame Afrāsīāb, 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. Kaiqubād lived some time after this in peace: he is said to have reigned 120 years, and to have left four sons—Kaikāus, Aīrīsh, Rūm and Armen. To the former he bequeathed his throne, and enjoined all the others to obey him.
Kaliq (काली), a celebrated Hindu poet traditionally said to have lived towards the commencement of the Christian era and to have been one of the nine splendid poets that adorned the court of Raja Bikarnarai Vikramādi. Some say that he flourished in the time of Rāj Bhoj (1040-90 A.D.). He wrote the Kālītālā for the purpose of exhibiting his unbounded skill in allegory. In four books continuing on the average fifty-four stanzas each, he has given such illustrations of this art as can never be surpassed. This work has been published in Europe with a Latin translation by a continental scholar, Leibnitz. Recently, a new edition has been printed in India. No reason can be imagined why Kali Das should again write the history of Aua and Duma, unless it was done so cleverly written in flowing verse by Vası Deva, except that he intended in this simple story to show forth his manly in allegitory. He is also the author of the poem called Neminambhava, and another called Maha Natak.

Kaliq (काली) — the poetical name of Abu Tulb Ailum, which see.

Kaliq-ullah (کلیم اللہ), a title of Moses the prophet.

Kaliq-ullah (کلیم اللہ), the last king of the Bahmani dynasty of Kuburga or Ahmadabad Bidar in the Deccan. He was expelled in A.D. 1627 by Amur Barid, who mounted the throne and took possession of that kingdom.

Kaliq-ullah (کلیم اللہ), author of a work called Koshkol Teravunaf, an exposition of the mystical phrases of the Súfis.
Kali Sahib (काली सहिब), surname of Qulam Nâsir-uddin, the son of Maulâna Qâlib-uddin, the son of Maulâna Fakhr-uddin. Although he was the Murshid or spiritual guide of the king of Delhî, he preferred the habit of a Dervish. He died in A.D. 1562, A.H. 1598.

Kamal (کمال), a poet of Isfâhân.

Kamal (کمال), poetical title of Mir Kamal 'Ali of Gaya Mângâr. He wrote Persian and Rekhta verses, and is the author of a large work called Kamal-ul-Hikmat, on philosophy, and one called Chaubardah Davât, i.e., the fourteen blessings, containing an account of the Inâms. He died in A.D. 1600, A.H. 1176, and the chronogram of the Hijri year of his death is contained in the word Dargâh.

Kamal Ghayas, Maulana (کمال غیاس موالانہ شیرازی), of Shirâz, a poet and physician who flourished in the time of Ibhâshîn Sultân.

Kamal Khan, Gikhar (کمال خان، گیکر) (prince of the Gikhârs), was the son of Sultan Sârang, the son of Malik Kullân I., the son of Malik Khur, who was the founder of the principality of the Gikhâr. Their country lies among the mountains between Bhat and Sindh, which formerly belonged to the government of Kashmir. Malik Kullân II. had several battles with Sher Shah, but was at last taken prisoner and put to death by that monarch, and his son or grandson Kamal Kâhan imprisoned in the fortress of Gwâliâr. He was, however, after some years released by Salâm Shah the son of Sher Shah, but during his confinement his uncle Sultan Adam 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 Sultan Adam his uncle taken prisoner and made over to Kamal Khan, who put him in confinement, where he died. Kamal Kâhan, who became tributary to Akbar, died in A.D. 1592, A.H. 970.

Kamal Khujandî (کمال خچندی).

Vide Kamal-uddin Khujandî.

Kamal Qâzi (کمال قزی). Vide Abul-Fath Bulgrâmi.

Kamal-uddin 'Abdul Razzaq, Shaikh (کمال الدین عبد اللّہ رضوی), is the author of several works, among which are the following: Tufa'r Tuhfât, Kita'at Ilâhîât Safin, Sharh Fasa'id-ul-Ikhwan, Sharh Manzil-ul-Sabîrân, etc. He was a contemporary of Shaikh Rukan-uddin 'Ali-uddaula. He died in A.D. 1492, A.H. 887.

Vide 'Abdul Razzaq.

Kamal-uddin Isma'il (کمال الدین اسمعیل), son of Jamal-uddin Muhammad 'Abdul Razzaq, of Isfâhân, a celebrated poet of Persia, styled Malik-ush-Shauârâ, that is to say, king of the poets, and is the author of a Diwan. In the year A.D. 1237, 2nd Jumâda I. A.H. 653, on the 21st December, when Qâfâl Khân, the son of Changez Khân, invaded Isfâhân and massacred the inhabitants of that city, he also fell a martyr. It is said that he was tortured to death by the Maghulis, who expected to find hidden property in his house.

Kamal-uddin Khujandî, Shaikh (کمال الدین خچندی شیخ), was a great Shaikh and lyric poet, and a contemporary of Haft, who, though they never saw each other, much esteemed him, considering him and Sultân Sowân as amongst the first poets of their time. He is commonly called Kamal Khujandî, born at Khujand, a town situated in one of the most beautiful and fertile districts of Persia. After having made the pilgrimage to Mârar he settled at Tabriz, a place which he found extremely agreeable during the reign of the princes of the family of Jâlâyir. The principal personages of Tabriz became his pupils, and he led a life of literary ease and enjoyment; but who to Tudaânâsh Khân surprised Tabriz, Shaikh Kamal was made prisoner, and was carried to Sârai in Kappâk by order of Mangâ Khân the grandson of Changez Khân, where he remained four years, after which he was permitted to return to Tabriz, mar which city the Sultan Âwes Jâlâyir built him a house. Kamal did not sing the praise of princes in Ötala, nor did he write Masnavis, but only ûzâns and fragments. He died in the year A.D. 1390, A.H. 792, and was buried at Tabriz. A M.S. of the Diwan of Kamal, which had been the property of a Sultan, 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, 1840.
Kamal-ud-din Masa'ud, Maulana
(کمال الدین مسعود مولانا شرایازی),
of Shirwan, a celebrated logician and author of the marginal notes on the Shahih Bihartain.

Kamal-ud-din Muhammad-al-Siwasdi
(کمال الدین محمد السواسی), commonly called Humam and Ibn-Humam, author of a commentary on the Haditha entitled Path-ul-Qadar lil’Ajn-ul-Faqir. It is the most comprehensive of all the comments on the Haditha, and includes a collection of decisions which render it extremely useful. He died in A.D. 1437, A.H. 861.

Kamal-ud-din Muhammad bin-Abdul
Mun'am Jujari, Shaikh
(کمال الدین محمد بن عبد المنعم جووجیر شیخ), an author who died in A.D. 1481, A.H. 889.

Kamal-ud-din Muhammad, Khwaja
(کمال الدین محمد خواجہ), ibn:
Ghayas Shirazi, was a physician and a poet, and flourished in the time of Sultan Ibrahim Mirza. For his poetical title he used Ibn-Ghayas.

Kamal-ud-din Musa bin-Yunus bin-
Malik (کمال الدین موسی بن یونس بن مالک), name of an Imam, who was one of the most celebrated Musalmans doctors.

Kamal-ud-din Shah (کمال الدین شاه).
Vide Lutfi-ullah.

Cam Baksh (پرینس) (شہزادہ), youngest son of the emperor Alamgir, a vain and violent young man, who had received from his father the kingdom of the Deccan, but as he refused to acknowledge the sovereignty of the emperor Bahadur Shah, his eldest brother, and struck coin in his own name, that monarch, after affecting in vain to win him over by concessions, marched against him with a powerful army to the Deccan, and defeated him in a battle near Haidarabad, where Kam Baksh died of his wounds on the same day in the month of February or March, A.D. 1708, Zil-bijja, A.H. 1119. His mother's name was Udajpuri Mubal, and he was born on the 25th February, A.D. 1607. 10th Ramzan, A.H. 1077.

Kami (کامی), whose proper name is
Mirza Alaiuddaula Qazwini, was the son of Mir Yahya bin-Abdul Latif, and is the author of the work called Nafis ul-Ma'asir, 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 A.D. 1571, A.H. 978, but there occur much later dates in it. He is supposed by some to have died in A.D. 1563, A.H. 971, and by others in A.D. 1573, A.H. 981, 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.

Kamil (کہم), author of a poetical
work, entitled Ghaybatun. It consists of Ghazals all of which rhyme in Ghiragh (bump), and the first letter of every verse of the first Ghazal is A of the second or B, and so on.

Kamran Mirza (کرامر منزرا), second
son of the emperor Babar Shah, and brother to the emperor Humayun, who, after his accession to the throne in A.D. 1530, A.H. 937, confined on him the government of Kabul, Ghazni and the Punjab. He was deprived of his sight by Humayun when at Kabul in the year A.D. 1533, A.H. 940, on account of his repeated offers of a continual raising of disturbances in the government. The operation was performed by piercing his eyes repeatedly with a lance. Kamran 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 sin I have committed I have been amply punished in this world, have compassion on me in the next. Kamran eventually obtained permission to proceed to Mecca, where he lived three years and died a natural death in A.D. 1556, A.H. 964. He left three daughters and one son, named Abul Gesain Mirza, who was imprisoned in the fort of Tughlar, and put to death by order of the emperor Akbar, his cousin, in the year A.D. 1565, A.H. 973.

Kamran Shah (کامران شاہ), the
present ruler of Herat, is the son of Mahmud Shah, the son of Timur Shah, the son of Ahmad Shah Abdali. On the death of his father, Mahmud Shah (in A.D. 1929), he succeeded him on the throne of Herat.


Karam (کرم), author of the Harbas
Havdari, a history of Ali and his son Husain in verse, composed in A.D. 1723, A.H. 1125.
Karim (کریم), poetical name of Mr Muhammad Kāzīm the son of Fikr. He flourished in the time of Kūphasāh of the Deccan, and is the author of a Diwān.

Karim Khan (کریم خان), the murderer of Mr. W. Fraser, Commissioner of Dherī. See Shams-ud-dīn Khan ( nawāb).

Karim Khan (کریم خان), a Pindārī chief, who surrendered himself to the British Government on the 15th February, 1818, and received for his support the Talūqa of Burhānpūr in the Gorakhpūr district, which was held by his descendants up to the mutiny in 1857.

Karim Khan Zand (کریم خان زند),

The history of Persia, from the death of Nādir Shāh till the elevation of 'Aqā Muhammad, though it occupies nearly half a century, presents no one striking feature, except the life of Karim Khān, chief of the tribe of Zand. He collected an army chiefly composed of the different tribes of Zand and Mafri, defeated the Afghāns in several engagements, finally drove them out of the country, and secured to himself the kingdom of Fārs, or the southern division of Persia, while Khrūrān partially remained in possession of the descendants of Nādir Shāh; and the countries bordering on the Caspian Sea were retained by Muhammad Hasan Khān Qājār, ruler of Māzinārān, the great-grandfather of 'Aqā Muhammad Shāh Qājār. Karim Khān, after subduing his enemies, enjoyed independent power for twenty-six years; and during the last twenty, viz. from 1750 to 1779, he had been, without a competitor, the acknowledged ruler of Persia. His capital was Shīrāz. He died at an advanced period of life on the 2nd March, A.H. 1193, being nearly 80 years of age. After his death Zākin Khān, the son of government, and was assassinated two months after. Sādūq Khān, brother of Karim Khān, took possession of Shīrāz after the death of Zākin Khān, and was put to death on the 14th March, A.H. 1194, by 'Ali Murād Khān, who now became the sovereign of Persia, and died on the 11th January, A.D. 1765, 26th Safar, A.H. 1199. After his death Latā 'Ali Khān reigned for some years at Shīrāz. He was defeated in 1704 and slain afterwards by 'Aqā Muhammad Khān Qājār, who took possession of the throne of Persia.

Karim - ud-dīn, Professor in Āgra College, published in 1845 an Urdu Anthology which became very popular. It is prefixed by a dissertation.

Karshasp (کرشاپ), or Garshāp, the son of Zū, and the last king of the first or Pābaddānian dynasty of Persia.

[†ide Zū.]

Kart (کرت), kings of the dynasty of Shams-ud-dīn Kart I.

Kashfī (کشفی), the poetical name of Shāh Muhammad Salāman-ullāh. He is the author of a Diwān in Persian, which was printed and published before his death in A.H. 1279.

Kashfi (کشفی), takhallus of Mr Muhammad Sīlahī, who flourished in the reign of the emperor Jahāngīr, and is the author of a Tarjumān called Majmuʿa' Rāzī, which he composed in A.D. 1021, A.H. 1030, containing 270 verses. He died in the year A.D. 1650, A.H. 1690, at Āgra, and lies buried there.

Kashi, Mulla (کاشی ملا), surname of Kamāl-ud-dīn Abūl-Ilāth 'Abdul Razzāq bin-Janāl-ud-dīn, a celebrated doctor, placed amongst the Musulmān saints, was author of several works. He died young about the year A.D. 1320, A.H. 720.

Kashi Rao Holkar (کاشی راو هولکار), the eldest of the four sons of Tukājī Holkar, after whose death in A.D. 1797 disputes arose between Kashi Rāo and his brother Mulhār Rāo, and both required to the court of the Peshwā at Pāna, where, on their arrival, Daulāt Rāo Mulhār, with a view of usurping the possessions of the family, espoused the cause of Kashi Rāo, and made a sudden and unexpected attack in the month of September on Mulhār Rāo, whom he slew with most of his adherents. After this, Simdīhā pretended to govern the possessions of the Holkar family in the name of Kashi Rāo, whom he kept in a state of dependence and appropriated the revenue to his own use. A long contest ensued between Daulāt Rāo and Javān Rāo Holkar, the brother of Kashi Rāo, and continued till the year A.D. 1802, when Javān Rāo appears to have taken possession of Indore, the territory of his father.

Kashif (کاسیف), the poetical name of Maulānā Husain bin-Āli, also known by the name of Wāez or the preacher. He wrote a full commentary on the Qurān in the Persian language. He was a preacher at the royal town of Hērk in Khrūrān. He died in A.D. 1605, A.H. 910.

[†ide Husain Wāez.]
Kashmere, kings of. Vide Shâh Mir.

Kasîr (کُسیر), or Kathir Azzâ, one of the celebrated Abâban poets of the court of the Khalif 'Abdul Malîk. Vide Janîl.

Kathîr (کثیر). Vide Kasîr.

Katibî (کاتبی ترکی), poetical name of Manlânâ Shams-udîn Muhammâd bin-‘Abdulhâl-i-Neishpûrî and Târâhî. He wrote a very beautiful hand, on which account he assumed the title of "Katibî." He came to Herât in the reign of Bâsîngâr Mirzâ, and afterwards became one of the best poets of the courts of the prince Sulhân Mirzâ Ibrahim of Shirwân, 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 Astrâbâd, and died there in A.D. 1435, A.H. 839. His works, which contain five poems, are called Majmû'ul-Bahrîn, the story of Nâsir and Mansûr, which may be read in two different metres: Ind Bâb, Husnun Is'hâq and Dharânûn and Gulûdûn.

Kab. Vide Kaikâús.

Kayûk Qâân (کیوک تاقان), or Kayûk Khân, was the son of Oqtaï Qâân, the son of Chângez Khân. He succeeded his father in January, A.D. 1242, A.H. 639, to the kingdom of Tartary, and his uncle Jaghâl or Chêqhtâi Qâân to the kingdom of Transoxiana, Badghîshân and Kashgar. He reigned one year, and died about the beginning of A.D. 1243, A.H. 640, when Maungâ Qâân, the eldest son of Tûf Khân, the son of Chângez Khân, succeeded him and reigned nine years.

Kazîm Aîn Khan (کاظم علی خان), a physician of the Lodi period, who made a garden at Agra on the banks of the Jumna opposite Râm Bâgh. Some traces of this garden still remain called Hakim ka Bâgh. It was made in the year A.D. 1551.

Kazîm, Hakîm (کاظم حکیم), a physician who had the title of Hâziq-ul-Mulk and was the son of the Muftihâd Hanûdî Ali Tübhânî Nâjîfî. He is the author of the work called Farak-nâma Fatîma, which he composed in A.D. 1737, A.H. 1150.


Kazîm Zarbâyâ (کاظم زربیا), a Persian poet who died at Isfâhân in the year A.D. 1541, A.H. 948.

Kerat Singh (کرئت سنگھ), second son of Mirzâ Râja Jaïsingh. He served under the emperor 'Alamgîr, and after his father's death was honoured with the rank of 3000. He was living in the Deccan A.D. 1673, A.H. 1084.

Kesâri Singh (کسری سنگھ), Râja of Jalûpûr who lived in the time of Muhammâd Shâh, emperor of Delhi.

Kesho Das Rathom, Raja (کیشو داس راتوهم راجہ), who gave his daughter in marriage to the emperor Jahânâgir, by whom he had Bahûr Jâto Begam.

Khâtîjâ (خاتیچه), Muhammâd's wife.

Although this is the correct pronunciation of the name, yet see under Khudîjâ.

Khadîm (خادم), the poetical name of Nâsir Beg, a poet. He was a pupil of Muhammâd Azzâl Sâbit, and died some time before the year A.D. 1760, A.H. 1174.

Khâdîm (خادم), the takhallus or poetical appellation of Shaikh Ahmad 'Ali of Sandîla and son of Muhammâd Hâji. He is the author of several works, amongst which is one called Aûsî-ul-Usbâhâq, an anthology. He flourished about the year A.D. 1752, A.H. 1153.

Khaîf Kashmîrî, Maulâna (خاییف کشمیری مولانا), a poet.

Khaîf (خانی), poetical title of Mir Abûl Hassan Khân, author of a poem called Châhâr Jârâsh.

Khaîf Khân (خانی خان), whose original name is Muhammâd Hâshîm, was the author of the work called Târikh Khâfi, which is also called Munâjâb-ud-Lubâb, an excellent history of Hindustân, commenced with the invasion of the emperor Bâbâr Shâh, A.D. 1519, A.H. 928, and continued to the accession of Muhammâd Shâh; comprehending the whole of the reign of the emperor 'Alamgîr, also those of Hâkhdûr Shâh, Jahândâr Shâh, Farakshây, and Raft-ud-darjât; all of which, except the first ten years of 'Alamgîr'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 Dehli 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, A.D. 1732, A.H. 1145. The work was well received, and the author was honoured with the title of Khāī Khān, or the "concealed."

[English extracts may be found in Dowson's "Eliot," vol. vii.]

**Khair - uddin Muhammad, Maulvi** (خیر الدین محمد مولوی), author of the history of Jaunpūr.

**Khair-un Nisa Khatun** (خیر النساء خاتون), a poetess, who was the daughter of the Qâzi of Samarkand, and lived at Kharasān.

**Khaju (خاجو). Vide Khwâjū.**

**Khaki (خاکی),** author of the *Munāqib-ul-'Arūsin.* This book contains the memoirs of three very celebrated Sufis Shâhi, viz. Khwâjâ Bahā-uddin, Burhān-uddin, and Jalâl-uddin. The former of these was reputed a great saint, and was the founder of an Order of Sufis, distinguished by the title of Naqshbandī. He died at Harām in Persia, A.D. 1453, A.H. 857. The two others were authors of commentaries on the Qurān, and were held in much veneration. The above-mentioned book was dedicated to Bahā-uddin.

**Khaki Shirazi (خاکی شیرازی),** author of a Persian Diwan.

**Kheksar (خاکسار),** poetical name of Shukr-ullâh Khān, who died in A.D. 1696, A.H. 1108, and has left a Diwan.

**Khaldun (خالدودن). Vide Khālidūn.**

**Khaliil ibn-Barmak (خالیل ابن برمک),** was the first of the Barmakids, who acted as wazir to Abū l Abbâs Suffâh. He was the grandfather of Ja'far, wazir to Harûn-r-Râshîd. He died in the year A.D. 780 or 782, A.H. 163 or 165.

**Khaliil ibn-Walid (خالیل ابن ولید),** who became a proselyte to Muhammadanism in A.D. 630, and afterwards so terrible to the Greeks, was called from his courage, the Sword of God. In spreading the doctrines of the Qurān, and the dominion of the prophet, he committed atrocious cruelties, and was at last cut off by the plague in A.D. 639, but according to Ockley's *History of the Saracens* Abū Úbeda died that year, and Khâīd survived him about three years, and then died.

**Khalid ibn - Yezid ibn - Mu'awia (خالد ابن يزيد).** He is reported to have been the most learned of the tribe of Qorash in all the different branches of knowledge, and skilled in the art of alchemy. He died in A.D. 704, A.H. 85.

**Khalidi (خالدی),** surname of Abū' l Parraj, one of the first poets of the court of the Sultan Sultân Hamdân. He was a native of Khâlidiya or Chaldeos, consequently he is called Khalîdi.

**Khalidun (خالدون), or 'Abdul Rahmân bin - Muhammad bin - Khâlidūn, surnamed Alhzamiri, was an author and Qâzi of the city of Aleppo when Amir Timur took it, who carried him away to Samarkand as a slave, where he died A.D. 1400, A.H. 80.

**Khalif or Khalifa (خليفة).** This Arabic word (which signifies vicar or successor) from which we have formed that of Khalif or Caliph, is the name of a sovereign dignity amongst the Musulmāns, which comprehends an absolute power, and an independent authority over all that regards religion and political government. Not only the four immediate successors of Muhammad, but the rulers of the house of Umayya (written by us Ommāides), who reigned in Damascus, and the 'Abbâsid, who reigned in Baghdad, were also called Khalifas. There were in all 50 Khalifas, 4 of whom were of the house of the prophet, 15 of the house of Umayya, and 37 of the house of 'Abbâs.

**Khalif or Khalifas (خليفة), of the house of Muhammad. See Abū Bakr Sālih.**

**Khalif or Khalifas (خليفة أميد), of the race or Umayya, who reigned at Damascus. [Vide Mu'awia I.]**

**Khalif or Khalifas (خليفة عبي), of the house of 'Abbâs called 'AbÂlSâd or Abbâsides, who reigned at Baghdad. [Vide Al-Saffah.]**

**Khalil (خليل),** the poetical title of Ali Ibâhīm Khān, which see.
Khalil (خليل), the poetical appellation of Mīrāz Muhammad Ibrāhīm, whose title was Asālīt Khān. He served under the emperor 'Alamgīr, and was living in Patna in A.D. 1690, A.H. 1102. He was a native of Khurāsān, but brought up in Indīr.

Khalil bin-Ahmad (خليل بن أحمد) (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 A.H. 175.

Khalil ibn-Is-haq (خليل ابن اسحاق), author of a Mukhtārīr which goes after his name. This is a work professionally treating of the law according to the Ma'llī doctrines, and has been translated into French by M. Perron and published in the year 1849.

Khalil Khan (خليل خان), a mansūdār of 5000 of the court of Shāh Jahan, but of a very bad temper. It was he who instigated 'Alamgīr to confine his father Shāh Jahan. He had built a fine house at Agra on the banks of the Jumna, of which some traces are still to be seen.

Khalil, Maulana (خليل مولانا), a poet of Persia, who flourished in the time of Shāh Tahmasp Safvi, and was living about the year A.D. 1539, A.H. 940.

Khalil, Sultan (خليل سلطان), son of Shāhīk Ibrāhīm Shīrwānī, ruler of Shīrwān. He reigned about the beginning of the 16th century of the Christian era.

Khalil, Sultan (خليل سلطان), also called Mīrāz Khalil and Khalil-ullah, was the son of Mirnāshī, and grandson of Amir Timur, at whose death he, being present with the army at Samarqand, 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 courtier, 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 Kashghar in A.D. 1408, A.H. 811, 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 Mīrāz Shāhrūkh his uncle, who had taken possession of his kingdom, and who not only gave him the government of Rej, Kurn and Ramān, but restored his beautiful mistress to his arms. After this he lived two years and a half and died 6th November, A.D. 1411, 18th Rajab, A.H. 814, 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 Rej.

Khalil-ullah (خليل الله), the Friend of God, a title of Abraham the patriarch.

Khalil-ullah Hirwi, Mir (خليل الله هروي مير), a descendant of Shaikh Na'mat-ullah Welt.

Khalil-ullah Khan (خليل الله خان), entitled Undāt-ul-Mulk, brother of Asālīt Khan Mīr Bāghshī, served under the emperor Shāh Jahan, was appointed governor of Delhi about the year A.D. 1653, A.H. 1063, and was raised to the rank of 6000 in the first year of 'Alamgīr, A.D. 1658, A.H. 1068. He died on the 11th February, A.D. 1662, 2nd Rajab, A.H. 1072.


Khalis (خالیس), the poetical name of Intiyāz Khān of Isfahān, which see.


Khamosh (خاموش), poetical name of Rāz Sāhib Rām of Delhi. He was for some time Tubsildār under Mr. Jonathan Duncas in Benaras. He has left a large Diwān.

Khan (خان). This word, which appears to be a corruption of Qān, is a Turkish title and means powerful lord. The most powerful kings of Turkestān, of Great Tartary and of the Khātāyans 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 Qān.

Khan (خان), the poetical name of Mīrāz Shirīf.

Khan 'Alam (خان عالم), title of Mīrāz 'Abdul Raḥmān Daulādī, a nobleman who served under the
emperor Shāh Jahān and was raised to the rank of 6000; he was also in favour under Alamgir (A.D. 1658-1707). 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 Jumna built of red stone touching the northern Burj of the Rauza of Tāj-ul-Masāţ. In a spot consisting of 30 bighas. In the latter part of his life he was raised to 6000 and appointed governor of Bihār.

Khan 'Alam (خان عالم), title of Ightiās Khān, the son of Khān Zamān Shaikh Mīrāz. He served under the emperor 'Alamgir and was raised to the rank of 6000 in A.D. 1689, A.H. 1100, with the title of Khān 'Alam. In A.D. 1696 the rank of 6000 was conferred on him. After the death of that emperor he espoused the cause of 'Alī Shāh against his brother Bahādur Shāh, and fell in battle A.D. 1707, A.H. 1119. After his death his son was honoured with the same title.

Khanam Sultan (خانم سلطان), a daughter of the emperor Akbar, married to Muzafar Husein Mirzā, the son of Ibrāhīm Husein Mirzā, in A.D. 1593. (The word is the feminine of Khān, as Begam is of Beg.)

Khan 'Azim (خان عموم). Vide 'Azīm Khān.

Khānāzad Begam (خانزاد بچگم), the sister of the emperor Bābar, was five years older than he. Another daughter of 'Umar Shaikh was Mīr Bānū, eight years younger than Bābar. Another daughter was Yūsuf Sultan Begam, whose mother's name is Aḥūl Sultan Ghunveh. The fourth daughter was named Rūqā Sultan Begam, whose mother's name was Makhdūma Sultan Begam, who was also called Qara Qūr Begam; the last two daughters were born after their death of their father.


Khanazad Khan (خانزاد خان), son of Sarbuland Khān, was governor of Peshāwar in A.D. 1723, A.H. 1135. When the government of Allahabad was conferred on his father by the emperor Muhammad Shāh, in A.D. 1732, A.H. 1146, he was deputed to act for him as governor of that province.

Khan Bahādur (خان بهادر), son of Bāşā Mītra Jīt of Patna. He is the compiler of the work called Jāma' Bahādur Khān, an epitome of European Sciences in the Persian language, including treatises on astronomy, optics, and mathematics, and curious tables of logarithms for natural numbers, sines, tangents, etc., also of a small octavo volume of Perspective called Illū-ul-Ma'āżarat, in the Persian language, which he presented to the Asiatic Society in A.D. 1835, A.H. 1251.

Khan Bahadur Khan. A descendant of Ḥāfiz Rahmat (q.e.) who was sub-judge of Bureli in 1857, and took advantage of the Sepoy mutiny to assume power there. He committed many crimes, but the date of his death is uncertain.

Khan Bahādur Khan (خان بادر خان), the son of Jalāl-un-Nābī Khān, the son of Ḥāfiz Rahmat Khān. Vide Masrūf.

Khande Rao Gaekwar (کهاندی راو), Rāja of Baroda. He died in A.D. 1870, and was succeeded by his brother Malār Rāo, the deposed (1875) Rāja of Baroda.

Khande Rao Holkar (کهاندی روہلکر), the only son of Malār Rāo Holkar I. He was killed in a battle at Dig against Sūraj Mal Jāt in A.D. 1754, many years previous to his father's death, and left an only son, Malā Rāo, who succeeded his grandfather and died nine months after.

Khan Durān I. (خان دوران اول), whose proper name is Shāh Beg Khan Kābulī, was an Amir in the time of the emperor Akbar. He received the title of Khān Durānī from Jahangīr in the year A.D. 1607, A.H. 1016, and was appointed governor of Kābul. He died in Lāhore in the year A.D. 1620, A.H. 1029, aged 90 years.

Khan Durān Khan II. (خان دوران دوم), Nasrat Jang, title of Khwaja Sābir, son of Khwaja Hisārī Naqshbandī. 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 Brāhmaṇ whom he had converted to Muhāmmadanism, and died after a few days on the 12th July, A.D. 1645, 27th Jumāda I. A.H. 1055, at Lāhore. His remains were transported to Gwāllīar and buried there in the cemetery of his ancestors.
Khan Duran III (خان دوران سیوس, Nasrat Khan, son of Khan Duran Nasrat Jang). He held the rank of 5000 in the realm of the emperor 'Alamgir. In the latter part of his life he was appointed governor of Orissa, which post he held for several years and died there, A.D. 1667, A.H. 1077.

Khan Duran IV (خان دوران جهانر), Vide Abdul Samad Khan Bahadur Jang.

Khan Jahan (خان جهان), title of Husain Quli Beg, a munsabdar of 5000 in the realm of the emperor Akbar. He was appointed governor of Bengal after the death of Mumuni Khan, about the year A.D. 1576, A.H. 984. He defeated, took prisoner, and slew Daud Khan, the ex-king of Bengal, who had again rebelled against the emperor, and sent his head to Agra the same year. Khan Jahan died at Fenda in A.H. 978, A.D. 1578, and was succeeded by Muzaffar Khan.

Governors of Bengal. A.D.
Khur Jahan
Muzaffar Khan
Raja Todur Mal
Khan 'Azim
Shahbaz Khan
Raja Man Singh
Qupt-ud-din
Jahangir Quil
Ism Khan
Qasim Khan
Ibrahim Khan
Shah Jahan
Khazrash
Mukarram Khan
Fida Khan
Qasim Khan Jubbun
'Azim Khan
Sultan Shuja
Mik Jumla
Shaista Khan
Fida Khan
Sultan Muhammad 'Azim
Shaista Khan
Ibrahim Khan
Mirza 'Azim-us-Shah

Khan Jahan Barha (خان جهان بارها), title of Sayyid Muzaffar Khan of Barha Zilla Muzafarnagar, an officer of the rank of 6,000, who died in the time of the emperor Shah Jahan at Lahore, A.D. 1645, A.H. 1055.

Khan Jahan Kokaltash (خان جهان گوکالتاش), whose proper name was Mr Malik Husain, the son of Mir Abul Ma'ali Khwaja. He was a nobleman of high dignity, and being the foster-brother of the emperor 'Alamgir, sought himself superior to all the other 'Ummra. He was appointed governor of the Deccan in A.D. 1670, A.H. 1081, and promoted by that monarch about the year A.D. 1674 from the rank of 700 to that of 7000 horse, and the title of Khan Jahan Bahadur Kokaltash Zafar Jang. His former title was Bahadur Khan. He died on the 24th November, A.D. 1667, 19th Jamad I, A.H. 1119. He seems to be identical with the author of the Tarikh Asim or the Invasion of Asim.

Khan Jahan Kokaltash Khan Zafar Jang (خان جهان گوکالتاش خان ظفر جنگ), a title of Alt Murad, a foster-brother of Jahangir Shah. In the time of Bahadur Shah he was honoured with the title of Kokaltash Khan, and when Jahangir Shah ascended the throne, the rank of 9000 was conferred on him with the title of Khan Jahan Zafar Jang and the office of Mir Bakhtshirazi. 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-Shyut A.D. 1718, A.H. 1126.

Khan Jahan Lodhi (خان جهان لوذی), an Afghan probably of obscure birth, but with all the pride and ambition of his nation in India. He is by some said to have been a descendant of Sultan Bahadur Lodi, and by others of Daulet Khan Lodhi Shahu Khail. He had held great military charges, was raised to the rank of 5000 in the reign of the emperor Jaheangir, and commanded in the Deccan under prince Farruz at the time of that prince's death. On the accession of Shah Jahan, he entered into a close intimacy with his clemency, and seemed to be aiming at independance. He was at last killed, together with his son, in an engagement with the royal troops on the 28th January, A.D. 1631, 1st Ruzab, A.H. 1040, and their heads sent as a most acceptable present to Shah Jahan. An affecting account of his death may be found in the third volume of Dow's History. The Tarikh Jahan Lodi, which is also called Mukhtasir Afghan, contains the memoirs of this chief, written by Haibat Khan in A.D. 1676. [Vide Sketch of History of Hindustan.]

Khan Jahan Maqbul, Malik (خان جهان مقبول مالک), entitled Kawam-ul-Mulk, was the prime minister of Sultan Firuz Shah Bahrak, who ascended the throne of Delhi in A.D. 1361. He was originally a Hindustan by name Kati. On his conversion to Muhammadanism in his youth, Sultan Muhammad, the predecessor of Firuz Shah, changed his name to Maqbul, and appointed him to the government of Multan. He afterwards became Nabi waqif under the
wazirship of Khwaja Jahân, whom he at first supported in his attempt to place a son of Sultan Muhammad on the throne, but went over to Sultan Firuz og his approach to Dehli, and was appointed by him wazir of the kingdom. According to the historian Shamsi Siraj Afit, he died in the year A.D. 1574, A.H. 775, but by others in A.H. 772. After his death his son Jahân Shâh was honoured with his place and title of Khan Jeveh, who went on a crusade and was captured by the enemy. He died in the year of the emperor Jahângir, and was appointed governor of Bengal A.D. 1625, A.H. 1033. In the first year of Shâh Jahân, the rank of 5000 was conferred on him with the title of Khan Zamân Bahâdur. He was a good poet, and is also the author of a work, called Mejmua, containing the history of all the Muhammadan kings who reigned in different parts of the world before him, and of a Diuwan. He died in Daulatâbâd in A.D. 1637, A.H. 1047, in which year Bâqir Khân also died. His poetical name was Ammâni.

Khan Zaman Bahâdur (خان زمان), whose former title was Bahâdur,

Khan Zaman Fâtha Jang (خان زمان فتح جان) was the title of Shaikh Nizâm Haidarâbâdî. He first served under Abooâf Hasan ruler of Haidarâbâd for several years, and then left him and was employed by the emperor Alamgir. In the year A.D. 1659, A.H. 1109, he took prisoner Samhâna, the Marâshî chief, together with his wife and children; on which account he was raised to the rank of 7000 with the above title. He died A.D. 1695, A.H. 1108.

Khan Zaman Bahâdur (خان زمان), title of Khan Zaman (خان زمان), title of Khan Zaman Fâtha Jang (خان زمان فتح جان), surman of 'Abdur Rahim Khân, the son of Sultan Mahmûd Mirza, the son of Sultan 'Abu Sa'd Mirza, a descendant of Amir Taimur. He died in A.D. 1521, A.H. 927, leaving behind a son of seven years of age named Mirza Sulaiman. Khan Mirza was a cousin of the emperor Hâbur, who on Mirza's death appointed his own son Humâyûn to that government.

Khan Zaman (خان زمان), title of Ali Quli Khân; he and his brother Bahâdûr Khân were the sons of Haidar Sultan Uzîlân, who was an officer of state in the service of the emperor Humâyûn. In the reign of Akbar Shâh, these two brothers, for their good services, were raised to higher ranks and honoured with the post of jagirdâr of Jumâpur and the lower provinces. They at last raised a rebellion in the name of the emperor's brother Mirza âlîhind, which induced the emperor to marry them with a large force; a battle ensued wherein both brothers were slain. This event took place on Monday the 4th June, A.D. 1657, 1st Zil-hijja, A.H. 974, at a place some distance west of Allahâbâd, which on account of this victory was named Fatâhpûr. The date of this transaction is commemorated in the words 'Fatha Akbar Mubârik,' i.e. May this great victory be prosperous.

Khan Zaman (خان زمان), title of Mir Khâlî, second son of 'Azîm Khân, the brother of 'Asaf Khân Ja'far Beg, and son-in-law of Yamin-uddaula 'Asaf Khân. He served under the emperor Shâh Jahân for several years, and in the reign of 'Alamgir was raised to the rank of 6000. At the time of his death he was governor of Mâlwâ, where he died A.D. 1684, A.H. 1095.

Khan Zaman (خان زمان), surman of 'Abdur Rahim Khân (g.v.), Khân Khânaâ in the time of the emperor Akbar.

Khan Zaman (خان زمان), the title of Changez Khân and his descendants. It means an emperor in the Turkish dialect.

Khaqani (خاقانی), a celebrated Persian poet, surmaned Afsal-uddîn Ibrahîm bin 'Ali Shîrwâni. He was a native of Shîrwân, and the pupil of Fâlaki the poet. He flourished in the reign of Khâqân Mânuchehr, prince of Shîrwân, who conferred on him the title of Khânqân. He is the author of the book called Zuhdîl-ud-Dîwân, a poetical description of the two provinces of Irâq 'Ajam and 'Irâq '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-Shut'arâ' or king of poets. He is also the author of a Diwân, according to Daulat Shân, and the book called Hafiz Agâna. He died at Tabriz in the year A.D. 1186, A.H. 582, and is buried at Sûrkhâb, where, close to his tomb, Zahir-uddîn Fârâbî and Shâh Ghaîfîr Naishâpûrî are also interred. The chronogram of the year of his death, given in the work Muhâjir-ud-Wastân, shows that he died in A.D. 1189, A.H. 586.
Kharag Singh, Maharaja (کرگ سنتک), the ruler of Lahore and the Panjab, was the eldest son of Maharaja Ranjit Singh, whom he succeeded on the 27th June, A.D. 1839, A.H. 1255. He reigned one year and four months, and died on the 6th November, A.D. 1840, A.H. 1256, aged 46 years. He was succeeded by his son Raja Nau Nihal Singh, who, after having performed the customary rites at his father’s funeral, was returning home, and as he passed the Lahore gate a part of the building gave way and fell over him, from the effects of which accident he died. This event took place on the 17th November the same year. After his death his mother Rani Chandi Kungwar managed the affairs of her country for two months, when her second son Raja 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 Raja Partab Singh, by Sardar Ajit Singh, on the 13th September, A.D. 1843. Raja Dalip Singh, the youngest son of Maharaja Ranjit Singh, who was only ten years of age, was then raised to the maharajah.

Khasha (خاشی), the poetical title of a person who is the author of a Diwan, which he completed in A.D. 1081, A.H. 1092.

Khassaf or Al-Khassaf (خصاف). Yide Abū Bakr Ahmad bin 'Umar-al-Khassaf.

Khatib (خطبی), surname of Shamsuddin Muhammad bin-Ibrahim-al-Maliki, commonly called Khatib-al-Waziri, an author who died in the year A.D. 1486, A.H. 891.

Khattabi (ختابی), surname of Abu Sulaiman Hamid bin-Muhammad, an author who died in A.D. 998, A.H. 388.

Khatun Jannat (خاتون جنت), i.e. the lady of paradise, a title of Fatima, the daughter of Muhammad, and wife of Ali.

Khatun Turkan (خاتون تورکان). This name or title means the "Turkish lady," and was always given to princesses of Turkish descent. The wife of Suljam Malik Shah Suljakti bore the same title. She was the mother of Mahamad, a boy of four years of age, whom she raised to the throne after the death of her husband in A.D. 1092, A.H. 485, but he died soon after, and Barkyaruk his eldest brother mounted the throne. The wife of Suljam Sanjar was also called Khattun Turkan. She died in A.D. 1165.

Kawari (کواری), poetical title of Mir 'Abdul Fathah.

Kawas Khan (خویاس خان), an amir in the service of Salim Shah, 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 'Adil Shah. He at last took protection with Tij Khan, governor of Samhhal, who to ingratiate himself with Salim Shah basely assassinated him about the year A.D. 1551, A.H. 968. His body was carried to Delhi and there interred. His tomb is frequented to this day, by the devout who number him among their saints.

Kawas Khan (خویاس خان), an amir in the service of the emperor Jahangir. He had a jagir in Kanauj, and died there in the year A.D. 1621.

Khwand Shah or Khawand Shah (خواند شاه امیر), also called Mir Khwand, and Amir Khan, and Shah, 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-Khwand Shah bin-Mahmoud. He is the author of the work called Rawat-us-Safat, the Garden of Purity. He was born towards the close of the year A.D. 1433 or the beginning of 1434, A.H. 836 or 837. His father's name was Saiyid Burhān-uddin Khwand Shah, a native of Mavarrunmah, after whose death he found means to be introduced to the excellent Amir 'Ali Sheik, prime minister to Sultan Husain Mirza of Herat, 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 June, A.D. 1498, 2nd Zil-Qa'da, A.H. 903, aged 66 years. There is no Oriental work (says Sir H. M. Elliot) that stands higher in public estimation than the Rawat-us-Safat. This work is written in seven books. The author had just completed the 6th book when he died, and his son Khorda Mir wrote the 7th book, and finished it in A.D. 1623, A.H. 929. [The Rawat-us-Safat was translated by the late David Sheen, and published with illustrative notes by the translator, for the Oriental Translation Fund of Great Britain and Ireland in 1832. It is little more than a prose epitome of the Shahnama.]

Khayal (خیال), the poetical title of Mir Muhammad Taqi, author of the work called 'Isatun Khayal, the Garden of Imagination. He flourished about the year A.D. 1766, A.H. 1170.
Khayali (خيالي جخاری), a pupil of Khwaja Ismat-ullah, and though he spent the greater part of his life in his native country he was two years at Herat in the service of Mirza Ulugh Beg, during whose reign he died and left a Diwan.

Khadzini (خزنی), an astronomer whose proper name was 'Abdul Ruhman.

Khink Sawar (خنک سوار). Vide Sayyad Husain Khink Sawar.

Khirad (خیرد), the poetical name of Bāqir Kāshī, which see.

Khitabī (خطابی), the poetical title of Shāh Ismā'īl Safawī I.

Khizr Khan (خیزرو خان), king of Dehli. Firishta says that both the authors of the Tabaqat Mahmūd Shāhī and the Tavārikh Mubārik style him a Sayyad or descendant of the prophet. His father Malik Sulaimān was governor of Multān, and he succeeded him in that office. He defeated Daulat Khan Lodī in a battle, and having taken him prisoner ascended the throne of Dehli on the 4th June. A.D. 1414, 15th Rabi' I. A.H. 817. He died after a reign of seven years and two months on the 4th June, A.D. 1421, 17th Jumādā I. A.H. 824, and was succeeded by his son Mubārik Shāh. Khizr Khān did not assume the title of emperor, but professed to hold the empire for Shahrūkh Mirzā the son of Āmir Tāmūr, in whose name he struck coins.

The following is a list of the kings of the 4th or Sayyad Dynasty of Dehli.

Khizr Khān, a Sayyad . began 1414 817
Mubārik Shāh, son of Khizr Khān . 1421 824
Muhammad Shāh, the son of Karīd, the son of Khizr Khān 1434 837
Ālā-ud-dīn, son of Muhammad Shāh, the last of the Sayyads, who abjured in favour of Daulāt Lodī . . . . . . . . . . . . . 1466 819

Khizr Khan, (خیزرو خان), the son of Sulān 'Ālā-ud-dīn Khilji. This prince fell in love with Dewāl Devīt, the daughter of Rāj Kāran, Rāja of Gujrat, and married her. The history of their love is written in a poem, entitled Isbāja, by Amīr Khurṣūd.

[Vide Kuli Devīt.]
Khusro Malik. A converted Hindu, who held possession of the throne on the death of Mubarak Shah Khilji (see). He called himself Khusru Shah; but after a brief reign was overthrown and slain by Shah I. Tughlaq. A.D. 1321.

[Note from Ghayasuddin]

Khusro Malik (خسر ملک), the brother-in-law of Sultan Muhammad Shah Tughlaq, whose sister was named Khudawandizoda he had married. He had once formed the project of taking the life of Sultan Firuz Shah, the successor of Muhammad Shah, by concealing a number of persons in the rooms adjoining to where the king sat, but the king was saved by Dāvar Malik, the son of Khusro Malik, who made a sign to him that danger was to be apprehended, upon which he left the room and took refuge on the top of the house.

Khusro Parwez (خسر پوری), the son of Humruz II (or IV) king of Persia of the Sassanian race. He, by the assistance of the Roman emperor Maurice, after defeating Bahram Chobin, his father's general, who had taken possession of the kingdom, ascended the throne of Persia A.D. 601. The moment he was firmly established on the throne he fulfilled in a 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 A.D. 693 he instantly declared war on the ground of avenging his benefactor. His generals invaded the Roman territories; Daru, 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, is said to have been 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 Isfahan; 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 now lost all regard for a monarch whom they deposed for the sole cause of the desolation of his country; a conspiracy was formed against him; he was seized by his eldest son Sheroya or Siroos; 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 A.D. 679. A.M. 7, after he had reigned 38 years. The glory of the house of Chosroes (Nasrveran) 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 Arabin 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 Hijra, which commenced the 11th May, A.D. 629. Their chronology is apparently erroneous, since Khusro died in the month of February of the same year (Gibbon, vol. viii. p. 293).

Khusru Shah (خسرع شاه), a descendant of the ancient kings of Baktrian, whom Bābar Shaḥ defeated about the year A.D. 1505, and took possession of his country and made it over to his cousin Khān Mīrzā.

Khusru Shah (خسر شاه), surnamed Nizam-uddin, was the son of Bahram Shaḥ of Ghuzni. He succeeded his father at Lahore in A.D. 1192, A.H. 674, and died there after a reign of seven years in A.D. 1160, A.H. 556. He was succeeded by his son Khusro Malik.


Khusro, Sultan (خسرسلطان), the eldest son of the emperor Jahanqir; was born in the month of August, A.D. 1587, Ramazan, A.H. 995, at Lahore. His mother was the sister of Raja Man Singh, the son of Raja Bhagwan Dās, and after the birth of Khusro she got the title of Shāh Begam. He died in the Deccan on the 16th January, A.D. 1622, 13th Rabī’ I. m. 1031, aged 36 years, and his remains are said to have been transported to Allahabad, where his monument is to be seen in a garden surrounded by masonry walls, called the garden of Sultān Khusro, or "Khusro-Bāglī," and where his mother Shāh Begam is also buried. The dome over his tomb has a pathetic inscription of several Persian verses, and contains the chronogram of the year of his death in the words "Fāiz Lāqī". It is related in the work called Ma‘ādir Qutb Shāhī that Khusro was strangled by a man named Razā by the order of Shāh Jahān his younger brother.

Khuza (خذاع), a celebrated author, descendant from a tribe of Arabs called Khazāṣ. [Vide Abū 'Abdallah Muhammad bin-Husain-al-Khuzāṣ.]

Khuza‘ima (خزایمه), a companion of Muhammad.
Khwaja Baqi Biljah (خرواجه باتی بیلوج), a Muhammadan saint. Vide Muhammad Baqi (Khwaja).


Khwaja Hasan Sadr Nizami (خرwayne سدر نظامی), author of the work entitled Ta'ij-ul-Ma'qir, which he dedicated to Sultan Qutbuddin Aibak, king of Delhi, about the year A.D. 1208, A.H. 605.

Khwaja Hashim Kashmir (خرwayne حشم قشم), author of a Persian work entitled Zuhdat-ul-Musawarat, containing the (pretended) miracles of Ahmad Sarhundi, a Muhammadan saint, and others.

Khwaja Husain Marwi (خرwayne حسین مری), a native of Marv in Persia, was an excellent poet. He flourished in the time of the emperor Akbar, and wrote chronsgrams at the birth of Sultan Shah Murad, second son of the emperor, who was born in the year A.D. 1370, A.H. 978. He put the Songhassan Battu into Persian verse, but did not complete it. He is the author of a Divan.

Khwaja Husain Sanai (خرwayne حسین سنایی), of Mashland. He and his father were protégés of Sultan Ibrahim Mirza. He flourished about the beginning of the 11th century of the Hijra, left Qashqas and a Masnavi called Sadde Sikundor.

Khwaja Husain Sanai (خرwayne حسین سنایی), a Persian poet, and son of Ghayasuddin Muhammad. He came to India in the time of Akbar, died in A.D. 1585, A.H. 996, and left a thick Divan.

Khwaja Ibrahim Husain (خرwayne ابراهیم حسین). Vide Ibrahim Hu- sain (Khwaja).

Khwaja Imad (خرwayne عمامید). Vide Imad Faqih.

Khwaja Imami (خرwayne امامی), author of a story in Persian entitled Mali Duhafta. He was a contemporary of Mirza Qatli.

Khwaja Jahan (خرwayne جهان), honorific name of Malik Sarwar, founder of the race of the kings of the East, or Sharqi dynasty of Jaunpur. The different rulers who have governed in the provinces of Jaunpur and Antarbad (territories south of Delhi lying between the rivers Jumna and Ganges) are styled by historians the Sharqi kings. It appears from the Tarikh-i Mahburi that Sultan Muhammad Shah, son of Firuz Shah Tughlaq, king of Delhi, created one of his eunuchs, named Malik Sarwar, his primo minister, and honoured him with the title of Khwaja Jahan; that upon the death of Muhammad Shah, and on the accession of his son Sultan Mahamud Shah Tughlaq, a boy of ten years of age, in A.D. 1394, A.H. 796, he was appointed governor of the Eastern provinces of the empire, viz. Qanauj, Audh, Kaosa and Jaunpur, the latter of which he made the seat of his government. The reign of Mahamud Shah was interrupted by serious internal commotions; and Khwaja Jahan taking advantage of these circumstances, and perceiving the weakness of the government arising out of the king’s minority, assumed the title of Malik-Ud-Sharq (king of the East), founded an independent kingdom at Jaunpur, and died in the year A.D. 1400, A.H. 802, after a short reign of six years. He was succeeded by his adopted son Malik Waskil or Qarnatil, who assumed the title of Mahburi Shah Sharqi, and died in A.D. 1402, A.H. 804. After his death his brother Ibrahim Shah Sharqi succeeded him, and died about the year A.D. 1441, A.H. 845, after a reign of more than forty years. He was succeeded by Sultan Mahamud Shah Sharqi, who died in A.D. 1452, A.H. 856, and left the kingdom to his son Muhammad Shah, who was killed in battle about the year A.D. 1455, A.H. 861 or 862, when Husain Shah, his brother, succeeded him. He had several battles with Bahadur Lodi, king of Delhi, and was at last obliged to seek refuge in the court of Sultan Ala-uddin, king of Bengal, where he died in A.D. 1499, A.H. 903. There are at Jaunpur several fine specimens of Pathan architecture—chiefly Mosques—dating from this dynasty.

[For details vide Imperial Gazetteer, in voc. Jaunpur.]

Khwaja Jahan (خرwayne جهان), an Amir or Manzabdar of 5000, who died in the time of Jahangir, in the year A.D. 1619, A.H. 1029, at Lahore.


Khwaja Kamgar (خرwayne کمگار). Vide Ghairat Khan.
Khwaja Kirmani (خواجه كرمانی), an excellent Persian poet of Kirmânî, surname Malik-ul-Fuzâ, or king of the learned. He assumed for his poetical title Khwaja and Khwaja; was contemporary with Sa'dî of Shiraz and a disciple of Sultan Ali-ul-Mulk Șârâ, whom he outlived, and died some years after A.D. 1345, A.H. 747, for he completed his Gauhar-nama in that year. He has written about 20,000 verses, and one of his poetical compositions is called Huvand IHumâyûn. Mir or Amir Kirmânî and Ah mad Kirmânî were also two Persian poets. [I'de Kirmânî.]

Khwaja Mansur Qarabuqa (خواجه موسی قربوقا), a poet of Tâs in Khurasân who flourished in the reign of Shahrukh Mirza, and was employed by the Prince 'Alâ-ud-daula. He died A.D. 1450, A.H. 854.

Khwaja Mansur Shirazi (خواجه مسعود شیرازی), also called Shah Mansûr, an excellent accountant who served under the emperor Akbar in the capacity of Diwan, and afterwards as his wazir for four years. He was accused of embezzlement by Raja Todarmal, Birlâ and others, as he said, on account of his being too strict with them; and was imprisoned and afterwards imprisoned on the 27th February, A.D. 1581, 23rd Muharram, A.H. 969, on a supposition that he had been carrying on a correspondence with Mirzâ Muhammad Hakim (q.v.) half brother of Akbar, who had at that time invested Lahore.

Khwaja Masa'ud (خواجه مسعود), of Bak. Vide Masa'ud (Khwaja).

Khwaja Masa'ud (خواجه مسعود), a poet who died in the year A.D. 1131, A.H. 525, and left three thick Diwân, one in the Persian, one in the Arabic, and one in the Hindustani language of that day. He is the earliest Musulmân poet who wrote in Hindustani in whose name we have any account.

Khwaja Masa'ud (خواجه مسعود), a poet of an illustrious family of Kirmânî and one of the most celebrated writers of Mâshâwâ in the last cycle of the greater Persian poets. He chose the admired subject of Yûsuf and Zalâmeh for one of his poems. He was called to Herâ in the time of the Sultan Husain Mirza, to celebrate the events of his reign in verse, and appears to have devoted himself to the task in a somewhat voluminous manner, for he wrote 12,000 lines of a poem on the subject dictated; and would, perhaps, 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 Dîghitya between the Sun and the Moon, and Between the Pen and the Sword. He flourished about the year A.D. 1490, A.H. 885.

Khwaja Mu'izzam (خواجه معمِّل), a man of a very mischievous character, was the brother of Ilâhâd Bâno Begam, and husband of Bih Bi Fatima, the emperor Akbar Shah's aunt. He was banished the kingdom several times for improper behaviour, but he soon returned; and when in the year A.D. 1654, A.H. 973, he killed his wife, he was thrown into prison, where, by the command of the emperor, he was put to death in A.D. 1665.

Khwaja Muhammad Athim (خواجه محمد اثیم). Vide Abd-ul-Samad Khân.

Khwaja Muhammad Baqi (خواجه محمد باقی). Vide Muhammad Baqi (Khwaja).


Khwaja Nasir (خواجه ناصر), a poet whose poetical name is 'Aûdalîb, was the father of Mir Darl the poet.

Khwaja Nasir (خواجه ناصر), whose name also is Nizâm-ul-Mulk (خواجه نظام الملک), minister of Sultan Alp Arsâlan. Vide Nizâm-ul-Mulk.

Khwaja Parsa (خواجه پارسا), surname of Muhammad bin-Muhammad Hâfez Bukhârî, author of the book called Farâ i-Kitâb fi Muhabbarât, containing the memoirs of all the celebrated Sufi Shâhiks of the Naqshbandi Order; and of several other books. He flourished in the reign of Shahrukh Mirza, and died A.D. 1419, A.H. 822.

Khwaja Rustam Khozyani (خواجه رستم خزیزیانی). Vide Rustam (Khwaja).
Khwaja Sadr Nizami (خواجه صدر نظامی), author of the book called Taj-ul-Ma'ar. He is also called Khwaja Hasan Sadr Nişānī.

Khwaja Shakir Nasir-uddin 'Abd-ullah (خواجه شاکر نصرالدین عدلاه), one of the greatest saints of Turkistan.

Khwaja Wafa (خواجه وفا), Khwaja Sara of Shāh Jahān.

Khwaja Zain-ul-'Abdin 'Ali 'Abdi Beg Nawedi (خواجه زین العابدين علی عبدالپیغ نبیدی), of Shirāz, was for many years Mustafti or Secretary of State in Persia. He was particularly distinguished as a writer of Masnavi, and composed two Khawas in imitation of Nişānī. He is also the author of several other works, one of which is called Jinn Jamalhan, and has left three Divāns; the first is called Chaurai Chaurra; in this he uses his poetical name of Nawedi, in the second of 'Abdi. He died at Ardibeel in A.D. 1580, A.H. 988.

Khwaja Zikaria (خواجه زکریا), son of Khwaja Muhammad Ahia, a nobleman at the time of the emperor Jahangir.

Khwaju Kirmani (خواجه کرمانی). Vide Khwaja Kirmānī.

Khwansari or Khonsari (خوانساری), poetical name of Mir Abūl Fathah.

Khwansari (خوانساری). Vide Hussain Khonsārī.

Khwārizm (خوارزم), kings of. Vide Qub-uddin Muhammad, son of Anūshatkīm.

Kirmani (کرمانی), a native of Kirmānī. This is the surname of several authors, and amongst others of Ya'qūb bin-Idrīs, who died in the year A.D. 1480, A.H. 833. [Vide Khwaja Kirmānī.]

Kisal, Hakīm (کسائی حکیم), a celebrated poet and physician of Marv in Persia, who was born on Wednesday the 23rd March, A.D. 966, 27th Shawwal, A.H. 341. The year of his death is not known. There was another Kisal, whose proper name was Abūl Hasan, who was one of the seven eloquent readers of the Qurān, and died A.D. 796, A.H. 180.

Kishna Raja (کشنا راجا), of Mysore. Vide Krishṇa Rāja.

Kishn Chand (کشند), whose poetical appellation was Ikhlās, was the son of Achal Dās Khattrī of Delhi, whose house was the resort of the learned. Kishn Chand, after his father's death, applied himself to poetry, and became the author of a description entitled Hamesha Bāhār, i.e. Eternal Spring, which he compiled in the year A.D. 1725, A.H. 1136. It contains, in alphabetical order, an account of about 200 poets who flourished in India from the time of Jahāngīr to the accession of Muhammad Shāh.

[Vide Ikhlās Khan Ikhlās Kesh.]

Kishn Singh, Kachwaha (کشن سنگھ), Rāja of Kishangarh, and eldest brother of Rāja Sūraj Singh Rājā, who served under the emperor Jahāngīr, to whom his sister was married. Kishn Singh was slain by his brother Sūraj Singh, A.D. 1615, A.H. 1024, in the 10th year of the emperor Jahāngīr, who was married to his sister, by whom he had Shāh Jahān.

Kishtasp (کشتاسب). Vide Gashtasp.

Kochak (گوچک), poetical name of Prince Mirzā Wajih-uddin, who died in the East, though his remains were brought to Delhi and buried close to the Dargah of Sultan-ul-Mashā'ikh, which is about 6 or 8 miles distant from Delhi.

Krishn (کرشن), a god of the Hindus, was in the world in the time of the Kauras and Pandus, or the 7th century after the commencement of the Kāliyug, according to this shlok: "When something more than 600 years of the Kāliyug were expired, then were the Kauras and Pandus, in whose time the Great War took place."

Krishna Raj Udawar (کرشن راج اوداور), the lineal descendant of the ancient family of Mysore, whose power had not subsisted in the year A.D. 1761. But after the defeat and death of Tipā Sahīn, and the departure of his sons from Serinapatam to Vellore, Mysore was divided between the Nīghān and the English. The English took the southern portion and the city of Serinapatam, by which ascension their territory reached from sea to sea. The Nīghān 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 Mahrattas, which they refused to take, and they were divided between the Nīghān and the English. The remainder was given to Krishnā Rāja, then a
child of three years of age, who was raised to the throne of his ancestors on the 30th June, A.D. 1799, and Purnia, a Brâhman of great ability and reputation, who had been the chief financial minister of Tipu, was appointed Diwan to the young prince by the British Government. He was, in later days, created Knight Grand Commander of the Most Exalted Order of the Star of India. He died on Friday the 27th March, A.D. 1848, aged 72 years. His adopted son, Churamajendra Odawar, was recognized and proclaimed as Mahârâja of Mysore. The young Mahârâja, being a minor, the government and administration of the territories of Mysore were, during his minority, conducted under the direction of the Commissioner. The state was made over to Odawar dynasty A.D. 1881.

**Kuar Singh (كنور سنگھ), or Kühwar Singh** of Jagdispâr, a rebel of 1857, was killed in battle in May or June, 1858.

**Kubâlî Khân (کبلاي خان), great-grandson of Chângez Khân. Vide Qâblâî Khân.**

**Kudisâ Begam. Vide Uldham Bai.**

**Kukâb (کوکب), poetical name of Munshi Mahdî, in the service of Nadîr Shâh, author of Jurre-i-Nâdira, Tarîkah Nadîrî, and a poem entitled Nadîr-nâmâ.**

**Kukâb (کوکب), poetical name of a poet who died in the year A.D. 1840, A.H. 1259.**

**Kula Devî or Kawâldah (کولا دیوی), the beautiful wife of Râe Kârun, Râja of Gujrat, which place was taken by Sultan Alâ-ud-dîn Khîjî in the year A.D. 1297, A.H. 697, and among the captives was Kula Devî, whom the king married. Her daughter Dewâl Devî was also taken captive in the year A.D. 1306, A.H. 706. A few days after her arrival, her beauty inflamed the heart of the king's son, Khîzr Khân, to whom she was eventually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem called Isâhkîa, composed by Amir Khusâro of Dehlî. Mubârîk Shâh, in the second year of his reign, put to death his brother Khîzr Khân, who was imprisoned at Gwâliâr, and took Dewâl Devî to be his wife. [Vide Khîzîr.]**

**Kura Mal, Choudhari (کورا مل, جھودھری), author of the story of Kamrâp, a poem in Persian verse. He died on the 16th May, A.D. 1848.**

**Kuthari Bukhari (کوثری بخاری), an author who died in the year A.D. 1475, A.H. 880.**

**Kya Muhammad (کیا محمد). Vide Inzurg Umâid.**

**Kyapâtu (کیپٹو), second son of Sultan Alâ-ud-dîn Khân, the son of Halâlû Khân, the Tartar King of Persia. He was raised to the throne by the voice of the majority of the Amir on the death of his brother Argâhân Khân in March, A.D. 1291, Rabî' I. A.H. 690. The resentment of a personal injury led Bâidû Khân, a grandson of Halâkû Khân, to rebel against him, and the unfortunate monarch was, after a short struggle, made prisoner, and put to death in January, A.D. 1295, Safar, A.H. 694. Bâidû Khân succeeded him.**
Labid (لبيد), whose full name is Abū Aqīl Labīd bīn-Rahjīt, was one of the most distinguished Arabian poets, and one of the seven whose verses constituted the Mu‘alāqāt, a series of prizes suspended in the Ka‘ba. He was still an idler 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 Qurān, entitled Barāt, was attached to a gate in the same temple, and Labīd 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 Islamism. When Muhammad was apprised of the conversion of Labīd, the finest genius of his time, he was exceedingly delighted, and requested him to answer the invectives and satires of Amra-‘alquy and other infidel poets who were inveighing against the new religion and its followers. The following sentence, one of the finest which ever fell from the lips of an Arab, is also attributed to him.—“Alb is vain which is not of God.” Labīd is said to have lived to the age of 140 years, and died at the city of Kufa in 141 of the Hijrī (A.D. 768); but there seems some mistake in the year of his death. Vel. Ockley’s History of the Saracens. Labīd is supposed to be the friend and tutor of Amra-‘alquy, commonly called Knaṣa Mu‘ām, the lover of Laila.

Lachhmi Bai (لاخصمي بئى), the wife of Malhar Rao, Raïn of Baroda, who married her under suspicious circumstances; a child was born in 1874 and it has been recognised as legitimate.

Lachhmi Narayan (لاخصمي ناراين), of Benares. He is the author of a biography of Tarik called Guli-Ka’nah.

Lachhmi Ram (لاخصمي رام), a Hindū who was a poet and had adopted the word “Surīr” (happiness) for his poetical appellation.

Laddardeo, a Raja of Telangana, who became tributary to Sultan ‘Alī-uddīn Sikandar Sāltā in the year A.D. 1310, A.H. 710.

Ladi Begam (لادي بجیم) was the daughter of Shaikh Mubārīk of Nāglī, and sister to Abūl Pāzīl the minister of the emperor Akbar. She was married to Nawāb Iskandār Khān, who had been governor of Bengal about the year A.D. 1606, A.H. 1017. She died at Agra, and is supposed to have been buried there in the cemetery of her father, which is now called Rana Lāglī.

Laila, or Lailī (لیلا), the name of the mistress of the celebrated Majnūn, whose original name was Qais. These two lovers are very famous throughout the East. Laila 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. Laila was commanded to think of Qais 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. Qais became insane from disappointment, and his name was therefore changed to Majnūn (the distracted). Death at length put a period to his miseries, 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.

Laqī, or Latiq (لاقي, لثیق), the poetical name of the author of the poem called Dastīr Himmat, containing the story of Kāmrūp in Persian verses, which he dedicated to Himmat Khān Bahādur his patron. He completed this work in A.D. 1685, A.H. 1096, and found the chronogram of that year to be contained in Himmat Khān.

Lait (لیت), the proper name of a brazier, who, by his valour raised himself to the highest posts in the dominions of Darham, who then reigned in Sajistān. He left three sons, Ya‘qūb, A‘mur, and ‘Ali, of whom the first, called Ya‘qūb bin-Lait, was founder of the dynasty of the Safardīs.

Lal (لال), a celebrated Hindu poet.

Lal (لال), or Lallu, Kābi, a Brahman of Guzrāt in the beginning of the 18th century. Wrote a version of the Puraṇ, Sāgar.

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Lal Chaud (لاال قد), whose poetical name was Ura, is the author of a Persian Diwan. He died in the year A.D. 1852, A.H. 1268.

Lal Khan (لاال خان), a celebrated songster of India, who died in the fourth year of the emperor Jahangir's reign. A.D. 1609, A.H. 1018.

Lal Kunwar (لاال كنور), the favourite mistress of Jahandar Shah, emperor of Delhi. 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.

Lal Singh (Raja) (لاال سنك راجا), a Sikh chief and paramount of Raujrit Singh's widow, Chandi, or Jindan. After the death of Raja Jawahir Singh, the office of prime minister remained vacant for some time and was disposed of by lot to Lal Singh in November, 1845. Lal Singh lived at Agra as a state prisoner for several years; and died at Dehra about A.D. 1870.

Laludin (لاال ودين) (لاال سنك راجا), the younger Nawab of Najibabad, who turned rebel in 1837, and was hunged in April, 1838.

Lama' (لامعي) (also called Lama'ı Bukhârî, because he was a native of Bukhara). His proper name is Mîhmâd bin "Utsman, and he is the author of the works called Sharaful-Ismán, Ibrâhîm, and Shama'awar-Farwâna, in the Turkish language. He died in A.D. 1333, A.H. 940. He was a pupil of Sozni.

Largiran Gun (لاال سنك راجا). Vide Ahtia Bai.

Lashkar Khan (لاال سنك راجا), a nobleman of the court of the emperor Jahangir.

Lashkar Khan (لاال سنك راجا), a nobleman of the court of Jahângir and Shah Jahân who held the manzâb of 5000. He had built his house near Naik Mandi on a spot of 20 bigas which had a large gate.

Lataf Khan (لاال سنك راجا) (لاال سنك راجا), favourite eunuch and general in service of Nawab Asaf-ud-daulah, vicerey of Auzh, sent in command of contingent destined to assist Shah Alam (q.v.) in 1775. He was captured and blinded, by Mirza Shaft, in 1783.

Latiffunnisa Begam (لاال سنك راجا) (لاال سنك راجا), a widow of the late Nawab Shams-ul-Umma and Wikar-ul-Umma's mother, died at Hydarâbâd Deccan on the 24th August, 1894, at the good old age of 74 lunar years, having survived her husband only sixteen months and thirteen days. She was buried with great pomp in the sepulture of her husband.

Law, the Mushir Lâs of native historians, son (or nephew) of the famous financier of the French Regency. Served in Madras and Bengal against Clive, and taken prisoner by Carnac at the battle of Gâva, 15th January, 1761. His son was a distinguished French General under the First Empire; the Marquis de Lamartine represents the family. Date of death unknown.


Lisani (Maulana) (لاال سنك راجا), poetical name of Wajih-uddin 'Abdullah Shirâzi, a son of Mir Muhammad Mushkarîsh. He died at Tabriz according to Khushgo in A.D. 1883, A.H. 991, and left a Diwan containing 4000 verses.

Lodi (لاال سنك راجا), a tribe of Pathâns or Afghans in India. Vide Khan Jahan Lodi.

Lontkaran (لاال سنك راجا). Vide Râi Lonkaran.

Luhrasp (لاال سنك راجا), the son-in-law of Kaikhus (لاال سنك راجا), and successor of Kaikhusro, king of Persia. He was the fourth king of the Kavanian dynasty, and obliged both the rulers of Tartary and of China to do him homage. In his time Bakhshun-Nasir (Nebuchadnezzar), the governor of "Irâq, took Jerusalem, and carried away into bondage such of its inhabitants as were not put to the sword. Luhrasp is believed to have reigned 120 years, and was succeeded by his son Kishrâsp or Gushdasp, who is believed to be the Darius Hytapes of the Greeks.

Luhrasp (لاال سنك راجا), original name of Mahâlahat Khan, the second son of the celebrated Kâbul Khan Jâhângir. He had been governor of Kâbul for several years in the time of the emperor 'Alamgir, but was recalled to the court about the year A.D. 1670, and shortly after ordered to command the army of the Deccan in the room of Mahârâja Jiswant Singh, who was recalled.

Luqman Hakim (لاال سنك راجا). (لاال سنك راجا). (لاال سنك راجا). A mythical writer, supposed to have written a thousand years before the Christian era, and said to have been contemporary with David the king of Israel. He is held to be 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 Qur'an, which is called Sâra Luqman, with
profound reverence. Luqman’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. Luqman, hearing voices, looked around him, but not seeing anyone 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 viceroy on earth. Luqman 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 Luqman the gifts of Knowledge and Wisdom to a degree hitherto unparalleled. The Maximo of Luqman 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 moralities of his fables are so like those of Jesus that he is considered by some to have been the original author so called.

Lutf. Literary name of Mirza Ali Khan (q.v.).

Lutfu (لفت), the poetical name of Mir Amman, a Hindustani lyric poet, and one of the learned natives formerly attached to the College of Fort William. He is the author of the Bagh-o-Bahar, a simple version of the Nautara Murassa in Urdu, completed in A.D. 1802, A.H. 1217.

Lutf ‘Ali Khan (لفت علي خان), the eldest son of Ja’far Khan, king of Persia, whom he succeeded in the year A.D. 1788; had several battles with the troops of Aqsa Muhammad Khan Kuchar, by whom he was defeated, taken prisoner, and afterwards murdered in A.D. 1795. He was the last prince of the Zandi family.

Lutfullah (لفت اللہ), a Muhammadan gentleman, who was born in the ancient city of Dharanagar, in Malew, on Thursday the 4th November, A.D. 1802, 7th Djamah, A.H. 1217. His father Maulvi Muhammad Akram was a Muhammad of the sacred order, a descendant of Shah Kamal-ud-din, who was a great saint of his time in the province of Malew, being the spiritual guide as well as general protector of Sultan Muhammad Khilji, during a period of 30 years. After his death the Sultan 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 Mir Ja’far ‘Ali the son-in-law of Mir Afsal-uddin, Nawab of Surat in March 1844, and after his return from England he wrote his adventures in 1859, 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 (لفت اللہ خان), son of Sadiqullah Khan, wariz of the emperor Shah Jahan. After his father’s death in A.D. 1656, A.H. 1066, though he was then only eleven years of age, the munsab 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 Gandana in the Deccan. This event took place on the 29th December, A.D. 1702, 18th Shaban, A.H. 1114.

Lutfullah Mawlama (لفت اللہ مولانا), a native of Naishapur in Persia. He was an excellent poet and flourished in the time of Amir Timur. The poet Shahk Azuri has mentioned him in his work called Jawahir ul-Asrar. He is the author of the Tariikh Shahrubkh, which is an abridgment of the history of Amir Timur, with memoirs of the first nine years of the reign of his son and successor Shahrubkh Mirza, to whom he dedicated the work A.D. 1413, A.H. 816, and died the same year.

Lutfullah Muhammad Muhaddis bin Ahmad (لفت اللہ محمد محدث بن احمد), author of the work called ‘Asmin Sakhun, a rhyued abridgment of the Tarkira Daulat Shah. We are informed in the preface that Faezi Kirmaji rendered the Tarkira of Daulat Shah in Persian verses in the reign of Akbar(did altered the division of the original, making ten periods instead of seven; Lutfullah, who was a contemporary of Aurangzeb ‘Alamgir, remodelled this version and added two periods more to make the number correspond with the signs of the Zodiac; and in addition to it, he gave it the above title. It consists of 250 verses; every verse contains the name of a poet.

Lutfullah Sadik. An Ansari of good family, who held high office under the Emperor Muhammad Shah (A.D. 1710-48).

Lutf-unnisa Begam (لفت النسا بگم), the wife of Siraj-udaula, Nawab of Bengal. She was murdered in the time of Nawab Ja’far ‘Ali Khan with several other women of the house of the late Nawab in June 1760.
MADA

Madaini (مدادینی), a celebrated historian who was a native of Madein in Persia.

Madan Pal, Maharaja (مدا ن پال, G.C.S.I., of Karauli, died of cholera on the 17th August, 1869. This event deprived Raja Raja of one of the best of her native rulers. The Maharaja having died without a son, the Government of India recognised Lachman Pal, son of his younger brother Birhan Pal, as successor to the Raj of Karauli.

Madari Mal (مدا ری مل), a Hindū and author of the work Radāga-ul-Fanāā, containing forms of letters on different subjects in Persian.

Madar Shah (مدا ر امل), a celebrated

Muhammad saint whose tomb is at Makaupur in Qauaj.

[Vide Shāh Madār.]

Madhava Rao (مدا هو راو, or Mādhoji (مدا هو راو), or Mādhoji (مدا هو راو) Sindia, Raja of Gujar, was the son of Rāmajī Child. He succeeded his brother Jāpā Sindia (A.D. 1759) in the management of his patrimonial inheritance, of which Ujjan was the capital; and by a train of successful operations was enabled to appropriate to himself a considerable part of the province of Malwa, belonging to the government of Timur, as well as to extend his domains over a great part of Hindustān; and to obtain possession of the person and nominal authority of the emperor Shah 'Alam, of whom he was ostensible minister. He died on the 12th January, A.D. 1794, without male issue, and was succeeded by his grand-nephew and adopted son Daulat Rāo Sindia. He had built a small fort close to a place called Gazar Tijāra in Agra, and named it Mādhojgarh, the ruins of which were still to be seen about the year A.D. 1830.

[Vide Monograph in Rulers of India series, Oxford, 1891.]

Madhoji Bhosla (مدا هو جی بھوشلہ), the third Raja of Bāar of the Bhosla family, was the son of Baghoji Bhosla I. He succeeded his eldest brother Rānjoji or Jānjoji

MADH

Bhoṣla in A.D. 1772, and died at an advanced age on the 29th May, A.D. 1788. He was succeeded by his son Rāghojī Bhoṣla II. the fourth Raja of Bāar of Nagpur.

Madho Ram (مدا هو رام), a learned Hindū who is the author of a book of letters which goes after his name, called Jashn-e Madhū Ram, containing forms of letters on different subjects in Persian.

Madho Rao I. Bilal Peshwa (مدا هو راو (بیلائل پہشا), second son of Bāljī Rāo Peshwā, whom he succeeded as nominal Peshwā in A.D. 1761, under the regency of his uncle Raghunāth Rāo. He died in November, A.D. 1770, and was succeeded by his brother Nāranāy Rāo.

Madho Rao II. Peshwā (مدا هو راو (نا نآ پہشا), of the Maratha, also called Sewāji Mādho Rāo, was the posthumous son of Nāranāy Rāo Peshwā, who was murdered in August, A.D. 1772, by his paternal uncle Raghunāth Rāo, also called Rāghbāla, who usurped the mānṣād. A few months after this event Nāranāy Rāo's widow was delivered of a son, who was named Sewāji Mādho Rāo, and was raised to the mānṣād, on which he continued until his death, which took place on the 27th October, A.D. 1795, by a fall (supposed to have been intentional) from the terrace of his palace. He was succeeded by Chinnāji Apā, the younger son of the Maratha chief Raghunāth Rāo.

Madho Singh Kashwaha (مدا هو سگناه), the son of Rāja Bhagwān Dās and brother-in-law of Jāhāngir.

Madho Singh Kashwaha (مدا هو سگناه), succeeded Iśārī Singh his father to the government of Jaipur in the year A.D. 1760. He died in A.D. 1778 and was succeeded by his son Pīrīāh Singh, a minor, who was soon after deposed, and his brother Partāp Singh succeeded to the gaddī the same year, and died in A.D. 1803.
MAFTUN (مفتون), poetical name of Momina 'Ali, a poet.

MAFTUN (ڈر), the poetical title of Ghalam Mustafa, a brother of Razi-uddin Sariri, who was usually called Ghalam Mur- tasat. He is the author of a Diwan. He died at the age of 30, about the year A.D. 1765, A.H. 1168.

Maghmum (مغموم), poetical name of Ramjas, a Hindue of Lucknow, and author of an Urdu Diwan. He was employed by Mumtaz-ud-daula (Mr. Johnson), and was living in A.D. 1785, A.H. 1199.

Maghrabi Shaikh (مغربی شیخ), poetical appellation of Muhammad Shirin. He was a friend of Kamal Khunjadri, and like him a profound Sufi. He died at Tabriz A.D. 1416, A.H. 819, and is buried at Surkhi. Having been given to the most disgusting vices during his lifetime, he is considered as a saint. He is the author of a Diwan called Quoted Maghrabi, and several other works.

Mahabat Jang (محبت جنج), whose proper name was Zamau Beg, was the son of Ghori Beg, a native of Kabul. He had attained the rank of a commander of 500 under Akbar, and was raised to the highest dignities and employments by the emperor Jahangir. 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, A.D. 1626, Jumada II. A.H. 1035, he seized the emperor's person, because he (the emperor) never consulted him, but followed the advice of his wife Nur Jahan in all affairs, and carried him to his own tent, where he remained a state prisoner for some time, but was soon released after a severe battle by his wife Nur Jahan. In the second year of the emperor Shah Jahan, the government of Delhi was conferred on him. He died in the Deccan in A.D. 1634, A.H. 1044, and his corpse was conveyed to Delhi and buried there. After his death eldest son Mirza Ammu-ulah received the title of Khan Zaman, and his second son Luhrasp was honoured with the same title of Mahabat Khan. (Vide infra.)

Mahabat Khan had his house built on the bank of the river Jumna on a plot of land of 50 bigas in Agra; though little of it now remains, there are some parts of its ruins still to be seen.

Mahabat Khan (محبت خان), whose original name is Luhrasp, was the second son of the celebrated Mahabat Khan of the reign of Jahangir, after whose death in A.D. 1634, A.H. 1044, he received this title. He was twice made governor of Kabul, and had the command of the army in the Deccan. He died in A.D. 1674, A.H. 1085, in the reign of Alamgir, on his way from Kabul to the presence. Also mentioned under Luhrasp, q.v.

Mah Afried (مام آفرید), daughter of Firdaus, the son of Yezdijard, the last monarch of the Sasanian dynasty of Persian kings, and mother of Yezid 111. twelfth khalif of the house of Umayya.

Maham Anka (مهم انکھ), mother of 'Azim Khan. Vide 'Azim Khan.

Maham Begam (مهم بیگم), a grand-daughter of Shaikh Ahmad Jam. She was married to the emperor Bahar Shah, and became the mother of Humayun. She was living about the year A.D. 1661. A.H. 969, as appears from an inscription on the gate of an old Madrassa (or college) and masjid constructed by her in that year near the fort of old Delhi called Din Panah. The numerical words of the inscription, from which the year of the buildings is known, are Kair Manuzil, or the Mansions of Bliss. She must have been then more than 70 years of age.

Maha Singh (مہا سنگھ), the grandson of Raja Mian Singh Kachhwaha of Ameir (now Jajpurs), and son of Parshap Singh. He served under the emperor Jahangir, and died in A.D. 1617. He was the father of Mirza Raja Jai Singh. [Vide Mian Singh.]

Maha Singh (مہا سنگھ), a Sikh Raja of Lahore, who was the father of Maharaaja Ranjit Singh. He extended his rule and died in A.D. 1792, when his wife became regent, with Jallupat Singh minister.

Mah Bano (مہ بانو), sister of Khan 'Azim Khan. She was married to Abdul Rahim Khan, Khan Khaniun, son of Bahr Khan, about the year A.D. 1572, A.H. 980, and died A.D. 1597, A.H. 1005.


Mah Chuohak Begam (مہ چوہاک بیگم), one of the wives of the emperor Humayun, and mother of the prince Farrukh Fals, surnamed Muhammad Hakim.
Mahdi (محمد), the first khalif of the Fātimites in Africa. His son, who succeeded him, was named Rāmū-bi-amr-ullah.

Mahdi (محمد), the third khalif of the house of ‘Abbās.

[‘Īsā Al-Mahdi.]

Mahdi ‘Ali Khan, Hakim (محمد علي خان حكيم), prime minister of Ṣa‘īr-ud-dīn ‘Ilīyār, king of Audh. The iron suspension bridge over the Kālīmāt at Khudagān near Fathagahr, which was seven years in progress, was built at his expense for 70,000 rupees, and finished in July, A.D. 1826. He was dismissed from his post in A.D. 1832, which was again restored to him on the accession of Muhammad ‘Ali Shāh, in A.D. 1837. After this he lived only a few months and died in December, A.D. 1837.

Mahdi, Imam (محمد أمام), surnamed Abūl Qāsim Muhammad, the last of the twelve Imāms, who are held in the highest veneration by the Muhammadans. The first of these was ‘Alī, and the last Mahdi, the son of Husayn ‘Askari, who was the eleventh Imām. He was born at Sarmanī in Baghdād on Friday the 29th July, A.D. 689, 15th Sha’bān, A.H. 255, and when he was about four or five years of age his father died. The Shi‘ahs or Shi‘ītes say that at the age of 10 he entered into a vision at his father’s house, while his mother was looking on, and that he then came out again. This occurred in A.D. 879, A.H. 265. They believe he is still alive, and concealed in some secret place, that he will appear again with Elias the prophet at the second coming of Jesus Christ for the conversion of infidels to the Muhammadan religion.

Mahdi Khan, Mirzā (محمد خان میرزا), styled Munshi al-Mumālik, was the confidential Secretary to Nadir Shāh, and is the author of the Tarīkh Nadīr, which is also called Nadīr-nama, or the History of Nadir Shāh, and Tarīkh Jahān Khaṭā. This work was translated into French by Sir William Jones.

Mahdi, Mirzā (محمد میرزا), author of the work called Majma‘ Mīrzā Mahdī, a chronographical table of the remarkable events of the house of Timūr, commencing A.D. 1423, with Abū Sa‘īd Mīrzā (third in descent from Timūr, and great-grandfather of the emperor Bābur Shāh) who reigned over Khurasan and Transoxiana; and terminating with the emperor Bahādur Shāh, A.D. 1708.

Mahfuz (محتفظ), author of the Story of Shāh ‘Abd-Allah Bahaq, which is also called Rustak-i-Chewan, in Urdu verse dedicated to Ghazāl-ud-dīn Haidar, king of Audh, in A.D. 1823, A.H. 1238.

Mahīp Narayan (مہیب نارائن), Rāja of Benares. A pottah was granted him by the English on the 14th September, A.D. 1781.

Mahir (ماهر), the poetical name of Mirzā Muhammad ‘Ali, a native of Āgra. His father was a Hindu in the service of Mirzā Jafar Mun‘ammad 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 Mirzā Jafar he attached himself to Dābuahmad Khān and remained with him till his death, when he retired from the world and died in A.D. 1678, A.H. 1089. He was an excellent poet, and is the author of several works, one of which is called Gul-i-Aurrang, which he wrote in praise of the emperor Aurangzeb ‘Aliangir on his accession to the throne.

Mahjur (مکور), Vīdū Muhammad Bahārī.

Mamud (محمد ملقب به برکان), surnamed Burhān-ush-Shari‘ah, who lived in the seventh century of the Hijra, is the author of the work on jurisprudence called Wiqāya, which he wrote as an introduction to the study of the Hidūya. This work has been comparatively eclipsed by its commentary, the Shārk al-Wiqāya, by ‘Abdu’llah bin Musa ‘ud; this author's works combines the original text with a copious gloss explanatory and illustrative. Both the Wiqāya and the Shārk al-Wiqāya are used for elementary instruction in the Muhammadan Colleges. Other commentaries on the Wiqāya exist, but they are of no great note.

Māhmd (محمود), an Afghan chief of Qandahār of the tribe of Ghilzai, was the son of Mir Wās, after whose death in A.D. 1716 he succeeded him. He besieged Isfahān in A.D. 1722, and compelled Sultan Husain Safwī, 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 Māhmd, 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 Muharram, A.H. 1135. After two years possession of the sovereign power, he gave orders for the death of the Safwī 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 were overwhelmed with abuse, and in this condition died in a.d. 1725. But before his death the Afghans, being threatened by an attack of the Persian prince, Tahmāsp Mirzā, the son of Sulṭān Hūsein, who had fled from Isfahān, elected Ashraf, the cousin of Mahmūd, to be their ruler, who in April, a.d. 1725, 12th Shāʿbān, a.h. 1137, murdered Mahmūd, and became the king of Persia.

Mahmūd (محمود), the son of Sulṭān Muhammad Salīqī. He held the government of Irāq and Ḍūlajānī for several years as deputy to his uncle Sulṭān Saryar, who gave him his two daughters in marriage named Šīh Khatūn and Māh Malik. He died in a.d. 1131, a.h. 525.

Mahmūd (محمود شمشیری), son of ‘Abdullāh Qān Firāzī, is the author of the History entitled Manīr Qūṣ Shāhī, and also of another work of the same description called Tīrūgh Jāmaʿ al-Ḥūd. He served Qūṣ Shāhī 11 for 30 years, and was living at the time of that monarch’s death, which happened in a.d. 1612, a.h. 1020.

Mahmūd (محمود شوستری), of Shustar (Shabistānī), author of a religious book called Ḥak-ʿut-ʿYātein, which is held in great estimation among the Persians.

Mahmūd I. Sultan (محمود ول سلطان), emperor of Constantinople, was the son of Mustufa II. and nephew of Ahmad III. whom he succeeded in a.d. 1730, a.h. 1112. His janissaries expected from him the recovery of the conquerd provinces, but he lost Georgia and Armenia, which were conquered by Nādir Shāh. Mahmūd died in a.d. 1754, a.h. 1168, and was succeeded by his brother ‘Usmān III.

Mahmūd II. Sultan (محمود ثاني سلطان), emperor of Constantinople, was the son of Sulṭān ‘Abdullāh Hamīd, commonly called Ahmad IV. the son of Mustufa III. He was born on the 20th July, a.d. 1756, and ascended the throne after the deposition of his uncle Sedīm 111. and Mustufa IV. on the 28th July, a.d. 1803. He was of the eighteenth generation from ‘Usman I. who founded the dynasty, and the thirtieth sovereign of that family. He died on the 30th June, a.d. 1839, a.h. 1255, and was succeeded by his son ‘Abdul Majīd. The reign of Mahmūd has been full of important events. The Greeks, in a.d. 1821, threw off the Ottoman yoke, and after a sanguinary contest were declared independent; and in a.d. 1828 a war with Russia took place, in which the armies of Mahmūd 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. He exterminated the mutinous guards or janissaries at Constantinople; and his fleet was destroyed by the combined Russian, French, and British squadrons at Navarino; whence it was said of him that the Turkish army was ruined by himself, and the Turkish navy by his allies.

Mahmūd bin-Faraj (محمود بن فرج), a famous inqilab who gave himself out for Moses risen from the dead; but was hanged to death by order of the Khalīf Mutawakkil.

Mahmūd Boria, Pahlawan (محمود پهلوان), a Muḥammadan saint of Persia who followed the occupation of a boatman, and is the author of a work called Kītāb Kanz.

Mahmūd Gawan, Khwaja (محمود خواجه), styled Malik-ut-Tujjār Khwaja Jahān, was the wazir of Nāζān Shāh Bahān, king of the Deccan. In the reign of Muhammad II. the duties of Wākīl-us-Sulṭān 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 6th April, a.d. 1481, 5th Shārāf, a.h. 860. Mahmūd 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 his ungrateful master. He is the author of the Rawan al-Jahān and some poems. Maulānā ‘Abdul Rahmān Jami correspondence with him, and some of his letters are to be seen in his works.

Mahmūd ibn-Masʿud (محمود ابن مسعود), author of a work called Zināt-uz-Zumān.

Mahmūd Khan (محمود خان), naʿwāb of Bijnor and a rebel of 1857. He was the great-grandson of Zabīn Khān the son of Najīb-ul-daula Amīr-ul-Umara. [Fīd Saʿd-ul-ḥab Khān.]

Mahmūd Khan Langa (محمود خان لنگا), the fourth king of Mulkī, son of prince Fīrōz, succeeded his grandfather Husain Langa on the throne in August, a.d. 1502, Shārāf, a.h. 908. He reigned 23 years. In a.d. 1624, a.h. 931, some time before his death, the emperor Bīhar Shāh having conquered the country of the Panjāb
proceeded to Dehli, from whence he wrote an order to Husain Arghun, governor of Thata, informing him that he intended him henceforward with the directions of affairs in Multan. That chiefman, in consequence, crossed the Indus and marched with a large army to Multan; but before his arrival the king died and was succeeded by his son Husain Langa II.

Mahmud Khwarizmi, Maulana, a poet of Khwarizm.

Mahmud, Mula (محمّد ملّا), of Jauzpur, the son of Muhammad Faruqi, was the author of the work called Samaq Buzghe, and of the Haqashi Farid fi Sharh al-Faridoor, which he wrote in A.D. 1632, A.H. 1042, and died in A.D. 1652, A.H. 1062.


Mahmud Sa'id, Erchi (محمّد سعيد ارچي), author of the Tahqat-ul-Majalis; he was a contemporary of Sheikh Ahmad Khattab, whom he mentions therein.

Mahmud Shah (مهند شاه), one of the sons of Timur Shah, the son of Ahmad Shah Abdali, who being driven from Kabul by Ahmad Shah Khan, took possession of Herat, which country he ruled for some years, and after his death in A.D. 1829 his son prince Kansur succeeded him.

Mahmud Shah I. (مهند شاه بیقره), surnamed Baiqara, the son of Muhammad Shah and brother of Qutb-uddin or Qutb Shah, was raised to the throne of Gujrat after the deposition of Daud Shah in June, A.D. 1459, Shaban, A.H. 863. He caused the city of Ahmadabad to be surrounded by a wall and bastions in A.D. 1847, A.H. 892; and on its completion he had the sentence بیقره کا نام امین بیقرہ کی ایک تذکرہ made on the occasion of the fortification, the meaning of which is, "Whosoever is within is safe." He made two expeditions to the Deccan, reigned 55 lunar years, and died on the 23rd November, A.D. 1511, 2nd Ramazan, A.H. 917, in the 70th year of his age. He was buried in Sorkhi or Parkhe near Ahmadabad in the mausoleum of Sheikh Ahmad Khattab. He was succeeded by his son Muzaffar Shah II.

Mahmud Shah II. (مهند شاه ثانی), whose former name was Najar Khan, was the third son of Muzaffar Shah II. He was raised to the throne of Gujrat after the murder of his eldest brother Sikandar Shah in May, A.D. 1526, Sha'ban, A.H. 932. He reigned about three months, after which his brother Bahadur Shah, returning from Jumapur, deprived him of his kingdom and mounted the throne on the 20th August the same year, 15th Zil-Qa'da, A.H. 932. Mahmud Shah died in A.D. 1527, A.H. 933.

Mahmud Shah III. (مهند شاه ثالث), was the son of Latif Khan the brother of Bahadur Shah. He was raised to the throne of Gujrat after the death of Miran Muhammad Shah in April, A.D. 1537, Zil-Qa'da, A.H. 943. In his reign, about the year A.D. 1540, A.H. 947, the fort of Surat (Surat), on the shore of the sea, was completed by Khudawand Khan, before which time the Portuguese were in the habit of attacking the Muhammadans along that coast. Mahmud Shah reigned about 18 years, and was slain on the 16th February, A.D. 1564, 15th Rabii' I, A.H. 981, while he was asleep, by one Ivanlat, at the instigation of Durrani, private chaplain to the king, who hoped by that means to succeed the throne of Gujrat. The same year died also Safin Shah king of Dilli, and Nizam Shah Bahri the Sultan of Ahmadnagar in the Deccan. The words, "Zuwail Khusroon," i.e. Destruction of Kings, commemorate the date of this event. Mahmud Shah was buried in the vault of Sultan Mahmud Baiqara, close to the mausoleum of Sheikh Ahmad Khattab and was succeeded by Ahmad Shah II.

Mahmud Shah I. Bahmani (مهند شاه اول), the fifth Sultan of the race of Bahmanii kings of the Deccan, was the youngest son of Sultan Alauddin Hasan. He was raised to the throne at Khulaga after the assassination of his brother Daud Shah in May, A.D. 1378, Muharram, A.H. 780, reigned 19 lunar years 9 months and 24 days, and died a putrid fever on the 20th April, A.D. 1397, 21st Rajab, A.H. 799. He was succeeded by his son Sultan Ghaus-ud-din Mahmud, who 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 Deccan and were benefited by his liberality. Mir Faiz-ullah Anju, 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 Shams Khwaja Haidz, determined to visit the Deccan, but was prevented by a train of accidents.
Mahmud Shah II. Bahmani (محمود شاه بمنيم ثاني), the fourteenth Sultan of the race of Bahmani, kings of the Deccan, succeeded his father Muhammad Shah II. on the throne at Ahmadabad Bedar in March, A.D. 1482, Safar, A.H. 887, in the twelfth year of his age. He reigned 37 lunar years, and died on the 18th December, A.D. 1517, 4th Zil-lijja, A.H. 923. The reign of this prince, though a long one, was passed in troubles and civil wars, and the royal authority fell from the house of Bahmani. 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 Sultan Ahmad Shah II.

Mahmud Shah I. Khilji (محمود شاه خليجي), was the son of Khán Jahan Khilji, styled Malik Mughis and Azim Humayun, the prime minister of Hosang Shah, after the death of Mahmud in conjunction with his father, having succeeded his cousin Hosang Shah, the son of Hosang Shah, ascended the throne of Malwa on Tuesday the 15th May, A.D. 1436, 29th Muh. 839. He reigned 51 lunar years and died on the 27th May, A.D. 1489, 19th Zil-Qadah, A.H. 873, aged 66 years. The annals of the two Persian words خليجي are silent about his son. He was succeeded by his son Ghurid Khilji, who reigned 33 years and left his kingdom to his son Sultan Nasir-uddin. He reigned 11 years and 4 months and was succeeded by his son Sultan Mahmud II.

Mahr: Mahmud Shah II. (محمود شاه ثاني), the son of Sultan Nasir-uddin, after whose death he ascended the throne of Malwa on the 3rd May, A.D. 1511, 3rd Safar, A.H. 927. Malwa was taken by Bahadur Shah king of Gujrat on the 20th February, A.D. 1531, 9th Shaban, A.H. 937, and Mahmud Shah 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 Malwa became incorporated with that of Gujrat. After the death of Bahadur Shah, one Qadir Khán and after him Shuja Khán ruled over Malwa for some years, and after the demise of the latter his son Báz Bahadur reigned till the year A.D. 1570, A.H. 978, when that kingdom was entirely subdued by the emperor Akbar.

Mahmud Shah Purbi (محمود شاه پوربي), succeeded his father Firuz Shah to the throne of Bengal in A.D. 1494, A.H. 899. He reigned about one year and was then murdered by Siddi Bar, who succeeded him and assumed the title of Muzaffar Shah in A.D. 1495, A.H. 900.

Mahmud Shah Sharqi, Sultan (محمود شاه شرقي), ascended the throne of Jumpur after the death of his father Sultan Ibrahim Shah Sharqi in A.D. 1440, A.H. 844. He reigned about 17 years and died in A.D. 1467, A.H. 922, when his eldest son Brikhan Khán succeeded him, and assumed the title of Muhammad Shah Sharqi.

Mahmud Shah Tughlaq, Sultan (محمود شاه تغلق سلطان), surnamed Nasir-uddin, was the son of Muhammad Shah, the son of Firuz Shah Tughlaq. He was raised to the throne of Dehli after the death of his brother Humayun in April, A.D. 1394, Jumada II. A.H. 796, at the age of ten years. His minority and the discussions of the nobles encouraged many of the surrounding chiefs to revolt and become independent. In his time Amir Timur invaded India, and defeated Muhammad Shah in a battle fought, according to Firishta, on the 15th January, A.D. 1399, 7th Jumada I. A.H. 801, and according to Sharaï-uddin Yezdi, on Tuesday the 7th Rabi I. A.H. 801, corresponding with the 17th December, A.D. 1399, when Muhammad fled to Gujrat, and Timur the next day took possession of Dehli.

On the eighth of Rabi-us-Sani, with the sun In Capricorn, Timur had Dehli won.

Timur, soon after his conquest of Dehli, returned to Persia with an immense treasure from India. After the departure of that conqueror Nasrat Khán, son of Fath Khan, the son of Firuz Shah, took possession of Dehli, and ascended the throne with the title of Nasrat Shah. He was succeeded in A.D. 1400 by Iqbal Khan, after whose death Mahmud Shah, who was then at Qamarj, returned and ascended the throne of Dehli the second time in December, A.D. 1405, 22nd Jumada II. A.H. 808. But the governors of provinces no longer acknowledged allegiance to the throne, having established their independence during the civil war. Mahmud Shah died on the 4th March, A.D. 1413, 29th Zil-Qadah, A.H. 816, and was succeeded by Danlat Khan Lodí. With Sultan Mahmud the empire of Dehli was lost to the race of the Turks who were adopted slaves of the House of Ghar.

Mamud, Sultan (محمود سلطان), the celebrated king of Ghazni, was the eldest son of Sultan Nasir-uddin Sabuktigin. His father at his death, A.D. 997, A.H. 387, unmindful of the superior right of Mahmud (who was then employed in the government of Khurasan), 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 Mahmūd, after a vain attempt at resistance, he was compelled to throw himself upon the clemency of his offended brother. Mahmūd rejoiced more than 33 lunar years, during which time he made twelve expeditions into India; took Lāhere, Dehil, Kanauj, and other parts of Hindūstān; many hundred temples of the Hindūs he levelled with the ground; many thousand idols he demolished, and broke to pieces the famous idol of Somnāth, the fragments of which he distributed to Quṣṭan and Medina. He was born on the 15th December, A.D. 967, 9th Muḥarram, A.H. 357, and died on Thursday, the 23rd Rāba’ II. A.H. 421, which year and date is inscribed on his tomb at Ghuznī, corresponding with the 30th April, A.D. 1030. On a tombstone of white marble lies the name of Mahmūd, 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‘ūd, who ascended the throne.

Mahmud, Sultan (محمد سلطان), the son of Muhammad (سلطان), the son of Malik Shah, which see.

Mahmud, Sultan (محمد سلطان خویر), of Ghūr. [Vide Ghiyāṣ-uddin Mahmūd Ghūrī.]

Māhmūd Tabrezi (محمد تبرزی), author of the Misfāḥ al-Ya‘ṣīr, or the Key to Miracles, describing the happiness of those who have obtained the light of Sūlīm and other mysteries. Written in A.D. 1492, A.H. 7.

Mahmud Tistari, Shaikh (محمد تسارد شیخ), a native of Tistār, a town in Persia, and author of the poem called Gulāhān-e-Rāz, which he wrote in A.D. 1317, A.H. 717. He died in the year A.D. 1520, A.H. 720, and was buried at Tistār his native country.

Maḥtab Bagh (مختاب باغ), name of a place or garden, which Shāh Jahān had commenced building on the other side of the Jamna opposite to the Rauza of Tājgānī and similar to it, where he intended he should be buried after his death, but Tājgānī 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.

Mall (مال), the poetical name of Mīrzā Qub-uddīn, a nobleman of the reign of the emperor ‘Alamgīr. He was an excellent poet, but latterly became distracted and died eight days after Mullā Nāṣir ‘Alī, in the month of March, A.D. 1697, Ramaḍān, A.H. 1108. His brother Mīrzā Nisām-uddīn surnamed Tālīn was also an elegant poet.

Maimuna (میمونه), the daughter of Hārith or Hāris, was one of the wives of Muhammad, who married her in the eighth year of the Hijra, i.e. in A.D. 629. This was doubtless another marriage of policy, for Maimūnā was 61 years of age and a widow, but the connection gained him two powerful proselytes. One was Khalid, the son of Walid, a nephew of the widow, who by his prowess obtained the appellation of “The Sword of God.” The other was Khalid’s friend, ‘Amr, the son of ‘As, the same who assailed Muhammad with poetry and satire at the commencement of his prophetic career. Maimūnā 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 Surīf, 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 A.D. 671, A.H. 51.

Māisana (میسنا), the Bedouin bride of the khālīf Mu‘āwīa I. and the mother of Yezid, was a daughter of the tribe of Kūlāb, a tribe remarkable for the purity of dialect spoken by it. She was married to Mu‘āwīa whilst very young; but this exalted situation by no means suited the disposition of Māisana, and amidst all the pomp and splendour of Damasacus she languished for the simple pleasures of her native desert. She was an excellent poetess, and had pleased Mu‘āwīa’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 Yezid along with her that he also might be brought up a priest. 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. Māisana did not revisit Damasacus till after the death of Mu‘āwīa, when Yezid ascended the throne.

Majhid Shāh Bahmā (مجد شاه), Vide Majhid Shāh.

Majid Hamkar Farsi (مجد همکاری), also called Majid-uddīn Hābībat-ullāh. [Vide Majid-uddīn Hamkar.]

Majd, Maulana (مجد مولانا), author of the work called Rauza ‘al-Khulid.

Majd-uddaula (مجد الولایه), a Sultān of the race of Boys that were the
son of Fahhr-uddaula, the brother of 'Azd-uddaula, Sultan of Fars and Ira'q. He had for a short time governed Khrurasan and assumed a regal title, but was taken prisoner in Rez, by the victorious Sultan Mahmud of Ghanzi in A.D. 1029 A.H. 420. He had been raised by the death of his father in August, A.D. 997, Sha'ban, A.H. 387, 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, Mahmud 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 Sultan Mahmud; 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!" Mahmud, either swayed by the above reasons or other's of more weight, did not prosecute his designs upon Rez 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 detained to an interview and seized; his treasures and dominions passed into the hands of Mahmud, who sent him and his family prisoners to Ghanzi.

Majd-uddaula (مجد الدولة), title of 'Abdul Majid Khan, which see.

Majd-uddin Ahmad ibn-Muhammad Sajawandi (مجد الدين أحمد ابن محمد سجاوندي), author of a commentary or Tafsir called Adin ul-Ma'ani. There is another work of the same title on Sunnan written by Shahab-uddin Burhanpuri.

Majd-uddin Baghdadi (مجد الدين), a pupil and disciple of Shaikh Najmuddin Khur. He is stated to have been a very religious and upright man, and was employed as a physician to Sultan Muhammad surnamed Qub-uddin, king of Khiwarizm. It is said that he privately got married to the mother of the Sultan, who no sooner heard of it than he ordered Majd-uddin to be thrown into a lake, where he died. This circumstance took place A.D. 1219, A.H. 616, and after a short time the Sultan was defeated and his country pillaged by Changez Khan.

Majd-uddin Bilqani (مجد الدين بيلقاني), an author.

Majd-uddin Hamkar Farsi (مجد الدين همكار فارسي), also called Majd-uddin Haibat-ullah and Majd Hamkar, i.e. Majd the weaver. His poetical title is Majd and Rikh. He was a native of Shirez and derived his descent from Anusherwân. He was in high favour with the Atabak Sayd Abî Bakr bin-Zangi and a contemporary of Sâdî. Under Abâqâ'ân, the Tartar king of Persia, he was made governor of Shirez, where he died upwards of 90 years of age in A.D. 1287, A.H. 886, and left a Diwan in Persian. In his time, people used to call him the king of poets.

Majd-uddin Isma'il, Shaikh (مجد الدين اسماعيل شيخ), was Kazî of Shirez in the reign of Shah Shaikh 'Abâ Is-hâq Khiwja 'Hâflz, who praises him in one of his odes, and has found the year of his demise to be contained in the words: "Jahmat Haq," i.e. the mercy of God. He died on Wednesday the 29th July, A.D. 1355, 18th Rajab, A.H. 756.

Majd-uddin Khalil (مجد الدين خليل), a poet who was a contemporary of Khâqânî and wrote poetry in his praise.

Majd-uddin Muhammad bin-Ya'qub bin-Muhammad (مجد الدين بن يعقوب بن محمد), commonly called Firuzābâdî, is the author of the much-esteemed and very copious Lexicon in Arabic called the Qammap or Habr ul-Mukht, "The Ocean," dedicated to bin-Abbas, prince of Arabia Felix. He died A.D. 1414, A.H. 817. [ Vide Firuzâbâdî.]

Majd-ul-Mulk (مجد الملك), a nobleman of the court of Sultan Abâq Khan. He was put to death at the instigation of Shams-uddin Muhammad, commonly called Safi, at Shirez, on suspicion of sorcery, in the reign of Sultan Ab-nam Khan, in August, A.D. 1282, 20th Jamâda I. A.H. 681, and not long after Shams-uddin had to undergo the same fate.

Majir (مجير). Vide Mujir.

Ma'jiz (مجيز). Vide Ni'am Khan Majiz.

Ma'jizi (مجيز), a poet who was a contemporary of Rukn-uddin Qâbî, and master of the poet Badr-uddin Jâjurî.
Majnu Khan, Nawab (ماجن نواب), a chief of the rebels who caused himself to be proclaimed Nawab of Murshidabad, and instigated the people to murder and plunder Europeans, was captured with his son in the latter part of April, A.D. 1858.

Majlisi (ماجليس). Vide Muhammad Bâkîr Majlîsî.

Majnun (مجنون). This name was given to a person, whose proper name was Qais, after he had fallen in love with Laila or Laîlî. The meaning of the word is a madman: also a man who is transported by love divine or profane.

[Vide Laili. Majnûn lived in the time of the khilaf Hashâm of the house of Umays, about the year A.D. 721, A.H. 105.]

Majnun (مجنون), the poetical title of two poets, one of Dehli and the other of Lucknow.

Majruh (مجرد), takhallus of Munshi Kishun Chand, a Kashmirian, who was living in A.D. 1782, A.H. 1196, at Lucknow.

Majzub (مجدب), Mirzâ Muhammad Majzûb of Tabrez. He is the author of several Maqânas and also of a Diwân which he completed in A.D. 1653, A.H. 1063.

Majzub (مجدب), poetical name of Mirzâ Ghulâm Haidar Beg, an adopted son of the celebrated poet of India, Soudâ; was living at Lucknow in A.D. 1800, A.H. 1216, and had written two Diwâns in Urdu.

Majzub (مجدب), poetical title of Najâhát 'Ali Shâh, an Urdu poet who died in the year A.D. 1819, A.H. 1234.

Makhdum Jahânian Jahangasht (مکحدم جهانیان جهانگشته), Vide Shaikh Jalal.

Makhdum Sharqi (مکحدم شرقي), author of the Kitâb un-Nawâifa.

Makhfi (مخفی), the poetical title of the princess Zeb un-Nisâ Begam, daughter of the emperor 'Alamgîr. She is the author of a Diwân and of a Tafṣîr or interpretation on the Qurân. Makhfi was also the takhallus of Nūr Jâhân Begam.

[Vide Zeb un-Nisâ Begam.]

Makin (مکین), poetical name of Mirzâ Muhammad Fâkhir, a native of Dehli, who came to Lucknow in A.D. 1759, A.H. 1176. He is the author of a Diwân. He died in the year A.D. 1806, A.H. 1221.

Maktabi (مکتbie), a school-master of Shirâz, who is the author of a poem called Laili wa-Majnun, composed in A.D. 1490, A.H. 895.

Maktub Khan (مکتب خان), superintendent of the library of the emperor Shâh Jâhân.

Makunda Bramhohari (مکندہ برامحواری), a famous Brâhman ascetic. The Hindus insist that the emperor Akbar was a Brâhman 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 Brâhman 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 he born again. For this purpose he made a desperate attempt, wishing to remember then every thing he knew in the 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 Allahâbâd, buried the plate and then buried himself. Nine months afterwards he was born in the character of Akbar, as soon as he ascended the throne, went to Allahâbâd, and easily found the spot where the brass plate was buried."—(Mill's British India, vol. ii. p. 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 Magh. 1, Makunda Bramhckâri, whose food was nothing but milk, sacrificed myself at Parâg (Allahâbâd) the grand place of worship, with the design that I should become ruler of the whole world." The above date corresponds with the 27th January, A.D. 1542, and Akbar was born on Sunday the 16th October the same year, being three or four days less than nine months after the above circumstance.

Maldeo Rao (مالدیو راو), a Raja of Mehrwâr of the Rathor tribe of râjpâts, and a descendant of Jodhâ Râo, who founded Jodhpur. He acquired a pre-emminence in Râjpûtâna in A.D. 1592, and is styled by Firdawsâ "the most potent prince in Hindoostân." 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 Udâf Singh succeeded him.
Malhar Rao Gaekwar (ملحار راو گیکوار), Raja of Baroda, succeeded to the Raja, after the death of his brother Khande Rao, on the 28th November, 1870, aged 42. His father was called Mahairaja Khande Rao Gaekwar, Sona Khushkhal Shamsulrah Bahadur, G.C.I. He is fifth in descent from Payjji the second Gaekwar, and sixth from Dawaji the first Gaekwar. When Sir Seymour Fitzgerald sent a peremptory message directing his brother Khande Rao to replace his munition (Dwian) by some mun of character, the Gaekwar fell into so violent a rage that the conviction of passion deprived him of life. At that time Malhar Rao the new ruler was a prisoner. He had been confined for years on suspicion of having attempted his brother's life, and from his captivity at Pudra he was called to a throne by the British government. In Feb. 1873 he was tried for an alleged attempt to poison the British Resident, but the charge was not considered fully proved. He was, however, deposed for obvious maladministration, and interned in Fort St. George, Madras.

Malhar Rao Holkar I. (ملحار راو ولکر). The Holkar family are of the Bhungar or Shepherd tribe. The derivation of the name Holkar, or more properly Holkar, is perhaps from Hal a plough, and Kar a labourer; so that it would mean 'ploughman.' Malhar Rao, who was the first prince of this family, was an officer in the service of the first Peshwa Baji Rao, and was one of the earliest Maratha adventurers in the expeditions to the northward; he killed Girishwar Bahadur Sahibul Malvi in A.D. 1726 or 1729. The time when he first obtained local authority was in A.D. 1728; the district of Indur was assigned to him by the Peshwa in justice about the year 1733. He was present at the battle of Panipat 14th January 1761, and died in A.D. 1768. The direct line being then extinct, Ahilia Bai, Khande Rao's widow, elected Takaji Holkar, the nephew of Malhar Rao, to the principality. He had four sons, Kashirao and Malhar Rao by his wife, and Jawsant Rao and Eroji by his mistress.

The Holkar Family.
1. Malhar Rao Holkar I.
3. Takaji Holkar.
6. Malhar Rao II.

Malhar Rao Holkar (ملحار راو ولکر), a son of Takaji Holkar, Raja of Indur, killed in battle against Daulat Rao Sindhia in September, A.D. 1797. [See Kashirao.]

Malhar Rao Holkar II. (ملحار راو ولکر), the adopted or illegitimate son and successor of Jaswant Rao Holkar the son of Takaji Holkar. He succeeded his father as Raja of Indur in A.D. 1811. After the battle of Mahadpur, a peace was concluded by Government with Malhar Rao on the 4th January, A.D. 1818. He died in 1834 and was succeeded by Marand Rao his adopted son, who was soon after dispossessed by Khande Rao, who, dying without issue, the East India Company assumed the right of nominating Mulkerji Rao.

Malika Bano Begam (ملکہ بانو بیگم), the eldest daughter of 'Asaf Khan, wazir, and sister of Muntaz Mahal. She was married to Suji Khan, son of Mirza Safi, son of Amâ nuis Khan; he was an amir of 5000, and died in Bengal A.D. 1639, A.H. 1049. Malika Bano died in A.D. 1640, A.H. 1050, during the reign of Shah Jahan.

Malika Jahan (ملکہ جہان), a princess of Dehli married to Husain Shâh Sharqi, king of Jaunpur.

Malika Jahan (ملکہ جہان), a wife of the emperor Jahangir and daughter of Rawal Bhum of Jaisalmar, whose brother's name was Rawal Kalyân.

Malika Zama (ملکہ زمانہ), the daughter of the emperor Farrukh Sinâr, married to Muhammad Shâh, emperor of Dehli, in A.D. 1722, A.H. 1153. The year of her death is not known, but she lies buried in a small tomb out of the Kâbul gate of Dehli.

Malik Alashtar (ملک الیشتار), a Saracen chief who served under 'Abu Ubida and subsequently under 'Ali. He was poisoned on his way to Egypt by order of Muâawia I. in A.D. 658, A.H. 38.

Malik Ambar Habshi (ملک عمری حبیشی), an Abyssinian who rose from the condition of a slave to great influence and command in the Doucran. When Ahmadnagar was taken by prince Dûrânî in A.D. 1660, A.H. 1009, Malik Ambar and Râjâ Muînân, a Deccan chief, divided the remaining territories between them, leaving to a nominal Sultan, Murâza Nizâm Shâh II., whom they had placed on the throne on the capture of Bahâdur Nizâm Shâh, only the fortress of Osâwa with a few villages for his support. About this period several combinations happening in the Dehli Government, owing to the rebellion of Sulîmân Sulim, the death of Akbar, and revolt of Sulîmân Khuro, successively, Ambar had leisure to regulate his
country and levy great armies, and even dared to seize several of the imperial districts. When the authority of the emperor Jahāngīr was established, he sent frequent armies to the Deccan, but Ambur was not to be subdued. At length gave up the places taken from the Mughals to the Prince Shāh Jahān, to whose interest he became attached, and continued loyal until his death, which took place in the year A.H. 1052, J.E. 1642, in the 90th year of his age. He was buried in Daulatabad, under a splendid dome which he had erected. After his death Fathā Khān, his son succeeded him.

Malik 'Aziz (مالك ازیز) Vade Malik ul-Aziz 'Usmān, or 'Abū l Fathā 'Usmān.

Malik Dinār (مالك دینار), a Turk of the tribe of Ghūz. He was in A.D. 1187, A.H. 588, dispelled Bābur Shāh, the last prince of Kīrman of the family of Kādār Šaljaqī, and put an end to that dynasty.

Malik Fakhr-uddin (مالك فخر الدين), king of Bengal commonly called Pārbī. The first Muslim chief who invaded Bengal was Malik Muhammad Baḥkhtyārī, in the reign of Qutb-uddīn Yūbāh, king of Delhi, A.D. 1191, A.H. 587. After him the several governors of that country were appointed from that capital. Malik Fakhr-uddin was originally a soldier in the service of Qudar Shāh, governor of Bengal, whom he put to death in the reign of Tughlaq Shāh about the year A.D. 1338, A.H. 739, proclaimed himself king, and declared his independence of the throne of Delhi. He reigned two years and five months, when he was defeated, taken prisoner in a pitched battle in A.D. 1440, and put to death by Malik 'Ali Muhammad, who had also proclaimed himself king under the title of Alā-uddin.

Malik ibn-Anas, Imam (مالك ابن انس امام), one of the four learned doctors of the Sunnis, who are the founders of their faith. He was born at Madina in A.D. 714, A.H. 96, and died there in the reign of the Khalif Dārūn al-Rashīd, on Sunday the 28th June, A.D. 795, 7th Rabi‘ II. A.H. 179, and was buried in the cemetery called Al-Qāṣa. He is the founder of the second Sunni sect, and is sometimes called "Imām Dār ul-Hijrat," from the circumstance of his birth and death occurring at the city of Madina. In his youth, he had the advantage of the society of Bilh bin-Sa‘dī, 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 Sabība.

Malik ibn-Nawera (مالك ابن نوراء), the chief of those who refused to pay the Zakāt (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 many qualities and horsemanship. He was murdered by order of Khalid ibn-Walid in the year A.D. 633, A.H. 12.

Malik 'Imad (مالك عمد), a poet who was a contemporary of Imām Muhammad Ghazālī.

Malik Imam (مالك امام يعني ابن آناس). Vade Imām Malik or Malik Ibn-Anas.

Malik Jahir (مالك جاحر), also called Nāth Bhānjān. In the well-known town of Mhow in Azingarh, there is a place which obtains the distinguished title of "Nāth Bhānjān" from the great exploits of a saint called Malik Jahīr, who ejected the evil genius Deo Nath, together with the original Iffidūs, and colonized the place with Muhammadans. The true story is thus related: During the reign of Jahāngīr, king of Delhi, about A.D. 1609, one Abhīmān Singh, a Rājput 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, Jahāngīr granted to him the whole Zamin-dārī of Azingarh, under the title of Rāj Abhīmān Singh 'Ali Muhammad Nāṣir-uddaula Khān. From that period up to the time the Nawāb of Audh resumed the grant, the Muhammadans had the supremacy over the Hindus, but in A.D. 1801, when the district was ceded to the British, the Hindus taking courage came and resided there; since then there have always been feuds between the parties.


Malik Mansur Muhammad - bin - 'Usman (مالك بین عثمان), third Sultan of Egypt of the race of Ayyūb, succeeded his father in November, A.D. 1198, and died in A.D. 1200, when Malik 'Adil Sayf-uddin, the son of Ayyūb, succeeded him and reigned 18 years.
Malik Mo'izz-uddin, Aibak (ملاك ميز اذ الدين ابک), a Turkoman slave of the Ayubite dynasty, who married the Queen Rolee Shajrat ul-Dar, the last of the Ayubite family, and reigned in Egypt. He began his reign in A.D. 1260, A.H. 658, and was murdered in A.D. 1257, A.H. 655. His descendants ruled the country for nearly a hundred years.

List of the Mamluk Sulhins who reigned in Egypt and Husnath in Syria, after the Sulhins of the Ayubite family.

A.D. A.H.

1250 648

Malik Moizz Azz-uddin Aibak
Turkmani Sulhins began to reign

1260 655

Moizz-uddin 'Ali bin Moizz imprisoned by Muzaffar

1267 655

Muzaffar Kutub-ud-din Moizz

11 months

1267 655

Tahir Rukn-ud-din

1268 655

Sa'id Muhammad Nasir-ud-din

1268 655

'Adil Budr-ud-din (4 months)

1270 655

Mu'azzar 'Abu'l-Mudli Sulhins Sulhins

1274 655

Ashrat Sulhins Sulhins Khalil

1274 655

Nasir Muhammad bin Adam Sulhins

1274 655

'Adil Kuthb-ud-din Munsur

1276 655

Munsur 'Abu'l-Imam Sulhins Munsur

2 years, died A.D. 698

Muzaffar Rukn-ud-din, reigned 10th, died A.D. 709

Munsur 'Abu'l Bakr (2 months)

Asraf Kuchuk (8 months)

Nasir Ahmad, died A.D. 745

Salah Isma'ill 'Abul Fida, the author of an abridgment of the Encyclopedia History down to his time.

He succeeded his brother Nasir Ahmad in A.D. 1344, A.H. 745

In process of time, the old Mamluks grew proud, insolent and lazy; and the Borgites, a new Mamluk slaves of the old Mamluks, taking advantage of this, rose upon their masters, deposed them from the government and transferred it to themselves about the year A.D. 1282. The Borgites also assumed the name of Mamluks; and were famous for their valor and ferocity. Their dominion lasted till the year 1217, when they were invaded by Salim I., the Turkish Sulhins, who defeated them, took possession of their obscure country, and beheaded Tuman Bey the last of the Borgites with 30,000 prisoners.

Malik Muhammad Jaisi (ملاک محمد جیسی), a poet who was a native of Jacobs and the author of the story of Padmawat in Hindoos. He lived in the time of the emperor Jahangir.

Malik Nasir Khan Faruqi (ملاک نصر خان فاروقی), son of Malik Raja, after whose death in April, A.D. 1399, A.H. 891, he also like his father assumed the ensign of royalty at Khandsheh, and built Burchanhur. Learned men were invited from all parts, and literature was much promoted. He seized the fort of Asur from 'Asa Ahrir, reigned 40 lunar years, and died on the 21st September, A.D. 1437, 20th Rabi II. A.H. 841. He was buried in the family vault at Tämehr by the side of his father, and was succeeded by his son Miran 'Adil Faruqi.

Malik Qummi Mulla (ملاک قمی ملا), a native of Kumm in Persia. He was an excellent poet, and came to the Dzecun in the year A.D. 1075, A.H. 467. He was at first employed by Mursam Nasim Shah, and then by Burcha' Nizam Shah, kings of Ahmadnagar. Subsequently he went to Biljur where he was much respected, and the highest honours conferred on him by the king of that place, Ibrahim 'Adil Shah II. He gave his daughter in marriage to Mulla Zahurri a celebrated poet of that court. Mulla Malik died in A.D. 1616, A.H. 1028, and Zahurri one year after him. He was called Malik ul-Kalám or the king of Poetry. He is the author of a Diwan and several Maqaswiss.

Malik Raja Faruqi (ملاک راجی فاروقی) (ناوتوی). The first person who assumed independence in the province of Khandsheh was Malik Raja, the son of Khan Jahān Faruqi, whose ancestors were among the most respectable nobles at the Dzecun court, in the reigns of Alā-ud-din Khilji and Muhammad Tughluq. At the death of his father he was very young, and inherited only a small patrimony. About the year A.D. 1370, A.H. 772, he was appointed governor of Khandsheh by Firoz Shah Tughluq, and had the jagir of Tämehr conferred on him. After the death of that prince, when Dilawar Khan Ghori assumed independence in Malwa, an intimate connection took place between the latter and Malik Raja, so much so that Dilawar Khan gave his daughter in marriage to Malik Nasir the son of Malik Raja. He reigned 29 lunar years and died on the 28th April, A.D. 1399, 22nd Shabban, A.H. 801. He was buried at the town of Tämehr, and was succeeded by his son Malik Nasir Khan.

The following are the names of the kings of Khandsheh:

1. Malik Raja.
3. Miran 'Adil Khan.
5. 'Adil Khan I. or 'Ali Shah.
8. Miran Mahammed Sháh.
9. Miran Muftí. II.
10. Miran Muhammad.

Malik Sarwar (ملک سرور) Vide Khalja Jahan.

Malik Shah (ملکشاه جلال الدین), surnamed Jalal-ud-din, was the third Sultan of the first dynasty of the Saljuq or Saljuq-khans. He succeeded his father Alp Arsalan in December, A.D. 1072, A.H. 465, and reigned twenty years. His right to the crown was disputed by his brother Qadir Beg, also called Qausard (which see), prince of Kirmán; but that claim was defeated and taken prisoner, and afterwards poisoned or put to death. Malik Shah subdued almost the whole of Syria and Egypt; and being more fortunate than his father, not only conquered Bukhara, Samarqand and Khwárizm, but received homage from the tribes beyond Jaxartes. Towards the end of his life he moved from Jashân to Bagdad, with the design of transplanting the Khalif Al-Muqtadir, 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 Sultan was summoned by the angel of death. He died in the 38th year of his age, in the month of November, A.D. 1092, Shawwal, A.H. 485, a few days after Nizam-ul-Mulk his wazir, who was assassinated by a follower of Hasan Subbuh. The greatness and unity of the Saljuqian empire expired in the person of Malik Shah. He invented an era called Târikh Malikshahi or Jalal (Jalalian Era).

This Era, according to Dr. Hyde, commences 16th March, A.D. 1079, corresponding with the 11th Ramazan, A.H. 471. Malik Shah left four sons—Barbaryarq, Muhammad, Sinnar and Mahmud, all of whom attained power in their turns. Mahmud the youngest, was only four years of age when his father died; but the ambition of his mother, the Sultanah Khatun Turkan, placed the crown upon his infant head. However, she was soon compelled to resign, and after some time they both died, and Sultan Barkuyrfaq succeeded him.

Malik Sharqi Mirza (ملک شریع میرزا), an author.

Malik ul-Afzal (ملک الافضل نورالدین على), surnamed Nur-ud-din ‘Alt, the eldest of the seventeen sons of Sábado-ud-din. Yusuf ibn Ayyub. On the death of his father at Damascus in A.D. 1193, A.H. 589, he took possession of that kingdom, whilst his brother

Malik ul-'Aziz 'Usman obtained the of Egypt, and their brother Malik us-Zahir continued to hold Aleppo. Damascus was afterwards besieged and taken by his uncle Malik ul-'Adil Sa'id-ud-din Abu Bakr (the Saphadin of Christian writers). Nür-ud-din 'Ali, in a poetical address to the Khalif Nasir, lamented the similarity of his own fate to that of the Khalif 'Ali ibn-Abá Tálib (his namesake) in being thus excluded from his rights by Abu Bakr and 'Usman: the Khalif in his reply conciliated him by the assurance that in him he should find the 'Nasir (protector) whom 'Ali had sought in vain; but the intercession of the Khalif was unavailing to procure the restitution of any part of his territories. In A.D. 1198, however, on the death of his brother, the Sultan of Egypt, Nür-ud-din became Albak, or guardian, to his infant nephew Malik ul-Manzar, and attempted by the aid of his brother, the Sultan of Aleppo, to recover Damascus from his uncle; but the expedition failed, and Saifuddin retaliated by invading Egypt, and expelled the young Sultan and his guardian, A.D. 1199. The unfortunate Nür-ud-din now retired to Samosata, where he died apparently without issue. He was born in June, A.D. 1171, while his father was acting as wazir to the Egyptians. He died suddenly in February, A.D. 1256, Safar, A.H. 652, and was buried in Aleppo.

[Fide Nür-ud-din 'Ali (Malik ul-Afzal.).]

Malik ul-'Aziz 'Usman (ملک العزیز ‘عثمان). 'Abi' Fathu 'Usman.

Malli or Malhi Rao Holkar (مالي راجا ملیبی راو هلکر), Raja of Indor, was the son of Khandu Rao, and grandson of Malhar Rao, whom he succeeded in A.D. 1766, and died after a reign of nine months. After his death the original family being extinct, Ahlu Bai, the widow of Khandu Rao, elected Takoji to the raj.

Malli 'Adil Shah (ملاعی شاہ), of Bijapur, succeeded his father Isma'il ‘Adil Shah in August, A.D. 1534, Safar, A.H. 941, 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 Toramain was raised to the throne of Bijapur in the beginning of the year A.D. 1535, A.H. 941.

Malli Khan (ملک خان), entitled Qadir Sháh, was the ruler of Malwa when Sher Shah took it about the year A.D. 1542, A.H. 949, and made it over to one of his own officers named Shuja-ut Khan or Shuja'a Khan Sar, which see, as also Qadir Sháh.
Maluk (علم), the father of the historian Shaikh 'Abdul Qadir of Badr. He died in a.d. 1561, a.h. 969. He is the author of the work called Jildi al-Kawawir.

Malul (علم), the poetical name of Shab Sharaf-uddin, a derivative of Muradshah. He wrote two Persian Diwans, in which he used the taghallas of Ihsam. He is also the author of a poem called Haft Mkhkina, which he composed in a.d. 1777, a.h. 1191.

Malwa (ملاو), kings of. Vide Dilawar Khan.

Mamluk (مملک). 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 Sahiduddin (Suleiman) had instructed in military exercises, and whom at last made themselves masters of Egypt, and are sufficiently known by the name of Mamluks. These Mamluks reigned in Egypt 276 lunar years, that is to say, from a.d. 1250 to 1517, a.h. 648 to 923, when Selim I, emperor of the Turks, entirely subdued and exterminated them. The first king of this dynasty was Malik Muzz 'Azz-uddin Alikhan, which see.

Mamnun (ممنون), poetical title of Mir Nizam-uddin, a son of Qamar-uddin Khun Mkhansh. He flourished in the time of Akbar Shah II, king of Delhi, and is the author of two Persian and Urdu Divans. His ancestors were of Sogdian, but he was a native of Delhi. He was employed by the English Government as a Saudar-us-Saalir at Ajmer. He died in the year a.d. 1844, a.h. 1260.

Mamun (مومن), the son of Hara'am al-Rashid. Vide Al-Ma'qum.

Manbhaoti Begam (منبھائوتی بگم), one of the concubines of the emperor Akbar. She built at Agra, on a spot of 40 bignas, a garden, of which no sign remains now.

Mangu Qan or Khan (منگو قان یا مانگو خان), emperor of Tartary, was the eldest son of Tiit Khan, the son of town Khan. He succeeded his cousin Kayak Khan, the son of Ogat Khan, over the kingdoms of Tartary and Persia, about the year a.d. 1242, a.h. 640. He died after a reign of sixteen years in a.d. 1258, a.h. 654, and was succeeded in the kingdom of Tartary by his son Qabill Khan; his brother Halik Khan became the sole master of Persia.

Mani (مانى), whom we call Manes, was the founder of the sect of the Manichae or Manicheans. In the reign of Shahpur, the son of Ardisher, king of Persia, about the year a.d. 277, a painter, named Mani, 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 too absurd to be embraced, he soon drew together a multitude of proselytes. Shahpur was enraged at this imposture, and wished to punish the author of it; but Mani found means to escape, and fled as far as the border of China, having first told his followers that he was going to heaven, and promised to meet them in a certain grove 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 showed 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 Arthos, which is still allowed to by the Persian poet. Minding the pseudodoxias and Christianity with sagacity, he taught that there were two principles of all things, corporeal and spiritual, that is, God and the Devil, that from the former all good, and from the latter all evil, proceeded. The good being called he 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 Shahpur 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 chalk to be hung at the gates of the royal palace, where he related his doctrines, saw it. Some say this impostor was put to death in the reign of Bahram, grandson of Shahpur.

Mani (مانی), a poet, who although called Kasugar Mazandarani, i.e. a porcelain manufacturer of Mazandaran, yet acquired the favour of Muhammad Muhein Mirza, a son of Sultan Husain Mirza, in whose service he was killed by the Usheks in a.d. 1507, a.h. 913. He was the author of a Divan.

Ma'ni (معنی), the poetical name of Rai Bipai Mal, a brother of Imtiyaz, was living in a.d. 1760, a.h. 1174, and did military service under Nawab Shuja'-uddaula.

Manja Bogam (منجا بگم), sister of Naur Jahan Bogam. [Vide Qasim Khan Jumani.]
Manik Pal (مانک پال), Raja of Karauli. He died in A.D. 1805, and was succeeded by a boy then 12 years of age. In December, A.D. 1817, the Karauli chief signed a treaty, and put himself under the protection of the British Government.

Manka al-Hindi (منکہ الہندی), Ibn-Abu Usamah, in his work entitled Agūn-ul-Abna, 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 Shināk the Indian, treating on poisons, from the Hindi to the Persian language. He lived in the days of Husrān al-Rashid, and came during his reign from India to Iraq, and attached himself to him.

Manni Ram Seth (مطیع رام), the great banker of Mathura, died in July, A.D. 1836.

Manni Lal (منولال), a Hindū, who is the author of a work called Gudistānr Nasibāt.

Manohar Das (منوهر داس). Vide Toussani.

Mansabdar (منصبدار) (from mansab "elevation" or "post"). The title of an office under the Mughal Empire, the holder of which ranked according to the number of men he was supposed to lead.

[Vide Blochmann, Ain Translation.]

Mansa Ram (منسہ رام), father of Raja Chait Singh of Banaras. He possessed originally but half of the village of Gangepur, by additions to which, in the usual modes of Hindustan, he laid the foundation of the great zamindari of Banaras. He died in A.D. 1740, and was succeeded by his son Balwant Singh.

Man Singh (مان سنگھ), a Raja of Gwalior who lived in the time of Sultan Sikandar Lodī and his son Sultan Ibrāhīm Lodī, and died about the year A.D. 1518, A.H. 924. He was a prince of great valour and capacity. His son Bīkramjīt succeeded him in the rajahship and was living at the time the emperor Babar conquered India.

Man Singh (مان سنگھ), son or nephew of Raja Bhagwan Dās Kačchhwaṭā, ruler of Amṛtānjam, now called Jaipur and Jaingar. He was appointed governor of Kābūl by the emperor Akbar in A.D. 1587, A.H. 995, and in the next year of Behār, Hājīpur and Patna; and after the death of his father in A.D. 1588, A.H. 998, he was honoured with the title of Raja and mansabdār of 7000, and made governor of Bengal. It is said that he had 1500 concubines, and every one of them had children; but they all died before him. Mān Singh died in the ninth year of the emperor Jahāngīr, A.D. 1614, A.H. 1023, in the Deccan, and sixty of his concubines burnt themselves with his corpse. His second son Rāja Bāhā Singh succeeded him and died of drinking. The eldest son of Mān Singh was Rāja Pānja Singh, who died before his father and left a son named Māhu Singh, who served under the emperor Jahāngīr, and after the death of his grandfather and uncle was honoured with the title of Rāja. Mān Singh had built a house on the banks of the river Jamna, of which at present towards the river only two broken bastions are to be seen. The Muhallā Mān-paṇah at Jamna Musjid at Agra is still very well known. He died at Bepīr in A.D. 1617, A.H. 1026. His son Mīrzā Rāja Jai Singh served under Šāh Jahān and Alamgīr. He was poisoned by his son Kirit Singh about the year A.D. 1623. After him his son Ram Singh was reduced to a mansabdār of 4000; Bishun Singh, reduced to a mansabdār of 3000, and after him came Jai Singh Sawāi, son of Bishun Singh, which see.

Man Singh (مان سنگھ), Raja of Jodhpūr or Māyrwār, was a descendant of Raja Jaswant Singh Rāhorī, the earliest Raja of this country on record. He succeeded Raja Bāhā Singh in A.D. 1803 or 1804. Disasters or disappointments either soured the temper or affected the reason of Mān Singh, who became one of the most singularly monsters that ever disgraced the gaudī. His death was announced on the 20th September, A.D. 1843. The Māyrwār succession question was settled in favour of Aḥmadnagar on the 7th November, 1843, the choice falling not on the young heir of that house, but on his father Tekht Singh, who was unanimously elected, and whose son accompanied him as prince royal. Tekht Singh is a descendant of the Honori Jauwant. Several of the Zamana ladies and three or four slave girls performed Sāti.

Man Singh, Raja (مان سنگھ راجہ), of Andhī. His title was Mahārājā Sir Mān Singh Bahādur Kāyan Jung, k.c.i. He died at Ajodhī on the 11th October, A.D. 1870. He was Vice-President of the British Indian Association, a post which he held with great success.

Mansur (مصرو), a khalif of Baghdad. Vide Al-Mansūr.

Mansur (مصرو), the son of Bāīqura Mirzā, and father of Sulṭān Husain Mirzā of Herāt.
Mansur (منصور), a poet, who is the author of a Divān in which are some Kasidas in praise of Shâh Abbas II, who died in A.D. 1666, A.H. 1075, and of Abbas Quli Beg.

Mansur I. Samani, Amir (منصور ساماني امير), a prince of the race of the Samanides, was the son of Amir Nûh I. and brother to Amir ‘Abdul Malik, whom he succeeded A.D. 961, A.D. 350. He compelled the Dilmân ruler of Fars and ‘Iraq to pay him an annual tribute of 160,000 dinars of gold; and the peace by which this tribute was fixed was cemented by his marriage with the daughter of Rukn-uddaul, the reigning prince of that family. Amir Mansur died after a reign of 15 lunar years on the 15th March, A.D. 976, 11th Rajab, A.H. 363, and was succeeded by his son Amir Nûh II. His wazir Abâ ‘Ali bin-Muhammad translated into Persian the Turâk Tâbârî.

Mansur II. Sâmani, Amir (منصور ثاني امير), succeeded his father Amir Nûh II. in A.D. 997, A.H. 387, on the throne of Khurâsân. 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 A.D. 998, A.H. 388.

Mansur ‘Ali Khan, (منصور علي خان), Nawâb of Audh. [Vide Saidar Jang.]

Mansur ‘Ali Khan, Sayyad (منصور علي خان سيد), Nawâb of Murshidâbâd. He died in 1864.

Mansur Hallaj (منصور حلاج), the surname of Shâh Husain Hallâj, a celebrated ascetic, who was a native of Baiza, and originally a cotton-carder. The Musulmans 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 soothsayer or a juggler, and that he only deceived people with his tricks. He was, however, condemned and sentenced by the Khalîf of Bagdad, Maqta’dir, and was put to death because he used to exclaim: "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 A.D. 919, A.H. 308, but according to Ibn-Khalil-kân on the 24th Zî-Qa’dâ, A.H. 309, corresponding with the 26th March, A.D. 922. Shâh Husain is commonly called Mansur Hallâj, though it is the name of his father. He is considered by the Sufis to be one of their most spiritual leaders, who, they believe, had attained the fourth or last stage of Sûfism. An inspired Sufi is said to have demanded of the Almighty why he permitted Mansur to suffer. The reply was, "This is the punishment for the revealer of secrets."

Mansur ibn-Alqaem ibn-Almahdi, (منصور ابن القيم ابن المهدى), a prince of Afnan who died on Friday the 10th March, A.D. 953, Friday 29th Shawwâl, A.H. 311.

Mansur, Khwaja (منصور خواجه). Vide Khwaja Mansur.


Manu (منى), the son of Brahmâ, the first male according to the Hindûtas. Kapila was Manu’s grandson, and the author of the Sûndh Shastar, in which he mentions the Gita, which relates transactions that took place at the end of the Dâwpâr and the beginning of the Kaljug. Manu is the supposed author of the work that goes by his name; it is said that it existed in the Satjug according to this shrik: “When 1010 years of the Satjug were expired, I Manu, at the full moon of the month Bhaur, by the command of Brahmâ, finished this Shastar.” So runs the legend. But the work known to us as the Institutes of Manu is a Brahminical Upanish of comparatively modern date, probably A.D. 600.

[See Jup. Gazetteer of India, vol. vi. c. iv. where the evidence is summarised.]

Manuqehr (منوچهر), one of the legendary kings of Persia of the first or Pishdadian dynasty, who succeeded Farâdân. 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, Samû, the son of Narmîn, whose descendants Zâl 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. Manuqehr died after a reign of 120 years, and was succeeded by his son Na'uzar, in the latter part of whose reign died Samû, the son of Narmîn. After the death of Samû, Pashang the king of Târûn invaded Persia with a force of 30,000 men, commanded by his son Arafâsâb. Two engagements and
two single combats took place. Nauzir himself was discomfited by Afrasiab, who soon afterwards took him prisoner and slew him. This happened in the seventh year of the reign of that unfortunate monarch. [Such is the record of Mirkund (q.v.).]

**Manuchehr** (مُنِّوْچِر). *Vide Qubais.*

**Manuchehr** (مُنِّوْچِر) (prince). He was the son of Shaikh Ibrahim, ruler of Shirwan, who died in A.D. 1417, A.H. 820.

* His panegyrist was Katai, who wrote a chronogram on his death, which happened in the year A.D. 1412, A.H. 819, five years before his father.

**Manuchehr** (مُنِّوْچِر). *Vide Tousani.*

**Manuchehr, Malik or Khaqan** (مُلِك یا خاقان), ruler of Shirwan, whose panegyrist was Kiyuqan the poet. He was a descendant of Bani Rumin Chobin, and his title was Khaqan, hence the takhallus of Khaqani. Manuchehr reigned about the year A.D. 1180, A.H. 576, of the Christian era.

**Manchehr** (مُنِّوْچِر), who had the sobriquet of Shast Ghul. His name was Hakim Najm-uddin Ahmad bin-Yaqub bin-Manchehr. He lived at the court of Sultán Mahmud of Ghuristan and of his two sons Masud and Muhammad. He acquired much wealth, and hence his sobriquet of Shast Ghul, i.e., sixty flocks of sheep. He died in A.D. 1090, A.H. 483, and left a Diwan in Persian.

**Manwi, Maulwi** (مَنْوِی مَولوی), an author.

**Manzari** (مَنْزَری), of Samarqand, a poet who was in the service of Buraum Khan at Agra, and wrote a poem called Shakhnami Khaqan, which contains an account of the war of Sikandar Shah Sür, etc.

**Maqanna** (مَقْنَآ), *Vide al-Maqna* or Maqanna.

**Maqbul** (مَقْبُل), named Maqbül Ahmad. He is the author of *Nur-ul-muna* and *Qisi-muna*, also of a Maşnavi in Urdu called *Dard Uflat*. He was living at Lucknow in A.D. 1853, A.H. 1270.

**Maqua** (مَقْنَآ). *Vide al-Maqna* or Maqanna.

**Maqrizi** (مَقْرِیزی), author of the work entitled Qisâb us-Sulâh. He lived about the year A.D. 1229, A.H. 626.

**Maqrizi** (مَقْرِیزی), whose proper name is Taqi-uddin Ahmad, was an eminent Arabic historian and geographer, born in A.D. 1300, in Maqriz near Baibac. He early devoted himself to the study of history, astrology, etc. at Cairo, where also he afterwards held the offices of inspector of weights and Imam of different mosques. Some of his works have been translated into French and Latin. He died in A.D. 1442, aged 82 years.

**Marghinani** (مرگِنی‌نی), His proper name was Burhan-uddin 'Ali bin-Muhammad, but he derived this title from his native country Marghinian, a city in Mawarrah-mah. He is the author of the *Nizhat* and several other works. His death happened in A.D. 1197, A.H. 593.

[Vide Burhan-uddin *Ali*.]

**Maria** (مَریَا), one of the wives of Muhammad, by whom he had a son named Ibrahim, who died when an infant. She was called Qurti or Egyptian, because she was sent as a present to Muhammad by Makoukas, king of Alexandria. She died in A.D. 637, A.H. 16.

**Marim** (مَریم). This word in Arabic signifies Mary; *w'd* is only applied to the Virgin Mary. The Quran, in the chapter called Al-Amin, or the family of Amin, and in Sura Miriam, confounds Mary the mother of Jesus with Miriam the daughter of Amin, and sister of Moses and Aaron. In the book called Al-Sakhkh, 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 Amir, Khadyja, the daughter of Khawilud, and Fatima, daughter of Muhammad." Employed as an honorific title for Eastern ladies.

**Marim Makani** (مریم مکانی), a title of Hamida Banu Basang, the mother of the emperor Akbar, whom she received after her death. See Hamida Banu.

**Marim Zamani** (مریم زمانی). She was the daughter of Rajia Behari Mîl Kuchhwaha, and was married to the emperor Akbar Shah. Her proper name is not known. She was the mother of the emperor Jahangir. She died at Agra in the time of her son Jahangir in A.D. 1623, A.H. 1032, and the mausoleum at Agra in Sikhund, which was erected by her son over her grave, is called by the people of Agra, Rauza Marim.

**Ma'ruf** (مَرُوف), poetical name of Ilah Baksh Khan, younger brother of Fakhr-ud-daula Nawab Amin Baksh Khan, son of Mirza 'Arif Khan. He died in the year A.H. 1242, and left two Diwan in Urdu.
Ma'ruf Karkhi 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 Muslim; was contemporary with Da'ud Tawi and Ibrahim Adham, and became master of Sarir Sargati. He died in the reign of Mammad, the son of Harun al-Rashid, on the 31st August, A.D. 815, 20th Muhammar, A.H. 200, and lies buried in a place called Karkh in Baghdad. The heart of Ma'ruf (that is to say the letter H, which is the numeral for 200) is the chronogram for the Hijri year of his demise.

Marwan I. son of Hakam, was the fourth caliph of the race of Umayya. He was proclaimed at Damascus after the death of Murvania in A.D. 694, A.H. 64. He was also called "Ibn Tarid," 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, A.D. 685, 2nd Ramazan, A.H. 65. He is said by some authors to have been poisoned by his wife, Zainab, the widow of Murvania II. He had married her on condition that her son Khalid should succeed him, but afterwards altering the succession in favour of his own son Abd Malik, young Khalid reproached him with his breach of promise; upon this Marwan calling him bastard, the child complained to his mother, who, to be revenged for this affront, is said to have poisoned Marwan or smothered him with a pillow.

Marwan II. surnamed Himar or "the ass," was the son of Muhammad the son of Hakam, and the fourteenth and last caliph of the house of Umayya. He was nephew to Marwan I. After deposing Ibrahim the son of Walid I, he ascended the throne of Damascus in A.D. 745, 24th Zil-bajja, A.H. 132, and was defeated and slain on the 5th August, A.D. 750, in a battle fought against Abulf Abbas al-Saffah, who was previously proclaimed caliph by the inhabitants of Kufa on Friday the 29th November, A.D. 749, 13 Rabii' II. A.H. 132. Marwan, before his accession to the throne, had been governor of Mesopotamia, and had received, by his Georgian warfare, the honourable epithet of the rest of Mesopotamia or Al-Himar, a warlike breed of asses that never fly from an enemy.

An eminent Arabian poet, on whom the caliph Mahdi, on one occasion, bestowed the sum of 70,000 dirhams (£1600) as a reward for merit.

Masa'ud I. Sultan, son of Sultan Muhammad of Ghazni. After cruelly depriving his brother Muhammad of sight, he mounted the throne of Ghazni A.D. 1030, A.H. 421. 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 ministers were required to defend himself from a formidable tribe of Turjars called Saljuk, who had, for a considerable time past, made predatory incursions into Khurasan 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 Khurasan with Tughra Beg Saljuk on Friday the 16th June, A.D. 1038, 9th Ramazan, A.H. 429, and was obliged to fly towards Lahor, which he had resolved to make the future capital of his government. On his march he was deposed by his mutinous army, and his brother Muhammad Makhâlûd the blind was again placed on the throne. Masa'ud remained in confinement for several years, and was afterwards assassinated by Ahmad the son of Muhammad Makhâlûd A.D. 1041, A.H. 433.

Masa'ud II. Sultan, son of Sultan Maidûd, a child of four years old, was raised to the throne of Ghazni after the death of his father in December, A.D. 1049, but was soon deposed after a nominal reign of six days, and Abu'l Hasan 'Ali, the son of Sultan Masa'ud I. was proclaimed emperor.

Masa'ud III. Sultan, the son of Sultan Ibrahim, ascended the throne of Ghazni after the death of his father in A.D. 1098, A.H. 492. He reigned over Ghazni and Lahor 16 years; and had for his wife the sister of Sultan Sanjar the Saljukide, who had made peace with his father. Sultan Masa'ud died in A.D. 1114, A.H. 508, and was succeeded by his son Sherzâd or Shermaizd.

Masa'ud IV. Sultan, the son of Sultan Muhammad Saljuk, and brother of Tughra II. whom he succeeded to the throne of Hamdan. He began to reign about the year A.D. 1134, A.H. 529, and died A.D. 1152, 1st Rajbi, A.H. 547. Afâlak Elliguz was his minister.

Masa'ud Ghazi, Salar, a celebrated Muhammadan martyr commonly called Ghazi Miyain, whose tomb is at Bahriâh in Audh. He was the son of Salar Sahib, and related to Sultan
Mahmūd of Ghaznī; his mother being that monarch's sister. He had forcibly taken possession of a Hindu temple in Bahārīkh, upon which the Hindus surrounded him on all sides; a battle ensued, in which Massūd Ghazī was slain, and several of his adherents cut to pieces. This circumstance took place on the 15th June, A.D. 1033, 14th Rajab, A.H. 424, at which time he was only 19 years old. To commemorate his martyrdom a festival takes place every year at Bahārīkh on the first Sunday in the month of Jāījī, 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.

**Mas'ūd Hisari, Maulana (مسعود حسابری مولانا)**, a poet who was living at the commencement of Akbar's reign, and wrote the chronogram of the emperor Humayun's death, which took place in A.D. 1556, A.H. 963.

**Mas'ūd, Khwaja (مسعود خواجہ)**, of Bak, a place near Baghāra. It is said that he was for some time a king in Māwarannahr, but a derisive at heart. He is the author of several works on Sufism, one of which is the *Umm al-Nināqīj*. He has also composed a *Diwan*, which he called *Nir-ul-Arin*, the “light of the eye,” containing more than 3000 verses.

**Mas'ūd, Khwaja (مسعود خواجہ)**. 
*Vide Khwaja Mas'ūd.*

**Mas'ūd Sa'd Salman (مسعود صادی سلمان)**, a poet and native of Jurjān. He flourished in the time of Manūchehr, ruler of that country, about the year A.D. 1660, A.H. 452. He is the author of a *Diwan* in Arabic and Persian.

**Mas'ūdi (مسعودی)**, the famous historian who visited Indiā, Ceylon and the coast of China in the year A.D. 915. He is the author of the work entitled *Ma'dūn al-Jādīdhīr*, Mines of Gems, of which the first part has been well translated by Dr. A. Sprenger. The first of his compositions is *Akbar al-Zamān*, an enormous work of at least twenty volumes; the second is the *Qibāl ul-Awamīkh*, being the complement to the *Akbar*; 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 A.D. 956, A.H. 346. In describing the early discoveries of his countrymen inside the Great Pyramid in Egypt, he says that some of them found in the lower 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 ilms of stone on each side. Thus he says, occurred in the time of Yarid bin-Abdallah, supposed, says Colonel Howard Vyse, to have been a king of Egypt.

**Mas-haফ (مفسیفی)**, an Urdu poet of Lucknow, whose proper name is Ghulām Hamdānī. His native country was Amroha in the district of Māradāhā. He died about the year A.D. 1824, A.H. 1240. He is the author of several *Diwāns* in Persian and Urdu, and also produced (1795) a *Tazkira*, or biography, of Urdu poets. He also wrote another *Tazkira* for Persian poets, and a historical work, in verse, which he called *Shahānma.*

**Mas'huq 'Ali, Maulana Muhammad (مفسح علی مولانا محمد)**, of Jauanpūr, a learned Muslimān and author of several works in prose and poetry. He died in the year A.D. 1852, A.H. 1265.

**Masha-ullah (ماسیح الله)**, the surname of an author who is also styled Al-Miṣrī, or the Egyptian. It is also the name of a Jwār, who was a great astronomer, and lived in the time of the Khalif Al-Mansūr and Al-Ma'mūn.

**Masīh (مسیح)**, the poetical name of Hakim Ruknā Kishā, which see.

**Masīh (مسیح)**, whose proper name was Hā'īn, is the author of the poem called *Qissās Manūchehr*, containing the story of Manūchehr, which he composed in A.D. 1660, A.H. 1070, and dedicated it to Shāh Jahān the emperor of Delhi.

**Masīha (مسیحہ)**, poetical title of Hakim Muhammad 'Ali Kishā, who is the author of an Urdu *Diwan*.

**Masīhāi, Akhund (مسیحی آخوند)**, of Kishān, whose poetical name was Sāhib, a man who possessed every ornament of learning and accomplishment, had been a pupil and son-in-law of Aqīl Husain of Khydārāh, and gained the admiration of all mankind both by his good qualities and agreeable society. He composed much in prose, and has left elegant compositions in prose. He died at Isfahān in the beginning of the 18th century.
Masihi (ماسیحی), a Turkish poet of great repute at Constantinople, who flourished in the reign of the emperor Sulaiman II. styled the Lawgiver. His works are preserved in the archives of the Royal Society. Masihi died in A.D. 1512, A.H. 918.

Masihi, Mulla (مسیحی ملا), also called Moshai, was the poetical name of Sa'dullah, an adopted son of Muqarrab Khan. He was a native of Panjpat, and flourished in the time of the emperor Jahangir. He translated the Ramayana, which contains the battle of Ram Chand with Ravan the ten-headed monster, from Hindi into Persian verse.

Masir (مسیر), poetical name of prince Mirza Hahnayun Kadr, the son of Mirza Khurshid Khan. Vide Tuckhill.

Masjid (مسجد), poetical title of a poet of Persia.

Masjid Moth (مسجد موت), name of a mosque built by Mian Bhuya at Delhi. Vide Bhuya.

Maslah-uddin (مسلاح الدین), proper name of the celebrated Shiakh Sa'di of Shih.

Maslah-uddin al-Lari (مسلاح الدین لری), a native of Lur in Persia, and author of the work called Mirat ul-Adwar, the Mirror of the World.

Masruf (مسروف), poetical title of Nawab Khan Bahadur Khan, the son of Jalal-uddin or Zalqar Khan, the son of Hafiz Rahmat Khan of Bara-ki. He is the author of a Diwan. He rebelled against the British in 1857, and consequently was obliged to leave his native country and go to Mecca.

Masur (مسرو), the poetical title of Wali Muhammad Khan, who was governor of Lur under Shah Tahmoeep 11. of Persia.

Mast (مست), the poetical appellation of Zulfar 'Ali, which see.

Ma'sum 'Ali Shah, Mir (مخصوص علی شاه مصیر), a celebrated Sufi teacher, who was a disciple of Sayyad 'Ali Raza, a native of the Deccan. During the reign of Karim Khan he went from India to Shiraz, where his followers soon amounted to more than thirty thousand. The orthodox priests took alarm, and prevailed on the mild Karim Khan to banish the saint from his capital, but his reputation was increased by the rest of power which proclaimed him dangerous. After Karim Khan's death Mir Ma'sum, who resided in a small village near Isfahan, deputed his first disciple, Fayyaz 'Ali, to teach in that city. That holy person soon died, and was succeeded in his office by his son Nur 'Ali Shah: who, though young in years, was (to use the phrase of his historian) 'the number and rank of Mir Ma'sum's followers excited alarm in the priests of Isfahan, who transmitted so exaggerated an account of the vile heresies of the Sufis to 'Ali Murad Khan 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 Muhammadans lacer their noses and ears cut off and their beards shaven on this memorable occasion.

Mir Ma'sum 'Ali and Nur 'Ali Shah, after wandering from one place to another, revisited Kirmân, where Masha't 'Ali, the most pious of his disciples, was put to death. At Kirmânisheh Nur 'Ali Shah was placed in confinement; and Mir Ma'sum 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 Nur 'Ali Shah, 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 the faith. He is said to have been poisoned at Manjal. It is related that two inhabitants of Kirmânisheh, 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. Nur Ali died at 9 o'clock on the morning of the 3rd June, A.D. 1800, 10th Muharram, A.H. 1215. He expired close to the grave of the prophet Jona, within a league of Manjal.

Matin (متن), the poetical name of Shaih 'Abdul Raza bin-'Abdullah Matin. He was a native of Isfahan, but of Arab origin. He came to India in the reign of the emperor Muhammad Shah, and subsequently went to Lucknow, where he resuscitated the garb of a dervish and received a pension from Durhan ul-Mulk 'Sa'dat Khan. Having
lost his pension owing to the change of rulers, he proceeded to Bengal, where he died a.d. 1761, a.h. 1175, and left a Diwan of 5000 verses.

Matrazi (مطرزي), surnome of Muhammad wayud, the grandfather of Shaikh Nizami of Gujra. He was a poet and an author.

Maudud Chishti, Khwaja (مودود خشی), son of Khwaja Yusuf, the son of Sama'ān. His father, who died in a.d. 1067, aged 84 lunar years, was buried at Chisht. Khwaja Maudud is the founder of a religious sect called Chishti, of which Khwaja Mu'in-uddin Chishti, whose tomb is at Ajmir, was a follower. Maudud died on the 8th May, a.d. 1153, 1st Rajab, a.h. 527.

Maudud, Sultan (مودود سلطان), the son of Sultan Masa'ud I. of Ghuzni. He was at Balkh when his father was murdered by Ahmad, the son of the reigning Sultan, Muhammad Makhul; he immediately proclaimed himself king and marched to revenge his father, and having defeated the Sultan's army on the banks of the Indus, made Muhammad his sons prisoners, and put them all to death a.d. 1041, a.h. 433. The dynasty of Ghuzni lost, during the reign of Maudud, all their possessions in Persia. Maudud died at Lahore on the 23rd December, a.d. 1049, 24th Rajab, a.h. 441, having reigned upwards of nine years.

Mauji (موجی بدخشانی), of Badakshan, whose proper name was Muhammad Qasim Khan, is the author of a Yusuf Zalekhah, containing 6000 verses. He died at Agra in a.d. 1571, a.h. 979.

Maulana 'Ali (مولانا علی), the son of Mahmud Kirmani, commonly called Shahab. He is the author of a history entitled Mauzir Mahmudi, which he dedicated to Sultan Mahmud Shih I. Khilji, king of Malwa, who reigned from a.d. 1436 to 1469.

Maulana Hasan (مولانا حسن), an learned Musalmān, who died in the time of Sultan Sultān Shāh of Delhi in the year a.d. 1549. His tomb, which has a Persian inscription in verse, is still to be seen in the Roman Catholic Burial-ground at Agra.

Maulana Husain (مولانا حسین), a disciple of Khwaja Abul Wafa, who died in a.d. 1432, a.h. 838. Maulana Husain is the author of the work called Muqadd Aqva, and of the Sharah Qasida Burda.

Maulana Maghrabi (مولانا مغربي), a poet of Kashmire who flourished in the time of Akbar.

Maulana Majd (مولانا مهد). Vide Majd (Maulānā).


Maulud Muhammad (مولود محمد), author of a Persian work on Physics, called Ruhul-Munafa, the Soul of Profit, dedicated to Tipu Sultan.


Mazun (مزوون), poetical appellation of Raja Ram Narain of Patna, which see.

Mawasi (مواسی), a celebrated poet of Persia, who flourished at the court of Malik Shāh Saljuq about the end of the eleventh century of the Christian era, and received the designation of Malik ush-Sha' airst, king of poets, and the dignity of an Amīr. The poet Khakāni made him model for his Abū ʻUmar, and so renowned were his odes, that more than a hundred poets endeavoured to imitate his style.

Mazani (مازانی), whose proper name is Abū ʻUmarī, an excellent Arabic Grammarian. He died in a.d. 863, a.h. 249.

Mazani (مزوئی), or Al-Mazani. Vide Abū ʻUmarī ʻAbūlqasim al-Našir al-Maṣūmī.

Mazdak (مذک، name of a famous impostor, a native of Persia, surnamed Zandīq, that is to say, the Impious. He lived in the reign of Qubad the father of Naushewan 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 Aurangzeb, emperor of Delhi.

Mazhar (مظہر), the poetical designation of (Mirza) Jān Jānān, which see.

Mazhari, Maulana (مظہر مولانا) (کشميری), a poet of Kashmire who flourished in the time of Akbar.
Mazhar ul-Haqi (مظفر الحق), poetical name of Abu Abdullah Muhammad Fazil, author of the *Mazhar ul-Wasiah*, 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 a.d. 1696, a.h. 1106.

Mazmun (مظموم), the poetical appellation of Shaikh Shara NOTICE a descendant of Shaikh Farid-uddin Shukarganj. When he was past forty, he took up his abode in the mosque at Shahjahanshah called Zinat ul-Masajid, and led the life of an ascetic. He was a pupil of Mazhar and Arzoo; the latter called him "Shaikh-i-Delana," because he had lost all his teeth. He died about the year a.d. 1745, a.h. 1158.

Mehr (مير), poetical name of Mirza Hatim 'Ali Beg of Agra, formerly a Munsif of Chunaur. He is the author of a Diwan and a book called *Fongie Mehr*. He was still living at Agra in a.d. 1873.

Mehr (مير), poetical name of Nawab Anama-uddaula `Ali Khan, a son of Motu-uddaula Ghazi Mir, the Nawab of Lucknow. He was living at Cawnpore in 1836, and is the author of an Urdu Diwan.

Mehri (ميرهري), poetical name of an author.

Mehr Nasir (مير نصير). Vide Mirza Mehr Nasir.

Mehrun-nisa Begam (ميرنissa بيگم), fifth daughter of 'Alamgir. Her mother's name was Aurangabadi Malik. She was born in August, a.d. 1601, 3rd Safar, a.h. 1072, and married to Prince Ezid Bakhsh, the son of Sultan Murad Bakhsh, and died in a.d. 1704, a.h. 1116.

Mehrun-nisa (ميرنيسا), daughter of Nur Jahan by Sher Afzan Khan. She was married to Shahyar, the youngest son of Jahangir.

Meli (ميرلي), poetical appellation of Mirza Muhammad Quli of Herat, who came to India in a.d. 1671, a.h. 979, and is the author of a Diwan.

Mian Mir (مير ميان). Vide Shaikh Mir of Lahore and Shah Mir.

Minhaj us-Saraj Jurjani (منهج السراج جورجاني), a native of Jurjan or Georgan, was an elegant poet and author of the *Taba'id Nisai*, which he wrote in a.d. 1259, and dedicated to Nasir-ud-din Mahmud, king of Dehli, who reigned from a.d. 1246 to 1266. He is also called Qazi Sadru Jahan Minhaj-ud-din Jurjani.

Minnat (مننت), poetical name of Mir.*

Mmir (مير), This word is an abbreviation of Amir, which in Arabic signifies a chief, prince and commander. The Sayyads of India are also called Mir.

Mir (مير), the poetical designation of Mir Muhammad Taqi, a Hindustani poet who flourished in the time of the emperor Shah 'Alam, and whose poetry is mostly Rokhta. He was a native of Akbarabed and nephew to Siraj-ud-din 'Ali Khan 'Arzoo. He is the author of six Diwans and a Tazkira or biography of poets. He died at Lucknow, nearly 100 years old (lunar), in the year a.d. 1810, a.h. 1223.

Mirkhawand Shah. Vide Mir Akhund (مير اخوند).

Mir 'Alam (مير عالم), title of Mir Abu'l Qasim, the prime minister of the Nizam of Hindustan. This nobleman for upwards of thirty years had taken a lead in the administration of affairs in the Deccan. He died in the month of November, a.d. 1808, and was succeeded by Munir ul-Mulk.

Mir 'Ali (مير علي), surnamed Damaed or the bridegroom (because he was married to a favourite sister of the great Shah 'Abba), was the teacher of a system of philosophy much more pure and sublime than had hitherto been known. His immortal scholar Sadar had, by his numerous works, proved himself independent of 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 امّ) (Meeram), a Hindūstāni lyric poet, whose poetical name was Lutf, which see.

Miran (میران), surname of Mir Sādiq, the son of Nawāb Ja'far 'Ali Khān of Bengal. [Vide Mir Sādiq.]

Miran 'Adil Khan Faruqi (میران عادل خان فاروقی), third king of Khāndesh, succeeded his father Malik Naṣir Khān in September, A.D. 1437. He reigned more than three years, expelled the Deccanis from Khāndesh in A.D. 1440, and was murdered in the city of Bharhānpūr on Friday the 28th April, A.D. 1441, 8th Zil-Ḥijja, A.H. 944. He was buried at Tālner by the side of his father, and was succeeded by his son Miran Mubārik Khān I.

Miran Ghani (میران غنی), commonly called 'Adil Khān Fārūqī I. succeeded his father Mirān Mubārik Khān in May, A.D. 1457, Rajab, A.H. 961, to the government of Khāndesh, which province under his rule attained a degree of prosperity which it had never known under any of its former rulers. This prince considered as considerably to the fortifications of Asir, and constructed the strongwork called Malinagah; he also built the citadel of Burhānpūr, and raised many magnificent palaces in that town. He died after a reign of 46 lunar years on Friday the 8th September, A.D. 1493, 14th Rabī' I. A.H. 993, and was buried at his particular request near the palace of the Daudat Mādān in Bharhānpūr. He was succeeded by his brother Dādū Khān Fārūqī.

Miran Husain Nizām Shah (میران حسین نظام شاه) ascended the throne of Ahmadnagar in the Deccan after the murder of his father Murtaza Nizām Shah in June, A.D. 1588, Rajab, A.H. 996. Being of an impetuous and cruel disposition, he began his reign by tyranny and oppression, and was deposed and murdered after a reign of ten months and three days on the 18th March, A.D. 1589, 11th Jamādā I. A.H. 997, and his cousin Ismā'īl Nizām Shah, the son of his uncle prince Bābur Shah (who was then at the court of the emperor Akbar at Dehli), was raised to the throne.

Miran Mubārik Khan Faruqi I. (میران مبین خان فاروقی) succeeded his father Miran 'Adil Khān Fārūqī in the government of Khāndesh in April, A.D. 1441. 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 17 May, A.D. 1467, 12th Rajab, A.H. 941, was buried at Tālner, and succeeded by his son Mirān Ghanī, commonly called 'Adil Khān Fārūqī I.

Miran Mubārik Khan Faruqi II. (میران مبین خان فاروقی) succeeded his brother Mirān Muhammad Khān in the government of Khāndesh in A.D. 1588, A.H. 943. He reigned 32 lunar years and died on the night of Wednesday the 24th December, A.D. 1626, 6th Jumāda II. A.H. 974, and was succeeded by Mirān Muhammad Khān Fārūqī II.

Miran Muhammad Khan Faruqi I. (میران محمد خان فاروقی) succeeded to the government of Khāndesh after the death of his father, 'Adil Khān II. in A.D. 1520, Rajab, A.H. 926, and after the demise of Bahādur Shāh, king of Gujarāt and Mālwa, who was murdered by the Portuguese at Diu in February, A.D. 1537, he (Muhammad Khān) being the son of Bahādur Shāh's sister, was proclaimed by his mother, in concert with the nobles, king of Gujarāt and Mālwa, and was formally crowned at Māndo with the title of Mirān Muhammad Shāh; but his reign in those provinces was of short duration, for he died suddenly on the 24th April, A.D. 1537, 13th Zī-qa'dā, A.H. 943. His body was conveyed to Bharhānpūr, and interred in the vault of his father, 'Adil Khān II. His brother Mirān Mubārik Khān II. succeeded him in the government of Khāndesh, and Mahmūd Shāh son of Latīf Khān the brother of Bahādur Shāh), to the throne of Gujarāt.

Miran Muhammad Khan Faruqi II. (میران محمد خان فاروقی) succeeded Mirān Mubārik Khān II. in the government of Khāndesh in December, A.D. 1566, and died after a reign of ten years in A.D. 1676, A.H. 984. He was succeeded by his brother Rāja 'Ali Khān.

Miran Shah Mirza (میران شاه میرزا), the eldest surviving son of Amir Taimūr (Tamerlane), was born in the year A.D. 1367, A.H. 769. He had the government of 'Iraq, 'Azūrbejān, Dayārūrbiār 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 Qara Yānsi the Tarzik in on the 20th April, A.D. 1408, 24th Zī-qa'dā, A.H. 810, aged 41 lunar years 7 months and 10 days. He had several sons, viz., Abū Bakr Mirza, 'Ali Mirza, Umar Mirza, who succeeded him, Miržā Khānlū, Bahān Muhammad Mirza, Mirzā Ayyād and Mirza Sayyāğmānī.
Mir Baqir Damad (میر بقیر داماد)
He was called Dāmad because he was the son-in-law of Shâh 'Abbâs I, king of Persia. He is the author of the work entitled Ufq ul-Muluk, and the marginal notes on the Sharah Nukhbat al-Ulûl. He died in the year A.D. 1630, A.H. 1040.
[Vide Muhammad Baqir Dāmad.]

Mir Buzurg (میر بزرگ), author of a work on Sâfism called Durr ul-Ma'rifat.

Mir Dard (میر درد). [Vide Dard (Mir).]

Mir Haidar (میر حیدر). [Vide Haidar (Mir).]

Mir Haidar Rafiqi Mu'ammat (میر حیدر رفیقی معمایی). [Vide Haidar Mu'ammat and Rafi-ul-din Haidar Rafa'i.]

Mir Hajj (میر حج). The convict Mir Hajj, the murderer of Captain Douglas and others during the mutiny at Delhi, was executed on Tuesday morning the 29th of December, A.D. 1868, in front of the Lahore Gate of the city of Delhi, facing the apartments which were the scene of the murders for which he suffered death.

Mir Hussain (میر خسینی), author of Zad ul-Musâfîrin.
[Vide Husain bin Hasan al-Hussaini.]

Mir Ja'far (میر جعفر), nawâb of Bengal. Vide Ja'far 'Ali Khan.

Mir Jumla (میر جملہ), title of Mir Muhammad Amîn of Shahrîstan in Persia, came to India in the time of Jahângîr A.D. 1618, A.H. 1037, and served under him for several years. In the reign of Shâh Jahân, he was raised to the rank of 5000 with the title of Mir Jumla. He died on the 22nd August, o.s. 1637, 10th Rabi' II. A.H. 1047.

Mir Jumla (میر جملہ), title of Mir Muhammad Said the prime minister of 'Abdullah Qâb Shâh of Golkanda. He had formerly been a diamond merchant, and had been known and respected throughout the Deccan for his wealth and abilities long before he attained high station. His son Muhammad Amîn, a absolute and violent young man, had drawn on himself the resentment of 'Abdullah Qâb Shâh, and had involved his father in a dispute with the court at Delhi. Mir Jumla, in the year A.D. 1655, A.H. 1666, threw himself on the protection of the emperor Shâh Jahân, in whose service he remained; became the chosen counsellor of the prince Aurangzib, and afterwards one of the most useful instruments of his ambitious designs. On the accession of Aurangzib 'Alamgir, he was sent in pursuit of Sultan Shujâ'a and appointed governor of Bengal. The title conferred on him by 'Alamgir was Mu'azzam Khan Khân-khânah Sipah Sâlîr. He held the rank of 7000. In the fourth year of the emperor, A.D. 1661, he went on an expedition against the kingdom of Asâm. He marched from Dacca in Bengal about the month of February, and entered Asâm by Ghosehât; from thence he proceeded with very little opposition to the capital Ghargam which he took and plundered; but the rainy season setting in soon after, inundating great part of the country, his supplies were cut off by the Asamasc, 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 Khizarpur in Kirch Behar on the 31st March, A.D. 1663, 2nd Ramazân, A.H. 1073. The history of this expedition was written by Shahshâd-ud-din Ahmad Tâlish in A.D. 1666, A.H. 1078.

Mir Jumla (میر جملہ), title of 'Abdullah, a nobleman and private favourite of the emperor Farrukh-siyar, was promoted for some time to the Sâla'adîr of Bijhur. In the first year of the emperor Muhammad Shâh, he was appointed to the rank of Sudder, and died in the 13th year of his reign, about the year A.D. 1731, A.H. 1141.

Mir Khund (میر خوند). Vide Khawand Shâh.

Mir Mannu (میر منو). Vide Mu'in ul-Mulk.

Mir Masum (میر مصوصی بوکری), of Bihkur, was an officer of the rank of 1000 in the time of Akbar and Jahângîr, and an excellent poet. He is the author of a Diwan, and a Masnawi called Ma'dûn ul-Añfûr, written in imitation of the Makhzan ul-Afnûr, and of a history of Sindh, called Tûrîshî Sînshî. He died at Bihkur in A.D. 1688, A.H. 1018.
Mir Muhammad Khan Talpur (میر محمد خان تلپر), one of the ex-
Amirs of Sind. He was lately one of the
members of the Bombay Legislative Council.
He died at Haidarabad (Sind) on the 17th
December, A.D. 1870. Much respected, his
remains were followed to the family mausoleum
by the Commissioner, the Judges, and the
Collectors, of the district. He lies in the
place originally intended for his late father,
Mir Murad ‘Ali, 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 Haidara-
bad, 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 (میر محمد منشی), author of a collection of
Letters.

Mir Muhammad Sayyad (میر محمد سید), the great Mahdawi of Jaunpur.


Mir Murtaza (میر مرتضی المدعو بعلم
الپیدی), surnamed Al-Mad‘u bi-ilm
il-Huda. He died on the 25th September,
A.D. 1044, 30th Safar, A.H. 436.

Mir Razi (میر رضی), a poet who
received a lakhi of roupess from a prince of Dehli
for a Ghazal he composed.

Mir Sadiq (میر صادق), commonly
called Miran, was the son of Mir Jafar ‘Ali
Khán, nawab of Bengal. He was killed by
lightning when asleep in his tent on the night
of the 2nd July, A.D. 1760, 9th Zi-Qa’dá,
A.H. 1173. He had put to death the Nawáb
Siraj-ud-daula (q.v.) and killed several women
of his harem with his own hand. Being re-
proached by the British Resident with the
murder of one of the women, he answered,
"What, shall not I kill an old woman
goes about in her litter to stir up people
against my father?"


Mir Sayyad Jama’a Baf (میر جمیع باف), the weaver, was an excellent
poet of Persia who came to India in A.D.
1562, A.H. 969, in the time of the emperor
Akbar, and died in the year A.D. 1665,
A.H. 973. His compositions mostly were
Rubá’í, consequently he is sometimes called
Mir Rubá‘í.

Mir Sharuf ‘Allama (میر شروف علامة).
Vide Sharif Jurjani.

Mirza (میرزا) is an abbreviation of
Amirzâda, which in Persian signifies the son
of a prince or nobleman. It is also written
Mirzâ, which has been adopted in this work.
The descendants of Amir Taimur were all
called Mirzá till Hâbar Shâh, who assumed
the honourable title of Bâshâb, and the
princes were called Sulhâns and Salâtîn.
When used to designate prince of rank the
word folloa the name; when it precedes it is
a mere prefix of social respect like Mr. or
Monseigneur.

Mirza ‘Ali Beg (میرزا ابیک).
Vide ‘Ali Beg (Mirzâ).

Mirza ‘Ali Khan or Lutf. Author of
a Tazkira, said to be the first ever written
in Urdu. Published about 1801, it bears the
name Qâshân-ir-Hind, and contains only 66
articles, but is illustrated by curious extracts.
A native of Dehli, he resided at Patna and
Lucknow; but he appears to have died at
Haidarabad (De Tassy).

Mirza ‘Ali Nawab (میرزا ابی نواب).
He was executed at Dehli on Tuesday the
9th July, A.D. 1844, for the murder of two
dancing-girls in that city. The Fatwâ was
given by Maunlânâ Şadr-uddin Khán Bahâdur,
Şadr-us-Sudâr.

Mirza Haidar (میرزا حیدر), Vide
Haidar (Mirzâ), also called Haidar Do-glât.

Mirza Hasan (میرزا حسن). Vide
Hasan (Mirzâ).

Mirza ‘lsa (میرزا عيسى), and Mirzâ
Jnayat-ullah, governors of Tatta in the time
of the emperor Shâh Jâhân, 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 A.D. 1648, A.H. 1088.
Mirza Jan (میرزہ جان), whose poetical name was Jān, was the father of Mirzā Jān Jānān.

Mirza Jān (میرزہ جان), and Mirzā Qhāżī, two wazirs who lived in the reign of the emperor 'Alamgīr. Their tombs are in Tatta, and the inscription shows the date to be A.D. 1683, A.H. 1685.

Mirza Jangī (میرزہ چنگلی), Nawāb Sa‘īdat 'Ali's second brother.

Mirza Khan (میرزہ خان), author of the Takhfīt al-Hind, a work on Hindū music, etc., composed under the patronage of 'Arīn Shāh. It contains a minute account of Hindū 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 Rāgarāvarṇa or Sara of Passions, the Rāgārapana or Mirror of Modes, etc.

Mirza Mihr Nasir (میرزہ میہر نصیر), a physician in the service of Karim Kān, king of Persia, and author of a Masmūd. Amongst the many poems which have celebrated the charms and delights of the Spring, his Masmūd holds the highest place. He flourished about the year A.D. 1770, A.H. 1184.

Mirza Muhammad (میرزہ محمد), surname Balbūl, a celebrated Sufi of Persia. He is related by Sir William Jones, that intelligent Persian repeated to him again and again that he had more than once been present when Mirzā Muhammad was playing to a large company in a grove near Shirāz, where he distinctly saw the nightrides 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 whenever the melody proceeded, and at length dropping on the ground in a kind of courtesy, from which they were soon raised by the change of the mode.

Mirza Muḥsīn (میرزہ محسن), brother of Nawāb Sa‘īdar Jang. His title was Nawāb Isfāz-uddaula, which see.

Mirza Najaf. Vide Najaf Kān.

Mirza Nasir (میرزہ نصیر), the father of the maternal grand sire of Nawāb Shujā-uddaula. He came into Hindūstān in the beginning of the reign of the emperor Bahūdur Shāh, the son of 'Alamgīr, by whom he was appointed to an office of trust at Patna about the year A.D. 1708, A.H. 1120, 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 A.D. 1718, visited the court of the emperor Farrukhshāyār. He was appointed by this prince governor of the fort of Agra; and soon rising to greater honours, he ultimately became the viceroy of Audh, by the title of Burhān ul-Mulk Sa‘īdat Kān.

Mirza Nasir (میرزہ نصیر), a poet who came to India from Mazandarān in the reign of the emperor Shāh 'Alam the blind. His son Malik Muhammad Kān received the title of Nawāb Samsūn-uddaula Malik Muhammad Kān Dīlīr Jang, from Nawāb Kalīkār-uddaula Najaf Kān and after some time died in Jaipur in A.D. 1804, A.H. 1219.

Mirza Rustam (میرزہ رستم), a prince of Qandahār, being driven to difficulties by his own brothers and the Uzbeks, came to the court of AKBAR in A.D. 1503, A.H. 1001, and presented the king with the fort of Qandahār, for which the government of Multān was conferred on him, and he was ranked among the Amirā of the empire. He was the son of Mirzā Sultan Husain the grandson of Shāh Ismā'īl, king of Persia.

Mirza Shafi (میرزہ شفی), nephew of Mirza Najaf Kān (q.v.). He contested the succession to his uncle with Afrāsīāb (q.v.) on the great Minister's death, and was assassinated before the fort of Agra by Muhammad Beg Hamadanī in September, 1783.

Misa'ab (میسارب), brother of 'Abdūllāh ibn-Zuber, on whose part he was governor of Basra in the time of the Khalīf Marwān I. and his son 'Abdul Malik. He was killed in a battle fought against the troops of the latter, about the year A.D. 690, A.H. 71, and while 'Abdul Malik was at Kān 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 'Ubayd-ullāh; 'Ubayd-ullāh's to Almuktār; Almuktār's to Misa'ab; and now at last Misa'ab's to yourself." This observation so affected the Khalif, 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 Khalif, but marrying afterwards Sakina the daughter of Husain, and 'Ayeshah the daughter of Tuba, by these marriages he was engaged in the interest of two families who were at mortal enmity with the house of Umayya.

Miskin (مسکین), the poetical name of several poets of India.
Miskin Shah (مسكين شاه), a spiritual teacher of the chiefs of Karnail in the Dālghat districts, Southern Hindustān, whose mausoleum stands a mile distant from the town of Karnail. He is the author of a Diwān.

Mittī (متني), a person of the tribe of Indians called Kalāl, 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 Nūr Jahan Begum, was well educated and became a poet in the time of Jahangīr. He is the author of a Diwān.

Mohan Lal (موهین لال), a Hindū who adopted "Anis" for his poetical name. He was the author of a Tazkira called Anis-ul-Akhbāb, compiled in a.d. 1783, a.h. 1197. He informs us that when 'Asaf-uddaula the Nawab of Audh saw the Tazkira of the contemporary poet Hāzin, he ordered him to compile a similar work on Indian poets.

Mohan Lal Munshi (موهین لال منشی), the son of Pandit Buddh Singh, the son of Rāja Manī Rām, of Kashmiri descent. His father was a resident of Delhi. He was a student of Delhi College and accompanied Lieutenant Burnes and Dr. J. G. Gerard in the capacity of a Persian Munshi to Persia in January, 1832, when he wrote a Journal of his travels entitled Journal of a Tour through the Punjāb, Afgānistan, Turkestan, Khorasān, and part of Persia, published in Calcutta in 1834. He was employed as an attaché to the British agency during the first Afghan war, of which he published an account, in which he attributed the outbreak of 1840 to the misconduct of British officers. He died about 1870 at Delhi, where he resided for the latter part of his life. He became converted to the Muhammadan faith.

Mohan Singh (موهین سنگھ), son of Rāo Qurrān, murdered by one Muhammad Shiāh about the year a.d. 1761. His women burned themselves alive with his corpse.

Mo'izz (معز), Vide Amir Mo'izz.

Mo'izz-ud-din allah Abī Tamīm Ma'd (معز الدين الله أبي تميم ماد), the son of Jamālī surnamed Al-Mansūr. He was the 4th Khalif of Babary, and the first king of the Fatimite dynasty who began to reign in the former country in a.d. 952, 30th Shawwal, a.h. 361. The greatest achievement performed by this Khalif was his conquest of Egypt, and the removal of the Khilafat from Qaṣrān to that country in a.d. 970, a.h. 361. He subdued all Africa and built the city Al-Qāhirah in Egypt, commonly called Grand Cairo, and died after a reign of 24 years in a.d. 976, 19th Rabi' II, a.h. 365.

[Vide Muhammad Al-Mahdi.]

List of the kings of the Fatimite dynasty who reigned from a.h. 341 to 567 in Egypt.

Mo'izz-ud-din allah Abī Tamīm Ma'd a.h. 341
Mo'izz-ud-din allah Abī Tamīm Ma'd, reigned 24 years a.d. 952 361
Al-'Azīz Bīlāh Abī Nasr Tākār, reigned 21 years a.d. 976 365
Hākim-bi-amr allah Abū Mansūr, reigned 26 years a.d. 996 386
Tāhir li-azzār-din allah 'Abād Husayn bin-Hakīm, a.d. 1020 411
Mustansir Bīlāh Abū Tamīm bin-Tāhir a.d. 1036 427
Mustanzīr Bīlāh Abūl Qāsim Ahmad bin-Mustansir a.d. 1094 487
Amar b. Aḥkām allah Abī 'Ali Mansūr bin-Mustanzīr a.d. 1100 495
Hāfiz-li-din allah 'Abdul Mājīd bin-Muhammad bin-Mustanzīr a.d. 1130 524
Al-Zāhir-bi-'Abdullāh Işān-i bin-Hāfiz a.d. 1111 524
Fā'iz-bi-naṣr allah Isā bin-Zāfīr a.d. 1152 547
'in-'Aṣīz-li-din allah bin-Yūsuf bin-Hāfiz, in whose time Egypt was taken by Sulṭān-udder (Azīz died in a.d. 1173) a.d. 1158 553

Mo'izz-uddaula (معز الدولة), the brother of 'Imād-uddaula 'Ali Bāyān. He was nominated wuzir to the Khalif Al-Rast Billāh in a.d. 936, and held that office during the reigns of Al-Mu'taqi and Al-Mustakfi, the latter of whom he afterwards dethroned, and continued through life to exercise absolute authority over Al-Mu'tiq, the son of the Khalif Al-Muqadhar, whom he elevated to the throne. He was the youngest of the three brothers. He governed 'Iraq 21 years and 11 months and died at Baghdaḏ on Monday the 1st April, a.d. 967, 17th Rabi' II, a.h. 356. He was succeeded by his son 'Izz-uddaula Bakhtisār, who was killed in battle in a.d. 968, a.h. 356, by Asāl-udder, the son of Rukan-udder, who succeeded him in the office of wuzir to the Khalif of Baghdaḏ.

Mo'izz-udder (معز الدين), title of the emperor Jahāndar Shiāh.

Mo'izz-udder (معز الدين), surname of Qaṣbāi the grandson of Sulṭān Qaṣbāi-udder Balban.

Mo'izz-udder Hussain Kāft, Malik (معز الدين حسین كفت ملك), the seventh king of the dynasty of Kāft or Kāf. He succeeded his brother Malik 'Hezbollah.
his secretary, and Ḥārūn gave him the lieutenancy of Syria, which he held during four years of that khilīfah’s life. Ḥārūn continued him in that post during the whole space of his reign, which was about twelve years. For four years more he kept Syria in his own hands by force whilst he held out against ‘Ālī. Taken altogether, therefore, he held possession of Syria, either as governor or khilīfah, for nearly 40 years. There are different reports about his age: some say 70 years and others 75. He was succeeded by his son Yezīd I.

Khalīfah of the house of Umayyā who reigned at Damascus.

1. Mu‘āwiyah I.
2. Yezīd I.
3. Mu‘āwiyah II.
4. Marwān I.
5. ‘Abdul Malik.
6. Walīd I.
7. Sulaymān.
8. ‘Umar, son of ‘Abdul Azīz.
9. Yezīd II.
10. Ḥāshim.
11. Walīd, son of Yezīd II.
12. Yezīd III.
13. Ibrāhīm, son of Walīd.
14. Marwān II, the last of the Ommānids.

Mu‘āwiyah II. (Mu‘āwiyah), son of Yezīd I. and the third khilīfah of the race of Umayyā. He succeeded his father in September, A.D. 683, A.H. 44, at Damascus, but being of a weakly constitution, 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 khilīfah and their choice fell upon Marwān, the son of Ḥakam. In the meantime ‘Abdullāh the son of Zuhair had been declared khilīfah in Arabia, ‘Irak, Khurāsān, Egypt, and a great part of Syria.

[‘Īd ‘Umar al Maksūs.]

Mu‘azzam Khan (Mu‘azzam Khan), Khān Khānān, entitled Mir Jumla, which see.


Mu‘azzam, Muhammad (Mu‘azzam Muhammad), ‘Īd Bahādur Shāh I.

Mu‘azzī, Amir (Mu‘azzī Amir), a nobleman
at the court of Sulṭān Malikshāh Saljūk. He is the author of a Diwan in Persian. He was living at the time of the Sulṭān’s death, which happened in A.D. 1092.

[‘Īd Amir Mu‘izz.]}
Mubarak Shah Khalji, surnamed Qutb-ud-din, ascended the throne of Dehli (according to Firidušu) on the 22nd March, A.D. 1317, 1st Muharram, A.H. 717, after the death of his father Sulṭān ʿAlā-ud-din Khalji, and the murder of Kāfūr, a slave of the latter, who had aspired to the throne and had raised Shahāb-ud-din ʿUmar Khān a boy of seven years of age, the youngest son of the late Sultan to the throne. Amir Khurṣad, 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. Mubārak Shāh reigned four years, and was murdered on the 4th April, A.D. 1322, 5th Rabī‘ I. A.H. 721, by his wazir, Khwāja Malik, a favourite slave to whom he had confided all the powers of the State. This man ascended the throne with the title of Khwāja Shāh, but was assassinated five months after by Ghiyāsh Khān Tughluq, governor of the Punjab, who took the title of Ghiyāsh-ud-din Tughluq Shāh. The house of Khalji terminated with Mubārak Shāh.

Mubārak Shah Shārqi, whose former name was Malik Wazīl or Kansuflu, was the adopted son of Khwāja Jāhīn Shārqi, whom he succeeded A.D. 1401, A.H. 803, to the government of Jaunpur, and perceiving that the kingdom of Dehli 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 A.D. 1402, A.H. 804, and was succeeded by his younger brother Ibrāhīm Shāh Shārqi.

Mubārak, Shaikh. Fīdū Shāikh Mubārīk.

Mubārak Shāh, the son of Khwāja Khān, ascended the throne of Dehli after the death of his father on the 22nd May, A.D. 1421, 19th Jumādā I. A.H. 824. He reigned 13 lunar years 3 months and 16 days and was murdered on the 18th April, A.D. 1434, 5th Ramāḍān, A.H. 837, in a masjid where he had gone to say his prayers, by Qāailable Abūd Saʿād, Saydūr Khātrī and others, who raised Muhammād Shāh, his nephew, to the throne.

Mubārak Uddaula, the youngest of the three sons of Mir Jafr ʿAli Khān, Nawāb of Bengal. He succeeded his brother Saiṭār-uddaula in March, A.D. 1776, on the same terms as his brother, viz. to receive a pension of sixteen fars of rupees, and the business of Nāzīm to be managed by deputy. He died at Murshidabād in September, A.D. 1793, and was succeeded by his son Nāzīm-ul-Mulk, Wazir-uddaula. Mubārak-uddaula is mentioned in Foster’s Travels as the grandson of Mir Jafr and of Mirza. Hamilton says Mubārak-uddaula died in A.D. 1799.

Mubārak-ul-ḥal, Mirza (مبارک الدل), a Persian poet.

Mubārīz-uddin. Fīdū Muḥammad Muzaffar.

Mubārīz Khan (مبارک خان), a nobleman who, in the commencement of the reign of Muhammad Shāh of Dehli, was governor of Haidarābād, and was killed in a battle which he fought at the instigation of the emperor against Nīghān-ul-Mulk on the 1st October, o.s. 1724, 23rd Muharram, A.H. 1137, and his head sent to court with part of his spoils.

Mūzarīz ul-Mulk (مبارک الموکب), a title of Nawāb Sāhibulhān Khān.

Mubīd (موبید), the takhallus of Zinda Bām of Kashmir. He was a pupil of Mirzā ʿAbdul Ghani Beg Qubūl, and is the author of a Diwān. He died in A.D. 1709, A.H. 1172.

Mubīd Shāh (موبید شاه), a Guchk who turned Musaʿfīr and wrote a history of the religions in the time of the emperor Akbar entitled Ḥasbātān. The intention of the author appears to have been to furnish to Akbar a prejudiced 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 Mahābādins, which is a mere web of incoherent fables. Sir William Jones first mentioned this work. Gladwin published its first chapter in the New Asiatic Miscellany, together with an English translation. Leyden in the 5th 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.

Mubtila (مبتیلا), takhallus of Sheikh Ghuṭān Mubī-uddin Qarshī of Mirāth. He is the author of several works. He was living in A.D. 1807, A.H. 1222.


Mudd, Shaikh (مفيد شيخ). Vide Abū 'Abdullāh Muhammad bin-Muhammad al-Na'mānī.

Mufid (مفيد), poetical name of Muhammad 'Ali Beg.

Mughal Beg (مغل باغ), a nobleman of the reign of the emperor Akbar. He is the author of the work entitled Samrat al-Khuda, commonly called Tuzkara Masūdīkhā.

Mughira (مغيرة). Vide Al-Mughira.

Mughis-uddin Qasī (مغيث الدين قاسى). He flourished in the reign of Sultan A'la-uddin Khilji.

Muhammad Khan, Nawab (محمد), whose tughallus is Muhammad, was also called Muhubbat-ullah Khan, one of the sons of Hāfiz Rahmat Khan. In composing Rekhta he was a pupil of Miś Ja'far Hāvast, and in Persia a pupil of Makīn. He resided at Lucknow and received a handsome allowance from the British Government as well as from the nawab 'Asaf-uddaula. He has written a Masnavī called Asvār Muhubbat, containing the loves of Sīhā and Pīna, at the request of Mr. Johnson, who had the title of Mumtāz-uddaula, and is also the author of a Diwān. According to a chronogram of Jurat he died in A.D. 1807, A.H. 1222.

Muhammad (محمد) (or Mahomed), the Arabian prophet, author of the Qurān, was born on Monday the 20th April, A.D. 571, 10th Rabī' I, at Mecca in Arabia, and was of the tribe of Quraish, 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 my certainty in the remote part of his genealogy. He lost his father, 'Abdullāh, before he was two years old, and his mother, 'Amīna, 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 afterwards, left him under the guardianship of his son Abū Taibh, with whom he continued till he was twenty-five, when he was placed in the service of a woman named Khudiyā, the widow of a rich merchant at Mecca, who sent merchandise 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. In his 40th year he 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 Madina, where his doctrines found a more friendly reception. This event, which happened in the year A.D. 622, forms the celebrated era of the Muhammadan, and of the Hijra, which signifies Separation. At Madina 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 June, A.D. 632, 12th Rabī' I, A.H. 11, aged 63 lunar years. He was buried in the same place where he died, in the chamber of the most beloved of his wives, 'Ayesha, the daughter of Abū Bakr, at Madina, where his remains are still preserved. It is very remarkable that though Muhammad himself so often declared in the Qurān 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 called him such; that he went one night from Mecca to Jerusalem, from whence he ascended 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 man, four 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 conjugal rights. Their names and the year when they died are as follows:—

A.D. 629.

1. Khudiyā, the daughter of Khawīlī, died 3 years before the Hijra era, aged 65.

2. Sāīna, old of 'Abdul Taibh, died.

3. 'Ayesha, daughter of Abū Bakr, died aged 66.

4. Hafsa, daughter of 'Umar Khattāb, died.

5. Umm Saima, daughter of Abū 'Abdullāh, captives all Muhammad's wives, and died.

6. 679.
MUHA

6. Umm Habiba, daughter A.D. A.H. 
   of Abu Sufyan, died 664 44
7. Zainab, daughter of Ja-
   hshab, widow of Zaid, 
   Muhammad's slave, died 641 20
8. Zainab, daughter of Khu-
   syama, died two months 
   after the above 641 20
9. Mallma, daughter of 
   Harith, died 671 41
10. Jwina, daughter of 
    Harith 670-5 50-56
11. Safiya, daughter of 
    bin-Akhbar, died 670 50
12. Maria Copi, or the Egy-
    ptian, of whom was born 
    Ibrahim 637 16

By Khulya, his first wife, he had six 
children, two sons and four daughters, viz. 
Qasim and 'Aishah who is also called 
Tahir; and Zainab, Rukia, Umm Kulsam 
and Fatima; all of whom died before their 
father excepting Fatima, who was married to 
'Ali and survived her father six months.

Muhammad I. (محمد الأول) (or Mah- 
omet I.) Sultan of the Turks, was the son of 
Baysid I. (Baizet), whom he succeeded in 
A.D. 1413, A.H. 816, after an interregnum of 
eleven years, during which time his brother 
Sulaiman had taken possession of Brusa. He 
was a brave and politic monarch, conquered 
Capadocia, Servia, Wallachia, and other 
provinces, and was at peace with Manuel Pa- 
eralogos, emperor of Constantinople, to 
whom he restored some of his provinces, and 
died at Adrianople of a bloody flux A.D. 
1422, A.H. 825, aged 47 years. He was 
succeeded by his son Murad II. (Amurat).

Muhammad II. (محمد ثاني) (Mahomet II.) emperor of the Turks, surmounted the Great, 
succeeded his father Murad II. (Amurat) in 
February, A.D. 1451, Maharram, A.H. 855. His reign was begun with preparations 
for war; he besieged Constantinople, and 
conveyed over the land some of his galleys into 
the harbour, which the Greeks had shut up 
against the invaders. Constantinople was 
taken by him on Tuesday the 20th May, A.D. 
1453, 20th Jumada I. A.H. 857, 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 appel-
ation of Grand Seignour, 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 
cole proved fatal to him, and he died on 
Thursday the 3rd May, A.D. 1481, 3rd Rabi' I. A.H. 886, after a reign of 31 lunar 
years. His death was the cause of universal 
rejoicing over the Christian world, whose 
religion he had sworn to exterminate for the 
to thes of Muhammad. He was of 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 Bayazid II. succeeded him.

Muhammad III. (محمد الثالث) emperor of the Turks, succeeded his father 
Murad III. in January, A.D. 1586, Jumada I.
A.H. 1003, 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 
Maximilian the emperor's brother, who 
would have obtained a decisive victory had 
his troops abandoned themselves to pillage. Muhammad, obliged to retire from 
Hungary, burned himself in the budoke of 
his seraglio. He died of the plague, after a 
reign of 9 years, in January, A.D. 1604, 
Shabhan, A.H. 1012, aged 59 years, and was 
succeeded by his son Ahmad I.

Muhammad IV. (محمد الرابع) emperor of the Turks, was the son of Ibrahim, whom 
he succeeded on the throne of Constantinople 
in A.D. 1649, A.H. 1059. He pursued the 
war with the Venetians, and after reducing 
'Andia, with the loss of 200,000 men, he 
invaded Poland. His arms proved victorious, 
but the disgrace was wiped off by the valour 
of Sobieski, king of Poland, who under the 
next year routed his enemies at the battle of 
Grozim. He was deposed in A.D. 1687, 
A.H. 1098, and sent to prison, where he died 
in A.D. 1691, A.H. 1102. He was succeeded by 
his brother Sulaiman II.

Muhammad 'Abd (محمد عبد) author of a Persian work on Jurisprudence called 
A sia ul-Iltithf, the Foundation of Muham-
dadism, and of one called Riga Summatt 
wa-Jama'a.

Muhammad 'Adil Shah (محمد عادل) (شاهر), king of Bijapur, succeeded his 
father Ibrahim 'Adil Shah II. in the year 
A.D. 1526, A.H. 938. As the armies of the 
emperor of Delhi were daily extending their 
conquests in the Deccan, and he knew that 
should the country of Ahmadnagar be reduced 
his own would become the object of attack, 
he assisted Nizam Shah against the imperial 
arms; and more than once suffered for his 
conduct, being obliged to purchase peace by 
large contributions. In the year A.D. 1664, 
A.H. 1074, the armies of the emperor Shah 
Jahan invaded the Deccan on three quarters 
and laid waste the country of Bijapur without 
mercy. After the reduction of Daulatabad 
and other forts, with most part of 
the kingdom of Nizam Shah, Muhammad 'Adil 
Shah agreed to pay a considerable tribute to
the emperor. He was the last king of Bijapur who struck coins in his own name. In the latter part of his reign his vassal Sawaij, the son of Sahib Bhopal, by stratagem and treachery obtained great power, and the foundation of the Bijapur monarchy became weakened. Muhammad died in November, A.D. 1556, Muharram, A.H. 1067, and was succeeded by his son Ali ‘Adil Shah II. His tomb at Bijapur, called ‘Gol Gumbaz,’ has a dome which measures 130 feet in diameter and 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 crowded the fair proportions of the Rauza or tomb of Ibrahim ‘Adil Shah.

Muhammad ‘Ali (حمد علي), Viceroy of Egypt. Upwards of twelve centuries have passed since Egypt fell under the arms of the successful General of the Khilaf Omar; for a little over five centuries it remained in the possession of the successors of the conqueror; their power was put an end by the Turkman in A.D. 1171, and about eighty years afterwards the latter were in their turn expelled by the Mamlûks. The Mamlûks raised one of their own number to the throne, with the title of Sulhân, and the dynasty lasted till 1617, when the last of the Mamlûk Sulhân was put to death by the Turkish Sultân Salâm, who appointed a Pasha to the government assisted by a council of twenty-four Mamlûk beyfs or chiefs. This state of things lasted till 1798, when the French under Bonaparte landed in Egypt, and after destroying the Mamlûks 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 ‘Ali, who by the massacre of the remaining Mamlûks made himself master of the situation. The treaty of London in 1841 made the government of Egypt hereditary in the family of Muhammad ‘Ali, and Ismâ’il Pasha was 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 Parliament, which dates from the 6th June, A.D. 1873. 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’armée in Egypt. He was soon afterwards involved in disputes with the Mamlûks, who practically had long ruled Egypt. He was soon after involved in disputes with the Mamlûks 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, A.D. 1849. He was succeeded by his son or grandson Ismâ’il Pasha.

Muhammad ‘Ali (حمد علي), author of an Inshâ or collection of Letters.


Muhammad Amin (محمد امین), son of Daulat Muhammad al-Husain al-Balkhi, is the author of the work called *Anfa‘ ul-Akhbār*, or Useful Chronicles; he was in the service of Nawāb Siyāhdar Khān, who receives a long and laudatory notice at the close of the work. He concluded it in A.H. 1036, and styled it *Anfa‘ ul-Akhbār* because the Hijrī year a.H. 1036, in which it was completed, is represented by the letters composing those words. He resided chiefly at Ahmadnagar.

Muhammad Amin Khan (محمد امین خان), son of Muheer-ud-Din Mir Junla. He served under the emperors Shāh Juhān and ‘Alamgir, and was raised to the rank of 5000. He died on the 6th May, o.s. 1682, 5th Jumāda 1. A.H. 1093, at Ahmadnagar Gujrat.

Muhammad Amin Khan (محمد امین خان), entitled Ya‘maduddaula, was the son of Mir Bahā-ud-din, the brother of Niẓām ul-Mulk ‘Asaf Jāh, and came to India in the reign of ‘Alamgir under whom he served for several years. He was the chief councilor of the emperor Muhammad Shāh, and was appointed warīr with the above title after the death of Sayyid Husain ‘Ali Khān and the imprisonment of his brother Sayyid ‘Abdulāh Khān in A.D. 1720, A.H. 1153, but he had scarcely entered on his office when he was taken ill and died suddenly on the 17th January, o.s. 1721, 29th Rabi‘ I. A.H. 1133. After his death the office of prime minister was only filled by a temporary substitute, being ultimately designed for Niẓām ul-Mulk ‘Asaf Jāh, who was then in the Deccan.

Muhammad Amin Razī (محمد امین رازی). Vide Amin Ahmad, author of the *Haft Aqīm*.

Muhammad Ansar (محمد أنصار), author of the work called *Mafāsīl Shāhīd Ahmad Moghbāli*, or the Memoirs of Shaikh Ahmad Khānūnī, a very celebrated Saff of Gujrat, whose tomb is at Ahmadābād and who is still held in veneration. It was written in A.D. 1445, A.H. 849.

Muhammad ‘Arif, Mirza (محمد عارف میرزا), a poet who was contemporary with Nāsir ‘Ali.

Muhammad Aslam, Qazi (محمد اسلم کاظم), who lived in the time of Shalīydan.

Muhammad Atabak (محمد اتابک), *Vide* Atabak Muhammad.

Muhammad ‘Azim, an historian who wrote a history of Kashmir in continuation of one written by Haidar Malik. It is amusing to observe, says Sir H. M. Elliot, the extravagant praise which this orthodox historian confines upon ‘Alungir, whom he infinitely prefers to the noble and enlightened Akbār, of whom he complains that he ‘treated all his subjects alike!’ not favouring the Muhammadans above the Hindūs. Was ever a nobler tribute paid to a ruler?


Muhammad Bakhsh (محمد بخش), whose poetical name is ‘Alīsh, is the author of a work in Urdu called *Namūtan* or the nine jewels, containing numerous stories, which he completed in the first year of Nawāb Ghazi-ud-Dīn Ḩasan of Lucknow or A.H. 1230. He is also the author of other works of the same description, one called *Gulshan Nahakār* and the other *Ohr Chaman*.

Muhammad Bakhtyar Khilji (محمد بختیار خیلی), was appointed governor of Bengal by Sultan Qutb-ud-Dīn Ailāk about the year A.D. 1203, A.H. 600. He made Lakhnau the seat of his government.

Governors of Bengal, down to conquest by Akber. A.D. A.H.

- Muhammad Bakhtyar Khilji . . . 1203 600
- Muhammad Sherān ‘Alī-ud-dīn, slain in battle with the infidels . 1205 602
- ‘Alī Mūrūd ‘Alī-ud-dīn Khilji, slain . . . 1208 605
- Husain-ud-dīn Qausi, slain . . . 1212 609
- Nāsir-ud-dīn bin-i-Shams-ud-dīn . . 1227 624
- Muhammad bin-Shams-ud-dīn, became Sultan of Hindustān . . 1229 627
- Tughlāk Chān, governor under Sultan Rizā . . . 1237 634
- Tījī or Taṭī . . . 1243 641
- Taimūr Chān Qurān . . . 1244 642
- Saif-ud-dīn . . . 1246 646
- Dāqūd-ud-dīn Malik Uzbak . . 1258 651
- Jalāl-ud-dīn Chān . . . 1256 656
- Tāj-ud-dīn Chān . . . 1258 657
- Muhammad Tātār Chān . . . 1260 659
- Mo‘īz-ud-dīn Tughrāl . . . 1277 678
- Nāsir-ud-dīn Bughdārdā Chān, son of Ghayas-ud-dīn Bulbān, considered first sovereign of Bengal . 1282 681
- Qadar Chān, viceroy of Muhammad Shāh I. Tughlāq . . . 1325 726
- Fakhr-ud-dīn Sikandar, assumes independence . . . 1340 741
- ‘Alī-ud-dīn Mubarik . . . 1342 743
- Shams-ud-dīn Muhammad Shāh . . 1344 744
- Ilīs Bhāngurā . . . 1343 744
- Sikandar Shāh bin-Shams-ud-dīn . 1359 760
- Ghayas-ud-dīn ‘Azīz Shāh bin-Sikandar Shāh . . . 1398 769
- Saif-ud-dīn Sulṭān-us-Salṭān bin-Ghayas-ud-dīn . 1374 775
- Shāh-ud-dīn bin-Sulṭān-us-Salṭān . . . 1384 785
- Kauṣa, a Hindū . . . 1386 787
- Jalāl-ud-dīn Muhammad Shāh (Chītmal bin-Kauṣa). . . 1392 794
- Ahmad Shāh bin-Jalāl-ud-dīn . . 1409 812
- Nāsir Shāh (descendant of Shams-ud-dīn Ilīs) . . . 1427 830
- Bāhrāb Shāh bin-Nāsir Shāh . . 1457 862
- Yusuf Shāh bin-Bāhrāb Shāh . . 1474 870
- Sikandar Shāh, grandson of Shāh . . 1482 877
- Fath Shāh . . . 1482 877
- Shāhāzāda Sulṭān, an empress . 1491 886
- Friz Shāh Ilāsh. . . 1492 897
- Muhammad Shāh bin-Frūz Shāh . . 1494 899
- Muzaffār Shāh Ilāsh. . . 1495 900
- ‘Alī-ud-dīn Husain Shāh bin-Satyād Ashraf. . . 1498 903
- Nasrāt Shāh bin-‘Alī-ud-dīn . . . 1498 903
- Hūsan, defeated by . . . 1534 940
- Farid-ud-dīn Sher Shāh . . . 1537 944
- ‘Humāyūn hold court at Gaur also called Janamābad.* . 1538 945
- Sher Shāh, again . . . 1539 946
- Muhammad Khān . . . 1645 952
- Khizir Khān Bahādur Shāh bin-Muhammad Khān . . . 1555 962
- Jalāl-ud-dīn bin-Muhammad Khān . . . 1561 968
- Sulaimān Kīrānī . . . 1664 971
- Bāyazid bin-Sulaimān . . . 1673 981
- Dādū Khān bin-Sulaimān, defeated by Akbār’s forces under Munaim Khān . . . 1573 981

Muhammad Baqi, Khwaja (محمد بقی خواجه), a Muhammadan saint who died on the 20th October, A.D. 1603, 25th Junādā II. A.H. 1012, and is buried at Delhi close to the Qadam Rasūl. Nūsaf-ud-dīn Ahmad has mentioned him in his work called *Kerāmāt Ul-Aʿlā*.
Muhammad bin-'Abdur Rahman al-Sulaiman, surnamed bin-'Ali Laila, was a very celebrated Muslim doctor, and Qazi of the city of Kufa, where he was born in A.D. 693, A.H. 74, and died in the year A.D. 765, A.H. 148.

Muhammad bin-Abu Bakr (الابو بكر), i.e. the son of Abu Bakr, the first khalif after Muhammad. He was made governor of Egypt by the khalif 'Ali, but was taken prisoner soon after in a battle fought against Amr ibn-ul-'As. As the deputy of Muawia I. who killed him, and, inclosing his dead body in the skin of an ass, burned it to ashes in A.D. 657, A.H. 38.

Muhammad bin-Ahmad (أحمد بن علي), of Hurat, author of the Turjmanu Fatwa 'Arabi, containing the conquests of the Arabian Tribes and the domestic quarrels of the Muslims, commencing from the Khiyālāt of Abu Bakr A.D. 632, A.H. 11, and continued till the murder of Husain at the battle of Karbala in A.D. 680, A.H. 61. This work is translated from the Arabic, and was written in A.D. 1198, A.H. 568.

Muhammad bin-'Ali (الامام), the son of Imam Zain-ul-Abidin, was the fifth Imam of the race of 'Ali. He was born on the 17th December, A.D. 676, 3rd Safar, A.H. 57, and died in the month of May or June, A.D. 731, Rabii'I. A.H. 113. His corpse was carried to Madina and interred at the Baqia 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 'Abdulrahman. Some authors have stated the day of his death to be 28th January, A.D. 733, which corresponds with the 7th Zil-hijjah, A.H. 114.


Muhammad bin-'Abdul 'Aziz (محمد بن عبدالعزیز), author of the work in Turk called Shahid wa-Ma'ni. He died in the year A.D. 1612, A.H. 1021.

Muhammad bin-Idris, Imam (محمد بن ادریس امام), 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 A.D. 819, A.H. 204.
Muhammad bin-Iṣa (محمد بن عيسى), author of the Risāla Almaqā:jīma fi� Aḥṣār al-Ażām.

Muhammad bin-Iṣa Tirmizi (محمد بن عيسى ترمذي), author of the work called Jāma' Tirmizi. It is also called Suan Tirmizi and likewis A*: Tīl. He was a pupil of al-Bukhārī, and died in A.H. 892, A.D. 279.

Muhammad bin-Iṣaq-un-Nadim (محمد بن إسحاق الندیم), commonly called Abū Ya‘qūb al-Warrāq, author of the Qīṣā al-Fihrist, the most ancient record of Arabian literature, written A.D. 987, A.H. 377. This work, though mentioned by Ilāhī Khulfa, had hitherto escaped the industry of European explorers, but a portion of it (four books) has been found in the Royal Library at Berlin and the remainder in Herr von der Parga's collection. By a passage of the Fihrist, that learned gentleman has given to the Thousand and One Nights a Persian origin. In the same 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 Arsacids, the third of the four ancient dynasties of Persia; these tales were augmented and amplified by the Sassanids. The Arabs, he then proceeds to say, translated them into their tongue, and composed others like them. The first book of the text was the Hazīr Afrā'ī, or 7 A'īrās, the subject of which is the case of the two females, mentioning Shahrizāda and Tomizāda; the two females who practise vengeance on the king. It is said, "One of the authors, that this book was written by *Huinie, the daughter of Shahrizāda. The truth is, that the first who composed tales told him at night, that he, 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 besides, in the light of the moon, which were related in a number of nights.

[See Jour. As. Soc. vol. xxxi. p. 237.]

Muhammad bin-Iṣmā'īl (محمد بن اسمايل). Vido Muhammad Ismā'īl and Al-Behkari.

Muhammad bin-Jāzīr Tabari (محمد بن جرير طبری), author of several works. He died in A.D. 941, A.H. 280.
hasty to act, either upon the representation of friends or foes." The khalif asked their meaning; they said, "We made this accusation against Bin-Qasim 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-Qasim 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-Qasim in the burial place at Damascus.

[See Jour. As. Soc. vol. vii. p. i. pp. 308 307]

Muhammad bin - Yusaf (محمد بن يوسف هرط حكيم), a physician of Herat and author of an Arabic Dictionary called Bahar-ul-Jawahir, or the Sea of Jewels, said to be an Encyclopaedia or Dictionary of Arts and Sciences.

Muhammad bin - Yusaf (محمد يوسف هرط), of Herat, author of the Turāk Hind. This work no doubt (says Sir H. M. Elliot) is the same as Risāla Ajāb wa-Qarāsāh-in-Hindostān, since the author of that treatise also bears the name of Muhammad Yusaf Hirvi. This author appears to have been contemporary with, and to have conversed with, Khiwān Husain of Dehlī, who was a disciple of Nizām-uddin Aulia, who died in A.D. 1325.

Muhammad Bukhari, Sayyad (محمد باقر سيدي), father of Sayyad Ahmad Jalāl Bukhari. He had many disciples in the time of Shāh Jahan. Chosen by the western gate of the Rauza of Tajulmir is his shrine. He died in the year A.H. 1443.

Muhammad Damishqi (محمد دميشقى), name of an illustrious Persian poet, who lived in the time of Fāzīl the son of Ahīa the Darmaki or Darmicī.

Muhammad Gesu Daraz, Sayyad (محمد غوس داراز سيدي), of Kulbarga in Dauntatabad, a famous Muhammadan saint, who was a disciple of Shāik Naṣīr-uddin Chirāgh, Dehlī. He was born at Dehlī on the 30th July, A.D. 1321, 4th Rajab, A.H. 721. His proper name is Sudar-uddin Muhammad Husaini, but he was commonly called Muhammad Geis Daraz, on account of his having long ringlets. He lived at Kulbarga in the reign of the Bahmanī Sulṭān, and had the address to engage Prince Ahmad Shāh to become his disciple, and build him a fine house and a superb convent. When this prince ascended the throne, in A.D. 1422, A.H. 826, 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 pilgrimage to all sects. He died in the Deccan in the beginning of the reign of Ahmad Shah in A.D. 1422, and was buried at Hasanabad, 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 Deccan Sultans, great sums of money were occasionally offered to his descendants who resided 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 Alid意味着 ul-Murid, the Wajid意味着 ul-Ashikhin, containing the whole duty of a Sufi disciple, etc., and also of a book of Fables in Persian entitled Ausur ul-Awar. His son, named Muhammad Akbar, is the author of the Aga ACCừa Akuh, containing the principles of the Muhammadan faith.

Muhammad Ghaus Zarrin (محمد غوپ Zارين), of Bijnur. He lived in the time of Nawab Asaf-uddaula of Lucknow, and is the author of a Chaub Darwesh in Persian.

Muhammad Ghaus - uddin (محمد غوپ - عدین), the son of Jalal-uddin, the son of Sharaf-uddin, author of the Persian Dictionary entitled Ghayn means ul-Ingah, which he completed after fourteen years' labour in the year A.D. 1826, A.H. 1242, also of the Misfat means ul-Kunun, Sharaf Sikandar-nama, Nasirah Bingh means ul-Bahar, and several poems and Kasidias, etc. He was an inhabitant of Mustatâbâd, commonly called Banpur in the Pergunnah of Shahabad, Lucknow.

Muhammad Ghaazzali (محمد غازلي), of Gwalior. Vide Siraj-uddaula Muhammad Ghaus Khan.

Muhammad Ghaus, Shaikh (محمد غوپ, شیخ), of Gwalior. His proper name is Haji Hamid-uddin, styled Ghaus-ul-'Aalam, one of the greatest saints of India, who is said to have resided for twelve years in the practice of asceticism in the jungal which lies at the foot of the Chunur hills, consuming the leaves and fruits of the forest as his solace food; and so celebrated was he for the fulfillment of his blessings and predictions, that even powerful kings used to come and visit him and pay their respects. He afterwards went to Gwalior, where he engaged himself in the pursuit of his holy calling and in making proselytes; and managed to content himself with the proceeds of a jagir, which yielded a crore of tanga in. He was the murshid or master of Shaikh Wajih-uddin 'Alw of Gujrat, and died on the 14th September, o.s. 1662, 14th Muharram, A.H. 970. The chronogram of the year of his death is "Shaikh Auliahbudd," i.e. Shaikh was a saint. He is the author of several works, among which are the Jawahir ul-Khuwaa, and another entitled Guladar Abrar containing the memoirs of all the Sufi Shaukhs of India with their places of burial and many other particulars. His brother Shaikh Phul, who served under the emperor Humayun, was killed at Agna, A.D. 1637, A.H. 948, by the adherents of Mirza Haidar, who had rebelled against his brother. His tomb is on a hill near the fort of Bajana. They were the descendants of Khwaja Parri-ul-uddin Muhammad Attar in the seventh generation. Their grandfather's name was Mubin-uddin Qattal, whose tomb is in Jamnpur, and father's name Kiyam-uddin. He lies buried in Shahabad, commonly called Kumbra, in Ghazipur, a small work entitled Munawib Ghausia, containing the adventures of Muhammad Ghaus, written by Suyad Fazlullah in the year Hijri 941, 24 years before the death of the saint.

Muhammad Hakim, Mirza (محمد حکم میرزا), son of the emperor Humayun and half-brother of Akbar, was born at Kabul on the 18th April, A.D. 1564, 16th June 961 A.H. In the reign of his brother, the emperor Akbar, he had the Government of Kâbul, of which he removed during his life in undisturbed possession. He had twice invaded the Panjâb; once in A.D.
1686, A.H. 974, and the second time in February A.D. 1681, Mubarram, A.H. 989, 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 Kabul in the 30th year of the emperor Akbar, on the 26th July, o.s. 1585, 16th Amardād Ilahī, corresponding with 16th Sha'ban, A.H. 993, aged 32 lunar years. After his death Raja Bhagwān Dās and his son Mān Singh were sent to Kabul by the emperor to take charge of that province. His mother's name was Māh Chāchāk Begam.

Muhammad Hanif (محمد حنيف), also called Muhammad bin-'Ali, was the third son of 'Ali, and because he was not descended from his wife Fatimah, as Husain and Husain were, is not reckoned amongst the Imāms, notwithstanding there were many who after Husain’s death secretly acknowledged him to be the lawful Khalif or Imām. He died in the year A.D. 700, A.H. 81.

Muhammad Hasan (محمد حسن), of Dehilī, who flourished about the year A.D. 1004, A.H. 1013, is the author of a Masnavi or poem containing praises of the prophet, of the chaste wives and of great saints.


Muhammad Husain (محمد حسين), author of a Persian work on Theology called Aqād Husain.

Muhammad Husain Khan (محمد حسين خان), the present nawāb of Kalpī; his title is ‘Azīm ul-Mulk.

Muhammad Husain Mirza (محمد حسين مرزا). Vide Ibrāhīm Husain Mirzā.

Muhammad Husain, Shāikh (محمد شاه شهير), whose poetical name is Shuhrat, was an excellent poet and a physician. He was a native of Arabia, but completed his studies at Shirāz and came to India, where he was employed by the prince ‘Azīm Shāh as a physician. In the reign of Farrukh-siyar the title of Hakim-ul-Mumtāz was conferred on him. He went on a pilgrimage to Mecca at the time of the emperor Muhammad Shāh, and after his return to India he died in the month of April, A.D. 1737, Zil-bijja, A.H. 1149, at Dehilī. He is the author of a Diwān consisting of 5000 verses.

Muhammad Ibn-Alahmar (محمد ابن الأحمر), or more properly Ibn al-Ahumar, 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 Abū ‘Abdallah, but it is commonly known in Moorish history as Muhammad Ibn-Alahmar. He was born in Arjona in A.D. 1195, A.H. 591, of the noble family of the Bani Nasir; when he arrived at manly years, he was appointed Alayyq, or governor of Arjona and Jaen, and gained great popularity by his benevolence and justice. Some years afterwards, on the death of Ibn-Hud, 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 A.D. 1238 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 Bani 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 skillfully 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 70th 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 Yusuf Aba’d Haij.]
Muhammad ibn-Ishaq, the earliest biographer of Muhammad, the Arabian prophet. He died about the year A.H. 684, fifteen years after the overthrow of the Ummayyad dynasty.

Muhammad ibn Jurir ut-Tabari (محمد ابن جعفر الطبري), the son of Jurir, an Arabian author, who died about the year A.D. 942, A.H. 330.


Muhammad 'Imad (محمد عمار), who flourished about the year A.D. 1371, A.H. 773. He is the author of the following admired poems: Mi'dah al-Hidāyat, Mawsil al-Abrār, Ma'dar Kattat, and Muhabbat-nāma.

*Fīde 'Imād Faqih.*

Muhammad 'Imam (محمد علم), author of the work called *Siyar al-Nabi wa-'Asr Sahaba.*

Muhammad Ishaq al-Bukhari (محمد إسحاق البوشاري), who is also called Abi 'Abdullah bin Isma'il al-Bukhari, is the author of the *Sahih al-Bukhari,* a book held in the highest estimation, and considered both in spiritual and temporary matters, as next in authority to the Qurān. 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 Qurān. It relates besides many miracles and anecdotes of the ancient prophets and other inspired persons. He was born in the year A.D. 810, A.H. 194, and died in the month of June, A.D. 870, Rajab, A.H. 266. He is commonly called Al-Bukhari, which see.

Muhammad Isma'il, Moulwi (محمد إسماعيل مولوي), author of the *Sirāt al-Mustaqim* or *The True Path,* containing an account of the peculiar tenets held by the followers of Sayyad 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 show his own learning; in the next, to justify the claims of Sayyad 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 whom aspire to the honours of religious initiation. These are generally numbered as the followers of one or other of three venerated Piras, each of whom has given a name to a distinct school or sect; the first, the "Tarīq-i-Qādiria," which traces its origin to 'Abdul Qādir Jilāni. Another, the "Tarīq-i-Chishtia," so called from its founder Khwāja Mo'in-uddin Chishti, whose tomb is at Ajmer; the third, the "Tarīq-i-Naqshbandia," derived from a Khwāja Bahā-uddin Naqshband, a native of Bukhāra. It was one of the peculiar pretensions of Sayyid Ahmad, that he hold himself privileged to be the founder of a school of his own, to which he gave the name of the "Tarīq-i-Muhammadia." His book was written some time about the year A.D. 1822, 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 *Sirāt al-Mustaqim,* the *Taqyqat al-Imām,* the *Hidżrat al-Monim,* and a little tract attached to it, named the *Maḥz al-Kabīr wa'l-Binā,'* and two other tracts, entitled the *Nasihat al-Muḥasim,* and *Tahāk al-Qahāl,* have all been printed at private press in Calcutta or at Lucknow.

*[See Sayyid Ahmad.]*

Muhammad Jani (محمد جانی), author of the work called *Amar Ahmadā,* a minute history of Muhammad and the twelve 'Imāms, with various anecdotes respecting them.

Muhammad Jogi Mirza (محمد جوگی میرزا), son of Shahriār Mirza, the son of Amir Taumur. He died A.D. 1444, A.H. 848, two years before his father, aged 43 lunar years.

Muhammad Karim (محمد کریم), the son of prince Azīn-ush-Shāh, the son of the emperor Bahādūr Shāh. He was murdered by order of the emperor Jahāndār Shāh his uncle, in April, A.D. 1712, A.H. 1124.

Muhammad Kazim, Mirza (محمد کاظم میرزا), the son and successor of Mirza Muhammad Amīn, private Munsī or Secretary to 'Alamgir, and author of the history called *Alamgīr-nāma.* 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, A.D. 1689, A.H. 1100. 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
Muhammad Khan, Mir (محمد خان میر), commonly called Khan Kalān, was the eldest brother of Shams-ud-din Muhammed Anka Khān. He served under the emperors Humayün and Akbar, and was made governor of the Panjāb by the latter, which office he held for several years, and died A.D. 1575, A.H. 983. He was an excellent poet, and has left a Divān in Persian, and another in the Turkish language. He was native of Ghazni, and therefore chose for his poetical name Ghanaawi. There is a work on Sūfism entitled Barkhān ul-Ijmān, either written by him or some other Muhammad Khan.

Muhammad Khan Shabani (محمد خان شیبانی). Vide Shāh Beg Khān Uzbek.

Muhammad Khan, Sultan (محمد خان سلطان), also called Muhammad Qān and Khān Shāhīd, was the eldest son of Shalān Ghayās-uddin Balban, king of Dehli, who had appointed him viceroy of all the frontier provinces, viz. Multān, Lahore, Dehbalpur and other districts. This prince was best 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, Amir Khurān and Khwāja Hasān bore the first rank in genius and in his esteem. The throne of Persia was at this time filled by Arghun Khān, the son of Ahba Khān, and grandson of Khālū Khān. Timur Khān Chungezi, who was then an Amir of mighty renown in the empire of the race of Changz Khān, and governor of Herāt, Quṭbānār and other districts, invaded Hindustān with 20,000 chosen horse. Having ravaged all the villages about Dehbalpur and Lāhore, he turned towards Multān. The prince Muhammad Sulṭān, hearing of his designs, hastened to the banks of the river of Lāhore, 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 Amir Khurān, the poet, who relates this event at large in his book called Khāber Khānī. This event took place on Friday the 9th of March, A.D. 1285, 30th Zil-biṭha, A.H. 683.

Muhammad Khan Talpur (محمد خان تالپور). Vide Mir Muhammad Khān Talpur.
Muhammad Khuda Banda, Sultan

Muhammad Khuda Banda, Sultan, (محمد خدای بانده), surnamed Aljailī, a descendant of Changez Khan, succeeded his brother Sultan Ghazi Khān as the son of Arghān Khan, to the throne of Persia in May, A.D. 1304 Shawwal, A.H. 703. He is said to have been a just prince, and was the first monarch of Persia who proclaimed himself of the sect of ‘Ali. He gave a public proof of his attachment to this sect, by causing the names of the twelve Imāms to be engraved on all the money which he coined. He built the celebrated city of Sultānā in Azarbaijan 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, A.D. 1316, 1st Shavval, A.H. 716, after a reign of 13 lunar years, and was succeeded by his son Suljan Abū Sa‘īd Bahādur Khan.

Muhammad Khuda Banda, Sultan

Sikandar Shāh, was the eldest son of Shah Tāhināsp I.; he was born in the year A.D. 1531, A.H. 938, and succeeded to the throne of Persia on the death of his brother Shah Islam II. in November, A.D. 1577, A.H. 955. 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 Mirzā, 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 21st November, A.D. 1580, 22nd Shābi, A.H. 991. The chief of Khorāsān immediately proclaimed ‘Abbas, the King’s second son, as king of Persia, and in the year A.D. 1588, A.H. 996, marched with him to Qazvin, the capital of the empire, which they took possession of without opposition, and the unfortunate Muhammad was deserted by every inhabitant of Qazvin and by his own army.

Muhammad Khusrū Khan (محمد خسرو خان), author of a medical work called Makhzan al-Adiencia.

Muhammad Lad (محمد لاد), author of the Dictionary called Mawriyyad al-Fazlā.

Muhammad Lari, Mulla (محمد لاری), author of a work which goes after his name, viz. Tafṣil Mulla Muhammad Lari.

Muhammad Maghrabi, Maulana (محمد مغربی مولانا). Fide Maghrabi.

Muhammad Makahul, Maulana (محمد مکاول), Fide Muhammad (Suljān).

Muhammad Mas‘um (محمد مصعوم), the son of Shaikh Ahmad Sarhindi, was born in the year A.D. 1608, A.H. 1007, and died in A.D. 1608, A.H. 1079, aged 72 lunar years.

Muhammad Mas‘um Nami, Amir (محمد مصعوم نامی امیر), of Bakkar, was one of the nobles of the court of Akbar. He wrote five Masnawīs or Poems, containing 10,000 verses; one is in the metre of Ḥaft Paikar, one in the measure of the Sikandar-nāma, one called Pari Sārat is in the measure of Lāli and Majnūn, one called Ḥamra wa-Nāz is in the metre of Yaṣaf Zalaghā, and one in the measure of the Makhzan al-Aṣrār. He also wrote two Dīwāns of Ghazals and two Sakt-nāmas. He once paid a visit to Shah ‘Abbās, king of Persia, accompanied with no less than one thousand followers.

Muhammad Mir, Sayyad (محمد میر). His proper name is Kamāl-ud-dīn Husayn. He was a native of Lucknow, and translated the History of Roscelin from English into Urdu for the Agra School Book Society, in the year A.D. 1839.

Muhammad Mirza (محمد میرزا), son of Mirānṣāh and grandson of Amīr Ta‘imīr, was a pious prince, and not being ambitious he remained, with his brother Mirza Khuldūl-ullāh ruler of Samarqand; and when that country was taken by Mirza Shāhrukh his uncle, and made over to his own son Mirza Ulugh Beg in A.D. 1408, A.H. 811, he passed the remainder of his life with the latter and died about the year A.D. 1441, A.H. 845, recommending his son Mirzā Abū Sa‘īd to him.

Muhammad Muhsin (محمد محسن), the rebel Tahsildar of Pailān who joined the mutineers in the year A.D. 1857, and was, together with ‘Uthman ‘Ali the rebel Deputy Collector, hanged at Banda on the 24th April, A.D. 1858.

Muhammad Muhsin of Kashan, Mulla (محمد مسحی مولانا) author of the Tafṣil Sāfi.

Muhammad Muqim (محمد مقیم). Fide Niẓām-ud-dīn Aḥmad Khwāja.

Muhammad Muzaffar (محمد مظفر), surnamed Mubāriz-ud-dīn, was the founder of the dynasty of Muzzaffarians in Fara. He held a high station at the court of Suljān Abū Sa‘īd Khān, king of Persia; but after his death, which happened in A.D. 1333, when trouble and confusion began to reign on all sides, he retired to Yazd and took possession
of that country. In the year A.D. 1853, A.H. 754, he took Shiráz from Sháh Sháikh Ábú ʿIsá-i Islaḿí, and having seized him after some time put him to death, and became master of Fars. His son Sháh Shujáʿ rebelled against him in A.D. 1859, A.H. 760, deprived him of his sight and ascended the throne at Shiráz. Muhammad Muzaffar died in the year A.D. 1864, A.H. 765. This dynasty governed Fars 77 years, during which seven princes enjoyed power, viz.:

1. Mubáriz-ud-dín Muhammad Muzaffar or Muzaffar-ud-dín.
2. Sháh Shujáʿ, son of ditto.
3. Sháh Mahmúd, his brother.
4. Sulján Ahmad.
5. Sháh Mansúr, son of Muzaffar, in whose time Shiráz was taken by Amed Taimúr.
7. Sháh Zain-ul-ʿAbídín, the son of Sháh Shujáʿ.

The last two only reigned a few months.

[Vide Muzaffar.]

Muhammad Nazir (محمد نظر).
Vide Khwája Násir.

Muhammad Nazir Ahmad (محمد نظر احمد), Deputy Collector of Settlements in Jalain, author of the work named Miráz et Irús or the Ráis's Memoir, 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 A.D. 1870.

Muhammad Parízada (محمد پرزد), an author whose work is continually studied throughout the Othmání empire, not only by all the ministers and statesmen of the Porte but likewise by the Greek princes and dragomans.

Muhammad Qasim (محمد قاسم), the original name of the celebrated historian, Firíshá.

Muhammad Qasim (محمد قاسم). Vide Násir-ud-dín Qabbáchá.

Muhammad Qasim (محمد قاسم), son of Hájí Muhammad Surúrí Káhlání, and author of the Farhang Surúrí, a dictionary of the Persian language, dedicated to Sháh 'Abdías Bahádur Khán, king of Persia, A.D. 1590, A.H. 1008.

[Vide Surúrí.]

Muhammad Qasim Khan Badakhsháni (محمد قاسم خان موجی), whose poetical name was Maují, was an officer in the service of the emperors Humáyún and Akbar. He died in A.D. 1571, A.H. 979, at Ágra, and is the author of a Váṣaaf Zálékába, containing the loves of Joseph and Poliphára's wife.

[Vide Maují.]

Muhammad Qasim, Mir (محمد قاسم، میر), author of the Ibrat-náma, which he wrote after the invasion of Nádir Sháh, about the year A.D. 1739, A.H. 1162.

Muhammad Qasim, Sayyad (محمد قاسم سید), of Danápur, author of the work entitled Aijíz Qásamí in Urdu, which he composed in the year A.D. 1856, A.H. 1271, containing the history and miracles of the celebrated saint of Baghdad, 'Abdul Qádár Gílání.

Muhammad Quli Khan (محمد قلی خان), governor of Allahábád, was the son of Mirzá Muhisín, the brother of Nawáb Safdar Jang of Ádúth. In the year A.D. 1759, A.H. 1172, he, under the royal standard of the prince 'Áli Goháb (afterwards Sháh 'Alam), who had procured from his father, 'Alamgír II, grants of Bungáls, Behár and Uryaa, marched towards Távúm, 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 Shujáʿ-ud-daulá (who was his first cousin and the son of Safdar Jang) had treacherously seized Allahábád and possessed himself of that province. On his arrival at Allahábád in A.D. 1761, A.H. 1174, he was seized and imprisoned, and ultimately put to death in the fort of Jalálábád by order of Shujáʿ-ud-daulá, who was jealous of his ambitious views in assisting, the prince in the invasion of Bengál, and regarded Allahábád as his right, it having been given only in deposition by his father, Safdar Jang, to Muhammad Quli Khán, who had refused to surrender it to the son.

Muhammad Quli Qutb Shah (محمد قطب شاه).
Vide Quli Qutb Shah II.

Muhammad Quli Salim (محمد قلی سلیم).
Vide Salim.

Muhammad Quresh, Mirza (محمد قروش، میرزا), the second son of Bahádur Sháh. His title of succession to the throne of Dohlí was acknowledged by the British Government in 1866, with this condition—that on the king's death he would receive the title of Sháhzuđa.
Muhammad Quth Shah, the fifth Sultan of the Quthshahi dynasty of Golconda, and nephew or brother of Muhammad Quli Shah, whom he succeeded in January, A.D. 1612, Zil-Qa'da, A.H. 1020. He was living in A.D. 1620, A.H. 1029. After his death, Abbâs Shah Quth Shah was raised to the throne of Golconda.

Muhammad Rafi Waaz, a celebrated preacher at Isfahân, was a contemporary of Mirza Sâeb and Tâhir Wahid. He is the author of a Diwan in Persian, as also of a poem containing the battle of Shah 'Abbâs with Elam Khân, ruler of Târân, and one called Abwâb ul-Janân, a religious book.

Muhammad Rafi uddin Muhaddis, Vide Rafi uddin.

Muhammad Razî, author of the Arabic work on Theology called AsRARQAT ALWIA, Heavenly Illuminations, and of another on Jurisprudence entitled INTIKHAB UL-AHKAM.

Muhammad Raza Khan, He was selected for the office of chief minister by the English, after the death of Jafar 'Ali Khân, Nawâb of Bengal, to the young Nawâb Najm-uddaula, the son of the late Nawâb, in A.D. 1765. Deposed 1772.

Muhammad Sadr uddin, surnamed Abûl Ma'âli, which see.

Muhammad Salah Kambu, author of the 'Amal Sâlah.

Muhammad Salah, Mir (Sallâh al-murîd), lived in the time of the emperors Jahângir and Shah Jehân about the year A.D. 1628, A.H. 1037. His poetical name was Kashi'i, which see.

Muhammad Salah, Mir (Sallâh al-murîd), Vide Sipahdâr Khân.

Muhammad Salah, Mir, author of the Latâ'if Khayyâb, 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 A.D. 1731, A.H. 1144, and finished by Jâfar Nastâr in A.D. 1742, A.H. 1156.

Muhammad Salah, Shâ'kh, Kamboh, brother to

Shaikh Inayet-ullah, is the author of the book called Behar Chaman.

Muhammad Salah, Shâ'kh, author of the Bahar Sâkhaw and the Târîkh Shâhjahânâbâd, also of a poem called Arûn Jau, which he completed in A.D. 1618, A.H. 1056.

Muhammad Sagî, Vide Musta'îd Khân.

Muhammad Sarbadal, was the chief of a kind of vagabonds called Sarbadâls, who had made themselves master of the city of Sabzwar and of some others in Khurasân. 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, of Dehli, author of the work called MUS'TEL UL-WARIDAT, or Mirror of Occurrences, a compendious history of the Mughal empire, from the death of Akbar to the invasion of Nadir Shah. He undertook this work at the request of a nobleman in the reign of Muhammad Shah.

Muhammad Shah, the son of prince Farid uddin, the son of Khizir Khân, king of Dehli. He was placed on the throne after the assassination of his uncle Mubarak Shah in April, A.D. 1434, Ramazân, A.H. 837. He reigned 12 lunar years and died on the 20th January, A.D. 1446, 22nd Shawwal, A.H. 849. He was succeeded by his son Sultan Ali uddin.

Muhammad Shah, the son of Ahmad Shah, succeeded his father to the throne of Gujrat in July, A.D. 1443, Rabi' I. A.H. 847. He reigned eight lunar years 9 months and 4 days, and was poisoned by his wife on the 12th February, A.D. 1451, 10th Muharram, A.H. 855. He was succeeded by his son Quth Shah also called Qâb uddin.
Muhammad Shah (محمد شاہ), the son of Hoshang Shah, ascended the throne of Malwa after the death of his father on the 17th July, A.D. 1434, 9th Zil-hijja, A.H. 837. He reigned about nine months and was poisoned by Muhammad Khān (the son of Malik Mughis his prime minister), who ascended the throne under the title of Mahmūd Shah Khāliji in May, A.D. 1485.

Muhammad Shah (محمد شاہ), emperor of Delhi, surmounted Roshan Akhtar or the Brilliant Star, was the son of the prince Jahān Shah, one of the three brothers who perished in disputing the crown with their eldest brother Jahānār Shāh, the son of Bahādur Shāh. He was born on Friday the 7th August, o.s. 1702, 24th Rabī' I., A.H. 1114, and crowned by the two Sāyyads after the death of Rāfi’uddaula, on the 29th September, A.D. 1719, 25th Zi-Qāda, A.H. 1131. On his accession it was determined that the names of his two predecessors, viz. Rāfi’-uddurjāt and Rāfi’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 Faruqj-siyyar.

Muhammad Shāh reigned 30 lunar years 6 months and 10 days, and died one month after the battle of Sarūnd, which his son fought against Ahmad Shāh Abdālī. His death took place on Thursday the 16th April, A.D. 1748, 27th Rabī' II., A.H. 1161, at the age of 47 lunar years 1 month and 3 days. He was buried in the court before the mausoleum of Nīzām-uddin Aulīa at Delhi, and was succeeded by his son Ahmad Shah. This emperor may be termed the last of the race of Amir Taimūr who reigned in Delhi and enjoyed any power. The few princes of that sovereign’s family who were raised to the throne after Muhammad Shāh were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambitions.

Muhammad Shāh (محمد شاہ), king of Persia, was the son of Ḥabīb Mīrāz, and grandson of Fath Shāh, whom he succeeded to the throne of Persia in A.D. 1834, and died in A.D. 1847.

Muhammad Shāh (محمد شاہ), ruler of Būdakshān. He was placed in that high position by Amir Sher ‘All of Qābul, to whom he was bound to pay tribute, the amount of which in A.D. 1870 was £8,100 and 600 horses. His predecessor was the intimate friend of ‘Abdul Rabbān Khān, the pretender to the Afghan throne, who was opposed by Sher ‘All in A.D. 1868, but afterwards became Amir.

Muhammad Shāh ‘Adil or ‘Adlī (محمد شاہ عادلی), an Afghān of the tribe of Sūr, whose original name was Mulābīrz Khān, was the son of Nizām Khān Sūr, the brother of Sher Shāh, and brother-in-law of Salīm Shāh, after whose death in A.D. 1564, A.H. 961, having murdered his son Fīroz, a boy of twelve years of age who had been raised to the throne, he assumed royal dignity with the title of Muhammad Shāh ‘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 Ḥimīrī, a Bānī or Indian shopkeeper, whom his predecessor Salīm Shāh had made superintendent of the markets, was intrusted with the whole administration of affairs. This naturally created him enemies among the Afghān chiefs, who, having conspired against his life, revolted from his authority. Ibrāhīm Khān Sūr, who had the king’s sister for his wife, soon afterwards raised a considerable army, and, getting possession of the city of Delhi, ascended the throne in A.D. 1555, A.H. 962, and assumed the eneigns of royalty. Muhammad Shāh, finding himself betrayed, fled to Chunar, and to Chunar he fled himself with the government of the eastern provinces. He was slain in a battle fought at Munger with Babādur Shāh, king of Bengal, A.D. 1556, A.H. 963. The period of his reign at Delhi was only eleven months.

Muhammad Shāh Bahmani I. (محمد شاہ بہمنی اول), the second king of the Bahmani dynasty, was the son of Sultan Aḥmad纳斯r Kāngōh Bahmani, whom he succeeded to the throne of the Deccan in December, A.D. 1358, 19th Zil-Qāda, A.H. 776. He reigned 17 lunar years and died on the 21st March, A.D. 1375. His son Mughī Shāh succeeded him.

Muhammad Shāh Bahmani II. (محمد شاہ بہمنی ثانی), the thirteenth Sultan of the Bahmani dynasty, was the son of Humāyūn Shāh the Cruel. He succeeded his brother Nīzām Shāh to the throne of the Deccan in July, A.D. 1463, in his ninth year; and the affairs of government were conducted, as in the reign of his late brother, by Khwajah Jāhan and Khwajā Muhammad Gāwān, under the direction of the Queen mother. The former was murdered after some time, and the title of Khwaja Jahan was conferred on Muhammad Gawan, adding the duties of Wākil-us-Saltanat to his other functions. Muhammad Shāh reigned nearly 20 lunar years, and died a year after he had caused his minister Muhammad Gāwān to be put to death, i.e. on the 24th March, A.D. 1482, 1st Sa'ar, A.H. 887. His son Muhammad Shāh II. succeeded him. The year of Muhammad Shāh’s death is comprised in a Persian verse, the translation of which runs thus:

Sultan Muhammad Shāh, ruler of kings,
When suddenly summoned to yield up his breath,
Abandoned the Deccan and all worldly things,
And the ruin of the Deccan recorded his death.
Muhammad Shahid, whose garden is still to be seen on the left bank of the Jamma at Agra, where the swimmers of Agra assemble after bathing in the Jamma in the rainy season.

Muhammad Shah Sharqi succeeded to the throne of Jaunpur after the death of his father Mahmud Shah Sharqi, in A.D. 1452, A.H. 866, and was killed after five months in a battle which he fought against his brother Hussein Shah Sharqi, who succeeded him.

Muhammad Shah, Sayyad, son of Sayyad Wali of Pandua, author of a collection of documents containing Forms of Letters, Parwana, instruments or Contracts of Law, etc., entitled Janas' al-Dinari, written about the year A.D. 1800.

Muhammad Shah Tughlaq I., whose former name was Malik Fakhrid-din Jinaun, succeeded his father Ghaybar-uddin Tughlaq Shah on the throne of Delhi in February, A.D. 1320, A.H. 728. He took the fort of Nagarkot in A.D. 1327, and built several royal buildings and places in Delhi. It was in his reign that Alauddin Husain Kangho raised the standard of royalty in the Deccan, A.D. 1347, A.H. 748, where his descendants reigned for several generations. Muhammad Shah died at Thatta on the banks of the river Sindh on the 20th March, A.D. 1361, 21st Muharram, A.H. 742, after a reign of nearly 27 lunations. He was succeeded by his cousin Sultan Firuz Shah Bahrak, the son of Sipah Salar Rajab.

Muhammad Shah Tughlaq II., surnamed Nasiruddin, was the son of Firuz Shah Tughlaq. He was born on the 3rd June, A.D. 1353, 3rd Jumada I, A.H. 754. He ascended the throne of Delhi in the lifetime of the father in the year A.D. 1387, but was soon after deposed and expelled by the chiefs. He remained at Nagarkot till the reign of Abu Bakr Shah, when he proceeded towards Delhi with a large army, and after some repulses proving victorious, ascended the throne in August, A.D. 1390, A.H. 792. He was the founder of a fortress in Jafrabad, which he called Muhammadabad. He reigned 3 years and 7 months, and died on the 19th February, A.D. 1394, 17th Rabi' II, A.H. 796, and his body was deposited at Delhi in the same vault with that of his father. He was succeeded by his son Humayun, who, on ascending the throne, assumed the name of Alauddin Sikandar, Shah, but died suddenly after a short reign of 45 days, and his brother Sultan Mahmud succeeded him.

Muhammad Sharif Haqqani, author of a poem called Aynak-e-Dil, which he completed in A.D. 1685, A.H. 1096.

Muhammad Shaikh, author of the works called Jamia Jaham-nama and the Neis Ruhushni, containing meditation on the unity of God, and rules for solitary devotion.

[Yide Shaikh Muhammad.]

Muhammad Sharif, Khwaja, a nephew of Moulana Umaid. He was wazir to Shah Tahmasp Safvi I. and governor of Yazd, Abarkhah and afterwards of Isfahan for several years, and died in A.D. 1538, A.H. 946.

Muhammad Sharif, Mir, author of a Masnavi or poem containing felicitations on the accession to the throne of Lucknow of Ghazi-uddin Husain; it was completed in A.D. 1814, A.H. 1229.

Muhammad Shirin Maulana, commonly called Maulana Maghrabi, which see.

Muhammad Sufi, Maulana, author of the work called Mirkhina wa-Bukhshina, or "the wine shop and idol house." He was a native of Mazindaran, and was residing in A.D. 1725, A.H. 1038, at Ahmadabad in Gujrat, and afterwards for some time in Qashmir.

Muhammad, Sultan, the last king of the ancient race of the sovereigns of Budhakshân, was taken prisoner in battle by Sultan Abu Sa'id, a descendant of Amir Timur, and slain together with all his children and relations in A.D. 1466, A.H. 871.

Muhammad, Sultan, who was afterwards surnamed Mukahul or the Blind, was the second son of Sultan Mahmud of Ghazni. He succeeded his father in A.D. 1030, in the absence of his elder brother Mas'ud, who after five months deprived him of his sight and placed him in close confinement, where he remained till he was reinstated by the army in A.D. 1038, and his brother Mas'ud deposed. He reigned at Lahore for two years, after which he was defeated and put to death by Sultan Mauzul the son of Mas'ud A.D. 1044.
Muhammad, Sultan (محمد سلطان), was the second son of Sultan Malikshah Saljuq, after whose death he was overthrown by his uncle, Sultan Sanjar, to the condition of a dependent. Mahmud died in A.H. 1131, 15th Shawwal, A.H. 529, aged 27 years, at Hamdan after a reign of 14 years.

Muhammad, Sultan (محمد سلطان), surnamed Quth-uddin, succeeded his father 'Ala-ud-din Tashk as Sultan of Khwarizm in A.D. 1200, A.H. 628. He was defeated by the celebrated conqueror Chenger Khan, his country pillaged, and almost all his family made prisoners in A.D. 1218, A.H. 615. He died of a broken heart in March, A.D. 1221, Zil-bijja, A.H. 617. His son Jalal-uddin for a long time bore up against the torment that had overwhelmed his father, but was at last subdued. He was slain in A.D. 1230, A.H. 627.

[Vide Tashkah.]

Muhammad, Sultan (محمد سلطان), son of Baisanghar Mirza. [Vide Babar (Sultan) and Sultan Muhammad.]

Muhammad, Sultan (محمد سلطان), the eldest son of Jahangir Mirza. After his father's death, he was named by his grand-father heir of all his dominions, but died before him in A.D. 1404, A.H. 805.

Muhammad, Sultan Mirza (محمد سلطان مرزا), or Sultan Mirza, the son of Awaiz Mirza, the son of Bajqara, the son of Mansur, a prince of the house of Amir Taimur. He accompanied the emperor Babar Shh Sh to Inde, and after his death rebelled against his son the emperor Humayun, and though subdued and pardoned, his five sons, viz. Muhammad Husain Mirza, Ibrahim Husain Mirza, Massoud Husain Mirza, Ulagh Mirza, and Shah Mirza, and three of his nephews took advantage of the general disturbance which took place in A.D. 1566, A.H. 974, and revolted at Samhbal, the government of which had been assigned to Sultan Mirza. At first they were overpowered without an effort and were confined in the fort of Samhbal by order of the emperor Akbar, but when that monarch marched in the year A.D. 1567, A.H. 975, for the purpose of subduing Mälwa, they made their escape to Gujrat and sought an asylum with Chenger Khan, governor of Baroach, where they sowed the seeds of future troubles, which only ended with the subjugation of the kingdoms by Akbar in A.D. 1672, A.H. 980 (vide Ibrahim Husain Mirza). Muhammad Sultan Mirza was, on account of his sons' rebellion, confined in the fort of Jayswa about the year A.D. 1507, where he died some years after.

Muhammad Tahir (محمد طاهر), also called Muhammad al-Jawaiz, was the ninth Imam of the race of 'Ali, and the son of Imam 'Ali Masi Raza, who was the eighth. He was born in the year A.D. 811, A.H. 195, and is said to have been poisoned in A.D. 835, A.H. 220. He was buried at Baghidj near the tomb of his grand-father Imam Masi Kazim, the son of Jefer Sadiq. His wife's name was Umm ul-Fazl, the daughter of the khaliq Maimun.

Muhammad Taqi, Mir (محمد تقى مير). [Vide Taqi (Mir).]

Muhammad Tughlaq Shah (محمد تغلق شاه). [Vide Muhammad Shah Tughlaq.]

Muhammad Uf (محمد عف), author of a Tazkira or biography called Labab ul-Abab, and of another work entitled Jame, ul-Hikayat. The latter he compiled in A.D. 1228, A.H. 626. He was a native of Marv, which, under the Saljuq princes, was the capital of Persia.

[Vide Naur-uddin Muhammad Uf.]

Muhammad Uf (محمد عف); who flourished in the 16th century of the Christian era, is the author of a biography called Tazkira Muhammad Uf.

Muhammad Wala (محمد ولا), author of the work called Nejm-ul-Hidset, containing much good advice, and written according to the Sufi faith.

Muhammad Walah, Sayyad (محمد ولاح، سيد), author of the Risala Dastur ul-Nasr, or the art of writing poetry, with specimens of the various measures.
Muhib-ullah, Qazi, who, in the reign of 'Alemgir, was appointed Qazi of Lucknow and afterwards of Hardwarābād in the Deccan. On the accession of Bahādur Shāh to the throne of Delhī, A.D. 1707, A.H. 1119, he was honoured with the Satārāt of all India. He is the author of several works, among which are the Kitāb Sallām un Mūnān.

Muhib-ullah, Shaikh, a ptrizāda of Allahābād who died there in the year A.D. 1648, A.H. 1058. He is the author of a work on Ethics called Iḥtīfat al-Khwārid.

Muhindar Singh, Maharaja, (महेंदर राजा; सन्नग्म महेंद्राजा), Rāja of Bhadawār (1870).

Muhir Narayan, (महीर नारायण), Rāja of Benares, who was living in A.D. 1789, was nephew of Rāja Cheyt Singh and grandson of Rāja Balwant Singh. The Rāja's daughter was wife of Rāha Durghīji Singh, from whom the present Maharaja is descended.

Muhit (मुहीत). *Vide* Rāmjas Munshi.

Muhir-uddin (मुहीर दिन), author of a heroe poem called Tarih Najīb-nāma, in praise of Najīb Khān, styled Najīb-ud-dināth, an Afghan chief who distinguished himself during the reign of the unfortunate 'Alemgir II, emperor of Delhī.

Muhir-uddin (मुहीर दिन), author of *the work called* Iskāhād Tāhzīt.

Muhir-uddin Abdul Qadir bin-Abi ul-Wafa (محمدر کاظم عبد اللہ قادر بن عبی الوافی). *Vide* Abdūl Qādir bin 'Abi ul-Wafa Mīrī.

Muhir-uddin bin - Arabi, Shaikh, (محمدر الدین بن عربی شیخ), a celebrated learned Muhammedan of Persia, who was born in A.D. 1165, A.H. 561, died in A.D. 1239, A.H. 637, and was buried at Damascus. He is the author of a work in Arabic called Tarākhāt Makhbīra.

Mu'in-uddin Tusi, Shaikh (محمد ابن توسی), a native of Tus, and author of the work called *Kanz al-Ashiqin,* a treatise on divine love; abridged from the *Kitmâr-3-Sa'īdat.* He was a contemporary of 'Umar Mirzâ, and was living in A.D. 1406, A.H. 811.

Muhsin 'Ali Khan, Sayyad (محمد شیخ سید ساچاد), the son of Sayyad Shâh Husain, the son of Sayyad Arab Shâh, was an excellent poet, and is the author of a Diwân and a biography of Urdu poets called *Sarâpâ Sağhun.*

Muhsin Fani (محمد فنی), an excellent poet and author, whose proper name was Shaikh Muhammad Muhsin and poetical title Fani. He held the appointment of Sadarât of the province of Allahâbad for several years in the time of the emperor Shâh Jahn; and when that monarch conquered Balkh in A.D. 1646, A.H. 1056, amongst the spoil which fell into the hands of the emperor belonging to Nazar Muhammad Khan, the ruler of that province, was a Diwân composed by Muhsin Fâni 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 A.D. 1670, A.H. 1081. His Diwân contains about 7000 verses.

Muhtadi Billah (مندی بالله). *Vide* Al-Muhtadi.


Muhtashim, Maulana (محمد علمی مولانا), a poet of Kashan and teacher of Fakhrî bin-Maulana Sultan Muhammad Amîrî of Herât. He wrote three Diwâns, viz., *Sâhib-e-Jâliâ,* and *Subhâbâ,* besides a Diwân of Qasidas in praise of the Imam and princes consisting of about 8000 verses, and a Risâla of Mu'mmus and enigmatical chronograms. There is a Qasida quoted on the accession of Shah Ismâ'îl Safvî to the throne of Persia, of 66 lines, each of which contains a chronogram for the year A.D. 1676, A.H. 984.


Mu'in-uddin (محمد ابن جوینی), commonly called Bhanbâ, the son of Zâbîta Khan, which see.

Ma'in-uddin, author of *Gang Sa'īdat,* dedicated to the emperor 'Alamgrî.

Ma'in-uddin Chishti Khwaja (محمد ابن حشمت خواجه), a celebrated Muhammad saint whose tomb is at Ajmir. He was born at Sistân in A.D. 1142, A.H. 537, came to India and was residing at Ajmir when Fithaun, Raja of that place, was taken prisoner and put to death by Shahzâd Khan Ghûrî, known as Moiz-ud-din bin Sâm in A.D. 1192, A.H. 633. Ma'in-uddin died in A.D. 1236, 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 black satin 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.

Ma'in-uddin Isfaran, Maulana (محمد ابن اسفراری مولانا), author of the Târikh Muhabir Shâhî.

Ma'in-uddin Jawini, Maulana (محمد ابن جوینی مولانا), a native of Jawîn, and author of the *Nigaristan* (the gallery of pictures), a miscellaneous work upon moral subjects, in prose and verse, which he wrote in imitation of the *Gulistan* of Sa'di. There is a beautiful copy of this book, says W. M. Jones, in the Bodleian library at Oxford. He was a contemporary of Shaikh Sa'ad-ud-din Hamwi, who died in the year A.D. 1252, A.H. 650.

Ma'in-uddin Muhammad (محمد ابن جوینی), of Herât, an author of several works, among which are *Târikh Mubâri,* a history of the Jews, describing their origin, sufferings in Egypt, etc. The *Hassat ul-Jamâat,* containing a minute description of the city of Herât, dedicated to Sultan Husain Abâl Ghiyâr Bahâdur in A.D. 1493, A.H. 900. The *Mas'ârâl-Nabât,* or the Ascent of the Prophet, details some of the grossest falsehoods in 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 another swimming in the liquid fire of hell; and being about to interpose for them, he was told that if he then interceded for unbeggars, 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 if A.D. 1486, A.H. 891. He is also the author of the *Hassat ul-Wâzin.*
Mu' in ul-Mulk Rustam Hind, commonly called
Mu'izz (مَعِيز), succeeded his father Mu-
hammad Shāh I. Bahmani on the throne of
the Deccan in March, A.D. 1375, Shawwāl,
A.H. 776. He was murdered after a reign of
three years on the night of the 14th April,
A.D. 1378. 17th Zil-hajj, A.H. 779, by his
uncle Dād Shāh, who ascended the throne by
the title of Dād Shāh.

Mujib (مَجِيب), or Shāh Mujib,
author of a history of the lives of Joseph and
Potipher's wife called Yūnus wa-Zalekhā, in
Urdu verse, composed in A.D. 1824, A.H. 1240.

Mujir (مَجِير), poetical name of
'Abdul Mukārim Mujir-uddin of Bilqān, a
town in Azerbeijān. He was a pupil of
Khākānī, and is the author of a Dīwān. He
died in A.D. 1198, A.H. 594. He flourished
in the time of Zahir-uddin Fārābī.

Mujir-uddin Bilqānī (مَجِير الْدِيـن
بِلْقَانِي). Vide Mujir.

Mujrim (مُجَرِّم), poetical name of
Rahmat-ullāh, who is the author of an Urdu
Dīwān.

Mujrim (مُجَرِّم), poetical title of
Ghulām Husain of Pata, the father of Ishāq,
whose proper name was Shaikh Muhammad
Wajīh.

Mujahid (مُجَهِّد), an inspired jurist.
The Sunnis do not recognize the possibility of
such existing now, conceiving that inspiration
ceased with the first generation after the
prophet. The Shi'ahs and Mu'tazzīlas still
believe in this kind of authority.

Mukalil bin-Sulaiman (مُكَالِل بن
سُلَيْمَان), author of a Commentary on
the Qurān. He died in the year A.D. 723,
A.H. 105.

Mukarram Khan, Nawab (مُكَرَّم خَان
نواب), governor of Multān in the
time of 'Alamgir.

Mukhlas (مُکِّلَس), the poetical name
of Rāe 'Anūd Rāe, a Khattāri, who was the
father-in-law of Tānsūk Rāe, and a pupil of
Mīrza Bedil. He died in the fourth year of
Ahmad Shāh's reign, A.D. 1751, A.H. 1164.
His works contain 50,000 verses. He is also
called Mukhlīs Hindi, to distinguish him from
Mukhlīs Kāshī.

Mukhlīs (مُکِّلَس), the poetical appel-
lation of Mukhlīs 'Ali Khan, commonly
called Mir Iqīr. He was Nawāb Nawāzīsh
Khān, Shāhāmūt Jang's sister's son, and is
the author of a Dīwān in Urdu.

Mukhlīs Kashī (مُکِّلَس كَشَی), a poet
of Persia.

Mukhtar bin-Mahmud bin-Muham-
mad az-Zahīdi Abuar - Raija al-
Ghazmīn (مُکْتَـَر بِن مُحَمَّد
غَازَمِن), surnamed Najm-uddīn, is the author of Quniat
ul-Mun'id, a collection of decisions of con-
siderable authority. He died A.D. 1269,
A.H. 658.

Mukhtari (مُکْتَـَر), a Persian poet.

Mukhtar-uddaula (مُکْتَـَر الدوْلا),
Vide Murtazā Khan.
Mukim Khan held the rank of 700 in the time of the emperor Akbar, and was raised to a high rank in the time of Jalālārdī. He had a home at Agra on the banks of the Jumna at a place still called Mukim Khān ka Ghāt.

Muktāfi Bihārī (Muktafi). Vida. Al-

Mulhim, a poet who flourished about the year A.D. 1706, A.H. 1118, and is the author of a Diwān.

Mulla Aḥmad (Mulla). Vida Āḥmad (Mulla).

Mulla ʿAlī al-Hāfīz al-Qastamumi, also who wrote a Hāshia or marginal notes on the Kusukif, besides the one written by Tufāzāl. He died about the year A.D. 1406, A.H. 808.

Mulla Firoz (Malla Ferroz), 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 the sole expense of Qas, the father of Mullā Fīroz, the editor of the Donatt, for the purpose of making inquiries relative to the remnant of the Parsis in that country, the discovery by Qas while on that mission of a copy of the Donatt in the Pahlavi language, and the English translation of that curious work, published by Mullā Fīroz at Bombay in 1818, show the spirit and perseverance with which the Parsis of Bombay have instituted inquiries connected with the history of their country.

[Vida Transactions Roy. As. Soc. vol. iii. App. p. iv.]

Mulla Furati, author of a work, entitled the Qaraq Sarvat, containing forty questions with the answers of Muhammad, according to tradition.

Mulla Ḥusain Waiz (Maulānā).

Mulla ʿImād, author of a work on Sāfism in Persia, called Ḥāshia Mullā ʿImād.

Mulla Jami Lahouri Namdar Khānī, whose poetical name is Bokhid, was very well skilled in composing chirograms, and has left a thick Diwān of Ghazals, etc. He died in A.D. 1675, A.H. 1086.

Mulla Jiwan, of Amānī, whose proper name was Shāhkh Aḥmad, was the tutor of the emperor ʿAlamgīr. He is the author of the commentary on the Qurān called Tafsir Aḥmādī. He is also called Mullā Jān Jāmpūrī, and is said to have died in A.D. 1718, A.H. 1130.

Mulla Khusro, author of a law treatise, entitled Ḍurar ul-Akhām, and a commentary on the same work called the Ḍurar ul-Ibkhām. Mullā Khurs, who is one of the most renowned of the Turkish jurists, completed his work in A.D. 1478, A.H. 883, and died in A.D. 1480, A.H. 885.

Mulla Malik Qummi (Malla Malik Qummi). Vida Malik Qummi.

Mulla Mir (Mulla Mīr). He lived in the time of the emperor Akbar. In A.D. 1566, A.H. 974, he constructed a well at Agra, and Asfār Khan Mīr Munshi wrote the chronogram of the year of its construction. It is a subtractive one.

Mulla Mufid Balkhi, a native of Bokhār, was an excellent poet. He came to India and died at Multān in the time of the emperor ʿAlamgīr, A.D. 1674, A.H. 1083. He is the author of a Diwān. A subtractive chronogram on his death was written by Sarkhush.

Mulla Muḥsīn (Malla Mūṣīn). Vida Faiz.

Mulla Muqimāt, an author who lived in the time of Shāh Jāhān.

Mulla Qasim, of Mashhad, author of an Insha, or Collection of Letters.

Mulla Shāh (Malla Shāh), a native of Badakhshan, was a learned and pious Musalmān. He was a disciple of Mīr Shāh Mīr of Lahor and Murshid or spiritual guide of the unfortunate prince ʿDārā Shīkōh, the eldest son of the emperor Shāh Jāhān, who highly respected him and visited him on his tour to Kashmir, where he (Mulla Shāh).
had built a place for his residence. He died at Kasabre in the commencement of the reign of the emperor A'lamgir, about the year A.D. 1680, A.H. 1070.

Mulla Sharif (ملا شريف), author of a Divan, on the loves of Shihlab and Khwura, dedicated to Sultan Quli Qutb Shah of Golconda in A.D. 1615, A.H. 921.

Mulla Sheri (ملا شيري). Vide Sheri (Mullā).

Mulla Shikebi (ملا شكيبي), an excellent poet who served under 'Abdul Rahim Khan Khanan, and was living in A.D. 1592, A.H. 1000.

Mullazada (مالزاد), of Patna, author of an Urdu translation of the novel called Behār Dānīch, which he named Izhār Dānīch.

Mullazada (مالزاد), author of the marginal notes on the Mukhtāir Mu‘ānī wā-Bayān.

Multan (ملتان بادشاہان), kings-of. Vide Yasin (Shikh).

Muntaz (مونتاز), the poetical name of two poets, one of whom is named Maulvi Ihsan-ullah.

Muntaz Mahal (مونتاز محل), the favourite wife of the emperor Shāh Jahān, for whom he built the celebrated edifices at Agra called the Taj.

[Vide Arjumand Bano Begam.]

Muntaz Shikh (مونتاز شکوہ), second son of the emperor Shāh Jahān.

Muntaz-uddaula, Nawab (مونتاز الدولة نواب), the grandson of Muhammad 'Ali Shāh, king of Audh. He was living in A.D. 1858. The Nawab, during the disorders consequent on the Mutiny of Lucknow, declared his opinions by entering into a contract to give his daughter in marriage to the nominee of the rebels, Būrjī Kadr. For this conduct he was adjudged to suffer the loss of his pension, 700 rupees per month.

Muntaz (مونتاز), poetical name of Nur ul-Haq, Qazi of Bareil, who was an excellent Persian poet, and has written upwards of 300,000 verses; among his compositions is a commentary on the Quran in verse, and Arabic and Persian Quasidas, several Nasmis, and three Persian Divāns. He was living at Delhi in A.D. 1756, A.H. 1200.

Munafim Khan (مونم خان), the son of Sultan Beg Barla, a nobleman who had been the emperor Bahadur Shah's principal officer at Qābul, was, on the accession of that emperor to the throne of Delhi, appointed his wazir with the title of Khan Khanān. He proved a capable civil administrator; but, offending the emperor by his conduct in a campaign against the Sikhs in 1710, was disgraced. He died in the early part of the year A.D. 1711, A.H. 1123. He was the author of the work called Ithānāt Munafimī.

Munafim Khan, Khan Khanan (مونم خان خان خانان), a nobleman who was raised to the dignity of prime minister by the emperor Akbar, after the dismissal of Bairam Khan, Khan Khānan in A.D. 1660, A.H. 967, was appointed governor of Jumprā, after the death of Khan Zamān, where he built the famous bridge on the river Gumti in the year A.D. 1667, A.H. 975. He was later appointed governor of Bengal after the defeat of Dād Shāh, king of that country, in A.D. 1575, A.H. 983. From the period of Muhammad Iqbalī Kūhilī to that of Sher Shāh the city of Gaur, which is also called Lakhnauti, had been the capital of Bengal, after which, owing to its insularity, it had been abandoned for Khawāsīpūr Tanda. Munafim Khan, 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, A.H. 983.

Munafim Shalik (مونم شیخ), a poet who served under prince Sultan Shuja'ut, governor of Bengal, and was present in the battle fought by that prince against his brother the emperor 'Alamgir in December, A.D. 1658, after which he was never heard of. For his poetical name, he used his own in his compositions.

Munir Lahori, Mulla (مونیر لاہوری), a poet of Lahore, was the son-of Mulla 'Abdul Majīd of Mullān. He formerly took the words "Sekhu Sanj" for his poetical title, but afterwards used "Munir" in his compositions. His proper name was 'Abdul Bārkāt. He died at Agra on Saturday, the 31st August, A.D. 1644, 7th Rajab, A.H. 1054, and left about 30,000 verses under the name Inshā-ī-Munir.
Munir-uddin, agent of the titular emperor, Shah 'Alam, at Calcutta, after the battle of Buxar. Died at Benares, 1771.

Munis, Hajjı (مهم حاجی), author of a Diwan, which he completed in A.D. 1723, A.H. 1136.

Munna Jan (منانا جان). Vide Nasiruddin Iisidar.

Munni Begam (منی بیگم), a concubine of Mir Ja‘far, Nawab of Bengal. After his death and the death of his two sons Najmuddaula and Saifuddaula, she was appointed guardian to Mubarak-udaula, the infant son of the late Nawab, by Warren Hastings, in preference to others whose claims were more plausible. The guardianship was taken away from the Begam in A.D. 1776. She was the mother of Najmuddaula. She died A.D. 1779, Sha‘ban, A.H. 1103.

Munshi (منشی), takhallus of Jaswant Râe Munshi. He is the author of a Diwan, and was living in A.D. 1712, A.H. 1124.

Munshi (منشی), poetical title of Munshi Mâlchând, a Kayeth and native of Delhi. He was a pupil of the poet Nâsir, and is the author of some fragments of the Shâh-nâma in Urdu. He died about the year A.D. 1822.

Munsif (منصیف), poetical title of Fazîl Khan, who is the author of a Diwan, and was living in A.D. 1704, A.H. 1116.

Muqanna. Vide Al-Makna or Muqanna.

Muqarrab Khan (مقر وب خان). Vide Muzhî (Mulla).

Muqaddar Billah (مقددر بالله). Vide Al-Muqaddar.

Muqaddar Billah (مقددر بالله). Vide Al-Muqaddar.

Murad I. Sultan (مراد الأول سلطان), whom our English authors call Amurath I. and who is also called Murud Khan Ghazi and Châwândgâr Kûm, was the third Sultan of the race of Usân or Uthman. He succeeded his father Arkan (Orchan) on the Turkish throne in A.D. 1559, A.H. 760, 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 A.D. 1560. He was a great warrior and obtained 23 victories, in the last of which he perished, A.D. 1574, M.H. 791, aged 71, by the hand of a soldier. He (or some say his father) was the first who established the formidable force of the Janissaries. His son Bâyazid I. succeeded him.

Murad II. Sultan (مراد ثاني سلطان) succeeded his father Muhammad I. as Ottoman emperor in A.D. 1422, A.H. 855, and was the first Turk who used cannon on the field of battle. In A.D. 1443, A.H. 847, 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 defended the famous Sikander Beg (Sanderbeg), and routed the Hungarians. According to Gibbon, he died on the 2nd February, A.D. 1451, Zil-bijja, A.H. 854, and was succeeded by his son Muhammad II. who afterwards took Constantinople.

Murad III. Sultan (مراد ثالث سلطان) succeeded his father Sulim II. to the throne of Constantinople in December, A.D. 1674, Shaban, A.H. 982, and to rid himself of all competitors he, at his first coming to the throne, 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 his adversaries the Persians, Armenians, Medes, and the city of Tauris, and the fort Gaino from the Hungarians. He died on the 18th January, A.D. 1595, Jumâda I. A.H. 1593, aged 60 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. Sultan Murâd is the author of the work called Fatehah-us-Siyam.

Murad IV. Sultan (مراد الرابع سلطان), son of Ahmad I. emperor of Constantinople, succeeded his uncle Mustafa I. who was deposed the second time in A.D. 1623, A.H. 1032. He took Baghylah in A.D. 1637, 30,000 of whose inhabitants he put to the sword, though he had promised them protection. He died on the 8th February, A.D. 1640, A.H. 1049, in the 18th year of his reign, of excessive intoxication, and was succeeded by his brother Ibrahim.

Murad Bakbah, Sultan (مراد بكش), youngest son of the emperor Shâh Jahan, by whom he was appointed governor of Gujrat, Thatta and Bihâr. He was seized and imprisoned in the fort of Gwalîar by the orders of his brother the emperor 'Alâmagir, after the first battle he fought against his brother Dârâ Shikôh, and was subsequently murdered, A.D. 1662, A.H. 1072, at Gwalîar and buried within the fort.
Murad Mirza (مرون مرزا), also called Suljan Murad and Shah Murad, was the second son of the emperor Akbar. His mother’s name was Salima Suliana Begum. He was born on Thursday the 8th June, A.D. 1570, A.H. 978, in the house of the venerable Shaikh Salim Chishti at Sikri. The Hindus, on account of his being born in the elevated region of Sikri, used to call him Pahari. After this prince’s birth the emperor, considering the village of Sikri 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 Gujrat, he called Pathpur. This prince was sent by his father to conquer the Deccan in A.D. 1596, A.H. 1004, where he fell sick and died on the 1st May, A.D. 1598, 15th Shawwal, A.H. 1007. He was at first buried at Shahpur, but afterwards his corpse was removed to Dcob and laid by the side of Humayun’s grandfather.

Murassa’ Raqam (مرصع رقب), title of the author of the Nauruz Murassa. Vide Tahsin.

Murauwat (مورعت), poetical name of Sughir ‘Ali, a poet, who is the author of a story in Urdu called Ithnainath Ithq, composed in A.D. 1792, A.H. 1207.

Murshid Khan (مروش خان), a poet, who flourished in the time of Jahangir, and is the author of a Diwan.

Murshid Quli Khan (مروش قلع خان), a nobleman of the time of the emperor Shah Jahan, who was Faujdar of Muttra, and was killed there in A.D. 1638, A.H. 1048.

Murshid Quli Khan (مروش قلع خان), Nawab of Bengal. Vide Jaffar Khan.

Murshid Quli Khan (مروش قلع خان), Rustam Jang, son-in-law of Shuja-ud-din, governor of Bengal (q.v.), by whom he was appointed governor of Katnik. Being defeated by Mahabat Jung, Nawab of Bengal, he fled to the Deccan in the year A.D. 1739, where he died. He was a good poet, and his poetical name was Sarshar.

Murtaza Khan (مرونز خان), a Sayyid, who on the accession of Nawab Asaf-ul-Huda to the musnad of Lucknow, was appointed by him as his nishap deputy, with the title of Mukhtar-ud-dinna, but Basant ‘Ali Khan, an old khwaja sarai (surnach) of the nawab’s father, being jealous of the influence he had over the nawab, 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 nawab. This circumstance took place in the month of March, A.D. 1776, Safar, A.H. 1190.

Murtaza Khan (مرونز خان), a nephew and son-in-law of Dost ‘Ali, the Nawab of Arkat, under whom the perfidious seizure of Trichinopoly was perpetrated by Chanda Sahib. The nawab was succeeded by his son Safdar ‘Ali, who, after over a long career of poison prepared for him by Murtaza Khan, fell by the poignard of a Pathan 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 ‘Ali met the fate of his father, and common repudiation to Murtaza Khan 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 Khan had the reputation of being extremely rich, and was selected by Duplex as the new Nawab of Arkat. He was solemnly installed in his new dignity, but finding that his faculties were inadequate to the position, he abdicated and returned to Vellore.


Murtaza Khan Anju (مرونز خان), a nobleman of the reign of the emperor Shah Jahan. At the time of his death, which took place A.D. 1629, A.H. 1038, he was governor of Thatta.


Murtaza Nizam Shah I. (مرونز نعیم شاه), ascended the throne of Abmadnagar in the Deccan after the death of his father Husain Nizam Shah I. In A.D. 1565, A.H. 972, and as he was then in his minority, his mother Kruma Shaha became for six years chief manager of affairs, after which the Sultans took the affairs under his own management. He reigned about 24 lunar years, and becoming mad, his son Mirza Husain Nizam Shah 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 Sultans was speedily suffocated by the steam and heat. This circumstance took place about the 15th January, A.D. 1580, 8th Rabii I. A.H. 997. But according to the work of Jana ul-Hind, he was poisoned by his son on the 6th June, A.D. 1588, corresponding with 18th Rajab, A.H. 998.
Murtaza Nizam Shah II. (ئاصدام شاه), a nominal prince and a
descendant of the Niğam Shâh Kings of Ahmad-
agar, who was raised to the throne by Malik
Ambar the Abyssinian and others after the
capture of Bahadur Niğam Shâh in A.D. 1600,
A.H. 1009. He was put to death about the
year A.D. 1629, A.H. 1038, by Pathn Khán,
the son of Malik Ambar, who placed his son
Hussain, an infant of ten years, on the throne.
Hussain was afterwards confined for life by the
emperor Shâh Jâhân in the fortress of Gwâliar.
[Fide Fatha Khân.]

Musahib, Mirza (مصاحب مرزا), a
poet who flourished after the poet Sâeb, whom
he imitates, and was probably living in A.D.
1745, A.H. 1158.

Musa ibn-Nusair (مومسی), son of
Nusair, a Christian captive taken at the siege of
Ain Tamr in Mesopotamia; was born
about A.D. 640. He conquered Northern
Africa in 700; and three years later overthrew
the Visigoths and subdued Spain. He died
in disgrace in Arabia, 717.

Musallima (مسالمة), commonly called
Kazzâb or the Liar, was an impostor who
arose in the time of Muhammad in one of the
provinces of Arabia, named Hajâr. 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 a similar height by the same means.
His most considerable competitors in the
prophetical office was Musallima and Al-Aswad.
Musallima pretended to be joined in com-
mission with Muhammad, and published reve-
lations in imitation of the Qurân. He sent
Muhammad a letter, offering to go half-
v with him, in these words: "From Musallima
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 Musallima 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, Musallima
grew very formidable. Abû Bakr, Muhammad's
successor, in the second year of his reign and
the 12th of Hijr (A.D. 633, A.H. 12), sent an
army against him under the command of
Khâlid, the son of Walid, who defeated and
slay 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.
Musallima and he received the appellation
"The two Liars."
Mustafa again restored, but was ultimately strangulated by his Janissaries in A.D. 1823, A.H. 1092. He was succeeded by Murad IV.

Mustafa II. Sultan (مُصطفی سلطان),
son of Muhammad IV. succeeded Ahmad II. in A.D. 1695, A.H. 1106, as emperor of Constantinople. He was an able warrior, and after defeating the imperialists at Tomwar, he attacked the Venetians, Poles, and Russians. He retired to Adrianople, where he forgot himself in luxurious pleasures, till a revolt of his subjects compelled him to descend from his throne in A.D. 1703, A.H. 1115. He died of melancholy six months afterwards. He was succeeded by his brother Ahmad III.

Mustafa III. Sultan (مُصطفی سلطان),
son of Ahmad III. succeeded his nephew Usman III. as emperor of Constantinople in A.D. 1757, A.H. 1171. He spent his time in his seraglio, and left the government to his favourites. He died on the 21st January, A.D. 1774, A.H. 1187, and was succeeded by his brother Ahmad IV. also called Abdul Hamid.

Mustafa IV. Sultan (مُصطفی سلطان),
son of Ahmad IV. succeeded Selim III. on the 29th May, A.D. 1807, A.H. 1222, as emperor of Constantinople. He reigned one year, and was deposed and slain in A.D. 1808, A.H. 1223, when Mahmud II. was raised to the throne.

Mustafa bin - Muhammad Sa'id (مُصطفی بن محمد سعيد), author of the Persian commentary on the Qur'an, entitled Aqām, 'Ayāt Qurān.

Mustafa Khan, Nawaḥ, under the name of Shasta, wrote the most considerable of all the Hindustani Tazkia. Under the title of Gulshan-be-Khur, it was lithographed at Delhi in 1845, and contains six hundred articles. Shasta was living in A.D. 1868 (Tassy).

Mustai'd Khan (مصطفی خان), surnamed Muhammad Sa'īd, was employed as Munsfi or secretary to Inayat-ul-ullah Khān, wazir of Bahadur Shāh, and is the author of the Masir-i-'Alamgīrī, the history of the emperor, 'Alamgīr. 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 A.D. 1710, A.H. 1122, being only three years after the decease of 'Alamgīr.

Musta'in Billah (مصطفی بالله), Vide Al-Musta'in Billah.
Mustajab Khan (مستعجاب خان), one of the sons of Häfiz Rahmat Khan, and author of the work called Owlböran-i-Rahmat, being a history of his father. He died in February, A.D. 1833, 2nd Shawwal, A.H. 1248, aged 74 lunar years.


Mustazahar Billah (مستظهر بالله). Vide Al-Mustazahir.


Muswi Khan (مصعب خان), an amir of high rank in the time of the emperor 'Alamgir. His proper name was Mirzâ Moizz or Moizz-uddin Muhammad, a descendant of Imâm Músî Râzâ. He was a good poet, and had at first assumed Fitrat for his poetical name, but afterwards changed it to Muswi, to which the title of Khân was added by the emperor. He died in the Deccan in A.D. 1600, A.H. 1101, aged 51 years. [Vide Fitrat.] His jagir at Agra extended from the Kacheh shât to the Dargah of Sayyad near the Râjghât. The ground contained nearly 300 bigaks.

Mutalibi (مطاليبي), surname of Muhammad bin-Ibrîs al-Shâfîjî, who was one of the four Imâms, or chiefs of the four orthodox sects amongst the Mulsâmans.


Mutamid Khan (معتمد خان), a nobleman of the reign of the emperor Jahângîr, who wrote the second part (the first part was written by Jahângîr himself) of the Ikhâl-nâmâ Jahângîrî, a memoir of that monarch from his accession to the throne in A.D. 1605, A.H. 1014. After the death of Mir Junûl, A.D. 1632, A.H. 1047, he was appointed Mir Bakshî by Shâh Jahân. He died A.D. 1639, A.H. 1049 (vide Muhammad Hadî). There is an old masjid still standing in the city of Agra supposed to have been erected by him.

Mutamid Khan (معتمد خان), a nobleman who lived in the time of the emperor 'Alamgir and in the year A.D. 1661, A.H. 1072, built the Masjid of Gwâlar, which is at the present time in perfectly good order.

Mutamiduddaula Bahadur Sardar Jang (معتمد الدوله بهادر سردار جنگ). He was Diwân to Salâbât Jang of Haidârâbâd, and died in A.D. 1774, A.H. 1188.

Mu'taqid Khan (معتقد خان), son of Itikhâr Khân, an officer of the rank of 4000 in the time of the emperor Shâh Jâhân. He died on the 17th October, o.s. 1661, 12th Zî-Qâdâ, A.H. 1661, at Jaunpûr, of which place he was then governor.

Mu'taqiduddaula (معتقد الدولة), the title of Mân Khân, the brother of Údham Bâi, the mother of the emperor Abûmd Shâh of Dehli, on whose accession to the throne in A.D. 1746, A.H. 1161, he was raised to the rank of 6,000 with the above title.

Mu'tarazzi (معترزي), surname of Naasir bin-'Abbas Su'îd, also named Burhân-âdâ bin-Abîl Mukârim. He was one of the most illustrious Arabian grammarians. He died A.D. 1213, A.H. 610.

Mutâsim Billah (معتمد بالله), Khalîf of Bâghdâd. Vide Al-Mutâsim Billâh.

Mutâzîd Billah (معتمد بالله), Khalîf of Bâghdâd. Vide Al-Mutâzîd Billâh.

Mutâzîlja (معتسل), a sect of spara-tists founded by Wâsîl bin-Abîl-Ãsâlim who taught that the will was free, and that the Qurân was created and not eternal. They flourished at Bâsra in the 3rd century of the Hijr, and continued to be influential in those parts till the conversion to the Sunni orthodoxy of Ashîn (g.v.).

Mutî Begam (موتی بیگم), (ムトウ ビギム), one of the wives of the emperor Shâh Jâhân, who built a garden called Mûtî Bîgh on the banks of the Jumna near the Râjghât at Agra; no traces of it are to be seen now, but the ground on which it was built is still called Mûtî Bîgh, and some of its land is under cultivation.

Mutia' Billah (مطية بالله), Khalîfa of Bâghdâd. Vide Al-Mutia' Billâh.

Mutjali (متجلی), poetical name of Sayyad Qâfû-uddin.

Mutjali (متجلی), poetical name of Sayyad Qâfû-uddin.
Mutanabbī (متنبي), or Al-Mutanabbī, surname of Ābu Ṭayyib Ahmad bin-Husain, one of the most celebrated of the Arabic poets, born at Kūfah in A.D. 915, A.H. 303. He had acquired an extensive knowledge of pure Arabic, drawn from the best sources, and this he had handled down in his poetical compositions. He flourished about the year A.D. 960, A.H. 353; his father was a water-carrier in Kūfah. His principal patron was Saffud-daula, prince of Dumnah, of the family of Hamdan. The surname of Al-Mutanabbī (the pretended prophet) was given him because he had set up for a prophet in the flat country near Sawāma, where he was followed by a great multitude of the Banū Kalab and other tribes; but Lūlū, governor of Emessa, having marched against him took him prisoner and dispersed his partizans. He kept Mutanabbī in confinement for a long period, and having at length brought him back to the Muslim faith, set him at liberty. He was attacked by a chief of the tribes of Asad, at the head of a troop of partizans; a combat took place, in which he was killed with his son Al-Mahmoud and his slave Mulakk. This event happened in the month of September, A.D. 965, A.H. 354.

Muttaqī Billah (منتف بالله), a khaliṣ of Baghlab. Vīde Al-Muttaqī.

Mutwakkil Alī Allah (منتوكل على الله), a khaliṣ of Baghlab. Vīde Al-Mutwakkil.

Muωyyad-al-Hulla, Shaikh (ميوود على العلة), Vīde Abū'l Qāsim of Hulla.

Muωyyad-uddaula (ميوود الدولة), son of Rukn-uddaula, the son of Abū Bāyha the Buyyite. He succeeded to a part of his father's dominions in Persia in September, A.D. 976, Muḥarram, A.H. 366. He was taken captive and imprisoned by Ḥusain-uddaula at Jurjān in January, A.D. 981, Shābān, A.H. 372, and his brother Fakhr-uddaula Abūl Husain Alī got possession of the empire.

Muωyyad-uddaula (ميوود الدولة), the son of Nīqām al-Mulk, the celebrated wazir of Sulṭān Alp Arslān and his son Mulikshāh. He served as minister to Barkasyārak, the son of the latter for some time, and when dismissed by that monarch, he joined his brother Muḥammad in an attack upon Barkasyārak; but was taken, and put to death by that prince.

Muzaffar or Muzaffarian (مظفر), a dynasty of petty rulers of Farīn in Persia. From the period at which the fortunes of the house of Jalālīn began to decline, i.e. after the death of Sulṭān Abū Saʿīd in A.D. 1335, till the conquest of Persia by Amīr Taimūr, the province of Farīn was governed by a dynasty of petty rulers, who took the name of Muzaffar from their founder, Muḥāriz-uddin Muḥammad, whose title was Al-Muzaffar, or the Victorious, which title he received on his victory over Abū Jahāl, the governor of Shīrāz, in A.D. 1335, A.H. 754. The capital of this family was Shīrāz, which is said to have attained its great prosperity under their rule.

[Vīde Muḥammad Muzaffar.]

Muzaffar (مظفر), the poetical name of a person who flourished about the year A.D. 1690, A.H. 1102. The name of his Murshid or spiritual guide was Ali Amjad, in whose praise he has written some Ghazals.

Muzaffar Husain Mirza (مظفر حسين ميرزا), was the son of Sulṭān Husain Mirza, ruler of Khūrāsān, after whose death in May, A.D. 1666, Zil-i-bijja, A.H. 911, he jointly with his brother Bādiʿ-ʿazāzam Mirza, ascended the throne at Herat; but they did not enjoy it long, for Shāh Beg Khān, the Ubuk, defeated them in May, A.D. 1507, Muḥarram, A.H. 913, and took possession of the country. Muzaffar Husain Mirza, who had gone to A-tarābād, died there the same year.

Muzaffar Husain Mirza (مظفر حسين ميرزا), of the royal Safwī race of Persia, was the son of Sulṭān Husain Mirza, the son of Bahram Mirza, the son of Shāh Isḥāq Safwī. He left his jagir of Qandahār, and proceeded to India; and on his arrival at the court of the emperor Akbar in August, A.D. 1595, was appointed an amir of 5000. The Sarkār of Sambhāl was assigned to him in jagir, and Qandahār (which was made over to the emperor) to Shāh Beg Kābuli.

About the year A.D. 1689, Mirza Khurram (afterwards Shāh Jāḥān) was married to a daughter of Muzaffar Husain, who received the title of Qandahāri Begam.

Muzaffar Husain Mirza (مظفر حسين ميرزا) was the son of Ibrāhīm Husain Mirza and Gulrūkh Begam. He was married to Khānum Sulṭān, the daughter of the emperor Akbar, in A.D. 1593, and was living in A.D. 1600.

Muzaffar Jang (مظفر جان), also called Muzaffar Husain Khān, Nawāb of Farrukhābād, whose original name was Dīlīr Humāt Khān. He succeeded his father Ahmad Khān Bangash in the month of November, A.D. 1771, Shābān, A.H. 1186, and received the above title from the emperor
Shāh ʿAlam, who was then proceeding to Delhi from Allahābād. He ceded his terri-
tory to the English on a pension of a residue of 106,000 rupees on the 4th June, A.D. 1802. Af-ter his death, his grandson Tatārzal Hussein Khān succeeded him.

Muzaffar Jang (مظفر جنگ), whose original name was Ḥadīš Muhūn-uddīn, was the favorite grand-son of the celebrated Nassām ul-Mulk, the Sūbādār of Hindūrābād. He was the son of that nobleman’s daughter, and on his death he collected an army and gave out that his grandson 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. Nassār 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 Arkāt (Arcaut), where he defeated and killed Anwar-uddīn Khān, the nawāb of that place, by the assistance of the French, in a battle fought on the 23rd July, A.D. 1749, and was acknowledged the lawful Sūbādār of the Deccan. He was, however, after some months obliged to surrender himself to Nassār Jang, who kept him in close confinement; but after the murder of Nassār Jang in December, A.D. 1750, 17th Muharram, A.H. 1161, 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 afterwards assassinated by the same persons who had raised him to power. His death took place on the 3rd February, A.D. 1751, 17th Rabi’ I. A.H. 1163, when Salabat Jang, the third son of the old Nassām, was placed on the masnad by the French.

Muzaffar Khān, Nawab (مظفر خان) was the younger brother of

Amīr ul-Umār Khān Daurān Abūn Samād Khān, by whose interest he was appointed governor of Ajmīr in the reign of Farrukh-
sīyar, and was ordered to march with a large army against the Muḥarrāja chief Muhārī Khān Ḥokar, who had invaded the territories of the Muḥārīja Sāiwāl of Amber (now called Jaipur). Muzaffar Khān was slain along with his brother in the battle which took place between the emperor Muḥammad Shāh and Nādir in the month of February, A.D. 1739, 22-Qa‘da, A.H. 1161.

Muzaffar Khān (مظفر خان), a noble-
man who was appointed governor of Āgra by the emperor Jāhānger in the year A.D. 1621, A.H. 1630. He built the mosque in the city of Āgra called “Kālin or Kāli Masjīd,” in the year A.D. 1631, A.H. 1641, which is still standing, but in a ruinous state.

Muzaffar Khan Tīrātī (مظفر خان تیراتی), a nobleman who was ap-
pointed governor of Būrgal by the emperor Akhīr in A.D. 1379, A.H. 987. In his time Bābā Khān Qāqāīlī rebelled against the emperor, took Gaur, slew Muzaffar Khān at Tānda in April, A.D. 1680, Rabī’ I. A.H. 988, and became independent for some time.

Muzaffar, Maulana (مظفر مولانا), a celebrated poet of Herāt in Khurāsān, who lived in the time of Sultan Ghayās-uddīn Khurshīd, and Shāh Shujā’s of Shīrāz.

Muzaffar Qawāmī, Maulana (مظفر قوامی مولانا). Vide Qawāmī.

Muzaffar Shāh I (مظفر شاه), whose original name was Muzaffar Khān, was the first king of Gujrat. He was born at Delhi on the 20th June, A.D. 1312, 25th Muharram, A.H. 743. His family had been elevated from menial stations in the household of the kings of Delhi. He was, however, appointed governor of Gujrat in A.D. 1391, A.H. 794, by Sultan Muhammed Tughlāq II, king of Delhi, in the room of Fūrirāt ul-Mulk, who had rebelled against the king; a battle took place, in which the latter lost his life. In the year A.D. 1396, A.H. 799, Muzaffar Khān caused himself to be proclaimed king under the title of Muzaffar Shāh, and directed coin to be struck in his name. He died after a reign of nearly 20 years, on the 27th July, A.D. 1411, 6th Rabi’ II. A.H. 814, in the 71st year of his age, and was succeeded by his grand-son Ahmad Shāh the son of Tātār Khān.

Kings of Gujrat.

1. Muzaffar Shāh I.
2. Ahmad Shāh I, his grandson, the son of Tātār Khān.
3. Muḥammad Shāh, surnamed Karim, the Merciful.
4. Quṭb Shāh.
5. Dāūd Shāh, his uncle, deposed in favour of
6. Muḥammad Shāh I, surnamed Baqiqa, who made two expeditions to the Deccan.
7. Muḥammad Shāh II.
8. Sikandar Shāh, assassinated.
9. Muḥammad Shāh II, displaced by Bahādur and confined.
10. Bahādur Shāh, who was murdered by the Portuguese.
11. Mīrān Muḥammad Shāh Farrāq of Mālwa.
12. Muḥammad II, released from prison.
13. Ahmad Shāh II, a spurious dāir, set up by the minister.
14. Muzaffar Shāh III, a suppositional son of Muḥammad, and the last king in whose time Gujrat was taken by Akbar.
Muzaffar Shah II. (مظفر شاه) was born on Thursday the 10th April, A.D. 1470, 20th Shab'an, A.H. 876, and succeeded his father Sultan Muhammad Shah P. Baigura on the throne of Gujrat, in the 41st year of his age, in November, A.D. 1611, Sha'ban, A.H. 917. He reigned nearly 10 years, and died on Saturday the 17th February, A.D. 1626, 3rd Jumada I, A.H. 932, aged 56 lunar years. He was buried at Sarkhej. His son Sikandar Shah succeeded him.

Muzaffar Shah III. (مظفر شاه), a supposititious son of Mahmud Shah III, named Nathū, was raised to the throne of Gujrat by Yatmud Khan, the prime minister, after the death of Ahmad Shah II, in A.D. 1561, A.H. 966. In the year A.D. 1572, A.H. 980, the emperor Akbar was invited by Yatmud Khan to occupy Gujrat as in former times; upon which Akbar advanced on the capital of that kingdom, which he took possession of on the 29th November of the same year, 1st Rajab, A.H. 980, and re-united it to Delhi as a province of Hindustān. Muzaffar Shah, who had abdicated his throne in favour of Akbar, was sent to Agra in the first instance, but was subsequently remanded into close confinement, from which he not only made his escape but flying into Gujrat, collected a respectable force, attacked the viceroy of Quft-uddin Khan, and slew him in action; and after an imprisonment of nearly nine years, re-ascended the throne of Gujrat. His reign was, however, of short duration; for in the year A.D. 1585, A.H. 991, Akbar having deputed Mirza Khan Khan Khanan, the son of Bairam Khan to re-take Gujrat, Muzaffar Khan was defeated in a pitched battle and fled to Junagarh; and as he was pursued by Khan '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 Gujrat; ever since which period that kingdom has been considered as a province of Delhi.

Muzaffar Shah Purbi (مظفر شاه پوری), whose former name was Siddi Badar, was an Abyssinian slave; he murdered his sovereign Mahmud Shah, and ascended the throne of Bengal in A.D. 1495, A.H. 909. He reigned three years, and was killed in a battle fought with his minister Sayyad Sharif, who succeeded him with the title of 'Ala-uddin II. in A.D. 1498, A.H. 904.

Muzaffar-uddin (مظفرالدین). Vide Sunqar.

Muzaffar-uddin (مظفرالدین). Vide Muhammad Muzaffar.

Nabi-Effendi (نائبvineضدي), a Turkish poet, well acquainted with the classic writers of Greece and Rome. He flourished in the 17th century.

[Vide Lembricato's Univ. Hist.]

Nadim Gilani (ناديم جلالی), an author who came to India, and was a contemporary of Naṣiri of Naṣīhāpur.

Nadir (نادر), poetical title of Mīrzā Kalb Husein, Deputy Collector of Bāghaw. [Vide Kalb Husein.]

Nadira Begam (ندره بیگم), daughter of Sultan Parwez, the son of the emperor Jahāngir. She was married to prince Dārā Shihāb, the eldest son of the emperor Shāh Jahān, on the 23rd January, A.D. 1634, by whom she had two sons, viz., Sulaimān Shihāb and Sipēhr Shihāb. She died of fatigue in May, A.D. 1659, Ramaṣḡ, A.H. 1069, at Dawar, a country of Malik Jīwan, where her husband had fled along with her after his defeat at Ajmir. She was buried in the Khaṇqa of Mīn Mīr at Lāhore.

Nadir Shah (نادر شاه), also called 'Adil Shāh or 'Adil Shāh, succeeded him. On his accession, he put to death thirteen of the sons and grandsons of Nadir; the only descendant of the conqueror that was spared was his grandson, Shahrukh, the son of Raza Quli, who was 14 years of age. He went to Europe and died at Vienna an officer in the Austrian service, known as "Baron von Semlin." 'Adil Shāh was soon afterwards deprived of sight and imprisoned. After him Ibrāhīm his brother reigned for some time in A.D. 1748, Shahrub in A.D. 1749, Sulaiman in A.D. 1750, Ismā'īl bin-i-Sayyid Mustafa from A.D. 1750 to 1759, and after him Karim Khan Zand and 'Aqā Muḥammad Khan Qājār, which see.

Nafi bin-'Iwaz (نفیس بن عوض), author of the Arabic work called Hall-i-Majlis-ul-Qimān. He was a contemporary of Mīrāḥ Ulaqā Beg.

Naftuya (نفطروتی), or Niftūya, was called so, because an offensive smell like naphtha issued from his body. He was an author, and died in A.D. 912, A.H. 300. His proper name is Aḥḥābūllāh Ibrāhīm.
Naila (نِیلا), the mother of Firuz Shah and the daughter of Darya Mal Bhati.

Naishapuri (نیش‌آبِری), or Naissabouri, an Arabian author, who took his poetical name from Naishapur his birth-place; he is called by European writers Nisaburians. 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 Rakshan (نیاَر یا رخش) are the poetical titles of Nawab Ziauddin Ahmad Khan, the son of Nawab Ahmad Bahsh Khan of Firozpur and Lahore.

Najabat Khan Khan Khanan Nawab (نَجَابَت خان خانان نواب), a nobleman of the reign of the emperor 'Alamgir, by whom he was much respected. His proper name was Mirza Shuja; he was the son of Mirza Shabah, and the grandson of Mirza Sultanman of Kasolah-ian. He was born on the 26th November, A.D. 1603, and died on the 13th December, A.D. 1604, 4th Jumada I. A.H. 1076, at Ujjain. He held the rank of 6000 at the time of his death.

Najabat, Mir (نَجَابَت مِر), author of a poem called Gulbakti, on the art of wrestling, a Surah of which has been written by Siraj-uddin 'Ali Khan 'Arzat; and another by Munir Khan of Lucknow. [Vide Najat (Mir.).]

Najaf Khan (نَجَاف خان), styled Amur ul-Umra Zulfiquar-udaula, was born in Persia of a family said to be related to the Safavi sovereigns of that empire, and in his infancy was put with many of his relations, a prisoner to the usurper Nadir Shah, who kept all the personages any way allied to the throne in confinement for his own security. At the request of Mirza Mubsin Khan, the brother of Nawab Safdar Jang, who was sent on an embassy to Nadir Shah by Muhammad Shah the emperor, after his invasion of Hindustan, Najaf Khan and a sister much older than himself were released. This lady married her deliverer, and Najaf Khan accompanied her and her husband to Delhi. He was treated with parental affection by Mirza Mubsin, and at his death attached himself to Muhammad Qali Khan, his son, the governor of Allahabad, who was shortly afterwards seized and put to death by his first cousin Nawab Shuja-udaula, the son of Safdar Jang. Najaf Khan, upon this event, retired with a few followers into Bengal, and offered his services to the Nawab Mir Qasim 'Ali Khan, then at war with the English, who gave him great encouragement. When Qasim 'Ali took refuge with Shuja-udaula, Najaf Khan, not choosing to trust himself in the power of the latter, repaired to Bundelkhand, and served Guina Singh, one of the chiefs of that country. Upon the flight of Shuja-udaula, after the battle of Buxar, he offered his services to the English, representing himself as the rightful lord of the province of Allahabad, was received with respectful welcome, and even put in possession of a part of it; but when peace was concluded with the Nawab Waizir, the English, alleging 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 Shah 'Alam. The recompense was greater than his services to the English, as he had kept up a correspondence with Shuja-udaula, whom he would have joined had he been successful in the battle of Korá. From Allahabad he accompanied the emperor Shah 'Alam to Delhi in A.D. 1771, and having recovered the city of Agra from the Jásis, he was appointed Amurul-Umra with the title of Zulfiquar-udaula. The Raja of Jajpur and several other Hindustan princes were his tributaries. He died on the 22nd April A.D. 1782, A.D. 1195, in the 49th year of his age, leaving no issue, from the succession was disputed by Mirza Shafi' and Afrasiyab Khan (q.v.). In spite of early intrigues Najaf Khan was an exceptionally efficient man, and gave the Empire some nine years of apparently renewed vigour. He was generally respected.

[Najaf Kuli Khan, a follower of the preceding. Died at Kanauj, A.D. 1790. [Vide Fall of the Moghal Empire.]

Najasbi (ناجسی). Video 'Abu'l Husain Ahmad.

Najat, Mir (نَجَابَت مِر) of Isfahán, whose proper name was Mir 'Abdul Al, is the author of a Diwan. He was a contemporary of Tahir Wahid, who wrote a preface to that work. He is also, it seems, the author of another poem on the art of wrestling, called Gulbakti. Some of the authors call him Mir Najabat.

[Najaf (نَجَاف), poetical name of Muhammad Shikir, who lived in the reign of the emperor Muhammad Shah, and was contemporary with the poets Wafi, Hātim, Maznun, and 'Abra'.

Najib Khan (نَجِیب خان), Vide Najib-udaula.

Najib-udaula (نَجِیب الدؤلَة), the title of Najib Khan, a Rohela chief, and nephew of Bashārat Khan. He came into
Rohelqhand during the administration of 'Ali Muhammad Khan. 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 Dündê Khan the Rohela chief. He subsequently espoused the imperial cause, and was honourably received at Dehli by the wazir Ghazi-uddin Khan, and, being soon afterwards promoted to the command of the army, he attacked Sa'ifur Jang, who had avowedly announced his hostile disposition to the court, and compelled him to cross the Ganges, A.D. 1753, A.H. 1167. 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 Amir-ul-'Umra to the emperor 'Alamgir II. by Ahmad Shah Abdali on his return to Qandahar, in A.D. 1757, A.H. 1170, but was soon after that conqueror's departure, deprived of his office by the wazir Ghazi-uddin Khan, who conferred it on Ahmad Shah Bakee, the Nawab of Farrukhabad, as a return for his services. Najib-uddaula was present in the famous battle fought by Ahmad Shah Abdali with the Maratha in January, A.D. 1761, and on his departure to Qandahar, was again restored to his former situation of Amir-ul-'Umra, and was entrusted with the care of the city of Dehli and the 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, A.D. 1770, Rajab, A.H. 1184, when he was succeeded in his dominions by his son Zabita Khan, who continued to protect the royal family, the emperor Shah 'Alam residing at Allahabad with the English. Najib-uddaula was buried at Najibabad, a city founded by him.

Najib-uddin Farsi (معبوب الدین فارسی), a poet of Persia who died about the year A.D. 1231, A.H. 628, and left a Diwan.

Najib-un-Nisa Bogam (معبوب النسا بگام), the sister of the emperor Akbar, and the wife of Khwaja Hasan Nakhurandi.

Najm Sazi (معبوب سحی), a famous wazir of Shah Ismail Safi I, whose proper name was Mirzâ Yar Ahmad. He was taken prisoner in a battle fought against the Uzbek, and put to death on the 12th November, A.D. 1612, 3rd Ramaşan, A.H. 918, by order of 'Abdullah Khan Uzbek, king of Turan.

Najm-uddaula (معبوب الدوله), whose proper name was Mir Philwari, and the eldest son of Mir Jaffar 'Ali Khan, Nawab of Bengal, Behar, and Orissa. He succeeded his father in February, A.D. 1766, Sha'ban, A.H. 1178, and the same year the East India Company received from the emperor Shah 'Alam the appointment of Diwan of the three provinces of Bengal, and the Nawab became a mere pensioner. Najm-uddaula died of the small-pox, after a reign of one year and four months, on the 3rd May, A.D. 1766, 22nd Zi-Qa'da, A.H. 1179, and was succeeded by his brother Saifi-uddaula.

Najm-uddin 'Abu, Shah (معبوب الدین ابو ویه), a poet of Dehli, who flourished in the reign of the emperor Shah 'Alam.

Najm-uddin 'Abu Hafs 'Umar bin-Muhammad (معبوب الدین ابو حفص عمر بن محمد), Vile Nasai.

Najm-uddin 'Abul Hasan 'Ali bin-Daud (معبوب الدین ابو الحسن علي بن داود), commonly called Qahqari, from Qahqar, a place in Chuldan, situated near Bara, where he was born in A.D. 1172, A.H. 568. He was a descendant of Zuber bin-Awam, and a famous jurist, and a good grammarian. He led a very retired and austere life, and was one of the most celebrated professors of the Hanifite sect, in the college named Rukniah, in the city of Damascus, where lie died in A.D. 1274, A.H. 656, aged 77 lunar years.

Najm-uddin Fahdani (معبوب الدین فتودانی حافظ), or Kahdani (Hatiz), author of an Arabic work entitled Itahaf ul-Warâ bi-Abâb al-Warâ.

Najm-uddin Kubra, Shaikh (معبوب الدین كبری شیخ), a celebrated pious Muslim, who was slain at Khyber at the time when the troops of Chaghis Khan, the Tartar, invaded that kingdom in A.D. 1221, A.H. 618.

Najm-uddin Muhammad 'Umar-al-Samarqandi (معبوب الدین عمر السمرقندي), author of a medical work in Arabic, called Asbab wa A'lam.
Na‘mat-ullah Wali, Sayyad Shah Nur-uddin (نورالله ولي سید شاه نور عدین), a descendant of Imam Musa Qaem. He was a learned and pious Muslim, and an excellent poet. He is said to have performed miracles, was a disciple of Shaikh 'Abdul-lah Yatir, but followed the tenets of Imam Shafi'i. He is the author of several books and pamphlets. He died in the time of Shahrukh Mirza, the son of Amir Qaumur, AD 1424 or 1431, and was buried at Malak, a village of Khuzistan in Persia. Sayyad was his poetical title.

Nami (نامی), a poet who died in AD 1533, A.H. 910.

Nami (نامی). Vade Muhammad Musa Nami.

Nami ul-Nami (نامی ال‌نامی), surname of 'Abul 'Abbas ibn-Muhammad al-Dinami el-Moraya, who was an excellent Arab poet. He died AD 1008, A.H. 405, aged 99 years.

Namkin (نامکن), poetical title of Qawwam Khan who lived in the time of the emperor Jahangir.

Namud (نعد), Vade Taskhirt.

Nana (نانا), a corruption of Nanhā, or Nanhā is the application by which Bārī Ḫosrow Pāshā was commonly known in Hindustan, and is by most supposed to be a tate of Bārī, but, as we are informed, it arose from the mark given him when a child by his father, Niña, signifying a little man.

Nana (نانا), or Nanhā. Parvan of Pharanaw, was the khan of Malī; his original name was Jumadhan, and he rose by the aid of great military and lack of example. Was rival of Mihatik hindum, whose real-nephew Daulat Rao saved the Nana's tail and irma. Died about 1797.

Nana (نانا), or Nanhā. Sāhib, the nickname of Dhandhupānt of Bārī war 'tāwpoor. This miscreant was an adopted son of Bātī Rāo II the ex-Peshawar
of Pûnâ, who died on the 28th January, A.D. 1863. The pension of the ex-Peshwâ, amounting to 8 laks of rupees per annum, was not continued to the Nânâ, 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 apparent cordial hospitality. His residence was at Bihur, situated ten miles from Cawnpore, where he owned an estate left him by his patron the ex-Peshwâ, 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. On learning the general character of the outbreak of the Bengal army in 1857 he attacked the garrison of Cawnpore, all of whom he destroyed by the help of the vilest treachery; but died before the avenging force of General Havelock. A proclamation was issued by the Governor-General in March, A.D. 1858, wherein a reward was offered of one lakh of rupees to any person who should deliver Nânâ Dhumâhpânt of Bûlût 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, desertor or rebel (excepting the Nawâb of Farrukhabâd, Bareli, Banda and Râja of Mainpûrî), who should so deliver up the Nânâ Sâhîb. The Nânâ was never afterwards heard of authentically, but probably perished in the Nipal jungles.

Nânâk (نک), or Nânâk Shâh, the founder of the sect called Sikhs, was born in the year A.D. 1469. He was the son of a Hindu grain merchant, and disciple of Sayyid Husain, or as some say of Kûlîr, and consequently a sort of Hindu deist, but his peculiar tenet was universal toleration. He maintained that devotion was due to God, that forms were immaterial, and that Hindu and Muhammadan worship were the same in the sight of the Deity. During his travels Nânâk was introduced to the emperor Bâlar, before whom he is said to have defended his doctrine with great firmness and eloquence. Nânâk died in the month of August, A.D. 1539, aged 70 years. After his sect had silently increased for more than a century, it excited the jealousy of the Muslim government, and its spiritual chief, the Guru Arjun, was put to death in A.D. 1606, 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 Harâbîn, the son of the martyred Arjun, who inspired them with his own spirit of revenge and of hatred to their oppressors. The following are the names of the Sikh Gurus from Nânâk:

Guru Nânâk Shâh, the founder of the sect died 1539

Guru Anged, who wrote some of the sacred books died 1562

Amârdâ, who beautified Amritâr 1574

Arjunâmul, recompiled the 'Adî Granth 1581

Harâbîn, who was the first warlike leader 1586

Harâe, grandson of Harâbîn 1644

Har Krishan, son of Harâe 1661

Teigh Bahâdûr, uncle of Har Krishan 1675

Gobind, son of Teigh Bahâdûr. He remodelled the Sikh government. He was assassinated by a Pathân soldier in 1708

Banda, put to death by the Muslimâns 1716

12 Missals of the Sikhs captured, Lâhore and occupied the Panjûb

Charât Singh of Sukhpalka misal 1774

Mahn Singh, his son, extended his rule, and his wife became regent, and Lakhjar Singh her minister 1792

Ranjît Singh established Lâhore independence in 1805 1839 27th June

Nandkumar (نندکمار), a Brâhman born about 1720, in the district of Bûrbam, became Waûn Faûdâr of Rûghî under Siraj-ul-daula (g.e.) about 1756. All the power of the State had been committed to him without control, in the time of the Nawâb Ja'far 'Ali Khân. He was a treacherous enemy to the English. He was convicted of a forgery, condemned to suffer death, and hanged at the appointed place of execution in Calcutta on the 5th August, A.D. 1775, 7th Jumâda II. A.H. 1139. His treasure and effects were given up to his son Raja Gûrdâs. It is said there were fifty-two laks of rupees in money, and about the same amount in jewels and rich goods. In the Siyâr-ul-Muta'âkharin, it is said that in his house were found counterfeit seals of eminent persons which he had forged. [Warren Hastings was long charged with improperly influencing the trial of Nandkumar, but his memory is generally thought to have been cleared by Sir J. F. Stephen, whose book on the subject should be consulted.]

Naqîb Khan (نکیب خان), the grandson of Yâhia bin-‘Abdul-Latif, which see.

Nāqi Kamārī (نقي كمر), a poet who died in A.D. 1622, A.H. 1031, and left a Diwān.  

Naqshabī (نقشب), poetical name of a person who is the author of the *Tārīḫ-nāma*, or *Tales of a Parrot*. When he flourished or when he died is not known.  

Narayan Rao Peshwa (ناريان رو), the third son of Balaji Rao Peshwa, succeeded his brother Madhō Rāo in November, A.D. 1770. He was assassinated by his paternal uncle Raghunāth Rāo, better known by the name Rāghoḷa, in August, A.D. 1772, and was succeeded by his infant son Sewājī Madhō Rāo - Raghunāth Rāo, falling in his plans, joined the English at Surat.  

Nargis (نرگس), an author who died at Qandahār, in A.D. 1633, A.H. 937, and has left a Diwān.  

Narsi (نرسي), the Narse of the Grecks, a king of the Sasanian dynasty, succeeded his brother Bahram III. A.D. 530, on the throne of Persia, and after a reign of nine years abdicated it in favour of his son, Hormuz II. and survived that act but a short period.  

Narsingh Deo Bundela, Raja (نرسنگ ديو بنديله راجه), son of Raja Madhukar Sāh Bundela, who died in the reign of the emperor Akbar, A.D. 1592, A.H. 1000. He served prince Mirzā Salim (afterwards Jahàngir) for several years and by his orders slew Abū'l Fazl, the prime minister of his father Akbar, in A.D. 1602, A.H. 1011. In the first year of Jahangir he was raised to the rank of 3000, and subsequently to that of 4000. The Hindū temple at Mathura (Muttur), which 'Alamgir afterwards converted into a mosque, was built by him at a cost of three lakhs of rupees. He died in the year A.D. 1626, A.H. 1036.  

Nasafī (نسفي), or al-Nasafī, whose proper name is Abū Barakāt 'Abdullāh bin Ahmad, commonly called Hāfiz uddin al-Nasafī, is the author of a law-book entitled *Wafī* and its commentary called the *Kāfī*. He is also the author of the *Kanz al-Dowālek*, a book of great reputation, principally derived from the *Wafī*, and containing questions and decisions according to the doctrines of Abū Hanīfah, Abū Ḥanīfah, the Imām Muhammad, Zafar, al-Shafi'i, Mālik, and others. Many commentaries have been written on this work; the most famous is the *Nabir ar-Rāheq* by Zain-ul-Abidīn bin Nujaīm al-Misri. Nasafi died A.D. 1310, A.H. 710. [*Vide Hāfiz-uddin Nasafī.*]  

Nasafī (نسفی), surname of Najmuddin Ābū Hafs 'Umar bin-Muhammad, a celebrated doctor, and author of the *Aqīqāt al-Nasafī*, a book in Arabic containing the fundamental and principal articles of the Muhammad religion. This work is greatly esteemed by the Musulmans, who prefer it to many others of the same title. A commentary on the above work was written by Tafazzar. Nasafi died in A.D. 1142, A.H. 537.  

Nasai (ناسی). *Vide* Abū ʿAbdul Rahmān Nasā. He was a native of Nasā, a town in Khurāsān.  

Nashat (نشاط), the poetical name of Rāo Phukni Mal, a Hindū, who was Diwān or Treasurer of 'Alamgir's wazir.  

Nashati (نشاطی), a poet who died A.D. 1508, A.H. 914.  

Nashwan bin-Said Himiri al-Yemani (نسران بن سعيد حميري اليمني), author of a work called *Shams-ul-Ulaim*, or the Sun of Science. He died A.D. 1177, A.H. 673.  

Nasibi, Baba (نصيبی بابا), of Gtlān, was a court poet of Suhān Yaqūb. He died at Tabriz, in A.D. 1537, A.H. 944, and left a Diwān containing about 6,000 verses.  

Nasibi, Mirza Muhammad Khan (نصيبی مرزا محمد خان) came from Persia to Lucknow in the reign of Nusrat-uddin Haider; and died in that of Amjad Ali Shah before or after the year A.D. 1846, A.H. 1201. He is the author of several poems.  

Nasikḥ (ناسیخ), Shaikh, Imam Bakhsh, a poet of the present century. His complete works, comprising three Diwāns, or books of verse, besides chronograms on the deaths of earlier writers, appeared in A.H. 1232-47-54, under the title of *Kitāb-i-Nasik*. The collection was to be found in the king of Audh's library. [See Catalogue by Sprenger, I. 628.] Died 1859.
Nasir bin-Khusro, Hakim (نام نصر حکم), the author of the work called Zad al-Mu'asâsin, from which the compiler of the Hujat Darak koleh Nûr-ud-dîn Shi'r-îzî has so largely borrowed. He was a genuine Kureishi, and must have written under the short reign of al-Wasîq Billâh, the ninth Khalif of the house of Abbas, who reigned between the year A.D. 840 and 841. Vide Trans. Roy. As. Soc. vol. iii. p. 92. 'Ali Raza the 8th Imam, and great-grandfather of Nasir bin-Khusro, died in the year A.D. 818, A.H. 204.

Nasir Bukhari, Maulana (NASR BUKHARI), a learned Musalmân who lived like a Dervish and wrote poetry on different subjects. He was a contemporary of Salmân Sâwajî, who died in A.D. 1377, A.H. 779.

Nasir Jung, Nawab Nizam-uddaula (NASIR JUNG), was the second son of Niqâm-ul-Mulk 'Asaf Jân, whom he succeeded in the government of the Deccan in May, A.D. 1748, Jamûda II. A.H. 1161. He reigned two years and a half, and was slain on the 5th December, A.D. 1750, 17th Muharram, A.H. 1162, by a conspiracy of his own servants, supposed to have been favoured by the French, who surprised his camp while he was engaged in quelling a rebellion raised by his nephew, Muzaifar Jung, who had been imprisoned by him. On his death Muzaifar Jung was placed on the muand of the Deccan 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, A.D. 1761, 17th Rabi I. A.H. 1164. Nasir Jung was buried at Burhanpûr near the tomb of his father. [See The French in India, by Colonel Mâleison, C.S.I.]

Nasir Khan (NASIR KHAN), ruler of Haidârâbâd in Singh, succeeded his brother Mir Nûr Muhammad Khân in A.D. 1842. He was imprisoned and sent down to Calcutta by the English in A.D. 1843, 6th Rabi II. A.H. 1261, where he died on the 16th April, A.D. 1846.

Nasir Khan Faruqi (NASIR KHAN), a celebrated physician and poet of Isfahân, whose poetical name was Hujjat. He is the author of several works, among which are the two following, viz. Kastâ name in verse, and.
Nasir, Kwhaja (ناصر خواجه), a poet who was contemporary with Salmân Sâwajî. [Vide Nasir Bukhârî.]

Nasir Shah Purbi (ناصر شاه بورپی), a lineal descendant of Shams-uddîn Bhangârî, was placed on the throne of Bengal in A.D. 1427, A.H. 831, after the murder of Nasir-uddîn Qâlibân, who had usurped the throne for several days after the death of his master Aḥmad Shah. General Briggis, 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 A.D. 1458, L.K. 863. He was succeeded by his son Bârbak. He is also called Nasîr Husain Shah, as appears from an Arabic inscription on a mosque lately discovered in the district of Hugli in Bengal by the late H. Blochmann, Principal, Calcutta Madrasa.

Nasir, Shaikh (ناصر شيخ), of Akbarâbâd, a Mosâlimân saint who is said to have performed a number of miracles, and was highly respected by the emperor Shah Jâhân. He died on the 7th June, A.D. 1647, 18th Jamâdâ I. A.H. 1057, and was buried at Agra.

Nasir-uddâula (ناصر الدول,e), Nizâm of the Haidarâbâd State, succeeded his father Sâkandar Jâh on the 23rd May, A.D. 1829, and died in May, A.D. 1857. His son ascended the masnad with the title of Nawâb Azâl-udâula.

Nasir-uddîn (ناصر الدين), title of Ahmad Shah, the present king of Persia. [Vide Ahmad Shah.]

Nasir-uddîn (ناصر الدين), author of the Arabic work on Jurisprudence called Futûhât Ilâhîâtîmîn.


Nasir-uddîn Haidar (ناصر الدين حيدر), king of Audh, was the son of Qâsî-uddîn Haidar, whom he succeeded on the throne of Lucknow on the 30th October, A.D. 1827, 26th Rabi' I. A.H. 1243, with the title of Sulaimân Jâh Nasir-uddîn Haidar. He reigned ten years, and died, poisoned by his own family, on the 7th July, A.D. 1837, 3rd Rabi' II. A.H. 1253, in which year died also William IV. king of England, and Akbar II. king of Delhi. Nasir-uddîn Haidar was succeeded by his uncle Nasir-uddâula, who took the title of AḥÂb Muqaffâr Mîâ-uddîn Muhammadʿ Ali Shah, and Muma Jân the illegitimate son of Nasir-uddîn Haidar was sent to the fort of Chunâr, where he died on the 15th January, A.D. 1846, 16th Muḥarram, A.H. 1262.

Nasir-uddîn Khilji, Sultan (ناصر الدين خليل), was the son of Sultan Ghuyâs-uddîn Khilji, king of Mâlwâ. He ascended the throne of that kingdom a few days before the death of his father, which happened on the 25th October, A.D. 1260, 27th Rabi' II. A.H. 906. He reigned eleven years and four months; and, having previously declared his third son Mâumâd as his successor, died about the year A.D. 1611, A.H. 917.

Nasir-uddîn Mahmûd (ناصر الدين محمود), also called, by Firishta, Nasir-uddîn Mahmûd Awadîh, surnamed Chirâg Dehlî, or the Candle of Delhi, a celebrated Muhammad saint, who was a disciple of Shaikh Nizâm-uddîn Auliâ, whom he succeeded on the masnad of Irâhid, or Spiritual Guide, and died on Friday the 16th September, A.D. 1356, 18th Ramazan, A.H. 757. He is buried at Dehlî in a mausoleum which was built before his death by Sultan Firâz Shah Bârbak, one of his disciples, and close to his tomb Sultan Buhîlî Lîdî was afterwards buried. He is the author of a work called Khât'il-ul-Mujâmî.

Nasir-uddîn Mahmûd (ناصر الدين محمود), surnamed Baghrâ Khân, governor of Bengal, was the son of Sultan Ghuyâs-uddîn Balban, and the father of Mîozz-uddîn Kâjibâb, who was, during the absence of his father in Bengal, made king of Delhi. When Sultan Ghuyâs-uddîn Tughlaq, in A.D. 1324, marched in person towards Bengal, he was then living, and came...
from Lakhnaut to pay his respects, bringing with him many valuable presents. He was confirmed in his government of Bengal, and permitted to govern by the suzerainty of royalty. He died in the time of Muhammad Tughluq Shah.

[Vide Baghra Khan.]

Nasir-uddin Mahmud, Sultan (ناصرالدین محمود), son of Sultan Shams-uddin Altishah, succeeded his nephew Sultan Alauddin Mas'ud Shah in June, A.D. 1246, to the throne of Dehli. He reigned 20 years, was imprisoned, and died on the 18th February, A.D. 1266, when Ghyas-uddin Balban succeeded him.

Nasir-uddin Muhtashim (ناصرالدین مختشم) is the person in whose name Khwaja Nasir-uddin Tusi wrote the work entitled Akhlaq Naseri.

Nasir-uddin Murtaza (ناصرالدین مرتضی), author of several works, one of which is called Risala Misbah il-Han.

Nasir-uddin Qabbacha or Fattah (ناسرالدین قباقیه یا فتح) was the ruler of Sindh. It is related in several histories, such as the Khulasat-ul-Iskat, the Hajj-nama, and the History of Hajj Muhammad Qandahari, that the first establishment of the Muhammadan faith in the country of Sindh took place in the time of Hajjaj bin-Yusuf, governor of Basra, at the time when Walid, the son of the Khalif 'Abdulmalik, was ruler of the provinces of both 'Iraq. Hajjaj deposed Muhammad Husain in the year A.D. 706, A.H. 87, with a select army into Miskra, and he subdued that country and made converts of many of the inhabitants called Balochis. He afterwards deposed Budmin to conquer Dihal (modern Thatta on the Indus). Budmin failed in his expedition, and lost his life in the first action. Hajjaj, not deterred by this defeat, resolved to follow up the enterprise by another. In consequence, in the year A.D. 712, A.H. 93, he deposed his cousin Imam-uddin Muhammad bin-Qasim, the son of Aqil or Uqail Thaqqafi or Saqafi, with six thousand soldiers to attack Dihal, and he in a short time conquered the place, and Raja Dahir, the ruler of Dihal, was slain in battle. After the death of Muhammad bin-Qasim, a tribe who trace their origin from the Asairs established a government in Sindh; under which the zamindars, of the tribe of Samaara, usurped the power, and held independent rule over the kingdom of Sindh for the space of 500 years. About A.H. 737 the dynasty of Samaara was subverted, and the country subdued by another native dynasty called Samaara, whose chief assumed the title of Jum. During the reigns of these dynasties in Sindh, the Muhammadan kings of India Proper, such as those of Ghazni, Ghur and Dehli, invaded Sindh, and, seizing many towns, appointed Muhammadan governors over them. Among these rulers, Nasir-uddin Qabasha asserted his independence, and caused the public prayers to be read in his name as king of Sindh. Nasir-uddin was one of the Turkish slaves of Shahabuddin Muhammad Ghori, who made him governor of Uecha in Multan about the year A.D. 1253, A.H. 660. He espoused the daughter of Sultan Qub-uddin Alhak, viceroy, and afterwards king of Dehli, after whose death in A.D. 1210, A.H. 607, having seized many of the towns subjected to the Sindh government, he reduced the territory of the Samaaras to the small tract of country around Thatta, and, renouncing his allegiance to the throne of Dehli, became independent. Besides Sindh, his kingdom embraced the provinces of Multan, Kohram and Bearnai. He was twice attacked by Taj-uddin Elduz of Ghazni, but he successfully repelled both these invasions. In A.D. 1220 Shams-uddin Altishah, king of Dehli, made several attempts to remove him from his government, and even marched for that purpose as far as Uecha, when Nasir-uddin, having no hopes of eventually repelling the arms of the Dehli 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 boats foundered, and every one perished. This usurper ruled in Sindh and Multan for a period of 22 years. In the latter end of the reign of Muhammad Tughlaq of Dehli, Sindh owned allegiance to that monarch; nevertheless, occasionally taking advantage of local circumstances, the Samaaras contrived, for a considerable period, to shake off their allegiance. The first of the family of which we have any account was Jam Afra.

The following is a list of the Jam dynasty of Samaara, originally Belpula.

| A.D. | Jum Afra, reigned 3 years and 6 months from A.D. 1336, and died 1339 |
| A.D. | Jam Chouban, his brother, reigned 14 years |
| A.D. | Jam Banu, son of Jam Afra, reigned 15 years |
| A.D. | Jam Timmaje, his son, reigned 13 years |
| A.D. | Jam Salam-uddin, converted to Muhammadanism |
| A.D. | Jam Nilum-uddin, his son |
| A.D. | Jam Alisher, his son, 1409 |
| A.D. | Jam Giran, son of Timmaji, died on the 2nd day after his accession |
| A.D. | Jam Fathu Khan, son of Jakandar Khaja |
| A.D. | Jam Tughlaq, his brother, invaded Gujrat, reigned 27 years, and was succeeded by his kinsman Jam Mubarak, who was deposed after a reign of 3 days |

1350
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 Khurasan, and was taken captive by Alauddin Muhammad, a descendant of Hasan Sabbah, who forced him to remain with him for several years and employed him as his scribe. 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 *Akhlaq Nasiri*, or the Morals of Nasr, in compliment to Nasir-uddin 'Abdul Rahim, governor of the fortress of Dea; but the flattery did not procure him his liberty; he remained in that mountainous region till he was released by Khalik Khan in November, A.D. 1526, A.H. 654. It was Nasir-uddin that persuaded Khalik to march against Baghdaad, which was taken in A.D. 1528. The *Akhlaq Nasiri* is a translation in Persian of the Kitiib-ut Taharat of Ikhwanus Salatin, an Arabic work by Abu Ali Muhammad of Mecca. There are two other works on *Sufism* which he wrote, one called *Josof-ut-Askf*, the Praises of the Virtuous, and the *Bahar-ut-Maani*, the Sea of Truth. He is also the author of a work entitled *Khilafat-nama Ilahi*, and another work on Prosody called *Mawar-sal-schohra*. Nasir-uddin died in the reign of Abukasim, the son of Khalik, on the 24th June, A.D. 1574, 18th Zil-hijja, A.H. 672, and was buried at Baghdaad near the tomb of Imam Musli Qazim. His brutal severity towards IIm Ujjib, a helpless captive, was an everlasting stain on the otherwise illustrious character of this distinguished man.

*[See Al-Musta-asim Billah.]*

**Nasr (نصر), commonly called Nasr Badakhshi.** is the poetical name of Mirza 'Abu Nasr of Badakhshian, who was an author, and died in A.D. 1668, A.H. 1078.

**Nasrabadi (نصرا-بدي).** The full name of this author was Muhammad Tahir; he was born at Nasrabad (which is in the district of Isfahan) about the year A.D. 1616, A.H. 1029, and is the author of the biography called *Tashkira Nasrabadi*, which he wrote in the year A.D. 1672, A.H. 1085, and added about nine biographies ten years after.

**Nasr Ahmad (نصر أحمد), a grandson of Samaan.** He was appointed governor of Bukhara by the Khalif Mo'tamid Billah in A.D. 875.

*[See Isma'il Samaani.]*

**Nasr 'Asim (نصر عاصم), was the first who introduced the disjunctive marks in the Qur'an, by order of the Khalif 'Usman.**
Nasrat (نصرت), the poetical title of Dilawar Khan, who is the author of a Divan. He died in A.D. 1726, A.H. 1139.

Nasrat (نصرتي), a celebrated poet of the Deccan, who is the author of a heroico-epic poem in Hindi and the Dakhini dialect, called Gha-nama, which contains the conquests or wars of Sultan Ali 'Adil Shah of Bijapur. This prince, to whom the work was dedicated, was assassinated in A.D. 1580, A.H. 935. Nasrat is also the author of two other poems, called Gulshan Isq and Guldasta Isq; the former is the tale of Raja Manohar and the princess Chintawati, and the latter contains a variety of odes and amatory poems, also dedicated to his patron the Sultan, and written between the year A.D. 1560 and 1570.


Nasrat Shah (نصرت شاہ), the son of Fath Khan, the son of Firuz Shah Tughlaq. The throne of Delhi, which was vacated by Sultan Mahommed Shah on the invasion of Amir Taimur in A.D. 1399, was taken possession of by Nasrat Shah on that conqueror's return to Persia. He reigned over eleven months, and was defeated in a battle by his cousin Eshk Khan, the son of Zafar Khan, who succeeded him in A.D. 1400. The Sultans had rendered themselves independent in their own governments, during the misfortunes and confusions of the empire. Gujrat was seized upon by Khan Azim Zafar Khan; Malwa by Dilawar Khan; Qanauj, Aund, Kora and Jaunpur by Sultan-yash-Shauro Khwaja Jahan; Lahore, Dihlapur, and Multan by Khan Khwaja Samana; Bhopal and Khatigh Khan; Bayana and Shama Khan; Malhuba by Muhammad Khan bin-Malikzada Firuz, and so on.

Nasrat Shah (نصرت شاہ), who is called by General Briggs, Nasir Shah, succeeded his father Aladdin in the government of Bengal in A.D. 1634, A.H. 940. When Ibrahim Lodi fell in battle with Babar (q.v.) the latter ascended the throne of Delhi in A.D. 1526, A.H. 932, when many of the adherents of the Lodi dynasty sought protection at the court of Bengal. Among others the prince Mahommed (brother to Ibrahim Lodi) also took refuge there, and his sister became the wife of the king. Nasrat Shah died in A.D. 1538, A.H. 946, and Mahommed who was then one of his ministers; succeeded in usurping his throne. About this period Sher Khan, who afterwards ascended the throne of Delhi, attacked and defeated Mahommed in action, and eventually expelled him from Bengal, whence he fled to the court of Delhi, where, representing his grievances, the emperor Humayun marched with an army and took the kingdom of Bengal from Sher Khan, whom he defeated in a general action. Sher Khan, rallying his defeated troops in the year A.D. 1642, A.H. 949, succeeded in re-conquering Bengal. On his death, and after the accession of his son Salim Shah to the throne of Delhi, the province of Bengal was made over to Muhammad Khan Afghani, one of the officers of his court, on whose death his son declared his independence, and proclaimed himself king under the title of Bahadur Shah.

Nasr bin Ahmad Samani (نصر بن أحمد سامانی). Vide Nasr Samani.

Nasr Samani, Amir (نصر سمانی امیر), the third Suljan or Amir of the race of Saman or Samanides, was eight years old when he succeeded his father Amir Ahmad on the throne of Bukhara and pushed Shaik Zain al-Abidin 914, A.H. 501. He enjoyed a long and prosperous reign, and died at Bukhara, A.D. 943, Rajah, A.H. 331, leaving all his territories in peace. He was succeeded by his son Amir Nuh I. Ruzuki the poet lived in his time.

Nasrullah (نصر اللہ) (ابن عبد المجيد بن المعتاقل), the son of 'Abdul Hamid bin-Abi al-Mu'alli, a poet who flourished in the reign of Bahram Shah of Ghazni, in whose name he wrote the book called Kalileh Damma, or Pilpay's Fables, which he translated from the Arabic into Persian. [Vide 'Abd al Mu'alli, the son of 'Abdul Majid.]

Nasrullah (نصر اللہ), king of Bukhara, who died in the year A.D. 1860. 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 deathbed. 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 responsible king, Nasrullah died, leaving the throne to his son and successor Musaffar-uddin.

Nasrullah bin-'Abdul-Allah al-Akhmi Alazhari (نصر اللہ بن عبد اللہ ال‌اخمی الازهاری), a celebrated poet who died in the year A.D. 1173, A.H. 569. He is also called Qalakus and Alaz Har-Iskandari.
Natiq, a poet of Naishapur, who came to India, and was the master of Jawahir Singh the poet.

Natiq, the poetical name of Gul Muhammad Khan of Delhi. One of his works is called Jauhar ul-Muazzim. He died in A.D. 1648, A.H. 1204.

Nawai, the poetical name of Amir Alisher.

Nawai, Mulla, of Khurasan. He came to India and found a patron in prince Daulat, the son of Akbar, and died at Burhanpur in A.D. 1610, A.H. 1019. He is the author of a Diwan.

Nawal Rae, Raja, a Kayath of the Saksena tribe in the service of Nawab Safdar Jang; was by degrees raised to higher rank with the title of Raja. He was appointed his deputy to settle the affairs of the province of Farrukhabad, which was seized by the Nawab after the death of its ruler, Nawab Qaim Jang. Nawal Rae was slain in a battle fought against Ahmad Khan, the brother of the late Nawab, on the 3rd August, A.D. 1750, 10th Ramdan, A.H. 1163.

Nawal Singh, the brother of Raja Rattan Singh after the death of Kehri Singh, his nephew, about the year A.D. 1769, A.H. 1183, and died in the year A.D. 1776, at the time when the fort of Dijg was besieged by Nawab Najaf Khan. After his death his nephew Runjit Singh, the son of Kehri Singh, the son of Suryamal Jat, succeeded him.

Nawawi, the son of Sharaf, whose proper name was Abu Zakariya Yehia; is the author of several works on different subjects. One of his works is called Tukib-ul-Awada, a biographical dictionary of Illustrious Men, another the Fatiaza-un-Naukta, a collection of decisions of some note. He also composed a smaller work of the same nature, entitled 'Unzum-ul-Mawal al-Muhimmat, arranged in the manner of question and answer. He died A.D. 1278, A.H. 678.

Nawazish Khan, author of the Gulzar Deneesh.

Nawetil, a poet who is the author of a Diwan. He was living in A.D. 1645, A.H. 1055. This person appears to be another Nawetil besides the one whose proper name was Khwaja Zain-ul-Abidin, which see.
Nazri (نذری), poetical title of Muhammad Husain of Naishapur. He came to India, where he found a patron in 'Abdul Rahim Khan Khan Khan Khan. In A.D. 1603, A.H. 1012, he made the pilgrimage to Mecca, and after his return he paid a visit to his patron and then settled in Ahmadabad, Gujrat, where he died in A.D. 1613, A.H. 1022. He is the author of a Persian Diwan.

Nadar (نادر), surname of Ahmad Khan, king of Persia, which see.

Neko Star, Sultan (نیکو سر سلطان), son of Muhammad Akbar, the youngest son of 'Alamgir Aurangzeb.

Nigahi (نیگاهی), of Arun, near Kashan, is the author of a poem or Masnavi called Mulkot-sana, of about 30,000 verses in the metre of the Shahi sana, and one called Mehr-e-Bakhtari, in imitation of Asar's Masnavi.

Nihal Singh (نیہال سنگھ), Raja of Kapurthala. He died in the year A.D. 1852, having made his last will and testament, in which he left the throne, with nearly the whole of his kingdom, to his eldest son, Randhir Singh, and to his two younger sons, Bikrama 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 Raja's death his eldest son, Randhir Singh, ascended the gaddi. His youngest brother, Suchait Singh, fell out with him, and asked the British Government to execute his father's will in regard to him. Lord Dalhousie once ordered the separation of a jagir of one lakh from the Kapurthala Raj, according to the provisions of the will. The other brother, Bikrama Singh, was 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 Kapurthala in 1868.

Nirpat Rae (نیرپت رائی), a Hindut who was in the service of Sarhindhi Begam, the wife of Shahjahán. He also built a garden at Agra on a spot of 28 bighas.

Nirpat Singh (نیرپت سنگھ), Raja of Panna.

Nisar (نیسار), of Dehli, a poet who is the author of a Persian Diwan.

Nisari (نیساری), poetical name of a person who is the author of the work called Chahar Gulzar.

Nisbati (نسبتی), of Thanesar, a poet who has left a Diwan in Persian.

Nizam (نظام), the poetical name of 'Imad-ul-Mulk Ghazi-uddin Khan III.

Nizam of Astrabad (نظام استراباد), an extremely pious man, who died in A.D. 1515, A.H. 921, and left, besides a Diwan, a Masnavi, which bears the title of Bilqis and Sulaiman, and contains the story of Solomon and the Queen of Sheba.

Nizam Ahmad (نظام احمد), author of the work called Rahat-ul-Qulub, Delight of Heart, containing the sayings of Shilaj Parid-uddin Shukarani, a Muhammadan saint who is buried at Afluchan, a place commonly called Panjan in Mullazir.

Nizam 'Ali Khan (نظام علي خان), Nawab or Nizam of Haidarabad in the Deccan, was the son of the famous Nizam-ul-Mulk Asaf Jah. He deposed and imprisoned his brother Sultan Jung on the 27th June, A.D. 1762, 4th Zilhijja, A.H. 1172, and assumed the government of the Deccan; but his power was much curtailed by the Marhattas, who obliged him to resign a great part of his territories and pay a tribute for the remainder. He made Haidarabad the seat of his government, reigned 42 lunar years, and died on the 17th August, A.D. 1802, 16th Rabi II. A.H. 1217. He was succeeded by his son Nawab Sikandar Jah.

Nizam Bai (نظام بانی), the mother of the emperor Jahandar Shah, and wife of Bahadur Shah.

Nizam DastGhaib (نظام دست غیب), a poet.

Nizam Haji Yemani (نظام حاجی یمنی), author of the Lataj Ashraft, which explains the origin of the Saints, their tenets, customs, dress, mystical phrases, moral obligations and every other particular of their sect. Dedicated to Sayyad Ashraf Jahangir Sainani, A.D. 1448, A.H. 850.

Nizami (نظامی), the surname of 'Abu Majid bin-Yusuf Al-Mutarras, was one of the most illustrious poets of Persia.
the emperor Humayûn from being drowned in the river Choumâ after his first defeat by Sher Shâh, near Pata. 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 Amir.

Nizam Shah Bahmani (نظام شام بهمانی), son of Humâyûn Shâh the Cruel, whom he succeeded on the throne of the Deccan in September, A.D. 1461, A.H. 855, when only 6 years of age, the queen-mother acting as regent. Mahmûd Gâwân, who now held the government of Berar, was appointed wazir, and Khwâja Jahân assumed the office of Wukîl-us-Saltanat and was made governor of Tilângâna. 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. Nizâm Shah died suddenly on the night of his marriage being the 29th July, A.H. 1463, 13th Zi-Qadâ, A.H. 867, after a reign of two years and one month, and was succeeded by his brother Muhammad Shâh II.

Nizam, Shâh (نظام شاه), one of the authors of the Fatâwâ 'Alâmgi'ri, 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 Shâh Nizâm and other learned men, and commenced in the year A.D. 1656, A.H. 1057, by order of the emperor 'Alâmgi'rî, by whose name the collection is now designated. It was translated into Persian by order of 'Alâmgi'rî's daughter, Zeib-un-Nisa.

Nizam, Shâh (نظام شاه). His poetical name was Zamârî, which see.


Nizam-uddaula, Nawâb (نظام الودال), a variant of the name of Najm-ud-daula (g.v.), eldest son and successor of the unfortunate Mîr Jafar, whom he succeeded as titular Nawâb Nâzîm of the Eastern Provinces, or Begal.

Nizam-uddin Ahmad, Khwâja (نظام احمد خواجہ), author of the Tuhfât Akbarî, which is also known as Tarîkh Nizâmî, a general history of India, dedicated to the emperor Akbar about the year A.D.
Nizam-ud-din Ahmad (نظام الدين أحمد), son of Muhammad Sâlah, author of a work called Raghâna-‘us-Samâ‘â, or Collection of Arts, containing some beautiful poetical inventions, compiled in the year a.d. 1630, A.h. 1660, and published in the Lithographic Press of Lucknow in a.d. 1845, a.h. 1260. He is also the author of the work called Karomat-ul-Aulia, containing a minute detail of the (pretended) miracles performed by the twelve Imâms and other saints of the Muhammadan faith, written in a.d. 1657, a.h. 1067.

Nizam-ul-Mulk (نظام الملك), styled Sultan-ul-Asâs, was the son of Ghâzî-ud-din Khân Jang, a favourite Turkman officer of the emperor Alamgîr, under which monarch he also distinguished himself. In the reign of the emperor Farrukh-šâh, he held the government of Moradâbâd and was afterwards appointed governor of Mâlvâ, which province he restored to a flourishing condition, but the reputation he acquired rendered him an object of jealousy to the two brothers, Sayyad Abdal-llah Khân and Husain ‘Ali Khân, who wished to remove him to another quarter less favourable to his interest than the frontier of the Deccan; but Nizâm-ul-Mulk, not willing to quit his post, excused himself, and resolved to seek an independent power in the Deccan. The disturbed state of that country gave him a pretext for raising troops and turned his attention to the conquest of the Deccan. By intrigue and money he obtained possession of the fort of Agra, and proceeded about the year a.d. 1717, and possessed the junction of several officers of the province.
He was pursued from Hindustān by the force under Dīlāwar Khān and another under Alam 'Alī Khān both of whom he defeated and slew in battle in April, A.D. 1720, and at last remained without a rival in the Deccan.

In the reign of Muhammad Shāh, after the death of the two Sayyads, he was invited to court by that emperor; and on his arrival at Dehlī, the high office of prime minister was conferred on him, but Nizām-ul-Mulk, being soon disgusted with the state of things, left court, sent on his resigntion, and marched off for the Deccan, 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 Deccan for 80 years with great ability and success. He was present in the battle which took place between Muhammad Shāh and Nadīr Shāh, but soon returned to the Deccan; and the present Nizām of Haidarābad is his descendant and successors. He died on the 22nd May, A.D. 1749, 4th Jumādā II. A.H. 1161, thirty-seven days after the death of the emperor Muhammad Shāh, at a very advanced age, and was buried at Burhānpūr near the tomb of Shāh Burhān-ud-dīn Ghārī. He left behind him six sons, viz. Ghāri-ud-dīn, Nāsir Jang, Salābat Jang, Nizām 'Ali, Basalat Jang and Mughul 'Ali, and was succeeded in the government of the Deccan by the second, Mir Ahmad surnamed Nāsir Jang, who was present at Burhānpūr when his father died; the eldest, Ghāri-ud-dīn Khān, then residing at Dehlī in the office of Amir-ul-Umār. Nāsir Jang was assassinated in December, A.D. 1750, and Muẓaffar Jang, a grand-nephew of Nizām-ul-Mulk, was placed on the throne and soon afterwards assassinated, in February, A.D. 1751. Salābat Jang, by the influence of the French, was then proclaimed and reigned until A.D. 1761, when he was imprisoned, and in A.D. 1763 put to death by his brother Nizām 'Ali, who assumed the administration, and reigned till 6th August, A.D. 1803, when he died, and was succeeded by his eldest son, Mirzā Sikandar Jāh. Sikandar Jāh died on the 23rd May, A.D. 1829, and was succeeded by his son Mir Farkhanda 'Ali Khān, the late Nizām (1589).

Nizām-ul-Mulk appears to have been the author of a Diwān, which was found in the Library of Tipu Sulṭān, called Jātisa's Auṣf Nizām-ul-Mulk.

[Nizam-ul-Mulk Bahri (نظام الملك بحری), the father of Ahmad Nizām Shāh Bahri, who was the first king of the Nizām Shāhī dynasty. Nizām-ul-Mulk was originally a Brāhman of Bījānārūr, but being taken prisoner in his infancy by the army of Sulṭān Aḥmad Shāh Bahādur, he was made a slave, and was educated as one of the royal slaves. He finished his education under the same tutor with the king's eldest son, Sulṭān Muhammad, and became eminently learned in Persian and Arabic literature. On

the accession of Sulṭān Muhammad II. to the throne of the Deccan, in A.D. 1483, 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 Tīlāṅā. On the death of Muhammad Shāh, in A.D. 1484, he by his will became first minister to his son Sulṭān Mahmūd II. who added Dir and other districts to his jagir. This he committed to his son Malik Aḥmad, who took up his residence at Khāsībar and employed himself diligently in the affairs of his government, and after his father's death set up a separate dynasty in the Deccan called Nizām Shāhī, the capital of which was Aḥmadnagar. Nizām-ul-Mulk, who had the sole power of the administration in his hands, latterly paid little or no regard for the king's authority, and was murdered by the orders of the Sulṭān about the year A.D. 1486, A.H. 891, or some time afterwards.

Nizam-ul-Mulk Mahmud (نظام الملك محمود), the son of Abī Sa'id Junaidi, a general and vazir of Shams-ud-dīn Altamsh, king of Dehlī. He died in the reign of Sulṭān Razia, on the mountains of Sirmur, where he had taken refuge from his enemies about the year A.D. 1238.

Nizam-ul-Mulk Muhammad (نظام الملك محمود), the son of 'Alī Sayyad Junaidi, to whom the Jāng-ul-Hikayat is dedicated, was the general of Shams-ud-dīn Altamsh, king of Dehlī. He was living in A.H. 622.

Nizari, Hakim (نزاير حكيم قيسائی), of Qohistān, a man of talents, but given to intemperance and pleasure, particularly to wine. He travelled much, and during his travels he met Sa'di and other distinguished men. Toward the end of his life he retired from the world and lived by agriculture. He died in A.D. 1320, A.H. 720, and left, besides a Diwān, two Musharxis.

Nudar or Nuzar (نور), an ancient king of Persia of the Pahlavian dynasty. [Y'de Mauncheh.]•

Nuh I. Samani, Amir (نوح سامانی امیر), the fourth king of the Samānian dynasty, succeeded his father Amir Naṣr to the throne of Khurāsān and Bukhārā in A.D. 942, A.H. 331, and died in A.D. 954, A.H. 343. His son 'Abdulmalik succeeded him.

Nuh II. Samani, Amir (نوح سامانی امیر), seventh king of the Samānian dynasty, surnamed 'Abī l-Qāsim, succeeded his father Amir Mansur I. in
March, A.H. 976, Rajah, A.R. 365. His reign was marked by extraordinary vicissitudes of fortune. He was contemporary with Subaikzaid, a chief of high reputation, who had established a principality at Ghazni. He died in A.D. 997, Rajah, A.H. 887, and was succeeded by his son Mansur II.

Nunhal Singh, ruler of the Panjab.

Nural Begam (برتبلبل سمحا), the wife of Shah Nawaz Khan, wasir. She was living in September, A.D. 1655, Murshar, A.H. 1070.

Nur ‘Ali Shah (نور علي شاه), a leader of the Sufi sect and disciple of Mas’um ‘Ali Shah, is supposed to have been poisoned, and died on the 3rd June, A.D. 1609, 16th Muharram, 1015, close to the grave of the prophet Jonas, within a league of Mousal.

[For Mas’um ‘Ali Shah.]

Nuri (نوری), poetical appellation of Qasi Nur-uddin of Isphahan, who died in A.D. 1602, A.H. 1000, and left a Diwan.

Nuri (نوری), a poet who is the author of Munaf Nair, in verse, which he dedicated to Sultan ‘Abd al-Muzaffar Ya’kub Jahandur Khan, commonly called Ya’kub Beg. He died in the year A.D. 1482, A.H. 887.


Nur Jahan Begam (نور جهان بیگم), the favourite Sultana of the emperor Jahangir, was the daughter of the wazir Jumadd-ul-uduala, whose tomb is at Agra. She had attracted the notice of the prince Sultan Salim (afterwards Jahangir). The Prince was, at the suggestion of his father, the emperor Akbar, sent on service; while, in order to withdraw the lady from the attentions of the prince, she was married to Sher Afgan Khan, a young Persian lately come into the service, to whom Akbar gave a jagir in Bengal. After the death of his father, Jahangir appointed Qutb-ud-din Khan, his foster-brother, the son of Shaikh Salim Chishti, as governor of Bengal. Qutb-ud-din Khan, on his arrival at Burdwan, was slain by Sher Afgan Khan, who was himself despatched by Qutb-ud-din’s attendants. Nur Jahan was seized and sent as a prisoner to Delhi, and was at first placed by the emperor among the attendants of his mother, but he subsequently contrived her in the sixth year of his reign, A.D. 1610, A.H. 1019, changed her name, which was Mehr-un-Nisa, into Nur Jahan (the light of the world), and raised her to honours as had never before been enjoyed by the consort of any king in India. From this period her ascendency 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 Jahangir, gold acquired a hundred times additional value by the name of the empress Nur Jahan." Her father, Mirza Ghayat-ud-Din Ayan, was made prime minister with the title of ‘Abd-ul-‘Ummad-ud-daula, and her two brothers were raised to the first rank of ‘Umrâ, by the titles of Ya’tugd Khan and ‘Asaf Khan. One of the accomplishments by which she captivated Jahangir, is said to have been her facility in composing extraordinary verses. After the death of her husband, she was treated with much respect and allowed a stipend of 250,000 a year. She survived Jahangir eighteen years, and died aged 72 in A.D. 1645, A.H. 1055, at Lahore, where she was buried in the mausoleum of her husband close to his tomb, some say near the tomb of her brother ‘Asaf Khan on the banks of the Rawi, at Lahore. Hugh Murray, in his History of British India, p. 230, by his erroneous assertion, that she was buried in the mausoleum at Agra called the Taj Mahal, has misguided many others. Even so late as the year A.D. 1858, the author of the History of the Indian Revolt, page 109, says that "this was the mausoleum of Shah Jahan and his favourite wife Nur Jahan." [Some further particulars may be found in the Turks in India, by the present Editor.]

Nur Manzil (نور منزل), name of a garden in Agra, built by the emperor Jahangir, which is now called Bagh Daula. There is a large well in the garden, so large that it is more like a tank.

Nur Muhammad (سيد), a Sayyed of Budan, was a learned and pious Musalmân of the sect of Naqshband. He died on the 3rd August, A.D. 1725, 11th Zi-Qa’dah, A.H. 1185.

Nur-uddin Ahmad, Shaiikh (نور الادین شیخ), surnamed Quub Alam, which see.

Nur-uddin ‘Ali, Malik Manur (نور الادین علی ملک منصور), the second Sultana of the dynasty of Tarter or Baharite Mamluks in Egypt, was placed on the throne by the Amirs after the assassination of his father Malik Mo’ez ‘Ali, A.D. 1257, A.H. 655, at the age of 16. His short reign of two years was troubled by continual feuds among the Mamluk chieftains, and attempts on the part of the Ayyubite princes of Syria to recover the lost sway of
their family in Egypt; and the apprehension of an irruption of the Mughals under Halākī, who had taken Baghdad and destroyed the Khlāfī, showed the necessity of substituting a ruler of matured years and experience. The Amir Qutuz accordingly assured the allegiance of government, A.D. 1259, A.H. 657, and no more is heard of Nūr-uddin.

[‘Idā Malik Mo‘izz ‘Az-zuddin.]

Nūr-uddin ‘Ali, Malik-ul-‘Afzal

(نور الدين علي ملك الأفضل)

the eldest of the seventeen sons of Sa‘lāh-uddin; born A.D. 1170, A.H. 568. In the partition of his father’s extensive dominions, which followed his death in A.D. 1193, Damascus and Southern Syria with Palestine fell to the lot of Nūr-uddin; but in the dissensions which soon followed, he was stripped of his kingdom by his uncle Sul‘uddin-‘Abī Bakr (the Saphudin of Christian writers), and his brother ‘Usmān made Sul‘ūn of Egypt, A.D. 1196.

[‘Idā Malik-ul-‘Afzal.]

Nūr-uddin Arsalan Shah, Atabak

(نور الدين ارسلان شاه اتابک)

a prince of Mosul and Mesopotamia, of the family of Zangi, and grand-nephew of the famous Nūr-uddin, Sul‘ūn of Aleppo and Damascus. He succeeded his father, ‘Az-zuddin Masqūd, A.D. 1193, A.H. 589 (the year of the death of Sa‘lāh-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 A.D. 1210, A.H. 607, 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 Nūr-uddin Arsalan II, who survived him only a few months.

Nūr-uddin bin-Lutf-ullah (نور الدين لطف الله), better known as Hāfiz ‘Abrū, which see.

Nūr-uddin Mahmud, Malik-ul-‘Adil

(نور الدين محمود ملك المجد)

one of the most celebrated and powerful of the Muhammadan rulers of Syria in the age of the Crusades, born A.D. 1117, A.H. 511, was a younger son of ‘Umar-uddin Zangi, the second of the dynasty of the Atabaks of ‘Iraq and Syria. At the death of his father, who was murdered by his own Mamlūks at the siege of ‘Akkā, A.D. 1146, A.H. 541, Nūr-uddin, justly fearing 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 Mosul for a capital, fell to the lot of the elder brother Sul‘uddin; and the feeble attempts of Alp Arsalan, a prince of the house of Saljuq, 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 Nūr-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 Zangi a few years previous, was signalized 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 Nūr-uddin, who even levied the fortifications of the town to prevent it ever again becoming a bulwark to the kingdom of Jerusalem. The recovery of this important fortress was theavored object of the Crusaders; 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 Saljuq Turks in their march through Anatolia to Palestine, the project of retaking Edessa being abandoned as hopeless. The sultan 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 intemated the mutual jealousies of the Christian leaders, and by removing the armament which if properly directed might have overwhelmed the rising power of Nūr-uddin, only saved 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, A.D. 1149) routed and slew the prince Raymond. A huge heap was sent as a trophy to the Khalif at Baghdad; 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 afterwards released, while hunting, by a marauding party of Tormrans, and died in confinement, while the remaining dependences of Edessa, the fortress of Antioch, Tellhascher, Ravendien, etc., fell almost without resistance into the power of Nūr-uddin, whose dominions now included the whole of Northern Syria. Mohammed I. was still the nominal ruler of Damascus and the southern portion, but the government was entirely in the hands of his vizir Mo‘in-uddin Anär, whose daughter Nūr-uddin had married, and after the death of this able minister, the inhabitants, alarmed at the capture of Asvin by Baldwin III. in A.D. 1153, were, by pleading an asylum, attacked, and the Christians, voluntarily offered their allegiance to Nūr-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 Baghdad, which then seems to have been the usual resort of deposed princes; while Nūr-uddin, the circuit of whose realms now extended 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 A.D. 1162, released Nūr-udīn from the ablest of his antagonists, his brother and successor, Almaric, or Araura, being far inferior to Baldwin, both in prowess and abilities. Moscopelad, ruled by the Sultān'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 Mustaz of Baghārād in all the mosques throughout his dominions, and even in the holy cities of Mecca and Medinal, which Tarān Shāh, brother of Sālah-udīn, had made dependencies of Egypt. But the power and glory of Nūr-udīn had now attained their highest pitch, and 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 Sālah-udīn, 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. Nūr-udīn was preparing to march into Egypt to reduce or expel his refractory vassal, when an attack of illness terminated his life at Damascus after a prosperous reign of 27 years on the 26th May, A.D. 1172, 21st Shawwal, A.H. 559. His son Malik-us-Salah Ismā'īl, a youth 11 years old, succeeded to the titular sovereignty of his extensive dominions, but was speciously stripped by Sālah-udīn of Damascus and the greater part of Syria, and died 8 years afterwards, reduced to the sovereignty of Aleppo and its dependencies.

Nūr-udīnin Muhammad, Mirza (نورالدین محمد میرزا), son of Alā-udīn Muhammad, the son of Khwajā Hussain. He was married to the daughter of the emperor Bābar, named Gurlukh Begun, by whom he had Sulfāna Sultāna Begun, who was married to Bābān Khān.

Nūr-udīnin Muhammad Uṣūf (نورالدین محمد عوفی), the author of the Jāma'-ul-Hikayāt, a collection of historical anecdotes. This work was made dedicated to Naṣrul-Mulk Muhīd, a general of Shams-udīn Alūmā, king of Dehīl, about A.D. 1230. [Fide Muhammad Uṣūf and Sadr-udīn Uṣūf.]

Nūr-udīnin Saffādīnūn, Mulla (نورالدین سفی ملا), entitled Nawāb Tūkhān, was a native of Jām in Herāt and brought up at Mashhad. He was a favourite companion of the emperor Humāyūn; and as the Purgans of Saffādīnūn had been conferred on him as qāḍī, he was consequently called Saffādīnūn. He cut a canal from the river Jamna to Karnāl in the year A.D. 1568, A.H. 977, and named it 'Shaikhā Nahr, in honour of the prince Sulṭān Salīm, who was born in that year and was nicknamed by his father the emperor Akbar, Shaikhā Bābā. He was an excellent poet, and has left a Dwān or book of odes. His poetical title was Nūrī.

Nūr-udīn, Shaikh (نورالدین شیخ), an historian who wrote the history of Kashmīr in Persian called Turīk Kashmīr, which in after times was continued by Haidar Malik and Muhammad 'Azīm.

Nūr-udīn Shīrázī (نورالدین شیرازی), Fide Hakim Nūr-udīn Shīrázī.

Nūr-ul-Haq (نورالحکم تاریک بریلی), Qāzi of Barelī. Fide Munāmīn.

Nūr-ul-Haq, Shah or Shaik (نورالحکم شاه یا شیخ), surnamed Al-Mashraqī, Al-Dehwī and Al-Bukhārī, was the son of Shaikh 'Abdul Haq bin Saiṭ-ul-ulkān of Dehīl. He is the author of the Zuhdul-ul-Tazariqā, which is an enlarged edition of his father's history, and was composed in order that by improving the style and supplying omissions, he might render it worthy the acceptance of his patron, Shaikh Farid-udīn Bukhārī, with whom he was connected by marriage, and who under the title of Mursa'. Khan managed for some time the affairs of the empire in the reign of the emperor Jahāngīr. He has also written a Sharah on the Sahih Bukhārī and Musnīn. He died in the reign of the emperor 'Alāmgar, A.D. 1662, A.H. 1079.

Nūr-ullah Shustārī, Mir (نورالله شستاری میر), who is sometimes called Nūr-ullah bin Sharif-ul-Hussainīn Shustārī, was a nobleman at the court of the emperor Akbar. He is the author of the work called Majdīl-ul-Moosinīn. This great biographical work is a mine of valuable information respecting the most notable persons who professed the Shia faith. The author has given an entire book or section (the fifth Majdīl) 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. Nūr-ullah was a zealous Shia and suffered in the year A.D. 1610, A.H. 1019, for his religious opinions in the reign of Jahāngīr. [Fide Ghīr.]
Nur-un-Nisa Begam (نورانسا بیگم), the daughter of Ibrāhīm Hāsīn Mirza by Gulrūkh Begam. She was married to Prince Mirza Salīm. Later, she was married to the Jāhāngīr.

Nubat Khan, Nawab (نوبت خان), an officer of the reign of the emperor Akbar, whose mausoleum is in old Dehli close to the sarcophagus of Shah Jahan. It was built in the year A.D. 1663, A.H. 973, and is called "Nili Chhatri" on account of its having a blue canopy at the top. It is now in a ruinous state.

Nusherwan (نوسهربوان عادل), surnamed Adil or the Just (Chosroes of the Greeks), was the son of Qubād, king of Persia, whose death, A.D. 531, 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 Roman prisoners; 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 Nusherwan, the subsequent war, the reduction of all Syria, the capture of Antioch, the unexpected progress of the Persian monarch to the shores of the Mediterranean, his conquest of Iberia, Calchas, 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 Nusherwan, 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 Nusherwan, 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, Nusherwan, 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 Dyrra and the plunder of Syria, A.D. 572. He died after a prosperous reign of 48 years about the year A.D. 579, and was succeeded by his son Hormuz IV.

Muhammad, who was born during the reign of Nusherwan, A.D. 571, 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.

Nusherwan Kirmani (نوسهربوان کرمانی), an author who translated the Ardai Virāf-nāma, originally written in the Zend, into the modern Persian. Another translation was made by Zaratah Bai ram in Persian prose and one in verse. This work was translated into English by Mr. J. A. Pope and published in London in 1816. [See Ardai Virāf.]

Nuzar (نوزر), an ancient king of Persia. Vide Manuchehr.

Nuzhat (نوزهت), poetical name of Muhammad 'Azim of Damascus, a poet, who is the author of a Diwan. He died A.D. 1724, A.H. 1137.
Oqtai Qaan or Khan (اَنْتُ فِيَانُ), the eldest surviving son of Changuz Khan, whom he succeeded to the dominions of Tartary and Northern China, being crowned as Khaghan or emperor A.D. 1227, A.M. 624. He died by excess of wine seven months after his brother Chuqhtai, about the month of January, A.D. 1242, A.M. 639. 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 Kayuk Khan.

List of the Khagans of Tartary.

Oqtai Qaan, eldest son of Changuz Khan, A.D. 1227
Kayuk Khan, son of Oqtai Qaan 1242
Mangu Qaan, eldest son of Tului Khan 1243
Gultai Khan, son of Mangu Qaan, succeeded to the kingdom of Tartary in A.D. 1268, and died in A.D. 1294. His brother Halakhu Khan, after the death of his father, succeeded to the A.D. kingdom of Persia (vide Halakhu Khan) 1269

Oodham Bai (اوْدِهُم بَايٍ), a Hindoo lady, married to the emperor Muhammad Shah. She was the mother of the emperor Ahmud Shah. On the accession of her son to the throne, she received the titles of Nawab Bai, Nawab Qudsia, and Suhiba Zamani, and her brother Man Khan was raised to the rank of 6000 with the title of Mo'taqqi-ud-daula.

Orkhan (أوْرِخَانٍ), the son of Othman or Osman, the son of Amir Taghral. After his father's death he made himself Sultan of the Turks at Brusa in A.D. 1327, A.M. 727, 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 Janissaries. He died about the year A.D. 1359, A.M. 769, and was succeeded by his son Mured I. (Amarath).
Padmawati (بِدِمَاوَتِي), daughter of the Raja of Ceylon, who was carried off forcibly by Ratan Sain, Raja of Chittor, and taken away from him by Sultan A邇-ud-din, when he conquered Chittor about the year A.D. 1303, A.H. 703. Her story called Qisas Padmawati has been written in Persian poetry by Husain of Ghazi, and there is also a version in the Bh鰎tha language in verse, by Malik Muhammad Ja鯾i. There is another in Persian prose by Rai Gobind Munshi, who wrote it in A.D. 1652, A.H. 1062, and called it Tuhfat-ul-Khawaf, which is also a chronogram for that year. In the year A.D. 1796, A.H. 1211, another translation into Urdu verse was written by two poets, the first part by Mir Ziyadh-uddin Ibrat, and the last by Qilam 'Ali Ibrat.

Palas or Palash (بالاس) (the Valens of Roman history) succeeded his father Firoz I. on the throne of Persia A.D. 484. He reigned four years, and was succeeded by his brother Qubad.

Panahi (پاناھی), a celebrated poet and artist, who, says 'Ashik, 'broke the pencil of the Frank painters, and by painting a single row-leaf could metamorphose Winter into Spring.'

Parhez Bano Begam (پرھیز بانو بیگم), daughter of Shahu Jahay by Kandhari Begam. She died in the year A.D. 1675, A.H. 1086.

Parsaji (پرساجی), also called Parsaran Bhosla, the son of Raghoji Bhosla, succeeded his father in the government of Beor or Nagpur in March, A.D. 1816, but being an idiot, he was soon afterwards strangled by Muddaji surnamed Apa Sahib, who was acknowledged by the English.

Parsaram Bhoi or Bhosla (پرسرام بھویا), Vide Parsaji.

Partab or Partap Pal (پرتاپ پال), present Raja of Karauli.
only one daughter, but was reported to have adopted Balwant Singh Bhooda as her son. His next brother having died without issue in 1821, the third brother, Shâhjâhân Appa Sâhib, succeeded in A.D. 1839, and died 5th April, A.D. 1848, leaving no issue.

Parwana (پاروانہ), poetical name of Kûnwar Jaswant Singh, a son of Râja Beni Bahâdur. He died in A.D. 1832, A.H. 1248.

Parwiz, Sultan (پرویز سلطان), second son of the emperor Jahângîr. His mother's name was Sâhib Jamâl, daughter of Khwâja Hasan, uncle of Zain Khân Koka. He was born at Kâbul about the year A.D. 1590, A.H. 988, and died at Burhanpur in his 38th year on the 28th October, A.D. 1626, 6th Safar, A.H. 1035. At a place called Suljhânpur near Agra, on a spot of 400 bighas, he had built many splendid buildings now in ruins.

Pashang (پشنگ), an ancient king of Tûran, and father of Afrâsiâb.

Payam (پیام), the poetical name of Mir Sharaf-uddin, who died at Agra in the year A.D. 1753, A.H. 1166.

Payami (پیامی), the poetical name of 'Abdul-Salâm. He lived during the reign of Akbar.
[vide Ain Translation, i. 601.; and Sprenger, p. 119.]

Pelaji or Belaji (پلائی), the second Gaikowâr and Râja of Baroda. In A.D. 1721, he laid the foundation of the future greatness of Baroda on the firm foundation of a most sagacious policy. He was murdered by the Râja of Jaudpûr while engaged in the congenial occupation of lifting some of the Râja's property. He was succeeded by his son Damaji, 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. Syaji, the son of Dauroji, was a fool, and Anand Rûo 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 stopped in to prevent it. Afterwards, when the British were engaged in their fresh struggle with the Peshwa, Baroda sided with us. The Maratha confederacy was broken up, and in the final settlement the Gaikowâr received a large accession of territory. Anand Rûo died in A.D. 1819, and was succeeded by Saiaji Rûo. Since then we have maintained what was called by the term of the treaty our alliance with Baroda.


Perron, General (پرونس جنرل), a French adventurer who came to India as a ship's carpenter, and was employed by Nâşim 'Ali Khân of Haidarâbâd under the celebrated Raymond. When on the 1st September, A.D. 1798, a treaty was concluded between the English and the Nawâb, Perron with his French troops were discharged from his service and employed by Daulât Rûo Sindhia the Gwalîar Chief. When M. de Boigne, who had the command of the districts of Koel, Aligarh etc., left India, Perron was appointed General and succeeded him, and continued in command till Lord Lake on the 29th August, A.D. 1803, took these places, and General Perron, being defeated, went over to Lake. He subsequently returned home to France.

[Pere Fall of the Moghol Empire.]

Persia (پرسی). For ancient kings of Persia of the 1st or Pishâdian dynasty, vide Kaimurs.
For ancient kings of the 2nd or Kayânian dynasty, vide Kajtbâd.

The ancient kings of the Greek dynasties founded after the death of Alexander the Great by his generals, who were called by the Persians Khânikians and Ashâânians or Arsacide of the Greeks, are not given in this work.

For the ancient kings of Persia of the Sasanian race called by the Persians Malik-ut-Tawâfic or Petty Kings, vide Ardishîr Babâqân and Sassan.

The princes of the present dynasty are Kajîr Türk; it was founded by Akk Muhammed (p.r.). Vide also Karim Khân Zand. For the Safawi dynasty, vide Ismail I.

Peshwa (پیشا). Vide Bâlâji Rûo.

Bishwanâth Peshwa.

Phul, Shaikh (پول شیخ), a brother of the saint Muhammad Ghous of Gwalîar, which see. He is also called Phûl Shahid. His tomb is on a hill near the fort of Bûyana.

Pirâi Bunu (پیری بانو), the second wife of Prince Shujâ, son of the emperor Shah Jâhân. 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 Arrancar she dashed her head against a stone and died, and two of her daughters poisoned themselves, while the third was married to the Raja of that place.

Pindar Razi (پیندار رازی), a poet of Rai whose proper name is Kamal-uddin, and who lived at the court of Sultan Majid-uddaula, son of Fakhr-uddaula, about the year A.D. 1609, A.H. 400, and wrote poetry in Arabic, Persian and the Orlam language.

Pir Ali Hajwiri, Shaikh (پیر علی حاج وری شیخ), a native of Hajwir, a village in Ghazni, and author of the work called Kushti-UL-Mahajab. He died about the year A.D. 1664, A.H. 458, and is buried at Lahore.

Pir Badar (پیر بردار), a celebrated Muslim saint, whose tomb is at Chitagong in Bengal and is evidently of great antiquity. There are a stone screeched into arrowes, on which, it is said, Pir 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 Quran. At a short distance is the Maqsid of Muhammad Niazi with an inscription conveying the year Hijri 1156. (A.D. 1724).

Pir Muhammad (پیر محمد جہانگیر), was the eldest son of Jahangir Mirza and grandson of Amir Timur. He was sent to India some time before his grandfather, viz. in the year A.D. 1597, A.H. 799, and had already taken possession of Multan when his grandfather invaded it. He was a brave prince and his grandfather had bequested his crown to him, but he was at Quadahar when his grandfather died; and Khaliel Sultan, another grandson, who was present with the army, obtained the support of several powerful chiefs, and the possession of Samarkand, the capital of the empire. A contest took place between these princes, which terminated unfavourably for Pir Muhammad, who was put to death by the treachery of his own minister six months after the death of his grandfather, A.D. 1405, A.H. 898.

Pir Muhammad (پیر محمد). Vide Aghar Khan.

Pir Muhammad, Mulla, of Shirwan (پیر محمد ملا شیروانی), an officer who held the rank of 5000 in the time of the emperor Akbar. He was drowned in the river Narbada in pursuit of Bax Bahador, king of Malwa, A.D. 1661, A.H. 999.


Pirthi Raj (پرتمی راج), the Chauhan Raja of Ajmere and Dehli who, in his last battle with Shahub-uddin Ghori in A.D. 1192, was taken prisoner and conveyed to Ghur, where he stabbed himself, or was put to death. He is also called Pithoona. He was sung by the poet Chand (گ.م.).

Pirthi Raj Rathor (پرتمی راج رانور), a Hind chief who held a high rank in the service of the emperor Shah Jahan, and died in the Deccan A.D. 1666, A.H. 1066. After his death his brother Ram Singh and his son Kaisri Singh were raised to suitable ranks.

Pirthi Singh (پرتمی سنگھ). Vide Madho Singh Kachhwaha.

Pithura (پیثورا). Vide Pirthi Raj the Chauhan Raja.

Pran Sukh (پران سکھ), a learned Hind, of the Kayth caste, who is the author of an Insha or specimens of letter writing, entitled Jumhar Bhatat Jar, written in the reign of the emperor Muhammad Shah and completed in the year A.D. 1700, A.H. 1153.


Puranmal (پورنمل راجہ), Raja of Amber (now called Jaipur). He is also called Bihari Mal, which sec.

Purbhac Jami (پوربہا جامی), a poet, who was a native of Jam, a village in Herat. He flourished in the reign of Argun Khan and was contemporary with Humaan Tabrizi.

Purdil (پردمیل), a poet who flourished in the time of Alamgir, and is mentioned in the Mirat-ul-Khayal.

Pur Hasan Asfarani (بیور حسن اسفارنی), a very pious Musalmun who was a native of Asfaran. He was a disciple of Shaikh Jamal-uddin Zakir, a contemporary of Shaikh Razi-uddin Ali Lahor, and a good poet, and has left a Diwan consisting of Persian and Turkish ghazals. In his Persian poems, he uses for his poetical appellation his own name, viz. Pir Hasan, and in his Turkish compositions, Hasan Ughi.
Qaan. *Fide Khan.*

Qablat Quan (قیبر، قانان)، or Khan, more properly Qawaila Qaān, Grand Khan of the Mongols and Emperor of China, was the son of Mangū Khan, emperor of Tartary, and great-grandson of Chingiz Khan. He succeeded his father about the year A.D. 1292, A.H. 655, and founded the Yuan dynasty in China. Being ordered by his father Mangū, then Khukan of the Mongols, to subjugate Corea and China, he entered China with an immense army in A.D. 1290, drove out the Tartars of the Kin dynasty and took possession of North China. In the next year 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 seldom since, been governed by any one monarch. The rule of the Muguls, hitherto severe and barbarous, characterised its reign in 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 illustrous of their emperors. He died in A.D. 1373, and his body was till recognised the "Khubla Khan" of S. T. Coleridge.

[ *Fide Yule*’s *Marco Polo.* ]

Qabul (تبوئ), the poetical appellation of Mirza ‘Abdul Ghāni Beg of Kashmir, who was a Ṣūfī and a pupil of Ḥuṣain, the brother of Gūya. He died in A.D. 1729, A.H. 1136.

Qabus (توبوس), a prince of the house of Shamgir, or Dašmaghir, whose capital was Būlaq and afterwards Jurjān in Khurāsān. Shamgir was succeeded by his son Alisān, of whom nothing particular is related. But the next of this family, Qābus, whose title was Shams-ul-Mulk, or "the candle of the kingdom," is celebrated for his extraordinary wisdom and learning. He was, by the instigation of his son Manūchehr, slain by his 1012, A.H. 403, whose excesses he had probably desired to restrain. He was succeeded by his son Manūchehr, who submitted to the power of Sultan Mahmūd of Ghazni; but that monarch not only continued him in his family possession, but gave him his daughter in marriage. He died A.D. 1070, A.H. 463, and was succeeded in the government of Jurjān by his son Gīlān Shāh. Qābus is the author of several works, one of which is called *Ramal-ul-Balāghat.*

Qadar (قادر), the son of Ja’far Beg Dāūd, and brother of Alp Arsalān of the race of Sulṭān. He was installed by Tughrul Beg, his uncle, in A.D. 1041, A.H. 433, and became the first Sulṭān of the Sulṭān dynasty of Kirmān, where he reigned 32 years and died of poison in A.D. 1072, A.H. 466, by order of Malik Shāh.

The following is a list of the Sulṭāns of Kirmān of the race of Sulṭān.

| Qadar, the son of Ja’far Beg A.D. | 1041 | 433 |
| Sulṭān Shāh, the son of Qadar | 1072 | 465 |
| Tūrān Shāh, brother of Sulṭān Shāh | 1074 | 467 |
| Ḫīrīn Shāh, son of Tūrān Shāh, a tyrant who was slain in 1100 | 1096 | 489 |
| Arsalān Shāh, son of Kirmān Shāh, reigned 42 years | 1100 | 494 |
| Mughīs-ud-dīn Muhammad, son of Arsalān | 1141 | 535 |
| Tughrul Shāh, son of Muhammad | 1156 | 551 |
| Bahārām Arsalān and Tūrān Shāh, sons of Tughrul, dispute succession | 1169 | 565 |
| Muhammad Shāh, son of Bahārām Shāh, who after the death of his father and two uncles ascended the throne of Kirmān, was dispossessed by Makk Dīnar, a Turk of the tribe of Ḥūr, in A.D. 1187, A.H. 583, and ended the Sulṭān dynasty of Kirmān of the race of Qadar. |

Qadar Khan (قادر خان). *Vide* Qadar Khan.

Qadir (قادر), the poetical title of Shaukh ‘Abdul Qadir Badshāni. *Vide* ‘Abdul Qadir.

Qadir (بادیر), the poetical appellation of Wariz Khān, an inhabitant of Agra, who was in great favour with Alāmgtād and his two successors. He died in A.D. 1724, A.H. 1186, and is the author of a Divān.
QADIR (قادر), the poetical name of
Shaikh 'Abdul Qadir, who was employed as
Munshi by Prince Muhammad Akbar, son of
'Alamgir. He is the author of a Diwān.

QADIR or QADI (قادر يا قادر), the
poetical name of 'Abdul Qadir of Badãoon.

QADIR (قادر), the poetical title of
Prince Darâ Shikoh, the eldest son of the
emperor, Shâh Jahan.

QADIR BILLAH (قادر بالله). Vide Al-
Qadîr Billah.

QADIR SHAH (قادر شاه), of Malâwâ.
After the occupation of Malâwâ by the
emperor Humâyûn, that monarch had left
his own officers in the government of that
kingdom, but shortly after his return to Agra
Malâwâ Khan, one of the officers of the late
Khilji government, took all the country
between the Nâbad and the town of
Bulâs, after a struggle of twelve months
against the Delhi officers, whom having
eventually subdued, he caused himself to be
crowned in Mandâ, under the title of Qâdir
Shah of Malâwâ. He reigned till the year
A.H. 542, A.D. 949, when Sher Shâh took
Malâwâ, and conferred the government on
Shyám Khân, his minister and relative.

QADIR KHAN (قادر خان), king of Khutaâb,
who was a contemporary of Sulhân Mahmûd
of Ghazân. He was living between the years
A.H. 1005 and 1024. It is related of him
that he was very fond of music, and that four
horses were constantly placed round his sofa,
and as he listened to the song he cast
handfuls of gold and silver to the poets.

QAEEL (قائل), poetical name of 'Abdullah,
a Persian poet

QAEEL or QABIL (قابيل), of Sabzvâr,
is the author of a biography or Tazkira of
poets. He died in A.D. 1549, A.H. 955.

QAEEM (قائم), poetical appellation of
Qâaem Khân, who held the post of captain
in the service of Wazir Muhammad Khân, Nawâb
of Tonk, the son of Amir Khân. He is
the author of an Urdu Diwân, which he completed
and published in A.D. 1663, A.H. 1270.

QAEEM-BI-UMAR-ULLAH (قائم بی امرالله) was
the son of Madhi, the first Khalif of
the Fatimids in Africa. He rebuilt the city
of Maselâ in Africa in the year A.D. 927,
A.H. 315, and called it Muhammadia.

QAEEM BILLAH (قائم بالله), Khalifa of
Baghdâd. Vide Al-Qâem Billah.

QAEEM JANG or QAYUM JANG (قائم جنگ),
the son of Muhammad Khân Bangash, Nawâb of Farrukhábâd, whom
he succeeded in June, o.s. 1743, Jamâda I.
A.H. 1150. He made war by the instigation of
the Wazir, Nawâb Sâdâr Khân, with the
Rohelas of Kater, now called Rohilkund,
after the death of their chief, 'Ali Muhammad
Khân, but was defeated and slain on the 10th
November, o.s. 1749, 10th Zil-bijja, A.H.
1162, and his estates confiscated by the
wazir. The principal servants of the deceased
were sent prisoners to Allahâbâd; but his mother
was allowed to keep the city of Farrukhábâd
and twelve small districts for the support of
the family as they had been conferred on it
in perpetuity by the emperor Farrukh-niyâr.
The expedition was committed to the
administration of Dâjaul Din Râjâ Nawâb Râe,
who was subdued and slain in battle against
Aggar Nâwâb, the brother of Qâem Jâng,
who took possession of the country.

QAHIR BILLAH (قاهر بالله). Vide Al-
Qâhir Billah, Khalifa of Baghdad.

QAHQARI (قهرئي). Vide Najm-uddin
Ahâl Hasan. In some of our Biographical
Dictionaries his name is spelt Cuhari.

QASAR (قصر), a poet of the tribe of
Shâmmâl, who is commonly called Qasir
Shâmmâl.

QASAR (قصر), poetical name of Prince
- Khurshid Qâdr, the son of Mirzâ Asmân
Qâdir, the son of Mirzâ Khurram Bakht, the
son of Prince Mirzâ Jahânâr Shâh, the son
of Shâh 'Alâm, king of Delhi.

QASARI KIRMANI (قاسري كرماني), a poet of Kirmania.

QALANDAR (قلندار), author of the work
called Sirât-ul-Mustajîm, which he composed
in A.D. 1405, A.H. 980, and dedicated to Abûl
Muzaffar Husain Shâh bin-Mahmûd Shâh
bin-Ibrâhîm Shâh of Jaunpûr.

QALANFI (قلانفي), surname of Abd-
ullah bin-Muhammad, an Arabian author,
who died in A.D. 1121, A.H. 615.

QAMAR-UD-DIN KHAN, WAZIR (تمر الدین)
(Umar وزیر), whose original name was
Mir Muhammad Fâzil, was the son of
Yâ'tmâd-uddaula Muhammad Amin Khân,
wazir, and was himself appointed to that
office, with the title of Ya'tmad-uddaula Nawab Qamar-uddin Khan Bahadur Nasrat Jung, by the emperor Muhammad Shah, after the resignation of Nizam-ul-Mulk Asaf Jahan, in A.D. 1724, A.H. 1137. He was sent under Prince Ahmad on the invasion of Ahmad Shah Abdali to oppose him, but was killed by a cannon ball, while at prayers in his tent, during the battle of Surhind on the 4th March, 1748, 11th Rabii I. A.H. 1161.

Qamar-uddin, Mir (نمر الذهب مير), whose poetical title is Minnat, which see.

Qambavi, a poet of Nuishapur, flourished in the time of Sultan Babur, who died A.D. 1457, A.H. 861.

Qandahari Begam (قندهارى بیگم), the first wife of the emperor Shah Jahan. She was the daughter of Muhammad Husain Mirza Safvi, of the royal house of Persia, who was the son of Sultan Husain Mirza, the son of Bahram Mirza, the son of Shah Isma'il I. of Persia. When Akbar Shah, in the third year of his reign, made over Qandahar to Shah Abbasi, king of Persia, the latter conferred the government of that province on his nephew Sultan Husain Mirza, after whose death his son Muhammad Husain succeeded him. His three brothers came to India in the 38th year of Akbar (A.D. 1592), and Muhammad Husain followed them afterwards, was received by the emperor with the greatest kindness, and honoured with the rank of 6000 and the jagir of Sambhal. His sister Qandahari Begam was married in September, A.D. 1610, Bajib, A.H. 1019, to Prince Khurram (afterwards Shah Jahan), the son of the emperor Jahangir, and received the title of Qandahari Begam, because she was born at Qandahar. The year of her death is unknown. She was buried at Agr, in the centre of a garden called Qandahari Bagh. The building over her tomb, which is in the vault, is converted into a dwelling place; it is a beautiful edifice, and now belongs to the Raja of Bhatpur.

Qaplan Beg (کهلان بیگ), of the Qashti family, was born in India and served under Khan-Khanan in the Deccan with great distinction, and was in high favour with Jahangir. He is the author of a Diwan and a Nagmavi; the latter is called MabDest, which celebrates the loves of Rustam and Râdaha.

Qara Arsalan (قارا آرسلان), (which signifies, in Turkish, a black lion), surnamed 'Imad-uddin, was the son of Dâd, the son of Sultan Mirza-Astak. Nâr-uddin Mahmud was his son, to whom Salih-uddin (Saladin) gave the title of 'Amid or Qara 'Amid in Mesopotamia A.D. 1183, A.H. 597. His name is to be found in some of our Biographical Dictionaries under Qara Arslan.

Qarachar Nawian (قاچار نویان), name of the yafr and son-in-law of Changar Khan.

Qara Ghuza (قاچر غز), a Beglarbeg of Natolia, whom our historians call Caragoza. He was impealed near Qara Hissar by Shah Quli in the reign of Bayazid II. emperor of the Turks.

Qara Khan (قاچر خان). Vide Sadruddin bin Ya'kab.


Qara Muhammad Turkmân (قاچر محمد ترکمان). The Turkmans of Asia Minor were divided into two great tribes, the Qara Koiul and Aqa Koinul, i.e., the tribes of "Black and White Sheep," from their carrying the figures of these animals in their respective standards. Qara Muhammad, the founder of the first dynasty, left his small territories, of which the capital was Van, in Armeia, to his son, Qara Yusef, 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 Sultan Ahmad Julayer Ilkhan, the ruler of Baghdaed, whom he made prisoner and put to death in A.D. 1410, A.H. 813. After this success he collected an army of 100,000, and was preparing to attack Sultan Shahrukh, the son of Amir Timur, when he was suddenly taken ill and died near Tabrez in A.D. 1411, A.H. 814. He was succeeded by his son Sikandar Turkman, who was defeated by Shahrukh in A.D. 1421, A.H. 824. Sikandar after this had several battles with Shahrukh, but was at last slain by his son Qubad A.D. 1437, A.H. 841, when Shahrukh added Rej to his own possessions, and gave Tabrez to Jahan Shah, the brother of Sikandar. Jahan Shah, after a long reign of 30 lunar years, fell in one of the first actions he fought with Uzcan Hasan, chief of the Turkmans of the

Qarari (قاویری), a Persian poet. Vide Abul Fath Ghian.

Qara Yusef (قاویر يوسف). Vide Qara Muhammad.

Qarmat (قرومط), or Qarmata, a famous

impostor, named Abu Zar, who led the revolts A.D. 881 became the head of a sect called Qarmati or Karamatians, which overthrew
all the principles of Muḥammadanism. He came from Kūzīqān to the villages near Kāfā, 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 Imām of the family of Muḥammad; 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 propagate his doctrine. Afterwards, his courage failing him, he retired to Sisyra, and was never heard of any more. This sect began in the Khišāfāt of Al-Muʿtāmid; they multiplied greatly in Arabian Ira[q or Chaldea, and maintained perpetual wars against the Khalif. In the year a.d. 931, they besieged and took the city of Mocca, filled the well Zamzam with dead bodies, defiled and plundered the temple and carried away the black stone; but they brought it again in a.d. 950, 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.

[ Ṣīd Abū-Zarr Qarmatī.]

Qarmati (قراطي), or Qaramatian, a follower of Qarmat, which see.

Qasim (قاسم), of Āgra, author of the Zafar-nāma Akbari, or book of the victory of Akbar Khan, the son of Dost Muhammad Khan, which he completed in a.d. 1841, a.h. 1260. It is a poem and contains an account of the late wars in Kābul by the British.

Qasim (قاسم), the poetical name of Hakim Mir Qudrat-ullah, who is the author of a Tashkira or Biography of poets.

Qasim Ali Khan, Mir (قاسم عليخان مير), commonly called Mir Qasim, was the son-in-law of Mir Jaʿfar ‘Ali Khan, the Nawab of Bengal. The English, deceived by his elegance of manners and convinced of his wealth in the finances of Bengal, raised him to the masnad in the room of his father-in-law in a.d. 1760, a.h. 1174. 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 Nāla on the 2nd August, a.d. 1763, 22nd Muharram, a.h. 1177, and the deposed Nawab Jaʿfar ‘Ali Khan was again placed on the masnad. Qasim ‘Ali, insulted to madness at those reverses, fled from Munger to Patna, and there cruelly ordered the massacre of the English in his power; there were fifty gentlemen, Messrs. Ellis, Hey, Livingston, 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 Samru or Sombre. Munger fell to the English early in October. Patna was stormed on the 6th November, and the Ext-Nawāb Qasim ‘Ali fled to the wazir of Audh, with his treasures and the remnant of his army. On the 23rd October, a.d. 1164, Major Carnac fought the celebrated battle of Buxar, completely routing the wazir Shuja-uddaula's army. The following day the Mughul emperor Shāh ‘Alam threw himself on the protection of the British, and joined their camp with the imperial standard of Hindūsān. The British army advanced to overrun Audh. The wazir refused to deliver up Qasim ‘Ali, though he had seized and plundered him. Qasim ‘Ali 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 Rānā of Gohad. After some years' residence in his country he proceeded to Jodhpur, and from thence came to try his fortune in the service of the emperor Shāh ‘Alam about the year a.d. 1774, a.h. 1188, but was disappointed, and died shortly afterwards in a.d. 1777, a.h. 1191, at Kotwal, an obscure village near Dehli, unhonored even by his own family. With Qasim ‘Ali ended, virtually, the powers of the Sābādars of Bengal.

[Vide Fall of the Mughal Empire; also Broome's History of the Bengal Army.]

Qasim Ali Khan, Nawab (قاسم عليخان نواب), uncle to the Nawab of Rānpur. He was living in Bareli in 1869, and his daughter was murdered on the 22nd December of that year.

Qasim Anwar, Sayyad (قاسم انوار سيد), surnamed Maʿin-uddin Ali, 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," etc. He was born at Tabraz; 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 to the study of the works of Shāhīk Sadr-uddin Māsāʿ Ardiābī, to the contemplative life and deep study of the Sūfis. He then journeyed to Gilān, where he soon acquired great fame; and subsequently went into Khurāsān. During his residence at Herāt he obtained such celebrity, and was surrounded...
but so many princes and learned men, his followers, that Mīrzā Shāhrukh (the son of Amir Timur), moved by jealousy of the Sayyid, and attentive to the danger of the increase of the Šṭī fādūl, commanded him to retire from the capital. In order to mitigate the harshness of this command Bāisangurl, the son of Shāhrukh, a learned and noble prince, took upon himself to make it known to the Šṭīfūd, which he did in the most humane manner, inquiring into the reasons, in the course of conversation, why he did not follow the counsel contained in his own verse. The Sayyid inquired in which verse, and Bāisangurl immediately quoted the following:

"Qāsim, cease at once thy lay; Rise and take thy onward way; Other lands having waited long, Worthy thy immortal song; Give the bird of paradise What the vulture cannot prize; Honey let thy friends receive, To thee foys the carrion leave."

The Sayyid thanked him, and immediately set out for Balkh and Samarqand, where he remained for a time. He afterwards, however, returned to Herāt, where, as before, he was constantly followed by great and powerful men. His death occurred in the village of Khurjānd in Jām, near Herāt, where a gun, which had been bought for him by his disciples, in which he greatly delighted. This event took place in the year A.D. 1431, A.H. 835, and his tomb was erected in the very garden where he so much enjoyed. Amir Alidūr afterwards piously endowed it. A book of Odes is the only work he has left behind, in which he uses Qāsim for his poetical name.

**Qāsim Arsalān**

(Qāsim Arsalān, Mashhdūr, a poet who was a descendant of Arsalān Jāzīb, a general of Sultan Mahmūd of Ghardāz. He flourished in the time of the emperor Akbar, and was in great favour with that monarch. He died in A.D. 1587, A.H. 995, and has left a Diwān.

**Qāsim Barid Shāh I.**

(Qāsim Barid Shāh, the founder of the Barid Shāhī dynasty in the Deccan. He was a Turkish or Georgian slave, became by degrees the wazir of Mahmūd Shāh II. king of the Deccan, and assumed such power as to take upon himself the entire government of the kingdom. He treated the king as a mere puppet, and about the year A.D. 1492, A.H. 888, by the advice of ‘Adil Shāh, Niẓām Shāh and ‘Imād Shāh, became entirely independent, and, leaving to the king only the town and fort of Ahmadābād Bidar, read the public prayers and coined money in his own name. After having ruled his state for a period of twelve years, during the lifetime of his sovereign, he died in the year A.D. 1604, A.H. 910, and his son Amir Barid succeeded him in office, and assuming still greater power deprived Mahmūd Shāh of what little power he had been left by his father. Seven princes of this family have reigned since their establishment in the capital of Ahmadābād Bidar; their names are as follow:

- **Qāsim Barid I.** began 1492
- Amir Barid
- **Alī Barid;** first who assumed royalty
- 1542
- 1562
- Qāsim Barid Shāh II.
- 1569
- 1579
- Amir Barid Shāh II.
- 1602

Qāsim Barid Shāh II. (Qāsim Barid Shāh II), succeeded his brother Ibrāhīm Barid Shāh to the government of Ahmadābād Bidar in A.D. 1659, A.H. 977, and died after a reign of three years in A.D. 1672. He was succeeded by his son Mīrzā ‘Ali Barid II., who was deposed after a reign of 27 years by his relative Amir Barid II. who ascended the throne in A.D. 1699, and was the last of this dynasty.

**Qāsim Beg Halatī**

(Qāsim Beg Halatī, a poet who was probably alive in A.D. 1724, A.H. 1136, and is the author of a Diwān.

**Qāsimi** (Qāsimi). His proper name is Maulānā Majd-uddīn, a poet of Khwāfī in Khurāsān. He is the author of the work Ḳawzāl-ī Khwāfī, which he wrote in imitation of the Gulkānāna of Su’ūd.

**Qāsimī (Dervīsh)** (Qāsimi Tūnī), of Tūn in Persia, who went about like a dervish and wrote poetry. He lived in the 9th century of the Hijra.

**Qāsim Kahi, Maulānā**

(Qāsim Kahi, Maulānā, a Sayyid, whose proper name was Najm-uddīn and surname Abā’l Qāsim. He was a pupil of ‘Abdu’llah Khān; he accompanied Mīrzā Kāmīrūn, the brother of the emperor Humāyūn, on a pilgrimage to Mecca from Herāt, and after the death of that prince in A.D. 1557, A.H. 964, he came to India in the reign of the emperor Akbar. For a long period he remained with Bahādur Khān, the brother of ‘Ali Quli Khān, at Benārs, and after his demise he came to Agra, where he passed the remainder of his life, and died there on the 17th April, A.D. 1650, 2nd Rajab II. A.H. 968, aged 110 lunar years. He was buried at Agra in a place called Mudur Darwāza. Maulānā Qāsim Arsalān, another poet, and Shāhī Fāzī wrote the chronicles of his death. ‘Abul Qādir Badawī calls him an atheist and a disgusting cynic.
Qasim Khan of Kabul in the reign of the emperor Akbar Shah. He was murdered by the Muhammad Zaman, who gave out that he was the son of Shaikh Mirza. He had held possession of Batala Khan for some years but after his death by Abdullah Khan Uzbik he came to Kabul and was confined by Qasim Khan, whom he murdered about the year A. D. 1600, and was consequently put to death by Muhammad Shah, the son of Qasim Khan.

Qasim Khan Jawani, Nawab (قاپسن خوانی، نواب), was a nobleman of the court of the emperors Iqbal and Shah Jahan, and held the rank of 1,000. He was a native of Buhar and was married to Manzur Begum the sister of Nihal Khan. Consequently he was put to death by the order of the court. Qasim Khan Manzur. He is the author of a Diwan and his poetical name is Qasim. He succeeded Fahim Khan in the government of Bokhara in the year A. D. 1126 and died in the year A. D. 1128, 24 April, 1618. He composed about 10,000 couplets and was highly esteemed. He built a palace overlooking the Aria of Lucknow and died there. His works are printed in the year A. D. 1618.

Qasim Khan, Shaikh (قاپسن خوانی، دروی), of Fathpur Sikri, was the eldest brother of Islam. He was put to death by the Emperor Jahangir, who appointed him governor of Bokhara after the death of his brother in the year A. D. 1622. He invaded Agra and his troops were mostly killed in a night attack by the Mughals, on which occasion he was recalled to court. He died not long afterwards.

Qasim Qadiri, Shaikh (قاپسن قادری، دروی), also called Shaikh Qasim Sukhmani, a Muslim in seclusion whose tomb is at Chunar. His son Shikuh Qadiri, commonly called Bida Pir, is buried at Qasim, where he died in the year A. D. 1644, A. H. 1054. The name of Shikuh Qasim Sukhmani at Chunar is the only authentic account of Muhammadan endowment in the Mughal period supported from the income of rent-free land and a Mughal Rana pension.

Qasim Shah (قاپسن شاه). 79de Shah Qasim.

Qasim Shirazi (قاپسن شرازی), a native of Shiraz, and author of the Tajmooda, a very beautiful poem on the conquest of Amir Timur.
Qawam-uddin Khwaja (قاوام الدين خواجه), surnamed Sahib Ajar, was thewards and favourite companion of Shah Shujah, the son of Muhammad-uddin Muhammad Zubar, commonly called Muzzaffar Shah, who took Shiraz in A.D. 1563. He was put to the rack and beheaded by Shah Shujah in August, A.D. 1563, Z. Q. d., A.I. 764.

Qawela Qaan (قاولة قان). *Fida* Kibla Qan.

Qaza (مصا), poetical name of Muhammad Hafiz-ullah Khan.


Qazi Khan (قاضي خان). He is commonly called by this name, but his full name was Imam Fikhr-uddin Hasan bin Muhammad-Uyundil-al-Khurshid. He died in A.D. 1193, A.H. 592. He is the author of a work entitled *Fatwa Qazi Khan* a collection of dicata which was held in the highest estimation in India. Yusuf bin Jamali generally known by the name of Abru al-takht, epitomized this work and compressed it into one volume.

Qawwini (قاووني), author of the *Ajadul-Mulkhvalid* *Fida* zincars bin Muhammad bin-Mahmood bin-Mahmood.

Qitaran (قطران), or Qutarun bin Mansur Ahi, a celebrated poet of Tibet was contemporaneous with the poet Bashad Wattat. He is the author of a poem called *Qasab-nama*, which he dedicated to Amir Ahsad or Muhammad bin Amir Qasim, ruler of Bulgh, who was contemporaneous with Sultan Sunjar.

Qizal Arsalan (قرزل ارسلان) (which means the red horn), was the second son of Atabak Eldiguz. He succeeded his brother Atabak Muhammad in the office of prime minister to his nephew Sultan Tughral III in A.D. 1186, A.H. 582, and in combination with Najar, the reigning sultan of Baghdad, 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 in a blow of an assassin, A.D. 1191, A.H. 587, and was succeeded by his nephew Atabak Abu Bakr, the son of Atabak Muhammad.

Qizal Bashi (قرزل باشي). This is a Turkish word and means "red-headed."

Qizal Bash Khan (قرزل باش خان), an author of 4,000, who served under the emperor Shah Jahan, and died in the year A.D. 1649, A.H. 1058.

Qizal Bash Khan (قرزل باش خان) (همتدي), of Hamadan, whose proper name was Muhammad Razza, came to India in the reign of the emperor Bahadur Shah, and was honoured with the title of Qizalbash Khan. He subsequently served under Mubarea Khan, governor of Haidarabad, and after his death under Nasir-ul-Mulk Asaf Jah, and died at Dehi in the year A.D. 1746, A.H. 1169. He was a good musician and knew the Indian and Persian systems of musical compositions. His poetical name is Umaid.

Qubad (قعد) (Cavades of the Greeks), was the son of Firoz I, king of Persia of the Sasanian race, and the successor of his brother Palaich. We are told that when his brother Palaich came to the throne, Qubad, who had aspired to it, fled towards the territories of the Khagan or king of Transoxania, and as he passed Nushkhan he spent one night with a beautiful young lady of that city, who, when he returned from the seas afterwards accompanied by a large army presented him with a horse, the fruit of their casual amours.

He was delighted with the appearance of the child, and as he was contemplating him, he received accounts that his brother Palaich was no more, and that the crown of Persia awaited his acceptance. This intelligence roused him at such a moment made him conclude that tortures were its smile on his son, whom he, from that day, treated with the greatest favour, and gave the infant princes the name of Nushkhan (QUB). Qubad succeeded his brother in A.D. 488, and carried on a successful war against the Roman emperor Anastasius, and died, after a long reign of 43 years, in A.D. 531. His son Nushkhan succeeded him.

Qubadi (قودس), surname of Shih bin-

Ibrahim, an Arabian author, who died in the year A.D. 1202, A.H. 599.

Qudrat (قدرت), the poetical name of Shah Qudrat-ullah of Dehil, a Persian and Urdu lyric poet, and author of the work called Nataar-ul-Ajkab and a Diwan. He was buried at Mursidabad in A.D. 1782, A.H. 1191. He was one of the most fertile Persian poets, his Diwan consists of 20,000 verses. He died in A.D. 1791, A.H. 1256, at Mursidabad.

Qudrat (قدرت), the poetical name of, Shahik Qudrat-ullah of Bhopal.
Quich Khan (قلیخان), of Andijan, of the tribe of Jânt Kurbâni, was an amir of 4000, who served under the emperors Akbar and Jahângir from the years A.D. 1572 to 1611, A.H. 980 to 1020. His poetical name was Ulfašt.

Quich Khan Turani (قلیخان تورانی), an amir who served under the emperors Jahângir and Shâh Jahân; was raised by the latter to the rank of 6000, and appointed governor of Kâbul and Kandahâr. He died A.D. 1654, A.H. 1064.

Quilni (قلینی). Vide Muhammad bin-Yuqub.

Quili Qutb Shah I. Sultan (قلی قطب شاه سلطان). This prince was the founder of the sovereignty of Golconda (Golconda). His father Qub ul-Mulk was originally a Turkish adventurer who came to try his fortunes in the Decam and embraced the service of Muhammad Shâh Bahmanî. By degrees he was promoted to high rank; and in the reign of Mahmûd Shâh obtained the title of Qub ul-Mulk and the Tarâsârî or government of Telingâna. In A.D. 1493, A.H. 899, he received orders to besiege the fortress of Jâmûkonda, 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 Sulîtan Quli with the territory of Golconda, part of Telingâna, in juârî. On the decline of Bahmani authority, when ‘Adî Shâh and others assumed royalty, he also in the year A.D. 1512, A.H. 918, styling himself Sulîtan of Telingâna, under the title of Quili Qutb Shâh. He was a chief of great abilities and ruled the country for a period of 50 years, 18 of which he governed Telingâna in the name of Mahmûd Shâh, 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, Jâmshed Qub Shâh. His death happened on Sunday the 2nd September, A.D. 1645, 2nd Juma’dâ II. A.H. 950. The kings of the Quili Qutb Shâh dynasty who reigned at Golconda, are as follows:—

1. Quili Qutb Shâh.
2. Jâmshed Qub Shâh.
3. Durkhum Qub Shâh.
4. Muhammad Quili Qutb Shâh.
5. Muhammad Qutb Shâh.
6. ‘Abdullah Qub Shâh.
7. ‘Abdul Hasan.

Quili Qutb Shah II. Sultan (قلی قطب شاه سلطان), who is also called Muhammad Quili Qutb Shâh, was the son of Ibrahim Qub Shâh, upon whose death in June, A.D. 1581, Rabî’ II. A.H. 988, he ascended the throne of Golconda in his twelfth
year. In the beginning of his reign he was engaged in war with 'Abdīl Shāh of Bijāpūr, with whom he concluded peace in the year A.D. 1587, giving him his sister in marriage. The air of Golkonda not agreeing with his constitution, he founded a city at about eight miles distance, which he called Bhagunagar, after his mistress Bhagmati, a celebrated courtesan; but being afterwards ashamed of his amour, he changed it to Haidarābād. Shāh 'Abbās, emperor of Persia, courted his alliance, by asking his daughter in marriage for one of his sons; and Qutb Shāh, esteeming connection with so august a monarch as an honour, complied with the request. He was much esteemed for his abilities and encouraged literature; he also is the author of the work called Kulliāt Qutb Shāh, a very copious volume, containing Hindi, Dakhani, and Persian Poems, on a variety of subjects. He was the fourth Sultan of the Qutb Shāhī dynasty and reigned 31 years. He died on Saturday the 11th January, A.D. 1612, 17th Zi-Qa'da, A.H. 1020, and having no son was succeeded by his brother Muhammad Qutb Shāh.

Qummi (تَمْيُن). Vide Malik Qummi.

Qumri (تَمْرَة), poetical name of Siraj ud-din.

Quai (تَوْسِير), poetical name of Majd ud-din 'Ali, an author.

Qutb 'Alam (تَقْبُبُ عَالِم), a celebrated Muhammadan saint, whose original name is Shaikh or Sāyīd Bābrūn-ud-din, but he is commonly known by the former: he was the grandson of Makhudim Jahānian Sāyīd Jalāl Bābārī. He chose Guijrāt for his place of residence, and died there on the 9th December, A.D. 1453, 8th Zil-hijja, A.H. 847. His tomb is at Bābūr, six miles from the city of Ahmādābād in Guijrāt. There is a slab kept at the door of his mausoleum, which some say is stone, others think it would be wood or iron. His son, named Shāh 'Alam, was also a pious Musalman and is likewise buried at Guijrāt.

Qutb 'Alam (تَقْبُبُ عَالِم), another Musalman saint, whose proper name is Shaikh Nur-ud-din Ahmad. He was born at Lāhore, and died in the year A.D. 1444, at Findūn in Behar, where he is buried. Shaikh Hisām-ud-din, whose tomb is at Kāra Mānjīpūr, and who is also considered a saint, was one of his disciples.

Qutb Shah (تَقْبُبُ شَاه), a title of the kings of Golkonda. Vide Muhammad Qutb Shāh and Quli Qutb Shāh.

Qutb Shah (تَقْبُبُ شَاه), a king of Guijrāt. Vide Qutb-ud-din (Ṣulṭān).
Qutb-uddin Alama, Manana (الديني عالم نانا), a learned Muhammadan poet who was contemporary with the celebrated Shaikh Sa'di of Shiraz, and is the author of several works, among which are the Twafa Shaki, Shara'il Kullat 'Umin and Shara'il Mi'tah ul-'Ulam. He died at Tabriz on Sunday the 7th February, A.D. 1311, 17th Ramaqin, A.H. 716.

Qutb-uddin Bakhtiar Kaki Khwaja (قطب الدين بختيار خواجه), a celebrated Muhammadan saint of Delhi, commonly called Qutb Shah, and sometimes called Usdi from his native country, died near Amiljan in Versa. He died at old Delhi on the 27th November, A.D. 1295, 14th Rabii' I. A.H. 633. His tomb is still conspicuous in that district, and is visited by devotees. He is the author of a Diwan. Shaikh Fariduddin Shaker Gani was one of his disciples.

Qutb-uddin Khan (قطب الدين خان), brother of Shams-uddin Auka, entitled 'Azim Khan. He was an emir of 5,000 in the reign of the emperor Akbar; was made governor of Lahore, and was treacherously slain by Sultan Mupaffar, king of Gujrat, in A.D. 1583.

Qutb-uddin Khan Kokaltash (قطب الدين خان كوكاتش), whose original name was Shaikh Khuban or Khabu, was the son of Shaikh Salim Chishti's sister, and foster-brother of the emperor Jahangir, who raised him to the rank of 5000. He was made governor of Bengul in A.D. 1606, A.H. 1015, and was killed at Bardwan by Sher Afkan Khan, the former husband of Nair Jahan Begam, in A.D. 1607, A.H. 1016. His remains were transported to Pathapur Sikri and buried there.

Qutb-uddin Mahmud bin-Muhammad Shirazi (قطب الدين مصعود بن شيرازي), author of the Qurrat-ul-Tay (Splendour of the Crown) and several other works. He died A.D. 1310, A.H. 710.

Qutb-uddin Mahomd Langa (قطب الدين مصعود لنغا), second king of Multan of the tribe of Langa, who having secured the person of Shaikh Yusef, his predecessor and son-in-law, sent him to Deft and ascended the throne of Multan in the reign of Sultan Bahlool Lodi. He reigned for a period of sixteen years and died much lamented in A.D. 1410, A.H. 874. He was succeeded by his son Husain Langa.

Qutb-uddin Muhammad (قطب الدين محمد), the son of Anushaktin, the cup-bearer of Sultan Sanjar Saljuk. He was installed by the Sultan about the year A.D. 1140, and became the first king of Khwarizm of the race called Khwarizm Shahi. The following is a list of the kings of this race:—

1. Qutb-uddin Muhammad.
2. Aziz, the son of Qutb-uddin Muhammad.
3. Alp Arsalan, the son of Aziz.
4. Sultan Shah, the son of Alp Arsalan.
5. Ala-uddin Taksh Khan, his brother.
6. Sultan Muhammad, son of Taksh.
7. Jali-l-uddin, the son of Sultan Muhammad, and last king of this race, slain A.D. 1230.

Qutb-uddin Muhammad Ghori (قطب الدين محمد غوري), was the son of 'Izz-uddin Ghori (g.c.). He married the daughter of Sultan Bahram Shah, king of Ghazni, and having founded the city of Firuzkoh in Ghur, made it his capital, and assumed all the dignities of a sovereign. At length he was induced to attack Ghazni, Sultan Bahram (g.c.), obtaining intimation of his intentions, contrived to get him into his power, and eventually put him to death. This is the origin of the feud between the houses of Ghur and Ghazni. Saif-uddin Suri, prince of Ghur, brother of the deceased, raised an army to revenge his death, with which he marched direct to Ghazni, which was evacuated by Bahram, who fled to India. After some time Saif-uddin was betrayed into the hands of Sultan Bahram by the inhabitants of Ghazni. 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 first put to torture, his head was cut off and sent to his uncle Sultan Sanjar Saljuqi, while his wazir, Sayyad Majd-uddin, was impaled. This took place about A.D. 1158, soon after which Bahram was defeated and expelled by Saif-uddin's brother, Ala-uddin Fisan (g.c.).
Qutb-uddin Munuwar, Shaikh (خطب الدین منوور شیخ), a Muhammadan saint of Hāfez, who was a grandson of Shaikh Jamal-uddin Ahmad. He lived in the time of Sultan Firuz Shah Burebak, king of Delhi. He was a contemporary of the celebrated saint Shaikh Nasir-uddin Chiragh Dehlī, both of whom were disciples of Shaikh Nasr-uddin Aulia, and both of whom died the same year. Nasir-uddin died on the 16th September, A.D. 1356, 18th Ramażan, A.H. 767, and Qutb-uddin on the 22nd November, A.D. 1356, 20th Zi-Qa'da, A.H. 767. The former was buried at Dehlī and the latter at Hāfez.

Qutb-uddin Sultan (خطب الامام), also called Qutb Shāh, was the son of Muhammad Shāh, king of Gujrat. After the death of his father in February, A.D. 1461, Muḥarram, A.H. 868, he ascended the throne of Gujrat, reigned more than eight years, and died on the 23rd May, A.D. 1469, 23rd Rajab, A.H. 883. He was buried in the vault of his father, Muhammad Shāh, and was succeeded by his uncle Dānd Shāh, who reigned only a few days and was deposed.

Qutbul-Mulk (خطب الملك), the father of Qulf Qutb Shāh I. which see.

Qutbul-Mulk (خطب الملك), the title of ‘Abdullah Khān (Sayyid), which see.

Qutlagh Nigar Khanam (قلغ نگار خانم), daughter of Yūnas Khān, king of Mughalistan, and sister to Mahmūd Khān, a descendant of the famous Chaghāz Khān. She was married to ‘Umar Shaikh Mīrzā, and became the mother of Bāhar Shāh, king of Dehlī. She died at Kābul on the 4th June, A.D. 1506, 1st Muḥarram, A.H. 911.

Qutiamish (قمتش), a descendant of Saljūqī, was taken prisoner by Malikshāh Saljūqī.

[‘iđe Sulaimān bin-Qutiamish.]

Qutlaq Khan (قلچ خان), the title of Atalak ‘Abu Bakr bin-Sa’d bin-Zangi.

Qutran (قطران). ‘Vide Qitrān.

Qutrib (قطرب), an author who was a contemporary of Sebya, the poet, and received this title from him, but his original name is Muhammad. He is the author of several works. He died A.D. 821, A.H. 206.

Qutyba (قتسیه), the son of Mushuf ibn-

Amar, was governor of Khorasān in the reign of Khalif ‘Abdulwalīk. He was slain in the time of Sulaimān, son of ‘Abdulwalīk, in September, A.D. 716, Zil-biijja, A.H. 96.
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Raba'a Basri (رابعه بصرى), 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 Baghdad to Medina, was a contemporary of Sari Saqti, and died A.D. 901, A.H. 185.

Rabit (رابط), poetical name of Moulwi Abdul Ahad.

Rafa'i (رفاعي), whose proper name was Imam-uddin, is the author of the Tadhvin and several works in Persian.

Rafa'i (رفاعي شمس الدين حسنين), assumed the name Shabik Muhir-uddin Hussain. He died about the year A.D. 1422 or 1427, A.H. 825 or 830.

Rafai, Sayyad (رافعي سيد), was an inhabitant of Delhi and lived for a long time in an old mosque which he repaired. He died about the year A.D. 1867, A.H. 1233.

Rafi or Rafa' (رفع دره حسن بیگ), the poetical name of Mirza Hassan Beg, who was employed as secretary to Nsair Muhammad Khân, the ruler of Turân. He came to India about the year A.D. 1646, A.H. 1056, in the reign of the emperor Shah Jahan, who conferred on him the monsab of 600. He died in the time of Alamgir.

Rafi Khan Bazil, Mirza (سفر خان), author of the work called Hamzah Heidari, containing the wars of Muhammad, and the first four Khalifas, viz. Ahâ-Bakr, 'Umar, 'Umarûn and 'Ali, in heroic verse consisting of 40,000 verses. He was a native of Delhi and a descendant of Jaffer Sardâr Masahâdi. For some years he had the command of the fort of Gwâlar in the time of Alamgir, after whose death he lived in retirement at Delhi, where he died A.D. 1711, A.H. 1123. He is also the author of a Diwan of Ghazals. His poetical name is Bazîl.

Rafi-uddarjat (رفع الدرجات), the son of Raff-ah-Shân and grandson of Bahâ-

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dur Shah. He was raised to the throne of Dehli by the two Suyyads, viz. 'Abdus-Samâd Khan and his brother Husain 'Ali Khan, after the dethronement of the emperor Farrukhsiyar on the 18th February, A.D. 1719, 8th Rabi II. A.H. 1131, but died in little more than three months of a consumption at Agra on the 26th May the same year, 19th Rajab, A.H. 1131, when another youth of the same description, younger brother to the deceased, was set up by the Suyyads under the name of Rafi-uddaula Shah Jahan Sanî, who came to the same end in a still shorter period. Both were buried in the mausoleum of Khwaja Qutb-uddin Kâfi at Dehli. After their death the Suyyads pitched on a healthier young man as their successor, who ascended the throne by the title of Muhammad Shah.

Rafi-uddaula (رفع الدوله), younger brother of the emperor Rafi-udderjat, which see.

Rafi-uddin (رفع الدين), a poet who is the author of a very curious and entertaining Diwan or collection of poems. He was a native of Hindustân, and probably of that province which is called the Deccan. He served in a military capacity, and attached himself to the person of the illustrious emperor Akbar, whom he first met at Khâmurâ in the year A.D. 1592, and received from that monarch the reward of his poetical labours. His Diwan, which he commenced writing in the kingdom of the Deccan, was brought to a conclusion A.D. 1601, A.H. 1010. It contains about 15,000 distichs.

Rafi-uddin Haidar Rafi-1 Muam'mal, Amir (رفع الدين حيدر رفعي منعمام أمير), is said to have composed more than 12,000 verses of chronogrammes, etc. but did not collect them. He was living in A.D. 1886, A.H. 993. This person appears to be the same as Mir Haiyar Rafi-yy Muam'mal.

Rafi-uddin Lubnani (رفع الدين لبوناني), native of Lubnân, a village of Isfâhân. He was contemporary with the poets Astir-uddin Ahmadî, Shahrukh-uddin Shafiwâr, and Kamal-uddin Ismâ'îl. He is the author of a Diwan.

but it appeared soon afterwards that the widow of Narāyān Rāo was with child. The ministers proclaimed the event during Raghoba’s absence. He was defeated and fled to Surat.

Rua (ریا), 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 Rua did most resemble the angel Gabriel. He died in the year A.D. 670, A.H. 60.

Rahim Beg, Mirza (رمیم بگ مرزا), of Sardhāna, author of a small work on Persian and Arabic poetry entitled Mahzun Shhārā, which was composed in the year A.D. 1852, A.H. 1208. It is also called Wasiyat-nah-Shhārā.

Rahim-uddin Bakht, Mirza (رمیم ادین بخت مرزا), and Mirzā Muḥsin Bakht (*princes of Delhi and grandsons of Shāh Alauddin), who came to Agra from Benares when the Duke of Edinburgh came to Agra in A.D. 1870.

Rahmat-ullah (رحمن اللہ), author of the history of the martyr Muḥīt ‘Umar, who is buried at Bahīrī. He composed this poem 750 years after the death of the saint.

Rai Gobind Munshi (رائی گوبیند منجی), a Kayasth, who is the author of the story of Pudmāvat in Persia, entitled Tahkīat-ul-Kūlāb, which he wrote in the year A.D. 1852, A.H. 1062.

Raiha (رائیہ), poetical name of Mir Muhammad ‘Ali of Sayālkūt, who died in A.D. 1737, A.H. 1150.

Rai Indarman (رائی اندرمان), a Hindu, by caste a Bais of Hīsār, and author of a work called Dastār-ul-Hīsārā. He was living in A.D. 1768, A.H. 1182.

Rai Lonkaran (رائی لونکرائی), Raja of Pargana of Sambhar, lived in the time of the emperor Akbar, and died in the 11th year of Jahāngīr, A.D. 1615, A.H. 1024. He was a good Persian scholar, and used to compose verses; his poetical name was Tusani. He was succeeded in his territories by his son Manbār Dās, whose poetical title, some authors say, was Tusani and not his father’s. He fought on the Imperial side in the battle of Gogānda, A.D. 1577.

[Rai Maldeo (رائی ملڈیو), Vide Maldeo Rāi.

Rai Phukni Mal (رائی پورگنی مل), Vide Nashāt.

Raiq (ریائی), author of the biography called Tahkīat Ṭaḥī, an abstract of which was made by Sirāj-ul-hidāyān Muhammad Ghauṣ Khān Nawāb of the Karnātak in A.D. 1842.

Rai Rai Singh (رائی رائی سنگھ), son of Rai Kaliān Mal Rāther, a descendant of Rai Maldeo and zamindār of Bikaner in the time of the emperor Akbar. Rāj Kaliān Mal, with his son, served under that monarch for several years, and received his niece in marriage. Rai Singh subsequently gave his daughter in marriage to Sulṭān Sāfī, who, on his accession to the throne, conferred on him the rank of 6000. Rai Singh died in the year A.D. 1012, A.H. 1921.

Rai Rayan Raja Bikarnājīt (رائی ویکرناجیت) was the title of a Brāhman named Sundār-dās, who at first served under the Prince Shāh Jahān in the capacity of a Munshi. He afterwards rose by degrees to higher dignities and received the above title from the emperor Jahāngīr. When Shāh Jahān rebelled against his father, Bikarnājīt, 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 A.D. 1621, A.H. 1030.

Rai Sarjan Hara (رائی سراج نیاز), Raja of Ranthbūr in the province of Agra, lived in the time of the emperor Akbar. After his death Rāo Rāgh Hārā succeeded him.

Rai Shew Dās (رائی شیو داس), a Khatrī who was appointed deputy to Rāja Jai Singh Sibbādar of Agra in the time of Muhammad Shāh. He built a fine garden at Agra on the banks of the Jamna, which still goes after his name, Bāgh Shew Dās.

Rai Tansukh Rāi (رائی تعسکر رائی), a Hindu whose poetical name was Shauq, was the son of Rai Majlis Rāi, who was Nāqād of the Diwān Khās of Agra. He is the author of a Tazkira of Persian poets called Sasīn-nah-Shauq, and also of a small Diwān of 1000 verses. He was living at Agra in A.D. 1746, A.H. 1170.

Raja (راجا), poetical title of Rāja

Balwan Singh, son of Raja Chryt Singh of Benares. He was a pensions of the British Government, and used to reside at Agra; he is the author of a Diwān in Urdu.
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Raja Ali Khan, Farrūqī (راجہ علی فاروقی) succeeded his brother Mirān Muhammad Khān II. in the government of Khandesh in A.D. 1763. At this period the princes of Hindūstān, from Bengal to Sindh including Mālāvā and Gujrāt, had been subdued by the victorious armies of the emperor Akbar; and Raja ‘Ali Khān, in order to avoid any unequal 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 Burhān Nāṣīm Shāh II. king of Ahmadnagar in the year A.D. 1593, A.H. 1604, the prince Mirān Murād and Mirzā Khān Khān Khānān, the son of Bairām Khān, marched for the purpose of subduing the Deccan. Raja ‘Ali Khān accompanied them, and was killed in the battle of many officers of distinction by the explosion of a powder tumbler, in the famous battle fought between Khān Khānān and Suheil Khān, general of the Ahmadnagar forces. His death happened on the 26th January, A.D. 1597, 18th Jumāda I. A.H. 1008, after he had reigned 21 years. His body was carried to Burhānpur, where he was buried with due honours. He was succeeded by his son Bahādur Khān Farrūqī.

Rājab Salar (رجب سالار), brother of Tughlaq Shāh, and father of Sulṭān Frōz Shāh, king of Dehīt. His tomb is in Bāhrāch.  

Raja Kans Purbi (راجہ کنس پوربی), a Hindī zamīndār, who succeeded in placing himself on the throne of Heerāgul after the death of Shams-ud-dīn II. Pālī in A.D. 1386, and became the founder of a new dynasty. He reigned seven years and died in A.D. 1392, A.H. 795, and was succeeded by his son Jītānwal, who became a Musulmān, and assumed the name of Jālāl-ud-dīn.  

Rāja Ram (راجہ رام), the brother of Sambhājī the Marhāṭa chief, by another mother. He succeeded his brother in July A.D. 1689. On his accession Sambhājī, in April 1680, was seized and sent to reside in one of the forts of the Karnātīc, with a decent appanage, but without any power in the government, and there he continued to reside till the death of his brother (July A.D. 1689), when he was acknowledged his successor. In his time the fortress of Sītārā was taken by ‘Alamgir on the 21st April, A.D. 1700, 13th Zil-Qāda, A.H. 1111, but before it fell Rāja Ram died of the small-pox the same year at Jaigir. He was succeeded by his son Karān, who survived him but a few days, when another son of his, named Siwā, an infant only two years old, was put on the masnad under the guardianship of Rām Chānd. Pāyātī and regency of his mother, Tārā Bāī. But when, after the death of ‘Alamgir, Rājā Sahā āb Sahījī II. was released from confinement, he was put aside, and Sahījī was crowned at Sītārā in March, A.D. 1708.

References to the line of Rājas.

Rājas of Bērār or Nāgpūr, vide Rāghoī Bhōsā I.

of Chittor and Nāgpūr, vide Rānā Sanka or Malde Rāo.

of Deccān, vide Bānojī Scindhīa.

of Jaipūr or Jaimāgār, vide Bihārī Mal or Sandhāl dewa.

of Mālāvā or Indor of the Holkar family, vide Malhar Rāo I.

of Mārwar of Jodhpūr, vide Jodhā Rāo and Malde Rāo.

of Bhurāpur, vide Chāranmaṇ Jāt.

of Sītārā, vide Sāhījī.

of Indor, vide Malhar Rāo Holkar I.

Raj Indar Goshain (راج اندرگوشائی), chief of a sect of Hindī ascetics who used to go about stark naked. He had under his command an army of these people, and was employed by Nawāb Safīd Jang. He was killed in a campaign between Ghāzī-ud-dīn Ill. (q.v.) and Safīd Jang in the time of the emperor Ahmad Shāh, who had dismissed Safīd Jang from his office and given it to Nilizam-ud-daula. His death took place on the 26th June, A.D. 1753, 17th Shāhīn, A.H. 1168.

Raj Singh Kuchhwaha, Rāja (راج کچھوہا), son of Rāja Akarān, brother of Rāja Bihārī Mal. Served under the emperors Akbar and Jahāngīr, and died in the year A.D. 1610, A.H. 1024.

Raj Singh, Rana (راج سنگھ رانا), of Chittor and Udaypur, succeeded his father Rānā Jagat Singh, A.D. 1652, A.H. 1662, and was honoured by the emperor Shāh Jāhān with the rank of 5000. In his time the fort of Chittor was demolished by order of the emperor ‘Alamgir. He died in the 24th year of that monarch. A.D. 1680, A.H. 1091, and was succeeded by his son Rānā Jai Singh. He is said to have been the writer of a remarkable letter to the Emperor ‘Alamgir (Aurangzeb) preserved by Col. Tod.  

[Vide Tod's Rājasthān.]

Rajau Qattal (راجو قتال), surnamed Sayyad Sado-ud-dīn, a Musulmān saint and brother of Makhduzm Jahānān Jāhān Gakht-Shaikh Jalāl. He is the author of the Thikfat-un-Nasayeh, which contains much good advice, though written according to the Safī School. His tomb is at Uchchā in Multān, where he died in the year A.D. 1439, A.H. 960.

Rajwāra (راجوار), name of a place at Agra built by several Rājas, such as Rāja
Ram Charan Mahant, the founder of the Rama sahib sect, was a Ramswat Baniya born in 1719 in a village in the principality of Jaipur. Neither the precise period nor the cause which led him to abjure the rituals of his fathers, nor appear, but he steadily denounced idol-worship and suffered, on this account, great persecution from the Brahmins. On quitting the place of his nativity in 1740, he wandered over the country, and eventually paid a visit to Bhiwara in the Udaipur territory, where, after a residence of two years, Bina Singh, Ram Charan's son of that name, was urged by the priests to have him to 1 degree which compelled him to abandon the town. The Chief of Shiphur offered the wanderer an asylum at his court which he accepted in the year 1757 but did not seem to have the same permanency until two years later, when he decided to move to the spiritual dictatorship by Ram Charan, one of his twelve disciples. This person died at Shiphur in 1769 after a reign of 12 years, 2 months, and 6 days. He composed 18,000 stanzas. The third of his children, Tribam Ram, succeeded him and died in 1806 at the age of 70. 10,000 stanzas and about 40,000 stanzas of 800 lines each poem, in praise of man eminent for virtue not only of his own faith but among Hindus, Muhammadans, and others. After him Chitra Das succeeded the gaddi, and died in 1831. He is said to have composed 10,000 stanzas, but would not permit being committed to paper. Mardan Das, the fourth in descent from Ram Charan, succeeded him, and was living in 1835.

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[See Jour. As Soc. of Bengal, Vol. 4, page 665]
Ram Narain, Raja (Ram Narain). He was deputy governor of Bihār in the time of Mir Jafar ‘Ali Khan, the Nawab of Bengal, and was driven out of Patna by the Shāh-Abdul Ali Gauhad (rude Shāh Alam) in 1760. Mir Qāsim ‘Ali, on his accession to the mānaṣ in A.D. 1764, after having defeated envoys of large sums from the resources of the fledgling government, resigned his post and took that of the troupes, converted his effects. About seven lakhs 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, A.D. 1763, Mahurram, A.H. 1177, a few days before Mir Qāsim ‘Ali’s departure, the English on the banks of the Undaw mutin, he commanded the persons to be put to death, and Rām Nārāyana was drowned in the Ganges with a bag of sand tied round his neck. Rāma Nārāyana was a Persian scholar and wrote poetry in Persian and Urdu, having adopted the word Maqām for his poetical name.

Ramraj (Ramraj, a Raja of Bijnāagar or Bijnānagar, who was slain in battle against the four Muhammadan princes of the Deccan. This celebrated action took place on the banks of the Krishnā river on Friday the 25th January, A.D. 1565, 20th Jumāda II A.H. 972. It cost Rāmraj his life, and ended in the defeat of the Hindu army with the loss of nearly one hundred thousand men. Rāmraj, being defeated, was taken prisoner and brought before Husain Nizām Shāh, who ordered his head to be struck off, and caused to be placed on the point of a long spear to be displayed to the army; and afterwards kept at Bijnāpūr as a trophy.

Ramraja (Ramraj) succeeded Sāhjī II as Rāja of Sitāra in December, A.D. 1749. He was the adopted son of Sāhjī and grandson of Tātā Bāi. He died on the 12th December, A.D. 1777, having a short time before his death adopted Abha Sāhjī, the son of Ramūkraj Bihāla. This adopted son was formally enthroned under the title of Sāhjī, but was always kept a close prisoner by the Peshāwā.

Ram Singh (Ram Singh) (Ram Singh) name of the Raja of Kajā and Kāndā (A.D. 1868).

Ram Singh Hara (Ram Singh Harā), Rāja (Ram Singh Harā) of Jaipur. He was honoured, after the death of his father, Rāja Jai Singh I, by the emperor Alamgīr in A.D. 1666, with the title of Rāja, and put in possession of his father’s territories. His son, Bishan Singh, succeeded him after his death about the year A.D. 1675.


Ram Singh Rathor (Ram Singh Rathor), son of Abhai Singh, Raja of Jodhpūr. He poisoned Bāhū Singh, his uncle, and usurped the throne. At his death, A.D. 1773, disorganisation prevailed in Māwār, promoted by the Mā histogram (who then got footing in Rājputānā, and by the evils generated by its feudal institutions. At Tunga, however, the Rathors defeated De Bourg, the celebrated general of Sindhi; but they were crushed at the subsequent battles of Patan and Muirā under their reigning prince Rājī Singh.

Ram Singh Sawai II (Ram Singh Sawai II), late Rāja of Jaipur, son of Jai Singh III, was born a few months before the death of his father, and he inherited his throne in January, A.D. 1834. He became a member of the Governor-General’s Council in A.D. 1869.

Rana Amar Singh (Rana Amar Singh), the son of Rānā Partāp Singh of Chittor. He rebelled against the emperor Jahāngīr for some time, but was at last compelled by force of arms to acknowledge fealty to the throne of Dehlī. The emperor ordered to be cut in marble the images of Amar Singh and his son Gārān, which, when finished and brought to him, he took to Agra and placed in the garden seat called Jharoka Darbhān, where the people assembled every morning to pay their respects to the emperor. Amar Singh died in A.D. 1619, A.H. 1029, but the statues were made while he was living.

Rana Karnān (Rana Karnān), son of Amar Singh, the son of Rānā Partāp Singh, the son of Rānā Udai Singh, the son of Rānā Sunkā. He succeeded his father Amar Singh in the rāj of Udaipur, A.D. 1619, and died
in the first year of the reign of Shah Jahan, A.D. 1638, when his son Rana Jagat Singh succeeded him, and was honoured by the emperor with the title of Rana and rank of 5000 Jagat Singh died A.D. 1632, and was succeeded by his son Raj Kunwar, who received the title of Rana Raj Singh

Rana Mal (رانا مل), a Raja of Bhatner who lived in the reign of Sultan Ghayas-uddin Tughlaq. His daughter, named Naini, was married to Balar Rajah the brother of the Sultan and father of Sultan Tewar bish Tughlaq.

Rana of Jhansi (رانا جهشی) Vide Ganga Raja.

Rana Raj Singh of Chittor (رانا راج) سکھ. Vide Raja Singh (Rana).

Rana Sanga or Sanka (رانا ساکا), Raja of Chittor. His son Udai Singh is the founder of the state now known by the name of the present Udaipur (formerly called Mewar). The Udaipur that is in the estimation of all the Hindu dynasties of India, for excellence, the head with not a rival and from whom it is true that the independence of the great Rana of Chittor was upheld by the Mals and that they succumbed to circumstances but they were acknowledged a super in both or descent. The family dates back upwards of a thousand years. Chittor was captured by Akbar (1562), but the conquest was not a bar to slaughter it was in A.D. 1614, in the 12th of the emperor Jahangir, that the house was first compiled by force of arms to surrender this complete independence. It had been unattempted for eight hundred years, and acknowledge it as to the throne of Delhi. In A.D. 1612, first hour of the renowned Rana Singh of Chittor. His army consisted of 50,000 horses supported by 200 war elephants. Seven Rajas of the highest rank, and 117 of minor not, attended his standard in the field in the Rajas of Jaipur and Mewar served under his banner and he was the acknowledged head of all the Rajput tribes. In A.D. 127 he espoused the cause of the dethroned dynasty of Delhi. All the princes of Rajputana ranged themselves under his banner, and he advanced with 100,000 men to drive the Babar across the Indus. The encounter took place at Bhamra, where the advanced guard of the Moguls was totally routed by the Rajput Babar eventually put Rana Singh to flight 16th March, A.D. 1627, and he soon afterwards died (A.D. 1528). In A.D. 1608 Udai Singh, the son of Rana Sanga, came under the displeasure of Akbar. He fled and left the defence of his capital, Chittor, to Raja Jai Singh, who was killed by Akbar himself. His death deprived the garrison of all confidence, and they determined to sell their lives as dearly as possible. The women threw themselves on the funeral pile of the Rajas, and the men rushed frantically on the weapons of the Moguls, and perished to the number of 8000. In A.D. 1614 Partap Singh was Raja. He had recovered the greater portion of his dominion before Akbar died. In A.D. 1678, Aurangzeb marched against Udaipur and succeeded in subjugating it, but the abatement of the Rajputs 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 service. Jaipur and Jodhpur did so, and glories in these imperial alliance as conferring additional dignity on their families.

List of the Rana of Mewar or Udaipur since the foundation of the Mogul Empire

Rana Sanka died 1528
  " Udai Singh, son of Rana Sanka
  " Partap Singh, son of Udai Singh
  " Amar Singh, son of Partap Singh
  " Karan son of Amar Singh, embalmed I durpur
  " Jagat Singh son of Rana Sanga
  " Karan, tributary to shah Jahan
  " Raj Singh, son of Jagat Singh
  " Jas Singh, son of Raj Singh
  " Anuj Singh II
  " Sanguya iun h
  " Jas H II pays south to the Mahi-Hatham
  " Partap Singh
  " Ran Raj Singh
  " Rana Ira dep
  " Rana Raj Singh pretender
  " Rana Hamir
  " Bhum Singh
  " Yuvan Singh, h
  " Sudh Singh (of Higor)
  " Swam Singh, h
  " Sambhu Singh
  " Sujan Singh
  " Fath Singh

Ranas of Chittor of Udaipur (رانا). Vide Rana Sanka.

Ranbir Singh, Maharaj (رنبیر سانگھ), ruler of Kashmir, son of Maharaja Gulab Singh, whom he succeeded about the month of July or August, A.D. 1897.

Ranchhor Das (رچنہور داس), a learned

Kayesth of Jaipur, and author of a work on the art of writing prose and poetry, entitled Dhaqal-ul-Jaaba, which he wrote in the year A.D. 1732, A.H. 1145.
Randhir Singh was the eldest son of Ranjit Singh, whose successor was Shaurya Singh. After his death, his brother Baldeo Singh ascended the Maham of Bhatpur.

Randhir Singh, Raja of Kapurthala, was the son of the Ahward chieftain near Jalandhar, in the Punjab, who claimed equal rank with Maharaja Ranjit Singh, but whose fortune diminished as that of his rival increased. During the disturbances of 1857, he rendered excellent service to the state in and around Jalandhar, for which he was rewarded, though with no very liberal hand. He married a Christian wife.

Ranji (रणजी), the first of Sa'adat, Yar Khan, was the author of a poem called Mehr-ae-Mah, a story of the Sayyid's son and the jeweller's daughter, who lived at Dihl in the days of Jahangir. He is also the author of several Divans and also of a curious Divan in Taj, rather indelicate in which he has brought in all the phrases of the women of the court of Dihl and Lucknow. He died in October, 1600. Jamadi 11 a.h. 1201, 1450 A.D. 1692.

Ranjit Singh, the Jat Raja of Bhatpur, was the son of Kehri Singh, the brother of Raja Singh and Jarnail Singh the sons of Surjyalal Jat, the founder of the principalities. He succeeded his uncle Raja Nawab Singh in 1776 and in 1790. He was despised by the British, who gave the title of Aga, near which a bloody battle was fought on the 17th June, 1783, 12th Ramzan, and in which Ismail Beg was completely defeated with the loss of all his cavalry baggage, and stored. He was succeeded by his son Randhir Singh.

Ranjit Singh, Maharaja, the Sikh ruler of the Punjab and faithful and highly-valued ally of the British Government, was the son of Maha Singh, and appointed as a leader, in 1779, and obtained in succession as Chief of Lahore from the Agra in ruler Zaman Shah in 1799. At his death, which happened on the 27th June, 1843, minute guns corresponding with the years of the deceased were fired from the ramparts of the fortified Dihl, Agra, Allahabad and all the principal stations of the army. Four of his Rans and seven slave girls burnt themselves with his corpse. He was succeeded in the Raj by his eldest son, Kharag Singh.

The following are the names of his successors:

Kharag Singh, son of Ranjit Singh, died 5th November 1840.

Neemhali Singh, son of Kharag Singh, died 17th November 1840.

Randhir Singh, the eldest son of Ranjit Singh, whom he succeeded. After his death, his brother Baldeo Singh ascended the Maham of Bhatpur.

Shah Singh, brother of Kharag Singh, was murdered.

Dalip Singh, a son of Ranjit Singh, in whose time the Punjab was annexed to the British Government, was married with the March, 1846. He was killed with March, 1846, and is now living in England.

Ranjo Bhosil, the founder of the Sindhu family or "sandah" family of Gwalior was born at Patuli near Puna, and served first under a chief, who commanded the bodyguard of Baji Rao, the first Peshwa. From this interior station he gradually rose, and afterwards accompanied the Peshwa in the expedition which was undertaken against the chief of the region of Baji Singh against the province of Mulwa. This province was afterwards divided into three parts of which the last was allotted to Baji Rao the Peshwa; the second to the Raja of Saurashtra, the third to the family of Holkar. As a reward for the services which Ranjo rendered in the expedition against Mulwa, the Peshwa granted a considerable portion of the province belonging to himself and to the Raja of Saurashtra to Ranjo, which grant was afterwards confirmed in paga to his descendants. Now the Raja of Gwalior. He died in 1750, and left his sons, viz. Jumla Todarlal Madhoji and Jokaja Madhoji. Jumla succeeded his father and was assassinated in his turn in 1759, his brother Madhoji succeeded him, and although illegitimate was confirmed in the year by Madhoji Peshwa. He was the most powerful of the native princes of that day. He died at Pani in 1791 and was succeeded by his grandson and adopted son, Paulat Rang Sindhia, then only 13 years of age; the latter married the daughter of Shewji Rao Ghatikan and died on the 21st March, 1827.

List of the Sindha family, now Raja of Gwalior.

Began died.

Ranoji Sindhia, the first of the race.

Jasindra son of Ranoji 1724 1760.

Madhoji or Mahajo Sindhia, brother of Jaspal 1759 1794.


Baji BM, the widow, who adopted Jashankar and acted as regent 1827.

Jasrandar assumed the reins of government 1833 1843.

Jasindra Sindhia, adopted son of Jashankar 1843 1856.

Jashanji, succeeded by his son Madhoji, or Madhava Rao 1876.
Rao Amar Singh (राव अमर सिंह), whose daughter was married to Sultan Shukoh

Rao Bahadur Singh (राव बहादुर सिंह), a poet, Raja of the Doab of the Gujar tribe of Razput and ruler of Chawla and Koel, nominally dependent on Delhi. The Newab Sadar Jung in one of his contests had been deserted by Rao Bahadur Singh, whose punishment was entrusted by the emperor to Suryal Jamal, with the grant of all the lands and castles in the state west from his opponent. He performed the duty triumphantly, Bahadur Singh was killed in the battle of Chawla, which with Koel acknowledge the sovereignty of the Jat prince. These events occurred in A.D. 1763, and form an episode in the Syeds of Shuja-Chitrak, a heroic poem.


Rao Jodha, Rathor (राव जोधा), of Jodhpur. He had 23 brothers, who had separated from him and founded Jodhpur and remained in Mirkot about the year A.D. 1458.


Rao Raj Singh Rathor (राव राज सिंह राठोर). He commanded the advanced body of the army of the emperor Alimur in the Deccan. He died about the year A.D. 1675, A.H. 1086.

Rao Ratan Singh (राव रतन सिंह), a Raja of Bharatpur. Vide Ratan bough.

Rao Ratan Singh Hara (राव रतन सिंह हरा), son of Rao Bhój Harā, the son of Rao Sanjan Harā, Raja of Bānā. He succeeded his father in the Raj about the year A.D. 1607, A.H. 1016. The rank of 8,000 was conferred on him by Jahangir with the title of Sarauland Harā, and subsequently with that of Ramraja. He died A.D. 1690, A.H. 1049.

Rasa (रसा), poetical name of Mīrā Mūnd-Bakāb, which see.

Rashid (रश्द), or Ibn Rashid or Averrosse. Vide Ibn-Rashid.

Rashid (रश्र्द), or Pasha, a celebrated Turkish Statesman, was born at Constantinople about A.D. 1802. 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, A.D. 1858. He was 82 years of age, and filled the position of grand vizir at the time of his death. He was known to Europeans as Rūdshed Pasha.

Rashidi of Samarqand (रश्र्दी), or of Balkh, surnamed Watwat. A poet celebrated for his ready wit and smallness of stature. He was a descendant of Umar Khtibah and a native of Balkh, but brought up at Samarqand. He flourished in the time of Sultan Alūs, son of Khwārezm Shāh, one of the Sultans of Khwārezm. He was a contemporary of Amīrī, and was in the court of Hīna Asp, whose dalam in which was buried Hīna Asp in whom Servaīlī (or asερβαίλ) was Dunmī. The two poets were very much smitten against the parties of each other, which they exchanged by means of lines, but the latter being at kāth, the former,

Watwat was made prisoner. He was, however, released at the intercession of Amīrī, and then he became intimate friends. He was called Watwat, 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 month of Muharram 1192 A.H. 578 in the time of Sultan Shih the son of Arslān; the son of Abū 1279 A.H. 676 and was buried in Khwārezm. He is the author of the Mūsah Shāri'ī, an extensive collection of poems on various subjects and different metres also of several others works one of which is called Hīda qānā'ī. He is also called Rashid-udderin by Abdul Jad Watwat, Umarī, His Diwan contains 15,000 verses.

Rashid Mehrban (रश्र्द महरबान), a man who was the leading Novvshin inhabitant of Vizān Jharna, and enjoyed the confidence of the Shah of Persia. He was assassinated by the Musalmans at Yazd on the 25th November, 1874.

Rashid-udderin Amir (रश्र्द अदरिन अमीर), whose full name is Fiz-ul-ullah Rashid-udderin ibn-Imad-udderulab, Abul Khau-ibn-Muhammad-udderulab. He was author of the Janā ma'amūr, or collection of histories, which he compiled in A.D. 1410, A.H. 710, and deposited in the mosque constructed by him at Tabris. He was born in the city of Hamdan in A.D. 1247, A.H. 645, was by profession a physician, and it was probably from skill in the science of medicine that he procured office under the Turkic Sultan of Persia. He passed part of his life under the service of Abā Khan, king of Persia. At a subsequent period Qzāz Khan, who was a friend to literature, appointed him to the post.
of wariz in a.D. 1298, A.H. 697, in conjunction with Sa'd-ud-din, who became his enemy. Rashid-ud-din was maintained in his office by Alajät, named Khuda Banda, the brother and successor of Ghasâm Khan, and was treated by him with great consideration and rewarded with the utmost liberality. Rashid-ud-din, in his first rupture with Sa'd-ud-din, was compelled in self-defence to denounce him, and to cause him to be put to death. Amir 'Ali Shâh Jâhân, a person of low origin, was appointed Sa'd-ud-din's successor at Rashid-ud-din's request, but they soon fell out, and shortly after the death of Alajät, who was succeeded by his son Sultan Abû Sa'id, Amir 'Ali Shâh was so far successful in preying the Sultan against the old minister, that he was removed from the vizierate in a.D. 1317, A.H. 717. 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, Alajät Khan. It was charged against him that he had recommended a purgative 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 Ibrahim, 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 Tabreez, and proclaimed by the public crier as the head of a Jew. Rashid-ud-din was 73 years old when he died, and his death occurred on the 19th July, a.D. 1318, 13th Jamadâ I. A.H. 718. His eldest son, Ubyâs-ud-din, was subsequently raised to the same dignities as his father, and met with an equally tragic death. Besides the Jâme'at-Tauârikh, Rashid-ud-din composed several other works, such as the Kitâb-ut-Tauâcat, Mstâh-ut-Tâfâsur, and the Birrul-at-Sultânâat (vide Fazl-ullah). The body of Rashid-ud-din was buried near the mosque which he had constructed in Tabreez, but by a strange fatality it was not destined to repose quietly in this its last asylum. Nearly a century after his death, the governor of Tabreez, together with Azurbujan, was given by Taimūr to his son Miranâshâh. This young prince, naturally of a 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-ud-din to be exhumed, and they were finally deposited in the cemetery of the Jews.

Rashid Billah (Arâsh Bâllâ), a Kâlhâ of Bâghlât. Vide Al-Rashid Billâh.


Rashdk (Râcek), poetical name of 'Ali Anas, who is the author of a dictionary and three Urdu Dîwâns, the last of which he composed in a.D. 1846, A.H. 1261.

Rasikh, the poetical appellation of Mîr Muhammad Zamân of Sarhind. He was a Sayyad, and a respectable officer in the service of prince 'Azîm Shâh, the son of the emperor Alamgir. He was an excellent poet, and died in the year A.D. 1695, A.H. 1107, at Sarhind.

Rasikh, the poetical title of Ghulâm 'Ali of Patna, a Dervish, who died in a.D. 1824, A.H. 1240, and has left an Urdu Dîwan.

Ratan Singh, also called Rûn Rûtan Singh, was the second son of Surâjmal Jat. He succeeded his brother Jawâhir Singh in the Râj of Bharût in a.D. 1768, A.H. 1182, and was not long afterwards murdered by a low assassin named Râpû Nand, who pretended to be a transmitter of medals, and whom the Râj had threatened with death. Ratan Singh reigned ten months and thirteen days, and left an infant son named Kehrî Singh, during whose minority internal commotions, occasioned by contests for the regency, contributed to the success of Najaf Khan (q.v.) with whom the Jâis were then at war. Kehrî Singh dying was succeeded by his uncle Nawal Singh, the brother of Ratan Singh.

Rathor (Rtâh-r), a tribe of Râjpûtit or Râjas, who reigned in Jodhpûr (Mûrâ). Vide Mûldéo.

Roughani (Rughây-nî), a jester in the service of the emperor Akbar. He is the author of a Dîwan consisting of 3,000 verses. He appears to have died in Kâhâl in the country of the Kâfs in a.D. 1573, A.H. 991. The following chronogram on his death expresses the estimation in which he was held by his contemporaries: "He has given his life in Kâtiristân like a dog."

Rayah (Rây-h), poetical name of Mîr Muhammad 'Ali, a Persian poet.

Rayani of Herat (Râyâny-e Hârât), an author and poet who flourished in the time of Shah Ismâyîl I Safvi. He left a Masnawi of 8,000 verses, containing an account of the reign of Sultan Husain Mirza of Herât, and had begun a poem on the exploits of Shah Ismâyîl, but did not finish it. He died in a.D. 1516, A.H. 921.
Rayaz of Samarqand (رایز اف سمرقندی), an author who died in A.D. 1479, A.H. 884.

Raymond, General (رامون), a French chief in the service of the Nasr of Ibbn Hāmid. He distinguished himself in the battle of Kurbâl in 179. He died in the middle of the year A.D. 1798, and was succeeded by General Pinron. But the force was broken up, and a contingent substituted under British officers.

"Vide: Mallowan's Final French Struggle where a high testimony is borne to Raymond's character."


Raza Qul Mirza (رازہ قل میرزہ), the eldest son of Nahn Shah. He was blinded by his father in A.D. 1711, A.H. 1154.

Razi (رازی), poetical title of Faqih Khan, who flourished about the year A.D. 1700, A.H. 1112 and was the author of a Dirān and a Musawwa.

Razi (رازی), takhallus of Muhammad bin-Zikar, who assumed the poetical name of Razi, because he was a native of the city of Rāz. He was one of the first philosophers of the Khuda Muqaddam Billah and a great philosopher and astronomer. He died in the year A.D. 922, A.H. 311, and is the author of several works, one of which is called Al-Hawa or Al-Hawa fī Idbā, which he wrote from the Satkhant.

Razi (رازی), poetical name of Mu. 'Abdul Khan, the wazir of the emperor Almāgh.

[Vide 'Aqīl Khan (Awan)].

Razia Sultana (روزیہ سلطانہ), a queen of Delhi. Vide Sultana Raza.


Razi, Maulana (رازی مولانا), of Naishapur, a poet, whose proper name is Razi-uddin Muhammad, and who, instead of writing his takhallus in his Dirān, usually writes Bandi (the slave). He died in A.D. 1204, A.H. 696, and was the author of a work on Jurisprudence, entitled Muhit.

Razi, Shaikh (رازی شیخ). Vide Shaikh Razi.

Razi-uddin 'Ali Lala (رہیم ابی لال), Vide 'Ali Lala.


Razi-uddin Naishapuri (رہیم الدین نئشاپری), Vide Razi (Maulana) Razi-uddin Muhammad.


Rihai (رہائی), poetical name of a poet, who is the author of a Dirān. He died in A.D. 1572, A.H. 980.

Rihii (رھی), poetical name of Majduddin Hamkar Farsi, which see.

Rihii (رھی), author of a collection of poems on religious subjects entitled "Umar-Aquad.

Rijai (رہائی), poetical name of Hasan 'Ali, a native of Shiraz, who died in the year A.D. 1339, A.H. 966.

Rind (ریند), poetical name of Sayyad Muhammad Khan son of Mirza Ghayuddin Muhammad Khan, Bihur near Varanasi. He died in the year 1815, A.H. 1228, at Lucknow. Rind is the author of a Dirān in Urdu. He was living in A.D. 1600, A.H. 1267.

Rind (ریند), poetical name of Jain Munk Lal, a Kishth of Delhi. He is the author of a small Dirān in Persian, which he published in the year A.D. 1891.

Riziq-ullah, Shaikh (ریظع اللہ شیخ), whose poetical name is Mushqati, was the uncle of Shaikh 'Abdul Haq bin-Sattuddin of Delhi, and brother of Shaikh Nurul-Haq's grandmother, Shaikh Nur-ul-Haq being the son of 'Abdul Haq. Riziq-ullah is the author of a history called "Wala'at Mushqati," written by him in the reign of Sulaiman. He was a Persian as well as a Hindi poet. In Persian compositions he used Mushqati for his poetical title, and in Hindi, Rizin, and he is also the author of a work in Hindi which he called "Jot Nirggan."

Riziq-ullah was born in the year A.D. 1495, A.H. 901, and died in A.D. 1561, A.H. 969. He had eight brothers, all of whom were men of learning.
Roshan, Ara Begam, the youngest daughter of Shah Jahan. She died about the year A.D. 1669, A.H. 1060, and is buried at Shajahanabad in her own garden, called the Garden of Roshan 'Arā.

Roshan-uddaula Rustam Jang, whose proper name was Zafir Khan, was a nobleman of the reign of Muhammad Shah. He is the founder of the Sunhri Mosque (golden mosque) at Dehli, situated near the Kotwah Chibutra, and built in the year A.D. 1722, A.H. 1134. Another mosque or college, called the Mevdi of Roshan-uddaula, situated in the vicinity of Kasurara at Dehli, which he had made all over with gold, was built by him in A.D. 1725, A.H. 1137. Thus is that college on the road of which Nadir Shah took post, and from whence he gave orders to slay the inhabitants of that city. Roshan-uddaula died in the 14th year of Muhammad Shah, A.D. 1732, A.H. 1146.

Roshan-uddaula, Nawab, brother to the late Nawam of Padarabad, died of apoplexy on 27th July, A.D. 1870.

Roz Afzun, Nazir, a celebrated Khwaja. Son or nephew of the emperor Muhammad Shah. The garden called Bugh Nazir at Shajahanabad, Dehli, was built by him in the year A.D. 1728, A.H. 1165.

Roz Bihan Shaikh, surname of Abu Muhammad ibn-Abi Nisr-al-Biqki, a learned and pioues Muslim, who is the author of the commentary on the Qurâan called Tafsir Arwah, Safwat-al-Muhabib, and various other works. He died in July, A.D. 1209, Muharram, A.H. 696.

Rudaki, a celebrated Persian poet and musician who flourished in the reign of Amir Naur, the son of Ahmad Samani, 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 honored. His establishment was raised by Naur to a level with that of the proudest nobles, and 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 Pilep's Tables into modern Persian verse in A.D. 815, A.H. 313, and received from his royal master a reward of 40,000 dinars. He is the first who wrote a Diwan or book of Odes in Persam. His original name is Fard-Dinlu 'Abd Allah, but he assumed the title of Rudaki from Rudak, the place of his birth in Samarkand or Bukhara. His death happened in the year A.D. 954, A.H. 343.

Ruhani, Amir, a most learned poet and philosopher. He was a native of Samarkand and a pupil of Rashidul. He fled from Bukhara after that city was taken by Chingsir Khan about the year A.D. 1226, A.H. 624, and sought protection at Dehli in the reign of Sultan Alunshah, where he wrote many excellent poems.

Ruh (روح), poetical name of Sayyad Janfar. He died in the year A.D. 1741, A.H. 1154.

Ruh Baghdaadi (روحي بغدادي), a Turkish poet of celebrity. His satires are very forcible and striking, and his manner not unlike that of Juvenal.

Ruhul Amin Khan, Shaikh, (روح الفاضل خان شيخ), son of Qazi Muhammad Saud of Bulgram. He was related to Shihab-al-Yar Khān, whose sister he married. He was an excellent poet and wrote a poem containing 7,000 lines. He held the rank of 6,000 with a jajar and 2,000 sawads. He acted as deputy to Nawab Siddard Khan and after his death to Nawab Mubarrat-ul-Mulk Surbland Khan, Subadar of Allahabad. He was subsequently made governor of 22 mahals in the Punjab in the time of Muhammad Shah, and was killed in battle near Nadir Shah at Karnal on Tuesday, 14th February, A.D. 1739, 15th Ziq-ad-Din, A.H. 1151.

Ruhullah Khan, (روح الله خان), an Amir who held the high office of Mir Bakhsh or Paymaster-General, in the reign of the emperor Alamgir. He died in the Deccan in the 64th year of the emperor, on the 8th August, A.D. 1692, 6th Zhil-baziya, A.H. 1103. After his death his son Khansarad Khan, who was grand-steward of the emperor's household and treasurer of the privy purse, was also honoured with the title of Ruhullah Khan II and died about the year A.D. 1703, A.H. 1115.

Rukn Kashi, Hakim (روكن كاشي حكيم), a physician and poet who adopted Mosek for his poetical name. He was a respected attendant at the court of Shah Abbas 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, Jahangir and Shah Jahan, during whose reign he went on a pilgrimage to Mecca and returning from there to Persia he died there some years after when in A.D. 1646, A.H. 1066, or, as some authors say about the year A.D. 1656, A.H. 1066 and left nearly 100,000 viras. His nephews Rukn-uddin Khwaja also called Hakim Zia-uddin son of Hakim Qutab, served under Shah Jahan and Almangir, and died about the year A.D. 1664, A.H. 1079.

Rukn-uddaula (रुक्न उद्दाला) was the brother of 'Imad-ud-daula 'Ali Bukh, the founder of the race of the Bukhans, whom he succeeded on the throne of Persia and Iraq, A.D. 949, A.H. 968. He was lord of Isfahan, Raj, Haman and all Persia in Iraq and father of the three princes Asad-ud-daula Muhtad-ud-daula and Lakhshmiruddaula, between whom he shared his possession in which they governed with the greatest ability. He continued to reside in Iraq after the death of his father and returned to Persia after the change of the affairs of Persia to his old son 'Imad-ud-daula. He died as a child-ud-daula and his son Muhammad-ud-daula died as a child-ud-daula. He had four children: a male and three females. Rukn-uddaula died at Isfahan on Friday, the 10th September, A.D. 976, 13th Muharram A.H. 1066 and was buried in the mausoleum where his name is Shams. He is said to have signed 44 treaties in one month and 9 diwans in seven years. He governed Persia during the time of his brother more than 16 years and after his death in 976 and nearly 28 years. He was succeeded by his son Muhammad-ud-daula.

[R: 'Ali Bukh]

Rukn-uddaula (रुक्न उद्दाला) was the minister of the Nizam of Haiderabad, who was put to death by his master about the year A.D. 1745. His succession to the throne of the Muftihis was generally considered one of the chief causes which induced the Nizam to put him to death.

Rukn-uddaula Yaqut Khan (रुक्न उद्दाला यायदक खान), whose original name was Muhammad Murad, was by birth a Kashmiri, and native of the same place as Sahnun Naqsh, mother of Itrakh-i Khwaja. He was introduced by her to the emperor, whom he persuaded that he could easily effect the destruction of the two brothers Safad and Shafi, who were coming to open war against him. One confusion in the State of Itrakh-i Khwaja gratified by his flattering, suddenly provoked him to the rank of 7000 with suitable presents and the title of Rukn-uddaula. The district of Muradabad was taken from Naqsh-i Mulk and, being with additional lands granted to him, was confined on both sides of the deponents of Itrakh-i Khwaja in A.D. 1719, A.H. 1131, 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 Shah.

Rukn-uddin Firoz, Sultan (रुक्न उद्दीन फिरोज् सुल्तान), the son of Sultan Shams-uddin Almahkshar of Delhi, at whose death he succeeded the throne on the 1st May A.D. 1236 Sh bin A.H. 633, but was after six months deposed by the nobles, and his sister Sultana Bibi was placed on the throne on the 19th November of the same year. Rukn-uddin died in confinement some time afterwards.

Rukn-uddin Massud Mashti, Maulana (रुक्न उद्दीन मसूद मस्ती मुल्लाना), author of the Arabic work on the Sufis of Muslims called Al-Tarikh-i-Ibn-i-Hajj. He was also a poet and was living about the year A.D. 1585, A.H. 993.

Rukn-uddin Qabul (रुक्न उद्दीन कबुल), a poet who was a pupil of Al-uddin Aswani. He was a native of Qubin in Turkey, and contemporary with the poet Waiz.

Rukn-uddin Shaikh (रुक्न उद्दीन शखी), the son of 'Ati-ud-din Muhammad in saint, was the son of Shaikh 'Ali-ud-din Asif and grandson of Shaikh Isha-uddin Akhbar of Multan. He lived in the time of Sultan Al-uddin Shamsi and was about the year A.D. 1310, A.H. 710 and was a contemporary of Nisar-uddin Aulia. Shaikh Iqbal, who as commonly called Mahabut Safwan in well as Shaikh Usman 533 sh., were his disciples.

Rumani (रूमानी), a learned Muslim, whose proper name was Abul Hasam Al-Imam. He died A.D. 994, A.H. 384. [The word "Romani" was used in the early 18th century by the Mughal writer to express the race of the eastern Persians.]

Runaq (रूनाक), poetical name of Ram Sahas, a Hindu, who was an excellent Persian poet.

Runaq (रूनाक), a poet of Hamdān, who died in A.D. 1622, A.H. 1031.
Rupmati or Rupmani, a Hindū poetess, the favourite of Bāz Bahādur of Mālwā (q.v.). On the defeat and flight of her protector she committed suicide to escape the addresses of Adham Khān (q.v.). Her story will be found in *Bk. of the Hist of Hindustan*.

Rup Singh, Raja (روپ سکھ راحی) gave his daughter in marriage to Muhammad Muazm, the son of 'A lamy, in the year A.D. 1661, A.H. 1072.

Ruqayya (روخا), a daughter of Muhammad. She was at first married to 'Ulī, the son of Abu Lahab, Muhammad's uncle, and after being divorced by him was married to 'Usman, the son of Affan. She died about the month of March A.D. 624, A.H. 2, a few days after the battle of Badar.

Ruqia (روخیا، سلطان). *Vide* Sultāna Ruqaya.

Ruqia Sultana Begam (روخیا سلطانہ، بہام). *Vide* Sultana Ruqaya.

Ruqta (روخت)، name of a place built by the emperor Akbar about ten kos from Samoghar, where all his Begams and relations had built their houses as far as Gaughat. This was a park or pleasure-ground.

Rustam (رستم)، a legendary hero of Persia, whom some Persians historians call Rustam Dastan and Rustam Zibult because he was a native and governor of Zabulstān. This personage was the greatest and most famous of all Persian heroes, is said to have been the son of Zal or Zâlsar, and grandson of Sām, the son of Nârmān. He was killed in a battle fought against Bahman, the sixth king of the dynasty of the Kavanans [Rustam possibly represents a rebellion of the southern provinces].


Rustam Bastami, Khwaja Nizamuddin (رسم فاطمہ خواجہ), an author who died in A.D. 1431, A.H. 834.

Rustam Qadd Khosiani, Khwaja (رسم قد حضرابی خواجہ)، a poet who was a native of Khosian, a village in Rustam, and flourished about the year A.D. 1408 A.H. 811. He was a pious man of Sultan 'Umar, son of Mu'awiyah ruler of Khurasan and a contemporary of Shahrīr Mīrza. In the *Mo' at-ul-Khawāl* he is also said to be contemporary with Ibn-ul-Arabī, but this cannot be correct, for Ibn-ul-Arabī died in A.D. 1240 A.H. 638, and Sultan 'Umar and Shahrīr lived in the early part of the ninth century of the Hijra.


Ryazi (ریاضی). *Vide* Rajāzi.
Sa’adat (سعدات), poetical name of Mir Sa’adat ‘Ali, a resident of Amroha and pupil of Shâh Wilâyet-ullâh. He is the author of a poem called San‘î Suhkîân, containing the story of two lovers who lived in the time of Nawâb Qamar-uddîn Khan, wazîr.

Sa’adat ‘Ali Khan, Nawâb (سعدات علي خان نواب), surnamed Yeman-uddâla, was raised to the musnad of Audh at Lucknow by Sir John Shore, Governor-General, after the death of his brother Nawâb ‘Amîr-uddâla, and the deethronement of that Nawâb’s adopted son Wazîr ‘Ali Khân, on the 21st January, A.D. 1798, 4th Shabân, A.H. 1212. He died, after a reign of nearly 17 years, on the 11th July, A.D. 1814, 22nd Rajab, A.H. 1229, and was succeeded by his son Ghâzi-uddîn Hîdîr, who was afterwards crowned king of Audh. In the treaty with Sa’adat ‘Ali Khân, the annual subsidy was fixed at 76 lakhs of rupees and the English force in Audh at 10,000 men. The fort of Allahâbâd was also surrendered to the English. Twelve lakhs of rupees were to be paid to the English as compensation for the expense of placing him on the musnad, 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 (سعدت خان برھانن الملک), styled Burhân-ul-Mulk, whose former name was Muhammad Amin, was originally a merchant of Khurâsân. He is the progenitor of the nawabs and kings of Audh. His father, Nasir Khân, came to India during the reign of Bahâdur Shah, and after his death Muhammad Amin came also. At the commencement of the emperor Muhammad Shah’s reign he held the fujûdâr of Bayân, and was in the year A.D. 1724, A.H. 1136, appointed governor of Audh with the title of Sa’adat Khân, in the room of Reza Girdhar, who was appointed governor of Mâ’ânâ. He afterwards received the title of Barhân-ul-Mulk and was present in the battle with Nâdir Shâh, dying on the night previous to the massacre of Delhî by that monarch, i.e. on the 9th March, A.D. 1739, 9th Zil-jâhî, A.H. 1152; he was buried at Delhî in the mausoleum of his brother Sayyâd Khan. His only child was a daughter, who was married to his nephew Abû’l Mansûr Khân Sa’dâr-Jang, the son of Sayyâd Khân, who succeeded him in the government of Audh.

List of the Nawâbs and Kings of Lucknow.
Burhân-ul-Mulk Sa’adat Khan.

Abû’l Mansûr Khân Sa’dâr-Jang, son of Sayyâd Khan.

Asaf-uddâla, son of Shujâ-uddâla.

Wazîr ‘Ali Khân (deposed as spurious).


Ghâzi-uddîn Hîdîr, son of Sa’adat ‘Ali Khân, who was made king of Audh by Lord Hastings.

Nasir-uddâla Hîdîr, son of dîto.


Wajîh ‘Ali Shâh, the son of Amjad ‘Ali Shâh, the last king of Audh, in whose time that country was annexed to the British Government (1856).

Sa’adat-ullah Khan (سعدات اللہ خان), a regular and acknowledged Nawâb of the Karnatic, who, having no issue, adopted two sons of his brother, appointing the elder, Dost ‘Ali, to succeed him in the Nawâbship, and conferring upon the younger, Bâkîr ‘Ali, the government of Vellore; he likewise directed that Ghûshâm Husain, the nephew of his favourite wife, should be Diwân or prime minister to his successor. Having reigned from the year A.D. 1710 to 1722, A.H. 1122 to 1135, he died much regretted by his subjects. According to the Mâsîr-ul-Utrî, he held the Nawâbship of the Karnatic from the time of ‘Alamgîr to the year A.D. 1732, A.H. 1145. Dost ‘Ali and his son Husain ‘Ali were killed in battle against the Mahûtnâs on the 20th May, A.D. 1740. His son Sa’dâr ‘Ali succeeded him, but was poisoned by his brother-in-law Murtaza ‘Ali and died on the 2nd October, A.D. 1792. After his death Murtaza ‘Ali was acknowledged Nawâb of the Karnatic; but in March, A.D. 1744, Nîsâm-ul-Mulk, the sâhabdar of the Decum, having appointed one of his officers, named Anwar-uddîn, Nawâb of Arkoit, he (Murtaza ‘Ali) was deposed.

Sa’adat Yar Khan (سعدت يار خان), son of Muhammad Yar Khân, the son of Nâdir Rahmat Khân, the Rohela chief, is the
author of a work called Gult Rahmat, being a history of his grandfather Hādī Rahmat, written in 1833. This work is an abridgment of the Guhesta Rahmat, written by Musta'za Khan, his uncle.

Sa'adat Yar Khan (ساعدت بار خان), son of Mukhanuddula Tahmasb Beg Khan Ya'qūb Jang Bahadur

[Vide Rangin]

Sabah (ساحی), the poetical name of Akhund Masha'h

Sabat (سیب), the poetical name of Mir Muhammad 'Azīm, the son of Mir Muhammad Afzal Sabit, born at Allahabad in A.D. 1710, A.H. 1122. He died in A.D. 1748, A.H. 1161, and left a Divān of about 4,000 verses.

Sabiq (سائیب), poetical appellation of Mirzâ Yūnâf Beg, a poet whose brothers were mansabdars in the service of the emperor 'Alamgir: he himself was a dervish and died in A.D. 1697, A.H. 1098.

Sabir (صابر), poetical name of Mir Sa'id 'Ali, a famous musician, who wrote a work in Persian containing instructions on music, temp. Shah 'Alam.

Sabir (صابر), poetical title of Shāh-Izāda Mirzâ Qādir Baksh of Delhi. He is the author of a Divān in Urdu.

Sabir (صابر), Vide Shahādīn Adīb Sabir.

Sabit (ibiah), the poetical title of Mir Muhammad Afzal of Delhi, who died in A.D. 1738, A.H. 1151, and left a Divān in Persian of 6,000 verses.

Sabit (ibiah), poetical title of Khwâja Hsam, an Urdu poet, who is the author of a Divān. He died in A.D. 1821, A.H. 1230.

Sabit-bin-Qirra (سابیت بن قررا), who translated Euclid and several other works into Arabic from the Greek, and died in the year A.D. 901, A.H. 283.


Sabri (سبری), also called Rûz ḳhâna, a Persian poet of Isfahân.

Sabuhi (صحبی), a poet in the service of the emperor Akbar. He died in the year A.D. 1564, A.H. 972.

Sabzwari (سیبزواری), a native of Sâhrwâr and author of the Sawâna Sabzwârî, which contains a description of the city of Dowlatabâd in the Deccan, with a particular account of all the Sufis and holy men that are buried in its vicinity, written in A.D. 1818, A.H. 711.

Sadaf (صدیف), a poet who flourished in the time of Muhammad Shâh. He is the author of a Divân which is usually called Divân Sadaf, but the true title given by the author is Râz-ul-'Arifâ.

Sadasheo Bnso (سادات شهو), a Mahraja chief, son of Chimanji and nephew of the Paschâw Bâjâji or Bâjâji Dâvâ: He was slain in battle against Ahmad Shâh Abdâlî on the 14th January, A.D. 1761, 6th Jumâda II. A.H. 1174. After his death several pretenders started up, calling themselves the Bnso. In 1779 one appeared in Barees and began to levy troops and raise disturbances in the city, upon which he was seized and confined in the English garrison at Chunur, from whence he was released by Mr. Hastings in 1782.

Sada Suk (سدای سوك), son of Bishun Parshâd, the son of Gulâb Râî, a Kâyêth of Allahabad and author of a work on the art of writing poesy and poetry entitled Murasse Khurshâdî, which he wrote in A.D. 1802, A.H. 1217. He also wrote a book of Anecdotes in Urdu.

Sa'd-bin-'Abdullah-al-Asha'ri (سعد بن عبدالله الشاعري), or Ibn-ul-Farâ'î, author of a treatise on the law of Inheritance, entitled Tbiyâ-yush-Shia. He died A.D. 913, A.H. 301.

Sa'd-bin-'Sharif Jaunpuri (سعد بن شريف جونپورى), author of a Persian work called Dostîr-ul-Musâhilîn.

Sa'd-bin-Zangi, Atabak (سعد بن زنگى اتابک), Vide Sungar, or Sanqar.

Sa'di (سعدی), of the Deccan, who is the author of some verses which are erroneously ascribed to Sa'dî of Shiraz.
Sa'd-i Ahmad (سعد ابن أحمد), Qurt of Toledo. He died A.D. 1069, A.H. 462

Sa'did-ud-din Gazaruni (صادد الدين یزدی), author of an Arabic work on Medicine called Alma'ani.

Sa'did Usl (صادد اوسي), an excellent poet, author of the Jama-ul-Maharat.

Sa'diq (صادق). His proper name is Sa’di ‘Ali, and he is the author of the Chahar Haft Hikayat, dedicated by himself to Harun a-Chahar Haft Hikayat, and died in 1297, A.H. 1243. It contains selections from ancient authors rather than original poetry.

Sa’diq (صادق), the poetical name of Mir Jur’r Khan, grandson of Sa’di Muhammad Qadiri. He is the author of a work called Zuhur, written in 1782, A.H. 1196, and was buried in the same vault with his grandfather and another in the mula of Bismillah in Delhi.

Sa’diq (صادق), poetical name of Sa’di B., of the tribe of Ashur. He was the author of a Diwan and a Gurbat, or Biography of poets in Farsi.

Sa’diq Khan (صادق خان), the son of Aqa Takir, whose poetical name was the grandson of Muhammad Shari’at Mir, and nephew and son-in-law of Yarun ‘Ali, who held a high rank in the time of Akbar and Jahangir, and died on the 7th October, A.D. 1610, 9th Rabi’ I, A.H. 1040, in the reign of the emperor Shah Jahan.

Sa’diq Khan (صادق خان), a spiritual guide of the emperor Akbar the Great. He died in A.D. 1597, A.H. 1006. To the left of the road, about half way between Sikandra and Agra are some tombs in the fields, one with an adjcent hall of 64 pillars is believed to be the resting-place of this saint.

[Safdie Khaneh’s Agra Guide, p 44]

Sa’diq Khan (صادق خان), brother of Karim Khan, King of Persia. He took possession of Shahriz after the death of Zeh Khan, regained nearly two years, and was murdered on the 14th March, A.D. 1781.

[Safdie Khaneh Khan Zand]

Sa’diq Muhammad Khan (صادق محمد خان ازدکه زهرا باده), a manseb dar of 4000, died A.D. 1697, A.H. 1005, buried at Dholpur. He was a Persian, cousin to Nur Jahan, one of whose sisters he married. He was esteemed one of Akbar’s best officers.

Sa’di, Shai’kh (سعدی شیخ) of Shiraz, a celebrated Persian poet, whose full appellation was Shahjehan-ud-din ‘Abd-al-shirazi. He was born at Shiraz about the year A.D. 1176, A.H. 571, and died in A.D. 1294, A.H. 691, aged 120 lunar years. During his youth he served as a soldier both against the Hindus and the Crusaders, by the latter he was taken prisoner, and obliged to work at the fortifications of Isphahan, where he was liberatet 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 worse bonds. He was a great traveller, and made the pilgrimage to Mecca fourteen times. He was a disciple of the venerable Sufi, ‘Abdul Quddu Sirani, or, at least, adopted his opinion. His tomb is still to be seen in the neighborhood of Shiraz. He was the Gulistan and Bustan, and he is the author of a large collection of odes and sonnets. There is like wise a short collection of poetical pieces attributed to him called Al-Isbath or the book of Impurities. The author, however, seems to have repeated of his writing these indelible verses, yet endeavours to excuse himself on account of them giving a relish to other poems, 'as salt is used in the seasoning of meat.' His works, all of which are held in high estimation, are the following:

A. Poetical.

[Poems,
[By Safdie Khaneh, Agra Guide, p 44]

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A. Poetical.

[Poems,
Sadr-uddin Sayyad 'Ali Khan (بدر الدین سید علی خان), son of Sayyad Nisām-uddin Ahmad Hussaini. He was the best Arabic poet of his time, and is the author of the following works: Qitāb Haddījī, Safafīr, and Sharah Sahīfah Kāmilah.

Sadr-uddin, Shaikh (صدر الدین شیخ), the son of Shaikh Bahā-uddin of Multān. He died in A.D. 1509, A.H. 709, at Multān and is buried there.

Sadr-uddin, Uḥa Māulana (صدر الدین عوفی مولانا), author of the Jāma'-Hīdāyat. He is also called Nūr-uddin Muhammad Ufī, which see.

Sa’d-uddin Hamwī (سعد الدین حموی), a Turkish historian, was born in 1536, and died at Constantinople in 1599. His history entitled the Taj-ul-Ta‘wīlī (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 1520. He also wrote the Salīm-nāma or History of Salīm I., which is chiefly a collection of anecdotes regarding that prince.

Sa’d-uddin of Dehlī (سعد الدین دهلی), author of the works called Sharh Kana-ul-Da‘īq and Sharah Manār. He died in A.D. 1486, A.H. 891.

Sa’d-uddin of Kashgār (سعد الدین کاشکاوه), the spiritual guide of Jāmī. He died A.D. 1466, A.H. 860.

Sa’d-uddin Tuftazani, Mulla (سعد الدین تفتازانی ملا). Vide Tuftazani.

Sa’d-ullah Khan (سعد العلی خان), the son of the Rohella chief ‘Alī Muhammad Khan, whom he succeeded to the Rohella territories in A.D. 1749, A.H. 1162, but retired with a pension of eight lakhs of rupees annually from Hāfiz Rahmat Khan, and died in the year A.D. 1761, A.H. 1175, at Agra. His brother ‘Abdulrah Khan was killed in the battle which took place between Hāfiz

Se'd-ullah Khan (سید علی خان), whose title was Khan Alam, was sent as ambassador to the king of Persia by the emperor Shah Jahan. He died in the year A.D. 1631, A.H. 1641.

Se'd-ullah Khan (سید علی خان), the brother-in-law of Mahmud Khan, Nawab of Bijapur and Munsif of Aminabad, together with Jalal-ud-din Khan ibn Nisab's brother, was tried and convicted of high treason and shot by order of General Jones on the 2nd April 1796, at Kote Kahr with several miles of Amrajabad on account of their rebellion.

Se'd-ullah Khan Wazir (سیدعلی خان وزیر), surnamed 'All imi. Fahimani and entombed Jumla 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 Shah Jahan and is constantly referred to as a model in the correspondence of the emperor Alamgir during the long reign of that monarch. He died on the 8th April A.D. 1665 22nd Jamadi II at 104 years aged 96 years. After his death the muhsin set 700 and 100 sawans on his son Idris-ul-ullah Khan, a boy of 11 years of age.

Se'd-ullah Kirmani (سیدعلی خان کرمانی), author of the work called *Jalalud Din.* He continued an account of the conquests made by Manzuruddin, the son of Annu Taimur.

Se'd-ullah, Shaikh, a descendant of Jalal Khan, who was wazir to one of the kings of Gurpur and as he was a disciple of Shah Gul whose poetical name was Wali a descendant of Shaikh Ahmad Muhammad consequently he lived like a dervish and assumed the title of Gulshan for his poetical name. He died at Delhi on the 13th December, A.D. 1728, 21st Jamadi I A.H. 1141.

Safavi (سعوی), a Persian dynasty. *Vide* Isma'il I.

Safavi Khan (سعوی خان), a descendant of the royal house of Persia of the Safavi 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 'Amam Shah and Bahadur Shah on the 8th June, A.D. 1707, 18th Rabi I A.H. 1119.


Safdar Jang (صدر حکمران), Nawab of Audh, whose proper name was Mirza Mughal and surname Munawr Ali Khan, was the son of Sayyad Khan and nephew and son-in-law of Durban-ul-Mulk Sayid Khan, whom he succeeded in the government of Audh, after paying two crores of rupees to Nadir Shah in the beginning of the year A.H. 1152, or April, A.D. 1739. He was appointed Amir in A.D. 1748 on the accession of the emperor Ahmad Shah in the room of 'Abbas ul Mulk, who had died that year, and assumed the whole dominion upon the imperial authority for several years. He was, however, dismissed from the viceroyalty in A.D. 1752 A.H. 1166 and died on his way to Audh at Japur on the 17th October, A.D. 1752 A.H. 1167. He was buried in aomboon at Gulshan in Farahabad, his seat of government, but afterwards his remains were conveyed to Delhi and interred in the vicinity of the Darasah of Shah Midan, where a splendid mausoleum was built over his tomb. He was succeeded in the government of Audh by his son Nawab Shuja-uddaula.

Saffah (سعفی), *Vide* Al-Saffah.

Safa (سعیه), daughter of a Jew of Khander, whom Muminood married after the battle of Khurba. She was one of the most beloved wives of the prophet, whom she married for forty years of widowhood. She died about the year A.D. 670, A.H. 60.

Safi Khan (صفی خان), son of Islam Khan Mughal, a nobileman who served under the emperors Shah Jahan and Alamgir.

Safi Mirza (صفی میرزا), the son of Shah 'Abbas I. He was murdered at the instigation of his father, who hated him, about the year A.D. 1611, A.H. 1020.

Safir of Faryab (سعیرف) *Vide* a poet of Faryab.


Safí-ud-din Muhammad (صفی الدين محمد), son of Husain Waez. He is the author of a book called Risabat, which is a chronogram for AH 994, in which year it was compiled (A.D. 1583). It contains the sayings of his Murshid or spiritual guide Obaid-ullah Ahrar, who resided at Samarkand.

[Vide 'Ali Waez]

Safí-ud-din, Shaikh (صفی الدين شيخ). Vide Isma'il Shah Safi and Shihab Safi.

Safshikan Khan (صف شكين خان), title of Muhammad Tahur, a nobleman of the rank of 3000, who served under the emperor 'Ali-mgr and died A.D. 1676, A.H. 1085.

Saguna Bai Sahib (سكونه بنت) Sahib, Rani of Sitara and widow of the late Maharaja of Sitara Chitrpati Appa saheb, who died about the year A.D. 1874.

Sahabi (صحابى), poetical name of a poet who wrote in Persian, and is the author of a Diwan.


Saharawi (سحاروي). Vide Abu'l Kásm Al-Saharawi.

Sahba (صاحب), whose original name was 'Abdul Baqi, was a poet who flourished about the year A.D. 1653, A.H. 1053, in the time of the emperor 'Ali-mgr.

Sahba (صاحب), poetical name of Maulvi Imam Bakhysh, Professor in the Delhi College. He translated the Arabic work called Hadqul-Baleghah into Urdu, and is the author of several Persian and Urdu works, including a poetical Itikhab, or anthology, lithographed at Delhi in 1842. He was living in A.D. 1854, A.H. 1271.

Sahban (صاحب), the son of Wail Khaylib, who lived in the time of Harun-al-Eshshid Shahid Safi, in his Gulshan, says that sahab Wail has been considered as unrivalled in eloquence, so much 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.

Sahib (صاحب), the poetical appellation of Nahm Karim, commonly called Masih-ul-Baqva. He was a physician and also a poet, and held the rank of 660 in the reign of 'Ali-mgr. He died, two or three years before Mirza Sahib the poet, about the year A.D. 1667, A.H. 1077, and left two or three Diwans. He imitated Jalal-ud-din Rumi and wrote several masawaras or poems, viz. Aina Khana, Pari Khana, Malakat Ahmad, Sabahat Imaami, Gul Muhammad, and Afsa Masih.


Sahib (صاحب) (Aloysius Reinhardt), a son of Shyam or Sombra, who had the title of Masih Badshah Murad-al-Mulk Nawab Zafar Khan Bahadur, Nawab Jang. He sometimes held (says an author) assemblies of poets in his house, and is said to have been a pleasant man, but a great wondrel. He was a pupil of Khwaja Khan Diboar. He died in the prime of life, and was buried at Agri in the small Catholic Church built by his father. He was grandfather of the late Dya Detail.

Sahiba Zamani (صاحب زماني), daughter of the emperor Muhammad Shah. She was sought in marriage by 'Ali-mgr II, but she refused him. Her mother, Malika Jahan, claimed the protection of Ahmad Shah Abdan against 'Ali-mgr's designs upon her daughter, and he carried them both to Kabul in A.D. 1727, and some time afterwards captured Sahiba Zamani himself.

Sahib Balkhi (صاحب بلكي), a poet of Balkh who wrote pungent verses in praise of some of the kings of Badakhshan. He flourished in the 10th century of the Hijra.

Sahib Jamal (صاحب جمال), wife of the emperor Jahangir and a relative of Zam Khan Koka. She was the mother of Sultan Parwaiz.

Sahib Qiran (صاحب قرين). This is the title the Orientals, as well as Arabs, Persians and Turks, have given to Amur Tamur (Jamerlamo), because he was born in a pertinacious planetary conjunction.

[Vide next article but one]

Sahib Qiran (صاحب قرين), the poetical title of Sayyad Imam 'Ali of Beligram,
SAHI

who became distracted in A.D. 1813, A.H. 1238, and wrote indecent and satirical poetry.
He came to Lucknow in the time of Nawab 'Asaf-uddaula.

Sahib Qiran Sanî, or Sahib Qiran the Second, a title of the emperor Shah Jahan, the first being Taimur or Tamerlane, the founder of the family. The word means "nearness" and is used in Astrology to express a planetary conjunction. Taimur and his descendant, the builder of the Taj, were both born when Jupiter and Venus were "in the same house."

[Side Shah Jahan.]

Sahji, a Maratha 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 Bijapur and was continued in his jagir, which had fallen to that state in the partition of the Ahmadnagar territory. He was subsequently employed on campaigns to the southward, and obtained a much more considerable jagir 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 A.D. 1664. He was the father of the celebrated Sewji, who, though the son of a powerful chief, begot life as a daring and artful captain of banditti, roused up to the object, and applied to the skilful general and able statesman, and left a character which has never since been equalled or approached by any of his countrymen. Sahji, in consequence of some dispute with his first wife, separated from her and married the second, by whom he had Eknji, who afterwards became king of Tanjore.

List of the family of Sewji or Raja of Sittara.

Sahji, Sibhadur of the Karnatic under 'Alamgir, bestowed jagirs on his sons ---Tanjore on Eknji—and died. A.D. 1564.
Sewji, his son commences predatory expeditions, plunders Surat, and assumes the title of Raja. A.D. 1647.
Raja Haji, set up by minister, imprisoned at Bêchur. A.D. 1680.
Sambhaji assumed the sovereignty. A.D. 1680—executed at Talapour. A.D. 1680.
Sant, usurped power—murdered. A.D. 1698.
Raja Ram again proclaimed. A.D. 1698, at Sittara. A.D. 1700.
Tara Bai, his wife, assumed regency. A.D. 1700.
Sewji II. son of Sambhaji, nicknamed Sahji, released on 'Alamgir's death, and crowned at Sittara in March, 1703, and died in ... A.D. 1749.
Raja Rama, nominal successor—power resting with minister or Peshwa, died 23rd December. A.D. 1777.

Sahij, surnamed Abba Sahib, the adopted son of Rama Raja, succeeded 1777.
Partap Singh, the son of Sahij, reinstated at Sittara by the British, 11th April ... A.D. 1818.

[Side Grant-Duff's History of the Marathas.]

Sahi (Sahuj or San Bhopla II.), the son of Sambhaji, the Maratha chief, after whose death in A.D. 1689, 16th Muḥarram, A.H. 1101, (though then an infant) was acknowledged by Raja, and his uncle Raja Ram nominated to be regent during his minority; but when subsequently the infant Raja fell into the hands of 'Alamgir and was confined, Raja Ram proclaimed himself Raja on the ground of the captivity of his nephew. In his time the fort of Sitara was taken by 'Alamgir on the 21st April, A.D. 1700, 13th Ziq-Qa'da, A.H. 1111, but, before it fell, Raja Ram had died at the small-pox at Jhini, and had been succeeded by his son Sewa, a child of two years, under the regency of his mother Tara Bai, the widow of the deceased. After the death of 'Alamgir, Sahji was released from confinement by Axim Shâh, and was acknowledged by the Marathas as their principal chief, and crowned at Sittara in March, A.D. 1708. During his reign the Marathas, having overrun and plundered almost every part of Hindustan, excepting Bengal, extended their territories from the Western Seas to Urua, and from Ajara to the Karnatic, forming a tract of nearly one thousand miles long by seven hundred wide.
Sahu had lost the old Maratha vigour during his long captivity; and his minister, the Peshwa Bajaj Bajavanth, gained such an ascendancy over the mind of the master as to persuade him to delegate the exercise of all authority and power in the state to himself. During the latter part of his reign Sahji shut himself up in Sittara, and his person and government were almost forgotten.
Sahu died (some time after the death of Nûr-ul-Mulk) about the month of December, A.D. 1749, after a reign of 50 years. He was succeeded by his adopted son, Rama Raja, the grandson of Tara Bai, power resting with the minister or Peshwa. Before his death he entrusted the Peshwa with the sole management of the Maratha empire, and directed that Kolhapur, then governed by Sambhaji, the son of Raja Ram, should be always considered as an independent kingdom. The headship of the Maratha tribes passed permanently to the Peshwa from this time.

Sahu (Sahur), also called Abba Sâheb, was the son of Trimbakji Bhoj, and adopted the son of Rama Raja, whom he succeeded on the manum of Sitara on the 12th December, A.D. 1777. He was always kept a close prisoner. After his death, his son Partap Singh succeeded him.
Sa'īd Mirza, the poetical name of Mīrāz Muhammad 'Alī of Tabrīz, a celebrated poet of Persia, who, in the latter part of the reign of the emperor Jāhāngīr, came to India as a merchant. He became intimate with Zāla Kāīn, a nobleman of the court, who, being appointed governor of Kāshmīr in those days by Shāh Jāhān, took him along with him to that country. From Kāshmīr he returned to Iṣfahān, where he was honoured with the title of Mulk-ul-Muh-Snārā, or the king of poets, by Shāh ʻAbbās, king of Persia. He wrote Kūmāl in an entirely new style, and may therefore be considered as the founder of the new school. He died in A.D. 1689, A.H. 1080, and was buried at Iṣfahān. His Diwān in Persian contains 90,000 verses.

Sa'īd Mirza (Sa'amīb Mūsā), a Hindūs-tānī poet and author of the Mīvāt-ul-Jamāl, or the Mirror of Beauty, a very eccentric work, containing a distinct poem in praise of each of his mistresses' features, limbs, and perfections.

Sa'īdī Gilānī (Mīdāt-ī Kīlānī), came to India in the time of Jāhāngīr, and as he was very clever and of great abilities, he was made a Darogah of the Zārgār Kāīn or goldsmith's shop, and received the title of Bīdīl. He is the author of a Diwān, Nukht Bīdīl, Bīdīl Bīdīl and Chehār Bīdīl. He died about the year A.D. 1116.

Sa'īd-bin-Mansūr, author of the works called Sūtan and Suhād. He died in A.D. 842, A.H. 227.

Sa'īd-bin-Māsāʿūd of Shīrāz (Sūtan, bīn Mīsūrūd Shīrāzī), author of the Tarjuma Maulānā, a complete history of Muhammad, translated from the Arabic about the year A.D. 1388, A.H. 759.

Sa'īd-bin-Muḥammad (Sūtan bīn Muḥammad), author of the works called Miqāh-ul-ʻAbbān and Sa'īd-nāma, which contain moral and philosophical treatises on the virtues, vices, passions, rewards, punishments, etc.

Sa'īd-bin-Musayyab (Mīsūrūd bīn Mīsīb), son-in-law of Abū Hūraīra. He was one of the seven Qūdas of Madīna, made forty pilgrimages to Mecca, and died in A.D. 713, A.H. 94.

Sa'īd-bin-Zānd (Sūtan bīn Zānd) was the last of those ten companions who had a positive promise of paradise from Muhammad. He died in the year A.D. 671, A.H. 51.

Sa'īd Hirwī, a poet who was a native of Harāt and contemporary with Qāzī Shams-ul-Dīn Tībī. Sa'īd Khan, Hakīm (Sūtan, xanun), a physician of Kaem who lived in the time of Shāh ʻAbbās II. of Persia, and is the author of a Diwān. Sa'īd Khan Muḥammad (Sūtan, xanun), Nawāb of Rāmpūr in 1558. Sa'īd Khan Qureshī (Faizī, Qureshī), whose proper name was Shāhī Muhammad, was a native of Mūltān. He was a good poet and a wit, and was employed by the prince Sulṭān Mūrūd Dākhī, son of Shāh Jāhān, at the time when he was governor of Gujrat; and afterwards by prince Dārā Shīkoh, after whose death he was employed by the emperor 'Alamgīr. He died in November, A.D. 1676, Rāmāzan, A.H. 1087, at Mūltān, where he was buried in a monument which he had built whilst living. He is the author of a Diwān.

Sa'īd Muḥammad Kirmānī (Mīrūd Kirmānī), author of the Siyāhat-nāma, containing the memoirs of all the principal Shīkhī Shīkhīs and saints. Written in A.D. 1694, A.H. 1003.

Sa'īd of Būkhara, Mulla (Sīfī, Būkhārī), he is the author of two Diwāns, one of Kūmāls, and the other for the use of traders.

[See the following article.]

Sa'īd of Naishāpur (Sīfī, Naishāpūrī), a poet who flourished in the reign of Alāʾūddīn Tashkās of Khwarezm. There are several other poets of this name, such as Sa'īd of Būkhārā, Amīr Hājī Sa'īd-ul-Dīn Sa'īd, a nobleman at the court of Amīr Tāmūr, etc. One of them is the author of a small work on the art of writing poetry, called Ḥuda Sa'īfī, which he wrote in the year A.D. 1491, or A.H. 996. This work was translated into English in A.D. 1872, by H. Blockmann.

Sa'īd Khan (Sīfī, xanun), a nobleman of the reign of the emperor 'Alamgīr, who was appointed governor of the Saba of Agra in September, A.D. 1669, A.H. 1070.
SAIF

Saif Khan, the brother of Zain Khan Koka.

Saif Khan, son of Ibrahim Khan, Fath Jang, governor of Bengal, by a sister of the empress Nur Jahan, named Malika Bano Begum. His aunt the empress, having no sons by Jahangir, adopted Saif Khan as her own, and he was from his tender years brought up at court by the empress. He was subsequently made governor of Haridwan, 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 Khan refused their request and ordered them to be driven away. They made their complaint to the emperor, who ordered Saif Khan to make them ample amends for their loss; but Saif Khan threw them into prison, which coming to the ears of the emperor, he sent for Saif Khan at Lahore, and for his disobedience had him trodden to death in the presence of the child’s parents.

Saif Khan Koka, eldest brother of Zain Khan Koka, who was raised by the emperor Akbar to the rank of 4000. He was killed in battle against Muhammad Husain Mirza at Ahumabad Gujrat in the year A.D. 1572, A.H. 989.

Saif-uddaula of Saif-uddin (صفی الدوالة), son of ’Ala-uddin Hasan Ghori, whom he succeeded in the kingdom of Ghour and Ghazni A.D. 1166, A.H. 561, and made over the latter province to his cousin Ghayas-uddin Muhammad, the son of Sám. He was slain in a battle he fought against the Ghizâin Turkmans A.D. 1163, A.H. 568, after a reign of seven years, and was succeeded by his cousin Ghayas-uddin.

Saif-uddin Asfarikati (صفی الدين أصفاركيتي), a poet who was a native of Asfarikat, a town in Mawarumahr. He flourished in the time of one of the Sultans of Khwarizm, named Alp or Apal Arsalan, who reigned after Atsiz and died in A.D. 1166, A.H. 561. Saif-uddin has left a Diwan containing 12,000 verses.

Saif-uddin Lachin, Amir (صفی الدين لاجين أمير), a Turk of the tribe of Lachin, came to India about the year A.D. 1253, A.H. 651, and served under several emperors of Delhi. He is the father of ’Azz-uddin ‘Ali Shah, Hisam-uddin Ahmad, and of Abdul Hasan, who is commonly called Amir Khusro, the celebrated poet of Hindustan.

Saif-uz-zafar Naubahari (صفی الزهراء), author of a work called Duur-ul-Majalis, containing anecdotes of various personages from the earliest ages to the time of Ali, Su’n Abdul Khair, who died in A.D. 1048, A.H. 440, together with a description of heaven and hell. He is also called Sayyid Zafar Naubahari.

Sajawandi (سجاودنی), Fida Siraj-uddin Muhammad bin ‘Abdur Rashid al-Sajawandi.

Sajjad, Mir (سجاد میر), an Urdu poet of Agra, who was a pupil of Shah Najmuddin ‘Abd.

Sakha (سخا), poetical name of Zahir ‘Ali Khan, an author.

Sakhawi (سخاوي), author of the History of the Qasids of Egypt.

Sakhi Sarwar (سخی سوار), a Muhammadan saint. See Sultan Sakhi Sarwar.
Sakun (سکن), a poet of Agra, named Mir Abdus Samad, who died in A.D. 1727, A.H. 1140.

Sakina (سکینه), daughter of Imām Husain. After her father's death she was married to Misaab, the brother of 'Abdullāh, the son of Zubeir.

Sakina Bano Begam (سکینہ بانو بیگم), sister of Mirzā Muhammad Hakim, half-brother to the emperor Akbar. She was married to Shah Ghazi Khan, the nephew of Nokib Khan.

Sakkati (سکتی). This word, which is in Arabic, signifies a cutler, was the surname of Abū Yaqūb Yusuf bin-Abū Bakr, who was also called Siraj -uddin al-Khwārizmī. He was a great author and master of Zāhidī. One of his works is called Misbāḥ-ul-Ulūm. He was born in A.D. 1160, A.H. 553, and died in the year A.D. 1229, A.H. 628.

Salabat Jang (سلاہباد جنگ), the third son of Nisām-ul-Mulk Asif Jāh, was placed by the French on the manuscript of the Deccan after the assassination of Muzaffar Jang, his nephew, which took place on the 3rd February, A.D. 1761, 17th Rabi' I. A.H. 1164. The Marquis de Bussy, a French General, was created by him a nobleman of the empire, and the Northern Sircars granted in jagir to his nation. Bussy continued to conduct the affairs of the Deccan till, by the intrigues of Nisām 'Ali, brother to Salabat Jang, his counsellor, Haidar Jang, being assassinated on the 12th May, A.D. 1758, 3rd Ramadān, A.H. 1171, and the English who had patronized Muhammad 'Ali Khān in the province of Arākt growing powerful, he was obliged to return to the French territories to the assistance of his countrymen. Nisām 'Ali, being without a rival, deposed and imprisoned Salabat Jang on the 26th June, A.D. 1762, 4th Zil-Dhijja, A.H. 1175, and assumed the government. Salabat Jang remained in confinement till his death, which happened on the 29th September, A.D. 1763, 20th Rabi' I. A.H. 1177.

[See Malleson's French in India.]

Salabat Khan (سلاہباد خان), a nobleman, who held the office of Mir Bahshah or Paymaster-General in the time of the emperor Shah Jahan. He was stabbed in the presence of the emperor by a Rajput chief, named Amar Singh Rāhōr, the son of Gaj Singh, on the evening of Thursday the 26th July, A.D. 1644, 30th Jamawdār I. A.H. 1064, 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.

Salabat Khan, a nobleman, who son the accession of the emperor Ahmad Shāh to the throne of Dehli in A.D. 1748, A.H. 1161, was raised to the rank of Mir Bahshah or Paymaster-General with the title of Zulfiqār Jang.

Saladin. Vido Sālah-ud-dīn Yūsuf, the son of Ayyūb.

Sālah (سلاه), author of the Masmawi or poem called Nisān Nāyga, which he composed about the year A.D. 1625, A.H. 980.

Sālah bin-Mubarak-al-Bukhari (سلاه بن مبارك البحاری), author of the Muqāmat Khwāja Bahā-uddīn, containing the memoirs of the celebrated Shāikh Bahā-uddīn, founder of the Naqshbandi Order.

Salah, Mir, styled Kashfi, was the son of 'Abdullāh Miskin. He died in the year A.D. 1650, A.H. 1000, at Agra, and lies buried there. [See Kashfi.]

Sālah-ud-dīn Yūsuf (سلاه الدين يوسف), the son of Ayyūb (the same who is called by Christian writers Saladin), a celebrated Sultān of Syria and the first king of Egypt of the Ayyūbīte family, equally renowned as a warrior and legislator. He was of Kurd extraction, and born at Tahrašt, in Mesopotamia, about A.D. 1137. He rose in the service of the Fātimite Khalifs of Egypt, and conducted operations against the Syrians under Nur-ul-din (q.v.), on whose death he became Sultan of Egypt and Syria. He had all the qualifications of his position, and the influence of his amiable character prevailed against the united efforts of the chief Christian potentates of Europe, who carried on gratuitous attacks against him, under the false appellation of Holy Wars. In A.D. 1187 he overthrew the Crusaders at Tiberias, and followed up the victory by capturing Jerusalem, their capital. He was, however, no mere soldier, as some of his public works, still extant, are enough to show. He reigned over Egypt and Syria from A.D. 1173 to A.D. 1193, A.H. 568 to A.H. 588, 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 Usmān in the government of Egypt, but as none of his successors possessed the enterprising genius of Sālah-ud-dīn, the history of Egypt from that time to the year A.D. 1260 affords nothing remarkable. At this time the reigning Sultan, Malik-al-Salāh, was dethroned and slain by the Mamulī, a kind of mercenary scoundrel, who served under him. In consequence of
the revolution the Mamlukes became masters of Egypt, and chose a sultan from among themselves.

Salih was the son of Salih, the last of the Ayyubid sultans of Egypt.

A.D. 1194

Mamluk Sultan

Mamluk Sultan

Mamluk Sultan

Mamluk Sultan

Mamluk Sultan

Mamluk Sultan

Mamluk Sultan

Mamluk Sultan

Mamluk Sultan

Ethiopian slave of Mamluks in the Ayyubid dynasty.

Bannari, author of a treatise on music.

Saladin or Smail (Salami) This word, which signifies a native of Baghdad was also the surname of Abu Hassen Muhammad bin Obaidullah, who was one of the most illustrious Arab poets of his time. He lived at the court of 'Abd al-Malik, a Caliph of the dynasty of the Banu Uthman, who reigned at Fars and Iraq from A.D. 975 to A.D. 993.

Salar Ma'sud Ghazi (Salar Ma'sud Ghazi, a poet). Vide Ma'sud Ghazi (Salar).

Salih, by whom the Aftaks of Fars were descended, was a Turkish general in the service of the Ayyubid kings, and was entrusted with the charge of one of the princes of that race and appointed to the government of Fars and some adjoining provinces. Salih managed not only to keep his government during his life, but to transmit it to his descendants, six of whom held Fars as governors. These were:

1. Mandud, the son of Salih
2. Farrak-Shah, Karra, who received the government of Fars from Salih, rebelled, but was subdued by Nadjim-ul-Mulk, the prime minister of the sultan.
3. Ruku-uddin
4. Attab Mulk Shams-ud-din Jawal
5. Attab Khan, who built a college at Shiraz, and a palace called Tabari Kuhna.
6. Attab Mulk Shams, who was said to have been a just and wise sultan. After the death of Zabuza, who was the last of these governors, Attaban bequeathed the crown, on condition of Salih, succeeded in A.D. 1148, and became a powerful ruler.

Salih ibn Salih was said to have been the son of a poet and to have lived at the court of the Dervish His successors were still in use in the Deccan, its diction.

Salih ibn Thalib, Imam (Nizam, author of the Jami'ah (shad-us-Shar) and Jami'ah (shad-us-Shar).

Salih ibn Salih (Salih), the daughter of the Khaam Khan and wife of the emperor Jahanur, who give her the title of Badshah Malid.

Salik, poetical title of Shah Ibrahim.

Salik Qazwini and Salik Yezdi. Those two poets, one from Qazwini and the other from Yezdi, flourished in the time of the emperor Shah Jahan, and both died in the reign of 'Allum. Salik Qazwini died in A.D. 1692, and Salik Yezdi died in A.D. 1841, and the other, one year after him.

Salim ibn Haji, author of a Diwan, which he completed in A.D. 1701, and in his proper name is Hajj Muhammad Aslam.

Salim, the poetical title of Muhammad Quli, who came to India from Persia during the reign of Shah Jahan and was employed by Ismail Khan, wazir. He was the author of a Diwan and also of a Majnun, which he wrote in Persia, and in which he
Salim Chishti, Shaikh (سليم خشتي), of Kathpuli Sikri, surmounted Shaikh-ul-Islam, 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-uddin was a descendant of Shaikh Farid Shakarganj. He was born at Dehli in A.D. 1478, A.H. 883, was a disciple of Khwaja Ibrahim Chishti, and resided on a hill close to the village of Sikri about 20 miles from Agra. By the liberality of the emperor, he was enabled to build a splendid Maqṣūd or mosque on the hill, called the Masjid of Fathpur Sikri, which was completed in A.D. 1671, A.H. 970, at a cost of 5 lakhs of rupees. He died a few months after its completion on the 13th February, A.D. 1572, 27th Ramaḍān, A.H. 979, aged 86 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 Hindustán, and some of his sayings have been found worthy of commemoration. After his death his son Badr-uddin succeeded him to the gaddi. His pedigree runs thus: “Shaikh Salim Chishti, the son of Bahá-uddin, the son of Shaikh Sulaiman, the son of Shaikh ‘Adam, the son of Shaikh Músá, the son of Shaikh Ma’add, the son of Shaikh Badr-uddin, the son of Shaikh Farid-uddin of Ajúdhan, commonly called Shakarganj.” Twenty-four times Salim Chishti is said to have gone on a pilgrimage to Mecca and returned again. His bread was made of singhara (water-nut) that were produced in the reservoir of Sikri. His son Qûb-uddin was killed in Bougal by Sher Aftán, first husband of Nur Jahan. His grandson Islam Khan, the son of Badr uddin, was raised by the emperors Jahangir to the rank of an Amir and was appointed governor of Bengal in A.D. 1601, A.H. 1017. [Fide Islam Khan.]

Salim Shah Sur (سليم شاه سور), more properly called Islam Shah, was the younger son of the emperor Sher Shah. His older brother, ‘Adil Khan, being absent at his father’s death, Jalaí Khan (as he was then) ascended the throne in the fortress of Kalinjar on the 29th May, A.D. 1545, 17th Rajab I. A.H. 952, and assumed the title of Islam Shah, which by a false pronunciaion was turned to that of Salim Shah. He reigned nine years and became afflicted with a fistula, of which he died at Gwaldír A.D. 1554, A.H. 961, in which year also died Mahmúd Shah, king of Gujrat, and Burhán Nígáh Shah, king of Ajímadnagar. In commemoration of the remarkable circumstance of these monarchs dying almost at the same time, Maxáh ‘Alí, the father of the celebrated historian of India, wrote a short epitaph, in which the words “the ruin of kings” exhibit the Hijri year A.D. 961. The remains of Salim Shah were conveyed to Sahasrām and buried close to his father’s tomb. Salim Shah was succeeded by
his son the prince Piroz, then 12 years of age, who was placed on the throne by the chiefs of the tribe of Sūr, at Gwālīr. He had not reigned three days (some say three months) when Mubārīk Khān, the son of Nizam Khān Sūr, at once the nephew of the late Sher Shāh and brother-in-law of Salīm Shāh, assassinated the young prince, and, ascending the throne, assumed the title of Muḥammad Shāh ‘Adil.

Salīma Sano Begam (سليمَة بَنَوَيْنُم), the daughter of Sulaimān Shāhī, the son of Dārā Shāhī, was married to Prince Muḥammad Akbar, Aurangzeb’s fourth son. Their offspring was Neksiyar, who was proclaimed emperor at Agra and imprisoned by Rukn-uddaula.

Salīma Sultāna Begam (سُلْطَانَة بَنَوَيْنُم). The mother of this lady was Ganjakh Begam, the daughter of the emperor Bābur Shāh, who gave her in marriage to Mirzā Nār-uddīn Muḥammad, by whom she had Salīma. Salīma was married to Bābir Khān Khān Khānān in A.D. 1558. The marriage took place at Jalandhar with the consent of the emperor Akbar, who was present at the nuptials. After the death of Bābir Khān in 1561, she became the wife of the emperor, by whom she had a daughter named Shahzāda Khānān and a son named Sultān Murād. She was well-versed in Persian and had a good genius for poetry. She died in the reign of the emperor Jāh Jāmīr in A.D. 1612, A.H. 1021.

Salīm or Hasan Salīmi, Maunala (سليم حسن مونا), a poet who died and was buried at Sāzawār, in the year A.D. 1450, A.H. 854. He has left a Diwān.

Saljuq (سلجوق). Vide Saljūqi.

Saljuq (سلجوقی), a dynasty of Tartar kings who derive their name from Saljūq, a chief of great reputation, who had been compelled to quit the court of Bīghū Khān, the sovereign of the Turks of Qapahāk. Saljūq, who had proceeded with his tribe to the plains of Būkhārā, embraced the religion of Muḥammad 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 Mikā’il. Saljūq adopted the care of his two grandsons Tughral and Ja’far, the eldest of whom, at the age of 46 years, was crowned with the title of Shāh in the royal city of Naishāpur. It is said that Mikā’il became known to Sultān Muḥammad of Ghazni, and was greatly honoured by that monarch. It is related that on Muḥammad 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 Muḥammad. “Send this,” he said, presenting the other, “and an equal number will follow.” “But suppose I was in extreme distress,” observed the monarch, “and want 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 Subbān Muḥammad. In A.D. 1036, A.H. 429, the former resisted Sultān Mas‘ūd, the son of Muḥammad, and received investiture as Sultān of Khurasan from the Khāliṣa of Baghdād. Fīdī Tughral Beg, who was the first king of the Saljuq dynasty of Persia. Kādar was the first of the Saljuq dynasty who reigned in Kirmān; Sulaimān or Qutb-almāsh, the first Sultān of the Saljuq dynasty who reigned in Rām or Anatolia.

Salman (سلمان), a poet who died in A.D. 1530, A.H. 937.

Salman, ‘Aqa (سلمان اقا), also called Mirzā Hīsābī, is the author of a commentary on the Prophets of the Quṣūnī’s Persian treatise on astronomy; another work of his is called Aḥsāf-al-‘Ābd. He was living in A.D. 1630, A.H. 929.

Salman Farsi (سلمان فارسی), or the Persian. It is said to have been a native of a small place near Isfahān, and that 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 Meccah, and became a convert of Muḥammadanism. This Salman rose to power in after years, and was reputed by the unbelievers of Meccah to have assisted Muḥammad in compiling his doctrines. He died at Madīnā in Persia in A.D. 653, A.H. 33.

Salman Sāwājī (سلمان سواری), a celebrated Persian poet, native of Sāwā, surnamed Jalāl-uddīn Muḥammad, who flourished in the time of Amīr Shāhī Ḥasan Jalāyīr, also called Ḥasan Bāzūrgh, and his son Sultān Aweis, rulers of Baghdād. In the latter period of his life he became blind, and
having retired from the world died in the year A.D. 1377, A.H. 779. He is the author of a poem entitled Jaahna-va-Khawabah, and of the Fa‘‘g-des, and several other works, and also of a DIwán.

Sam (سام), the son of Ná‘íf, and grandfather of Rustam, the celebrated hero of Persia. [Vide Zul and Manuchtchr]

Samán (سامان), the great-grandfather of Ismá‘il Sá‘íd, the first king of the Samá‘ídes. His grandson Nasr Ahmad was appointed governor of Buhkár by Mottamid, the Kháhtá of Bagdád, in A.D. 874, A.H. 261. [Vide Ismá‘il Sá‘íd]

Samani (سامانی), a dynasty of Muslim rulers who reigned over Transoxiana, holding its court at Buhkár. Its power extended over Khwárizm, Nâwá‘-i-Ná‘ir, Júj, Sá‘ídán, and Ghaná‘. This dynasty continued to reign in Buhkár for a period of 128 years, which it became extinct by the death of its last prince, ‘Abdulmálik II in A.D. 999, A.H. 399. The first king of this race was Ismá‘il Sá‘íd, great-grandson of Sá‘íd, a robber-chief, from whom this dynasty took its name.

Samání or Samnání (سامنی), an

Arabian author who in the 6th century of the HiJra, wrote a dictionary of the names of all the Arabian authors, entitled Al‘ Jami‘, which in the succeeding century was abbreviated by Ibn-al-Asir, and this extract again shortened by ‘Ajali’.

[Vide Jalal-ud-din Sayuti]

Samanni (سامنی), commonly called so, but his proper name is Abu‘l Quam ‘Umar, and his Í‘lám name Sháh. He was an excellent Arabic grammarian and died in A.D. 1050, A.H. 442.

Sama-‘ullah, Shaikh (سامع الله شيخ), or Sama‘uddin, one of the great Mashaikh of India, and brother of Shaikh Ishaq. He lived in the time of Sultan Bâhil Lodí, and died according to ‘Abdul Haq in A.D. 1406, A.H. 901, and he was buried on the banks of the Hauz Shamsh at Delhi.

Sambhaji (سامبھاجی), the son of Sawai Bhisála, the Maráthá chief and second Raja of Sítara. He was at Pármála when his father died, and a faction endeavoured to secure the succession to Raja Rám, a son of Sawai, by another wife. But Sambhaji, supported by the greater part of the troops, who had been the companions of his contests with the forces of the emperor ‘Alamgír, established his sovereignty. He behaved with great cruelty to his opponents, imprisoned Raja Rám, and reigned nine years. He succeeded his father on April, A.D. 1669, generally spent his time in female society and excessive drinking, and possessed no talents for government. He listened to the advice of no one, having a conciliated opinion of his own abilities, and chose for his favourite Kab Káls or Kálsí, a Brahman, with whom he acted such scenes as made him infamous to the world. He was taken prisoner together with his minion by the officers of the emperor ‘Alamgír, who ordered them to be executed. Sambhaji’s eyes were first destroyed with a hot iron, his tongue cut off, and he was at last beheaded along with his favourite. This event took place in July or August, A.D. 1689, A.H. 1100. His son Sá‘íd, also called Sá‘íd or Sá‘íd, an infidel, was acknowledged Raja by the Mathattás, but he was soon afterwards taken prisoner by Alamgír and confined till the death of that monarch, when he was released.

[Vide Sá‘íd I]

Samhu Singh (سامھ سانگه), Maharana of Udaipur and Múwar, who was invested a G.C. S.I on the 6th December, A.D. 1871, and died on the 7th October, A.D. 1874, at the early age of 27. He succeeded to the gaddi of Mruv by adoption in 1862. His devotion was great and sudden, as his father, a brother of the late Rana Sarup Singh, had fallen under suspicion of conspiring to gain his way to the throne by poisoning the invalid Súrup, 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.

Samdik Phra Paramdár (سامدک فر؛ پرامدیر), king of Siam, who came to Hindustán in the beginning of 1872, and was received in Calcutta, Lucknow, Bombay, etc., with all the honours due to high rank.

Sam Mirza (سام مرزا), the son of Sháh Ismá‘íl II. He is the author of the work called Tahfa Sawi, being a biography of the contemporaneous poets of Persia, compiled in A.D. 1650, A.H. 957. His poetical name is Sámi.

Sammugark (ساموگرک), a place near Agra founded by the emperor Akbar. It was the scene of Aurangzeb’s victory over his brother Dara 20th or 30th May, 1688.

Sammání (سامنی), one of the chief followers of the Sáfi sect. He died in A.D. 1325, A.H. 736, six years before Khwája Kirmání.

[Vide Ata-udaas Sámi]
Samrat Jagannatha, a Brahman, who made a version of Euclid's Elements by order of Sawai Jai Singh, Rajā of Jaipur, in Sanskrit and called it Kāvidā Ganita.

Samru or Sombre (Sāmru). Vide Shamrā.

Samsam-uddaula, title of Shāh Nawaz Khān, which see.

Samsam-uddaula (Samsam-ul-daula), the son of Mīrā Naṣīr, who came to India from Ḍāvīndar in the reign of the emperor Shāh Alam. Samsam-uddaula, whose original name was Malik Muhammad Khān, received the title of Nawāb Samsam-ul-daula Malik Muhammad Khān Dilār Jang from Nawāb Najāt Khān. He died in Jaipur in A.D. 1804, A.H. 1219.

Samsam-uddaula or Samsam Jang (Samsam-ul-daula, Shāh Nawaz Khān), who received the same title after his father's death. Both of them held distinguished positions in the court of the Nizām of Humādābād.

[Vide Shāh Nawaz Khān.]

Sam Sultan Bahadur (Sam Sultan, Bahadur), a native of Gujrāt, and author of the Tarikh Bahadur Shāhi.

Sana', poetical name of Shāikh Niẓām-ud-dīn Ahmad, commonly called Nasīr Mīnān. He flourished about the year A.D. 1738, A.H. 1151.

Sanai, Husain (Sanai, Husain). Vide Khwaja Husain Sanai.

Sanai, Shāh (Sanai, Shāh), commonly called Hamīd Sanai, a celebrated poet and native of Ghazni, who flourished in the reign of Bahārū Shāh, son of Mas'ud Shāh of Ghazni. He is the author of several poems. His last work, which he dedicated to Bahārū Shāh, is called the Badīya, or Badīya-uL-Haqayq, 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 in A.D. 1311, A.H. 626, 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 Rang-ul-Aubs wa Panīh-ul-Abib, and of a Dīvān.

Sanai, Maulana (Sanai, Maulana), author of a poem entitled Bāgh Iram.

Sana-ullāh, Maulana (Sanai-ullah, Maulana), Qasīt of Panipat, flourished about the year A.D. 1639, A.H. 946, and is the author of the commentary called Masar-i and other works, one of which is called Sanai-ul-Masrīf.

Sandhal Deo (Sandhal Dīr), one of the Rājas of Amīr, now called Jaipur: after he reigned Gokul or Kanta, and after him reigned Pājanda or Pajjāri about the year A.D. 1185. He married the daughter of Prithi Rāja. After him Malai; after him the following Rājas reigned in succession:—Hījāžī, Ḥaydeq, who was defeated by Māhmūd II. A.D. 1251, Khan, Kanta, who built the city of Amir, Jáns, Udhān, Nīr, Bhīr, Udbīr, Chandrāns, Prithiā, murdered by his son Bhīm, Askar-an; after him reigned Bharān, also called Pūranml and Bihīrml, which see.

Sangham Lal (Seckmull, Sangham Lal), a Hindū whose poetical name was Izzat. He was a pupil of Mīrā Jān Jānān Muzhar, and was living at Agrā in A.D. 1760, A.H. 1174.

Sangram Shāh (Sangram Shāh), Rāja of Khaḳānpūr in South Bihār, 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 Islam.

Sanjar, Mīr (Sanjar, Mir), also called Shāh Sanjar Bijāpūrī, was the son of Mīr Hūdār Khālī qu the puṣṭer. He was an excellent poet and flourished in the time of Sulṭān Ibrāhīm 'Adil of Bijāpur. He died in A.D. 1012, A.H. 1021, and left a Dīwān.

Sanjar Shāh (Sanjar, Shāh), the son of Tughluq Shāh II. He was contemporary with Tuksh Khan, who married his mother and adopted him; but when he rebelled against him, Tuksh blinded him.

Sanjar, Sultan (Sanjar, Sultan), the third son of Sulṭān Malikshāh Suljah. He held at his father's death, A.D. 1092, the government of Khorāsān, and took little concern in the troubles that ensued on that event; but after the death of his brother, Sulṭān Muhammad, he may be deemed the actual sovereign of Persia. He forced Bahārū Shāh, a monarch of the race of Ghazni, whose capital was Lāhore, to pay him tribute; and Afāuddīn, prince of Ghūr, who had defeated Bahārū Shāh and taken Ghazni, yielded in his turn to the superior fortune of Sanjar, by whom he was defeated, made prisons, and tributary to the house of Suljuq. 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 A.D. 1140, A.H. 638, he advanced far into Tartary to attack Our Khan, the monarch of Qara Khātā, 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, A.D. 1135, A.H. 647, against the Turkman tribe of Qhus, who had withheld their usual tribute of 40,000 sheep: an action_Texture_Left

**Sanqā' (سنقّ)***. *Vide Rānā Sāngā.

**Sanqar (سنقار)***. *Vide Sunqar.

**Saqqāfī (نقفّ)***, or Thaqafī, whose original name is Abū ʿĪsā, was an excellent Arabic grammarian and author. He died in A.D. 766, A.H. 149.

**Saqqa (سقّ)***, or Dervish Saqqā, of Bukhāra. He died in A.D. 1555, A.H. 962, and is the author of a Diwān.

**Saqqa Bardwani (سقّ بردنی)***, author of a Diwān found in the library of Tipū Sullān.

**Saraj-uddin (سرائ الدين)***. *Vide Siraj-uddin.

**Sarakhsi or Al-Sarakhsi (سرکخشی)***. *Vide Abū Bakr Muhammad-al-Sarakhsi.

**Sarbadal (سردانل)***, a tribe of Afghān of Sābūr. *Vide 'Abdul Razzāq.

**Sarbaland Khan (سربلند خان)***, an Amir of the time of the emperor Ālamgīr, who held the rank of 4000 and died in the year A.D. 1679, A.H. 1090.
ullah Shiri and Hakim Abul Fath Aamir Ghitani, both of whom died in A.D. 1589, A.H. 997. He was a native of Siwa in Peshia and came to India where he died in A.D. 1596, A.H. 1003, and left a Diwan.

Sarfoji (Sarfo), Raja of Tanjore, a descendant of Ekkoji, the brother of the celebrated Siwaj, the Marajjha chief. By the treaty of the 26th October, A.D. 1706, the English Government decided between two rival claimants to place Sarfoji 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 £18,350. The absolute sovereignty of the fortress and city of Tanjore itself were at the same time guaranteed to the prince. Sarfoji died in A.D. 1832, and was succeeded by his only son Siwaj, who reigned 23 years, and died on the 29th October, A.D. 1855, 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 64 collaterals.

Sarhindi Begam (Sarhindi Begum), one of the wives of Shajjanah, who built a garden at Agra, no trace of which is left now.

Sari Saqti (Sari Sahiti), a celebrated Muslim saint, called Sahiti because he formerly dealt in metals, but afterwards became a disciple of Mafi Karkhi. He was the uncle of Shaikh Juaid as well as his master. The following anecdote is related on good authority: Sari Saqti 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 Baghdad, and a person came up to me and told me that my shop had escaped, on which I uttered these 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 August, A.D. 870, 6th Ramazan, A.H. 556, and was buried at Baghdad. Some authors say that he died three years before that period.

Sarkhush (Sarkhoch), the poetical name of Muhammad Azizul, who was born in A.D. 1540, A.H. 956, flourished in the time of the emperor Alamgir. He wrote a biography of the poets of his own time, entitled Kalmaat-y-Sir-e-Dar, the letters of which, if taken according to their numerical values, will give the year in which it was produced, viz. A.D. 1682, A.H. 1093. He was a good poet, and 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 A.D. 1714, A.H. 1126, and left, besides the above-mentioned work, four Masmids or poems, viz. Huwa-o-Ishq, Nuri-e-Ali, Sagh-nama, and Shaim-nama Muhammad Attar.

Saymad or Muhammad Sarmad (Saymad), poetical name of an Armenian merchant who came to India in the reign of the emperor Shaj Jahan. In one of his journeys towards Thatta, he fell in passionately in love with a Hindoo 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 put 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 A.D. 1661, A.H. 1072. Some say that the real cause of his execution was a Rubai which he had composed, the translation of which is:

“The Mulas say that Muhammad entered the heavens; but Sarmad says that the heavens entered Muhammad.” His tomb is close to the Jama Masjid at Delhi.

Sarmadi (Sarmad), takhallus of Muhammad Shafir of Isfahan. He died A.D. 1608, A.H. 1016.

Sarsabz (Sarsabz), poetical name of Mirza Zain-ul-Abidin Khan, son of Nawab Salar Jang. “He is the author of a Divan.”

Sarshar (Sarshar), the poetical name of Murshid Qutb Khan, Rustam Jang, son-in-law of Nawab Shajah-uddin, of Bengal. He was living in the time of Nawab Ala Vardi Khan.

Sarup Chand (Sarup Chand), a Hindu who is the author of a history called Sattal-ul-Akhbar.

Sarup Singh, Rana (Sorab Singh, Rana), ruler of Udaipur (1857), died A.D. 1862.

Sarwat (سروت). *Vide* Jugal Kishor.

Sassan, grandfather of Ardisher Bābagan, the founder of the Sassanian dynasty, who ruled Persia for four centuries, during which the empire was kept at its fullest strength and extent; and was probably the best and longest of Oriental powers.

[Vide Ardisher.]

Sātā (ساقع), takhallus of a poet.

Sateeh Chandar Rae Bahadur (ستیش چندرا بہادر), Mahārāja of Nades, the great-grandson of Rāja Kishan Chandar Rae, who aided the English in despoiling Siraj-uddaula, died November, A.D. 1870.

Sauda (سودا). His real name was Mirzā Muhammad Rafī, to which he subsequently added his poetical title of "Soudā," and is now commonly known by the appellation of Mirzā Rafīs Sauda. He was a native of Dehli but resided at Lucknow, and his Diwān and Qasāed contain a variety of poems on various subjects; also Iyās, Elegies, and other miscellaneous pieces in Hindustāni verse. These volumes are held in the highest estimation all over India. They include a number of encomiastic poems on the Nawāb ‘Aṣāf-uddaula of Lucknow, and many other persons of high rank and power both at Lucknow and Dehli, not the least remarkable of which is an eulogy on the well-known 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 Sauda, or madman, but he is frequently known by the appellation of Malikush-Shurār, or king of the poets. He died at Lucknow in the year A.D. 1781, A.H. 1169, aged 70 years. ‘Aṣāf-uddaula of Lucknow gave him a stipend of 6000 rupees a year. He was a pupil of Siraj-uddin ‘Ali Khan ‘Arāz.

Saudai, Baba of Abiward (سودائي بابا) (ابويردي), a poet who had formerly assumed Khāwari for his poetical title, but as he used to go about the streets without turban or shoes, people gave him the title of Soudat, i.e. distracted, which he subsequently used in all his compositions. He lived in the time of Shishrakh Mirzā. He died A.D. 1448, aged 80 years.

Sayyad Khan (سید حسن), brother of Iltim Khan, a nobleman of the reign of Shah Jahān; he died in the month of July, A.D. 1659. He was the father of Fazl-ullah Khān.

Sayyad, Mir Jalal-uddin (سیاد میر جلال عدین), a son of Mir Jamāl-ud-din Muḥhadis. He flourished about the year A.D. 1670, A.H. 1081, and is the author of a Diwān.

Saydi, Mir (سید میر), a poet of Persia, who in A.D. 1654, A.H. 1084, came to India in the reign of Shah Jahan. It is said that in one instance he received a present of 6000 rupees from Shah ‘Arā Begam, the daughter of the emperor, and in another one lakh for his poems. He died in A.D. 1672, A.H. 1083, and is the author of a Diwān containing 4000 verses.

Sayuf Zafar, Naubahari (سیف ذوفر نوبهاری). This is his correct name; however, see under Saif-ur-zafar Naubahari.

Sayuti (سیوطي), *Vide* Jalal-uddin Sayuti.

Sayyad (سید). The Sayyads who are also called Mirā, are the descendants of ‘Ali, the son-in-law of the prophet.

Sayyad Abdullah (سید عبدالله), son of Sayyad ‘Abdul Kādir Gilānī, the great saint of Baghālū. His tomb is in the city of Tutia in Sindh.

Sayyad Ahmad (سید احمد), brother of the celebrated Sayyad Jalal Bukhari. He was left in charge of Gujrat by Dīrā Shikoh in A.D. 1656. His elder brother’s name was Sayyad Jafar Khan. His tomb is near Tajgah at Agra.

Sayyad Ahmad (سید احمد بریلی), of Bareli, who raised a religious war with the Sikhs in the Punjab and was killed at Balākot. He began life in an indifferent school for the character of reformer and saint, which he ultimately assumed, as a swār serving with Amir Khan’s free-booting horse in Māwis. Quitting that service, he repaired to Dehli, and became a disciple of Shah ‘Abdul ‘Azīz, a very celebrated devotee of the city; the fame of whose knowledge and piety has been widely extended throughout that side of India. It is frequently said by the natives, that it was from Shah ‘Abdul ‘Azīz that Sayyad Ahmad derived the peculiar opinions which he subsequently promulgated, and the doctrine which he adopted of preaching 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, Maunwi Muhammed Ismā’īl, author of the *Khaṭ-Mustaqim*, the other his son-in-law.
also partially a contributor to the book), named Maulvi 'Abdul Haq. By that school Muhammad Ismā'īl is generally esteemed to have been the man of much talent and learning. The extreme hotness of the climate and his brother Maulvi 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 manual offices, running, it is said, with their shoes off, by the side of his palanquin, when he moved out with his servants. From his first leaving Dehli he assumed the character of a religious teacher, and commenced to spread his religious doctrines. The general spirit by which these were animated (adequate notably with that of the teachers of the Alīan Waliāwāl, of whom the sect of Sayyad Ahmad may perhaps be accurately termed an Indian mission) was the ardent profession of Muhammadanism in its primitive simplicity, and for whom he was the usher of the sect of all violent or superstitious innovations, whatsoever derived the manner in which they were at first actually received was however, highly favourable. When Sayyad Ahmad at last came down to Benāl, he had not only a numerous following, but had established an extensive reputation. He arrived in Calcutta with a conspicuous retinue towards the end of A.D. 1821 and immediately a great majority of the Muhammadans of the place, of all ranks and stations flocked to become, or to prove themselves his disciples. In the early part of A.D. 1822 he proceeded with his friends, the two Moullaws of Mecca from whence he returned in October of the next year, having been for some days at Benares, where, with reference to the shortness of his stay, his success in gaining numerous followers was nearly as remarkable as in Calcutta. In December, A.D. 1823, he again started for Upper India. The next important event of his career was the commemoration of a religious war in the Indian territories did not occur till after a considerable interval, though the events which were to occur was not long, and hence the object of his intention to return. His visit is given in the Tājīhīh-ud-Īshārā, or Instruction of the Prophet, a little tract written in Hindustani during the continuance of the struggle by a Maulvi of Qayrawān with the view, as its main purport, of rousing the Faithful to rally round the standard which had been raised in the Punjab. The 'Tract of Shi'a' says the wonderful Maulvi, 'it would be the duty to hand the whole to the present. The lands of Muhammadans they have unjustly killed, and on thousands have they leapt disgrace. The 'Aṭān, or summons for prayer, and the killing of towns, they have entirely given up'. When at length their insulging tyranny could no longer be borne, Sayyad Ahmad, his sons, some thousands of Ahmadans and Qoḥābins, routed the Muhammadans of those countries, and, seizing their courage for action in the service of God, some thousands of beholders became ready at his call to tread the path of God's service, and on the 21st December, A.D. 1826, 20th Jamādah I Â.H. 1243, the Jihad against the Kāfir Sikhs began'.

The Sayyad Ahmad Kabir (سردار سیح حسن خان) grandfather of Sayyad Jalāl Bakhshī and a Musalman saint, whose tomb in Bijnournī is near the tomb of Shah Muhammad Ḥaïyāwāli at Dehli.

Sayyad Ahmad, Sir, KCSI (صدیق احمد سر، کسی) Munaf of Dehli, in the British Government was the son of Sayyid Muhammad Muttaq Khan Bihdut, and author of the work called Aṣaṣiṣ, containing a description of old Dehli and Shahjahānabad, and also of another work, entitled Sālāt-ud-Ṭalāut. The native place of his ancestors was Arba. They received afterwards the title of Ilīsāt, and during the reign of Akbar the Great they came into India. Ever since that period they have occupied titles and dominions under the British Raj. Sayyad Ahmad has been made Khan in Bihdut and KCSI. His greatest work is the Anba-Muhammadan College at Aligarh, and he will have a place in India in history as his greatest Muhammadan Reformer of modern times. His life appeared in 1885, written by Lane of Graham [see also Dowson Tow Liltat, vol. ii.]

Sayyad 'Ali or Sayyad 'Ali Hamdani (صدیق علی حمدانی), a famous Sayyad who fled to Kashmir from his native city of Hīdān, where he had incurred the wrath of Amir Jumār Sābā. Several hundred sayyas are said to have accompanied his flight to Kashmir in the reign of Sultan Qub-uddin. He arrived there that year, and remained until A.D. 79. He returned at Kashmir six years and named it the Garden of Solomon' (Bahi Sulaiman). He died at Pakhā at his return to Persia. His son Mir Muhammad Hamdani, also a fugitive, brought in his train three hundred Sayyas to Kashmir, where he remained twelve years. These two immigrations of fugitive Sayyas
is built of the ordinary form in a small enclosure. It is shaded by a Khizar tree, which grows by the side of the eastern wall east of the enclosure. In the middle of the tomb is a reservoir about 6 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 (سيد جعفر) of Zamirpur or Zambrpur, was a descendant of Sayyad Namat-ullah Wali. His poetical name was Raht. He died on the 30th October, A.D. 1741, 1st Ramazan, A.H. 1184, and is buried at Zambrpur, a place situated thirty miles from Lucknow.

Sayyad Ja’far Khan (سيد جعفر خان), the eldest son of Sayyad Jalal Bukhari and brother of Sayyad Ahmad. After his father’s death he sat on the mantas of Irshad as a spiritual guide. He lived in the time of the emperor Alamgir.

Sayyad Jalal Bukhari (سيد جلال), son of Sayyad Muhammad Bukhari and a descendant of Sayyad Ahmad Kabir, a very proud and learned Musalmân who held the rank of 6000 in the reign of the emperor Shâh Jahân. He was born on the 11th February, A.D. 1605, 11th Jumada II, A.H. 1003, and died in A.D. 1647, A.H. 1057, and is buried near the gate of the city of Iphli. Some say his tomb is near Taj-gan at Agra.

Sayyad Kabir, Sayyad (سيد كبرى السيد), his tomb is still to be seen at Agra near a place called Sultanganj, and from the inscription on the tombstone, we learn that he died in A.D. 1609, A.H. 1018.

Sayyad Muhammad (سيد محمد), a poet whose poetical name was Hind. Vida Hind.

Sayyad Muhammad or Said Muhammad (سيد محمد), author of an Arabic work on Theology called Aerir Ulum.

Sayyad Said (سيد سيد), Sultan of Oman and Imam of Muskat, who, at the age of 16, ascended the throne in A.D. 1603. The connection of the British with Muskat.

Sayyad Husain or Mir Husain (سيد حسين خان), a celebrated Muhammadan of Ghazni, who died at Horat in December, A.D. 1317, Shawwal, A.H. 717, aged 117 lunar years. He is the author of works called Nazat-ul-Awek and Kanu-ul-Ramuz.

Sayyad Husain, Makhmum (سيد حسين محمود), a contemporary of Shaikh Nizâm-uddin Aulia, and author of the work called Sar-ul-Aulia.

Sayyad Husain Shahid, Amir (سيد حسين شهيد أмир), a Muhammadan saint or martyr, who was slain on the 9th May, A.D. 1538, 9th Zil-hijja, A.H. 944, in the time of the emperor Humâyûn, and is buried at a place called Naik Mandi at Agra, where his tomb is to be seen to this day bearing a Persian inscription in verse.

Sayyad Ismail Shah (سيد اسماعيل شاه), commonly called Fir Chatter, a Muhammadan saint, whose tomb is situated about two thousand paces out of the western gate 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 fixed the religion of the country, and were undoubtedly the chief cause of the religious persecutions which ensued in the following reign.

Sayyad ‘Ali bin-Shahab-uddin Hamdani (سيد علي بن شهاب الدين), author of the Tarkirat-ul-Ma’alik, treating upon religion, articles of faith, duty of kings to their subjects, etc.

Sayyad ‘Ali Shirazi (سيد علي شيرازي), the saint of the Jokhia Sindhi tribe. His tomb is in Tatta. The inscription bears the date A.D. 1776, A.H. 1190.

Sayyad Husain (سيد حسين خنكي), commonly called Khink Sawar. It is mentioned in the Akbar-nama that Sayyad Husain came to India with Shahab-uddin Ghori, who, after his conquest of India in A.D. 1192, A.H. 584, left him behind as governor of Ajmir, where he died some years afterwards, and was buried on the hill where the fort of Ajmir then stood. He is now venerated by the Muhammadans as a saint.
commenced in the beginning of the present century, when, in conjunction with the then Imam, Sayyad Baid, the English were engaged in suppressing the Wahabi pirates who infested the Persian Gulf and the Indian Ocean. Sayyad Baid lived to a great age, and filled the throne of Muskat for about fifty years. He died in A.D. 1316, and was succeeded by his son Thowamun, who was murdered by his son Salim. The old Imam left several sons, one of whom received as his share the kingdom of Zanzibar, and the other, Sayyad Baidu, another branch.

In the year A.D. 1688 one Azim bin Ghass, aided by the other potentates, having attacked and driven the Sultan from the throne, occupied it himself. Sultan Slimid to Bandar Albus, where he is now. The young ruler, Azim bin Ghass, was in doubt connected with the Wahabis and supported by them.

Sayyad Sharif Jurjani (سيد شريف جرجاني). *Fida* Sharif Jurjini

Sayyad Tahrami (سيد طرامي), author of a Diwan found in Tipu Sultan's Library.

Seodasheo Bhao, Mahatta general, son of Chinnam, younger brother of the second Pishwa, Saw Jau I. When his cousin son of Iqbal, succeeded to the Pishwa position, he took it and after minor successes finally pushed his cousin undertook the conquest of Hindustan and the murder of the emperor Alamgir II. (1699) Defeated and killed at Panipat, January, 1761. *Fida Ahmad Shah*.

Seogi or Shoji (سوجي), a grandson of the renowned Juchand, the last Raja monarch of Qumna I. With a few ravans migrated in the year A.D. 1212 and planted the Ráthor standard in Marwar. He succeeded in process of time, by valor and by taking advantage of the times, enlarged the state, and in A.D. 1432 Juhonrao of Marwar founded the modern capital of Jodhpur, to which he transferred the seat of government from Mándor. The name of Marwar is a corruption of Marwar, also called Mará-dés, or the region of death. Amusingly, and properly, it included the entire western desert, from the Satlaj to the ocean.

Sewaji or Siwaji (سواجي), a celebrated chief of the Bhosle family and founder of the Maratha States in the Deccan, on whom we have the following account. Bhim Sen, rana of Durnpur, the first in rank among the Hindur princes, had a son named Bhág Singh by a concubine of a tribe very inferior to his own. On the death of his father, Bhág Singh finding himself despised and neglected by his relations, the Sodhiya rajputs from the low caste of his mother regarded him only as a bastard, and not of their tribe, became weary of the ridicule thrown upon him, and moved from Uduppur to Khandesh, where he entered the service of a Zamindar, named Raja 'Ali Mohan. He afterwards returned into the Deccan, where he purchased a tract of land near the present Maratha capital of Puna, and settled upon it as Zamindar, in which situation he died. Bhág Singh had four sons two of whom, Mullaj and Bambji, being of an enterprising spirit entered into the service of Judho Rao, a Maratha chief of distinguished rank at the court of Bahadur Nizam Shah Mullaj had a son named Saáji or Sewaji, who married the daughter of Judho Ráo, and thus the Bhosle family became incorporated with the Marathas, and are commonly esteemed as such in Hindustan Saáji, after the death of his father, left Ahn úndergar with his followers and entered into the service of Iqbal 'Ali bin Dharp, king of Bijapur, who made him governor in the year 1543, with a command of ten thousand horse. Soon after this, in May, A.D. 1627, his son Sewaji, afterwards so celebrated in the Deccan, was born from the daughter of Judho Ráo Marhuta Saáji having devoted to his care, to the infant Sewaji, to reside at Puna, of which and the vicinity he had obtained a great sway, though subjected by his father, was properly educated and at the age of seventeen excelled in every accomplishment. At the dawn of the Maratha state was his first position and the government of Bijapur having now weakened by intestine divisions and the encroachments of the Mughals, it had soon an opportunity of manifesting itself to among other rebels. He raised a body and plundered the neighboring districts, and having now taken possession of 10,000 rased more troops, successfully laid contributions on the Zambus and much extended the limits of his territories. At this time the prince Anwár ud-Dawla bore the imperial territories in the Deccan was mutinied, the overthrow of his brother Dara Shikoh the favourite son of the emperor Shah Jahan, who was now in a dangerous state of health for the purpose he was preparing an arm to march to Agra, and, observing the entire genius of 'Ali sewaji sent him in invitation to his service. Sewaji proceeding to be struck with horror at the rebellion of a son against a father, received the prince's summons, or with indignity, drive him from his presence, and ordered the letter he had brought to be tied to the tail of a dog Auranuz us. For the present stilled his resentment, but never would forgive Sewaji's insolence, and hence may be dated his tedious war in the Deccan, and finally the turn of the Mughals to the Marathas. The latter had having left the Deccan in A.D. 1658, in 1068, Sewaji resolved to turn the inactivity of the imperial troops, and the weakness of the Golkandí and Bijapur princes, to the utmost advantage. He took the strong fortress of
Bajeph, which he fixed upon as the seat of his government. The Bijapur government having in vain dearest his father Sibi (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 Aziz Khan Bowaj, with sartorial policy, invited him to come and receive his submission Aziz Khan advanced without opposition to his tent, when he was stabbed by the treacherous Zamfir in embracing him. Upon a signal given, the Mathurra rushed from an ambuscade, attacked the unsuspecting army of Bijapur, which, deprived of their chief, was quickly defeated. Bowaj plundered their rich camp and by this victory became master of all Kakan, the Zhumlers of whom flocked to acknowledge his authority, to save their possessions. The strong fortress of Bijapur and other places also opened their gates to receive him. In the course of only three years Bowaj became a powerful prince, his authority being acknowledged over almost the whole coast of Maywar H. built palaces and erected fortifications in every part of his country, gave much trouble to the emperor Akbar, engaged more than twenty years, and left a character which has never since been equalled or approached by any of his contemporaries. He died on the 14th April A.D. 1640, 24th Rajab I. a. H. 1091, but, according to Elphinstone's History of India on the 5th April the same year, aged 53 years, representing the difference between old and new styles. His funeral pile was administered with the same solemnities as had been drowned the day 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 Sambhran.

Shadb (شمسى، ابن ربد س عيم), the son of Yezid, the son of Naam, was a mystic. It is said that his father, Yezid, was sent by the Khilafat to assist the Syrian Muhammad against the Greeks in the twenty-fifth year of the Hijra, the Muslims obtaining the victory. The captives were exposed for sale. Among the captives was said to be a beautiful maid, whom he bought and married, both proved with child of Shadb, who was born on the 10th day of Zul-Hija, being the day on which the pigeons killed the sacrificial beasts on Mecca. Yezid opposed Haidar, the governor of Mecca, for a long time, and was last drowned in a river. His body being drawn out, his head was cut off and sent to Haidar. This happened on the 8th May, A.D. 77.

Shaddad (شداد), poetical title of Ra Chandra Lal, an Amir in the service of the Naqim of Hindooabad.

Shaddad (شداد), the Adite, was the son of Adam, the first king of the 'Adites, a race of ancients, whose tribe is said to have been 60 miles high, and the largest 100 cubits. 'Ad had two sons, Shaddad and Shaddad, on the death of their father, they reigned conjointly over the whole earth. At length Shaddad died, and his brother Shaddad ruled after him. Shaddad was fond of reading the ancient books, and when he met with descriptions of Paradise and the garden of God, he set out to build the like upon the earth. He selected a spot being fixed upon, Shaddad despatched one hundred chieftains to collect skilful artists and workmen from all countries. He also commanded the kings of Syria and Greece 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 apartments of many thousand rooms. In the arcines were artificial trees of gold and silver whose leaves were emeralds, and fruit clusters of pearls and jewels. The ground was strewn with ambergris, musk, and saffron. Between every two of the artificial trees was planted one of delicious fruit. This romantic shade took 600 years from the completion. To this paradise he gave the name of Iran. When finished Shaddad marched to view it, and when he arrived near, divided two hundred thousand youths, and whom he had brought with him from Damascus into four detachments which were stationed in fortresses prepared for their reception on each side of the garden, towards which he proceeded with his favourite courtiers. Suddenly he was heard in the air a voice like thunder, and shuddered, looking up, beheld a personage of magnificence and stern aspect, who said, "I am the Angel of Death, commanded to seize thy impure soul." Shaddad exclaimed, "Give me leisure to enter the garden," and was descending from his horse, when the pressure of life snatched away his impure spirit, and he fell dead upon the ground. At the same time lightning flashed, and destroyed the whole army of the infidel, and the rose-garden of Iran became concealed from the sight of man.

This paradise, though invisible, is still supposed to be shining on the desert of Aden, and sometimes, though very rarely, God permits it to be seen.

Cajj, in his History of Arabia, says that the whole table seems a confused tradition of Beleva 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.

Shaddad, an author, whose proper name is Muhammad ben-Farawurs.

Shaddad, a Qazi (شديد، أديبي), an eminent Muslim doctor and author, who died in the year A.D. 1447, A. H. 531.
Shadman, Sultan (شادمان سلطان), a poet who had assumed the title of Sultan on account of his being a descendant of the royal race of Gikhars, whose territory was between the countries of the Punjab and Hasan Abdal. He flourished in the reign of the emperor Shah Jahan, and is the author of a Diwan. He wrote some beautiful verses in praise of the peaceable throne on its completion in the year A.D. 1635, A.H. 1044, for which he was very handomely rewarded by the emperor. He died in the reign of Alamgir A.D. 1688, A.H. 1709.

Shad-ul-Mulk (شاد الملك PY a poet. Jaba'l Hamila (Imam).)

Shaferi (شفاری), one of the three authors who composed the poems entitled Lamast-ul-Arab.


Shah Abbas II. (شاه عباس II). Vide Abbás (Shah II).

Shahab-uddin (شهاب الدين), author of a medical work in Persian called Arzâr Aitba.

Shahab-uddin Abu'l Fazl Ahmad-al-'Usqalani (شاهاب الدين ابراهيم الفضل (احمد العسقاني)), author of a work on Traditions, entitled Bulagh-al-Murâm, an abridgment of which, called Mutanâkî Bulagh-al-Murâm, was printed at CALCUTTA with an interlinear Urdu translation. 'Usqalani died in A.D. 1448, A.H. 532.

Shahab-uddin Abû Fazl Abul 'Abbas (شباب الدين أبو الفضل) (الدب)، a celebrated poet at the court of Sultan Sanjar Saltjão. He was a contemporary of Awanii and Rashidii, and was drowned in the river Jahan by order of Sultan Aby of Khwârzim, who was an enemy of Sultan Sanjar. When Atsz raised in Khwârzim the standard of revolt against Sanjar, the latter sent Abbas as a spy to the court of Atsz that he might continually keep him informed of the intentions of his enemy. So he happened that Atsz dispatched an assassin whom was to murder Sanjar on Friday. Abbas went the intelligence of the plot and portrait of the assassin in advance to Sanjar. The plot was thus frustrated, but Abbas paid with his life for his fidelity to his former prince. Atsz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in A.D. 1132, A.H. 546. He has left a Diwan of Kusâdas called Quadal Adib Sabir.

Shahab-uddin Abû Fazl (شباب الدين), son of Muhammad Maqdisi of Jerusalem, author of the Sharah Lamiâ Shatiba. He died A.D. 1326, A.H. 728. There appears to be another Shahab-uddin, the son of Yâsâf Chilji, who is said to be the author of the above work. He died in the year A.D. 1555, A.H. 755.

Shahab-uddin Ahmad (شباب الدين), author of the Fatwâh Ibrahim Shâh, which was composed by order of Shah of Jaunpur in the ninth century of the Hijra.
Shahab-uddin Ahmad bin-Mahmud-al-Siwas (شہاب الدین احمد بن محمود السواصی), author of a most celebrated commentary on the Srīraja of Sajjīwāndī. He died A.D. 1400, A.H. 803.

Shahab-uddin Ahmad bin-Yahia (الدین احمد بن یحی)، an Arabic author who died in A.D. 7317.

Shahab-uddin Ahmad Talash (شہاب الدین احمد نالاش), author of the Turāk Mulk Ahsan, which contains the account of an expedition undertaken against the kingdom of Avim in the 4th year of the reign of Alamgīr, A.H. 1661 by Mula‘īm Khan Ḥasan Ahmān, written in 1663.

Shahab-uddin Burhanpur (شہاب الدین برہنپوری), author of the Fountain of Truth, called Ayn-ul-Maṣūm, in an essay on the knowledge of God, etc., written in the year A.D. 1518.

Shahab-uddin Burlusi (شہاب الدین برلصی), author of a work on Sufism called Durr-ul-Gha waas.

Shahab-uddin, Maulana (شہاب الدین مولانا), author of the marginal notes on the Qurān called Hāvīsah Shāhāb Ḥfezān.

Shahab-uddin, Mu‘āmmar (شہاب الدین مومدار), the Punjabi. He accompanied the emperor Babur to India, was a good poet and wrote a book of enigma, on account of which he received the title of Mu‘īnma‘n or the Punjabi. He died in the reign of the emperor Humayun, A.D. 1632, A.H. 942 and Abūd al-Mar, the historian, found the year of his death in the words "Shahab-ul-Sa‘ib," or Shahab the Sublime.

Shahab-uddin Muhammad Ghori (شہاب الدین محمد غوری), sur-named Mozīr-uddin Muhammad Sam. He was appointed governor of Ghur in A.D. 1174, A.H. 570, by his elder brother, Ghayas-uddin Muhammad, Sultan of Ghur and Ghazni. He defeated and took possession of Khurasan, the last prince of the race of the Ghorides, A.D. 1186, A.H. 582, and subdued Khurasan and great part of India. He fought two battles with Pithoura, the Raja of Ajmir, who was made prisoner and put to death along with Khārub Rās, Rāng of Delhī, in A.D. 1192, A.H. 588. His brother Ghayas-uddin died in A.D. 1203, A.H. 585, when he succeeded to the throne and reigned over Ghur, Gharnā and India three years. He was murdered by the Ghiaks on his way to Gharnā on the 14th March, A.D. 1206, 2nd Shabān A.H. 582, after he had reigned 32 years from the commencement of his government over Ghur and India. He was succeeded by his nephew Ghayas-uddin Mahmud, the son of Ghayas-uddin Muhammad.

Shahab-uddin, Qazi (قاضی دولامدی), of Daulātā, author of the Commentary on the Qurān entitled Bahā Va‘mat, in Persian. He received the title of Mīr-ul "Ulam, of the kūrām, from Sultan Ibrahim Shāhī of ‘Umar,” and died in the year A.D. 1137 A.H. 542. He has also the author of the work entitled Mūnagib-va-Nāṣandāt.

Shahab-uddin Shahrwardi (شہاب الدین صحاروئراوی), generally called Shāhīk Mustul and Qutl-ul-Illah, because he was put to death by a famine which lasted 57 years. According to the work called Itti Abīn, he was starved or put to death at Aleppo in A.D. 1189, A.H. 979 and 5 years later. He is the author of the Commentary called Shahāb Husaynī and Shahāb Jilā‘ī. In the 4th vol of Hayā Khattāf, p. 236 he is said to be the author of another work called Ilti Su‘uf.

Shahab-uddin Shahrwardi, Shaikh (شہاب الدین صحاروئراوی شیخ), the son of Abu Nūsī, was born at Shahrward in January, A.D. 1141, Jāhāb, A.H. 559. He was a poet. Shaikh, most sanctified in his spiritual exercises and the practice of devotion. He is the author of several works, among which is one called Awwar-ul-Maṣūf, also called Awar-ul-Haqiq. He died on the 26th September, A.D. 1234, lst Muharram, A.H. 642, in his 33rd year, at Baghdad, where he was buried. There is another work in Arabic found in the Library of Tūm Sultan, entitled ‘Umar-ul-Abhrā‘, of which he is said to be the author.

Shahab-uddin, Sultan (شہاب الدین سلطان), the son of Sultan ‘Ala‘uddin, whom he succeeded on the throne of Kesh-
mure, A.D. 1556, A.H. 767. He turned his attention to foreign conquest, and during the succeeding ten years subdued Tibet, Kashgar, Badakshān and Kābul. He then, according to the historian Haidar Malik, invaded Hindustān with an immense army, and is said to have worsted Fīrōz Shāh, king of Dehlī, in a pitched battle on the banks of the Satlaj, the result of which was to cause that potentate to acknowledge his supremacy. Shahāb-uddin then returned to Kashmir, where his religious zeal led him to destroy the idol temples at Bijbihar and elsewhere. He died after a reign of 19 years, A.D. 1376, and was succeeded by his brother Qubā-ud-din during whose reign the famous Suyyād 'Alī Hamadānī arrived at Kashmir.

Shahāb-uddin 'Umar (شہب الدبین عمار), son of Sultān 'Alī-ud-din Sīkandar Sānū, king of Dehlī. [Vide Kāfār and 'Alā-ud-din.]

Shahadat (شہادت), poetical name of Mīrā Shāh of Bakh, who died in A.D. 1742, A.H. 1155.

Shah 'Alam (شہ اولم), king of Dehlī, whose original name was 'Ali Gahwar, was the son of the emperor 'Alamgīr II. By Zain Mahul, surnamed Bīlār Nūrānī; and was born on the 15th June, A.D. 1728, 17th Zīdi-Qa'da, A.H. 1140. In the year A.D. 1738, A.H. 1172, fearing he might be made a prisoner by 'Jauād-ul-Mulk Ghāzī-ud-din Khān, the minister of his father, he left Dehlī to try his fortune in Bengal, the Nawāb of which province, Sirāj-ud-daulah, had been deposed by the assistance of the English, and Nīr Jafar set up in his room. He arrived in Bakhir when he revealed the transaction of the murder of his father, and, having assumed the imperial authority, he ascended the throne on the 25th December, A.D. 1758, 4th Jamādī I. A.H. 1173, with the title of Shah 'Alam. After the defeat of Shujā-ud-daula, his prime minister, at Hoxar, on the 23rd October, A.D. 1764, 26th Rabī' II. A.H. 1178, and his flight to the upper province, the king followed the English to Allahabad, where he granted the East India Company the Sand of the Dwānā of Bengal, dated 12th August, A.D. 1765, 24th Shafar, A.H. 1179, on the Company agreeing to pay the emperor 24 lakhs of rupees annually from the revenues of the three provinces, viz. Bengal, Behār, and Orissā. 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 forbid the band to play, nor did the servants of the emperor dare to disobey the disgraceful order. Shah 'Alam continued to reside at Allahabad under the protection of the English till the year A.D. 1771, A.H. 1186, when, growing weary of his retirement, he proceeded to Dehlī, where he arrived on the 26th December the same year, but not long afterwards fell into the power of Ghulām Kādīr Khān, a Rohīla chief, who put out his eyes on the 10th August, A.D. 1786, Ramaqān, A.H. 1186. Shah 'Alam, after this event, re-assumed the throne, and died on the 19th November, A.D. 1805, 7th Ramaqān, A.H. 1221, aged 81 lunar years. Shah 'Alam's poetical name was Afrāh. He was a good poet, and has left a Diwan called Diqān-Afrāh, in Persian and Urdu verse. His remains were deposited close to the tomb of Behādur Shāh, adjoining the Moti Masjid, near the Dargāh of Qubā Shāh. [Vide Keene's Fall of the Moghal Empire.]

Shah 'Alam (شہ اولم (شہ اولم), a celebrated Muhammadan saint, was the son of Qubā 'Alam, which see.

Shah 'Ali, Hazrat (شہ علی حضرت), a pious Sayyād, who is the author of several works on religion in Persian, Arabic, and Gujarātī. He died at Ahmadābād Gujrat in A.D. 1665, A.H. 973, and was buried there.

Shah 'Ali Muhammad (شہ علی محمد), author of the Tajjāliyat Rehnumā, an explanation of the Sāfi tenets and mystical phrases, etc.

Shahbaz Banda Nawaz (شاہباز بندو نواز), author of two books called Ishq-nāma and Sārdāt-nāma, containing essays on divine love, the soul, future state, etc.

Shahbaz Khan Kambu (شاہباز خان کمبر), a descendant in the sixth generation of Ḥājī Jāmūl, who was a disciple of Shikāh Bahā-ud-din of Mūtān. 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 Amir. He was appointed governor of Bengal in A.D. 1684, A.H. 992, and died in the 4th year of the reign of that monarch, A.D. 1699, A.H. 1008, aged 70 years. He was buried at Ajmir, near the mausoleum of Khwāja Mo'in-ud-din Chisnān. 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 Begam (شہ بیگم), the mother of Sultān Khwero, the son of the emperor Jahangīr. Vide Khwero (Sultān).
Shah Begam. This was the title conferred by Jahan gun on his first wife, who was the daughter of Bhagwan Dass, the son of Raja Bahadur Mal. She was married to prince Salim (afterwards Jahangir) in A.D. 1684, A.H. 993, and became the mother of Sul tam Khurshid, who was born in A.D. 1687, A.H. 995. When Jahangir rebelled against his father Akbar, and was living independently at Allahabad, he gave him up more than ever to debauchery. He had always entertained a peculiar dislike for his eldest son, Sul tan Khurshid, whose own levity and violence seem to have given him reasons for his displeasure. Some circumstances in their dispute so affected Khurshid’s mother that she swallowed poison (opium) in A.D. 1690, A.H. 1012, and died at Allahabad, where she was buried in a place called Sultan Khurshid’s garden, where her son Sultan Khurshid also was afterwards buried.

Shah Begam (シャハ ベガム), a daughter of Muhammad Mu’ayim, brother of Shah Beg Arghun, governor of Qandahar and afterwards king of Sindh. She was married to Qasim Kuka, who was killed in the wars of the Uzbeks. On the conquest of Qandahar by Babar Shah, she was taken away to Kabul.

Shah Begam (シャハ ベガム), mother of Khan Mira, of Bahaull shah, traced her genealogy to Alexander the Great.

Shah Beg Arghun or Arghun (シャハ ベグ アルグン), king of Sindh and founder of the Arghun family, was the son of Mira Zunnun Beg Arghun, the commander-in-chief and head of the nobles at the court of Sultan Hussen Mira, king of Khurasan, and Governor of Qandahar and the provinces of Shal, Sitarkhan and Arghun. Mira Zunnun met his death in attempting to resist an invasion under Muhammad Khan Shabani Uzbek. After his death the government of Kandahar devolved on his son Shah Beg Arghun. When the emperor Bibi Shah invaded the province of Qandahar, Shah Beg, unable to resist him, retreated towards Sindh, and having overcome Jum Pirs, the last king of the Sannas dynasty, A.D. 1621, A.H. 927, he settled himself as king in that country. His reign was, however, of short duration, for he died two years and some months after the conquest. In the year A.D. 1624, A.H. 930, and his eldest son, Shah Husain Arghun, succeeded him.

Shah Daulah, Shirazi (シャハ ダウラ シラジー), a pupil of Shah Namatullah Wali. He was a mystical poet and a great saint. His tomb, which is at Shiraz, is a place of pilgrimage.

Shah Ghulam Azim (シャハ グルラム オジーム), son of Shah Abul Meali, the son of Shah Ajmal of Allahabad. He is the author of two Dilwas and a Masnavi.

Shah Girami or Mirza Girami (シャハ ギラミ, ギラミ), a poet who lived in the dress of a Kalander and Dehl, and died in the year A.D. 1743, A.H. 1156.

Shah Gul (シャハ グル), surname of Shahk Zahir-ul-din, a Hindustani poet.

Shah Husain Arghun (シャハ ヒュセイン アルグン), king of Sindh, succeeded his father, Shah Beg Arghun, in A.D. 1634, A.H. 930. He reigned 32 years, and died in A.D. 1656, A.H. 962. After his death the government of Sindh was divided between two rivals, Mahmud, the governor of Bakar, and Mirza Isa Tughlan, governor of Thajka, both asumed the title of king, and between whom frequent disagreements arose, and battles were fought. The emperor Akbar on coming to Lahore reduced the whole of the province of Bakar exclusive of the fort, till at last Mahmud was willing to give it up, and Akbar deputed Gisai Khan to receive it, but Mahmud died before his arrival, A.D. 1674, A.H. 982, 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 Mahmud Isa Tughlank, who took possession of Thajka after the death of Shah Husein, died after a reign of 15 years in A.D. 1677, A.H. 976.

Shah Husain Safi (シャハ ヒュセイン スファイ), succeeded his father, Shah Sulaiman, king of Persia, in A.D. 1694, A.H. 1134. In the year A.D. 1722 Mahmul, an Afgan chief of Qandahar, besieged Isdaharn and compelled Sultan Husain to surrender and resign his crown to him. This circumstance occurred on the 23rd October the same year, A.H. 1136, and the unfortunate Sultan 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 Mahmul, to put an end to his existence. This melancholy event took place in November, A.D. 1730, A.H. 1142. The Safwan family may be said to have actually terminated with Sultan Husain. His son Tahmasb 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 furnishes a pretext for the celebrated Nadir Shah to lay the foundation of his great power.


Shahi (شاهی), poetical title of Prince Mirtā Nur-uddin, the son of Mirza Khan Bāghī, the son of Mirza Sultanman Shikoh.

Shahi Beg Khan Uzbek (شاهی بگ خان اوبک), also called Shulbānī.

Khan, who, after he had conquered Jamoātānī, invaded Khannūn, took Herāt in A.D. 1507, A.H. 913 and extinguished the principal branch of the house of Imār. He was, however, defeated and slain in a battle, near Shahbāzī, in A.D. 1510, A.H. 916 when his skull was overlaid with gold, and made into a drinking cup by his mount. After his death Imār succeeded him and Jām Bāghī Sultan and Abdullah Khan divided Bukhārā between themselves. The Uzbek were Latins who came from the borders of Russia when they had been governed by a race of princes descendent from Shulbānī, the second of the Conquerors of Khān, but they desired them from Uzbek the seventh of their race who intruded the Muhāmmādī religion among them. The last prince of this tribe was Bāghī Khan who was slain by Shah Bāghī upon which the Uzbek quitted their ancient habitation, and repaired to Khurām, Khwāz-rūm, etc.

Shahid (شاهید). Vide Ghalīm Imām Shahid.

Shahidi (شاهیدی), poetical name of Mir 'Abdul Wāhid of Dilgam, which also Shahidi Qummī (شاهیدی قمی), an author, who was a native of Qummī, and died in A.D. 1629, A.H. 936.

Shahi, Mir or Amir (شاهی میر), poetical name of 'Aqā Malik, son of Jamāl-uddin Furukhābādī. His mother was the sister of Khwāja Mūwhiyād, chief of the race of Sardāwar. He was himself a native of Sardāwar and a very learned man. He wrote a beautiful hand, and was a good musician and painter. He flourished in the time of Buṣrānār Mīrā and Sultan Bahār, and died at Astrabād in A.D. 1450, A.H. 954, aged more than 70 years. He was buried at his own request at Sardāwar. He is the author of a biography of poets called Māymun-wa-Shu'ara, and of a Diwan entitled Diwān Shahī.

Shah Jahan (شاه جهان), emperor of Delhi, surnamed Shahab-uddin Muhammad Shah Qutb Sani, was the third son of the emperor Ijāangir. He was born at Lahor on the 5th January, A.D. 1592, 29th Rābi 'I, A.H. 1000, and named Mirza Khurram. His mother Balmati, was the daughter of Raja Usman Singh, son of Raja Maldeo, of Jodhpur, and sister to Raja Sattār Singh. At the time of his father's death he was absent in the Deccan but the throne was secured for him by his father-in-law, 'Asif Khan, the wāli, the brother of Nur Jahan Begān. He marched towards Lahore on hearing of the throne being at his disposal, and began his reign 4th February, A.D. 1628, 8th Jamāda II A.H. 1037. He was the most magnificent prince that ever appeared in India. The most striking instance of his pomp and power was his court, which was the third and the fourth of the famous pietrock thrones. It took its name from two pictures fashioned splendidly in alabaster, emerald rubies and other precious jewels which formed the chief ornament of a mass of buildings and precious stones that adorned every beholder. It was a jewel by profession composed of ten and six million and a-half strings. His greatest splendor was shown in his buildings. He founded two new cities at Delhi called after him Shah Jahan and but all the structures erected by him there be one that bears any comparison with the Taj Mahal at Agra, a monument of whiteness exalted with musk, which in the richness of the material is the choicest of the design, and the chief of the most brilliant and sumptuous is not surpassed by any edifice, either in Rome or Asia. It is a corruption of Munits Mhāl (مینوت ماحل) the name of Shah Jahan's favorite wife, whose escutcheon it forms. Shah Jahan reigned thirty years, but was disposed and confined in the fort of Agra by his son 'Alamgir Aḥmad on the 6th June, A.D. 1601, 17th Meṣrūn, A.H. 1016, and died at Agra, after an imprisonment of 7 years and 10 months, on March 27th, the 3rd January, A.D. 1666, 26th Rajab A.H. 1076, aged 78, and was buried in the Taj 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 Dara Gohāb, the second Sultan Shahār, the third, 'Alamgir, and the fourth, Durrār, Sultan of Murid Bahāsh, but 'Alamgir, who succeeded his father, murdered two of his brothers, viz. Durrār and Murid, and the third, Sultan Shahār, died in Arracan, and was murdered by the Rajas of that country. His daughters were Arjumān 'Ašt, Gait 'Arā, Jahan 'Arā, and Durrār 'Arā (or Roshan 'Arā).
Inscription on a gold coin of Shah Jahan of great size and value, struck in A.H. 1064.

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Badi-uddin. He was a disciple of Shaikh Muhammad Taifiri Basam, and is the founder of the sect called Madaria in India. Many curious anecdotes are related of him. He died on the 20th December, A.D. 1434, A.H. 838, aged 124 years, and is buried at Mankpur in Qazan, where a great assembly is held every year at his tomb. He was a contemporary of Qazi Shahab-uddin Daulatabadi, who lived in the time of Sultan Ibrahim Sharqiy of Jaunpur.

**Shah Mahmud of Isfahan**

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Vide Shah Shujaa

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**Shah Mansur**, last Sultan of the dynasty of the Musaffarians, was the son of Shah Muhammad Musaffar. He reigned in 'Iraq and Fars after Shah Zain-ul-'Abidin, whom he deprived of sight, and took possession of Shiraz. He was defeated by Amir Taimur, who put him to death on Thursday, the 22nd May, A.D. 1393, 10th Rajab, A.H. 795.

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**Vide** Khiwaja Mansur.

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**Shah Mir**, also called Miian, whose proper name was Shaikh Muhammad, was a descendant of the Khalif 'Umar, and a very pious Muslim. He is reckoned amongst the Muhammadan saints. He was born at Shishan A.D. 1550, A.H. 957, came to Lahore, where he resided 50 years, and died there on Tuesday, the 11th August, A.D. 1635, 7th Rabi' I. A.H. 1045, aged 86 lunar years. He is buried at a place called Haisimpar, near Lahore. He had numerous disciples, one of whom was Mullah Shah, the spiritual guide of the prince Dara Shikoh, the eldest son of the emperor Shah Jahan. He is the author of the work called Ziya-ul-Ayoun, or the Light of the Eyes, containing the rules for propriety of conduct through life.

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**Shah Mir**, first Muhammadan king of Kashmir. The original inhabitants of Kashmir appear to have been the followers of Brahman. The period of the first establishment of the Muhammadan faith in that country took place during the reign of Raja Seina Deva, about the year A.D. 1316, A.H. 716, when a person called Shah Mir, coming to Kashmir in the habit of a Dervish, was admitted into the service of that prince. Upon the death of the Raja he was appointed prime minister to his son and successor, Raja Ranjan. When this Raja died Aman Dev, who succeeded him, also made Shah Mir his minister. The whole of this family not only gained great ascendancy over the Raja, but also over the minds of the people, till the Raja, becoming jealous of their power, for-
bade them in court. This exclusion drove Shāh Mir into rebellion, when, having occupied the valley of Kasurpura with his troops, most of the officers of the Raja’s government also joined him. This insurrection soon brought the Raja to the grave, and in the year A.D. 1327, A.H. 727, he died of a broken heart, leaving his widow regent. Shāh Mir, after some years, married Kaula Devi, the wife of the Raja, 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 commenced, the devoted princess, despairing and ignorant, 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 Hindu sovereign of Kashmir, and Shāh Mir, who is considered the first Muhammadan king of that country, ascended the throne under the title of Sulţān Shams-ud-din in the year A.D. 1341, A.H. 742. He died in A.D. 1344 or A.D. 1349, A.H. 746 or A.H. 750, and was succeeded by his son Janshid.

List of the Muhammadan Kings of Kashmir.
1. Sulţān Shams-ud-din Shāh Mir.
2. Janshid, son of Shāh Mir, reigned 14 months, and was expelled by his younger brother, ‘Alā-ud-din ‘Ali Shāh, and shah.
6. Sikandar, surnamed Butehkan, who destroyed all images and subverted the Hindu religion, was the son of Qub-ud-din, and a contemporary of Amir Taimur. He reigned about 25 years.
7. ‘Ali Shāh, the son of Sikandar, reigned nearly 7 years.
9. Haidar Shāh, son of Zain-ul-‘Abidin, reigned little more than a year, and was killed by a fall from his palace.
10. Sulţān Haseen, son of Haidar Shāh, reigned 12 years in excess and drunkenness.
11. Muhammad Shāh, a child of seven years of age, son of Haan Shāh. He had several battles with Fathā Khan, and after a reign of 11 years was imprisoned.
12. Fathā Khan, who took the title of Fathā Shāh, reigned 10 years.

Muhammad Shāh re-ascended the throne in A.D. 1498, and reigned two months, and then Fathā Shāh one year, after which Muhammad Shāh 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 A.D. 1538 after an interrupted reign of 50 years.

Ibrahim, the son of Muhammad, reigned five years.

Mubarak Shāh, also called Nāsuk and Barbak, son of Ibrahim, ascended the throne and, after a reign of three months, was expelled by the army of the emperor Humayun, who, being defeated by Sheir Shāh in A.D. 1541, had fled his country, and had retreated to Lahore, whence he sent an army under the command of Mirza Haidar Doghlat, who, invading Kashmir, conquered that province, and reigned there 10 years.

Mirza Haidar Doghlat, after a reign of nearly 10 years, was killed in a night attack in A.D. 1551, A.H. 958. After his death the leading men divided the country into three principalities among themselves, though for form’s sake Nāsuk, the son of Ibrahim, was again seated on the throne, and was again deposed the second time, by his brother.

Ibrahim II. was placed on the throne by Daulat Chakh, and after a short time was deposed and blinded, and his brother Isma‘il was raised to the throne in A.D. 1566. He reigned nearly two years, and was succeeded by his son Harib, who ascended the throne and reigned three years, after which he was imprisoned by Ghazi Chakh.

Ghazi Chakh declared himself king and assumed the title of Ghazi Shāh, and reigned four years, when, being attacked by a leprosy, he abdicated the throne in A.D. 1663.

Husain Shāh, his brother, mounted the throne, reigned six years, and was compelled to abdicate in favour of his brother ‘Ali Khan in A.D. 1569.

‘Ali Shāh ascended the throne in A.D. 1569, and in the year A.D. 1572 Mulla Iskandar and Ghazi Sadr-ud-din came as ambassadors from the court of Delhi, the result of which was that Akbar was proclaimed emperor of Kashmir in the public prayers; and ‘Ali Shāh, at the request of Akbar, sent his niece, the daughter of his brother Husain Shāh, to be married to the prince Salim. In the year A.D. 1578, ‘Ali Shāh was killed by a fall from his horse, after a reign of nine years, and was succeeded by his son

Yusuf Chakh, who proceeded to the court of Akbar in 1566, and his son

Yaqub Chakh succeeded to the throne in consequence of his father’s detention at the court of Delhi. In the year A.D. 1587, A.H. 995, Akbar appointed Muhammad Qasim Khan, Amir-ul-Bahr (Admiral), to march and subdue Kashmir. Yaqub was defeated and at last seized and sent to Delhi in 1588, where Akbar enrolled Yusuf Shāh and his son Yaqub among the nobles of his government. Each of them received estates in the province of Behar, and from that period the kingdom of Kashmir has been a province of Delhi.

Shah Murad (شاهرآبود ناصر), son of ‘Abdul Rahim Khan Khān Khānīnān. His daughter was married to prince Shāh Jahan. He died in the year A.H. 1028.

Shah Nawaz Khan (شاهرآبود ناصر), a nobleman of the reign of the emperor Shāh Jahan, was the son of ‘Abdul Khan, wazīr, and father-in-law of the emperor ‘Alamgīr, and of his brother prince Murad Baksh; though the author of the Mābina-ul-’Umarā says that he was the son of Mirza Ba’tam Qandahari. He was appointed governor of Gujrat in the room of the prince Murad Baksh, who was imprisoned by order of his brother ‘Alamgīr in July, A.D. 1638. When Dārā Shikoh, through various adventures, after his flight from Muṣtaṣl, came to Ahmadābād Gujrat, Shah Nawaz Khan, his maternal uncle, was then in that city, and his daughter, the wife of Murad Baksh, was in his palace. Her bitter supplications against ‘Alamgīr, the implacable murderer of her husband, prevailed on him to join the cause of Dārā, for whom he levied an army, and marched with him towards Ajmīr, where on their arrival a bloody battle ensued between the armies of Dārā and ‘Alamgīr, on Sunday, the 13th March, A.D. 1659, Jamadi al-Awwal, 1069, which ended in the defeat and flight of Dārā and death of Shah Nawaz Khan, who fell by the hands of Dārā Khan. He was buried by the orders of ‘Alamgīr in the masjid of Khwaja Mo’ti-uddīn Chisti at Ajmīr.


Shah Nawaz Khan (شاهرآبود ناصر سماح), entitled Samsam-uddaula.

The original name of this nobleman was ‘Abdul Husayn; he was descended from the family of Sabāt of Khwāf in Khurāsān, but his great-grandfather Amir Kamāl-uddīn left Khwāf, and came to Hindustān in the reign of the emperor Akbar, when he was admitted amongst the nobles of the court of Agra. Mirza Husain, the son of Kamāl-uddīn, held a situation in the service of the Sultān, in the reign of Jahangīr. The son of Mirza Husain, Mirza Mo’ti-uddīn, constantly called Amānāt Khan, was in great favour with Shāh Jahan, and rose to the first rank. He retained also the patronage of ‘Alamgīr, was appointed by him to various important governments, as those of Lakhore, Multān, Kābul and Kashmir. Amānāt Khan was the ablest man in the court, and a great favourite of ‘Alamgīr. When the emperor resided in Upper India, he bestowed the Sāhadāt of the Jococan on Kān Jahan Behādūr Kukālīshāh about the year A.D. 1670, and on Amānāt Kān was appointed Diwān of the Deccan, or Paymaster-General, and Historiographer. He had four sons of eminent character: the first, ‘Abdul Qādir Dāyānāt Kān, was the keeper of the Privy Purse; the second, Mir Husain Amānāt Kān, was the public treasurer and governor of Sūrat; after his death the latter post was assigned to his elder brother; the third son was Mir ‘Abdul Rahim Wazīrat Kān, who was promoted to the Diwān of Malwa and Bijāpur; he was an excellent poet and composed a Diwān under the poetical title of Bīkkāmī; the fourth son, Qāsim Kān, was Diwān of Multān. Mir Hasan ‘All, the son of Qāsim Kān, was the father of Nawāb Samsam-uddaula Shah Nawaz Kān. He was born on the 10th March, A.D. 1700, 29th Ramaṣṭha, A.H. 1111, at Bhore, but removed to ‘Auranṭābād at an early age, and took up his abode with his relations and kinsmen who resided there before him. He was engrossed first by ‘Abdul-ulkulk ‘Abdul Jāh, under whom, and his son Nisār Jāng, he served as Diwān of Bāpur for several years. In the time of Saḥābat Jāng he was raised to the rank of 7000 with the title of Samsam-uddaula. On the 12th May, A.D. 1748, 2nd Ramaṣṭha, A.H. 1171, the day on which ‘Abdul Rahim Haidar Jāng, the counsellor of Monsieur Bussy, the French general, was assassinated by the instigation of Nisān ‘All, the brother of Saḥābat Jāng, he also was murdered in the confusion, together with his youngest son, Mir Abdul Nabi Kān, but his two other sons, Mir Abdul Salīm and Mir Abdul Hāji, escaped. The remains of the father and son were interred in the tomb of their ancestors in the southern part of the city of ‘Auranṭābād. The chronogram of this event gives the following: “We have been murdered by Abdul Rahim Naiman,” Shah Nawaz Kān is the author of the work called Mābina-ul-‘Umarā Taimīrīa, containing the memoirs of the nobility who served in Hindustān and the Deccan under the house of Taimūr. 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 Mir Chulām ‘Ali Ḍstad, 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 Mir Abdul Hāji Kān, who had received the title of Samsam-uddaula Samsam Jāng after his father’s death, completed the work in the form in which it now occurs, in the year A.D. 1779, and died on the 28th April, A.D. 1782, 16th Jamālī A.H. 1196.
Khalil, his nephew, ruler of Samargand, a d. 1408, a h 811, he marched from Khurasan to take possession of his dominions. His authority was immediately acknowledged, not only in Samargand, but over all Transoxiana. 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 Turkman tribes of Aas Minor, whose power Tamur had overcome, but not destroyed. Mirza Shahrukh was born at Samargand on the 21st Oct., a d 1477, 14th Rabi' I a h 779, and died at Fehaward in the province of Roi, on the Persian new year's day, viz. Sunday, the 12th March, a d 1447, 25th Sul-hijja, a h 850, 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 five sons, viz. Mirza Ulagh Beg, Ibrahim Mirza, Mirza Bayazgahar, Sayqugahsh, and Muhammad Jugr. He was succeeded by his son Mirza Ulagh Beg.

Shahrukh Mirza (شاهرخ میرزا), a descendant of Amr Tamur, was the son of Ibrahim Mirza the son of Mirza Sulaiman, ruler of Budikshan. His mother's name was Mubarka Khanum. About the year a d 1570, a h 981, he forcibly took possession of Budikshan from his grandfather, and reigned there about 10 years after which, in a d 1585, a h 993, that province was conquered by Abdallah Khan Urbak, and Shahrukh compelled to fly to India, where he was kindly received by the emperor Akbar, who gave him his daughter Shikar-un-Nisa Begum in marriage, and gave him the rank of Inam of 500. In the time of Jahan Garg the rank of 7,000 was conferred on him. He died at Itipun in a d 1607, a h 1016, and was buried there.

Shahrukh Mirza or Mirza Shahrukh (شاهرخ میرزا شارک), who had a son in Gujrat, was murdered by his younger brothers in the year a h 1032.

Shabryar (شہرباز), a king of Persia of the Safavid race, who reigned in Persia a few months in a d 629, and Shihab.

Shalvar, Sultan (شہر بز سلطان), the youngest son of the emperor Jahan Garg, was married to a daughter of Nur Jahan Begam by his former wife, Sher Agha Khan. On the death of Jahan Garg. in a d 1627, a h 1037, the prince who was the father of Lalgar, seized the royal treasure bought over the troops, and formed a coalition with the two sons of his uncle, the late prince Daniil, marched out to oppose Afsir Khan the wazir, who had released prince Dawar Beghan, nicknamed Bulgaq, the son of Sultan Khurram, from prison, and proclaimed him king. The
battle ended in Shahryar's defeat. He died, but being given up by his adherents, was imprisioned and blinded. He was, after three months, put to death, together with Davar Beksh and the two sons of Daniel, named Tahmir and Hoshang, by order of Shah Jahân (q.v.). Shahryar was famous for the beauty of his person as also for his mental imbecility, on which latter account he was called "Nashradani" (the Inefficient), answering to the 0. E. "Niddering."

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 Suyyads of that place. This famous saint, says Lutf-ullah in his Autograph, originally came from Arabia, and brought thousands of infidels to the light of Islam from the darkness of idolatry in Sindh. The year of his death is not known, but his tomb was built here by order of Nadir Shah, king of Periśa, in A.D. 1155. Tradition states that Nadir in a dream was invited by this saint to come to Amarkote, where he was to find a very large treasure. Nadir, having acted upon the visionary command, discovered the treasure promised to him, and received a very large amount as a tribute from the Amir of Sindh. Nadir then bestowed a large sum of money upon the Suyyads of the village, and directed them to have the edifice built over the remains of the saints. This they carried into execution, and an inscription at the door of the shrine, of which translation follows, 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."
A.D. 1742, A.H. 1155.

All Suyyads of Sindh that are called Lakki Suyyads are, I am informed (says Lutf-ullah), the descendants of this saint, whose parentage ascends up to the Imam 'Ali Naki. I am therefore inclined to think that the word Lakki is a corruption of Naki, which is the name of the tenth Imam.

Shah Safi (شاه صفی), grandson of Shah Abbâs the Great, king of Periśa. His father's name was Safi Mirzâ and his original name Bahram Mirzâ. He succeeded his grandfather in January, A.D. 1629, Jamâdâ I. A.H. 1038, and took the title of Shah Safi. He was a capricious tyrant; and every year of his reign presented the same 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, A.D. 1642, Sfar, A.H. 1052, and was succeeded by his son, Abbâs II.

Shah Sharaf-uddin (شاه شریف‌الدین), a Muhammadan saint, who died in the year A.D. 1379, A.H. 781, and is buried in Bâshâ, where his monument is still standing, and is visited by the Mumâmadans. There is an inscription in the Kaft character over the entrance to the dârgah, which, however, from not having been read, is not understood. The dârgah is held in great veneration by the Mumâmadans, 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 Mughal-um-Mulk Shah Sharif-uddin and Shahīkh Sharif.

The emperor Sikandar Shah, the son of Bahīū Lodi, went to visit his tomb about the year A.D. 1495, A.H. 900.

[Vide Sharaf-uddin Ahmad 'Abd-Allah Maneri.]

Shah Sharif or Sharif-uddin (شایخ شریف), Vide Shah Sharaf-uddin.

Shah Shuja's (شاه شجاع), Sultan of the Muzaffarâns, whose capital was Shirāz. It is said that this prince was in such a manner plagued by a malady called Jâvar, or a phlegm that he could not satisfy his hunger, neither on his journey, nor when he was at rest. He deprived his father, Muhammad Muzaffar, of his sight in A.D. 1596, and held the reins of government in his own hands. His brother Shah Mahmad of Isfahân besieged Shirâz in 1564, took possession of that country, and died before his brother in A.D. 1575, 9th Shawwâl, A.H. 776, after a reign of 16 years. Shah Shuja's died on Sunday the 9th October, A.D. 1584, 21st Shaban, A.H. 786. He was succeeded by his son Zain-ul-'Abidin, who, on the approach of Amir Taimūr to Shirâz, retired to Tishāvar, where his uncle, Shah Mansūr, seized him and deprived him of his sight. Shirâz was afterwards given by Amir Taimūr to the Shah Abhâ, the son of Muzaffar, but it was soon afterwards taken by Shah Mansūr, in whose possession it remained till it was retaken by that conqueror in A.D. 1393, A.H. 795. There is a garden near Shirâz called Haft-Tân, which contains the remains of Shah Shuja's, and has on one side of it a small building ornamented with a variety of pictures.

Shah Shuja's or Shuja'-ul-Mulk (شاه شجاع, شجاع بالملک), king of Kabul, was the youngest son of Taimūr Shah, the son of Ahmad Shah Abdil. He was sent to Kashmir by his brother Muhammad Shah and imprisoned in the fort of the Kâb-i- Mâriâ at A.D. 1812, from which place he was released in 1814 by Ranjit Singh and detained at Lahore as a prisoner, till his escape to the British territories. He was placed by the British Government on the throne of Kabul on the 8th May, A.D. 1839, and was murdered by his nephew, a son of Zemān Shah, on the 2nd May, A.D. 1842. He is the author of
Biographical sketch of his own life, written at Laleh in 1826-27. This work was translated by Louis Bonnette, of the Artillery, and published in the 'Ac Sion' vol. xxx p. 6, under Asiatic Intelligence.

Wade Keene's History of India, u.]

Shah Sub-han (شہ سعد), a Muhammadan saint, who died in A.D. 1200, A.H. 596

Shah Sub (شہ سعد), a Muhammadan saint, whose shrine is at a village called Bahi in the Pargana of Firozabad in Agra. It is located by the Taimhums of the darpan in the reign of the emperor Akbar. Shah Sub is a taqreeb of some celebrity, wandered from Isfahan to India and took up his hermitage among the Jamna ravines near the city of Chandwar in the county town of the Piruni of the same name which is near the town which till now the surrounding town is a mile, and a mosque, dilapidated but still larger, is evident in the town, and the works of costly strength must have been an important post in the civil and military power of the town. All the time from which the first of Shah Sub's miracles occurred, Raja Chandra was the Lord of the fort of Chandwar, and a troublesome tributary of the Delhi court. Now, in compliance with the royal demands for payment of revenue brought upon by the Rajpar, the investment of his fort by the army of Akbar who said he had commanded his forces and to have protected his state with no approach to success for a period which is said to have been of ten years. In the language of Omari metaphor, the empire is said to have planted a mango tree on the communiqué of the sign, and to have eaten the fruit of it as his success was secured. This success he owed to the uncertain of the ravines. Shah Sub is a Taqreeb of some celebrity, the camp of the emperor was put out and the light of the Shah's tent alone glimmered in the surrounding darkness. This extraordinary fact led to the Shah's being visited by some, the course of his munificent character of the event being much commented on by visitors. The Shah acknowledged himself to be under the special favour of heaven and in the end the conversion turned upon the difficulties of the sign, and the grateful sense of the hermit's intercourse which the sovereign would entertain in the event of its being brought to a close by his holy mission. The Shah promised the required aid, and declared that his fort should be captured by a fixed day. Thus much for the emperor. In respect to the Raja, the Shah acted officiously upon his supernatural powers, told him that the fort was destined to fall, and procured his own miraculous powers to secure for the Raja a safe and honourable retreat for himself, family, and valuables. The whole were accordingly passed invulnerable through the besieging camp, and the Raja quitted Hindustan for the eastward. In return for this valuable service, the emperor bestowed half of an hamlet of Chandwar on the Shah. The place at first known as Surpur, and has since been inhabited by the descendants of the Shah. The site of the Shah Sub fort was lost after the great war, and he was buried on the brow of a deep ravine, a handsome tomb being erected over his remains. The mosque is still in good order, and forms a picturesque object in the midst of the desolation of the Jamna ravines in the vicinity of Chandwar and Firozabad.

Shah Sulaiman Safvi (شاه سلیمان صفوی), the son of Shah Abbas II, king of Persia, whom he succeeded on the 26th August A.D. 1666. He reigned over Persia 29 years, and died A.D. 1695. He was succeeded by his son Shah Husain Safvi.

Shah Tahir Junaidi (شاه تahir جنیدی), also called Dakhun, was the youngest brother of Shah Jatur. He came to India in the time of the emperor Humayun, and went afterwards to the Deccan and was appointed minister by Buhphur Noor Shah I of Ahmadu, u. He was of the Shirazi, and succeeded in converting his sovereign to the Shirazi persuasion in the year A.D. 1522, when he and his abdul, and induced him to exchange the white canopy and scarlet pavilion for the green standard assumed by the followers of Ali. Shah Tahir died in the Deccan A.D. 1645, and was succeeded by several works.

Shah Taqi or Shaikh Taqi (شاه تقی), a Muhammadan saint, who died between the years A.D. 1413 and A.D. 1421, and is buried at a place called Jumna in the province of Allahabad, where a great crowd of Musulmans assemble every year and make offerings on his tomb.
Shah Turkman, a Muslim saint who died in February, A.D. 1241, 24th Rajab, A.H. 638, and lies buried in Shâhjahânasbâd (Delhi) at a place called Dargâh Shâh Turkma.

Shah Wali Muhammad (شاہ و اللی محمد), a saint whose dargâh is in Agra.

Shah Wali Ullah (شاہ و اللی علی), Vides Ithitiyâq.

Shahzada Khanam (شاہزادہ خانم), a daughter of the emperor Akbar by Salima Begam. She was living in the commenceinent of the reign of her brother Jahangir.

Shahzada Sultan (شاہزادہ سلطان), Vides Sultan Shâhzaada.

Shah Zaman (شاہ زمین), Vides Zaman Shah.

Shaʿib (شیب), the name of Jethro, the father-in-law of Moses.

Shaʿib (شیب), the title of a poet of Isfahân, who wrote the poem called Rûmâk and Usâa.

Shaibanî (شبیانی), an author whose proper name was Abâ Amr Íṣâhik. He died at Baghdad in the year A.D. 528, A.H. 213.

Shaibanî Khan (شبیانی خان), Vides Shâh Beg Usâb.

Shaida (شیدا), poetical appellation of Mr. Fatim 'Ali of Lucknow, author of the story of the owl and the grush, entitled Bâb-o-Baqâl. He was contemporary with Fidâ, author of the Yasaf and Zaleigha in Ushâ.

Shaida, Mulla (شیدا), title of a poet who flourished in the latter part of the reign of Jahângir and commencement of the reign of Shâh Jahân. He was one of the Shâhahânas of Fatâhpur Sikri, and a contemporary of the poets Talib Khân, Qâdi, Haâkim al-Hâfiz, and Nawâb Jââm Khân wazir. His works contain more than 60,000 verses. He has left a Masnavî of 12,000 verses in the style of the Mubâna-ul-Ausâr of Nizami. He died in A.D. 1662, A.H. 1062, in Kashmir, and was buried there. He also had a home at Agra.

Shâkh ‘Alal (شیخ علی), a philosopher of Banâa, who made a great stir in the world in the reign of Sultan Sulimân Shâh by introducing a new system of religion. He called himself Imam Mâkhî, who is believed to be the last of the prophets. This impostor raised great disturbances in the empire, and 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 Agra, by order of the king, A.D. 1548, A.H. 955. He remained firm to his doctrine in the agencies of death; but his religion was not long maintained by his disciples.

[Shaid See An Translation (Abûl-Fazl’s Biography).]

Shâkh ‘Alam (شیخ علیم), who wrote a book on the Music of India, and called it Mâhâdâmî or Mâhâhî Nâî, after the name of the musician who first wrote it in Hindi.

Shâkh ‘Ali (شیخ علي), author of the Jânâhir-ul-Samân.

Shâkh Buhlul (شیخ بعلول), the brother of the saint Muhammad Ghân of Gwâlîr. He was put to death in Agra by Mîrâ Hânî, the brother of the emperor Humâyûn, about the year A.D. 1539, A.H. 945. His tomb is on a hill near the fort of Bâlana.

Shâkh Farîd Bakhâr (شیخ فرید بخاری), a native of Khâkâr, and author of the work called Zâdhîr-ul-Qâhîm, which he composed in the time of the emperor Shâh Jahân, A.D. 1650, A.H. 1060.

Shâkh Farîd Bûkharî (شیخ فرید بخاری), a nobleman, who, in the first year of Jahângir, was raised to the rank of 5000, with the title of Murtâzâ Khân, and appointed Paymaster-General of the army. He died in the year A.D. 1616, A.H. 1025.

Shâkhî 1st (شیخی), a poet, on whom Murâd I. had conferred a warship. The following amusing anecdote of this poet is recorded by an author. In the early part of his career Shâkhî suffered much from a complaint in the eyes, and, being very poor, he was so inconvenient as to open a shop for the sale of eye-water. The price was an asper a bottle. One day, however, a skilful passing by and observing the blood-shot eyes of the poet, stopped to purchase a bottle, and, in paying for it laid down two aspers. "A charge but one asper," said Shâkhî, "as you
Shaikh Jalal, a celebrated pious Mussalman who lived in the time of the emperor Akbar, and died on the 10th January, A.D. 1582, 14th Zil-hijja, A.H. 988, and his burial at Thanesar.

Shaikh Jamali, Maulana, was a native of Dehlí and an excellent Persian poet. He at first took for his poetical title Jalali, but subsequently at the request of his Muraqab, Shaikh Sakhiuddin, changed into Jawali. From Dehlí he proceeded on a pilgrimage to Mecca, and on his return he came to Herat in the time of Sultan Husain Murad, where he resided for several years, and became acquainted with the celebrated Maulvi Jami. He is the author of the work entitled Nur-ul-Asrar, or Lamps of the Prophet, as also of a Diwan. He died in the time of the emperor Humayun, A.D. 1556, A.H. 962, and was buried at old Dehlí, where his tomb is still to be seen. His son, Shrih Shuddih Kambad, served under Burrem Khin for several years, rose to a suitable rank, and died in A.D. 1608, A.H. 976.

Shaikh Munir, a nobleman and one of the best generals of Almgir, whose cause he espoused and was killed in the last battle which took place between that emperor and his eldest brother, Dara Shikoh, at Ajmir, on Sunday the 13th March, A.D. 1659, 20th Jumada II, A.H. 1069. He was buried by the orders of Almgir close to the tomb of Khwaja Mu'inuddin Chishti at Ajmir.

Shaikh Mir of Lahore, is also called Shih Mir, and is said to have been a pious Mussalman and spiritual guide of Mulla Shih. He died in August, A.D. 1635, A.H. 1015, and is buried at Lahore.

Shaikh Mirza of Nagor, father of Shaikh Furru and Ali, Mufti, the celebrated waiz of the emperor Akbar. He is the author of the Commentary on the Qana called Muharr-ul-Aimm and of another work entitled Jawi-muqul-kath. He was born in the year A.D. 1505, and died at Lahore in the 3rd August, A.D. 1603, 17th Zil-Qadha, A.H. 1001, and was buried at Agra, where, in the same compound, was supposed Furru, Ali, Mufti, and Jullie, their sister, were buried. His father's name was Shaikh Musa, who was a Turk by birth.

Shaikh Muhammad, author of a work on Safarnam, called Chehel Beisal, or Forty Chapters.

Vide Thomas, Chronicle of the Pathan Kings, p. 94, note.
Shai

Shaih Nizam (شیخ نظام). Vide Nu'aman (Shah).


Shaih Saduq (شیخ صدوق), also called Abū J'far Muhammād bin-'Ali Bahawwān. Vide Babawwān.

Shaih Safi or Safi-uddin (شیخ صفی), the celebrated founder of the sect of Sufis in Persia, from whom were descended the royal Safi family. He dwelt in Arba'īn, in Media, and died there. His son Shaih Sadr-uddin Māsā was held in such high estimation that he was honoured by a visit from the great conqueror, Amīr Taimūr. That monarch was so much pleased by the Shaih'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. Shaih Safi died at Arbā'īn on the 7th August, a.d. 1335, 17th Zhīl-ba’ja, a.h. 735.

Shaih Sharif (شیخ شریف). Vide Shāh Sharaf-uddin.


Shaiq (شایق), poetical name of Yusuf Beg, a poet of Dehli, who passed a retired life, although his other brothers were man-suddares in the service of the emperor 'Alamgir. He died a.d. 1687, a.h. 1098.

Shaiq (شایق), poetical name of Mir Ghulām 'Ali bin-Sayyad Fathā 'Ali Razawi Jājilī. He flourished under Ghāzī-uddin Ithnābar, king of Audh, who reigned at Lucknow from a.d. 1814 to a.d. 1827, a.h. 1239 to a.h. 1243. He is the author of a Diwan.

Shaiq (شایق), poetical name of Nasir-uddin Husain, son of Shah Ghiyām Muḥi-uddin Aweṣf. He is the author of a work called Māhad Faraž, a grammar to learn the Persian language, which he wrote at Bareilī in the year a.d. 1815, a.h. 1230, when in the service of Nawāb Ahmad Yār Khān.

Shaiya Khan, Amir-ul-Umra (شایستہ خان administrator of the empire). His original name was Abū Tālib, or Mīrzā Marād. He was the son of 'Asāf Khān, wazir, and grandson of Hāmed-uddin Mān (q.v.). After the death of his father, a.d. 1841, he was appointed wazir by the emperor Shāh Jāhān. The large Juma Masjid which stood (till 1867) on the banks of the Jamna river to the west of the fort of Allahābād, was built by him in the time of Shāh Jāhān and completed in the year a.d. 1840, a.h. 1068. His son Khudākhāna Khān also held a high rank in the time of 'Alamgīr, and was appointed Pāpārīr of the Kurrāzī Jābārī, and subsequently, after the death of Iltūh-ullāh Khān, he held the post of grand steward of the household. Shaiya Khān was appointed governor of Bīrāp by Shāh Jāhān in a.d. 1638; and in a.d. 1652 to the more important command of Gaujāt. In a.d. 1656 he was employed by 'Alamgīr (Aurangzeb), at that time viceroy of the Deccan, to serve as lieutenant to his eldest son, Sultan Muhammad, in the war of Golconda. In the contents of Shāh Jāhān's son for the throne in a.d. 1658, he served with Dādā Shihīb, whom he betrayed by giving intelligence and guides to Aurangzeb. He was appointed in July, a.d. 1659, governor of the Deccan in the room of Muhammad Muṣṣār, the son of the emperor 'Alamgīr, who was recalled to the presence, and in a.d. 1666 as governor of Bengāl. He kept his court at Dācā, and by his injustice provoked a war with Job Charnock, Governor of the factory of the East India Company at Golghat, near Hugli. He died in the reign of 'Alamgīr on the 21st May, a.d. 1694, 18th Shawwal, a.h. 1105, aged 53 solar years. Some traces of his Rana and garden are still to be seen at Agra on the banks of the Jamna.

Shaiya Khan, Nawab (شایستہ خان Nawab), the son of Asāf Khān, the prime minister.

Shakar-un-Nisa Begam (شکر ان نسیا Begum), the daughter of the emperor Akbar, who gave her in marriage to Mirza Shahrād, son of Ibrahim Mirza. She is buried in the mausoleum of Akbar at Sikandra in Agra. Her mother's name was Bībī Daulat Shahrī.

Shakir (شکر), the poetical name of Nisām-ul-Mulk 'Asāf Jāh.
merit as a soldier, but wholly obscured by a trocheeous 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 A.D. 1778, A.H. 1192, at Agra, 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.

[End of article.]

Shamru Begam (شمری بیگم), the celebrated princess of Surhun, whose native title was Zeb-un-Nisa, was the wife, or rather concubine, of Shamru or Sombre. She held an extensive jagir at Surhun, and died on the 27th January, A.D. 1836, 8th Shawwal 1251, aged 62 years. She was buried in the church of Surhun, 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 Hindustan. Captain Mundy, in his Journal of a Tour in India, says that the history of her life, it 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 Marathas, 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 A.D. 1794. Her first lord, Reinhardt, being absent in the Levant, and handsome and handsome dancing girl, married, and convicted her to the Roman Catholic religion. Her second husband was a French adventurer, a soldier of fortune named Levassault, 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 suturine 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 discomfit his wife. They consequently arranged to escape together from the fury of the soldiers and ascend the holy river, and from their palace in Palamkonda. Towards morning the attendants, in great alarm, announced that they were pursued; and our heroine, in well-feigned despair, vowed that, if their escort were overcome, she would stab herself to the heart. The devoted husband, as she expected, swore he would not survive her.
Soon afterwards the pretended rebels came up, and after a short skirmish drove back the attendants, and forced the bearers to put down the palanquins. At this in-tant Levnasoult 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 brains. His tomb is at Samahna. [So wrote Mr. Dale, but the Begam's collusion has never been proved.] 

[Note: the author is referring to the 1765-66 War of the Seven Years, which involved the Mughal Empire.]

Shamsir Bahadur I. (شمسیر بہادر),

an illegitimate offspring of the Peshwá Baji Rao Maratha by a Musulman concubine named Mafani, who brought him up in the Muhammadan religion. He was severely wounded in the famous battle which took place between the Marathas and Ahmad Shah Abd'Allâh in January, A.D. 1761, and got to Díg, where Siraj-ud-Díl had his wounds treated with the greatest care, but died soon afterwards, and was buried at Díg.

Shamsir Bahadur II. (شمسیر بہادر),

Nawáb of Benda, was the eldest son of 'Ali Bahadur, the son of Shamsir Bahadur I., the son of Baji Rao Peshwá. He succeeded to the territories of his father in Bundh-Khand about the year A.D. 1802, but subsequently a pension or stipend of four lakhs of rupees annually was granted him by the British Government. He died on the 30th August, A.D. 1823, 24th Zil-Qâ'da, A.H. 1238, and was succeeded by his brother Zulfiqâr 'Ali Khan.

Shams Khan (شمس خان), a

noblesman, at whose request a prose abridgment of the Shâh-nâma of Firdavís was made by Táwâkkul Munsí in A.D. 1652, A.H. 1063.

Shams Shahab 'Afff (شمس شهاب عفف), the son of Malik Sâd-ul-Mulk, who was Amâdâr of Aâbahar and Dîbâpâr in the reign of Sultan Ghâyâ-uddîn Taghlaq. He was born the very day that Sultan Firoz Shah came into the world, i.e. in the year A.D. 1309, A.H. 709, and was the grandfather of Shams Siraj 'Afff, the author of the Târîkh Firoz Shahi.

Shams Siraj 'Afff (شمس سراج عفف),

the grandson of Shams Shahâb 'Afff, was an historian who flourished in the reign of Sultan Firoz Shah Bârbak, king of Dehli, who reigned from A.D. 1321 to 1388. He is the author of the extant history of that monarch, called Târîkh Firoz Shahi, in which he relates that when that emperor built the city of Firozâbâd, adjoining to that of (old) Dehli, in the year A.D. 1354, Shamsi, the author, was then 12 years of age, and that the red stone pillar in the Koshâk of Firozâbâd, near the mosque or Jama Masjid, was brought by that emperor in the same year, with great expense and labour, from a place called Nawa'ira, in the vicinity of Sitâpur, near Khضرâbâd, a city situated at the foot of a mountain, misery six days distant from (old) Dehli, where it then stood. The whole length of this pillar, says the author, was 32 gas, eight 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 carried by the emperor, Mirâr Zâlîn, i.e. the Golden Miner. The second pillar which the emperor set up within his hunting-place, called Shâkârâgh Firoz Shah, was brought from Mirâth, and was somewhat smaller than the one just mentioned. This pillar is now called the Lâh-i Firoz Shah. These two pillars were, even at that period, so they are still, believed by the Hindus to have been the walking sticks of a famous hero of antiquity named Bhim Sen. The characters engraved round these two pillars the most intelligent and learned men of all religions were not able to decipher. They have now been shown to have been made by Asoka. The author was living at the time of Turenne's invasion of India in A.D. 1398, A.H. 891, whom he has mentioned in his work.

[Note: the author is referring to the 1765-66 War of the Seven Years, which involved the Mughal Empire.]

Shams Tabrizi (شمس تبریز). Vīda

Shams-uddin Muhammad Tabrizi.

Shams Tībī (شمس طبی), Vīda

Shams-uddin Tībī (قاضی).

Shams-uddin Ahmad (شمس الدین احمد), author of the Khul'asat-ul-Munsâb, containing the lives of ten celebrated Sâfî Shaikhs.

Shams-uddin Ahmad Khan (شمس الدین احمد خان), a descendant of the Sayyid of Naishâpûr. He held the rank of 5000 in the reign of the emperor Akbar, and died in A.D. 1597, A.H. 999.

Shams-uddin 'Ali Khan (شمس الدین علی خان), author of the Namâz-ul-Hamâd, which contains the history of the eighth Imam, i.e. Al Wein bin-'Abdân, also called 'Ali Mâqîz Râzî, who died A.D. 1312, and whose tomb is at Mashhad (formerly called Fâsî) in Khorâsân, and is still an object of pilgrimage to the Persians; also contains at his descendants. This work was translated from the Arabic of Abd Jâh.
Shams-uddin al-Shafi'i (شمس الدين الشافعي), author of the Arabic work called Ayat-ul-Asr, containing the wars and conquests of Muhammad, his successors and companions, interspersed with various anecdotes of his generals.

Shams-uddin Altimsh, Sultan (شمس الدين الممشي سلطان), a king of Delhi, whose original name was Altimsh. In his childhood he was brought from 1000 miles by Sultan Qub-uddin Aibik, king of Delhi, who afterwards gave him his daughter in marriage. He expelled Arain Shah, the son of Qub-uddin, from the throne of Delhi, A.D. 1210, and declared him king, with the title of Shams-uddin. He defeated and imprisoned 123-uddin Iltuzar king of Ghur who was in Lahore with a large army in A.D. 1213. He brought for a whole year the fortress of Gwalior, and took it in A.D. 1214 and after reign of 26 years, died on the 30th April, A.D. 1246, a.h. 647. His son Sultan Husain-uddin 1vor succeeded him. It is supposed that the Qub Mirjan in old Delhi, which is now commonly called the Lash of Qub 'shab, because it stands close to the dungeon of the celebrated saint Khwaja Qub-uddin Bakhtiyar Kaki was built or completed by Sultan Shams-uddin Altimsh the second, before the year 1213. The part of it was injured by lightning and was repaired and completed on the 26th October, A.D. 1601, 1Ith Rajab A.H. 917, by Fadl Khan Mowad 'Abd in the 14th of Sultan Shikanu Shab Lodh.

Shams-uddin Bahman, Sultan (شمس الدين بيمى سلطان), the son of Salujn Muhammad Bahman. He was placed on the throne of the Deccan on the 11th June, A.D. 1597, 17th Jumada a.s. 719, after the deposition of his brother Shams-uddin by Lakshm, who was now honoured with the title of Malik Nabi, or regent. Shams-uddin had reigned only five months and seven days when Iwar Khan, the son of Sultan Dadh shah, having deposed him with him, together with Laksh, to commitment and ascended the throne, with the title of Piraz Shah Boraiain, on Thursday the 15th November, A.D. 1597, 25th Safar, A.H. 800.

Shams-uddin bin Mubarak (شمس الدين مبارك), author of the Sharah Shihab-ul-Am.

Shams-uddin Faqir, Mir (شمس الدين معفر), a native of Dehli, and author of the work called Nadir-ul-Bahaghat, or Garden of Eloquence, a treatise on the shahada, poetry and rhymes of the Persians.

Shams-uddin Al-Husain, also called Malik (شمس الدين كرسي ملك), also called Malik Shams-uddin Muhammad Kart, the son of Abu Bakar Kart, was the founder of the dynasty of Kart or Kard, a tribe of Turks. He commenced his reign in the year A.D. 1268, a.h. 660, over Herat, Ghur, Gharm and Karat. His mother was the daughter of Malik Bakhsh-uddin Ghur, who died in the 4th of A.D. 1245, A.H. 643, had married him to his successor, and was subsequently confirmed by Mangi Khan and Iluak Khan kings of Persia. His descendants continued to reign over those countries for 118 lunar years and two months, till they were extinguished by Amur Tamur (Timur.lenkan) in A.D. 1381. He was a contemporary of Abuq his, king of Persia, and died at Tibriz in January, A.D. 1278, a.h. 676, after a reign of ten years, and was succeeded by his son Malik Shams-uddin II.

Kings of the dynasty of Kart or Kard
1. Malik Shams-uddin Muhammad Kart I
2. Shams-uddin II, his son, also called Ruksh-uddin
3. Fakhruddin Ismail in his son
4. Ghayb-uddin Usuf, his brother
5. Shams-uddin Kart III, his son.
6. Haji, his brother
7. Mo sh-uddin Musun, his brother
8. Ghias-uddin, the son of Ali and grandson of Mo sh-uddin, the last king of the race.

Shams-uddin Kart II Malik (شمس الدين كري ملك), second king of the dynasty of Kart, was the son of Shams-uddin Kart I, whom he succeeded in January, A.D. 1279, a.h. 679. He was a contemporary of Abuq Khan, the Gharar king of Persia, and reigned about 25 years over Herat, Ghur, Bullah, etc. He died on Thursday the 2nd of the month, A.D. 1303, 12th Satar, a.h. 705 and was succeeded by his son Malik Fakhruddin Bahman.

Shams-uddin Kart III Malik (شمس الدين كري ملك), the fifth Sultan of the dynasty of Kart, who ruled over Herat, Bubba, Gharm and Khuzestan. He succeeded his father Shams-uddin Kart, in A.D. 1309, a.h. 729, reigned ten months and died in A.D. 1330, a.h. 730. He was succeeded by his brother Malik Hazine, who was slain in 1332 after him Mo sh-uddin Hasam, his brother, ascended the throne.

Shams-uddin Khan (شمس الدين خان), the nawab of Firozpur, was the son of Nawab Ahmad Bakhrud, the Zirid of Fargana Firozpur and Lodhara.
named Fanārī. He was an author, and died in the year A.D. 1431, A.H. 834. He wrote a commentary which is considered one of the best glosses on the Širāzī of Sa'īdī wāndī.


Shams-uddin Muhammad ibn-Nasār (شمس الدین محمد ابن نصر), author of the work called Majma-ul-Bahyra. He lived in the time of Tāl-uddīn Ehtādī.

Shams-udder Muhammad Kusw (شمس الدین محمد خواس), a descendant of Šeikh Ahmad Jāmī. He died on Saturday the 31st March, A.D. 1459, 26th Jumāda I. A.H. 863, and is buried near the Jama Masjid at Ilīrat, close to the tomb of Faqīh Abū Yezdī Murgūzī.

Shams-udder Muhammad Sahib Diwan (شمس الدین محمد صاحب دویان) held the office of Diwan and prime minister in the reign of Hâlāk Khān and his son Abū Qiā Khān, the Tārāt kings of Persia. In the first year of the reign of Awhān Khān, the son of Abū Qiā Khān, he was accused by his enemies of causing the death of the king's father by poison, and was executed at Qara Bāgh of Tabrīz, on Monday the 16th October, A.D. 1294, 4th Shaban, A.H. 693. He was a good poet, and is the author of the work called Rūdān Shamsa dar ūm Munkāt, a work on the science of Logic. His brother Alī-udder, surnamed Atā Malīk, is the author of a history entitled Jahān Kushā.

Shams-udder Muhammad Tabrizi, Maulana (شمس الدین محمد تعزیز, مولانا), commonly called Shams Tabrizi, a celebrated Muḥammadan of Tabrīz. He was the master of Jalāl-udder Mawlāf Rūmī, who wrote a book of odes in his name, entitled the Dīwān of Shams Tabrizi. He was murdered by 'Alī-udder Mahmūd, the son of the Maufī, and thrown into a well, A.D. 1247, A.H. 646. He is considered by the Nūrī to be one of the most celebrated orators of their sect. He was, they say, sentenced to be hanged alive, on account of his having raised a dead person to life. We are told that, after the law had been put into force, he wandered about, carrying his own skin, and solicited some food to appease his hunger, but he had been executed at
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. Weared out with the unknownness of men, he desired the sun to bring his meat. It descended to perform the office, and the world was on the point of being consumed, when the holy Shihab commanded the flaming orb to resume its station in the heavens.

Shams-ud-din Purbi I. (شمس الدین پوری), surnamed Bhanga. His proper name was Khwaja Husayn. He descended the throne of Bengal after the ascension of 'Ala-ud-din Purbi about the year 1473. He ruled for 13 years and died in 1513, leaving his son 'Ala-ud-din Shihab Puri as his successor.

Shams-ud-din Purbi II (شمس الدین پوری) ascended the throne of Bengal after the death of his father Sultan Husayn, A.H. 739, and ruled till the year 759. He was succeeded by his son Khwaja Shihab Puri.

Shams-ud-din (شمس الدین) (سربری), died in the year 1511.

Shams-uddin Tibar, Qazi (شمس الدین تبیر قاضی), one of the learned men of the time and an excellent poet whose court was at Nizam-ul-Mulk. He died about the year 1473.

Shams-ul-Umri, Amir Kabir Nawab (شمس العمری امیر نواب), a nobleman or Amīr-ul-Umra of the court of the Nizam of Hindustan. He was born in A.D. 1780, and survived three successive Nizams. The first was Nizam 'Ali Khan, by whom the nawab was originally appointed commander of the household troops, during the troubled periods of Tipu Sultan's reign. On Nizam 'Ali's death in A.D. 1803, the nawab lived to see Mir Akbar 'Ali, ahsan Shandar Jah, raised to the musnad, and subsequently, on the decease of this prince in 1830, saw him succeeded by Nusr-uddaula, the 4th Nizam, from whom he received the title of Amir Qabar, in acknowledgment of his services to the State. As a geomancer he stood unrivalled, and the complexion altered after himself, Shams-ul-Handan, besides other works published by him on the Arts and Sciences, distinguished him as an author. He died on the 10th April, A.H. 1883, when he had just completed the 83rd year of his age, and was the oldest nobleman then living in Hindustan. He left two sons, both worthy of him. 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 pious acts since his death.

Shams-un-nisa Begam (شمس النسا بگم), the daughter of Hakim Qamar-ud-din Khan of Baku, but her place of residence was at Lucknow. She is the author of a small Diwan, and was living in the year A.H. 1272.

Shani (شانی), a poet who flourished in the reign of Shah Abbas I king of Persia, and died in the year A.H. 1023. He is sometimes called Mulla Shams Takl.

Shapur (شاپور), a poet of Turan, who died in A.D. 1018. His tomb is at a place called Silkhab in Fars. He had the title of Malik-wab Shuara, or king of poets.

Shapur of Shahpur I (شاهرخ) (the Saper of the Greeks), the second king of Persia of the Sasanian dynasty was the son of Artashes Biram. In order to reign he headed an army in A.D. 240, and turned his arms into the Roman territories, gaining many triumphs over that nation, whose emperor Victorinus, he made prisoner at the battle of Iesso and flayed him alive. According to Persian historians Shapur reigned 31 years and died about the year A.D. 273. He was not only a good general but a wise and beneficent ruler of his country. He was succeeded by his son Hormuz I the Harwardi of the Persians, who conquered Armenia and Georgia, which he added to the empire.

Shapur II (شاهرخ), surnamed Zul' Akbar, was the son of Hormuz II king of Persia, and was born in A.D. 310, a few months after the death of his father, to which account the Persian historians say that his age was a few months longer than his life. He died in A.D. 381, aged 71 years. During his long reign he ruled his country to a state of the greatest prosperity, having defeated all his enemies, and extended the limits of his empire in every direction, adding Georgia, Armenia, and other provinces to the empire. He was succeeded by his son, Artashes II.

Shapur III. (شاهرخ), the son of Shapur II and the twin brother of Artashes II, whom he deposed, and mounted the throne of Persia, A.D. 385. This prince, was
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.

Shaqqi Balkhi (شکری بالخی), a celebrated pious Musalmán. He died on the 20th January, A.D. 791, 9th Hararan, A.H. 174, in the reign of the Khilaf Al-Rahman, and was buried at Khâlan.

Sharaf-ibn-Shams-uddin (شرف ابن شمس الدین), author of the Sharaf-nâma, a Persian History of the Dynasties which have governed in Kurdistân. It was translated into English by Professor Charnoky.

Sharaf Jahan, Mirza (شرف جهان میرزا), an author whose father, Qâzî Jahan, held a high appointment at the court of Shah Tahmasb Sufi, but, being suspected of being a Sunni, he was deprived of it. Sharaf Jahan died in A.D. 1661, A.H. 968.

Sharaf Qaswini (شرف قاسمی), a poet who was a native of Qaswín, and is the author of a Persian diwan. He came to the Devean in the reign of Qub Shâh, in whose service he died.

Sharaf-uddaula (شرف الدوّال), a nobleman of the reign of the emperor Muhammad Shâh. He is the founder of the Masjid situated in the Darba Bázar at Dehli, which he built in the year A.D. 1723, A.H. 1133.

Sharaf-uddaula, Nawab (شرف الدوّال نواب), ex-prime minister of Audh, was a native of Kasimere. His ancestors were "Bài-dars" or shawl-drawers. At an early age he travelled to the Devean, where he obtained employment under the Nâzs. He did not, however, remain long at Haidarâbâd; the reputed splendor of the court of Lucknow brought him to Audh, where he found he had an uncle, the celebrated Maulvi Ahisâ, the residence Wâlî during the reign of Nâsir-uddun Haidâr. On the accession of Muhammad 'Alî Shâh to the throne in A.D. 1839, Maulvi Ahisâ was advanced to the post of prime minister, visz Hakim Mahdi, deceased, and Sharaf-uddaula was appointed residency Wâlî, visz his uncle promoted. Maulvi Ahisâ dying soon afterwards, Sharaf-uddaula succeeded him as prime minister. He held the office up to the time of Muhammad 'Alî Shâh's death, which took place in May, A.D. 1842, when Ajmâd 'Alî Shâh succeeding to the throne, he nominated his favourite, Amin-uddaula, to the premiership, obliging Sharaf-uddaula to retire. By the Resident presumably the nawâb was so much esteemed that, after he lost office, he (the Resident) deemed him the fittest man in Lucknow to manage the very responsible and important concerns of the Khânsâmâb Khâmishâh, of which he induces the King to make him Wâlî, or stipendary. Sharaf-uddaula was known by everyone 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 Nawâb 'Alî Naqî Khân, the father-in-law and prime minister of Wâjîd 'Alî Shâh, the last king. Viewing him always as a rival, 'Alî Naqî often contemplated his ruin, and at one time, in league with Nawâb Wâjîd 'Alî Khân, one of the famous abominables of the court of Lucknow, he would have compassed his end, as he had succeeded in getting the king to issue an order of banishment against Sharaf-uddaula, 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 1877) 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 Mâmmâr Khân was the ruling spirit with the Begam. On the arrival of General Havelock's forces for the relief of the Lucknow garrison, he was in the Kevâr Bâgh 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 Mûwa Bâgh, Sharaf-uddaula took advantage of the confusion and skulked about, and endeavoured to steal out of the city, when he was recognized by some Sepoys, who bound him with cords, took him to Mâulwî Âhmed-ullah Shâh, who, after staring him for four days, had him put to death.

Sharaf-uddin Ahmad Ahia Manirî, Shaiolet (شرف الدوّال احمد احیا منیری), a celebrated saint of Bâhâr. He and his eldest brother, Shahîkh Jâli-uddin, were the disciples of Shahîkh Namî-uddin Pirandî. Sharaf-uddin was a contemporary of Shahîkh Nâzs-uddin Apîs. He resided at Bohân, and is the author of the works called Medin-ul-Ma'ani and Makhûtût Ahia Maniri; the latter contains the whole duty of a Shâfi in a series of 360 letters addressed to his disciples and friends. He died in the year A.D. 1879, A.H. 1281, and his tomb (an exact delineation of which has been given by Mr. Daniel) stands near the river Sû with the Ganges, and is still the resort of devout Muhammadans. He is called Manirî, because he resided in a town called Manir, near Patna. The tomb of his father, Shahîkh Ahia or Yeheî, is in the town of Manir.

[From As. Soc. of Bengal, vol. v]
Sharaf-uddin 'Ali Yezdi, Maulana, (شرف الدین علي یزدانی مولانا), a learned man, and author of several works. He lived at the court of Sultan Tubah, the son of Shahrubuk Mirza, at whose instance he wrote, in a beautiful style, the Tafzir-nama, also called Tabi-i Sabil Qur'an, a history of the celebrated conqueror Amir Taimur (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 Shah Shurukh Mirza, A.D. 1425, A.H. 828. 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 prince of Persian historians, while the work of Ahmad ibn-Abdul-Abbasbeh is a coarse satire on the conqueror. He is also the author of the Sharh Ilmu Sharaf-uddin, who used Sharaf for his poetical name, died about the year A.D. 1446, A.H. 850.

Sharaf-uddin Ashrafi Samargandi (شرف الدین عشراقی سمرقندی), a poet of Samarghand, who died in the year A.D. 1199, A.H. 695.


Sharaf-uddin Husain, Mirza (شرف الدین حسن میرزا), the son of Khwaja Mo'tum, who was of the race of Khwaja Shaker Nasser-uddin Abdallah, one of the greatest sultans of Turkistan. Shiraf-uddin Husain was the son-in-law of the emperor Humayun, and was governor of Ajmir. He, with other chief names Abul Wali, had revoluted at Bagh, before the Uzbak rebellion took place in Malwa, about the year A.D. 1361, A.H. 962, had defeated the emperor Akbar's troops, and advanced towards Delhi. They were after wards driven back in their turn, and forced to seek safety, the latter beyond the Indus, and the former to Aushahabad, in Gujerat where he joined the Mirza at Burough, in the year A.D. 1368, A.H. 976.

Sharaf-uddin Panipati (شرف الدین پنیپاتی), Fide Abû 'Ali Qalandar.

Sharaf-uddin Rami, Maulana (شرف الدین رمضان مولانا), author of a Diwan and the Hadiqat al-Haqqeh, which treats on metric and poetic compositions, and has been written in imitation of, or competition with, Rashid-uddin Watik's Hadidat-us-Sharh. He flourished in the reign of Shah Mansur, and died A.D. 1393, A.H. 785.

Sharaf-uddin Shafrava (شرف الدین شفراء), a poet of Isfahan, who flourished in the reign of Tughral III. and was contemporary with the poet Muyr. He is the author of the work called Ashab-e-Zahab which he wrote in imitation of Isfahani ms.-ashab of Zanjanisri.

Sharaf-uddin, Shah (شرف الدین شاه), Yâd Shih Sharaf-uddin.

Sharif Maulana (شیرف مولانا), a native of Birkh, who was a physician, poet, and a good musician. He has written several panegyrics in praise of the king of Ismâ'ilyân.

Sharif Jurjani, Mir or Sayyad (شیرف جرجاني, مير أو سعيد), whose full name is Sayyad Sharif 'Ali bin-Muhammad, is the author of the Heniva Bashorat and Hasheqa Tafsir Amur-ul-Turah, also of an Arabic work on philosophy called Ashab-ul-Sherif, and the marginal notes on the Sharh Misli-ul-Ami, and on the Mouwahid India, a work on Jurisprudence in ten books. He also wrote a commentary on the Mawza of Sajawandi, which he named Sharifa. He was born in A.D. 1739, A.H. 1749, and died in July, A.D. 1413, 6th Rabii 'II A.H. 816.

Sharif Khan Amir-ul-Umra (شیرف خان أمیر المسارا), son of Khwaja Abdus Samad, a nobleman of the race of the emperor Jahangir, who, in the first year of his reign continued on him the rank of 3000 and appointed him governor of Hardarabad, in the Deccan, where he died after some years. He was an excellent poet and a master of Diwan. His poetical name was Kari.

Sharif Muhammad (شیرف محمد), author of the Persian work on Jurisprudence called Famaa Ta'asir Shaht, dedicated to Firdusi Shah, king of Delhi.

Sharif-uddin Muhammad Abdullah-al-Mousali-al-Basri (شیرف الدین عبدالوهاب البصري), author of a Diwan, which he called Famaa Murutan. Ah.

Sharm (شرم). Fide Shams-ur-Rina Begum.
Shatāb Rāi, Raja, was by caste a Kāyēth, and a native of Dehī; in his youth he served 'Aqā Sulaimān, the favourite dependant of Sāmām-uddaula, son of Khān Daurān, Amir-ūl-'Umārā to the emperor Muhammad Shāh. Upon the death of Sāmām-uddaula, he obtained the office of Imperial Diwān 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: under orders from the Court of Directors Warren Hastings held an enquiry into his official conduct, 1772, when Shatāb was completely exonerated. He died about the year A.D. 1777, A.H. 1187.

Shayrughmish, Mirza (شیرغمش مرزا), a son of Shāhrūkh Mirzā.

Sher Afgan or Afkan (شیرافغان خان), a Turkman nobleman of high lineage and great renowd, was the first husband of the celebrated Nur Jahān Begam. He served in the wars of Akbar with extraordinary reputation, and had a jagir at Bardwān, where he was slain, A.D. 1607, A.H. 1015, in an encounter with the Governor, Qub-uddin. His original names were Asa Fillo and 'Ali Khulî Beg, but having killed a lion, he was dignified with the title of Sher Afgan Khan or the Destroyer of Lions. The emperor Jahāngīr married the widow some years afterwards, which gave rise to a legend of the emperor having caused his death.

Sher 'Ali Afsos, Mir (شیرعلی افسوس میر). Vide Afsōs.

Sher 'Ali Khan, Amir of Kabul (شیرعلی خان), the youngest son of Dost Mohammad Khan.

Sheri Maulana (شیری مولانہ), a poet who flourished in the reign of the emperor Akbār. When the fortress of Chittor was taken by that monarch in December, A.D. 1567, Jamādā I A.H. 975, and the fort of Khānpanār on the 22nd March, A.D. 1609, 3rd Shawwal, A.H. 976, in which year the fort of Āgra was also captured, Sheri was then living, and wrote the chronogram of all three. He was slain, together with Rājā Bīrāl and other officers of note, in a battle fought against the 'Uyghāl Afghans of Sawaiād and Bījūr in February, A.D. 1588, Rabī I A.H. 994. The author of the Māsūm-ul-'Umrā says that he was the nephew of Khwāja Jahān Hirvī, a nobleman of the court of Akbār, who died in November, A.D. 1574, Shahan, A.H. 963, and that Sherī died in A.D. 1681, A.H. 989. He is the author of a Diwān.

Sher Khan Lodi (شیرخان لودی), the son of 'Ali Amīrāg Kaplan Lodi, who died on the 13th November, A.D. 1673, 14th Shahan, A.H. 1084. Sher Khan is the author of a Taskira or biography of poets called Mīrās-ul-Khāyāb, or the Mirror of Imagination, which he wrote in the year A.D. 1691, A.H. 1102, in the reign of the emperor 'Alamgīr.

It contains an account of the most celebrated poets and, besides, it treats on almost every science cultivated at the Mughal court: music, medicine, cosmography, onomacropy, tallisms, etc.

Sheroya (شیریو), the Siroes of the Greeks, was the son of Khushro Parwaz, or Chosroes, king of Persia, whom he threw into a dungeon and subsequently murdered, A.D. 628, A.H. 7. He reigned only eight months, and died A.D. 629, A.H. 8. 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 Shahryar, disapproving this measure, marched from the province of Hormuz, when he was coveted, and 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 Sasān, elevated Tūrāndūktā, the daughter of Khushro Parwaz, to the throne.

Sher Shah (شیر شاه), a native of Hissar. His original name was Farid. His father, Hissan, was an Afghan of the tribe of Sār, and a native of Roh beyond Peshawar, who had received from Jamāl Khān, the governor of Jaunpur, the districts of Sahārām and Tānda in jagir for the maintenance of 500 horses. Farid was for some time in the service of Muhammad Lohāni, king of Behār, and on his killing a tiger, received from him the title of Sher Khān. He defeated the emperor Humayūn once at Behār on the 26th June, A.D. 1559, 9th Safar, A.H. 946, and was sent to the 17th May, A.D. 1549, 10th Muḥarram, A.H. 947, to Khānsu, when he pursued him through Āgra and Lāhore to Kīpūshā; from whence Humayūn eventually retreated towards the Indus. Sher Khān by this victory became the sovereign of Behār, assumed the title of Sher Shāh, and ascended the throne on the 28th January, A.D. 1542, 7th Shawwal, A.H. 948. In the 5th year of his reign he moved towards Kīlāngar, one of the strongest forts in Hindūstān. 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 position he encouraged the prosecution of the assault, and continued to give his orders. All in the evening news was brought him of the reduction of the place. He then said out,
Shibii (شبلی), *Vide Abu Bakr Shibii.*

Shiddi (شیدی), an African

Shidi Foulad Khan (شیدی فولاد خان), *Vide Ioulad Khan Shid.*

Shikebibi, Maulana (شکیبی مولانا), a poet of Persia, whose proper name is Muhammad Raza. He came to India in the reign of Akbar, and died in the time of Jahangir, A.D. 1614, A.H. 1023.

Shimbhu (شمبہ), a Ruhman, who is the author of *Zafar-nama,* or book of victory, containing a poetical account of the military career of General Lako.

Shinaasi (شناسی), title of a poet who died in the year A.D. 1627, A.H. 1037, and is the author of a work called *Zali-nama.*

Shio Ramdas (شیو رمداس), a poet whose poetical title was *Viva,* which see.

Shirazi (شیرازی), an author who wrote a commentary on the *Jami-ul-Musnad* of Ibhaq bin Husain, and named it *Hail Mushhidat Musnad.*

Shirin (شیرین). This word, which signifies in Persia sweet charming or agreeable, is the name of a lady well known throughout the 14th and 15th centuries, and others in love. 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 annals, whig celebrated the love of Khwero for Shirin, and at Shirin for Farhad, the most beautiful south of the Faz. This celebrated beauty has been accused of giving some affections which a monster so anxious to attach her to the lowly Farhad, in whose breast she kindled a flame, which proved very dangerous.

Sho or Shoa (شوه), Those Muhammadans who assert the 11th of Ah are called Shoas or Shite or Sectatics, whilst those who consider the first three Khatibs preceding Ali as the rightful successors of Muhammad, are called Sunnis or Sunniote, or Traditionalists. The anarchy which existed between the Shiites and Sunnis fully equalled that of the Protestants and Catholics of modern times. It was owing to the diatribes of Firdawsi, the time was too early for the dissemination that Baghdad was taken, and the Shiites overran the Turks and Arabs at Damascus, the Persians and most of the Muhammadans of India were Shiites. A complete history of the Shiites will be found in a work called *Musnad of Firdawsi.* The Shiites were adopted by the Persians at the foundation of the Safawi dynasty in A.D. 1600, A.H. 905, 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 Afghan usurper Ashraf and the great Nadir Shah.
Shoukat of Bukhara (شوکت بخاری), a poet who died at Isfahan in A.D. 1626, at 1107, and left a Divan in Persian. His proper name was Muhammad Is-haq.

Shouq (شوق), the poetical name of Mir Muhammad Bakir, father of Mir Muhammad ‘Ali, Huzain Khan Tahsan.

Shouq (شوق), the poetical name of Maulvi Kudrat-ullah, who has left a Divan and a Biography of poets called ‘Abd al-mahboob.

Shouq (شوق), the poetical name of Rao Tansukh Raizada, which see.

Shouqi (شوقی), a poet of Tabriz, but he is usually called Hirz va of Herat. He left the service of Sam Mirza, son of Shah Tahmasp Safvi, and went with the emperor Humayun to Kabul, where he died in A.D. 1546, A.H. 953.

Shouqi, Amir (شوقی امیر), a nobleman and poet, who lived in the time of the emperor Shah Jahan. His proper name was Mir Muhammad Husain. He died in A.D. 1634, A.H. 1044.

Shuhurat or Shahrat (شهرت), the poetical title of Nawab Akbar-ul-Mumalik, a son of Muhammad Husain (Shahik).

Shuja‘ Khan or Shuja‘at Khan (شجاع خان), a relative of Sher Shah, king of Delhi, who conferred the government of Malwa on him after the expulsion of Malik Khan buttled Qudir Shah in A.D. 1542, A.H. 949. He governed Malwa for a period of 12 years, and died in A.D. 1554, A.H. 962. After his death his eldest son, Malik Bajirud, assuming the title of Bar-i-Bahkurd, took the reins of government in his own hands.

Shuja‘, Sultan (شجاعسلطان). See Suljan Shuja‘.

Shuja‘ Khan, Nawab (شجاع خان) was a nobleman in the service of the emperor Alamgir (see Takhrun-Nama Begum). He was a mansabdar of 4000 in the time of Shah Jahan. He had a house at Agra, of which no trace now remains.

Shuja-uddaulah, Nawab (شجاع الدوله), who played a conspicuous part in the early history of British India, was the son of Manusir ‘Ali Khan Safdar Jung, governor of Agra. His original name was Jalal-ud-din Husayn, he was born in the year A.D. 1721, A.H. 1144, and after the death of his father succeeded to the government in October, A.D. 1758, Zil-hajj, A.H. 1187. He was present in the famous battle which took place between Ahmad Shah Abdali and the Marathas in January, A.D. 1761, and died at Farahbad, the seat of his government, in the midst of his victories and highest prosperity, on the 29th January, A.D. 1778, 24th Zil-Qa‘da, A.H. 1188. By his own subjects he was sincerely beloved, and the sons of Hafiz Rahmat Khan, whose country he had seized, were at his death. He was buried at a place called Gulab Baft in Farahbad, and was succeeded by his eldest son, ‘Ali-ud-din. For a legendary account of his death see Kuch’s Jall of the Moghul Emperors, p. 117.

Shuja-uddin (شجاع الدين), nawab of Bengal, also called by some Shuja-uddaulah, was a native of Burhanpur, and a descendant of a Turkish tribe of Aligars in Khusar in 1689. Among Alamgir’s campaigns in the Doon he married Zab-un-Nisa, the daughter of Mirzabuddu Ali. Later Khan chief of Bengal, and 1700 Muslims took him to that province. Jair Khan, who died in the year A.D. 1720, A.H. 1138, left at his death the succession to his government to his grandson ‘Ali-ud-din Sarfaraz Khan, but Shuja-uddin had his father, having more interest at the court of Delhi than his son, procured the Sultan Ali for himself, and in the year A.D. 1735, A.H. 1148, the province of Behar was also conferred on him by the emperor Muhammad Shah. Shuja-uddin was celebrated for his learning, justice, and good qualities. His death after 12 years’ government of Bengal on the 13th March, A.D. 1739, 16th Zil-hajj, A.H. 1151, was at the time when Nisar Shah was at Delhi. As there were only a few days remaining for the phenomenon of the Hijri year, A.D. 1752, at his death. He was succeeded by his son ‘Ali-ud-daulah Saftaraz Khan, a young prince whose character as a moral and religious man stands high on the pages of native history.

Shuja-ul-Mulk, Shah (شجاع الملك) was a nobleman in the service of the emperor Aurangzeb, who died about the year A.D. 1689, A.H. 1190.

Shukr-ullah (شکرالله), author of the history called Bahar-at-Tawafigh.

Shukr-ullah Khan I. Nawab (شکرالله خان Nawab), a nobleman in the service of the emperor Aurangzeb, who died about the year A.D. 1689, A.H. 1190.
Shukr-ullah Khan II, Nawab ( شکراللہ خان ), son of Shukr-ullah Khan I was an Amal in the service of the emperor Aurangzeb Alamgir. He was appointed governor of Mawar in A.D. 1702, A.D. 1114

Stamak ( صمامک ), the son of Qoyamur and the father of Hoshang, the second king of the Bahadur dynasty of Persia

Siawakhir ( سواخشک ), son of Kuklaq, king of Persia. The Kayaman dynasty. He was murdered by Airausab, king of Isfahan.

Sibuya ( سویویہ ), an author who received this name on account of his keeping an apple ( سیب ) in his hand, and eating it often, but his proper name was Abu Hashar. His father was very religious, and brought up in the Muhammadan faith, yet he followed some puerile pursuits of his own, so that he never spent a day in public worship. He kept no woman nor slaves for himself, and lived upon meat only. His expression in charity was so great that, as he never accepted any present men were accustomed, which his income was ample, and actually believed that he possessed the art of transmuting other metals into gold. He made nothing, or gave away two or three times as much gold to the wails of any noble family in distress. In short, he displayed more magnanimity in his charity than the princes themselves. He expanded daily upon the part 1000 mounds of flour 6000 mounds of salt, 80 mounds 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 insin- crous of his design on the throne. One of his followers, dissatisfied, thus brought with the part assigned to him, went privately to the king hunting, and disclosed the plot. The king was to be beheaded and trodden to death by an elephant. His event took place in the year A.D. 1291, A.H. 690 and is accounted one of the most deplorable events that took place in the reign of that monarch, for many believed Sidi entirely innocent of the charge

Sidi 'Ali Kapdan ( سدی علی کپدن ) or Capdan of the seat of Sulayman Sulam."
Sikandar 'Adil Shah (سکندر عدل شاہ),
the last of the kings of Bijapur. He succeeded his father, 'Ali 'Adil Shah II, when six months old, about the year A.D. 1672, A.H. 1083, but never acquired any real power, being the tool of his nobility. In the year A.D. 1686, 4th Zı-Qa'da, A.H. 1097, on Monday the 18th September, Bijapur was taken, the young prince made prisoner, and, the kingdom with its remaining dependencies was reduced to the Mogul yoke by the emperor 'Akhmır. He died after three years' imprisonment.

Sikandar (Prince) (سکندر شاہزادہ),
the son of 'Umar Shaikh Mirzâ, the son of Amir Taimur, after whose death he had several quarrels with his two brothers, Pir Muhammad and Mirzâ Rustam, and took possession of Fars and Isfahan, which they had received as inheritance from their grand- father, on which account his uncle Shahrekh Mirzâ, having defeated him in a battle, put out both his eyes. This circumstance took place in A.D. 1414, A.H. 817.

Sikandar Begam (سکندر بیگم),
the ruler of Bhopal. She was born in A.D. 1816. Her father was one of the Pathan or Afghan soldiers of fortune, who, after the death of the emperor Aurangzeb, declared himself independent in Bhopal. On his death his wife was declared Begum by his troops, and his daughter Sikandar Begam heir. She married her cousin Jahangir, in spite of her mother, upon condition that her husband swore to leave her the direct and visible control of all affairs. Her husband, Jahangir, died in A.D. 1646. She was publicly presented with the Grand Cross of the Star of India at the Durbar at Agra. She died on the 30th October, A.D. 1665. Her intelligence 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, Shahjahan Begam, succeeded her.

Sikandar Jah (سکندر جہا نوآب),
nawâb of Ngám of Haidarahād, succeeded his father, Nawâb Ngám Khan, to the Munsad of the Deccan on the 16th August, A.D. 1802, 16th Bah' I II, A.H. 1217, and died on the 23rd May, A.D. 1829, 19th Zı-Qa'da, A.H. 1244, after a reign of 28 lunar years and some months. He was succeeded by his son Mir Fakhunda 'Ali Khan, who took the title of Nasr-uddaula.

Sikandar Khan Uzbak (سکندر خان اوبک), a descendant of the royal house of that tribe, also called Sikandar Khan of Khalijgar. He accompanied the emperor Humayun to India, and was created a nobleman by that monarch. He accompanied Mirzâ Haidar, who took possession of Khurshid in A.D. 1643, and died at Lucknow in the reign of the emperor Akbar on the 19th September, A.D. 1672, 10th Jumâdâ I I.A.H. 980.

Sikandar Munshi (سکندر منشی),
Secretary to Shâh 'Abbâs I. king of Persia. He is the author of the Tarîkh 'Adam Arâd Abbâsî, a history of that monarch, in three books, which he dedicated to him in A.D. 1616, A.H. 1026.

Sikandar Qadr, Mirza, (سکندر قدیر),
the son of Prince Khurshâh Kada. Vide Tashkhr.

Sikandar Shah (سکندر شاہ),
king of Gujrat, succeeded his father, Muzaffar Shah II, in February, A.D. 1626, 19th Shaban, A.H. 832, 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 Khan, was raised to the throne under the title of Muhammed Shah II.

Sikandar Shah Lodî, Sultan (سکندر شاہ لوذی),
whose original name was Nigâm Khan, was the son of Sultan Bahûl Lodî, whom he succeeded in July, A.D. 1489, Shaban, A.H. 895. He was the first Musalman 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, A.D. 1605, 3rd Safer, A.H. 911. It was in his reign that the Hindoos first commenced reading Persian. He reigned 21 lunar years and some months, and died at Agra on Sunday the 17th February, A.D. 1610, 7th Zı-Qa'da, A.H. 916. Colonel Dow and General Briggs, in their translation of Ftishta, say that Sikandar Shah died in the year of the Hijr 923, corresponding with A.D. 1617, and that he reigned 28 years and some months; this is evidently a mistake, for the words 'Tarâsh' show the year of his death to be A.H. 915; consequently the period of his reign was only 21 years. He was succeeded by his son Ibrahim Hussin Lodî. Sikandar Lodî in his time had built a small fort at Agra on the right bank of the Jumna, and called it Badalgarh. The emperor Akbar, in the 10th year of his reign, viz. in A.H. 972, having demolished this fort, laid the foundations of another fort of red sandstone, which was completed in the course of eight years, superintended by Qasim Khan, Mir Bahar. This fort had three gates and two windows, and cost 36 lakhs of rupees. It was accidentally burned down in the time of Shâh 'Adîm and Mâdîku Bar Sandhî.
Sikandar Shah Pūrbi (سکندر شاہ پوری). He was raised to the throne of Bengal after the death of his father, Shams-ud-din Bāℏa, about the year A.D. 1358, A.H. 760. He had not long entered on his rule before his country was invaded by Firuz Shāh Tughlāq, king of Delhi, who was, however, induced to retreat on Sikandar Shah promising to pay an annual tribute. He reigned in peace for a period of nine years and died in A.D. 1367, A.H. 769, when he was succeeded by his son Ghayān-uddin Pūrbi.

Sikandar Shah Sur (سکندر شاہ سر). His original name was Ahmad Khān Sūr, a nephew of Sher Shāh. He ascended the throne of Delhi after defeating Sultan Ibrahim Sūr in a battle fought in May, A.D. 1555, Jumādā II, A.H. 962. He had not long enjoyed his good fortune, however, when he was obliged to repair to the Panjāb to seek the protection of his emperor, Humāyūn, who having returned from a long exile, was now advancing to recover his dominions. He engaged Bālān Kīān, the general of the army near Sarhind, was defeated on the 22nd June, A.D. 1556, 3rd Shabīn, A.H. 963, and fled to the Sewālīk Mountains, from whence he was afterwards expelled by the emperor Akbar, A.D. 1557, 27th Ramāzan, A.H. 964. He sought refuge in Bengal, where he died after two years.

Sikandar Shīkh Mīrzā (سکندر شیخ میرزا), a cousin of Bahādur Shāh I, king of Delhi. He was executed for the murder of his wife in July, A.D. 1538.

Sikandar, Sultan (سکندر سلطان), king of Kashmir, surnamed But Shīkhān, or Destroyer of Idol, was the grandson of Shāh Mīr Dūrgātī, who introduced the Muhammadan religion into Kashmir. Sikandar, with the assistance of his mother, succeeded his father, Sultan Qub-u-uddin, A.D. 1393, A.H. 796, 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 Sultan lay in ruins; which conduct obtained him the glorious title of But Sūkān, or Iconoclast. He reigned 22 years and 9 months, and died in A.D. 1416, A.H. 819. In his time Tamerlane invaded India, and presents passed between him and Sikandar. He was succeeded by his son Sultan ‘Alī Shāh.

Sikandar Turkmān (سکندر ترکمان). Fīdā Qarā Muhammad.

Sīhaddi (سیهدی), a Rāja of Raisīn, who was made prisoner by Bahādur Shāh of Gujrat, and was forced to become a Muhammadan in the year A.H. 1591, A.D. 988, after which, when the fort of Raisīn was surrendered by his brother Lāḥhmān to the king, Rāja Dūrgātī, the daughter of Rana Sunka, Rana of Chitto, and wife of Rāja Sīhaddi, with a heroic fortitude, invoking curses on the heads of those who should not revive his cause, set fire to a pile with which she had caused the female apartments to be surrounded, containing seven hundred beautiful women, thus plunging into the flames, and they were all consumed. Sīhaddi and Lāḥhmān (his brother), with one hundred of their blood-relations, now putting on their armour, rushed impetuously on the Gujrat troopers, and bravely met their fate the same year.

Sīmī Naishāpurī (سیمی ناشیپوری), a very learned Mūsāmān of Naishāpur. It is said that in one night and day he composed 3,000 verses. He flourished in the time of Prince Alā‘uddīn (the son of Bālsanghār Mīrzā), who reigned at Ḥerāt A.D. 1447.

Sīna, Abu Sīna or Avoenzza (سینا). Fīdā Abū Sīna.

Sīnbād Hākim (سندباد حکیم), author of a Diwān or book of Odes, which he completed in the year A.D. 1374, A.H. 776, and dedicated to Shāh Mahmūd Bahmani.

Sīnd (سند), Medieval history of. Fīdā Nāvār-uddin Qabbācha.

Sīndhīs (سندھیس). A distinguished Marāthā family. For Rājas of the Sīndhī family, vade Rāmūjī Sīndhī, Mādho Rāo, Daulāt Rāo, Šīṅkō Rāo, etc.

Sīphāndar Khān (سپادار خان), whose proper name is Mīrzā Muhammad Sālah, was a native of Tabrīz, and his ancestors were reckoned among the nobles of that country. In the year A.D. 1592, A.H. 990, he left Persia for Hindūkush in company with Khwāja Beg Mīrzā, son of Māsam Beg Safwī. 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 Gujrat, were conferred on him time after time. When, after the death of prince Murād in A.D. 1599, A.H. 907, prince Dūnīl went to the Deccan and captured the fort of Ahmadnagar, the capital of Nīzām Shāh, the government of that country was conferred upon Khwāja Beg Mīrzā and Sīphāndār Khān.

Sīphāndar Khān (سپادار خان) was, the second son of Khān Jahān Bahādur, the foster-brother of the emperor Alamgīr. He was raised to the rank of 3000 by that monarch, A.H. 1691, A.D. 1194, with the
government of the province of Allahabād, which he held for several years. His brother Himmat Khān was killed by an arrow in an action with the Marhatsas about the year A.D. 1598, A.H. 1110, and soon afterwards their father, Khān Jahān Bahādur, died in the imperial camp.

Sīpār Shīkh (سبیر شیک), third son of Dara Shīkh. He was confined in the fort of Gwalīr by Alamgīr who, in his 16th year, A.D. 1583, sent for him from Gwalīr, and married him to his daughter Bādr-un-Nisa, of whom was born prince 'Ali Tabār.

[īdā Sulaimān Shīkhā]

Sīrāj (سیراج), takhallus of Sīrāj-ud-daula

Husain of Aurangābād, who is the author of the Dīwān Mustāqīm, containing extracts from no less than 680 poets, and which he completed in A.D. 1756, A.H. 1169.

Siraj Qummi (سراج قمی), a poet who was a native of Qummi, in Persia, and contemporary with Salām Sīwālī.

Siraj-ud-daula Muhammad Ghānim Khan (سراج الدوله محمد خان), titular Nawāb of Arki, whose poetical name was 'Azm, the author of the work called Tāskhāra Subh Watān, being a biography of the poets of the Karnātik, compiled in A.D. 1842, A.D. 1288. It is an abstract of the Tāskhāra of Rājā, also called Guldasta Karnātik.

Siraj-ud-daula (سراج الدوله نواب), Nawāb of Bengal, formerly named Mirzā Mahmūd, was the eldest son of Zain-ud-dawān Aḥmad, styled Hāibād Jang, the nephew and son-in-law of Aḥmad Khān Mahbūbat Jang, governor of Bengal. On the death of his grandfather Mahbūbat Jang, which happened on the 10th April, A.D. 1756, 9th Rajab, A.H. 1166, 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 Deccān 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," of which number 123 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 Arki. 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 980 Europeans and 1600 Sepoys. They reached Faha on the 20th December, re-took Calcutta on the 2nd January, A.D. 1757, A.H. 1170, and forced Siraj-ud-daula into a treaty, offensive and defensive, on the 9th February following. Clive subsequently made a secret treaty with Mir Jā'fār, an officer of the nawāb, and advanced in June towards Mūransābād, the nawāb's capital. On the 23rd June, A.D. 1757, Clive fought the battle of Plassey against 18,000 horse and 50,000 infantry, and, aided by the treachery of Mir Jā'fār, routed the nawāb's troops. Siraj-ud-daula fled, but in a few days was seized and cruelly assassinated on the 4th July, A.D. 1757, 16th Shawwal A.D. 1170, by order of Mirān, the son of Mir Jā'fār. Thus perished Siraj-ud-daula in the 20th year of his age and the 16th month of his reign. On the 29th June Mir Jā'fār was raised to the masād, 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 Mahbūbat Jang.

Siraj-ud-daula (سراج الدؤل), son of Nūr-ud-dawān, author of the Sharah Bahkārī and Sharah 'Umda. He died in A.D. 1401, A.H. 804. [īdā Bilgānīyīn]

Siraj-ud-daula 'Ali Khan (سراج الدين علي خان عزو), whose poetical title is 'Araū, was a native of Aḥmadābād (Ācra), and a descendant of Shāhī Khān Muhammad (Tjana of Gwalīr. He was an excellent poet and an officer of rank in the time of the emperor Fārūrākh-sīnār. He is the author of several works, among which is a Dīwān and a biography entitled Majmū'ul-Nafras, which is also called Tāskhāra 'Araū, containing the memoirs of the Indian poets who have written Pārsī, Hindīstānī and Deccānī poems. 'Araū, in A.D. 1734, A.H. 1147, met at Dhlī the poet Ḥazīn, who had just come from Persia. The jealousy between the two poets induced 'Araū to write a treatise entitled Tumbh-ul-Qāhēlīin, in which he points out the errors in Ḥazīn's poems. He died at Lucknow on the 27th January, A.D. 1756, 23rd Rabi' II, A.H. 1169, and was buried there for some time, but afterwards his remains were removed to Dhlī by his nephew Muhīmāt Khān Bihānī. Besides the above-mentioned works he is the author of the following:

Māḥbūb Usūmī
- Atūs Kūbrā
- Siraj-ul-Lughāt
- Aḥmad Hīdāyāt
- Ghulām-ul-Lughāt
- Ḥātīm-al-Sulāmī
- Fardānī
- Muhammad-ah-Sāwārī
- Īshāb Yūsuf-al-Munirī
- Sharah Kasīmat al-Urūf
- Sharah Sīkandār-nāma
- Sharah Muḥīmāt-al-Mubīnī
- Sharah Gānūkhāt al-Khānī
- Nūr-ul-Lughāt, a Hindīstānī Dictionary.
Siraj-uddin Husain, a celebrated Muslim saint whose relics are deposited on an island in the river Krishna, near the town of Kuril, in the district of Raebigh Bhijarpur, in southern Hindustan.

Siraj-uddin 'Umar (سرائ مدن عمر), who, after the death of his brother Za'm-ul-Abdin Nujaim, completed the work called Bahr-ar-Raq, about the year A.D. 1682, A.H. 970, and wrote another but inferior commentary on the Kanz-ul-Dagheq, entitled the Nahal-ul-Raq.

Sirati (سيرتي), a poet who wrote Kasidas, of which some are panegyrics on Sadq Khan and his son Jafar Khan Bazi, kings of Persia, the latter of whom was murdered in A.D. 1783, A.H. 1190.

Soz (سوژ), the poetical name of Sayyad Muhammad, who flourished in the reign of the emperor Shah 'Alam, and is the author of a small Diwain in Urdu. He became a Dervish or religious mendicant, and lived to the age of 80. He died in A.D. 1797, A.H. 1212. Another Soz is mentioned in the Asiat-ul-Khadi, who lived in the time of 'Ali Mard. He was a native of Bukhara and was brought up in India.

Sozan (سوژان), poetical appellation of Nawab Ahmad 'Ali Khan Shoukat Jung, son of Nawab Itikhab-uddaula Mirza 'Ali Khan, and nephew of Nawab Saleem Jung. He lived in the time of Nawab Asat-uddaula of Lucknow, and is said to have been a good Urdu poet.

Sozani, Hakim (سوژان حکیم), sur-named Shaga-uddin Muhammad of Samarqand, a Persian poet who derived his origin from Salman Farsi, one of the first companions of Muhammad. Some authors say he was a native of the city of Nakhkhab, and others pretend of Samarqand. It is said that when he was a student at Bukhara, he conceived so great a friendship for the apprentices of a needle-maker that he himself learned that profession, and he therefore assumed the iniquity of Sozani (Sozani means a needle). He is considered the best humoristic poet of his time, and is the author of a poem called Qa'atul Sisani, or elegies, written in a very devout style, containing nearly 3000 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 A.D. 1173, A.H. 669, at Samarqand, 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 humbling contrition, he says, "O Lord, I offer unto Thee an obligation, not to be found in Thy treasury. Accept thou my sins, my poverty, my repentance and my nothingness."
Subuktigin (سكتيگين ناصر الدين) surnamed Nasir-uddin, a man of Turkish descent (according to the Thabakht-i-Nasiri descended from Yezdijird, the last Persian king of the Sassanian dynasty), who, according to some historians, was purchased as a slave by Alaptagin Sultan of Ghazni. The latter, 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 the sultan. He was raised to the throne of Ghazni after the death of Abü Isha-hak, the son of Alaptagin, A.D. 977, A.H. 387. He enlarged its dominions, and became the first of a family, called Ghaznavi, and by us Ghurazvides, which outlived, 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 Ghazni and Kabul, gave him a kingdom that extended from Khurasan to the Punjab. Subuktigin reigned 20 lunar years, and died in August, A.D. 997, Shaban, A.H. 387, aged 56, near Balkh, from which place his remains were conveyed to Ghazni for interment. He was succeeded by his son, the celebrated Sultan Mahmud. Including Subuktigin sixteen kings of his race reigned at Ghazni and Lahore. Their names are as follows:—

List of the Ghaznavide dynasty of Persia and India, including Khurasan, Mawar-un-nahr, Bukhah, etc. Capit. Ghazni.


Subhan Bakhsh, Maulvi (سلاحدوس), author of a modern history of jurisprudence, or rather of jurists, in Urdu, compiled from the works of Hâkîâlâyân and Sayyî, entitled Tadbir-e-Turki. Al-Mudhadeen wa Turkistan-ul-Mubisirin. It was published at Delhi in A.D. 1848.

Sub-hani Maulana (سلاحدوس مولانا), a poet whose native country was Najaf Ahrâz, commonly called Kâfa, from which place he never stirred all the time of his life. He lived at the same period in which Shah Tâfzî and Zahhâr flourished, and wrote nothing but Rubâ'iq in the Persian language on different subjects, of which 12,000 were collected after his death.

Sub-hi (سرخی), a poet who served under Sultan Shujâ, the son of Shâh Jahan.

Suchet Singh (سیکت سنگھ), a Sikh chief, who joined the rebels after the murder of Mâhârâja Sheir Singh, was attacked by Hira Singh, near Lahore, 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.

Suda (سودا), daughter of Zamaa, the second wife of Muhammad. He married her after the death of his first wife, Khudiyah, and before his marriage with Ayessa, the daughter of Abü Bakr. She died in A.D. 674, A.H. 54, forty-three years after the death of Muhammad.

Sudi (سودی), a Turkish poet who wrote a commentary on the Divan-i-Hafiz in the Turkish language. The names of Shori, Sayyed 'Ali, Lamaj, Sururi and Shamsi occur also as commentators on Hafiz; but Sudi 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 in the singular and modest style which he has illustrated the ambiguous and more obsolete allusions of the poet.

Sufi (سوری), a sect among the Muhammadans. Kâzî Nûr-ullah of Shushtar, a Persian author of very high reputation for his piety and judgment, has given an excellent account of the Sûfis and their doctrine in the Majallâsi-al-Mominin, a treatise on the Shia faith. "The Sufis" (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 Mutakallim (advocates or observers); those who practice austerities and strive to purify their souls, are called Sûfis." This word literally means pure, clean. The celebrated Moulni Bâmi has the following play upon it in one of his lines: Sûfî na Shawal Sûfî tâ dar nasasa'd jami'. "The Sûfi will not be pure till he takes one cup." This is said to have a mystical meaning.
Sufi, Mulla Muhammad Sufi of Amol, author of a Sāgi- nāma, which he composed in the year A.D. 1692, A.H. 1000.

Sufan Suri (صیفان صوری), whose proper name was Abū 'Abdallah, was born at Kafa in A.D. 713, A.H. 92. He was a master of the highest authority in the Traditions and other Sciences. He died in the time of the Khaiz Al-Malādī, about the A.D. 777, A.H. 186, and is buried at Bālsā, where he had concealed himself in order to avoid accepting the office of Qādī.

Suyly Khurasani (سیونل خراسوئی), whose full name is Amir Shāhid Ahmad Suyly, also called Ni'māt-bold Ahmad Suykhist, was seal-bearer to Sultan Husain Mirzā of Herāt. The work called Anvar Suykhist was dedicated to him by Husain Wac. He is the author of a Diwān. His death took place in A.D. 1681, A.H. 907.

Sulaiman (سعلیمان), a Khalif of the house of Umayya, and son of 'Abdul Malik. He succeeded his brother Wālid I in Syria, A.D. 714, A.H. 96, and died, after a reign of three years, in A.D. 717, A.H. 99.

Sulaiman (سولیمان), the son of Bānzīd I. (Bajanzot) was proclaimed emperor of the Turks in A.D. 1402, A.H. 805, at the time when his father was taken captive by Amīr Taimūr. He displayed great valour, but his glory was tarnished by his excessive love of pleasure. He was deposed and murdered in A.D. 1410 by his brother Mānūs, who in his turn was defeated and assassinated by another brother, Mūhammad I, who ascended the throne in A.D. 1413. This Sulaimān is not reckoned among the Turkish Sulājmān.

Sulaiman II. Sultan (سولیمان سلطان), emperor of Turkey, who succeeded his brother Muhammad IV. in A.D. 1687, A.H. 1098, was a very indolent prince. He died in the year A.D. 1691, A.H. 1102, and was succeeded by his brother Ahmad II.

Sulaiman Badakshi, Mirza (سولیمان بدکشی میرزا), ruler of Badakhshān, was the son of Khān Mirzā, the son of Sultan Abū Sa'd Mirzā, a descendant of Amīr Taimūr. When his father, Khan Mirzā, died in the year A.D. 1621, A.H. 927, he was then only seven years old, consequently that province fell into the hands of the emperor Bābur, who was then in Kābul; he appointed his son Humayūn to take charge of that country; but when Bābur conquered Dehlī in A.D. 1628, A.H. 932, he, after four years, restored that kingdom to Mirzā Sulaimān, in whose possession it remained till the year A.D. 1675, A.H. 983, when it was usurped by his grandson Shāh Rukh Mirzā, the son of Ibrahim Mirzā, who intended to assassinate him. Mirzā Sulaimān 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 A.D. 1687, A.H. 994, where, after two years, he died (at Lahore) on Saturday the 12th July, A.D. 1689, 8th Ramaqān, A.H. 997, aged 77 lunar years.

Sulaiman Baiza (سعلیمان بیزبا), an author.

Sulaiman bin-Ahmad (سولیمان بن احمد), author of the book called Umdat, a Turkish work on Navigation in the Indian Seas, written in the year A.D. 1611, A.H. 927, and five others of the same description called the Fawā'id, the Tuhfat-ul-Fakhr, the Minūhāj, and the Qiyādat-ul-Shahādeh.

Sulaiman bin-Ahmad Tahranī (سولیمان بن احمد تهرانی), author of the Mughājam Kabīr, Mughājam Aṣwat, Mughājam Sagīr, Dādal-ul-Nabīat, and many other works. He died in A.D. 971, A.H. 360.

Sulaiman bin-Qutlamish (سولیمان بن کتلمش), by the aid of Malikshah, who took his father prisoner, Saljuqı became the first king of the Saljuq dynasty of Kūn, or Anatolia, whose capital was Iconium. He began his reign in A.D. 1077, A.H. 470, reigned eight years, and destroyed himself through fear of Takaš, or Turkish, the son of Ali Arslān. After him there was an interregnum of seven years, from A.D. 1085 to 1092, when his son Dād ascended the throne.

Kings of the Saljuq dynasty who reigned in Iconium.

1. Sulaimān bin-Kutlamish.
2. Dād, son of Sulaimān, having gained a victory over his enemies, ascended the throne in A.D. 1092, and died in A.D. 1107.
3. Qulich Arslān, his brother, who, in a battle with Atābak Jāwār, fell into a canal with his horse and was drowned, A.D. 1110.
4. Mās'ud, son of Qulich Arslān, died in A.D. 1156.
5. 'Azm-ud-din Qulich Arslān, son of Mās'ud. He destroyed the first Crusade army and died in A.D. 1189.
Sulaiman Shikoh, Mirza (سليمان شوك شيرازی), the son of the emperor Shāh 'Alīm and brother of Akbar Shāh II. He was left a Diwān in ʿUdā. Sultān (سلطان), summoned the Magnificent, was the son of Shāh 'Alīm whom he succeeded as emperor of the Turks in September, A.D. 1620. Shāh 'Alīm, A.H. 926. His reign was splendid. He defeated the Musik in Egypt and made peace with Shāh Isma'il I of Persia, under which he curtailed his arms against Europe and took Lāriad. In 1522 he attacked Rhodes and took it, and then invaded Hungary and defeated the Hungarians at Mohaț in 1526. The conquest of Buda was followed by the siege of Venice, but after twenty unsuccessful assaults, it is treated with the loss of 80,000 men. In 1524 he made war against Shāh Isma'il's Safawī, and invaded Turan and Persia, but suffered a defeat. Later, he was disappointed in his attack on Malta. He died on the 4th September, A.D. 1668, Safar, A.H. 971, having lived 76 solar years and reigning 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 Sulṭān Shāh Sulaimān succeeded him.

Sultan Ahmad bin-Masʿud (سلطان أحمد بن مسعود), author of the Arabic work called Al-Maṣūmī-ul-Rūḍā (المصومن عليه). 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 Sulṭān Shāh Sulaimān succeeded him.

Sultan Ahmad Jalayer (سلطان أحمد جلایر). Vide Hasan Buzurg.

Sultan Ahmad Mirza (سلطان أحمد مرزا). Ahmad Mirza (سلطان). He wrote in A.D. 1584, A.H. 734, and dedicated his work on Medicine called Dastūr-ul-Ṭibb (دوستور الطب), which he wrote in A.D. 1584, A.H. 734, and dedicated to Sultan Abū Saʿīd. He was seized and brought to Delhi by the officer of 'Ālsamīr from Bīrīnag, whom he had taken refuge, and imprisoned by that emperor, along with his brother Sūfīr Shīkoh, in the fort of Gwāhār, where they both died one after the other and were buried in the fort. Sulaimān had a house built at Agra close to his father's palace.
Sultan 'Ali Mashhadi, a native of Mashhad, was not so much distinguished as a poet as he was a calligrapher. He was in calligraphy a pupil of Maqamat Abar, who was a pupil of Ja'far, and Ja'far was a pupil of Mowlana Mir 'Ali, the inventor of the Nashkhaq. Mowlana Sultan 'Ali lived at the court of Mirza Bāqara, and found a patron in Amir 'Ali Shāh. He was upwards of 63 years of age in the year 1580.

Sultan Husain Mirza, the son of Mirza Bāqara, who was a pupil of Mowlana Shāh, was the son of Mirza Bāqara, the son of Mirza Earq, the son of Amir Tāmūr. After the death of Sultan Abū Sa'īd Mirza, he continued to make himself master of Khurasan, and ascended the throne of Qajar on the 24th March, A.D. 1849, 10th Ramazan, A.H. 873. The great victories which this prince gained over the numerous emperors for the throne, as well as over the Uzbeks, obtained him the title of Ghazi or victorious. The court of this prince boasted of many eminent men. The celebrated historian Khudamāni was his subject, and Amir 'Ali Shāh his vizier. He reigned in Khurasan 38 lunar years and 4 months, and died, according to the Ishā'at Abar, on the 10th May, A.D. 1806, corresponding with the 16th Zil-hijja, A.H. 911, aged 70 years, and was buried at Herat. He was succeeded by his two sons Badruzzaman Mirza and Mowlana Husain Mirza, who reigned conjointly for some time over Khurasan. The former died in the year A.D. 1507, and A.H. 913, was driven from his dominions by Shauq Bāqer Uzbek, and his brother, who usurped the throne and reigned a short time at Herat, afterwards shared the same fate. Sultan Husain Mirza is the author of the work called Majalis al-Ishq, a very entertaining work containing a variety of stories, principally on the subject of love. He had a turn for poetry, and composed a Diwan in Twisti. His poetic name was Husami.

Sultan Muhammad Saljuqi, the son of Sultan Jalal-ud-din Mushtab. He succeeded his brother Bihikār in December, A.D. 1104, A.H. 492, and after a reign of about 15 years died in A.D. 1118, A.H. 511. [I.ude Muhammad Sultanu.]

Sultan Murad, the son of Sultan Shabrukh, the son of Amir Tāmūr. He was defeated in a battle against his brother Babur Sultan, taken prisoner, and put to death in January, A.D. 1624, Zil-Ḥijjah, A.H. 853.

Sultan Parwez, the son of Sultan Shabrukh, the son of Amir Tāmūr. He succeeded his brother Bihikār in December, A.D. 1104, A.H. 492, and after a reign of about 15 years died in A.D. 1118, A.H. 511. [I.ude Muhammad Sultanu.]

Sultan Sakhi Sarwar, a Muhammadan saint. His shrine is situated at the mouth of the Sier Pus, leading in the direction of Khudar, and is built at the Damānpha. Though not much revered in the Dehrijar it is said that from 180,000 to 200,000 pilgrims, both Musilmān and Hindu, from the Panjab and Sindh visit it annually. In February, March, and April the assembly in large numbers, and the fair is over in April.
Sultan Shah (سلطان شاھ), son of Alp Arslan, Sultan of Khwarizm. Some time after his father's death, which took place in A.D. 1126, A.H. 567, he was defeated in several battles by his elder brother, Ali-ud-din Takaš, and obliged to fly to the forests, where he died from hunger and distress, about the year A.D. 1128, Ramzaan, A.D. 589.

Sultan Shahzada (سلطان شاھزادہ), an empuh of Fathα Shαh, king of Bengal, whom he murdered, and ascended the throne A.D. 1491, A.H. 896. He reigned only a few months and was assassinated the same year by Malik Andil, who succeeded him and took the title of Firuz Shаh Fаrbа.

Sultan Shujaa (سلطان شجاع بن شاه جہان), second son of the emperor Shаh Jahаn, was born at Aкmir on Sunday the 12th May, A.D. 1616, 4th Jumаdа I. A.H. 1025, and married to the daughter of Mіrzα Rustam Safvi, brother of Muzaffar Husain Mіrzα, 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 emporer 'Alamгіr and the defeat of Dārа Shіkіh in A.D. 1658, when he marched with a powerful army towards Delhi. He was defeated by 'Alamгіr on the 5th January, A.D. 1659, 19th Rabil II. A.H. 1089, at a place called Khаjаnа, about thirty miles west of Allаbаbad, and pursued by Mіr Jumаl and Sulтαn Muhammad, the eldest son of 'Alamгіr, to Bengal, from which place he was obliged to seek refuge in Arakаn, where, two years afterwards, A.D. 1660, A.H. 1071, he was put in a boat with all his family and sunk in the river by order of the Rаjа of that country.

Sultan-ul-Nisa Begam (سلطانیہ بیگم), eldest daughter of the emperor Jahаngіr, and sister of Sulтαn Khuσtа. Her mother was the daughter of Rαjα Bhаgwаn Dаs, and she was born in the year A.D. 1586, A.H. 994. After the death of her brother Sultan Khuσtа, she erected a tomb for herself close to his grave at Allаbаbad, but died at Aγrа and lies buried there in the mausoleum of the emperor Akbar.

Sultan-us-Salatin Farbi (سلطانالسلطانین فاربی) was elevated to the throne of Bengal on the death of his father, Ghаvаs-ud-din Fаrbі, A.D. 1373, A.H. 756. This prince was benevolent, merciful and brave. He died, after a reign of ten years, A.D. 1383, A.H. 765, and was succeeded by his son Shаms-ud-din II. Fаrbі.

Sultan Walad (سلطان ولد), son of the celebrated Mаnuwī راکی. He is the author of a beautiful poem on the Sаffі doctrine, etc., written in imitation of the Mаsuwаf of his father, A.D. 1291, A.H. 690, and also of a Dіwаn, and another work called Wаlaď-н,/іма, containing an account of his father and grandfather.

Sultana Begam (سلطانہ بیگم), a daughter of the emperor BаБаr Shаh.

Sultana Begam (سلطانہ بیگم), a daughter of Mіrzα Hаndаl, the brother of the emperor Humаyуn. She was married to Shаh Qуh Mахmаr. Her sister named Rуqіа Sulтαnа (g.c.) was married to the emperor Aкbаr.

Sultana Razia (سلطانہ رضیه), daughter of Shаms-ud-din Aльіmsh, king of Delhi. She was raised to the throne after the deposition of her brother Rukка-ud-din Fіаrо in November, A.D. 1236. She was deposed in November, A.D. 1239, and confined in the fort of Біаḥаdа, from which place she made her escape and contrived to raise an army with which she marched towards Delhi; but was defeated and put to death by her brother Bahram Shаh, who ascended the throne. The reign of Sulтіnа Razіа lasted 3 lunar years 6 months and 6 days. Her tomb is still to be seen in old Delhi.

Sultana Rukia or Ruqia (سلطانہ رضیہ), the daughter of Mіrzα Hаndаl (g.c.), the son of the emperor Bаhаr, was the first or chief wife of the emperor Akbar, by whom she had no children. Consequently when Shаh Jahаn was born to Jahаngіr, his grandfather Akbar made him over to her to be brought up by her. She was also the patrоnеs of Nаr Jаhаn; and died at Aγrа in January, A.D. 1626, Jumаdа I. A.H. 1085, aged 84 lunar years.

Sunna (سنة). This word is used generally to signify all the traditions, both of the sayings and doings of the Prophet, and the term Hаdіs is employed in the same comprehensive sense. The distinction between the Hаdіs (sayings) and the Sunna (doings) is not attended to by doctors of the Muslim law; both are generally authoritative.

Sunni (سني). Those Musаlims who assume to themselves the appellation of orthodox, and uphold the succession of the Khalіfаs Аbdu Bakr, Umar, and Usman, and deny the right of supremacy, either spiritual or temporal, to the posterity of 'Аlі, 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.

[Fi'dа Imam and Shia.]
Sunqar or Sangar, (سنغر), son of Mandād, one of the Atabaks of Fars, who is better known by his title of Atabak Muṣṭafar-uddin, was the great-grandson of Salghar, the founder of this dynasty. He succeeded Bābā, the last governor of Fars of this family, and threw off all dependence upon the Saljuq Sultans about the year A.D. 1148, A.H. 563. He made his residence in Shiraz, which afterwards became the capital of his family. He died in A.D. 1161, A.H. 566, and was succeeded by his brother Muṣṭafar-uddin Zangi, who, after a peaceful reign of 14 years, left the government to his son Ḥassan in A.D. 1175, A.H. 571. Ḥassan, who acquired fame by employing, as his vazir, the victorious Khwaja Aḥmad-uddin of Garurun reigning 20 years and at his death, which happened in A.D. 1195, A.H. 591, the government of Fars fell to his brother.

Abū Bakr ʿAbd al-Zahir, who made a successful attempt upon the life of Salghar, was disarmed and in great distress at Shiraz. He was surrendered by his wife and built the Jama Masjid, or courtyard of the mosque, which still remains a monument of his piety and magnificence. He lived more than 30 lunar years and died about the year A.D. 1226, A.H. 623. He was succeeded by his son Abū Bakr Ḥasan, also called Abu Nāsir, who was a son of his first wife. He gave an extraordinary proof of his fortitude in his early conduct of the Khan to whom he sent a messenger and some valuable presents. The conqueror received the advance with favour, entered the Turkish tent of Abū Bakr Khan up on him and the presence of Iltutmish through the wisdom of its prince was extracted from that strong in which fell all the in its vicinity. In his time lived the celebrated Shihāb al-Dīn Al-Qushrī who wrote the Gulistan in his name. Abu Bakr died at Shiraz in A.D. 1260 and Mubarak in 668, after a long and prosperous reign of 48 years and left his government to his son Dāwūd. Shāh says he died in A.H. 667.

Atabak ʿAbd al-Malik, who, at the time of his father's death, was the young son of Shaykh Khan, the grandson of Shāh Khan, hastened to take possession of his inheritance, but was seized with an illness, which terminated his existence before he could reach his capital. His infant son Atabak Muḥammad was placed upon the manṣūd, and the rule devolved upon the child's mother, Khutab Turkan, 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, A.D. 1262, A.H. 660. After his death Muḥammad, a chief of the family of Salghar, was elevated to the dignity of Atabak, but Khutab Turkan, after eight months, being displeased with his conduct, seized him and sent him prisoner to Kāshār.
Suraj Singh, Raja (سرج سنسکر راجه), son of Udai Singh Rathor, the son of Rae Maldeo. After the death of his father, A.D. 1594, A.H. 1002, he was raised by Akbar to a suitable rank, and served under that emperor and his son Jahangir for several years. The manumit of 5000 was conferred on him by the latter. He died in the Deccan, A.D. 1619, A.H. 1028, and Raja Gaj Singh, his son, succeeded him, and, as his father, was uncle to the emperor Shâh Jahân on the mother's side, he was in a short time raised to the rank of 6000. Gaj Singh died on the 8th May, A.D. 1638, 2nd Muharram, A.H. 1048. His son Amar Singh killed Salâbat Khân Mir Bakhsi in A.D. 1634, A.H. 1054, and was himself cut to pieces at one of the gates of the fort of Ágra, now called Amar Singh Gate.

Surdas (سورداس), son of Bâbâ Râmdâs, a Hindû poet and an excellent musician, who flourished about the 16th or 17th century. He is the author of the work called Sâr Sâgar, in Hindî, etc.

Surur (سرور), poetical name of Mirzâ Rajab 'Ali Beg of Lucknow. He is the author of a Diwân and several other works, and of a beautiful story in Urdu called Fisâna Ajââb, which he completed in the first year of the reign of Nasir-ud-din Haidar, A.D. 1828, A.H. 1244.

Surur (سرور), the poetical name of Lachhîmî Râm.

Sururi (سروری), poetical name of Haji Muhammad, a poet, who died in A.D. 1561, A.H. 969. He was the soft of a shoemaker, and had so excellent a memory that he knew more than 30,000 verses by heart. He composed a dictionary called Majma-ul-Fara, and a book in which he explains the difficult words of Nizâmi and other poets. He also wrote a Commentary in the Turkish language on the Diwân of Hafiz. [Vide Muhammad Qâsim, son of Surur.]

Sururi (سروری), poetical appellation of Rasî-uddin, a brother of Maftân. He is the author of several Persian poëmes, besides which he has composed from ten to twelve thousand Urdu verses. He was alive in A.D. 1796, A.H. 1211.

Suryya Jah (سریجاہ), Vide Amjad 'Ali Shâh, king of Audh.

Swami Bhopat Rae (سومی بھوبنت), a Khattrî who resided at Patan, near Jammu, in the Panjab. He translated, from the Sanskrit into Persian, the Probât Chând (Chambrodâyâ) Nâjâk, a very curious work on Theosophy, and dedicated it, as well as several other treatises on Sûfism, to Narâyân Chând.
Taban (نا), the poetical name of Mr 'Abdul 'Hu, of Delhi, 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 odors are held in high estimation for delicacy and elegance of sentiment, and even the poet Samuda was among the number of his admirers. He lived in the time of the emperor Muhammad 'Ali.

[See Gulclist's "Hindustan Grammar"]

Tabari (طارق), a celebrated historian of Tabardan, and author of the Jashn Tabari. He was famous Imam of Bighal, and the viceroy of the Amur. He burned his General History in A.D. 914, A.H. 302. At the request of his friends, he reduced his work of 30,000 sheets to 1,000 volumes, but was killed A.D. 922, A.H. 310.

[Da'at 'Ali, Jafar-I-Tabit, and Abu Ali, the wazir of Mauyor.]

Taba Taba (طبارا طبارا), a poet whose proper name was Mir Risuddin Husain, a Siyad, who, borne of the Bahruti tribe, used in his poetical name. He was living in A.D. 1601, A.H. 1010.

Tabiat (طويط), poetical name of Shuja' Saltuddin Muhammad, a poet who lived in A.D. 1742, A.H. 1156.

Tadbir (تدبر), poetical title of Prince Sikkandar Kadr.

Tadrawl or Tazrawl Ab-hari (تدبرى), a nephew of Nargis. He came from Rome to India, died there A.D. 1667, A.H. 978, and was buried at Agra. He is the author of a memoir or Masawri called Basha Hosen o Yafar Muhammad Khan.

Tafazzul Husain Khan (تفصيل حسن خان), the rebel Nawab of Farrukhabad. He was the grandson and successor of Musaffar Jang, also called Musaffar Husain Khan. This man, a British protege, caused, or sanctioned, the murder of sixty-two Lakhis, 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 Nawab surrendered, was tried, found guilty, and sentenced to death. The Governor-General, however, while fully admitting the verdict, held that the word of a British officer must be maintained, declared the criminal attempt from the punishment of death, on the condition that he should immediately quit the British territory. If, ran the order, he accept this condition, he will be conveyed to the front as a convict, under a military guard, and will be set at liberty. If he refuse the condition, it was added, 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 Nawab elected to be sent to Moosla. Accordingly on the 23rd May, A.D. 1859, he was fetched to the Magistrate's office under a European guard, and there fettered. He was also allowed to use his children but not his wife. Two hundred men of the Pathanah Levies were ordered to guard him to Bombay, on his way to Moosla.

Taft (تفت), poetical name of Muneh.


Taftazani or Taftazani (تفتازنی), which is sometimes erroneously written Tugh-taftazani, is the surname of an author, who was exiled so from his birth-place, a city in Khurisân. His proper name is Mulla Saduddin Massud b. 'Umar. He is the author of the Commentaries on the Masâid, Asâid, and Korâhâf, and also of the Sharah Sharâf Zendanûn, Mavonâl, which he dedicated to Malik Husain Kar, and Makhmeer Tahâf, dedicated to Jaffar Beg. There is another work, entitled Sharah Haliyyah, which is also attributed to him. In the latter part of his life he served under Tahâf and died at Samargand. According to the Muntakah-
Tahir-al-Asaz din Allah, son of Ḥakīm Abū Mansūr, succeeded his father, A.D. 1020, on the throne of Egypt. He reigned 15 years, and left his crown to a son under seven years of age, named al-Murtasaṣr Billah. Tahir died in A.D. 1035, A.H. 427.

Tahir bin Ahmad-al-Bukhari, Imam Iftikhar-uddin, (طاهر بن أحمد البخاري, author of a work on Ilm-ul-Fatāwā, or science of decisions, entitled the Khulāsat-ul-Fatāwā, a select collection of decisions of great authority. He was also the author of the Khazna-ul-Waqiāt and the Kitāb-an-Nisāb, on which books the Khulāsat was grounded, and to which many subsequent collections are indebted for numerous valuable cases. He died A.D. 1117, A.H. 542.

Tahir Billah (طاهر بالله). Vide Al-Tahir Bi-amrullah, a Khalif of Baghdad.

Tahir Bukhari (طاهر البخاري), a very pious Musalmān of Bukhārā, and an excellent poet, who flourished in the reign of Sultan Bābara of Ijarāt.

Tahir Muhammad bin Imad-uddin Hasan bin Sultan 'Ali bin Hāji Muhammad Husain Sabzwari (طاهر حسین سبزواری). He is the author of the history called Ruznāt-ul-Tāhirīn, the Garden of the Immortal. It is a general history and was commenced in A.D. 1602, A.H. 1011, three years before the death of Akbar, and concluded in A.D. 1608, A.H. 1018. Sir II. M. Elliot, in his Historians of India, calls it the Ruznāt-ul-Safī. This is evidently a mistake, for that book was written by Mir Khwānd Shāh, who died in A.D. 1498.

Tahir Wahid, Mirza (طاهر وحید مزرأ), son of Husain Khān Qazwīnī, commonly called Wākā Nalwā, the news-writer, was one of the greatest poets of the age. He was historiographer of Shāh Abbās II. and afterwards wazīr to Shāh Sulaimān, kings of Persia. Mirzā Sāeb, who died in A.D. 1689, was one of his contemporaries. Tahir Wahid is the author of a Diwan containing 60,000 verses, and a history of the Safvī kings of Persia. One of his works, which he wrote in A.D. 1658, A.H. 1066, is called Mīrzā-ul-Aṭījās, and one, which contains letters written by him for the king of Persia, goes after his name, and is called Tahir Wahid. He died in A.D. 1689, A.H. 1103.
Tahmasp I. Shah Safavi (طهماسب پهلوی), king of Persia, was born on Wednesday the 22nd February, A.D. 1514, 26th Zil-hijja, A.H. 919, and succeeded his father, Shah Isma'il, I to the throne of Persia, on the 24th May, A.D. 1524, 19th Jahan, A.H. 930, when he was 25 years of age. The rage of this prince was much of its celebrity to the true royal and hospitable reception he gave to the emperor Humayun (q.v.), A.D. 1542, when that monarch was forced to fly from India, and to take shelter in his dominions. All the means of the kingdom were, therefore, called forth to do honour to the royal guest, and they were as liberally furnished to replace him upon his throne. Shah Tahmasp died at the age of 65 after a reign of more than 53 lunar years, on Tuesday the 15th May, A.D. 1576, 16th Safar, A.H. 984. His fourth son, Ismail Mirza, succeeded him according to his own request he was buried at Mashhad.

Tahmasp II. Shah Safavi (طهماسب صفوی), king of Persia, was the son of Sultan Husain. He assumed the title of khan after the confinement of his father by Mahmoud the Agha on the death and struggle a few years with his fate. But it was not sufficiently, and devoted youth was unequaled for such times, and he only made a pretense of the crowned as the emirate of Tahmasp, Quli Khan, to lay the foundations of his great power. He was confined at Shiraz in 1566, and put to death by Rizvi Quli Khan, the son of Nadir Shah, who seized him at his residence in 1579, A.H. 991.

Tahmasp Quli, Mirza (طهماسب ویلی), a Turk, and an excellent poet, who flourished in the time of the emperor Shah Jahan, and wrote a beautiful chronogram consisting of Persian verses on the marriage of the emperor's eldest son, Dara Shikoh, each hemistich of which gives the year A.D. 1631, A.H. 1013.

Tahmurs (تهمورس), commonly called Desband or the Mariscan bandas, a title which he derived from the subclass to which he was revolts against the emirate of his family. He succeeded his father, Kohang, and was the king of Persia in the first or Pashtun dynasty. He governed Persia for 50 years, and was succeeded by his nephew, the famous Jamshed.

Tahsin (تحسن), poetical name of Mr. Muhammad 'Ata Husain Khan, of Lucknow, who lived in the court of Nawab Mansur 'Ali Khan, Safdar Jang, and had the title of Mirzaas Bagam. His father, Mr. Muhammad Ba'ran, whose poetical name was Shauq, was also a learned man and a poet. Tahsin is the author of the works called Zindabat Ameerz, Tashrikh Qaimi, Kasheh Tahsin, and of the Noats Kurasas, an Urdu version of the Four Darwishas, which he wrote in the commencement of the reign of Nawab Asaf-ud-daula, about the year A.D. 1770.


Taimur (تیمور), the eldest son of Ahmad Shah Abdali, succeeded his father to the throne of Qabad and Qandahar in A.D. 1772, A.H. 1180, after murdering Shah Wali Khan, his father's wazir, who intended to crown his son-in-law, prince Sulaman, a younger brother of Taimur. He reigned 20 years over Qabad, Qandahar, and Khurasan, and was died 17th May, A.D. 1793, 7th Sha'wa, A.H. 1207, aged 47 years. He left several sons, viz. Humayun Shah, Zaman Shah, Mahmud Shah, Shukru, Piruz Shah, Abbas, and Ayub. On Taimur's death a powerful faction, headed by his favourite wife and supported by Pandu Khan in entangled Sirinur Khan, the head of the Bin Kisi family, placed Shahan upon the throne, at Qabad, Humayun, the elder brother, proclaimed him sole king of Qandahar, and Mahmud became the ruler of Herat.

Taimur Sultan (تیمور سلطان), the successor of Shabab Khan, the chief of the 17th century, after whose death in A.D. 1610, A.H. 1919, he took possession of Samarqand, and Ibn Beg Ayman and Abdullah Khan divided Bukhara between themselves.

Tajali (تاجی), poetical title of Ali Rizvi, in encomium of Aqa Hassam Khan. He was the author of a poem entitled Maraj-ul-Khayyati. He died in A.D. 1677, A.h. 1098.

Tajara Begam (تاجرا بگام), the mother of Wazir 'Ali, the ex-khan of Lucknow, who proceeded to England after the annexation of Aush to the British possessions, and died in France in A.D. 1857.

Taji (تاجی), poetical appellation of Mr. Muhammad Husain, the native country of whose forefathers was Andian, in Persia. He flourished in the time of Alamgir, and is the author of a Diwan.
Tajrid (بهدی), a poet who is the author of a Diwan.

Taj-uddin ‘Abdul Wahhab bin-as-Sakht (تاج الدين عبد الوهاب بن أسکى), author of the Takbaqat-asha-
Shafi’i’at. There are numerous biographical collections treating of the lives of the principal followers of Sâ‘în, besides the one just mentioned, which have similar titles; but the most noted is by Taj-uddin. He died in A.D. 1368, A.H. 771.

Taj-uddin Abu Ja’far bin-Sukman (بناء الدين أبو جعفر بن سقمان), an author who died in A.D. 1118, A.H. 512.

Taj-uddin Abul Fazl (تاج الدين ابن الفضل بن نادر), son of Tahir, ruler of Sistan, also called Kâma, which country he received from Sultan Sanjar Saljûq, some time about the year A.D. 1150, A.H. 545. The following is a list of his descendants, who reigned in Sistan till the invasion of Châng-e Khân:
1. Taj-uddin ‘Abu Ja’far.
2. Shams-uddin Muhammad, son of Taj-uddin, who, along with his two sons, was slain by his own subjects.
3. Taj-uddin Harb, son of Izaz Mulk, who is said to have reigned 50 wars.
5. Navâs-uddin, son of Bahrâm, who was slain in battle against his brother Rukn-uddin.
6. Rukn-uddin, son of Bahrâm, who was slain at the battle of Châng-e Khân.
7. Shahbâz-uddin, son of Taj-uddin, slain in battle.

Taj-uddin Yalduz (تاج الدين يالدوز), king of Ghâni. It is related that Shahbâz-uddin Muhammad Ghâni, who had no children excepting a daughter, took pleasure in educating Turkish slaves, whom he afterwards adopted. Four of these slaves, besides Qub-uddin Aibak, became great princes, of whom Taj-uddin Yalduz was one. On the death of Shahbâz-uddin, in A.D. 1020, A.H. 623, the Turkish officers espoused the cause of his nephew, Prince Mahmûd, the son of Ghâni’s-uddin Ghâni; but Mahmûd, being unambitious and naturally indolent, felt satisfied with the throne of his ancestors at Ghâni, and proclaimed Yalduz king of Ghâni, content to receive homage from that chief. Yaldûz had several battles with Qub-uddin Aibak, king of Dehli, and some time after that king’s death recruited his army and marched towards India with a view to conquer that country, but was defeated near Dehli by Shams-uddin Altâsh in A.D. 1216, A.H. 611, and, being taken prisoner, was imprisoned in Râsidnâ, 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 Sultans of the Slave Dynasty of Ghâni, who reigned in India, is given under Qub-uddin Aibak.

Taj-uddin Gazrûni (تاج الدين غزروني), author of the Bahri- Sa’âdet, 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 Qur’an.

Taj-uddin Sangreza (تاج الدين سنجرز), a Persian poet, who lived in the time of Ghâzi-uddin Balbun, king of Dehli, about the year A.D. 1274, A.H. 670.

Taj-uddin ‘Umar bin-‘Ali (تاج الدين عمر بن علي), surnamed Fiqâh, an Arabian author, who died in the year A.D. 1331, A.H. 731.

Taj-ul-Mulk (تاج الملك), whose original name was Malik Tajû, was appointed wa‘ir by Khâz̄ Khan, king of Dehli, in the first year of his reign, A.D. 1414, A.H. 917, with the title of Sultan. He died on the 10th January, A.D. 1421, 8th Muharram, A.H. 824, and his eldest son, Shikanur, succeeded him in the office of wa‘ir under the title of Malik-ul-Sharq.

Takash or Taksh (تکش), surnamed ‘Ali-uddin Sultan of Khwâirim, the son of Alp Arslan, the son of Atâ‘î, a descendant of the prince of that country, who had been cupbearer to the celebrated Sultan Sanjar, king of Persia. He defeated and slew Tughrul III. Saljuqî in a battle, A.D. 1194, A.H. 590. At his death, which happened 4th July, A.D. 1200, 19th Ramadân, A.H. 596, he left his kingdom to his son Sultan Muhammad, surnamed Qub-uddin, whose reign was, at its commencement, splendid and successful; but his fortune fell before that great destroyer of the human race, Châng-e Khân, by whom he was defeated, his countries pillaged, and almost all his family made prisoners. He died of a broken heart, A.D. 1220, A.H. 617. His son Jalâl-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 A.D. 1230.
Takah or Turtash (تکش), which see.

Takhallus (عمالس), the poetically-assumed title, or pen-name, of a Persian writer; of which many instances appear in this work. It was originally, perhaps, adopted from motives of caution, to conceal identity; but it became a fashion, adopted even by royal authors.

Takhat or Takht Singh (تحت سنک), Raja of Jodhpur Marwar, who was raised to the gaddi after the death of his father, Raja Man Singh, in November, A.D. 1843. He died on the 12th February, A.D. 1873, and was succeeded by his eldest son, Jawant Singh, to whom he had resigned the reins of government some months before his death.

Takla (نکلا), a king of Fars. Vido Sunqar.

Takaji Holkar (تکوجی هولکر), the nephew of Malhar Rao Holkar I. was elected and placed on the mansad of Indur by Ahliya Bai, the widow of Khunde Rao, son of Malhar Rao, in A.D. 1768, on the death of her father-in-law. He reigned 30 years, and died on the 15th August, A.D. 1797, leaving two legitimate sons, Kashir Rao and Malhar Rao, and two illegitimate sons, Ithoji and Jawant Rao. After the death of Takaji his eldest son, Kashir Rao, succeeded him; but the country was usurped by Daulat Rao Scindia for some time, and afterwards made over to Jawant Rao.

Takaji Holkar (تکوجی هولکر), Raja of Indur, was raised to the gaddi in A.D. 1844.

Tala (طالع), the poetical name of Miraz Nisam-uddin, brother to Miraz Quvb-uddin Mad. He was an excellent poet, and flourished in the time of the emperor Alamgir, and was living about the year A.D. 1696, A.H. 1108.

Talalha ibn-Khawailid (طنبیه ابی خویلبد), one of the false prophets who pretended to prophecy like Muhammad, and imitated him from ambitious motives, saying that inspiration came down to him from heaven. He was received into favour by the Sarracen in A.D. 638, A.H. 17, by saving the life of Sarribil ibn-Masauf in a battle against the Greeks, and was subsequently employed by the Khalif 'Umar in his wars against the Persians.

Talash (تلاص), the poetical name of Shihab-uddin Ahmad, which see.

Talha (طالع الی), the son of Tahir, the general of the Khalif al-Mansun. He succeeded his father in the government of Khurasan in A.D. 822, A.H. 213, and, after a reign of six years, died a natural death in A.D. 828. His son 'Ali was killed the same year in a battle against the rebels at Nashapur.

Talha ibn-'Obeidullah (طالع ابن عبیدوله). He, together with Zubair and 'Ayesha, the widow of Muhammad, were 'Ali's irreconcilable and implacable enemies. The Kafirs, Egyptians, and the greater part of the Persians were for 'Ali. A part of the Basorians favoured Talha, but the rest supported Zubair. He was killed with Zubair in a battle against 'Ali, at Bera, with an arrow by Marwan, the then secretary of 'Ali, A.D. 656, A.H. 86.

Talib 'Amuli (طالب علی), a celebrated poet of 'Amul, in Persia, who came to India in the reign of the emperor Akber, and lived till the time of the emperor Jahangir, and was honoured by that monarch with the title of "Malik-uzh-Shu'arā," or the king of poets, A.D. 1619, A.H. 1026. He died in A.D. 1639, A.H. 1038, aged nearly 100 years, in Kashmir, and left a Diwan of 14,000 verses.

Talib Jafurmi (طالب حامی), author of a poem called Manṣura Gāh-o-Chongyn, or Dispute between the Bull and the Wall, which he dedicated to Suljan 'Abdullah, the son of Suljan Ibrāhīm, the son of Shahrush. He died in A.D. 1460, A.H. 864, and is buried close to the tomb of Khwaja Hāfiz at Shirāz.

Talib Kalim (طالب کلیم). Vido Abū Talib Kalim.

Talmassani (تلمسانی), a poet.

Tamanna (تیمانا), author of a small Diwan in Urdu.

Tamas (تامس). Vido George Thomas.

Tamerlane or Timurlang (تیرمنگک). Yido Amir Taimur.


Tannah (تنها), poetical title of 'Abdul Latif Khan, who is the author of a Diwan. 4.

Tanha (تنها), poetical name of Muhammad 'Ali,
Tansen (तन्सेन), a celebrated Hindú musician or singer who flourished in the time of Akbār, and was employed by him. He was originally in the service of a Rāja named Rām Chand, and was sent to court at the special request of the emperor. He died in the 34th year of that monarch's reign, A.D. 1558, A.H. 956.

The musicians in India, both vocal and instrumental, over since the Muslimān con- quered as, have been highly esteemed, and whose names are handed down to posterity with much respect by different authors, are as follows: Gopāl, Amir Khusro the poet, Bājīā, Bhānā, Pandwā, Bākhāshā, Lohang, Sultān Husain Sharqi of Jaunpūr, Rāja Mān of Gwalīar, founder of the Dhubārs, whose time also lived the four following, viz. Chārjū, Bhagwān, Bhondūli, and Dālā; Tānsen, Subhān Khān, Sargāyān Khān of Fatghāpur, Chānd Khān, and his brother Sārāj Khān, Tantarang Khān the son of Tānsen, Madan Rāo, Rāmdās and his son Sārāj, a blind moral poet and musician, Bāz Bahādur, Mundīa, Miān Pāndū, Miān Dādū Mullā Is-hāq, Shaikh Khāzir, Shaikh Beichtā, Hasan Beiktā Tāni, Sārāj Beiktā, and his amīr, Tānsen, Subhān Khān, and the Mān Shīri, Ḥulāmī, Lāl Khān, Nīlām Prakāsh, and the Bās players, Fīroz Khān and Naubāt Khān.

Tantia Topi (तांतिया तौपी), a famous rebel chief of 1557. He was captured in the jungles of Peron on the 7th April, 1559, and hanged on the 18th. It is said that before his death he solemnly affirmed that he was the instigator of the Cawnpore massacre, and that the Nānā, who had sworn to protect the Europeans, was angry with him for his conduct and never saw him afterwards. If this confession was made, it was evidently with the view of saving the Nānā, when it could no longer injure himself. In his confession Tāntia described himself as a Brahman of high caste, a native of Pāna, which place he had left about 30 years before for Central India, where he became an Artillery soldier (Topi). He next obtained employment in the Nāyā's establishment at Bībār in connection with the Treasury, and was so employed in 1557, when the Mutiny broke out. He also said that he commanded the rebel army of 8000 men which attacked Gresthlish's column on the parade ground at Agra, on the 10th October, 1557. He declared he was aware of the arrival of the column from Dehli before he opened fire on the encampment that morning, and did not suppose he had only the Agra brigade to deal with, as we imagined. He was deceived, however, after the action had commenced, by seeing a reinforcement of European redcoats coming up (Gresthlish's men being dressed in Khākhi), for whose appearance and apparent numbers (for they were reported to be 2600 men) he could not account; but supposing them to be new arrivals from down-country, he immedi-ately retreated; otherwise he would have held his ground, and not have allowed Gresthlish to win so easily a victory... Tāntia also mentioned that the largest force he ever commanded was at the battle of the Bejwa, when he had under him 22,400 fighting men, and 150 pieces of ordnance of various calibres. [See the Appendix to Malleson's 3rd vol.]

Tanaqi (طانوقي), surname of Abū 'Alī, one of the most celebrated Arabian poets of the tribe of Tānqūq, which has produced many clever men.

Tapishk (تابيشك), the poetical name of Munshi Gulam Muhammad Khān, editor of the newspaper called Anwār Akhbar.

Taqi Aohadi (تاقى اوحدي), a Persian poet who came to India and was living at Agra in A.D. 1614, A.H. 1023. He is the author of a Diwan.

Taqi, Imam (تقي امام). Vide Muhammad Taqi.

Taqi Kashani (تقي كاشاني). Vide Taqi-uddin Muhammad Kashani.

Taqi, Mir (تقي مير), a Persian and Urdu poet, who is the author of six Diwāns and several other works. He was a native of Agra and died at Lucknow in A.D. 1810, A.H. 1225. His father's name was Mu-hammad Muttaqi. His poetical name is Mir, which see.

Taqi-uddin Muhammad bin-Hamad bin-'Ali Hasani Fasi (تاقی‌الدوله محمد بن احمد بن علي), author of the work called Shafar-ul-Gharām. He died A.D. 1429, A.H. 832.

Taqi-uddin Muhammad Kashani (تقي الدين كاشاني), son of Ghurār-uddin 'Ali Hasani Zikri. He was born at Kāshān about the year A.D. 1539, A.H. 946, and is the author of a biography called Khudābād-ūl-Asbār, or Zobdūl-Asbār, compiled in the year A.D. 1555, A.H. 969.

Taqi-uddin Sabaqi (تاقی الدين سبکي), son of Abdul Kafi. He is the author of more than 160 works on different subjects. He died A.D. 1349, A.H. 750.

Taqi-uddin Tamimi (تاقی الدين تميمي), author of a biographical treatise giving an account of the Haftāi lawyers, arranged in alphabetical order, entitled Tahunji wa-Samāi fi Tabaqat-ul-Haftaī. He died A.D. 1366, A.H. 1000.
Tara Bai (نارا بای), the wife of Raja
Raja, the brother of Sambhají, the son of Sewraj Bhosale, the Maratha chief of Satara. After the death of her husband in March, A.D. 1700, she ruled as regent in the name of her son Shiva, a child of two years. Over the territories subdued by Sewraj but on Alangir's death in A.D. 1707, when Shiva, the son of Sambhají, was murdered by 'Abdurrahman, the (Sada) quickly made himself master of Satara and imprisoned Tara Bai.

Tara Begam (تارا بہم), one of the wives of the emperor Akbar. She had a garden in Agra consisting of 40 bighas of ground, now in ruins.

Tarbat Khan (تربت خان), a nobleman of 1000 who served under the emperor 'Abdurrahman as a Marshal of Custer of Artillery after the death of that monarch he espoused the cause of his son 'Abdurrahman Shah and was killed in the battle against Bihdur Shah in A.D. 1707 and 1119. He had built a house at Akbar on a rise of ground called Tajpur, or Mianpur, on the spot opposite to the Akbar Sarai gates of the fort.

Tarbat Khan Barlas (تربت علی خان), title of Shafiullah Khan, a native of Persia, who came to India and served under the empress Shah Jahan and 'Abdurrahman. At the time of his death he held the rank of 1000 and was governor of Jumapur, which he died in A.D. 1686, A.H. 1096.

Tari (تاری), poetical title of Mullā 'Ali Muhaddas.

Tarkhan or Nawab Tarkhan (ترخان), Vio Nūr-ud-dīn Sālādun (Mulla).

Tarqi (ترکی), the first Sultan or emperor of, and his descendants Vio Qam or Uthman.

Tarmad, Tarmizi or Tirmizi (ترمذی), Vio Tirmizi, which is the correct name.

Tasali (نسلی), the poetical name of Ibrahim of Shiraz, who came to India and was living in A.D. 1623, A.H. 1032. He is the author of a Divān.

Tashbīh (مشابهی), Vio Akbar 'Ali Tashbīhī.

Tashkparizada (تاشکپریزاده), surname of Mullā Ahmad bin-Mustafā, a celebrated Arabian, who died in A.D. 1600, A.H. 968.

Tasur (ناتسر), the poetical title of Mirzā Muhammad who is the author of a Divān. It flourished about the year A.D. 1718, A.H. 1130.

Tashkhir (تاشکر), poetical title of Prince Mirzā Sulaiman Qadr, the son of Mirzā Khurshid Qadr Vio Qamar.

Taslim (تسلیم), title of Muhammad.

Tashshām of Shusha. H. came under Alangir to India, and is the author of a Divān. He was living in A.D. 1697, A.H. 1109.

Tatar Khan (تاتار خان), adopted son of Jughlaq Shih and prime minister of Sultan Muhammad Shah Jughlaq. He is the author of a commentary on the Quran, entitled Taf sir Later Akbar, and on another work on Muhammadan Law, called Fatwas Later Khan. He died in the reign of Sultan Ibrāhīm Shah Barbak.

Tatar Khan (تاتار خان), of Khurāsān, a minister of 1000 under Akbar. He was Governor of Dhub, and died there in A.D. 1688, A.H. 966.

Tatar Khan (تاتار خان), son of Muhammad Shih I, king of Gujarat, and father of Ahmad Shih I.

Taufal Khan (توفال خان), prime minister Vio Buhān in 'Imād Shih.

Taufiq Vicario, or Khedive of Egypt; died A.D. 1892.

Taufiq, Mullā (توفیق ملا), of Kasmīr, a Persian poet.

Tauli Khan (توتال خان), the fourth son of Changi Khan. On the death of his father, A.D. 1227, he succeeded to the kingdom of Persia, Khurasan, and Qatar, and died three years afterwards. He left several sons, among whom the two eldest, viz., Mangi Khan and Hālāku Khan, were the most famous.

Taurandukht (دارندخ), daughter of Khassar Parwar. She was elevated to the throne of Persia some time after the death of her brother Sherya, A.D. 631. We are told by Persian historians that this queen restored
the sacred cross, which had been borne away from Jerusalem by Abūro Parwaz, and that it was with 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, curséd that pious relic to Constantine, which was deemed a more splendid trophy of victory than all his spoils and conquests. Tarsus named the province of Persia only one year and four months. She was succeeded by her cousin and governor, Shah Shamsuddin. He had reigned only one month when he was deposed, and到来 or Aszamuddin, another daughter of Khusrav Parwaz, raised to the throne. A.D. 632. This prince, who was also distinguished by his sense and beauty, resolved to take the whole management of the affairs of the kingdom into her hands. She would not even appoint a war-captain. But the fatal passion of a Persian noble detached all her dependants. Hammam, the governor of Khusran, fell violently in love with her, or perhaps with her dominion. He proceeded to court and made her love known to his royal mistress, she refused her hand, and he was soon afterwards murdered through her intrigue. As soon as his melancholy fate was known to her son Khusrav, he collected a large army, and marched from Khusran to Madjan. The queen was unable to oppose him, and the young chieftain won his father by putting her to cruel death. After her demise, Ferrikhshad, the son of Khusrav Parwaz, by a former queen of Teshan, was raised to the throne, but before he had reigned a month his days were numbered by poison. Such was the event which immediately preceded the reign of Ja'far III. and the fall of the Persian monarchy.

Tauran Shah (شیرنگ), surnamed Mulik-ul-Muazzam, was the brother of the famous Shah ud-din, who had appointed him and by that act acquired him. He died at Alexandria on the 1st July, A.D. 1180, 5th Muharram.

Tauran Shah, Khwaja (شیرنگ خواجه), surnamed Jalal-ud-din, was wazir of Shah Shuja, ruler of Shiraz, and died on the 3rd April, A.D. 1395.

Tausani (تواناسی), the poetical name of Manuchar Dāī, who, though a Hindu, was also called Muhammad Manuchar and Mirā Mankhur. He flourished in the reign of the emperor Akbar. The name of his father was Lūbān irrigation salt manufacturer. He was heir of Sambohar.

Tausi Maulana (تواناسی مولانا), a poet of Khurshān, who flourished in the reign of Bābur Sulaiman, after whose death he went over to Asurṣajj in the time of Jahān Shah, and died there A.D. 1487, 11th Muharram.

Tauti Begam (تواناسی بگام), one of the wives of the emperor Akbar. She had built a garden in Agra called Tota Bāgh, there is also a tank in Agra which is called Tota ka Tal.

Tauti, Maulana (تواناسی مولانا), of Tarshah, a learned Muslim and a good poet. He flourished in the time of Bābur Sulaiman and died at Hārāt in the year A.D. 1462, 14th Muharram. As Tauti means in Persan a poet, consequently Amir Aliyar found the year of his death to be contained in the word 'Khawus,' which means a cock.

Tawakkul bin-Isma'il bin-Hājī Arด-tribeli (توکل بین اسماعیل بین حاجی عرب الـبیلی), author of the work entitled Safar-ul-Asfa, containing the history of the celebrated Shāhīd Sīfī, the founder of the sect of Sufis in Persia, and from whom we derived the royal bāẓwī family, written in A.D. 1397, 11th Muharram.

Tawakkul Munshi (توکل منصوری), author of the work called Shah-nāmeh, Shams-ul-Khātn, a prose abridgment of the celebrated Shah-nāmeh of Ḥusaini, written in A.D. 1652, 11th Muharram. A translation of this was azim māhi in Ḥusaini, by a poet in the reign of the emperor Shah Akbar II A.D. 1610, 11th Muharram.

Taya' or Tai Billah (تاء بیله), a khilaf of Bāghdād, and Al-Tayya' Billah.


Takzura (تکزور), "Memoir," from the title of many biographical works in Persian and Urdu.

Tazrawi (تدراوی), Tāzī Tādārwī.

Tegh Bahadur (تْه بہادر), a gūrū or chief of the Sikhs, who, having collected his followers, levied contributions from the inhabitants of his neighbourhood, in conjunction with Mahar Adam, a Musalmān devotee, and his followers. He was put to death as a dangerous heretic in the 17th year of the empire of Aḥāmgar's reign. A.D. 1673, 11th Muharram. His body was divided into four parts and hung in the city of Agra.

Tek Chand (تک چند), whose family is Chānd, was the son of Balākram, a Hindu at Sarhūd. He is the author of the Gudāviya Isāq, Naseer-e Adlam, a Mevāwi or poem, containing the story of Kāṅghāp, in Persan verse. He flourished in the time of Aḥāmgarā.
Tek Chaud, Munshi (تک حسن), whose poetical tribute Bahân, was a Hindu, by caste a Khatiri, and author of a work entitled Bahân Ājam, a voluminous dictionary of Persian idioms, and another called Na-wadâ’ I-Mašandar. The former work he completed in the year A.D. 1719, and A.H. 1152. He also wrote another work called Abîl Zarî'at atṭ.

Thatta, Rulers of (ثطتہ). Vide Nâsir-ud-dîn Qabîbâchâ.

Thomas, George. Vide (George Thomas).

Thomas, John, a Hindûstânî poet, probably son of the preceding, known in literature as "Khan Sahib".

Tippu Sahib (تیپو صاحب). Vide Tippu Sultan.

Tippu Shah or Tippu (تیپو شاہ), a celebrated Muḥâammadan devotee of Akit from Whom the famous Tippu Sultan in the service of Muḥāammad was named. His Muḥâammad still continues a favourite sect of the people and Hindus. Ali Khan the Fath of Tippu Sultan had a particular veneration for him. Tippu or Tippu to the English and Persians is Tâhâ (تیپو).

Tippu or Tippu Sultan (تیپو صاحب), the son of Haḍîr (Ali Khan) of Mysore. He was born in the year a.d. 1719 and succeeded his father in December A.D. 1752, as ruler of Mysore. During the American war he joined the French against the English, but at the breaking out of the French revolution he was expelled along with the French, from the war. In A.D. 1790 he was defeated in Dâr-e-rû'd, and, yielding to the British army, he submitted in A.D. 1792, to make peace with Lord Cornwallis by delivering up his two sons as hostages and paying besides part of his dominions, about three millions sterling. HisNavigation with the French machinations to destroy the Mysore power, renewed the war in A.D. 1799. He was attacked by the British in his very capital, and was killed whilst bravely defending himself on the ramparts on the 4th May, A.D. 1799, 28th Zil-Qādah, A.H. 1213, aged 52 years. He was buried in the mosque of his father in the garden named Lal Bagh Tippu, though oppressive and capricious, possessed 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 Quran, the Mishnah, and the history of the Mughal vicereges, and historical memoirs of Hindûstân, all of which were deposited in the Library of Calcutta, and a catalogue of them was written by Captain Stewart, and published. Tippu Sulîmân is the author of two books, or collections of letters, one entitled Fāsân-ban-nam Al Rejaa, and the other Fath-uš-mughâdâ’ Al Rejaa. A part of the latter has been translated and published by Mr. B. Cump, of Bengal.

Tirandaz Khan (تیرانداز خان), a slave of the emperor Akbar Shah the Great, was used to high rank and received the title of Khan. He built his house on a spot of ground consisting of six bigas, in Agra, towards the south of the house of Jâmil Khan in Ramâ. He was raised to the rank of 2000 and appointed governor of Ahmadabad by the emperor Shah Jâhan.

Tirmizi (ہرمسی), also called Hakim-al-Ibnâz. This was the talk or surname of Abu Abdulah Muḥâammad ibn-Allâ, an author and philosopher of Ibnâz, in Persia, who died in the year a.d. 868, a.h. 250.

Todar Mal or Torar Mal (تدر مل), the celebrated minister of finance, or Diwân of the emperor Akbar Shah was a Hindu of the tribe of Khâtira of Lahore. He was appointed Subedar of Bengal in A.D. 1680, and died at Lutâwar in the 36th year of the reign of that monarch, on Monday the 10th November, A.D. 1599, 11th Muharram A.H. 998. Abu I Lâj describes him as entirely devoid of avarice and quite sincere but of a ruthless and vindictive temper; and so observant of the laws and other superstitions of the Hindus as to draw down upon him a prompt doom from Akbar.

Tufail (تُعیف), the name of Ali's nephew.

Tughân Khan (توغان خان), the Muḥâammadan governor of Bengal in A.D. 1243. He invaded the principality of Jhâpur, in 1243, and was defeated by its Râja, who pursued him into Qurour his metropolis but pursued and killed many of his men, and from the smithy compelled the Râja subsequently to retreat.

Tughân Shah I (توغان شاہ), a prince of the Sultânum family, whose seat of government was Nâshînpur. This prince is said to have been deposed in his younger days in a battle fought against Ibrahim bin-Nâyâl, who took him prisoners and blinded him. After some time his uncle Tughâr Beg went behind Ibrahim murdered him, and restored the titular kingdom to his son Tughân Shah. The poet Ataâi lived in his time, and wrote several panegyrics in his praise.

Tughân Shah II (توغان شاہ), a prince of the Sultânum dynasty, who ascended the throne of Persia after the death of Sâlih Sânjar and, after several battles, was defeated and slain by Tâzâkh, the Sultan of Kazâdat, and died in A.D. 1185, A.H. 581.
Tughan Taimur Khan (طاقان تموير خان), a descendant of the Mughal kings of Persia and ruler of Jurjan. After the death of Sultan Abu Said and Arpi Khan, he conquered several provinces of Khurasan and subdued the Safavid of that place. He was at last slain by Khwaja Ahi Kuhi, chief of the Sardabs, on Saturday the 16th December, A.D. 1553, 10th Zul-Qa'da, A.H. 574.

Tughlaq (بعلش), a slave of Sultan Ghayas-uddin Balban. His son, after murdering Khuroso Khan, ascended the throne of Delhi and assumed the title of Ghayas-u-uddin Tughlaq in A.D. 1321.


Tughral (طرقان), surname of Husain Abu Ismail of Isfahan, a celebrated war of the king of Mosul, Sultan Umar and Sulayman. He was called Tughral on account of his excellence in the science of war, said Tughra, and also had the title of "Honors of Writers," but it is better known in Europe by his admired Arabic poem entitled "Tughral." Being taken prisoner in a battle where his sovereign was dictated by his brother Mahamad in A.D. 1120 A.H. 514, he was put to death by that prince who hated him for his past tributes. A collection of the poems of Tughral has been made, the most celebrated of which is that called Luma-ut-Ajam.

Tughral (طرقان), title of Amir Yamin-ud-din, of Avishid, a poet and author of the *Akhilat Tughray Manzilah* a collection of poems, odes, elegies, etc., which also contains the following prose works, all of which are entertaining novels. The same way, Tughral, Mawsul-ul-Ajam, Luma-ul-Ajam, and Anwarul-Ulumul-Husain. He died at a place called Faramuz in A.D. 1321 A.H. 724. There is an inch supposed to have been written by him entitled *Imtisal Tughray.* He was contemporary with the Tatar king of Persia, Muhammad Khuda Dauda, and his son Abu Said.

Tughral, Mulla (طرقان مل), an author who lived in the middle of the 11th century of the Hejira.

Tughral Beg (طرقان بگ), the Tangri of the Greeks, was the son of Malik, the son of Sulayman, and the first Sultan of the Safavides. Tughral Beg and his brother Juter Beg Dalal were in the service of Sultan Mahmud of Ghuznai. After deceasing Sultan Masud I, son of Sultan Mahmud, in a battle fought in A.D. 1048, a.H. 449, he assumed the title and state of a sovereign of Nishapur. He subdued Irauq, took Bighadda, and by its reduction became master of the person of the Khilafat of the Glasm Bullah, who invested him as Sultan of Khurasan, appointed him viceregent or vicegerent of the holy prophet, and the lord of all Muhammadans. He gave his daughter to marriage to the Khalif, and his nephew Alp Arslan after marrying the daughter of the Khalif al-Mutadde. The Safavides divided into three branches and settled in Hindistan, Kirman, and Azer, or Anatolia. Tughral Beg died after a reign of 20 hunnum years A.D. 1065, A.H. 459, aged 70 hunnum years and as he had no issue he was succeeded by his nephew Sultan Alp Arslan, the son of Abu Jawid Dalal. His following are the names of the Sultan as of the Safavides dynasty in Iran on Persia:

1. Tughral Beg, the son of Mikal, the son of Sulayman.
2. Alp Arslan, nephew of Tughral Beg.
3. Malikshah, the son of Alp Arslan.
4. Burqavar, the son of Malikshah, in his reign the empire was divided into 17 parts. Persia Musulmunn is his brother, Nestor and Arzaban and Sultan in A.H. 626, Khwaja and Masammad a.d.

Tughral II (طرقان), also called Tughral. Sultan of the 1st or 3rd of the Safavides was the son of Sultan Muhammad, the son of Alp Arslan. He was bowed to the dignity of Sultan by his uncle Sultan in A.H. 1132 A.D. 722, after the death of his brother Sultan Mahmud, and after a reign of three years died in October A.D. 1132, Muhabrat, A.H. 626, aged 25 years. His brother Musam succeeded him.

Tughral III (طرقان), a Sultan of the Safavides, was the son of Alwan Shah, the son of Sultan Muhammad the brother of Sultan in A.H. 1127 A.H. 562, Persia. He was then, for a period of forty years, to be distinguished with the wars of different branches of the Safavides dynasty. He last who claimed power was Tughral III who succeeded his father Alwan Shah, in January, A.D. 1176, Jumadil II A.H. 547, and, after a reign of ten years, was secured and imprisoned by his uncle and waste, Quazl Arslan, who resolved to usurp the throne, but fell by the hand of an assassin in A.D. 1191, A.H. 587, and the asylum was surrendered to Tughral. Tughral was, however, after some years, defeated in a battle taken prisoner and executed by Tukish, ruler of Khwazir, A.H. 1194, A.D. 580, and his head sent to Nasser, the Khilafat of Bighadda. With this prince terminated the Safavide monarchy of Persia, who had governed that country from the commencement of the reign of Tughral I to the death of Tughral III—150 years.
Tughazani (তুঘাতানী). Vide Tufatizani.

Tulshi Bai (تلشی بائی), the widow of Jaswant Rao Holkar. Vide Jaswant Rao Holkar.

Tulshi Das (تلشی داس), a Brahman and celebrated poet among the Hindus. He is the author of the Ramayana in the Bhikha. He flourished in the reign of the emperor Akbar and died at Beneras on the 24th October 1623. In the Bhikha the poet Hunkar the son of Sardar of Reyapur, near Chintakot, and another were killed by the victors from the city of Reyapur and died at Beneras on the 24th October 1623. In the Bhikha many of the productions of Hindu poets in Tamil, Telugu, and other languages are preserved.

Turkan Khatun (تُرکان خاتون), a daughter of Sultan Jalal-ud-din of Khwārizm. She was given in marriage by Halāk Khān to Malik Shah, son of Badr-ud-din Lālā, prince of Mauasal.

Turkan Khatun (تُرکان خاتون), wife of Sultan Jalal-ud-din Mahkahāh.

Turkman (تُرکمان), the poetical name of a person whose father was a native of Shuar, but he was born in India and was living about the year A.D. 1690, A.H. 1102.

Turush (تُرُوش), a brother of Malik-shah the Saljuq against whom he rebelled, and was compelled to save himself by leaving the kingdom. This appears to be the same person called by Jim-Khālik, Turush, one of the companions of Ibn-Isfan, who took possession of the throne of Khwārizm, and put him to death on the 21st October, A.D. 1078, 11th Rabi' II A.H. 471. Turush was slain in a battle fought against his nephew Burkayaraq, on Sunday the 28th February, A.D. 1096, 17th Safar, A.H. 488, aged 30 years.

Tutash (تُتاش). Vide Turush.
'Ubied (عبد), a poet who lived in the time of Sultan Ghayas-uddin Tughlaq Shah, 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 Dehlī. This event took place in the second year of the king's reign, A.D. 1322, A.H. 722.

'Ubied Khan (عبد خان), ruler of the Uzbekis, was contemporary with Shah Tahmasp I. Safavi, king of Persia, who in a battle defeated his troops, and gave them a signal overthrow in A.D. 1527, A.H. 935.

'Ubied-ullah (عبد الله), sovereign of the Uzbeks. This monarch was the nephew of the celebrated Shah Beg Khan, the conqueror. He commenced his reign about the year A.D. 1542, A.H. 949.

'Ubied-ullah Ahzar Nageeb Pand (عبد الله أزهر نجيب), a celebrated learned Muslim and saint of Khurasaan, among the number of whose disciples Maulwi Jami was one. He died in the month of February, A.D. 1440, Hidjri II, A.H. 896, and is buried at Samarqand. Amir Alshar, the celebrated vizier of Sultan Husain Mirza, who much respected him, found the chronogram of the year of his death in the words "Khulid Barin."

'Ubied-ullah al-Mahdi (عبد الله المهدي), a chief of Barbary, in Africa, who, in A.D. 910, A.H. 298, rebelled against the king of that country, of the race of Aghlab, and assumed the title of Khalif of Qairuan (the ancient Cyrène, and the residence of the Aghlabite princes). To give the greater weight to his pretensions, he also took the surname of al-Mahdi, the director. According to some, also, he pretended to be descended in a right line from 'Ali, the son of Abu Talib, and Fatima, 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 Magrebians, he extended his dominions in Africa and Sicily, making Qairuan 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 Qairuan. Al-Mahdi reigned in Barbary 24 years, and was succeeded by his son Abul Qasim, who then took the surname of al-Qayum Mahdi.

'Ubied-ullah bin-Masa'ud (عبد الله بن مصعود), author of a Commentary on the Miqaya, a work on jurisprudence, entitled Shurkh Miqaya. He is also the author of the Ni'ayn, which is sometimes called Maqasid-al-Miqaya, being in fact an abridgment of that work. 'Ubied-ullah died A.D. 1349, A.H. 730.

[Vide Mahmud, surnamed Burhan-ash-Shariat.]

'Ubied-ullah ibn-Qais (عبد الله ابن قيس), a distinguished Arabian poet, who commemorated the death of Misa'a b, the son of Zubair, who was on terms of friendship with him, and had fought in his cause in the year A.D. 690, A.H. 71.

'Ubied-ullah ibn-Zayad (عبد الله ابن زيد), he was appointed governor of Kufa by the Khalif Yazid in the room of al-Numaan, A.D. 679, A.H. 66. He behaved 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, A.D. 680, Muharram, A.H. 61. In the reign of 'Abdulmalik, 'Ubied-ullah was sent to Kufa with leave to plunder it for three days; but, before he reached that city, al-Mahdi, then ruler of that place, sent his forces against him under the command of Ibrahim, the son of Alashtar, who, after a sharp engagement, 'Ubied-ullah's forces were beaten, and himself killed in the camp. Ibrahim, having cut off his head, sent it to al-Mahdi, and burnt his body. This circumstance took place in August, A.D. 686, Muharram, A.H. 57.

'Ubied Zakani (عبد زكاني), a celebrated jester and poet, was contemporary with the poet Selman Sawai. He composed several ludicrous verses on Jahâr Khâfi, the wife of Khweja Aminuddin, vizir of Shah...
Abā ʿAbbās, ruler of Shirāz. He is the author of the work called Ṣūrat al-ḥayāt Ṣogdān, which he dedicated to the king, and also of a Diwān. He died ʿA. 1470, ʿA. 772.

Udaipur Begam (أودیپوری بیگم), the favourite wife of the emperor 'Alamgir, and the mother of the prince Kambajāgh whom his father cherished with the utmost tenderness as the son of his old age. She was living in ʿA. 1686. She is believed to have been a Sowda from Jodhpur.

Udai Singh (أودی سیکھ ران), Rāj of Chittor, was the son of Rama Sanka, the emperor Bahar's comfitor but a man of feeble character. In his time the fort of Chittor was taken by the emperor Akbar in March, ʿA. 1568, Shaban ʿA. 975. His son, Rama Partīp, founded the new capital called Īdāpur which is still occupied by his descendants. Rama Partīp Singh died ʿA. 1695, ʿA. 1004, and Anīn Singh his son succeeded him and died in the 11th year of Jahangir, ʿA. 1620, ʿA. 1029.

Udai Singh Rethourī (أودی سیکھ راتحوری), commonly called Mota Rājī, was the son of Rāv Mālikī of Jodhpur. Mīnu Ṣogdān. He served under the emperors Akbar, and in the year ʿA. 1568, ʿA. 975, ʿA. 994, gave his daughter a young prince named Bālāūī in marriage to Sultan Šāh (the future Jahangir), by whom he had Shah Ṣalīḥ. He was raised to high rank, and Jodhpur was his native country. He died ʿA. 1694, ʿA. 1002, and four of his wives buried themselves with his corpse. After his death his son Suraj Singh succeeded him.

Udham Bāī, also called Kudsa Bāīgum, a Hindī princess, mother of the emperor Ahmad Šah (ʿA. 1595–1627). She laid out the garden on the banks of the Jumna, often mentioned in connection with the siege of Delhi in 1837 as the Kyara Begi.

Ugarsen (أوگرسن راج), a Rājī who is said to have lived at Agra several centuries before the time of Sultan Baktār Lodi. After him Agra became a village of Bayana, the name of the Rājī of which place was Bin.

Ulagh Beg Mirza or Ulagh Beg (العَلَیح بِهْگ میرزا), a prince celebrated for his knowledge in Astronomies was the son of Mirzā Shīrāzī, the son of Amir Šahīr. He reigned at Samarqand for 40 years during the lifetime of his father, whom he succeeded in March, ʿA. 1447, ʿA. 851. 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 Tadibs which are known by his name, viz. ʿUlagh 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 800 Roman feet. His tutor was Ali b. the catechist, and put to death by his son Mirzā ʿAbdūl Latīf, the 27th October, ʿA. 1649, Hannanian, ʿA. 1056. It is a consolation to know that this untutored prince enjoyed the power he had attained by so monstrous a crime only for the short space of six months, for he was slain by his own soldiers. ʿUlagh Beg's Catalogue of fixed stars, rectified for ʿA. 1434, was published by Hyde, at Oxford, in ʿA. 1663, in 4to, with learned notes.

Ulfati (العلفاطي), poetical name of Qu-īsh Khan of Andijan, which see.

ʿUmar-al-Maksum (عمر المكسم), the favourite master of the khālid Muʿāwīy II who, after his father's death, consulted him whether he ought or not, to accept the khilāfat. His master told him that if he thought himself able to administer justice duly to the Muslims, he ought to accept it, but otherwise he ought not to change himself with it. Thus khilāfat had so seriously required of him what he found himself so weak to sustain the weight of the government, and resolved to lay it down. Thus he did, and had no sooner renounced the khilāfat 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 his son-in-law was so greatly involved at his proceedings that they vented their resentment upon the person of ʿUmar-al-Maksum, whom they buried alive because they supposed that it was by his advice that Muʿāwīy II deprived himself. This circumstance took place in the year ʿA. 683, ʿA. 644.

ʿUmar binʿAbdūl Azīz (عمر بن عبد الوهاب), grandson of Marwān I. was the ninth caliph at the house of Umayya. He succeeded Wulison at Damascus in September or October, ʿA. 717, ʿA. 999, and died after a reign of two years and some months in February, ʿA. 720, ʿA. 101, at Dy Saman. He was succeeded by Yazīd II. Thus khilāfat (ʿUmar ʿAbdūl Azīz) was eminent above all others for temperance and self-denial, insomuch that, according to the Muslimmadian faith, he was raised to Muhammad's bosom, as a reward for his abstemiousness in an age of corruption.

ʿUmar binʿAbdūl Azīz (عمر بن عبد الوهاب) was an eminent Musulman, who died in the year ʿA. 822, ʿA. 124.
'Umar bin-'Abdul Aziz bin-Mu'awia (عمر ابن عبد العزيز بن معاوية), commonly called Husam-ud-din-Shahid, author of a most esteemed Commentary. He was killed A.D. 1141, A.H. 586.

[Fadi Abū Bakr Ahmad bin-'Umar-al-Khaseṣî.]

'Umar bin-'Abdullah (عمر ابن عبدالله), a famous Arabian poet, who flourished in the time of the khilaf 'Abdul Malik.

[Mārid Jamal.]

'Umar bin-Khattab (عمر بن خطاب), one of the favourite companions and father-in-law of Muhammad. He succeeded Abū Bakr Sadiq as second khilaf after Muhammad in August, A.D. 634, Jamāda II. A.H. 13. He spread his conquests over Syria and Phœnicia, and took Jerusalem after an obstinate siege in A.D. 637, A.H. 16. His generals extended his conquests over Persia and Egypt, and increased the worshipers 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 "Amīr-al-Mu'minīn," or the Lord of the Believers, and this title was ever afterwards used by all succeeding khilafis. He was married seven times, and one of his wives was Umm Kulṣūm, the daughter of 'Ali. He was stabbed on Wednesday the 3rd November, A.D. 644, 25th Zil-hijja, A.H. 23, by a Persian slave named Firaż, whilst saying his morning prayers in a mosque, and died three days afterwards, aged 63 lunar years. He reigned 10 years 6 months and 8 days, and was succeeded in the khilafāt by 'Umayr, the son of 'Affān. Waring, in his Tour to Shirāz, mentions that while he was at Shirāz (A.H. 1802), the Persians (who are Shi'as) celebrated the death of the khilaf '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 'Ali, 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-ibn-'Ubad (عمر ابن عبيد), the son of Bāb; disciple of Wāsīl-ibn-Ālā, and, with him, joint founder of the Mu'tazila sect of school in the eighth century A.D. He lived at Basra.

[Fadi Mu'tazila.]

'Umar Khan Khilji (عمر خان خلجي), the youngest son of Sultan 'Alūd-dīn Khilji, a boy of seven years of age, was rescued from the throne on the death of his father, by Malik Kāfūr the enmy. In December, A.D. 1316, Sawāwil, A.H. 716. Malik Kāfūr was assassinated after 35 days, and soon afterwards 'Umar Khan was deposed by his brother Mubarak Khān, who ascended the throne in January, A.D. 1317, A.H. 716.

'Umar Khayyām (عمر خيام). He was originally a tent-maker, and hence his title of Khayyām. He is held to be one of the most remarkable of Persian poets, unprecedented in regard to the freedom of his religious opinion. The Volsare 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 Nishapur, 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 Ruhayāt-i-'Umar Khayyām. He was the friend of Hasan Sabbāh, the founder of the sect of the Assassins, and, it has been stated on unwarranted conjecture, assisted him in the establishment of his disabolical doctrine and fellowship. Great allowance must, evidently, be made for the prejudices of Muslim historians, who, in the court of which he was a member and in which he was educated, paid no more attention to this than they did to the superstitions of his time. 'Umar Khayyam seems particularly to direct his satire against the mystics of Mawāsi, the most exalted poet of his time, though inferior in this extraordinary and incomprehensible style to the later followers of the same school, Attār and the great Mulla. However reprehensible his mockery would be if really directed against religion in general, it scarcely deserves the severity it met 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 code of thinking, whether allowance be made for them or not. The following will give an idea of the true spirit of 'Umar Khayyām:

"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 high no despite!"
"Ah! strive your best no human heat to

\[\text{wring,}
\]

Let no one feel your anger burn or sting;

\[\text{Would you be wrapped in everlasting joy,}
\]

Learn how to suffer, and cause no suffering?"

A famous paraphrase of the Qur'ans by Mr Edward Fitzgerald has been published by Quaritch of London. Though most charming as poetry, this version fails to give a correct idea of the original, which is a mere collection of disjointed and inconsistent epigrams, and by no means the continuous meditations of the English poet. A more faithful, though less artistic, version has appeared in Trubner's Oriental Series, made by M. H. W. Huxham. 'Umar Khayyam was contemporaneous with Harun Rashid, Nasir-ul-Mulk, the sooth of Makhlush, and Mansur the poet Khush-

\[\text{shah, in his}
\]

\[\text{Uzza is in}
\]

\[\text{Uzza, he}
\]

\[\text{slain in 1121, A.D. 515.}
\]

'Umar Mahrami (عمر محرمی),

\[\text{author of a work called Hayyat-ul-Hind,}
\]

\[\text{written in A.D. 1141.}
\]

'Umar Mirza (عمر میرزا), one of the

\[\text{sons of Mirza Shama, the son of Amru Imran.}
\]

\[\text{He was defeated and wounded in a battle with the Shams of Mirza and died after a few days in May, A.D. 809.}
\]

'Umar Sahlan (Qazi Mir) Sawar (عمر سلیمان قاضی ساری),

\[\text{author of a work on the science of logic and philosophy called Mawusi Namaz, which he dedicated to Nasiruddin Muhammad, the waiz of Sultan Sufi.}
\]

'Umar Shaikh Mirza (عمر شیخ مرزا),

\[\text{second son of Amru Imran. He was governor of Persia during the lifetime of his father, and was killed in battle in A.D. 1434, A.H. 799, aged 40 years.}
\]

'Umar Shaikh Mirza (عمر شیخ مرزا), one of the eleven sons of Sultan Abu Si'ud Mirza, the son of Sultan in Multan. He was the father of Babur, the king of Delhi, born at Samarkand in the year A.D. 1465, A.H. 890, and held the government of Andhian during the lifetime of his father, but, with the unwise policy of Fergana, he continued to govern till his death, which took place in A.D. 1469, A.H. 873. He died after a reign of 26 lunar years and 2 months, on Monday the 9th June, A.D. 1494, 4th Ramazan, A.H. 899, by the fall of a scaffold upon which he stood to see his pious sons, aged 26 lunar years. His son Babur, then in his eleventh year, was advanced to the throne by his nobles, and assumed the title of Zahiruddin."

'Umdat-ul-Mulk (عمدت الملك),

\[\text{a title of Nawab Amir Khan,}
\]

'Umdat-ul-Umara (عمدت الامراء),

\[\text{the eldest son of Muhammad Ali Khan, the}
\]

\[\text{Nawab of the Kurrache. He succeeded his father in October, A.D. 1795, and died on}
\]

\[\text{the 15th July, A.D. 1801. On his death the}
\]

\[\text{English resolved to take the functions of government into their own hands. 'Ali Husain, the next heir, refused to comply.}
\]

\[\text{The English, in consequence, turned 'Abd}
\]

\[\text{ul-Mulk, the nephew of the deceased nawab, to}
\]

\[\text{the nominal throne, on condition that he}
\]

\[\text{renounced the power of government in their}
\]

\[\text{favour.}
\]

Umida Maulana (امید مولانا),

\[\text{one of the best poets of his time, born at Thirian, a}
\]

\[\text{province of Rej, Najm Sa'ai, Mir 'Abdul}
\]

\[\text{Baqi and Khwaja Habib-ul-Ulhe, who were}
\]

\[\text{nobles in the service of Shah Ismail Shir,}
\]

\[\text{were his intimate friends, but Shah Raza-}
\]

\[\text{uddin Nai Bakshi, who was also one of the}
\]

\[\text{courtiers, and was his enemy, murdered him}
\]

\[\text{one night in the year A.D. 1510, A.H. 926.}
\]

Umm Habiba (عم حبیب), one of the

\[\text{wives of Muhammad. She was the daughter}
\]

\[\text{of Abu Suhani, the father of Mu'amal and}
\]

\[\text{died in A.D. 591, A.H. 444.}
\]

Umm Habiba (عم حبیب), daughter of

\[\text{Ruhul, and fourth wife of 'Ali, by whom she}
\]

\[\text{had one son, 'Abdul 'l-Ma'ar}
\]

Umm Hanna (عم حننا), daughter of

\[\text{Abu Talib and sister of 'Ali, the son-in-}
\]

\[\text{law of Muhammad.}
\]

Umm Jamil (عم حمیل), daughter of

\[\text{Abu Shafia, and wife of Abu Al shab. Because...}
\]

\[\text{her husband bore to Muhammad, a}
\]

\[\text{pavement in the Quran, was revealed as most
}\]

\[\text{unto him.}
\]

Umm Maqri (عم مقری), one of the

\[\text{principal Muhammadan saints, born at Gharni;}
\]

\[\text{who acquired such great reputation by his}
\]

\[\text{sanctity that Sultan Mahmud often went to}
\]

\[\text{consult him, and refused to sit down in his}
\]

\[\text{presence out of respect for his virtues. He}
\]

\[\text{lived about the year A.D. 1000.}
\]

Umm Salma (عم سلمة), daughter of

\[\text{Abu Umaysa and wife of Muhammad. She}
\]

\[\text{outlived all the waves of that prophet, and}
\]

\[\text{died in A.D. 679, A.H. 59.}
\]
buried, his bones were accordingly, after some years, sent to that place by Mir Sabir Isfahani and re-interred there. He was the author of several works, of which his Divan and Qasid are most extolled, and were, even during his lifetime very popular, and sold in every street.

**Ursan (عُسَرٌ), poetical name of Mirzâ Asad.**

**Usman, Osman or Othman (عُمَّانٌ), the first Sultan of the Turks, was the son of Amir Tughrul, who died in A.D. 1288, A.H. 687. His grand-daughter Sulaimân was a native of Bihâr, which country he left on the invasion of Chânger Khan in A.D. 1414, A.H. 611, and went to Rome, where he was drowned. 'Usman served under Sultan Ali-weddin Khâlid, one of the Sâlaqânub sultans of Kûrmânû. He had received a great deal of gold in the direction of ancânt Phârîs, where he took Brusa from the Greek emperor, and laid the foundation of that power called after him Ottoman or 'Umayyâs, and on the destruction of the Sultannâte of Kûrmânû in A.D. 1299 by the Mongols succeeded in obtaining possession of a portion of Byzânû. According to the work Hâfiz Ulûmî, the first year of his reign is placed A.D. 1289, A.H. 688, and that he reigned 38 years and died in A.D. 1327, A.H. 727, and was buried at Brusa. His son Orkhan succeeded him.**

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**Ustâ (عَسْتَا), a poet, whose proper name was Muhammad Shah. He died in A.D. 1665, A.H. 973.**

**‘Uqâil (عُقَّايل), the brother of ‘Ali, the son of Abu Tâlib, who was being entrapped by his brother according to his quality, joined Mūsâ, A.D. 660, A.H. 40, who received him with open arms, and assigned him large revenues. His son Musâm, who espoused the cause of his uncle Husain was beheaded by ‘Abd-ul-’llâh ibn-Zayd in the reign of Yazid.**

**‘Urfâ, Manâna (عُرَفَة مَانَانٌ), a native of Shîkâz and an excellent poet. His proper name is Jamül-ud-din, but he is better known by his poetical title, ‘Urfâ. He first came to the Dârâ, and thence to ãgrân, where he passed a few years in the service of Hakam Abûl Fath Gihân, after whose death, in A.D. 1599, A.H. 997, 'Abdul Rahim Khan, Khan Khanian introduced him to the emperor Akbar, who, finding him to be a wise and learned man, and a good poet, employed him among his own officers. Not long afterwards he died, in the year A.D. 1591, A.H. 999, aged 36 years, at ãbore, where he was buried, but as he had expressed his wish in one of his odes that his remains should be transported to Najaf Asbrâf, where ‘Ali is**
Usman, Osman or Othman I (عثمان), son of Ahmad I (أحمد), succeeded his uncle, Mustafa I (مJAVA), who was deposed in 1617 on the Turkish throne, and being unsuccessful in his wars against Poland in 1621, was by the Janissaries slain in an uprising. He was restored, but not for long, for the same hands that raised him to the throne again plunged him down, in 1623, and raised Murad IV to be their king.

Usman II (عثمان II), brother of Mahomed IV, as some (call him Mahomed V), whom he succeeded to the throne as emperor of Constantinople in A.D. 1623, died 1668. He reigned, under severe penalties, the Mahomed IV law, but his subjects should drink no wine. He died after a short reign in A.D. 1623 and was succeeded by Mustafa III in 1626.

Usman, the son of Aftain, the son of 'Ali, the son of Umayya, was one of the favourite companions of Mahomed, and was killed, after a reign of nearly twelve years, in his own house at Medina by a caliph, and several others on the 30th June, A.D. 1623.

Usman bin-Isa bin-Ibrahim Sadiq (عثمان بن إسحاق بن إبراهيم سّديق), author of a collection of traditions in Arabic called Ḥadith-i-Zawā'id.

Usman Mukhtari (عثمان مختارى), a poet who flourished in the reign of Sultan Ibrahimb of Ghazni, and was a contemporary of Shahab bani, the poet.

Usqalani (عسلاني), an author. Vida Shahab-ud-Din Abdul Fazl Ahmad.

Utba (عطاء), the son of Abu Lahab. He was married to Rukyas, 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.

Usseri Razi (عصاري راذي), one of the learned men, and poet of the court of Sultan Mahommed of Ghazni, whose poetical production was a panegyric and stream very good, for one of which he received a present of 4000 dinhams from the Sultan. He is called Assemi Razi in the Dictionary of the Religious and Missionary of the Eastern Nations. He was a native of Bâzi, consequently the word Razi is prefixed to his name.

Uzbek (ادنک), a tribe of Turks.

Uzlat (عذلة), the poetical name of Sayyed Abdul Wali, the son of a very learned and pious man, named Suhailah, in whom Auranzeb had a very great confidence. After the death of his father he went down to Muzaffarabad and was supported by Ahmad Khan. After the imprisonment of his patron, in A.D. 1738, he went to the Dacca, where he died, and left a Diwan.

Uzzan Hasan (عثمان حسن) (or Hasan the Ley), who is also called Hassan Beg, was the foundress of the tribe of Turkmen called Aqqu-eh, or the White Sheep. After he had captured his rival, Jihan Shih, the son of Qarsh, in A.D. 1647, and put all his relations to death, he conquered in a war with Sultan Abu Suhb Murza, king of Persia, who fell into his hands and was slain, in A.D. 1149. Uzzan Hasan from this event became a new part of the dominions of the house of Taimur. 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 December, in A.H. 822, viz. 1447, and was succeeded by his daughter named Martha, married to Shahz_Haida, father of Shah Isma'il Shah, first monarch of the Satwan dynasty of Persia. Uzzan Hasan was succeeded by his son Yusuf Beg.
Victoria Gaurāma, Princess (وکتریا گورامیا). The Princess Victoria Gaurāma, the daughter of his Highness Prince Bir Rājindar Wadur, gr-Rāja of Kurī (Coorg), a small principality of Hindustān, situated near the Mysore country; its greatest length is about seventy miles, and the mean breadth about twenty-two miles. Haidar 'Ali contrived, in the middle of the last century, to get possession of Kurī by treachery; but in 1787 the young Rāja Bir Rājindar, 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 it belonged, according to ancient usages; but the young princess soon afterwards abdicated in favour of her uncle, with the sanction of the British Government.

The Princess Victoria Gaurāma was born in February, A.D. 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 favour of Christianity, determined that his favourite daughter should be brought up in the principles of the Christian faith. From this period the Rāja entertained 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 A.D. 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 the 30th June, A.D. 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 "Gaurāma," by which she had been called after one of the pagan divinities of her country. She married a British officer named Campbell.

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 which Europeans call a deep brunette. Her portrait, which Winterhalter painted by command of Her Majesty, is at Buckingham Palace.

[Vide Art Journal, vol. iii. p. 293.]

Vikramaditya (ویکرامادیتیا), commonly called Bīkramājīt, which see.
W

WAEZ

Waez (واعظ), Vide Husain Waez, and Muhammad Rafi Waez.

Wafa (وفا), Vide Ayn-ul-Mulk Hakim.

Wafa (وفا), poetical name of Mirza Shahid-uddin 'Ali Husaini of Qum. He came to India in A.H. 1174, A.D. 1762, and is the author of a short Diwan.

Wafa (وفا), poetical name of Dayânîth, a Kashmiri of Iran. He is the author of a poem called Gul u Bulbul, the Nightingale and the Rose, which he composed in A.D. 1847, A.H. 1226.

Wafai (وفای), title of a poet.

Wahab or Wahhab (وهاب), the son of 'Abdul Manâl, was the father of 'Abdul, the mother of Muhammad.

Wahdat (وحدت), poetical name of Shahâh Jumâl-uddin, the great-grandfather of Shahâh Muhammad Husain. He is the author of several works, viz. 'Iyânah in the Mureeds of the Murshid, 'Iyân-i-i-Ash'ar, 'Iyân-i-i-Sharî'ah, a Commentary on the Firs al-Ghams of Erkub, and a Diwan containing 2000 couplets.

Wahdat (وحدت), poetical name of 'Abdul 'Ali, who was familiarly called Shahâh Gul, a son of Shahâh Muhammad Siyid and grandson of Shahâh Ahmad barhuma. He resided mostly in the Kâhil, in Fâls, and is the author of a Diwan published in A.D. 1714, A.H. 1126.

Wahid (وحد), Vide Tahir Wahid.

Wahidi (وحدی), poetical title of Wahid-uddin, which see.

Wahdi (وحدی), poetical name of 'Ali, son of Ahmad, which see.

Wahid-uddin Tabrizi (وحدالدین تبریزی), a poet of Persia, whose pseu Title is Wahidi. He is the author of a treatise written profusely upon versification.

Wahmi (وهامي), poetical appellation of Hamshuvul Qul, a poet who flourished in India between the years A.D. 1637 and 1647, A.H. 1047 and 1057.

Wahshat (وحششت), poetical title of 'Abdul Hamshat, who was a descendant of Imam Muhammad Sharif. He was an exellent poet, born and brought up in Qasba Tinwâr. He flourished in the reign of 'Alumt, and is the author of a Diwan.

Wahshi Yezdi, Maulana of Yezd (وهاشي طهبدین مولانا), author of the Muraed al-Musmil, which he completed in the year A.D. 1592, A.H. 960, and of another poem called Fohad and Shamin. He wrote the Khatm of Namaz and Shrim, and several other works. He died in A.D. 1584, A.H. 992.

Wa'il Khuzali (وائل خزعلی), an Afghan poet in the time of Harun-ul-Rashid and his son Mamun. He was contemporary with Imam 'Ali Mîns Râzî, and is the author of a Diwan in Arabic wherein he praises the charms of his beloved Salma.

Wajid 'Ali (واحد علی), author of an Urdu Grammar, entitiled Gildastee Ahythm, which he wrote and published at Agra in the year A.D. 1845, and another work called Matb-i-ul-Ullah.

Wajid 'Ali Shah (واحد علي شاه), the last king of Audh, was the son of 'Amjad 'Ali Shah, after whose death he ascended the throne at Lucknow, in A.D. 1847, A.H. 1254. In his time Audh was annexed to the British Government, on the 7th February, A.D. 1856. His poetical title is Ashkar, and he is the
Walijah (Arabic: ؛والِيَة) , poetical title of ‘Ali Quli Khan of Daghastan. He is the author of a Lakhara entitled Bagyan-tah Shourdhe. It is an universal biographical dictionary of Persian poets, and contains about 500 articles. He came to India in A.D. 1734, A.H. 1147, where he composed the above work in A.D. 1748, A.H. 1161, and died nine years afterwards, in A.D. 1757, A.H. 1170. He was the father of Guma Begum, whom see.

Walijah (Arabic: ؛والِيَة) , a title of Muhammad ‘Ali Khan, nawab of the Karnalik, who died in A.D. 1790, aged 87 years.

Walijah, Prince (Arabic: ؛والِيَة شَرْفِّة) , son of ‘Arshu Shah. He, along with his brother Badar Bakhsh, was killed in the battle fought by his father at the emperor Bhadur Shah, his eldest brother, in A.D. 1707.

Walli (Arabic: ؛وَلِی) , poetical name of Nujaf ‘Ali Beg, in author.

Walijah (Arabic: ؛والِی) , poetical name of Shah Waliullah, son of Qutub, but who passed the greatest part of his life in the Persian. He was born in the time of the emperor ‘Ahammad and is the first poet who wrote a Divan in Urdu. A copy of this book was brought to Delhi in A.D. 1720, A.H. 1132, which induced many poets of that city to apply themselves to Urdu poetry.

Wali, of Dasht Bayaz (Arabic: ؛وَلِی) , a place in Khurasan. He was contemporary with Mirza Muhammad Quli Muli, who came to India in A.D. 1571, A.H. 882. Wali is the author of a Persian Divan.

Wali, Maulana (Arabic: ؛ولِی مَولَانا) , a famous poet of Dasht Bayaz in Khurasan, who was a contemporary of Maulana Zaini, and was put to death by order of Jamur Sultan Uzbak, who had taken possession of Khurasan in the reign of Sultan Muhammad Khudabanda, king of Persia, who expired from A.D. 1677 to 1688, A.H. 988 to 998. He is the author of a Persian Divan.
Wali Muhammad, Hazrat (ولی محمد حضرت), a poet who lived in the time of Bawinghoo Mulla.

Wali Ram (ولی رام), a Hindû, who was usually called Buwah Dass, is the author of a Nawa'i.

Wali-ud-din 'Abu 'Abdullah Muhammad bin 'Abdullah-al-Katib, Shaikh (ولي الله عبد الله شيخ), author of the Misl-ul-Masih, a new and augmented edition of the Masih of al-Bigha, which he completed in A.D. 1336 A.H. 627. It is a concise collection of traditions, principally taken from the six Books of Sahibs and arranged in chapters according to subjects. This collection was translated by Capt. Mathew in A.D. 1800.

Wali-ullah, Maulvi Shah (ولي الله شاه), of Delhi, author of the commentary on the Quran in Persian, entitled Fath-ul-Muhaddith.

Wali-ullah Husain, Maulvi Muhammad (ولي الله حسین مولوی محمد), author of a commentary on the Quran, called Nazm-ul-Ishaah, which he wrote in A.D. 1221, A.H. 1226.

Wald, the son of 'Uthba, (ولد بن عتبة), was made governor of Muhina by Ma'mun, but was removed from the government of that city by Yazid I in favor of 'Abbâ, the son of Sard, who was then governor of Mecä.

Wali I (ولد بن معاوية), seventh Khalif of the house of Umayya. He succeeded his father, 'Abdalmalik, in Syria, A.D. 705, A.H. 96, and died, after a reign of nine years and some months, about the year A.D. 714. Spain was conquered in his time by his generals. He was succeeded by his brother Sulaiman.

Wahid II (ولد بن زياد), son of Yazid II. He succeeded his uncle Hashim in Syria as Caliph with the title of the ruler of Umayya in A.D. 743, A.H. 126. He reigned little more than a year, and was slain in A.D. 744, when his son Yazid III succeeded him.

Wamiq (وامیق), the celebrated lover of A'zi. The poet Khujran has written a poem on their love adventures.

Waraqa (ورقه), a lover, the name of whose mistress was Ghiyath.

Waraqa bin Nafis (ورقات بن نفيس), cousin of Khadija, 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 A.D. 611, lived to a great age, becoming blind towards the end of his life.

Warusta (ورستا), a poet of A.D. 616, who is the author of a work called Hisseh, a collection of verses of all the poets who have written on different matters. He was living in A.D. 1766, A.H. 1190.

Wassif (وعصيف). Vide Abdellah Imara.


Wasili (وابسلي), poetical appellation of Malik Imran Wudi Bigh, who is the author of a Dawan, and was living at Lucknow in A.D. 1786, A.H. 1191.

Wasil-ibn-'Ata (وابسلي ابن عطا), the master of Amr-ibn-Wad, with whom he succeeded from the school of Al-Husayn al-Basri, in the 8th century, A.D. The name of Mutassim was given to them by Katala ibn Dima, the saddles (g.v.)

Wasiq or Wathiq Billah, a khâbit of Bagdad. Vide Al-Wâsq.

Wasiq Mulla (rââî rââî), name of a pool.

Wâsîlî, the poetical title of 'Aqâ Tahir, the father of Sâdûq Khân.

Wâstî (rââî rââî), poetical title of Mir 'Abdul Jalil Bulgrami, which see.

Watwat (rââî rââî), the nickname of the poet Râshîdî, which see. It is also the surname of Muhammad bin-Ibrâhim, the son of Aham, the son of 'Ali-al-Kâthîbî, an Arabian author.

Wâzâh (rââî rââî), the poetical title of Mirâzî Muhammad, eldest of the Khân, the grandson of Nawâb Shâh Khân, of the time of Jahângîr. He took instructions in the art of poetry from Mir Muhammad Risâkhî, and became an excellent poet, but in the latter part of his life he led a retired life, became a Quâdrî and died in A.D. 1716, A.H. 1128. (Vide Irâdat Khân.)

Wâzâh (rââî rââî), poetical name of 'Aqâ 'Ali Aghâ, who was generally a manufacturer of gold thread. He was living in A.D. 1730, A.H. 1132, and was the author of a Diwan.

Wâzir (rââî rââî), poetical title of Khâwîr Wâzir, the eldest of Khâwîr Yaquf of Lucknow. He died in A.D. 1143, A.H. 1270, and is the author of a Diwan in Urdu.

Wâzir (rââî rââî), poetical name of Shaikh Wâzir, author of two Diwans, Persian and Urdu.

Wâzir 'Ali Khân (rââî rââî), an ally of the British Government, died in March, A.D. 1816, and his son, Nâsir Muhammad Khân, succeeded him.

Wâziruddaulâ (rââî rââî), title of Wâzir Muhammad Khân, the Nawab of Tonk, the son of Nawab Amîr Khân, the Pundru Chehel. He died in June, A.D. 1804.


Wîkar-ul-Umra (rââî rââî), the son of Shahm-ul-Umra, Nawab of Hindarabad, Deccan.
Wisal (وصل), the poetical name of Mirzā Kūchak of Shirāz, author of a Tarāḥ wa Shīrāz.

Wisal (وصل), poetical name of Sayyid ‘Alā-ud-dīn, a modern poet of Khurāsān, who was settled in Audh. He is the author of an Ḥaṭy on the Imanīn [bīdī ‘Alā-ud-dīn (Sayyad)].

Wis Karani (پرس کرمی), Vide Aweis Qarni

Wizarat Khan (وزرائ خان), whose proper name is Muḥammad Rukn, was the second son of Amīn-Khān Mirak, an excellent poet. His poetical name was Bihārmī. He flourished in the time of the emperor ‘Alamgīr, and has left a Diwān.

[XVII, Bihārmī]

X

XAVI

Xavier Hieronymo, a Catholic Missionary who came from Goa to Delhi in the reign of the emperor Jahān-nā. He is the author of a treatise in Persian entitled the Mārānī of Ibrāhīm, which he dedicated to the emperor in the year A.D. 1600, and which has been preserved in the Library of Queen's College, Cambridge. A copy of this book was written a few years after its appearance by Ahmad ibn-Zain-ul-'Abadin Alawī, to which he gave the title of The dam of rays to instruction of Christian errors, a copy of which is also preserved in the same College. This work was written by the author in the month of November, A.D. 1621, Muharram, A.H. 1031.
YADG

Yadgar Muhammad, Mirza (بادگر محمد میرزا), the son of Mirza Muhammad, the son of Mirza Baisinghar, the son of Amir Tamur. After the death of Mirza Baisinghar his grandfather he succeeded him as governor of Khurasan in 1431 and held that situation till the death of Sultan Abu Said Mirza, who, being taken prisoner by a competitor, was made over to Yadgar Muhammad in 1469 and 873 who slew him. After his death Sultan Husain Biruni took possession of Khurasan with whom Yadgar Muhammad had several battles but was at last slain in a night attack on the 29th August A.D. 1470 and 876. He was the last of the descendants of Shahrukh Mirza, and is said to have written excellent poetry.

YADGH

Yadgar Nasir, Mirza (بادگر ناصر میرزا), brother of the emperor Babur Shah. When the emperor Humayün was inculcated his return from Persian marched in person in the year A.D. 1469 and 935 to raise Bichitram Yadgar Nasir having attempted to start up a rebellion in the royal army, was upon conviction sentenced to death, though he was uncle to the emperor.

YAFN

Yaha'n, Imam (یافن امام), a Muhammadan doctor, whose proper name was Abdullah bin-Abd Allah. He was a native of Yaffa, in Syria, from which he was called Yafi. He is also called Quth Mecca and Yasir al-Bin al-Imran Shah. His master was one of his disciples. He is the author of several works in Arabic among which are: "Durr-ul-Lam fi Manafa-ul-Qurban", "Rahat-ul-Naayusi fi Bilad al-Salami", "A'Nagat-ul-Miftah fi Manaqib-ul-Syedat al-Qadis", and "Masala-ul-Imam fi Han al-dar-al-Qamar", the latter containing Memoirs of all the Muhammadan Shias, and other illustrous characters, from the commencement of the Hijra, A.H. 402, to the year A.D. 1000. It is a very interesting work. Yafi, son of the same, died in A.D. 1561 and 957, and to others in A.D. 1586, and 795 or 707 but the latter date appears to be correct. He is sometimes called "Abdulla bin 'Abd Allah".

YAFS

Yafis, Hazrat (بست حضرت), the third son of the patriarch Noah, from whom the Tuffkins claim to be descended.

YAHIA

Yahia-bin-Abdul Latif-ul-Husaini of Kazwin, Amir (یحیی بن عبداللاد حسینی امیر), author of the "Lutfat Intesar", which he composed in A.D. 1011 and 945. He was baha's son, who gives his name as Ismail-bin-'Abdul Latif, and in the "Mamalik-ul-Sharif" he is called Mr. Yahia Husaini. He was patronized by Shah Mahmood Safi, but his enemies envied of his good fortune, endeavored to possess his part's mind, and at first 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 Mr. Yahia died in prison after one year and was not released from imprisonment in A.D. 1025, A.D. 912 and 777 years. His second son, Abu-al-Abbas, known by the poetical name of Kama, is the author of the work called Nafa-ul-Mo'anna. His eldest brother, Mr. Abdul Latif, who had fled to Bokhara towards Hindustan 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 poet. He is said by some to have died at Bokhara in A.D. 1560, A.H. 971, but the author of the "Mamalik-ul-Sharif" writes that his death took place in A.D. 1573 and 981, and that Qasim Aslani found the chronogram of his death to be "akhshazzar". His eldest son, Gyala-Abbad, was also much noted with his excellent disposition, and served Akbar for a long period. In the 20th year of Akbar's rule, A.D. 1551 he was rewarded with the title of Naiq Khan by which he is now best known. In the time of Jahangir, he attained still further honours, and died at Agra in A.D. 1614 and 1023. He was buried in a marble tomb within the area of Moqaddam Chisti's mosque, where his wife also was buried by his side. Naqib Khan was one of the compilers of the first portion of the "Jahangir" and the translator of the "Malibharat", though this honour is usually attributed to Faizi. He left a son named Mr. Abdul Latif who was a person of great worth and ability and attained high honours, but died in-um

YAHIA BIN-ABDUR RAHMAN (یحیی بن عبد الرحمن), author of the Arabic work on Theology called Ayn-ul-Ithna, the fountain of science, and one entitled Ajar-ul-Salat, a collection of Traditions.
Yahi bin-'Abul Manseer (يحيى بن أبولمانصور), one of the greatest astronomers who lived in the time of the Khalif Al-Mansur

Yahi bin-Ahmad-al-Hilli or Hulli (يحيى بن أحمد الغلي), who was celebrated for his knowledge of traditions is well-known among the Imamites for his works on jurisprudence, and is the author of the Jame’ah-Shar’iyyah and the Tashkhil bin Usul Fiqh, which are in the greatest repute. He died in A.H. 629, A.D. 687

Yahi bin-Aktam (يحيى بن ناقد), was Chalil Tusty during the Khalifate of Al-Mansur. He died in the 116 of the Khalif Al-Muwakkil, A.D. 856, A.H. 212

Yahi bin-Khalid (يحيى بن حكيم), and Wasi of Harun-al-Rashid whose son Ja far-al-Bawshiri was put to death by order of Al-Mansur, A.D. 805, A.H. 187

Yahi bin-Ma’az Razi (يحيى بن مازراجع), a very learned Muhammadan, who died on the 9th August A.D. 1671, 18th Ramzan, A.H. 217, and was buried at Nasapur.

Yahi Kashri, Mir (يحيى كشي مير), 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 A.D. 1648, A.H. 1059, he wrote a chronogram for which he was rewarded by that monarch with 5,000 rupees. He died in the year A.D. 1654, A.H. 1064

Yahi Maniri, a celebrated saint, who is buried at Nasapur.

[End ofShahs-ud-din Ahmad Abu ‘Mansur]

Yahi, Mulla of Naishapur (يحيى ملا نايشور). His poetical name is Tattahi. He was the author of a Diwan and of the Persian work called Shahwati Khayal. "The Chamber of Imagination. He flourished in the reign of Shahrukh Mirza and died A.D. 1448, A.H. 852

Ya’jaz (ياجاذ), the poetical name of Shakh Muhammad Sad’id, a native of Agra and an excellent poet. He was living about the year A.D. 1591, A.H. 1102, in the reign of the emperor Alamgir, and was employed in the service of Nawab Mukanam Khan, Naim of Multan. He was a contemporary of the poet Sarkhush, who has mentioned him in his biography called Kalmat-nah-Shu’ara.

Yalduz (يالدوز), Vide Taj-uddin Edebah.

Ya’mal of Herat (يالمواله), a poet who is the author of a Persian Diwan

Yamin-uddin Amir (يامين الدين اسمير), entitled Muz-kul-Furq), or prince of the law, was the father of Amir Mahmad, commonly called ibn-Yamun.

[Isa Amir Yamin-uddin, also Tughril]

Yamin-uddin, Amir (يامين الدين اسمير), a poet who was a native of Nasibabad in the province of Buhair in Persia. He was contemporary with the poets Khatib and Ali Shuhail. He is the author of several Mawards, viz. Misbih-ul-Kubab, containing discussions between the Kedmi and the Moth, Misbih-ul-Jalib, disputing between Wisdom and Love, and the story of Ithath and Isathah.

Yamin-uddin Tughril of Mashhad (يامين الدين طغرلي), Vide Tughril Mushahidi

Yaqin (ياقيم), the poetical name of Imam-ullah Khan in an Urdu poet, who has left a Diwan or collection of vernacular poems, principally on love subjects. He was the son of Achar-ud-din Khan Bihkri. Mubrab. Juma, and on the Wajuddin Altam, on Reform of the second thousandth year, and a pupil of Mi’raj Janajan Meshur, who was so fond of him that he did not adopt most of his poetry in his name. He was killed at the age of 25 years in the time of Ahamnd Shah, about the year A.D. 1710, A.H. 1163 by his own father, but he brought disgrace on his family. His Diwan is very much celebrated.

Ya’qub Beg or Soltan Ya’qub (ياقوب بك), the son of Uzran Hasan, whom he succeeded in A.D. 1477, A.H. 882, and became the king of the Tarman tribes called Aq Quilo or the White Sheep. After his death, he was succeeded by his son Alward Beg, who was deified about the year A.D. 1500, A.H. 996, by Shah Ismai’ul Safavi.

Ya’qub bin-I’tis (ياقوب بن اذرس), Vide Kurnani.

Ya’qub bin-Lais Saffar, Amir (ياقوب بن ليس سفر), is also called Siaks. He was the first who rebelled against the Abbasides, and was the founder of the dynasty of the Safarids, or Safavids, which signified a pewteror. He raised himself from the humble station of a coppersmith to the rank of a sovereign in Persia, and having
obtained the possession of Khurásán and Tβbaristán in A.D. 874, A.H. 260, from Muhammed, the son of Tahrir II., whom he took prisoner, he was declared rebel by the Khalíf Mo'tamíd, in consequence of which he marched with a powerful army towards Bāghdád in the year A.D. 878, A.H. 263, but died on the road after a reign of 11 years. He was succeeded by his brother Amír bina-Lais.

Ya'qub, Sultan (العطوب سلطان). Fide Ya'qub Beg.

Ya'qut (ياقوت). Fide Ya'qub bin-

Lais.

Yarī, Maulana (ياري مولان)، an author

Yar Muhammad Khan, Mir (يار محمد خان مير)، the son of Mir Muríd 'Ali, former ruler of the Handarabád 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 afterwards lived at Handarabád as a private gentleman upon a pension from Government.

Yazdí (يزدي)، author of a treatise concerning divine love, called Rúslát fi bayán Muhabbat.

Yazdíjárd I. (يزديارد), surnamed Al-

'Arîm or Al-'Asim, the Surname of the Greeks, whom some authors from the brother, and others the son of his predecessor, Baham IV., whom he succeeded to the throne of Persiá, A.D. 404. This monarch is represented by Persian historians to have been a cruel prince, and, as 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 Baham V.

Yazdíjárd II. (يزديارد), (the second

Jelíger of the Greeks), succeeded his father, Baham V., to the throne of Persiá, A.D. 438. He was a wise and brave prince, and reigned 18 years.

Yazdíjárd III. (يزديارد), the son of

Shahryār and grandson of Khuroo Parváz, was raised to the throne of Persiá after the dethronement of the queen Arzání Dákh, A.D. 632. He is the Isdíger of the Greeks, and a contemporary of 'Umar, the Khalíf of Arabia. This prince, who appears to have been as weak as he was unfortunate, sat upon the throne only nine years, during the reign of which he was murdered by prison, and afterwards caused to be killed, with all his family, on the plains of Karbalá. Under his khilífát the Musulmán conquered all Khurásán and Khwárírm, and put the territories of the princes of Samarqand under contribution. The event of his seal was "God is our Lord." Yazíd died on the 31st October, A.D. 663, 4th Rabí I. A.H. 64, in the 39th year of his age, after he had reigned 3 years and 8 months, and was succeeded by his son Muwaím II. His mother's name was Muisána, a Bedúin of the tribe of Kalábi. Yārir was a deaconess, and is represented by some Moslem writers as an atheist.
Yazid II (بدر بن عبد الملك), the ninth Khalif of the race of Umayyad, was the son of the late Khalif Abdullah. He succeeded 'Umar, the son of 'Abdul Azziz, in A.D. 720. He reigned for four years, and died after a reign of six months. He was succeeded by his brother Husain.

Yazid III (بردر بن وليد), the twelfth Khalif of the house of Umayya, succeeded his father, Walid II in A.H. 741, A.D. 750, and died the same year. He had reigned six months. He was succeeded by his brother Ibrahim.

Yunus bin Abdur Rahman al-Yuktaini (يونس بن عبد الرحمن اليوكتائي), a celebrated Shia theologian. Among other works he wrote "I'tidal al-Hadi" and "I'tidal al-Kulal". He had made it the practice of his house to construct and distribute gifts to the poor on the anniversary of the death of the Imam when he visited the sacred cities and to have a large number of 1,000 vegetables, fruits, and water for the needy on the anniversary of the Imam. He died at Mecca in A.H. 208.

Yusuf of Ahmadabad (يوسف أحمد) author of an Arabic work on Luluq, called "I'lailu' Yusuf".

Yusuf (يوفس), author of a collection of letters called "I'lailu' I'shak" or "I'lailu' l-Wustu'mi". It is also called "I'shak Jangi".

Yusuf Abdul Hayi (يوسف عبدالحاي), one of the Munshi Lamas of Gandamak and the first man of the celebrated race of the Almohads. He assisted the throne of Gandamak in the year A.D. 1338 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 built every hundred of more than twelve houses to have a mosque, and provided various books and manuscripts that had been introduced into the communities of Arabic and the festivals and public amusements of the people. His attention was also directed towards making the grotto architectural works commenced by his predecessors, and erecting other on his own plans. The Almohads, which had been founded by the good Muhammad ibn-Almahmut, was now completed. He constructed the beautiful gate of Justice, forming the grand entrance to the fortresses, which he built in A.D. 1448. 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 A.D. 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 murder was cut to pieces and his limbs burnt in public, to gratify the fury of the populace.

Yusuf, Adil Shah (يوسف عادل شاه), whose original name was Yusuf Adil Khan, was the founder of the 'Adil Shahi dynasty of Bijapur. He was a nobleman in the service of Muhammad Shah II Bahmani, king of the Deccan. When the Sultan left this world and circumstances began to prevail upon the kingdom, most of the foreign officers and soldiers attached themselves to Yusuf Adil Khan, who being the ministers of Sultan Muhammad II, the successor of the late king, but on his destruction, withdrew himself from Ahmadnagar, with his family and followers, to his government of Bijapur, and residually, to become the founder of a kingdom, he began to add to his territories by conquest. In the year A.D. 1589, he, with the assent of Malik Ahmad Bhatti, assumed the title of Shah, and read the khutba of Bijapur in his own name. Yusuf Adil Shah died at Bijapur in A.D. 1626, a victim of a bloody disorder, after he had lived with great prosperity 21 years in the 7th year of his age, and was succeeded by his son Ismail 'Adil Shah.

List of the kings of the 'Adil Shahi dynasty

Yusuf Adil Shah, supposed to be the son of Mubarik II of Ahmadnagar, purchased for the body-guard of Ahmadnagar from a merchant. He began to reign in 1498.

Ismail 'Adil Shah, son of Yusuf. 1510

Mulla Adil Shah, son of Ismail, reigned six months. 1534

Tahir Adil Shah I, son of Ismail. 1535

'Ali 'Adil Shah I, son of Tahir. 1507

Ibn Shahid Adil Shah II, son of Tahir. 1579

Muhammad Adil Shah, son of Ibrahim II. 1626

'Ali Adil Shah II, son of Muhammad. 1660

Sukru 'Ali Adil Shah, the last king of Bijapur. 1672

Yusuf 'Ali Khan (يوسف علي خان), Nawab of Rampur. His Highness was one of the few princes who were faithful to the British Government in the troubled times of A.D. 1857, when the whole of the North West Provinces was in a state of revolt and mutiny. Lord Canning wrote him, with liberal grants of land worth a lakh per annum, while Her Majesty was pleased to convert on him the Star of India. He died at his capital in Rohindhand on the 21st April, A.D. 1865, 24th Ziq'a, A.H. 1282.
Yusaf Amiri, Maulana (يوسف أميري مولانا), a Persian poet, who flourished in the time of Shah Rukh Muzaffar and wrote panegyrics in praise of his son Baisanghir Mulla.

Yusaf bin-Muhammad (يوسف بن محمد), author of a medical work called Fadat al-Akbar.

Yusaf bin-Junaad (يوسف بن حسن), generally known by the name of Akhu Chubbi Vida Umar Khan.


Yusaf Muhammad Khan (يوسف محمد خان), Commander of Five Thousand under Akbar, whose foster-brother he was. Died from the effects of drink, A.D. 973.

Yusaf Muhammad Khan, (يوسف محمد خان), author of a history of the rule of Muhammad Shah, emperor of Delhi called Ta'rikh Manqammad Shahi.

Yusaf, Maulana of Nushapur (يوسف مولانا نوشاپور), in the first person who wrote a book on the art of writing poetry in Persian in thunder about two hundred years after Khud Balahmid of Bina who had also written on the same subject in Arabic.

Yusaf, Shaikh (يوسف شيخ), first king of Multan. The introduction of the Muhammadans into Multan as novel intruders, first took place in the latter part of the first century of the Hycas, about the year A.D. 700, by the conquest of that country by Muhammad Kasim, after whom until the reign of Sultan Almudan of Ghur, no account is to be traced of its history. Mahomed conquered Multan from the Turks, but on the decline of the Ghurani power, the inhabitants succeeded in expelling the Muhammadans and establishing a separate government. From the period of its subjugation by Almudan Ghori it remained tributary to Delhi until the year A.D. 1443, A.H. 847, 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 Yusaf, a man of learning, wisdom, and high character, of the tribe of Qutb, whom the inhabitants of Multan selected to be ruler over the people of Multan and Uch. When the public prayers were read and money coined in his name, Shaikh Yusaf had reigned but two years when his father-in-law, Rizw Schra, of the tribe of Langa, having seized him, went...
Zabi

Zabta Khan (ماطِل خان), a Rohela chief and son of Nizam-ul-mulk Amun-ul-tūn. After the death of his father in October A.D. 1770, he led a rebellion in 1784 and continued to lead the royal family of Delhi till the throne of the emperor of Shimala from Allahabad in December A.D. 1771. He was deposed of his throne and put in a dungeon in respect to the royal authority while the emperor led at Allahabad and he was hurled down by the princes of the court, and his sword was seized. He was compelled to make his escape to Shujā-uddaula, the nawab of Judi. But after a few months, the Mahants obtained the emperor to confer on Zabta Khan the rank of Amun-ul-tūn, and to restore him to all of those rights and privileges and its which he had, only a few months before, been deprived of by their assistance. Zabta Khan died A.D. 1785, and was the father of his brother, Khudan Qudrat Khan, who subsequently blinded the emperor Shah 'Alam. His second son, by a woman Mumeed Khan, commonly called Bhanu Khan, received a pension of 5000 rupees from the British Government, and after his death a pension of 1000 rupees monthly was paid to his two sons, Muhammad Khan and Jalaluddin Khan. To this rebellion in A.D. 1807, and being subsequently arrested and died in Moorut jail.

Zafar (طارح), poetical title of Tikā Rām a Hindu

Zafar Khan (طارح خان), the original name of (Nawab) Reshat-uddaula, which see

Zafar Khan (طارح خان), son of Sultān Tīmar Shah Burhan, was murdered by Khan Jahan the prime minister, in A.D. 1685, F. H. 757

Zafar Khan (طارح خان), the title of

Khwāja Ihsān-ul-ubash a nobleman of the reign of the emperor Shah Jahan, and titular of Inayat Khan, who was the author of the work called Shāh Jahan-i-mamān. Zafar Khan held the rank of 3000, and died at Lahore in A.D. 1662, F. H. 1073. His poetical name was Ihsan, which see

Zafaryab Khan Title of Aloysius Burnbrett, son of Gen Khimnath, commonly called Shumruna Shub A poet and patron of authors [Vide Shamru]

Zagata, Jagatai. Vide Chagataī (Khân), which is more consonant to the Turkish pronunciation

Zahid (زهید), whose proper name is Mirza Zabta-uddin, the son of Mirzâ Kām Bahadur, the son of Mirzâ Sulaimān Shikoh, the son of Shah Alam, king of Delhi. He is the author of a Divan
Zahir, Shaikh (ظاهر شيخ), of Gilan, a poet Muslim, who resided in Ardabil, a city in Azerbaijan, about 25 miles to the east of Tabriz, and was the father-in-law of the celebrated Shahkh Suhayl. He died in 1326, AH 730.

Zahiruddin Makhdom (ظاهر الدين مكدوم), an Arab, Egyptian, or subject of the Turkish empire, who is thought to have been deputed to assist the Mughal prince against the Portuguese, and to have, during his stay in India, composed an historical account of Mughal in the Arabic language, which terminates with the year 201 AH 1597, corresponding with the year of our Lord 1590.

Zahiruddin Marghashi (ظاهر الدين مرغاشي), author of the Tarikh Tahavstan.

Zahiruddin Min (ظاهر الدين مين), son of Mir Khub-alash of Yazd, came from Persia to Delhi, and rose to high employ.

Zahiruddin, Mulla (ظاهر الدين ملا), a native of Kashmir, a city of Shavur in Persia. His proper name is Nuhuddin. After completing his studies he went to the Deen in the reign of Ibrahim Shah II of Bijapur, and passed the remainder of his days in his service. He dedicated his Suraa to a celebrated poem containing 4000 verses to Ibrahim Nizam Shah II of Ahmud, who made him a present of seven dalmics and a pair of sandalwood. He is also the author of several other works, one of which is the Hina for Ruyqat Zahiruddin. He was a Dervish, lived in Kashmir. The last line of his death is attributed to him: 'O Mullah! I am dying. Grant me the grace of Iman.'

Zaid bin-Harrar (زيد بن حارس), of the tribe of Kilb, was the son-in-law of Muhummad, who married his devoted wife, Zainab. (See the following article.) Zaid was killed in an attack on the Greeks at Multan in 715 AH 1315 AD.

Zaid bin-Sabit. Abu Sa'd (زيد بن سابط أبو سعد), one of Muhammad's successors to whom he dictated the Qur'an. He wrote that copy which was used by the Khalids and Umayyads at the command of Ibn al-Murr. He died in 743 AH 1342 AD, and was succeeded by the caliph 'Abd al-Musawwar, who was the last authority on the Ijma' al-Tiraz 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 inheritance is Zaid, and the Khalids Umar and Usman considere him without an equal as a judge, a jurist, and a consul, a calculator in the division of inheritances, and a reader of the Qur'an.'
Za'ifa Khatun (نفعه خانیون), sister to Sultan Syarif, married to Malik Tj.uddin Abdul Karim, a descendant of the royal family of Amu Daryo.

Zainab (زینب خانم), daughter of Jibash and the wife of Muhammad. She was formally married to Zad, the emancipated slave of the prophet. Towards the end of the fifth year of the Hijra, in 462 of the Hijra, Muhammad went into the house of Zad, did not find him at home, but happening to espy his wife, he could not conceal the impression made upon him, but cried out, "I see thee to God, who turneth men's hearts as he pleaseth." Zainab hid him and told him to find a houseman when he came home, Zad, who had been secretly obliged to Muhammad, was very desirous to gratify him, and desired to discourse with his wife. Muhammad pretended to desire him from him, but quickly receiving how little he was in earnest, actually diverted him. Muhammad then took him to wife, and celebrated the nuptials with extraordinary pomp. He kept open house upon the occasion. She died nine years after the death of Muhammad, in 7 B.H., A.H. 20.

Zainab (زینب خاتون), the daughter of Khuzayma, was also one of the wives of Muhammad and died two months after preceding one, in the year A.H. 611, A.H. 20.

Zainab (زینب خاتون), a daughter of Muhammad married to Abu I As. This man, who was in multitudes, was taken prisoner in the battle of Badr and the prophet would not have driven his son-in-law to him and caused him among his despicable foe, but Abu I As remained stubborn in unbelief. Muhammad then offered to set him a little condition on his turning to him his daughter. So he consented and Zad, the faithful freedom of the prophet, was set free with several companions to Mecca to bring Zainab to Medina, where she arrived, Abu I As was received.

Zain Khan (زین خان), son of Khwaja Maksud, of the connection of Akbar and Hulagu, and Maimudun of 1580, afterwards promoted to 5000 in an accomplished soldier and literary man. He died from the effects of drunk in A.D. 1010.

Zain Khan Koka (زین خان کوکه), the foster-brother of the emperor Akbar. He was the son of Khwaja Maksud Huwai, his mother, whose name was Fatih Jan, was employed as an Angan in nurse on Akbar in his childhood, consequently Zain Khan was called Koka or foster-brother to Akbar, who raised him in course of time to the rank of 1500. Subsequently his uncle Khwaja Havam's daughter was married to Sultan Sayf, and became mother of Sultan Parwiz. In the year A.D. 1586, Zain Khan was despatched with a considerable detachment against the Afghans of Sawad and Buraq, but he was defeated, and Khwaja Ali Beghulkuli, Raja Buhal, Mulka Shere, and many other persons of distinction, with 8000 men, were killed in the action. In A.D. 1588 he was appointed to the government of Kabul. He died at Age at the 10th month, A.H. 1599, corresponding with the 10th September, A.D. 1600. He is said to have been the most learned of the time of Akbar but nobilis poet. He played chiefly Hindu tunes (the same as Zain Khan, p. 20).

Zain-uddin Ahmad 'Ali Khan (زین الدین سری، الی خان), succeeded Naur-ul-Mulk Nawab Nazim of Baghel at Murshabadd in April, A.D. 1810

Zain-uddin 'Ali-alsai'li (زین الدین سری الی السیلی), commonly called the Persian, author of a valuable and voluminous commentary upon the Shurja-ul-Islam, entitled the Baqarat-ul-isnām.


Zain-uddin Muhammad Hafi, Shaikh (زین الدین حافظی)، an excellent poet and author, who flourished in the reign of the emperor Humayun. He was called Hafiz in account of his walking barefoot.

Zain-ul-'Abdin (زین العبدین), metropolitan of Surat-petam, and author of the work called Masyqyal-ul-Jahda, a poem consisting of 52 odes or hymns, one of which was ordered to be chanted in the mosques throughout the kingdom of Mysore every Friday. They are in sixteen different kinds of metre, and were compiled by order of Tipu Sultan to reissue the zeal of his Muhammad in subjects against the Hindus and the Christians.

Zain-ul-Abidin Ibrahim bin-Nujim-al-Misri, author of the Commentary on al-Kanz-ul-Baqī, had written the whole work in his death, but it was finished by his brother Sirāh al-Maddina, who also wrote another and inferior Commentary on the same work, entitled al-Navā-y al-Fārag. Zain-ul-Abidin died in A.D. 1566, A.H. 970. The Ashbīhah wa Nuzār is also an elementary work of great reputation by Zain-ul-Abidin, written in the Nuzār of Zain-ul-Abidin, which contains regulations, and was collected by his son Ahmad about A.D. 1592.

Zain-ul-Abidin, Imam, son of Imam Husain, was the fourth Imam of the family of Ali. His mother's name was Fatima bint Shahr Banu, sister of Yezid, the second Caliph of Persia. She was one of the captives when Persia was conquered, and sold to Ali, who gave her to his son Ali. It is said that the Khalif Walid II, having supposed her to be a captive, and not a slave, said to him, alluding to his mother having been exposed for sale as a slave, "You are unworthy to reign, as you are the son of a slave." The Imam answered, "I say, 'Hajar, the mother of Ismail, the son of Abraham, was a slave, yet Muhammad was descended from her.'" The Khalif blushed and was silent. He was born in A.D. 677, A.H. 37, and died in the month of the Khalif Walid I. He was buried in the same city called Banūr in Medina, close to his uncle Imam Husain's tomb.

Zain-ul-Abidin, Sultan, son of Sultan Sikandar, ascended the throne of Kashmir, after taking prisoner his brother 'Ali Shah 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 Nāshatra 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 A.D. 1474, after a reign of 52 lunar years, and was succeeded by his son Haidar Shah, who, after reigning little more than a year, was killed by a fall from his terrace, A.D. 1475, and was succeeded by his son Sultan Hasan.

Zakaria bin-Muhammad bin-Mahmud-al-Kamuli-al-Qazwini, a native of Qazwín, and author of the al-Miṣāg, or The Wonder of the Creation, which he completed in the year A.D. 1364, A.H. 764. 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 Khan, the son of Abdul Samad Khan, styled Sai-liuddulla Bihādur Jang. He held the government of Lahore at the period of Nādir Shah's invasion of India, A.D. 1739, A.H. 1131, and died in the year A.D. 1745, 12th Shimala 11, A.H. 1168. His eldest son succeeded him in the government, with the title of Shāhshāh Waz Khan.

Zakhami, Hazrat, author of a Persian Diwan.

Zakhami, takhallus of Fukhruddula Dabir-ul-Mulk Rajput Ratan Singh Bahadur. He was a native of Lucknow, where he was Minister of Finance. He died in A.D. 1830, A.H. 1266, and left a considerable legacy at Barez. A few years before his death, in A.D. 1846, he had embraced the Muslim faith.

Zakir, a poet of Hamdan, who lived in the time of Shāh Tahmāsp Safavi, and died about the year A.D. 1621, A.H. 1030. He is the author of a Divān.

Zakir (Zakir), poetical name of Jafar 'Ali Khan of Dabhli, who lived in the time of the emperor Shāh 'Alam.

Zaki or Sai-liuddin Zaki Maraghai, but he was simply called Zaki. He was a poet, and died in A.D. 1210, A.H. 607.

Zaki Khan, who usurped the throne of Persia after the death of Kārim Kān in March, A.D. 1779, but was assassinated after two months. [Vide Kārim Kān.]
Zal, also called Zalrar, the son of Sim and grand-nephew of Nuran. He was the father of Rustam, and thus the three personages, viz. Sim, Zal, and Rustam, pass for the most famous heroes of Persia, they belong to the reigns of Muhammad, Bihanam, and Afrasiab. It was Zal who drove Afrasiab, king of the Turks, out of Persia and put the crown on the head of Zor or Zob, son of Pahman, descendant of one of the kings of the Pershidian dynasty. This wise Zal was put in prison by Bihanam, son of Istam-dar but the maid of his species, named Radiba, daughter of Michael, governor of Khordad, who became the mother of Rustam. He was already, however, in the habit of Bihanam, upon whom he put a curse to death.

Zalali Hirwi, a poet who was killed in Alquy and who died in the year 1255 A.D. 649.

Zalali Khwansiri, Mulla (خوانسیری), who is sometimes called Ali bin Zal was the master of Khwast. He was a pupil of Mesir Jall Salam and the author of the book called Manawis. He composed a poem which was given in the Hadith and it was called Ali bin Zal that which was his last composition and which he committed to the year 1212 A.H. 1101 and was compiled in 2355 A.H. 1613 A.D. 1014 but was not much atonished. It was due in 1388 A.H. and Muli Jugh aid wrote it instead of it.

Zalali Shirazi, an author, who died in A.D. 1311 A.H. 918.

Zalim Singh (ظالم سیخ), the parrot Raja of Ak to.

Zamakhshari (زمخشری), Tude Jirnulash.

Zaman Shah (زمان شاه), king of Kabul and Quadar was the son of Jumur Shah and grandson of the celebrated Ahmad Shah Abdi. He ascended the throne of Kabul after the death of his father in the year 1793 A.D. 1279. He advanced to Jordon in A.D. 1796, 1210, and the sacred to meet Delhi; he then retired to his own dominions, the tranquility of which he had been disturbed by the rebuzzing of one of his brothers. He was killed by his younger brother, Muhammad Shah of Herat, about the year 1800, and confined in the Bula Khat. When, in the year 1809, the British Government placed Shah Shuja on the throne of Kabul, Zaman Shah was proclaimed king by the Afghans in January, A.D. 1842.

Zamani, Yezi (زمامی بندی), a Persian poet, who died in A.D. 1612 A.H. 1021.

Zamir (حیدر), the poetical name of Suyyad Nizam, who flourished about the year 1455 A.H. 954 in the time of Shah Ismail Shamil, who was the author of the following six poems, viz. 'Nizam o Nizam, Ismail u Bakar, Nizam o Nizam, Ismail u Bakar, Nizam o Nizam, Ismail u Bakar, and Nizam o Nizam, Ismail u Bakar. He also wrote two Dastans of Gholam called Shahsam and Isfandiaar. He died in A.D. 1560, A.H. 974.

Zamarni, Maulana (مولانا حیدر), the poetical name of Shuikh Nizam, who was the son of Shuikh Sulaiman. They were both inhabitants of Kishan, and both were employed in the service of the emperor Humayun. After his conquest of India the second time Shuikh Sulaiman died in the reign of the emperor Akbar on the 1st September, 1486 (A.H. 1531) 1st Zulhijjah A. H. 997, and Maulana Nizam, who was an excellent poet, died at Srinagar in A.D. 1534 A.H. 1003 and Nizam died at Ambo, Khan of Delhi, found the chronogram of his death to consist of the words 'Ali Ali Ali Mudkar'.
Zuhak or Zohak (زوهاک), or Azrakah, a

tytan 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 Zuhak.
Some say he was an Arabian but descended
from Qamar (قمر), others that he was of
Persian origin and of the name of Kizir.
It has even been conjectured that he was the
ancestor of the Grecian hero Jason. All is in
one fact that he was of a cruel and sanguinary
temper. He is described as having had two
dreadful eyes in his shoulder which the
Persian satirists have chanced into mazes,
whose hunger nothing could appease but the
brains of human beings. Two of his subjects
were set to work to furnishe him meat, but
the work was not sufficiently attended to by
the blacksmith of Isfahan whose two sons were
on the point of being sacrificed to the
emperor from this very island. And Isfahan
was a prince of the Persian dynasty to the
throne. The fable perhaps indicates an
ancient subjection of Persia by a Median or
Arabian tribe who had not the soul to
accept their servitude. There is a rumour near
Bamun called by the people "The castle of
Zuhak."

Zujay (زجی), whose proper name
was Abu Ishiq Thabit bin Muhammad
was the author of several works. He died
at Baghdad in the year 122; A.H. 411,
when he was upwards of 80 years old.

Zuka (زوك), poetical name of 'Ali Aulid
Muhammad ibn Bilal, in neph w of Mz
Chulam Ali asl. He was living in A.D.
1701, A.H. 1175.

Zukah (زکه), poetical name of Khub-
echand Kurth, of Delhi, a poet of a
biography of poets in Urdu

Zulfikar 'Ali (زلفکر علی), whose
poetical name was Must, is the author of a
hymn in Urdu entitled Zulfikar-I-Hasr containing
the biography of the poets of Calcutta and
India who wrote Persian verses. It was
completed in A.D. 1814, A.H. 1229, at Benares.
He is also the author of several other works.

Zulfikar 'Ali Khan (زلفلفکر علی خان)

Nawab of Bhandi, son of Ali Bhandur,
ruled over Bhandi. He succeeded his
brother Shamsu Bhandur on the 50th of
August 1821, and died in 1848. He was
succeeded by his brother Bhandur Khan.

Zulfikar Jang (زلفلفکر چقک), a
title of Sahlab Khan

Zulfikar Khan (زلفلفکر خان), a
noblemen of the reign of the emperor Shah
Jahan. He is the father of Asul Khan, whose
son also held that title. He died in A.D. 1639, Mullwaran, A.H. 1070.

Zulfikar Khan, Amir-ul-Umra

(زلفلفکر خان امیر الامراء
زغمک), styled Navrat Jang, whose
former title was Yathul-Khurr, was the son
of Asul Khan, a nobleman, in the reign of
'Alamgir. He was born in A.D. 1637, A.H.
1057, and held several appointments under
that emperor. On the accession of Buhur Shih
in the year A.D. 1707, A.H. 1119, the
title of Amur-ul-Umra was conferred on him
with the government of the Deccan. It was
by his and with the aid of Buhur Shih, after
the death of his father, Buhur Shih,
occurred all his brothers and received the
throne of Delhi, when he was appointed to
be chief wazir but after the death of that
emperor in the battle against Turak-shahr,
he was taken up and strangled by order of
the latter as a punishment for his conduct
near Bhandi. The throne of Delhi, when he
was promoted to be chief wazir but after the
death of the latter, as a punishment for his
conduct near Bhandi. The throne of Delhi,
when he was appointed to be chief wazir but
after the death of that emperor in the battle
against Turak-shahr, he was taken up and
strangled by order of the latter as a
punishment for his conduct near Bhandi.
This event took place in January A.D. 1711
and Eastern A.H. 1124. His father, Asul Khan,
Zulfikar Khan's father was compelled to
attend the procession, accompanied by the
ladies of his family as spectators of their
own disgrace. Asul Khan, who, in hopes
of making peace with the new emperor,
had promised his son to yield him and
had thus put him in his power, with tears
in his eyes wrote the following chronogram
on his death:

(Al-Hind al-salaamu Minhaj)

Zulfikar Khan Turkman (زلفلفکر خان
تارکمان), an officer who served under
Shah Jihan, and died in A.D. 1647, A.H.
1057.

Zulfikar of Sahl (زلفلفکر صلیب),
a noted poet who flourished in the
reign of Sultan Muhammad of Mugharistan,
about A.D. 1200.

Zulfikaruddaula (زلفلفکر الدولہ), a
title of Najaf Khan
Zulqadar (ذرالفدر), the poetical name of Mirzá Muhammad Míháí, a Turk of the tribe of Zulqadar, the meaning of which in the Turkish language is an other that never marries his um. This title he assumed for his taqlíyát. He flourished about the year A.D. 1688, and was author of a Diwan.

Zulqarnyn (ذورالفرس), master of two horns, a title of Alexander the Great, probably based on a representation in the character of Ammon.

Zunnán or Zul Nur Misri (زور النور مصري), surnamed Abú'l Fazl Tábán, son of Irshád, a celebrated Muhammadan saint of Egypt, whose miracles are great in number, and who is said to have performed many miracles, and to have been the founder of the sect of Sufi in Egypt, where he was held in the greatest estimation. It is related in the Násfat el-tár that at his death, when they were carrying him to burial, a large flock of birds, of a kind that was never seen before, overshadowed his coffin to the grave. He died in February, A.D. 800, Zí-a-Il, a.M. 214, and a chapel was built over his tomb in Egypt, where a number of other holy men are buried. His work called I'tíaf el-ikhbár contains the Memoirs of this famous saint.

NOTE

In the article on Aunzúl (Aunjúal), at page 19, the statement of Mr. Bole that the emperor's children were all the issue of one mother seems to demand correction. According to the latest investigations, the two elder princes, Muhammad and Muhammed, who predeceased his father and brother, were the sons of a Hindu mother, while Kámb-kish was the son of a Nestorian from the Zunnán of the Oldest brother of the emperor the ill-titled Dáu. The Persian lady named by Bole was the mother of three, or at most of four of the emperor's offspring. Bole himself partially neutralizes his error at page 46 in-nin 17 by quoting from Professor Trucks' "Rutba el-Ibráhíma," 1891.

CORRIGENDA

Page 96 column 1, line 2 from bottom, for II, read Su. II, Ihlát. Page 172 column 1, line 12 from bottom, for